

Prepared by R' Darren Levin

Congregation Ohr Torah

Who was the real Rav Kook?

An introduction to his life and worldview

I. His greatness

A. Beyond words

People speak and write without end about who Rav Kook was. But no matter how much they write and speak, no one can reveal what he was, because he transcended anything that one could say of him.

Rav David Cohen (the Nazir), *Likutei Harayah*, p. 17

B. His Aura

As Rav Soloveitchik and others have noted, Rav Kook was the sort of figure who could cause a transformation in those around him. Rav Soloveitchik says Rav Kook had a "religious tremor" and was someone who was "swept off his feet by the storm of religiosity."

C. His childhood

The boy Avraham Yitzhak invented a new game in order to entertain himself and his friends in Cheder. During the break, the small children would set themselves up in rows with their bags on their shoulders, as if they were preparing to go on a long journey, and he, little Avraham'lke would conduct them. They would ask each other: "To where are we going?" and he would respond "To Eretz Yisrael." His face shined happily.

An Angel Among Men pg. 4

D. His Dveykut

1. What's on the mind of an 18 year old boy?

Bengis noticed that young Kook would, during his Talmud study, repeatedly glanced down at some papers ... This was generally a sign that a student was stealing glances at Maskilic literature or newspapers and Bengis reported his fears to the Netziv who told him to leave Kook alone, saying, "he's a Zaddik." Unable to restrain himself, Bengis eventually stole a glance at Kook's mysterious paper, "and what did I find? Pieces of paper, handwritten with the Name of G-d." Duly humbled, Bengis reported his find back to Netziv.

An Intellectual and Spiritual Biography – pg. 75-76

2. Holy pain

Is this great distress that I am not permitted to pronounce God's Name as it is written an empty thing? Is it not a holy fire, burning and blazing in my soul, which indicates the depth of the hidden longings within it for the light of the true God, the God of Israel, Who makes the precious light of the truth of His manifestation shine only with the holy Name as it is written?
(translation from ravkook.net)

חדריו- עמ' 25

וכי ריק הוא צער הגדול על שאין אני רשאי להגות את השם באותיותיו?! וכי לא אש קדש היא, הצורבת ויוקדת בנשמה, המורה על עמק הגעגועים הטמירים שבה לאור אלוקים אמת, אלוקי ישראל, אשר רק בשם הקדוש הנכתב הוא מאיר באור יקרת של אמתת הגלות?

E. Tov Shem MiShemen Tov: What others said about him

1. The Netziv (Rav Naftali Zvi Yehuda Berlin)

"It was worthwhile establishing the Volozhin Yeshiva just to produce a student like him."

Angel Among Men p. 25

2. Rav Yosef Shalom Elyashiv

"...He was a gaon and tzaddik, with his head in the heavens—der greste foon alle, the greatest of them all..."

<https://jewishaction.com/jewish-world/people/rav-kook-rav-elyashiv/>

3. Rav Isser Zalman Meltzer

Rabbi Isser Zalman Meltzer once said to the famed Rabbi Chaim Ozer Grodzinsky from Vilna, "The two of us are considered Torah giants until we reach the door of Rabbi Kook's office."

4. Rav Yosef Chaim Sonnenfeld

I also heard from my maternal grandfather, Rav Shmuel Yaakov, that when he once went to a pidyon haben with a friend, he was astonished to see Rav Kook and Rav Chaim Sonnenfeld [who were ideological opponents] sitting together at the head of the table.

My grandfather was even more astonished when Rav Kook led the grace after meals. He held a goblet of wine. When a few drops spilled from his hands, Rav Sonnenfeld placed his hands under Rav Kook's hands to receive those drops, and he licked them repeatedly.

Rabbi Gedaliah Aharon Koenig as quoted in *Likutei Harayah*, pp. 161-63

5. Rav Yitzchak Hutner

"Rav Kook was 20 times as great as those who opposed him"

Told to R. Eliezer Waldman (interviewed by Ari Shvat, Mar. 29, 2016, 19 Adar II 5776)

If I would not have met Rav Kook, I would be lacking 50% of myself"

Told to Rav Moshe Tzvi Neriah- Chayei HaReiya, Tel-Aviv 1983/5743, p. 258

II. *Divrei Elokim Chayim*

A. The infinite depth of the Jewish Soul

The great spiritual people discover within themselves a resistance to being expert learners, since everything is already alive within them...they must focus time uncovering the depths of their own souls. (SK 2:172)

B. When Torah is lacking life

Lights of Holiness Vol. I Pg. 49- Narrowness of disciplines
 ...a rich soul will suffer from the narrowness of the knowledge that deals with external and happenstance topics. All the more will the pain increase when the experts, who have never felt the pain of increasing knowledge, who are satisfied and happy with their lot, high and mighty in their own eyes from their own perfection that has no lacking and they present to us dry particles of these things that in truth are full of freshness and vision of everything. They present to us, for example, history lectures based on events and external facts, and they violently tear apart the discipline that they have talent in, from all of the great weaving of existence in its splendor. We must overcome the desolation of our spirit, and learn from these seekers what they have caught in their net. But we must, afterwards, renew the matter in their original fashion, alive and general...

אורות הקודש חלק א' עמ' מט- צמצום המקצועות
 ... ביחוד יסבול בעל הנשמה העשירה... מהצמצום של החכמות, העסוקות בנושאים חיצוניים ומקריים. ביותר יגדל הכאב בעת אשר בעלי מקצועות, שלא טעמו כלל את טעם המכאוב של תוספות הדעת, והם שבעים ושמחים בחלקם, גדולים וגבוהים בעיני עצמם, מרוב שלמות שאין עמו חסרון בעיניהם, והם מושיטים לנו גרגרים יבשים של דברים כאלה, שבאמת הנם ביסודם מלאים רעננות, וחזות הכל. מושיטים לנו, למשל, הרצאות היסטוריות על פי מעשים ועובדות חיצוניות, וקורעים הם בחזקת היד את המקצוע, שהם מסוגלים לו, מכל הארג הגדול של ההייה הגדולה בהדר גאונה. מוכרחים אנו להתגבר על שוממות רוחנו, וללמוד מהמחפשים הללו את אשר יעלו במצודתם. אבל מוכרחים אנו אחר כך לחדש את פני הדברים במקוריותם, החיה והכוללת...

III. **All- inclusive Harmony**

A. Unifying the torn fragments of the Individual

"Whoever said that my soul is torn spoke well...We cannot imagine a person whose soul is not torn. Only an inanimate object can be whole. A human being, however, is filled with conflicting aspirations, and an inner war rages within him continuously. Man's true mission is to fuse the torn fragments of his soul by means of an all-inclusive concept, an idea whose magnitude and eminence encompasses everything else, bringing it to complete harmony..."

As quoted in *An Angel Among Men* p. 12

B. Multi-dimensionality

"...Rabbi Kook was a man of complexity whose persona unified opposing spiritual worlds: the Lithuanian Torah scholarship with the ḥasidic spiritual experience, a commitment to *halakhah* and Jewish tradition with a modern worldview and Western culture and philosophy, a tendency towards spirituality and mysticism with full involvement in the practical matters of rabbinic and public leadership." There existed in Kook's personality a harmonious blending of mystical speculation and practical activities, which led to a synthesis of these two elements in his thought..."

Encyclopedia.com (by Zvi Yaron and Benjamin Ish-Shalom)

It is very difficult for me to deal with halachic matters only or with aggadic matters only, with revealed matters only or with hidden matters only. Similarly, it is difficult for me to turn my thought to a path of simple faith only, or to a path of philosophy and logic only. And the same applies to self-isolation and of friendship and community only. All streams are regnant in me: faith and philosophy, nationalism and ethics, halachah and aggadah, the revealed and the hidden, analysis and song. I must absorb everything. And out of the oneness of supernal, elevated matters, I stride forward to truly cling to Hashem, to raise the holy light of the Congregation of Israel, in idea and in deed, to the Source of its vitality...

שמונה קבצים ג:רכג
קשה לי מאד לעסוק בעניני הלכה לבד, וכן בעניני אגדה לבד, בעניני נגלה לבד ובעניני נסתר לבד. כמו כן קשה לי לנטות ברעיון בדרך אמונה פשוטה לבד, או בדרך מחקר והגיון לבד, וכן בתכונת ההתבודדות לבד, ובתכונת הרעות והחברותיות לבד כי כל הזרמים שולטים בי, האמונה והחקירה, הלאומיות והמוסר, ההלכה וההגדה, הנגלה והנסתה, הבקורת והשירה את הכל אני מוכרח לספוג, ומתוך האחדות של המרומים העליונים, אני הולך וצועד לדבקה בד' באמת, ולהעלות את אור קודש של כנסת ישראל, ברעיון ובמעשה, למקור חייה...

C. Expansiveness

Great streams are pouring in my heart. Great, expansive springs are open in front of me...Everything is sketched before me, in a complete and shining approach. My lips are too short and weary from revealing even a tiny amount of the delight of the spiritual light that fills me. All of my bones will say Hashem – who is like you?

שמונה קבצים ד:רלד
נחלים גדולים משתפכים בלבבי. מעינות גדולים רחבי ידים נפתחים לפניי.. הכל מצטייר לפניי בשיטה שלמה ומבהקת. שפתי קצרה ועיפה מגלות על ידה גם קצה קצתה מרעננות אור החיים הרוחניים, הממלאים את כל קרבי. כל עצמותי תאמרנה ד' מי כמוך...

*Expanses, expanses,
My soul craves expanses of the Divine.
Don't confine me in any cage
Of substance or of spirit.
My soul soars the expanses of the heavens,
Walls of heart and walls of deed
Will not contain it.
Morality, logic, custom –
My soul soars above these,
Above all that bears a name,
Above any and every delight,
Above every pleasantness and beauty,
Above all that is exalted and ethereal.
I am love-sick –
I thirst, I thirst for God...*

**קִרְחָבִים, קִרְחָבִים,
קִרְחָבִי אֶל אֹתָהּ נִפְשִׁי.
אֶל תִּסְקְרוּנִי קְשׁוּם קְלוּב.
לֹא גִשְׁמִי וְלֹא רוּחִנִּי.
שֶׁשָּׂה הִיא נִשְׁמָתִי בְּרִחְבֵי שָׁמַיִם,
לֹא יְכִילוּהָ קִירוֹת לֵב
וְלֹא קִירוֹת מִצְּשָׂה.
מוֹסֵר הַגִּיּוֹן וְנִימוּס –
מֵעַל לְכָל-אַלֶּה שֶׁשָּׂה הִיא וְצִפָּה.
מִמַּעַל לְכָל אֲשֶׁר יִקְרָא בְּכָל-שֵׁם.
מִמְרוֹם מְכָל-עֲנָג.
מִכָּל-נֶעֱם נִיפִי.
מִמְרוֹם לְכָל-נִשְׁגָב וְנֶאֱצֵל.**

D. The Unification of History

<p>Everything that occurs in the world from generations ago until the end of time, combine together to a complete creation. <u>Until the ultimate form appears, that brings everything together to completion</u>, there is good and evil, truth and falsehood, impurity and purity, holy and secular. <u>However, when the light of unification appears</u> the purpose of all of these aspirations and partial recognitions will be clarified, and all will be recognized as good, truth, purity, holiness in the world that is entirely Shabbos, that is entirely good.</p>	<p>אורות הקודש חלק ב' עמוד תקכח כל המתעורר בעולם מדור דורים עד אחרית, הכל הוא חלקי שאיפות וחלקי הכרות, שהולכות ומצטרפות ליצירה שלמה. <u>עד שלא באה הצורה המשלימה</u>, המכנסת את הכל אל שלמותה, יש בהם טוב ורע, אמת ושקר, טומאה וטהרה, קודש וחול. <u>אבל בשיופיע האור של ההתאחדות הכוללת</u>, שיהיה מבורר כל אלה השאיפות וחלקי ההכרות למה הן באות, אז הכל יוכר לטוב, לאמת, לטהרה, ולקודש, עולם שכולו שבת, שכולו טוב.</p>
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IV. **A Paragon of Paradox: Beyond the Either/Or**

Do I contradict myself? Very well then I contradict myself, (I am large, I contain multitudes.)
 ~ Walt Whitman, "Song of Myself"

<p>There are many thoughts that are not capable of standing alongside one another. They contradict one another, not only on a logical level, but insofar as one's passions and emotions are concerned...one shouldn't be afraid of the storm of ideas...</p>	<p>שמנה קבצים א' הקצא. ישנן המון מחשבות שבטבען אינן יכולות להיות עומדות זו בצד זו. סותרות הן זו את זו לא דוקא בצדדים ההגיוני, כי אם בהפעלות שהן פועלות על הרצון ועל הרגשות, ורק בדרך גבורה ורוחניות מצויינת יוכל אדם לבא למדה זו, ששים הפך לא יעצור בעדו מלתן ללבו את המנוחה וההתאמה הראויה, ולא יירא משום הסתערות של רעיונות שונים, שהם עושים תסיסה בהמשגשם יחד.</p>
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A. A Solution to the Omnipotence Paradox

<p>He also told me the principles of his approach which are: the perfection of God is complete and has no lacking, but on the other hand the ascent and elevation higher and higher in holiness – is also part of perfection. And there will be a lacking in the perfection if there would not be any ascent in it</p>	<p>משנת הנזיר עמוד ס' - תרכב 2) הודיע לי גם כן מעיקרי שיטתו כדלקמן <u>השלמות האלהית היא מוחלטת שאין בו כל חסרון זה כלל פילוסופי מפורסם אך מצד שני ההתעלות וההתרוממות מעלה מעלה בקודש גם כן שלמות היא ויהי חסרון בשלמות אם לא תהי התעלות בה</u></p>
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B. Who Rav Kook Really was

1. A Litvak or a Chassid?

a. His Ancestry

Isn't your father a mitnaged, and your mother is from the house of Chassidim. What will you be? The young Rav Kook responded, "I will be both!"
Shivchei HaReiyah p. 52

b. His spiritual role models

Three secular writers...once came to visit the Rav in his home. Noticing that he had pictures of the Vilna Gaon and the Ba'al HaTanya hanging side by side on his wall, Katznelson commented, "I see that Your Honor has made peace between the *Chassidim* and *Mitnaggdim*." The Rav listened to his words genially and said,

"The images of these two giants do not only hang on the walls of my house. They are also forever etched into the walls of my heart."

Angel Among Men p. 108

2. Charedi, Modern Orthodox, or Pluralistic?

a. The Weltanschauung of a Post-Modern Chassidic Master

...All reality is a revelation or manifestation of the divine. This view led, in turn, to his tolerant and pluralistic outlook, according to which all cultures, each worldview and every ideology, are partial expressions of the divine truth. Despite Kook's basic assumption that no single philosophical or kabbalistic theory can contain the multiple dimensions of existence, and that, therefore, each theory is partial and relative, he nonetheless usually formulated his ideas within a Neoplatonic mystical framework, using concepts borrowed sometimes from the Kabbalah and sometimes from the idealistic European philosophy of the 19th century. He did not regard the Kabbalah simply as an ancient tradition, but also as a discipline of free thought and creativity, which springs from the depths of a person's spirit, and deciphers the secrets of Torah. His contemplative works were, for the most part, not written in a systematic fashion; his writing was automatic and spontaneous, and in general he did not later edit and arrange these writings in book form...

Encyclopedia.com (by Zvi Yaron and Benjamin Ish-Shalom)

b. Intellectual Tolerance

Intellectual tolerance, when it derives from a pure heart and is cleansed from all wickedness, should not dampen nor darken the flames of holy emotion within simple faith, the source of joy and contentment in life; rather it serves to expand and to magnify the foundations of that excitement dedicated to heaven.

Pinkasei ha-Re'iyah vol. 2, p. 207

הסבלנות בדעות, כשהיא באה מלב טהור ומנוקה מכל רשעה, אינה עלולה לקרר את להבת רגש הקודש שבתוכן האמונה הפשוטה, מקור אושר החיים בולם, כ"א להרחיב ולהגדיל את יסוד ההתלהבות המקודשת לשמים.

c. Torah U'Madda?

In an address delivered at the opening ceremony of the Hebrew University in Jerusalem in 1925, Kook advocated the synthesis of religious and secular studies. He maintained that the study of the secular sciences should be complementary to the study of Torah, but warned that the exclusive preoccupation with scientific research would alienate man from ultimate religious values.

Encyclopedia.com (by Zvi Yaron and Benjamin Ish-Shalom)

d. The spiritual potential of the university

When God Becomes History - Bezalel Naor – Address at the Opening of Hebrew University, pg. 98

...There are two roads the spirit of Israel takes. One road is inner-directed. It is pure holiness; it serves to deepen the spirit and to illuminate the Torah within. This was always the purpose of the Torah institutions, Israel's citadels of the soul, the yeshivot of the past, of the present and of the future. The second spiritual road of the nation serves not only to deepen the Torah within us, but also provides a path to export Judaic concepts from our private domain to the public domain of the entire world. It is in this role that we serve as a light to the nations. At the same time by this route, general sciences are imported from broad humanity.

The best of these sciences are fit to the purity of life. Even this importing serves in the long run the goal of exporting from our world to the world at large, because this way we are able to effectively communicate with the outside world. It is this capacity that the university can serve as a great and lofty vessel...

e. The dangers of the university

And here, my friends, is where the "dread" enters in. In bygone days we were tested, when an effort was made to export from our domain to the public domain our most cherished and holy concepts. I am referring to the event of translating the Torah to Greek. At that time there arose in Judaism two reactions to this enterprise... We have also experienced importing... This process of importing was also greeted with mixed reactions: Dread in some circles, and broadening of the heart in others. How does one quiet the fear?... We need to know that the university alone will not exhaust all the demands of our life as a people. First and foremost, we must have great, mighty yeshivos... including the Central Yeshiva that we are attempting with God's help to establish in Jerusalem... At the same time, the university must stand on a level such that the name of heaven and the name of Israel and Eretz Yisrael will be sanctified thereby...

3. Traditional or progressive?

a. Renewal and renaissance

Letters vol. 1, p. 214

"...The old shall be renewed, and the new shall be made holy."

אגרות הראי"ה, א' עמ' ריד

"הישן יתחדש והחדש יתקדש"

b. With eyes wide open

What is going on in the world right now? And simply because there is no person - especially no Torah scholar, who wants to delve into what is going on in the world - for this reason I won't!? No! I am not beholden to the masses. I will go on my own path, the path of the upright, I will look directly ahead.

Pinkasei ha-Re'iyah vol. 2, p. 208

מה יש עבשיו בעולם? וכי מפני שאין שום איש, ושום למדן ביחוד, רוצה להביט מה שיש עתה בעולם, וכי בשביל כך, גם אנכי לא אביט? לא! אני אינני משועבד להרבים. הנני הולך במסילתי, בדרך הישרה, ישר אביט.

C. His Perspectives

1. The Holy and the Secular

a. Harmonizing *Kodesh* and *Chol*

...Regarding the idea of holiness, in accordance with his harmonistic view of man and of the world, Kook refused to see a sharp dichotomy between the sacred and the profane, maintaining that all that was essential to human life was potentially sacred. All the advances that men achieved in science were part of the intellectual growth of mankind, and if these advances appeared to undermine religion, this was no reason to suspect their intrinsic value. What was wrong, Kook argued, was not the progress of science but the fact that religious thinking did not progress intellectually at an equal rate...

Encyclopedia.com (by Zvi Yaron and Benjamin Ish-Shalom)

b. Beyond Dualism

<p>Holy and Secular <u>There is a world of the secular and world of holiness, worlds of the secular and worlds of holiness – the worlds contradict each other. Of course the contradiction is subjective. Man in his limited understanding cannot bridge the gap between holiness and secular, and cannot straighten their contradictions, but they are resolved in the height of the world, in the place of the Holy of Holies.</u></p>	<p>אורות הקודש ב' עמוד שיא- קודש וחול <u>יש עולם של חול ועולם של קודש, עולמים של חול ועולמים של קודש- העולמים סותרים זה את זה. כמובן הסתירה היא סוביקטיבית. האדם בהשגתו המצומצמת אינו יכול לפשר בין הקודש ובין החול, ואינו יכול להשוות את סתירותיהן, והן אמנם מיושבות ברום עולם, במכון קודש הקדשים.</u></p>
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2. Evolution

a. Reconciling science and Torah

<p>...While many people regarded the concept of evolution as a threat to religion, <u>Kook considered evolution congenial to the deeper insights of Jewish mysticism which has always viewed the world as continuously evolving toward the goal of ultimate perfection.</u> Unlike Bergson, who regarded evolution as the product of a blind and undirected <i>élan vital</i>, Kook maintained that there was a passionate purpose and direction in evolution – the overwhelming longing of man to cleave to God, which can be attained only through the progressive effort of generations, each moving closer to the goal of holiness...</p> <p>Encyclopedia.com (by Zvi Yaron and Benjamin Ish-Shalom)</p>

b. Evolution as a Kabbalistic phenomenon

<p><u>The doctrine of evolution, that is currently conquering the world, jives with the eternal secrets of Kabbalah to a larger degree than any other philosophical doctrine.</u> Evolution, that goes in an ascending route, gives the optimistic foundation to the world, because how is it possible to despair when we see everything develop and ascend. When we pierce to the inside of the doctrine of ascending development we find in it the Divine matter shining with complete clearness. Evolution shines light on all of the Hashem's ways in the world. <u>The creation as a whole develops and ascends, just as this matter is noticeable in parts of it, the ascent is general as well as particular - it rises to the peak of the Absolute Good.</u></p>	<p>אורות הקודש חלק ב' תקלז "תורת ההתפתחות" <u>תורת ההתפתחות, ההולכת וכובשת את העולם כעת היא מתאמת לרזי עולם של הקבלה יותר מכל הפילוסופיות האחרות. ההתפתחות, התורות ההולכת במסלול של התעלות היא נותנת את היסוד האופטימי בעולם, כי איך אפשר להתיאש בשעה שרואים שהכל מתפתח ועולה. וכשחודרים בתוכיות של יסוד ההתפתחות המתעלה אנו מוצאים בו את בבירות מוחלטת. ...הענין האלוקי מואר ארחות ה' בעולם. ההתפתחות מופיעה אור על כל ההויה כולה מתפתחת ועולה, כשם שהדבר ניכר בחלקים ממנה ועליתה היא כללית כמו פרטית, עולה היא עד מרום הפסגה של הטוב המוחלט.</u></p>
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c. The latent spirituality in physicality

<p>3)The Unending Movement The constant changes of which Kabbalah speaks regarding the constant and extreme fermentation of the spiritual worlds - they explain to us the picture of unending movement of the physical world, in all corners that we turn, until even inanimate objects that appear still and quiet, in truth is full of constant</p>	<p>אורות הקודש ב' תקיח – התנועה הבלתי פוסקת השנויים התדירים, שחכמת הסוד אומרת על דבר התסיסה התדירה והמופלגה רבת השלמות שבעולמות הרוחניים, הם הם המבארים לנו את התמונה של התנועה הבלתי פוסקת, רבת העלילה, שבעולם החמרי, בכל פנות שאנו פונים, עד שגם הדומם, הנראה כמו נח ושוקט, איננו באמת כי אם מלא תנועות בלתי ספורות,</p>
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infinite movement, in each of its smallest particles, that travel and move being pulled to and fro, without stop. The inherent connection between the spiritual reality and its physical embodiment is something that is very logical, and is a principle that every person with a broad and piercing mind will follow.

בכל חלק היותר קטן מחלקיו, ההולך ומתנענע, בכל רגע בין הזרמים אשר לכח המושך וכח הדוחה, הפועלים רצוא ושוב, בלא הרף. תמיד את פעולותיהם וההתקשרות העצמית שבין המציאות השכלית הרוחנית ובין ההתגלמות החמרית, זהו דבר מוסבר, העצמית מאד, שכל בעל דעה מקפת וחודרת ילך תמיד לאורה

3. The Material and the Spiritual

a. Holy exercise

Orot: Orot ha-Tehiya (ch. 34)

The exercise that the youth of Israel engage in to strengthen their bodies in order to be a strong brave force for the nation, contains within it the spiritual strength of the greatest Tsaddikim, who are engaged in unifications of the divine names, to increase the expression of divine light in the world, **and one revelation of that light cannot stand without its corresponding partner at all...**

אורות התחיה פרק ל"ד

ההתעמלות, שצעירי ישראל עוסקים בה בארץ ישראל לחזק את גופם בשביל להיות בנים אמיצי כח לאומה, היא משכללת את הכח הרוחני של הצדיקים העליונים, העוסקים ביחודים של שמות הקדושים, להרבות הבלטת האור האלהי בעולם, ואין גילוי אור אחד עומד בלא חברו כלל... אבל שיצחקו הנערים לחזק כחם ורוחם, בשביל גבורת האומה בכללה, עבודת הקודש הזאת מעלה את השכינה מעלה מעלה, כעליתה ע"י שירות ותשבחות, שאמר דוד מלך ישראל בספר תהלים; אלא שע"י הכוונות העליונות עולה הנשמה הפנימית, וע"י המעשים המאמצים את גוף היחידים לשם הכלל עולה הרוחניות החיצונית. **ושניהם כאחד משכללים את סדרי הקדושות כולם**, בהבלטת אפיה של האומה בפרשה הקטנה שכל גופי תורה תלויים בה: (משלי ג'): "בכל דרכיך..

b. Two complimentary Mashiachs

The entire concept of two Messiahs, Messiah son of Joseph and Messiah son of David, requires explanation...Ultimate wholeness is achieved when the body is strong and well developed, and the soul, vital and cultivated, leads all the faculties of the body in service of the intellect...son on the collective level of Israel, God ordained these two faculties: a faculty corresponding to the physical entity, that aspires to material improvement of the nation, and a second facet devoted to the cultivation of spirituality...those who would enhance spirituality, prepare the way for Messiah son of David, whose focus is the final destiny. Truly, the focus of life is spiritual attainment, except that the spiritual can only develop properly if it is accompanied by all the material acquisitions of which a full-bodied nation is in need...Now since the major achievement of Messiah son of Joseph, which is the general advancement of mankind, is accomplished by de-emphasis of the unique Jewish form, Messiah son of Joseph cannot endure, so he is destined to be killed...The Zionist vision manifest in our generation might best be symbolized as the "footstep of Messiah son of Joseph". Zionism tends to universalism. It is unequipped to realize that the development of Israel's general aspect is but the foundation for Israel's singularity...This is the benefit to be gained by remorse over one whom we might consider the "footstep of Messiah son of Joseph", in view of his influence in revitalizing the nation materially and generally...The prerequisite for the generation of Messiah is the ability to utilize all forces, even the most coarse, for the sake of good and the singular sanctity with which Israel were crowned.

Abridged from R' Bezalel Naor's *When God Becomes History* pp. 38-50

Translation of Rav Kook's words of eulogy for Dr. Theodor Herzl (Tammuz 5664/1904)

V. Resources and References

For English translations and articles on Rav Kook's Writings:

- www.orot.com by Rabbi Bezalel Naor
- RavKookTorah.org
- RavKook.net by Rabbi Yaacov David Shulman
- http://orot-yerushalaim.org/books/Arfilei_Toahar.pdf

For an accessible English book on Rav Kook's writings:

The Spiritual Revolution of Rav Kook by Rabbi Ari Ze'ev Schwartz

For English biographies of Rav Kook:

- *The Spiritual Revolution of Rav Kook* PP. 239-265
- *An Angel Among Men* by Simcha Raz
- *Rav Kook: Mystic in a Time of Revolution*
- "[Kook \(Kuk\), Abraham Isaac.](#)" *Encyclopaedia Judaica*. . *Encyclopedia.com*. 5 Feb. 2019

For an introduction to the controversy between the Old Yishuv and the New Yishuv:

Orot translated by Rabbi Bezalel Naor- See the introduction

For Source sheets and source books available online:

- Rav Yosef Bronstein

https://www.yu.edu/sites/default/files/legacy//uploadedFiles/Academics/Torah_Studies/IBC/Curriculum/The%20Philosophy%20of%20Rav%20Kook%20-%20IBC%20-%20JTH%202481H%20-%20yosef%20bronstein.pdf

- Rav Josh Rosenfeld <https://www.lss.org/classrecordings>

For Shiurim on Rav Kook's Torah

- Rav Moshe Weinberger on yutorah.org
- Rav Josh Rosenfeld on www.lss.org