many prophets arose among Israel, double the number of people who departed from Egypt. However, why such prophets that were of value for future generations was recorded, otherwise it wasn’t recorded.

Nevertheless, the presence of great teachers, philosophers, and wise leaders was evident. Although the destruction of the Temple itself was recorded in the Bible, the destruction of the知识 and wisdom that were preserved within it is not directly recorded. The question remains: Why was it so important to preserve the wisdom and knowledge of the past? 

And man His Name is Adam, as well as inside the place of His Name. The presence of prophets and sages was a sign that we have a connection to the divine.
So too, it is necessary to have a properly attuned heart to pick up the desire to become sensitive to the presence of God, to His Holiness, to His wisdom. The heart is developed through man's inborn capacity to make man aware of the presence of God, His Holiness and His wisdom. It is only a potential, a basis, a foundation that man can build upon.

Man builds upon the heart by observing Torah mitzvot. In that manner he develops his neshamah - his spiritual personality. The heart, developed on the foundation of the neshamah, is the completed instrument that is able to pick up the desire to become sensitive to the presence of God, His Holiness and His wisdom. Man, according to the degree of learning and observance, builds a greater heart - a greater instrument that is able to have even greater sensitivity. As the man sensitivity increases proportionally (the actual presence) man powers over matter and the work
none why many people converted to

agreement with the billions of treaty
or indirectly related laws found in
the Talmud. If it was not for Divine
Inspiration it would be impossible for
a Torah Scholar on his own to attain the

purity of insight of a "Chassidic True Chidush.

It is only when the Torah Scholar who is
versed in the entire Talmud so diligently
learns all sources for a subject, tirelessly
deliberates all related consequences, that
occasionally he is blessed by G-d, with
Divine Wisdom and discovers an unrecorded
Chidush - new law. See Introduction to

Sfat ha-Mora by Hana Feierstein Shles.

Tzoras Demei Chaim by Dahan Lev 22, in
reference to Question 20, Teacher who concluded that
a certain combination in Chidush not present
in Chumash had Tzoras Hakedesh.

See Tzoras Chassan Sofer

Tzoras Rav Koke Mishcheni Kochen.
Yeruchalume Shekolim 96. And thus did Rav Pinchas Ben Yisroel say:

2 virtues - temperance brings to Kekiyya - cleanliness [in mind and body] V'kekiyya brings to Tahara - spiritual purification. Tahara brings to Kedusha - Holiness. Holiness brings to Anava - modesty. Anava brings to to Yiras Chet - fear of sin. Yiras Chet bring, to Chayus - religious commitment beyond the legal requirements. Chayus brings to Ruah Hakodesh - Divine Inspiration. Ruah Hakodesh brings to Teshiyas HaNimshumim - the ability to rejuvenate the dead. Ruah Hakodesh brings to Ethnik - resurrection of blessed memory and the general rejuvenation of the Jewish people and peace to the world.
increase. Thus we say, "The saint is a 3:3 1, 23/16, 2, 33, and so on."

The saint says, "Is it so?" The prophet says, "No."

"You say, "Well then, man through the observance of the tora, the whole world would develop this reflection."

This reflects upon his knowledge and wisdom of 2:1. This sensitivity is attended by a complete inner change of man's personality. He is something different than the ordinary man. He is like an angel of 2:1. Like the 2:1 spirit, the new man is like an angel of 2:1. He is like a new man, a new self is attended by power over nature.

"Well," the agent asks, "If you were the 2:1 spirit, what would you do?"

In this sense, man, though he is mortal, can develop by observing the law of Moses, a law that becomes immortal. We have discussed the four powers of this law, while he is alive. But how does it become immortal?
What is this "sensitivity" that we mentioned. Is it an awareness, a
cognizance, a consciousness of the
presence of G-d, His Holiness and Wisdom?
There are many people who are
not observant in Tora Netzivos and are
nevertheless conscious about the existence
and even presence of G-d.
This sensitivity is therefore a
complete metamorphosis, a complete change
in the personality makeup of man. It is
a mental state that man finds himself
after living Tora Netzivos.
The reward of a Netzivos is the sensitivity
for Netzivos.
The Tzeddinc through and through genera-
gations were born as mortals. They
die worked slept as mortals. But their
eating, working, sleeping and living
were as different from other
observant men as the day is different
than the night. Their entire frame of
reference and psychic makeup undergoes
a dynamic change by Tora Netzivos
living.
Thus the Tora Netzivos observant man
has as his central frame of reference the perfect knowledge and conviction, born as the result of tora hitzvos living, that this real self is the nefesh that has been developed that this nefesh will live eternally, providing he observes tora hitzvos. Everything else in the world is subordinated to this prime goal of nourishing and perpetuating this nefesh. The tora observant man is not unduly moved by any misfortune that is of material value. Loss of wealth or position is not a catastrophe. Wealth, money, status are means of attaining the nourishment and assurance of the nitzchios or eternity of his nefesh; by they are not goals. Their loss in partial or total, has is therefore no reason for unduly upsetting his equilibrium. The tora observant man will be the well adjusted man. Material success will not swell his head; nor material loss will throw him into deep melancholy. Reason will rule his feelings; not feelings and emotions his reason. His reason being the reason of the tora.

When man finds himself in such a
state as previously described, he has achieved a degree of "sensitivity." The greater his degree of "sensitivity," the greater is his personification in the flesh of God's Word as recorded in the Torah. Thus we say in Mesoretic Keterin "יְשֵׁכֵיָהוּ בְּפִיוֹ אֶזְכֵּר אֵלֶּהוּ" ("You should fear and keep His words"). There is included the word "אֵלֶּה" that is superfluous. Rav Akiva learned that His Elohim comes to teach that Talmudic Chachamim – Torah Scholars – are to be given the similar respect and awe that man gives to God. The question immediately presents itself, how can we dare confine mortal man, even if he be a Torah Jew scholar to Elohim? The answer is, that when the Talmud scholar learns Torah and lives Torah, his psyche and personality go through a true spiritual transformation. He may look like a man, but he is greater than angels. The Talmud Scholar, according to this stature in Torah wisdom and Torah living, attains this "sensitivity" that he becomes enlightened.
he has seen

It is as though, a great light and
insight into himself, his society,
the cosmos, and himself. It is this
"insight" and "sensitivity" that
crystalize his understanding and
comprehension of the mysteries of the
Tora and the cosmos.

Thus, the Gemara in Yoma says
that an individual who violates
Tora observance such as eating
non Kosher food blocks his comprehension
of Tora laws.

The reason is because such an
individual has "cut off" his
sensitivity by his non observance.
Thus the Gemara in Tracta says
that Elisha who turned
apostate was called Achen, which
means a different person. By his
own observance, his sensitivity, insight
was blocked. Consequently, his learning
of Tora was comprehension of Tora laws
was full of errors. Thus Rabi Men
who nevertheless persisted in learning from
Acher after he had turned apostate, had to discriminate between the gospels of truth and the "Kippers" - the errors in the teachings of Acher.
Achen after he had turned apostate has to discriminate between the gems of truth and the "kleipos" the errors in the teachings of Achen. This sensitivity is a state man achieves by observing and living Torah MitzvotH. However, such a state to be reached must, of course, be blessed by the willingness and grace of G-d. It is not automatic. Man achieving the "sensitivity" we discussed is a healthier human being. All things being equal, he is free from the psychosomatic diseases prevalent in our highly mechanized Western Society. See Dr. Glenn look Medicine in the Bible.

It is this sensitivity that enables man. This possibly in the meaning Deuteronomy 21:5 to 7: "He that slayeth a Levite or a Sojourner, if he slay him, he is guiltless. If however, he return and dwell in Israel, then shall he abide there in the midst of the land, and shall not move from city to city; and shall be given to us the choice of life and length of days if we observe to do the commandments of G-d our G-d."
Tanna Shabbat 31a. There was a story with a non-Jew that came before Shammai and asked him, "how many Torahs do you have?" He [Shammai] replied, "Two, a Written Torah and an Oral Torah." The non-Jew replied, "The written one I believe you; that it is valid. However, the Oral one I don't believe you that it is valid."

"Converst me on the condition that you teach me [only] the Written Torah."

Shammai who was outraged at the audacity of the would-be convert expressed his anger and threatened at home and unceremoniously asked him to leave.

The non-Jew then came before Hillel [and repeated his strange request]. Hillel accepted him for conversion. First in order to forestall the obvious question, how could Hillel accept an individual for conversion who was not prepared to
accept the entire Tora to this Rashi says: Hillel depended on his own wisdom that eventually he would get their used to accept upon himself for to live and practice Tora Mitzvahs based on the Oral \textit{Law}. Thus \textit{the case of this convert} is not similar to a convert who wishes to accept the Tora except for one law [who is not accepted for conversion] because this convert [who came before Hillel] didn't really deny the Oral Law [he saw that it actually existed - the people practiced it] he, however, didn't believe that it originated from the Mouth of G-D. Hillel was confident that after he would teach this convert he would confide in Hillel and accept his testimony [that the Oral Law was Divine]

One day [Hillel] taught him the convert Aleph Beth Gemel Daleit. On the morrow he reversed the names. Hillel called the Aleph Beth Gemel Daleit and the Daleit Gemel Beth. The convert objected and said, yesterday you said the opposite. Hillel replied [you see] that you must depend upon me to correctly name the letters. So too you must depend upon me that the Oral Law is Divine.

The question arises what was Hillel's proof for the validity of the Oral Law? Was Hillel simply winning the confidence of the convert and dogmatically and blindly forcing him accept on the basis of faith the validity of the Divinity of the Oral Law?

The answer is the following: Hillel was using experience the convert had with
him to demonstrate the fundamental historical proof of the tradition of the Oral Law. He wished to demonstrate to the convert the same every step in our daily life. But in order to learn that even simple knowledge such as the names of the letters of the Aleph Beth must one must depend on information submitted by others. It is impossible to discover everything by oneself unaided by others. Certainly historical facts that occurred years before one was born, an individual must depend on others who testified both written and oral of others who witnessed the facts. The only question that remains is how authentic is the historical information that is conveyed. Therefore, Hillel patiently agreed to demonstrate to the convert that millions of people, including over six hundred thousand Jews over twenty years of age, witnessed the giving of the Written and Oral Law by God at Sinai. He told him that many of these Jews dating from the time of Simeon recorded for themselves on scrolls many of the Oral laws taught them [see introduction to Yesham Yadayn Hashashan and introduction to Seder Zorim by Rav Samuel H. H. Vidal] hundreds of thousands of scrolls were passed on from generation to generation that demonstrated and correctly conveyed the Oral Law. Only later in the time of Louis J. E. Daca were these scrolls edited and the Mishna...
recorded and officially taught. Up to that time it was forbidden to learn and read public from these scrolls. Individuals could only refer to these scrolls privately. When lecturing they would have to lecture orally.

There is the way the Sanhedrin well learn and overcome the difficulty that the Oral Law was forbidden to be recorded. However at the time of Rabbi Gamaliel Hanasi, the Jewish sage, he saw that the unofficial recitation of the scrolls was poor insufficient. As a result of the tribulations suffered by Jews in the system of Oral discussion without reference to a written text was insufficient to meet the new educational demands. Students didn't have the ability economic freedom to spend years free from worry and care to memorize the Oral Law. Consequently they organized the various scrolls, edited them, ruled in case of conflicting versions and compiled the encyclopedia work, the Mishna.

All this information did Hillel convey to the convert. But it wasn't sufficient to indoctrinate him with these facts. The convert even after being convinced of the sincerity of Hillel and the other contemporary sages and how concerned they were of the truth and exactness of each law would still refuse to accept the Oral Law. A similar case is recorded in Sanhedrin 90b.
Atheists ask: how do we know that God will revive the dead? He replied: bringing them proof from the Tora [of Moses, Five Books of Moses] from the prophets [and from Keterinim [Tehilim, Song of Songs, Proverbs etc.]. However, they didn't accept his proofs.

Why? Because these Areinim were committed to a philosophy that was premised on the denial of life after death. Their hestonim belief in the humanism was premised on that man must enjoy every minute that he is alive, since there was nothing after the grave. They wanted to enjoy life freely without this denial was imperative otherwise their status quo of hedonism and unrestricted emotion pleasures would be jeopardised. If they would accept the fact of life after death and resurrection of the dead then they would be forced to impose Tora order into their daily habits. This yoke of Tora order they would not tolerate. Therefore, the motivating idea for Tora order - life after death had to be denied. That is why it is forbidden to argue religion with a committed apostate because this apostate isn't interested in changing under any circumstances. Arguments will only reinforce his errors as he will devise counter arguments, no matter how distorted, to justify his position.
Shabbos 31a.

That is why in Shabbos 31a Rashi, in his golden tongue, says that Hillel was confident that the convert would be able to convince this convert to practice and accept the order and restrictions of the Torah. Hillel, seeing the convert as sincerely seeking the truth, therefore by practicing the Torah Mitzvohs he would receive insight and get the inner light to see the Divine nature of Torah laws. Thus, his practice of Torah Mitzvohs would be reinforced by the test start functioning and see to a degree Divine Wisdom, which in this case was the recognition of the Divinity of the Oral Law.

The Meiri, on the other hand, didn't have any less information than this convert. However, they their Nefesh was not functioning. Because of their wilful transgressions of Torah laws their heart was metempsychosis as Genesis in Yoma 39a.

The eating of non Kosher foods causes a dimming and a malfunctioning of the heart, meaning the even ability to comprehend Divine Wisdom.

The Genesis Hogiga describes the error - Kliafos in the teaching of Acher, that came as a result of his transgression on Yom Kippur.
In Deut. in Deuteronomy 18:22, a false prophet is who prophesises what he wasn't told by God. The Gemara gives an example: 'Midrash', says R. Hananiah ben Yochai.

The Gemara asks what was Ridkayos ben Tan'an. The Gemara answers that Ridkayos was guilty because he didn't investigate if the prophesy he thought he received was valid. The proof was that all the prophets contemporaries of Ridkayos were repeating verbatim the prophesy and there is a tradition that through all the seven
The text discusses the case of a false prophet who prophesies what was not told him by YHWH, is liable to capital punishment at the hands of men. The Sederona gives an example such as Zidkeyo, the son of Em Knaan. The Sederona asks but in this case the spirit of Nevoos appeared to him and made him believe that an actual Zidkeyo was experiencing an actual prophecy. Therefore, it wasn't Zidkeyo's fault. The Sederona replies that the Zidkeyo should have investigated the validity of his vision. Like R. Yitzchak in later years formulated the ancient tradition and said: One sign - formulation of Divine inspiration - one concept of prophecy, may be received by many prophets. But no two prophets prophesy in the same language. Even Rashi says the concept is inspired in different languages. The concept of prophecy enters their hearts in the prophets receive it to this one in one phrasing and to the other in another phrasing.

However, in the case of Zidkeyo, all his contemporary prophets expressed the prophecy, advising King Ahav to declare YHWH to battle in one language. The prophets repeated verbatim what they heard. Thus if Zidkeyo was sincere he would have known that there was something wrong in the prophecy and his contemporaries were giving to King Ahav. The Sederona then asks, maybe Zidkeyo wasn't aware of this ancient tradition later formulated by R. Yitzchok concerning the validity of prophecy.
[The Gemara replies]

"King Yehoshaphat [from Judah] was there and he told them for it say. And Yehoshaphat said: "Isn't there present here a prophet?" And he [King Ahaz of Israel] replied there are all these [prophets]. So [King Yehoshaphat answered]: "Do I take a tradition from my father's house and he from his father [until Ahmar] that are concept of prophecy downs upon many prophets, but no two that prophesy prophecy in one language [the actual prophecy received by them from God is phrased in different language than that received by another prophet, etc.]

The question arises: th since King Ahaz is described by the Gemara Tanchdri as being a great Talmud scholar why didn't he regard the tradition of King Yehoshaphet? Why didn't he realize that there was something wrong in the manner of the prophecy?

The answer is because of Ahaz's regress into sin and violation of Torah law. King Ahaz, King's faculty of comprehension of Torah law was blunted. There was a perceptible block that is beyond rational explanation, other than that this need not function. Consequently he evident comprehension Pirame Torah Wisdom, though he heard it from Yehoshaphet.

The prophet Zidkaya was guilty because he had no business prophesying when he didn't know a fundamental flaw to distinguish between false and true prophecy. The instruction: "Whoever doesn't know thoroughly all the laws of divorce and marriage should not occupy himself with them - applies equally as well to prophesy."
Sanhedrin 89a

Zedekiah's guilt was further compounded by the fact that he was told by Yehoshaphat about His law in prophecy and nevertheless persisted in his oracle. Thus, his intention of demonstrating prophetic skills and self-importance was evident even at the expense of truth.

Likewise, the Gemara Sanhedrin 103b, says:

The Sages learned: King Menasha learned fifty-five different versions (Ed: discovered new unrecorded) phrases to Torah Kahanamim [the laws dealing with Kahanamim sacrifices and serving G-d] there were to duplicate the years that he reigned. A law learned slightly five [new previously unrecorded phrases to Torah Kahanamim. Yeroum one hundred and three.

And it is [Yeroum ben Neru] covered himself with a new cloth. And said, Reu Kahanam he means it a new cloth: just like a new cloth has no stains and dirt, so too for his Torah [Yeroum's] was pure. Another meaning is that [Yeroum] discovered new meanings [previously unrecorded] never heard by the world.
Sanhedrin 10a. [Though Moses heard from B. D. all facets of the Torah were to be recorded, not all of the Torah were recorded by him. As a result, many of the facets and laws were forgotten only to be rediscovered by later scholars in later generations. In Kegilla 3a.]

What is the meaning "they were alone in the field" said Rav Judah [the word field where grass grows] implies that all the sages contemporary to Yosef ben Hozai were like grass to him [we're inferior in Torah scholarship]. There are others that say that all the reasons for the disabilities in the Torah were revealed to them [Yosef ben Neovit and Yehi Heschel].

Nevertheless, Yosef ben Neovit after he became king proceeded from Judah and set up his own kingdom of Israel, installed idols and forced the Jews to worship them. He is recalled as the one who sinned and caused to sin the multitude of Israel. The Gemara Sanhedrin considers him as one of those who will not receive any share in the World to Be.

Likewise, Ahav previously mentioned worshipped idols. Menasha also previously mentioned as being a great Torah scholar beside worshipping idols, placed an idol in the Holy Ark.

and indulged in depravities and licentiousness, including his grandfather, the prophet Joach. How can their great scholarship be reconciled with their behavior?
Sanhedrin 10a 103

The answer is that during the period when the above mentioned kings were transgressing the Tora and Mitzvahs they were not great Torah scholars. Their Torah wisdom was full of errors like Acher in Megilla 7b. Their ability to discern truth and wisdom was fatally impaired. They may have repeated certain interpretations in Tora Kavanah. These interpretations during the time they sinned were full of errors and contradictions. That certainty was didn't meet the test for truth. True Tora that it should not be contradicted by the billions of related laws in the Tora. The fact that of these kings remembered thousands of laws didn't mean that, when they claimed they were able to discover new Chidushim that should be true. In their own minds they distorted the true interpretation to many laws in order to reconcile them with their usages and anti-Torah behavior. It is possible that they reasoned that they doing the very opposite of what the Tora wants they would receive more attention from G-d. They were yearning for an experience where they saw the direct intervention of Providence (knowing that G-d couldn't be silent if the Jews worshipped idols).
This thesis is further supported by the 

Rav Ashi [one of the editors of the Talmud] was up to the subject of the three kings [who didn't receive any share in the World to be]

Menashe [one of the three kings] appeared to him [Rav Ashi] in a dream.

He said tomorrow we will begin with our friends [referring to the three kings] Menashe [one of the kings] came and appeared to him [Rav Ashi] in a dream. He [Menashe] said you called me your friend and the friend of your father [since you consider me as your peer-friend] tell me from where should one cut a loaf of bread [when making a blessing].

He [Rav Ashi] replied, I don't know.

He [Menashe] said to him, from where you cut a loaf of bread your friend and you call yourself my [Comrade] friend?

He [Rav Ashi] said to him, teach me and tomorrow I will tell it from your name in the lecture. He told him, from where the crust is well baked. He [Rav Ashi] said to him, since your name possess so much
that is why few fish would be brave enough to swim into the man-made hurdle made on the bank. The man is infallible, unchangeable; he is the master of the sea.

Thus upon a grand plan of the people, Egypt triumphed, and she was the first to be saved. The sea, she was divested of her treasures, but the people were saved. The hero, thus freed, was the first to proclaim the victory of the people. The people were the first to proclaim the victory of the people.

The mystery of the foreign order, the foreign name, the foreign thought, the foreign idea, was only to be overcome by the force of the people. The people were the first to proclaim the victory of the people.

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The mystery of the foreign order, the foreign name, the foreign thought, the foreign idea, was only to be overcome by the force of the people. The people were the first to proclaim the victory of the people.
the Talmud Yoma 75a lends some weight to the overwhelming power of emotion:

I found that upon receiving a new pair of shoes it is hard to resist the temptation to wear them immediately.

Invest 23 - When man sets his eye on the drinking cup [7 intoxicating beverages] the will proceed without obstacles. R. Ami and R. Azi [explained]: One said: Whoever sets his eyes on [7 intoxicating beverages] and partakes from there, all forbidden relationships with women appear to him [in his intoxicated state] as permissive. And one said: Whoever sets his eye on the drinking cup, the entire world [money belonging to others] seems to him [in his intoxicated state] as permissive.

As for the Jews living in the era before the destruction of the temple were seen in an 'intoxicated stupor' to worship idols and engage in licentious behavior.
The following halakhic passages substantiate our thesis:

And they cried with a great loud voice unto the Lord, their God. [Nehemiah 11:4] What did they say? The said, and others say to worship idols, who had destroyed the sanctuary and killed all the righteous men, exiled Israel from their land, and still dances between us. [The other sages replied] the evil desire was our tempter. It was created only for the purpose of receiving great reward. [See the essay on the reason why man has free will— in order to enable man to resemble G-d who has free will. If man by his own free-choice volition and decision chooses the path of righteousness, this very combination of thought and act, enables him to transcend the temporal dimensions of time and space. He then assumes certain G-dly attributes such as immortality and the ability to disagree, to divine inspiration.]
[The other Rabbi replied] We don't want him [the evil tempter] and we don't want the [attendant] reverend. A plague fell down from heaven upon which it was written. Truth: Heaven - I - O - A - E - agreed with their contention that the present generation of Jews removed too far from the traumatic spiritual experience of Sinai were no match for the overwhelming challenge of the evil tempter. The Jews witnessing the revelation of God himself at Sinai experienced such a great spiritual metamorphosis and were changed to a status higher than angels. Though on occasion they fell from their high spiritual status they nevertheless were basically personality wise and mentally and spiritually on this elevated status. Each generation transmitted to the next the legacy of this elevated tradition. However, as the generations were removed from the time of Sinai, the traumatic effect and fervor of the transmission of the legacy weakened. At the time falls preceding the destruction of the Temple and the occasion of this historical event being related, the transmission was weak. As a result the Jews were no match for the challenge of evil at the intensity it pleased previously maintained. This principally is the explanation of Yoma and Jerusalem 46b.

Let in effect say that generations are to be considered as...
However, if human generations were only humans, then we are animals.

The above principle was not an expression of modesty but a declaration of fact.

'As the Master said, [referring to the story of the fall of the plague from heaven, bringing the letters ו-ד-ט-נ-ו-ז-ע-כ from heaven, it was evident that the seal of God is Truth. Since only one at the present generation, following the destruction of the first temple, did He agree that the evil tempter was too powerful for man, but not before. Consequently, when Jews prior to destruction of the Temple sinned, they were punished. Because I knew that they basically were powerful enough to resist the Yetzer Hora, the evil tempter. Thus YHWH's action and Providence was Truth. The plague falling from Heaven, symbolizing these facts.]

The Sages then sat and fasted for three days and three nights. [And then accepted their supplication and] delivered the evil tempter to them. [The evil tempter appeared in the form of a blazing lion] from the Holy of Holies. The prophet then said, [to Israel] this is the Yetzer - tempter of idolatry. [The emergence of the blazing lion from the Holy of Holies] is reminiscent of the prayer 117-122. 117-122. 117-122 7029. We pray that YHWH remove Satan from in front of us when He can easily recognize that a given act is
Yoma 69b.

Sinful and immoral, as well as, base-hearted, from behind us. At times we feel that we are doing a tremendous Mitzvah and virtuous deed. Our passion lures to complete this deed. However, if we are to scrutinize it carefully and put this intended deed under the microscope of Torah and Halacha, we discover that our supposed Mitzvah is really the greatest sin in disguise. Thus, from the Holy of Holies, Satan can emerge. The test, usually, to recognize if the basic motivating force is good or evil is, if the deed is substantiated by Halacha. Do we adopt such great enthusiasm and fervor when doing other Mitzvos? If we don't then we should double check our real motive for the sudden enthusiasm, in what we think is a Mitzvah.

[The Gemara relates the story of following the capture of the Yetzer evil tempter.]

Because it says and this evil one said upon being captured “I will tear myself away from you.” The evil tempter lifted its voice and the scream was heard four hundred paras. [The Sages] declared it: what should we do perhaps, & it forbid; Heaven will have compassion on the evil tempter. The prophet then said place him [the evil tempter] in a leaden pot and cover the mouth of the pot with lead because lead absorbs sound. And it says: And this evil one screamed and they cast him down in the midst of the measure. And he cast the weight of lead in the mouth. [There 69b - Zechariah 5:8]
Yoma 69b.

The sages [overjoyed at their success in eliminating the challenge of the Yetzer or idolatry from tempting man] declared, since it is a favorable time let us beseech the mercy of G-d that He should eliminate the desire for sinful sex. They prayed for mercy.

And the Yetzer for sex was handed over to them.

As in pattern out in many places in the Talmud, G-d created Angels-Satans, who possess certain attributes of being transcendent to the dimensions of time and space. Only mortals who are subject to the dimensions of time and space can be only in one place at one point in time. Satan or Angels are not subject to the limitations of time and space can be in infinite number of places at the same time. Thus Satans, Angels can tempt infinite number of people at the same time. There was one Satan Angel who possessed an overwhelming power to tempt people to worship idols. He was trapped and eliminated by the prayer of the Sages. Then there was the Yetzer the Angel who tempted man to forbidden sex. He too was trapped.

The sages warned if you kill the Yetzer for sex the world will be destroyed. They imprisoned him three days then searched for an egg that was laid that day in the entire land of Israel, but couldn't find any. They then debated what are we to do. Should we kill him, the world will come to an end. Should we ask mercy for help? That man desire only his wife and not others
Yoma 69b.
In heaven they don't grant half measures.
The sages then blinded the Yetzer, the Angel of Sex, and released him. They accomplished [this much] that the Yetzer doesn't tempt man with such overwhelming force to desire his relative's relatives.

From the story of the capture of the Angels by the sages one can learn that celestial immortal creatures invisible but nevertheless real were at work. They prevented the Kings of Israel from having a clear understanding of Divine Wisdom.

Once man as long as man the Yemenite Yoma 39a clearly explains this point.

Yoma 39a. They learned in the school of Rabbi Yossi: When you sin, sin through understanding of the heart [or Divine Wisdom - Tora]. For a man, because it says you shall not contaminate yourself with them and thus become contaminated through eating non-kosher food. You should not read contaminated Vayikra. Let read 'Vayikra' - stumped or dimmed. The sages learned, you shall not contaminate yourself by eating] and become contaminated means if man
Man contaminates himself a bit, he is contaminated much the sins create with.

He is contaminated in the world to be, [the sages learned]. You shall be holy, if man does a small bit number of holy things, he is made holy in a great number of ways. [The sages] explained that holy in the world to be, [Man sanctifies himself above his body]. He is sanctified above his Nefesh and soul. [Man sanctifies himself].

He is contaminated in this world, he is sanctified in the world to be.
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Yireis Cheth brings to Kedusha - Holiness
Kedusha brings to Ruach Hakodesh - Divine Inspiration
Ruach Hakodesh to Tefiyos Hamorisim - Exinction of the dead.
Bowl

Jerusalem

Tehiyas Hamasseh brings to
Elijah - and the general
redemption of Jewish people
and peace in the world.

omitted.

From the above companion we see a
difference in opinion beginning with with
Tahara. Also if Tehiyas Hamasseh will
precede Elijah and the coming of the
Messiah or not. However, the two versions
demonstrate a certain guideline to follow.
This guideline has been elaborated by
Rabbi Mordechai Lezette in Mekilat Yassurim
the straight way that has been translated
into English.

Question. The first requirement namely
the study of Torah is the most important
single factor in the attainment of a degree
of Ruach Hakodesh. The Gemara in
Regillus 7a states

After the giving and completion of the free
Chumash to Moses no prophet was permitted
to make any innovations to add or to remove.
Man attains Peak Nefesh to a degree by his character development of his inner self, as sustained by Raw Prudens love joint guidelines. What is the Nefesh. How and how does it differ from the Nechova.
Question: When we say that the (1,2) Nestor (1) and (2) Nestor and Nephesh of a person live on eternally, does the personality of man continue to live on? The only one who is Eternal is Hashem Kadosh Branch (13,27).

In that way, by having the quality of Eternity, God is distinguished from mortals, who have a limited existence. How then can we say that the (1) Nestor and (2) Nephesh of man remain eternally? What specifically?

The difference between the Nestor and Nephesh is given to man at the time that man is first conceived.

There are three partners in man: Hashem, his father and his mother. It presents the idea: the (1) Nestor is given to the unborn child in the womb. This pinpoint is an instrument that enables man to saturate himself with greater
Holiness. In that manner His soul grows. By holiness we mean the ability of man to find himself when he is experiencing Torah and its living. It is during this state that he makes himself sensitive to each person according to his stature of learning and living. Thus the point of holiness of a person is received at birth and contains within itself the potential of greater development of holiness. This is defined by the candle of the soul of man. Just as a candle is an instrument, the vehicle upon which a flame is nourished, so too, the Nefesh is the instrument of the Ten Commandments. Now this is to be understood through man observes the Torah and Mitzvot with his body, the meaning of the word Nefesh is the instrument for the observance is to be understood in the following manner:
True, man observes mitzvot with his body, but the man is not performing physical performance of a mitzvah - without the mind - the intent of man would be meaningless. It would merely be similar to a robot performing the physical motions that attend the performance of a mitzvah. It would be like the activity of an ape. However, man who is possessed of a soul that has the quality of mind, thinking and intent, transforms the physical motions of performing a mitzvah to a spiritual elevation. Therefore, mitzvah means the spiritual mind of man. Without the mitzvah as mentioned above, is an instrument that can receive God's wisdom as expressed in the Torah. Now with this wisdom man is able to understand and perform the mitzvot in a manner that the mitzvot will have the greatest effect in maintaining the world.
three things, the formal meaning of Torah, performance of mitzvot between man and man — the mainstay and cause for the order in the world created and willed by G-d was the performance of mitzvot. The greater the vehicle for receptivity of holiness, the greater is the effect of the mitzvot.

This can be further understood in the following sense:

Receptivity of holiness receptive and being the receptacle and instrument for holiness can be understood with the following:

G-d is everywhere.

G-d is around us, within us, everywhere. If such is the case, why can’t we hear G-d? The answer is because we don’t have the proper receptivity, the proper instrument to pick up radio or television waves in space