



1. Credited to Michael Jordan
I've failed over and over and over again in my life and that is why I succeed.

2. Proverbs 24:16

כִּי יִשָּׁבַע יִפּוֹל צַדִּיק וְקָם וְרָשָׁעִים יִכָּשְׁלוּ בְרָעָה:

For the righteous will fall seven times and rise, and the wicked will stumble in wickedness.

Adam and Chavah

3. Bereishit 3:4-6

וַיֹּאמֶר הַנָּחַשׁ אֶל הָאִשָּׁה לֹא מוֹת תָּמָתוּן: כִּי יַדַע אֱלֹקִים כִּי בַיּוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִגְקַחוּ עֵינֵיכֶם וְהִייתֶם כְּאֱלֹקִים יַדְעֵי טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תֵאָנָה הוּא לְעֵינַיִם וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם לְאִשְׁתָּה עִמָּהּ וַיֹּאכְלוּ:

And the snake said to the woman: You shall not die. For Gd knows that on the day you eat of it, your eyes will be opened and you will be like Elokim, knowing good and evil. And the woman saw that the tree was good for eating, and that it was desirable to the eyes, and that the tree was pleasant for insight (?), and she took of its fruit and she ate. And she gave to her husband as well, with her, and he ate.

4. Rabbi Avraham Ibn Ezra to Bereishit 3:5

"והייתם כאלקים" - כמלאכים:

"And you will be like Elokim" – Like *malachim*.

5. Rashi to Bereishit 3:5

"והייתם כאלקים" - יוצרי עולמות:

"And you will be like Elokim" – creators of worlds.

6. Rabbi Yosef Dov Soloveitchik (20th century USA), *Halakhic Man* (Kaplan translation, pp. 100-101)

The Scriptural portion of the creation narrative is a legal portion, in which are to be found basic, everlasting halakhic principles... If the Torah then chose to relate to man the tale of creation, we may clearly derive one law from this manner of procedure – viz, that man is obligated to engage in creation and the renewal of the cosmos.

The Golden Calf

7. Shemot 32:1-7

(א) וַיֵּרָא הָעָם כִּי־בָשַׁשׁ מֹשֶׁה לָרֶדֶת מִן־הַהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־יָזָה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מִצְרָיִם מִצְרָיִם לֹא יָדַעְנוּ מַה־הָיָה לוֹ: ... (ז) וַיִּזְבֹּר ד' אֶל־מֹשֶׁה לֵּדַרְדֹּר כִּי שָׁחַת עִמָּךְ אֲשֶׁר הֶעֱלִיתָ מִצְרָיִם מִצְרָיִם:

And the nation saw that Moshe was delayed descending from the mountain, and the nation gathered upon Aharon and said to him, "Rise, make for a us a powerful being who will go before us, for Moshe, the man who brought us out of the land of Egypt, we do not know what has happened to him."... And Gd said to Moshe: Go, descend, for your nation, who you took out of the land of Egypt, has become corrupt.

8. Talmud, Berachot 32a

מאי ודי זהב? אמרי דבי רבי ינאי, כך אמר משה לפני הקב"ה: רבונו של עולם, בשביל כסף וזהב שהשפעת להם לישראל עד שאמרו די - הוא גרם שעשו את העגל... אמר רבי חייה בר אבא אמר רבי יוחנן: משל, לאדם אחד שהיה לו בן, הרחיצו וסכו, והאכילו והשקהו, ותלה לו כיס על צוארו, והושיבו על פתח של זונות, מה יעשה אותו הבן שלא יחטא?

Rabbi Yannai's yeshiva taught this lesson from 'ודי זהב' – Moshe said before Gd, 'Master of the universe! The silver and gold You flowed upon the Jews until they said די is what caused them to create the calf!'... Rabbi Chiya bar Abba cited Rabbi Yochanan: This may be compared to someone who had a son. He bathed and anointed him, fed him and gave him to drink, and hung a wallet around his neck and placed him at the entrance of a place of *zonot*. What should the son do, to avoid sinning?

9. Shemot 12:37-38

וַיֵּסְעוּ בְנֵי־יִשְׂרָאֵל מִרַעַמְסֵס סֹפְתָהּ... וְגַם־עָרַב רַב עָלָה אִתָּם...

And Israel travelled from Ramses to Succot... and a great mixture also ascended with them...

10. Rabbi Yehudah HaLevi, Kuzari 1:97 (Hirschfeld tr. c/o sefaria.org)

All nations were given to idolatry at that time. Even had they been philosophers, discoursing on the unity and government of Gd, they would have been unable to dispense with images, and would have taught the masses that a divine influence hovered over this image. which was distinguished by some miraculous feature... The Israelites had been promised that something visible would descend on them from G-d which they could follow, as they followed the pillars of cloud and fire when they departed from Egypt. This they pointed out, and turned to it, praising it, and worshipping G-d in its presence. Thus they also turned towards the cloud which hovered over Moses while G-d spake with him; they remained standing and adoring G-d opposite to it. Now when the people had heard the proclamation of the Ten Commandments, and Moses had ascended the mount in order to receive the inscribed tables which he was to bring down to them, and then make an ark which was to be the point towards which they should direct their gaze during their devotions, they waited for his return clad in the same apparel in which they had witnessed the drama on Sinai...

Many views and opinions were expressed, till at last some decided to do like the other nations, and seek an object in which they could have faith, without, however, prejudicing the supremacy of Him who had brought them out of Egypt. On the contrary, this was to be something to which they could point when relating the wonders of G-d, as the Philistines did with the ark when they said that G-d dwelt within it...

11. Ramban to Vayikra 9:3

וַיִּתְכַּן כִּי לִכְפֹּר עַל מַעֲשֵׂה הָעֵגֶל הוֹסִיף לָהֶם עֵתָה הַקְּרִבְנוֹת הַלֵּלוּ, כִּי כֹאֲשֶׁר צִוָּה וְזֶה הַדְּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם לִקְדֹשׁ אוֹתָם, עֲדִיין לֹא נַעֲשֶׂה הָעֵגֶל, כֹּאֲשֶׁר פִּירְשְׁתִּי (שם ח ב), לִכְךָ לֹא הִזְכִּירָם שֵׁם. וְלֹא כִדְבָרֵי רַש"י שֶׁאָמַר שֵׁם (שְׁמוֹת כֹּט א) כִּי הִפָּר לִכְפֹּר עַל מַעֲשֵׂה הָעֵגֶל...

And it is possible that to atone for the Golden Calf, He added these offerings now [for the eighth day of the dedication period]. For when He instructed "And this is what you shall do to consecrate them," the Calf had not yet been made, as I have explained. Therefore, He did not mention these offerings then. And this is unlike Rashi's position; he said there that the bull [of the seven-day dedication period] was to atone for the Golden Calf...

1: Please Try Again

12. Dr. Elizabeth Kubler-Ross

There are no mistakes, no coincidences. All events are blessings given to us to learn from.

13. Dr. Pat Croskerry, *Diagnostic Failure: A Cognitive and Affective Approach*, pp. 250-251

[P]erform a cognitive and affective autopsy, a form of cognitive and affective root cause analysis, as soon as possible after the event. The physician should perform this autopsy when well-rested and after having an adequate amount of sleep. There is usually a rapid decay of detail—especially when the event has been an unpleasant experience—and, therefore, it is important to go through a process of active recall of every possible aspect of the case, however trivial they might appear...

2: Exposure

14. Talmud, Yoma 86b

אמר ריש לקיש: גדולה תשובה נעשות לו כשגגות... איני, והאמר ריש לקיש גדולה תשובה נעשות לו כזכויות!... לא קשיא - כאן מאהבה, כאן מיראה.

Reish Lakish said: Teshuvah is great, for intentional sin becomes like accidental sin... But didn't Reish Lakish say teshuvah is great for intentional sin becomes like merit?... One is teshuvah from love, the other is teshuvah from fear.

15. Rabbi Avraham Yitzchak Kook, Orot haTeshuvah 8:6

וכל המרגיש בעצמו עומק נחם התשובה והתמרמרות המחשבה לתקון פגמיו, בין אותן שתקונם כבר עולה בידו בין אותם שתקונם אינו עולה עדיין בידו, והוא מצפה עליהם לרחמים, יכלול את עצמו בזה בכלל הצדיקים, שמחשבות התשובה שלהם העולם כולו מתחדש באור חדש.

Anyone who feels within himself the depth of regret of teshuvah, and the exasperated desire in his thoughts to mend his flaws – those he is already capable of mending and those he is not yet capable of mending but for which he anticipates Divine mercy – can already count himself among the righteous, from whose thoughts of repentance the entire world is born anew, with a new light.

16. Talmud, Rosh haShanah 26a

מפני מה אין כהן גדול נכנס בבגדי זהב לפני ולפנים לעבוד עבודה - לפי שאין קטיגור נעשה סניגור

Why doesn't the Kohen Gadol enter the innermost area to perform the service in his clothes of gold? Because the prosecutor cannot become the defender.

3: Harness the Tzaddik

17. Oliver Goldsmith

Success consists of getting up one more time than you fall down.

18. Rabbi Meir Leibush Weiser, Malbim to Proverbs 9:9

ויש הבדל בין הצדיק ובין החכם, שהחכם קבל כל חקי החכמה בקבלה, והצדיק מתנהג בצדק הגם שלא ידע כי חקי החכמה כמו החכם, הורגל בחקיה ע"י רוב השימוש בהם

And there is a difference between the *tzaddik* and the *chacham*, for the *chacham* has received all of the laws of wisdom by tradition, and the *tzaddik* conducts himself justly even without knowing the laws of wisdom as the *chacham* does. He is accustomed to its laws by great habituation.

19. Talmud, Rosh haShanah 16b

אין דנין את האדם אלא לפי מעשיו של אותה שעה שנאמר כי שמע אלקים אל קול הנער באשר הוא שם

A person is judged only based on his deeds of that moment, as it is written, 'Gd has heard the voice of the youth, as he is there.'

20. Talmud, Kiddushin 49b

על מנת שאני צדיק אפילו רשע גמור מקודשת שמא הרהר תשובה בדעתו

If a man says, "Marry me on condition that I am a tzaddik," then even if he is fully wicked, she is married; perhaps he had thoughts of teshuvah in his mind.

Review Questions

- According to Rashi, why did Chavah and Adam eat from the fruit?
- According to the Kuzari, why did the Jews create the Eigel?
- According to Malbim, what is the difference between a tzaddik and a chacham?
- What are three explanations for why Gd responded to these sins by giving Chavah and Adam, and the Desert Generation, what they had sought?

The Path Home

21. Ramban to Bereishit 3:8

ולפי דעתי כי טעם "מתהלך בגן" עדן כטעם "והתהלכתי בתוכם" (ויקרא כו יב), "וילך ד' כאשר כלה לדבר אל אברהם" (להלן יח לג), "אלך אשובה אל מקומי" (הושע ה טו), והוא ענין גלוי שכינה במקום ההוא, או הסתלקותו מן המקום שנגלה בו:

And in my opinion, the meaning of "walking in the garden" is like the meaning of "And will walk among you," "And Gd went, when He finished speaking with Avraham," "I will go, return to My place." This is Gd's revelation in that space, or His leaving that space where He had been revealed.

22. "Targum Yonatan" to Bereishit 3:24

To guard it, for it to persist

לנטוֹרָהָ דִּיהֵי קָיִים