

Bi Weekly Lecture Series With Reb T, The Show Where We talk A Topic Per Session with Some Practical Lessons: **“Chosen From Birth To Fix The Earth”**

Sources from Sefaria (unless noted otherwise); Lookout for the **Points To Carryover (PTC's)**

All Shirum on shiurenjoyment.com/shiurim/shiurim-reb-t/ -Shoutout to Jake W.!

Email: Rebt@shiurenjoyment.com

-Dedicated for the refuah sheleimah of all those sick with corona or other ailments

What in the world is going on these days? Can we just stop for a moment and look around us, really looking closely at what is happening? The world as it stands **right now** is in a really bad place. The morals of the world seem to be in great lacking, there is much fighting and argument around, there is an uprising in violence and hatred all over the place, as well as general unrest across the entire globe. The pandemic has in addition turned our world upside down leading to so much chaos and confusion in the entire earth.

What can we do to stop this? How can we contribute to end the mess and reassess the rest? Enter the idea of **Tikkun Olam** or **fixing the world/the earth**.

We were chosen by Hashem as his nation to do just that, to bring light into darkness, to bring good to the world and restore faith in humanity. We are the ones to bring morality to the world and the conscience to the body and spirit of the humans of the world (the real underlying reason for antisemitism as spoken by our vicious WWII enemy, yemach shemo). We weren't chosen to be "better" than anyone else or more "superior". We were chosen to make the world a better place as our mission and as our life mantra.

How do we go about this? It is only through the use of the wonderful ethics and ideals of the Torah spread through miztvot, through Chessed, and making many kiddish Hashems.

We must use our talents to make the world better. Whether you use your voice, your words, your writings, or whatever talent and gift Hashem gave you, make sure to make influence the world to make it better. Mold the world into a better place, one act at a time. We must leave the world a better place after 120 years then when we entered it. Then we know we accomplished something great in our allotted time on this Earth.

A simple practical way to do this and feel this is to be involved with actual "doing" of things. There is no greater feeling, in my humble opinion, to see the world seem brighter or more cheerful than when involved with chessed acts or ideas to actually get your hands "dirty" in the nitty gritty of hands-on miztvot. I think of the two weeks my high school sent us on a chessed mission called "mitnadvim" or "volunteers" where we physically helped to paint houses and work in soup kitchens. It felt wonderful to be able to use the toil of our hands to help others. I further recall volunteering as a big brother in Israel and being involved in food packing and how my whole week was uplifted and I so looked forward to being involved in those endeavors. I further think of when my wife and I (pre kids) were able to deliver Tomchei shabbos packages and how wonderful it felt to help bring food to others, especially for shabbos. Those actions made the world seem a little better and kinder for others; the world felt more "fixed" and more "human." It also doesn't hurt to be involved in a job/profession that directly and daily personally helps people and makes the world a better place for others.

However, there is a caveat. Fixing the problems in the universe is awesome, but before we can think about tackling the whole earth to make the whole world better, we must realize whatever talents Hashem gave us, **we must first use it to make ourselves better**. A famous saying by Rabbi Yisrael Salanter (founder of the modern mussar movement) says (as pointed out by sefaria.org):

When I was a young man, I wanted to change the world. I found it was difficult to change the world, so I tried to change my nation. When I found I couldn't change the nation, I began to focus on my town. I couldn't change the town and as an older man, I tried to change my family. Now, as an old man, I realize the only thing I can change is myself, and suddenly I realize that if long ago I had changed myself, I could have made an impact on my family. My family and I could have made an impact on our town. Their impact could have changed the nation and I could indeed have changed the world.

We must first start with ourselves, and from there work our way up to change the world to fix its problems and make it better. When we realize we were chosen by Hashem as his nation to make the world a better place with using his Torah as a blueprint and with properly using our innate abilities, talents, and skills to supplement it we may indeed have a way to help repair the Earth.

Let's look at some sources that incorporate these different ideals:

[ביאור אנגלי על משנה גיטין ט"ז:ב'2:9:10: Mishnah Gittin 9:10:2:ב'י:ט'2:9:10: English Explanation of Mishnah Gittin 9:10:2:ב'י:ט'2:9:10:](#)

One of the most memorable parts of Gittin was the two middle chapters which discussed the concept of “**tikkun olam**” repairing the world....As we saw, “**tikkun olam**” means remedying economic, social and legal injustices in an attempt to make the world a more livable place....“**Tikkun Olam**” is always about going beyond the letter of the law. This is something we would do well to remember in general while learning rabbinic literature.

[דף שבועי על כתובות מ"ט ב:ה'5:49b: Daf Shevui to Ketubot 49b:5:ה'5:49b:](#)

This section begins a series of enactments, “takkanot,” that were created in second century Israel. These legislative adjustments usually corrected social or economic problems that were created by Jewish law or by economic factors. They are loosely related to “tikkuḥ olam”—the repair of the world. The original meaning of “tikkuḥ olam” was social justice.

[ספר החינוך ט"ז:ב'2:16: Sefer HaChinukh 16:2:ב'י:ט'2:16:](#)

And therefore, as we began to become the **chosen** of all nations, 'a kingdom of **priests** and a holy nation' - and in each and every year at that time - it is fitting for us to do acts that show

[ליקוטי מוהר"ן ה'א':ב'2:5: Likutei Moharan 5:1:2:ב'י:א':ה'2:5:](#)

-- hence, insofar as the world was created for me, I must at all times see and look into **tikkun olam**/rectifying the world and to fill the lackings of the world and pray for them.

[ביאור אנגלי על משנה גיטין ה'ח':א'1:8:5: English Explanation of Mishnah Gittin 5:8:1:א'1:8:5:](#)

This mishnah teaches rules that were made in order to keep peace between people. These “ways of peace” are a subcategory of “tikkuḥ olam”. Whereas many of the other enactments made because of “tikkuḥ olam” had a strong economic element, these rules are more concerned with interpersonal relations.

[ביאור אנגלי על משנה גיטין ה'א':א'1:1:5: English Explanation of Mishnah Gittin 5:1:1:א'1:1:5:](#)

Its connection to “**tikkun olam**” is that the sages shaped some of these laws using “**tikkun olam**” type criteria. That is to say they tried to take into social needs when making these rules.

PTC. We are supposed to do what we can to make the world a better, more livable place

[Major Themes in Modern Philosophies of Judaism, CHAPTER 1; Hermann Cohen's Religion of Reason 4:147](#) [ד'יי"ד ודת התבונה ד'יי"ד](#); נושאים מרכזיים בפילוסופיה היהודית המודרנית. פרק א; הרמן כהן ודת התבונה ד'יי"ד

This is the meaning of the **chosenness** of Israel. It symbolizes God's love of mankind. The idea is also formulated somewhat differently. The election of Israel has a twofold meaning....Election and **chosenness** are, of course, traditional terminology. W

[Exodus 19:5](#) [שמות י"ט:ה'](#)

‘Now then, if you will indeed accept My command, and keep My covenant which I made with the Patriarchs, then you shall be My **chosen** treasure from among all the nations: for all the earth is Mine, **but you...alone have I chosen to be a light to the nations.**

[Exodus 31:13](#) [שמות ל"א:י"ג](#)

Indeed, you shall observe My Sabbaths, for it is a sign between Me and you that I have **chosen** you from among all the nations, throughout the generations, that all the nations may recognize

[Numbers 8:16](#) [במדבר ח':ט"ז](#)

For they are **chosen** entirely for My service from among the Children of Israel; instead of the first-born to his mother, as all the first-born of the Children of Israel who carried out the service

[Deuteronomy 4:20](#) [דברים ד':כ'](#)

The Eternal had **chosen** you for His service when He brought you out of the iron furnace of bitter bondage in Egypt; to be to Him a **chosen** people as you are on this day.

[Rashi on Isaiah 42:1](#) [רש"י על ישעיהו מ"ב:א'](#)

בהירי: Israel is named my **chosen** one .

PTC. Hashem has chosen us as a people and each individual to light & uplift the world

[Rashi on Isaiah 62:6](#) [רש"י על ישעיהו ס"ב:ו'](#)

For the Lord has **chosen** Zion..." as it says in tractate Menachot. Yonatan translates 'your walls' as the forefathers who guard us like a wall.

[Deuteronomy 7:6](#) [דברים ז':ו'](#)

For thou art a holy people unto the LORD thy God: the **LORD thy God hath chosen thee to be His own treasure**, out of all peoples that are upon the face of the earth.

[Midrash Tanchuma Buber, Nasso 13:1](#) [תנחומא בובר, נשא י"ג:א'](#)

The Holy One said: In this world I abhor all those peoples, because they are from unclean seed; **but I have chosen you, because you are from true seed**, as stated : AND I PLANTED YOU AS A CHOICE VINE, ALL...It is also written : THE LORD YOUR GOD HAS **CHOSEN** YOU.

[Midrash Tanchuma Buber, Bamidbar 20:1](#)

THE LORD YOUR GOD HAS CHOSEN YOU TO BE FOR HIMSELF A TREASURED PEOPLE, a nation of flesh, and you are flesh.¹¹⁰BSR. Cf. the parallel in Tanh., [Numb. 1:17](#): “a worthy (KShR) nation, and you are worthy (KShR).” Now (according to [Deut. 7:6](#)): THE LORD

YOUR GOD HAS CHOSEN YOU.... **Why did he choose you? Because he loved you, as stated (in vs. 8): BECAUSE THE LORD LOVED YOU.** He created tribes and chose one of them for himself, i.e., the tribe of Levi, as stated (in [I Sam. 2:28](#)): AND I CHOSE HIM [FROM ALL THE TRIBES OF ISRAEL....] He therefore especially cherishes you.

[Deuteronomy 14:2](#): דברים י"ד:ב'

For thou art a holy people unto the LORD thy God, and the LORD hath **chosen** thee to be His own treasure out of all peoples that are upon the face of the earth.

[Daf Shevui to Kiddushin 70b:14](#): דף שבועי על קידושין ע' ב:י"ד

... the rabbis believed that Jews are God's chosen people and as such have special responsibilities as to how they act in the world.

[Radak on Genesis 6:5](#): רד"ק על בראשית ו':ה':א'1:5

If mankind would turn to be completely evil it could not endure, seeing that G'd had **chosen** the good....G'd had found Noach, his sons, and their wives to be good and they were chosen to provide the seed for future generations.

[Baal HaTurim on Genesis 1:1](#): בעל הטורים על בראשית א':א':ג':1

ON THE PHRASE BERESHIS BARAH ELOKIM:

Alternatively: **The numerical value is "Israel is chosen among the nations", and also in numerical value "613 He created", that He created the world for the sake of Israel keeping the 613 commandments.**

[Sifrei Devarim 97:5](#)

"and in *you* has the L-rd chosen": your *own* holiness. "to be unto Him a chosen people from all of the peoples": We are hereby taught that each one of the just is beloved by the Holy One Blessed be He as all of the gentiles (together).

[Targum Jonathan on Deuteronomy 14:2](#): תרגום יונתן על דברים י"ד:ב'

... the Lord your God hath **chosen** you to be a people more **beloved** than all the peoples who are upon the face of the earth.

[Or HaChaim on Numbers 23:21](#): אור החיים על במדבר כ"ג:כ"א:ה':21

The entire verse is also a compliment to the Israelites who are the **only nation G'd has chosen for His presence to dwell amongst.**

[Targum Jonathan on Deuteronomy 21:5](#): תרגום יונתן על דברים כ"א:ה':5

And the priests the sons of Levi shall draw near; for the Lord your God hath **chosen** them to minister to Him, and to bless Israel in His Name, and according to their words to resolve every judgment

[Deuteronomy 26:18](#): דברים כ"ו:י"ח

And the L-rd did single you out this day to be to Him as a **chosen** people, as He spoke to you [Exodus 19:5], and to keep all of His mitzvot.

[Peninei Halakhah, Simchat Habayit V'Birchato 3:13](#): פניני הלכה, שמחת הבית וברכתו ג':י"ג:ג':13

Zohar explains that God chose the Jewish people and made them a **unique** nation, through which His divine unity is revealed in the world....Therefore, His holiness dwells with the Jews, and He guides them in a **unique** way.

PTC. We are chosen to do mitzvos and spread good, to bring treasure to the world

[דברים כ"ז:ט"ז:9:27](#)

This day, **by virtue of the renewed covenant have you been chosen to be a people** before the Eternal your Almighty.

[דברים כ"ט:י"ב:12:29](#)

that He may establish you as His **chosen**, spiritual people, and so **that He will be to you an Almighty protector, never to exchange you for any other people**, as He had spoken to you and as He had promised

[תהילים ל"ג:י"ב:33:12](#)

Happy the nation whose God is the LORD, the people He has **chosen** to be His own.

[תהילים מ"ה:ח'8:45](#)

You love righteousness and hate wickedness; rightly has God, your God, chosen to anoint you with oil of gladness over all your peers.

[תהילים פ"ט:ד'4:89](#)

“I have made a **covenant with My chosen one**; I have sworn to My servant David:

[תהילים פ"ט:כ"0:20:89](#)

Then You spoke to Your faithful ones in a vision and said, “I have conferred power upon a warrior; **I have exalted one chosen out of the people.**

[תהילים ק"ה:ו'6:105](#)

O offspring of Abraham, His servant, O descendants of Jacob, His **chosen** ones.

[תהילים ק"ה:כ"6:105](#)

He sent His servant Moses, and Aaron, whom He had **chosen**.

[במדבר א'מ"ד:44:1](#)

These were numbered by Moses and Aaron, assisted by the twelve chieftains of Israel, the **chosen** men of their fathers' houses.

[Redeeming Relevance; Numbers, CHAPTER 4 The Book of Bilam; Of Subtlety and Subterfuge פדיון הרלוונטיות על במדבר, פרק רביעי ג'54](#)

The proof of a spiritual leader's integrity is not in this superficial **chosenness** but rather in the extent that this **chosenness** has transformed him.

[בראשית מ"ט:ט"ז:49](#)

Dan will avenge his people [From the house of Dan a man will be **chosen** and will arise, in his day his people will be delivered], as one of the tribes of Israel [and in his years the tribes of Israel will

[הגדה של פסח, קדש ז' Pesach Haggadah, Kadesh 7'](#)

Blessed are You, Lord our God, King of the universe, who has chosen us from all peoples and has raised us above all tongues and has sanctified us with His commandments....For You have chosen us and sanctified us above all peoples. In Your gracious love, You granted us Your [holy Sabbath, and] special times for happiness and joy.

[Morning Blessings, Siddur Ashkenaz](#)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר בָּחַר בְּנוּ מִכָּל הָעַמִּים וְנָתַן לָנוּ אֶת תּוֹרָתוֹ: בְּרוּךְ אַתָּה ה'. נוֹתֵן הַתּוֹרָה:
Blessed are You, Lord, our God, King of the Universe, who has chosen us from all of the nations and given us His Torah. Blessed are You, Lord, Who gives the Torah.

[תרגום על שיר השירים ח:ג'3:8 Aramaic Targum to Song of Songs 8:3](#)

The Assembly of Israel will say, "I am the **chosen** of all nations.

[ברכות ו' א:כ"א 21a:6a Berakhot](#)

And because of this, I will make you a single entity in the world, and you will be a treasured nation, **chosen** by God.

[תהילים ק"ה:מ"ג 105:43 Psalms](#)

He led His people out in gladness, His **chosen** ones with joyous song.

[תהילים קל"ה:ד' 135:4 Psalms](#)

For the LORD has **chosen** Jacob for Himself, Israel, as His treasured possession.

[ישעיהו מ"א:ח' 41:8 Isaiah](#)

But you, Israel, My servant, Jacob, whom I have **chosen**, Seed of Abraham My friend—

[ישעיהו ס"ה:כ"ב 65:22 Isaiah](#)

For the days of My people shall be As long as the days of a tree, My **chosen** ones shall outlive The work of their hands.

PTC. Hashem not only chose us as his nation but specifically our patriarchs and leaders to do his will and lead others in service of Hashem and brighten the world; Through the Torah we are sanctified and sanctify those things around us

[מלכים א' י"א:י"ג 1 Kings 11:13](#)

However, I will not tear away the whole kingdom; I will give your son one tribe, **for the sake of My servant David and for the sake of Jerusalem which I have chosen.**"

[דברי הימים ב' ז':י"ב 7:12 II Chronicles](#)

The LORD appeared to Solomon at night and said to him, "**I have heard your prayer and have chosen this site as My House of sacrifice.**"

[דברי הימים ב ז:ט"ז:16 II Chronicles 7:16](#)

And now **I have chosen and consecrated this House that My name be there forever**. My eyes and My heart shall always be there.

[עירובין צ"ו א:10 Eruvin 96a:10](#)

The obligation to don **phylacteries applies when Jews require a sign to assert their Judaism and their status as the Chosen People**, i.e., during the week, excluding Shabbat and Festivals, as they are themselves...**signs of Israel's status as the Chosen People** and a remembrance of the exodus from Egypt.

[מנחות פ"ז א:19ט Menachot 87a:19ט](#)

Rava bar Rav Sheila says: They would say: "For the Lord has **chosen** Zion; He has desired it for His habitation. **This is My resting place forever**; here will I dwell for I have desired it" .

[ילקוט שמעוני על התורה תתפ"א:ה:5'81:5 Yalkut Shimoni on Torah 881:5](#)

R' Shimon says the resting place is Jerusalem and the inheritance is Shiloh, as it says "This is My resting place forever; here I shall dwell for I desired it," and it says "For the Lord has **chosen** Zion

[ברטנורא על משנה פסחים ז:ח:א:1'8:7 Bartenura on Mishnah Pesachim 7:8:1](#)

לפני הבירה – The entirety of the Temple is called **בירה/the chosen**, Divine residence. So that they would be careful that they are not in contact with defilement.

[מכילתא דרבי ישמעאל י"ב:א:ד:1'4:12 Mekhilta d'Rabbi Yishmael 12:1:4](#)

And before **the land of Israel was chosen**, all of the lands were kosher for speech. Once it was **chosen**, all other lands were excluded....Before **Jerusalem was chosen** all of Eretz Yisrael was kosher for altars. Once it was **chosen**, the rest of Eretz Yisrael was excluded....Before **the Temple was chosen**, all of Jerusalem was fit for) the Shechinah. Once the Temple was **chosen**, Jerusalem was excluded....**Once he was chosen**, the rest of Israel were excluded....Before David was **chosen** every Israelite was kosher for kingship. **Once David had been chosen**, the other Israelites were excluded.

PTC. Hashem not only chose us as his nation to bring glory to the world, but chose the land of Israel as his land to dwell within (where we should all live) as well as the temple to be his "House" of light for the world

[Shabbat 105a](#)

As it is stated: "Neither shall your name any more be called Abram, but your name shall be Abraham; **for the father of a multitude of nations [av hamon goyim] have I made you**" ([Genesis 17:5](#)). The verse itself contracts *av hamon* into Abraham [*Avraham*]. The words *av hamon* themselves are interpreted as an abbreviation: **I have made you a father [av] for the nations, I have made you chosen [bahur] among the nations, I have made you beloved [haviv] among the nations, I have made you king [melekh] for the nations, I have made you distinguished [vatic] for the nations, I have made you trusted [ne'eman] for the nations.**

[מדרש תנחומא, לך לך ט:ג:9'3:9 Midrash Tanchuma, Lech Lecha 9:3](#)

And **He selected Abraham's sons to be His chosen ones** among the seventy nations,

[Bamidbar Rabbah 3:2'ג'ב'2](#)

- this is [the meaning of] what is written , "**Happy is the one whom You have chosen and You have brought close**": ... And who is the one whom He has **chosen**? That is Avraham, as it is stated , "You are He, Lord God, Who chose Avram

[Midrash Tanchuma, Achrei Mot 1:1'א'1](#)

This refers **to Abraham, in that he was called righteous**, as stated , “For I have **chosen** him [so] that he may charge [his children and his household after him to keep the way of the Lord], to practice righteousness

[Legends of the Jews 1:5:547'ג'ה'1](#)

For a period of **two years Abraham could devote himself undisturbed to his chosen task of turning the hearts of men to God and His teachings.**

[Kedushat Levi, Exodus, Yitro 12'ב'12](#)

Moses implies that **G'd has chosen the Jewish people on account of the holiness transmitted to them by their patriarchs which had become part of their genes.**

PTC. Hashem Chose Avraham as the first one of our people as he was the first to recognize Hashem and bring his effect down to the world through teachings and mitzvot

[Pirkei DeRabbi Eliezer 41:17'ז'17](#)

According to the Book of Jubilees ii. 17–21, Israel is like the “angels of the presence and the angels of sanctification,” **chosen to observe the Sabbath with God** “in heaven and on earth.”

[Legends of the Jews 3:3:112'ג'ק'12](#)

As the **Levites had been chosen "to do the service of the children of Israel in the Tabernacle of the congregation, and to make an atonement for the children of Israel,"**

[Zevachim 23b:8'ח'8](#)

Rava says that Rav Nahman says: The verse states with regard to **the priests: “For the Lord your God has chosen him out of all your tribes, to stand to minister”** .

[Machzor Yom Kippur Ashkenaz Linear, Musaf for Yom Kippur, The Avodah Service 100'ז'100](#)
[ליום כיפור - אשכנז, תפלת מוסף, סדר העבודה ק'](#)

to be Your holiest;⁵⁴This refers to **Aharon and his sons who came from the tribe of Levi and were chosen to become the priests.**

[Sefer HaChinukh 263:2'ג'2](#)

It is from the roots of the commandment [that] since **the priests were chosen for the service of G-d, blessed be He** - as the verse stated, "they shall be holy to their God"

[Rabbeinu Bahya, Bamidbar 16:28:1'א'1](#)

The Levites were sanctified in place of the firstborn and **chosen** to perform sacrificial services.

PTC. Hashem chose the Levites/Kohanim as a special sect to minister to him as their mission and purpose to be the spiritual mentors

[Sifsei Chachamim Genesis 25:25](#)

A sign that he will be a murderer. [Rashi knows that] this was written here to be a sign, because otherwise, why would Scripture tell us he was reddish? Whereas it is understandable that it says he was hairy — this explains why his name is “Eisov.” Although it is written also about Dovid that “He was reddish” ([Shmuel I 16:12](#)), the earlier sages have explained in Bereishis Rabbah 63:8 that concerning Dovid it is written (ibid), **“With beautiful eyes” — teaching that David shed blood according to the directives of the Sanhedrin, who are called “Eyes of the congregation”** ([Bamidbar 15:24](#)).

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Torah Ohr](#)

David is described as אדמוני וטוב רואי, "ruddy, good looking," in [Samuel I 16,12](#), the counterpart to Esau, who was called אדום, because he had absorbed all the pollutants of the original serpent which had made blood (red) the symbol of death. Esau had absorbed all this pollutant in order that Jacob might be free of it. We have shown that this was what Bileam alluded to when he proclaimed: כי לא נחש ביעקב, "that Jacob does not contain a vestige of the original serpent" ([Numbers 23,23](#)). The colour אדום, then can originate either in the קליפה, representing the blood of impurity, or in a sacred domain. When it originates in the sacred domain it is described, as in Samuel, as טוב רואי, "beautiful to behold." **David is descended from Peretz, who was פורץ גדר, "achieved a break-through" against the forces of the נחש. David was an outstanding Torah scholar; when the honor of G-d was at stake he knew how to take revenge in the manner of a serpent. It is said of him: כי משורש נחש יצא צפע, "for from the stock of a snake there sprouts an asp" ([Isaiah 14,29](#)).** The allusion is to David's father Yishai (cf. Targum) who is the נחש in our verse. These terms are used by the prophets as forces that are able to parry and subdue the original serpent, root of impurity.

PTC. Hashem gave us certain inborn traits and tendencies to use in the world, they should be used to do good and bring light, specifically executed through the performance of mitzvot

[Shabbat 156a](#)

After citing relevant *halakhot* written in the notebooks of various Sages, the Gemara relates that being born on different days of the weeks can have effects on our natures and abilities as well as the constellation of the hour (not just the day) that affects him...

it was written in Rabbi Yehoshua ben Levi's notebook: One who was born on the first day of the week, Sunday, will be a person and there will not be one in him.

One who was born on the second day of the week, Monday, will be a short-tempered person.

One who was born on the third day of the week will be a rich man ...

One who was born on the fourth day of the week will be a wise and enlightened person. ...

One who was born on the fifth day of the week will be a person who performs acts of kindness. ..

One who was born on the sixth day of the week will be a seeker (of mitzvot) ...

One who was born on Shabbat will die on Shabbat, And he will be called a person of great sanctity...

Rabbi Hanina said...It is not the constellation of the day of the week that determines a person's nature; rather, it is the constellation of the hour that determines his nature.

One who was born under the influence of the sun will be a radiant person...

One who was born under the influence of Venus will be a rich ...One who was born under the influence of Mercury will be an enlightened and expert man...One who was born under the influence of the moon will be a man who suffers pains, who builds and destroys, and destroys and builds...One who was born under the influence of Saturn will be a man whose thoughts are for naught. And some say that everything that others think about him and plan to do to him is for naught.

One who was born under the influence of Jupiter [tzedek] will be a just person [tzadkan]...

One who was born under the influence of Mars will be one who spills blood. Rav Ashi said: He will be either a blood letter, or a thief, or a slaughterer of animals, or a circumciser...

[Footnotes to Kohelet by Bruce Heitler 4:2'ביטלר ד' ברוס הייטלר מאת](#)

Jealousy can be channeled into the development of great **skill**, into thievery, into scholarship and perhaps even into philanthropy.

PTC. Hashem influences our nature and abilities, determining us to be born a certain day and time and with inherent abilities that can be used for good or bad but must be used for good

[Sifrei Devarim 306:1'א' ספרי דברים](#)

And Joshua said to the people: Bear witness over yourselves **that you have chosen the L-rd to serve Him**. And they said: We are witnesses."

[The Improvement of the Moral Qualities 1:3:8'ח'ג'א' תקון מדות הנפש](#)

God selected him for kingship, as it is written , "Behold whom the Lord hath **chosen**."

[Orchot Tzadikim 3:29ט'כ"א אורחות צדיקים](#)

And God chose him to be king, as it is said: "Have you seen him whom the Lord has **chosen**?" . The Sages said, "**This quality of modesty is among the best qualities of a precious soul.**"

[Orchot Tzadikim 28:25ה'כ"ח אורחות צדיקים](#)

And now, **when we see that man was chosen out of all the creatures because of his great wisdom and because of his many deeds**, for all other creatures are subservient to man, and he has the strength to learn...

PTC. Hashem chose each of us to be on this Earth to bring something special to it

[Kav HaYashar 56:7'ז'י'קב קב הישר](#)

That is, **I have chosen to use my hands for good purposes and not the opposite, Heaven forbid.**

[Shenei Luchot HaBerit, Torah Shebikhtav, Vayeshev, Miketz, Vayigash, Torah Ohr 122 שני לוחות הברית, תורה שבכתב, וישב, מקץ, ויגש, תורה אור קכ"ב](#)

The greatness of Moses' honour can be measured by the fact that it was **he who was chosen by G-d to hand the Torah to the Jewish people**; he was told at the time that his mission would be considered a success

[Shenei Luchot HaBerit, Torah Shebikhtav, Yitro, Torah Ohr 43, יתרו, תורה שבכתב, יתרו, שני לוחות הברית, תורה אור מ"ג](#)

The commandment לא יהיה לך warns us not to slide backwards into a peripheral relationship with G-d when we **have been chosen to have a much more intimate relationship --a personal one- with Him.**

PTC. We must each realize that we have special ways to influence the world using our passions and talents

[Makkot 10b](#)

אמר רבה בר רב הונא אמר רב הונא ואמרי לה אמר רב הונא א"ר אלעזר מן התורה ומן הנביאים ומן הכתובים **בדרך שאדם רוצה לילך בה מוליכין אותו**

Apropos the path upon which God leads people, the Gemara cites a statement that **Rabba bar Rav Huna says that Rav Huna says, and some say it was a statement that Rav Huna says that Rabbi Elazar says: From the Torah, from the Prophets, and from the Writings one learns that along the path a person wishes to proceed, one leads and assists him.**

[Daf Shevui to Avodah Zarah 55a:9ט"א:ט"ב](#)

Resh Lakish says that Heaven helps a person follow the path they have chosen. If they have **chosen** the dark side, the side of idolatry, then they are provided with help to continue down that path.

[Ramban on Genesis 6:9:1א':ט"א](#)

Only to cling to G'D at all times following the path G'D has chosen for man, or the path that he was instructed being that he was a prophet.

[Tur HaAroch, Exodus 13:15:1א':ט"ו](#)

It demonstrates that G'd communicates with **chosen** individuals and reveals His secrets to them.

[Kedushat Levi, Numbers, Korach 4ד' קרח, קדושת לוי, במדבר, קרח ד' קרח](#)

The words יקריב אותו are the assurance by G'd that He would help that person along his **chosen** path to enable him to serve Him with a sincere heart.

PTC. If you find your passion and use it, Hashem will help you along the way; make sure it is the right way

[Shenei Luchot HaBerit, Torah Shebikhtav, Vaetchanan, Derekh Chayim 6, תורה שבכתב, ואתחנן, דרך חיים ו' שני לוחות הברית, תורה 6](#)

On the other hand it was possible that just as G-d had **chosen** Moses to be ordained for this task in his generation, so **G-d would ordain other leaders each in their respective generations.**

Pirkei Avot 2:5

...ובמקום שאין אנשים, השתדל להיות איש.

He used to say...In a place where there are no men, strive to be a man.

[Likutei Moharan, Part II 115:1:2'ב'א':קט"ו](#), תנינא קט"ו:א':ב'1:2

The Rebbe's way was to choose some upright path to follow in serving God and proceed to conduct himself in those practices and that path he had chosen for himself....Instead, he was extremely resolute and single-minded, and would carry on for some time with the path he had chosen.

[Man and God, Chapter 4 the Concept of Holiness 205](#) האדם ויוצרו, קדושה מהי ר"ה 205

Holiness, nearness, and being **chosen** are mentioned and related to each other. The holy one is brought near to God. **The chosen one is brought near to God. One is brought near by being chosen....This gives us the definition: to be holy is to be chosen by God by being brought near to him.**

[Unity in Judaism, The One People; Destiny and Responsibility 11](#)

The oneness of Israel is the work of the One God. **Israel, as one people, has been chosen for a special task in God's plan for human history. Its unity of fate is its unity of destiny. Within it every Jew has his place without distinction, independent of opinions, ideas, ideologies or conduct. The unity of fate and destiny places upon us responsibility toward our fellows and toward the nation in its entirety.**

PTC. We should follow in the path of Hashem doing mitzvos with our special abilities; stand up and become the chosen one, the leader, and the innovator, when no one else will or no one else does

[Daat Zkenim on Leviticus 9:1:1](#)

We find that expression when someone is chosen for greatness, as when G-d chose Moses and Aaron for such positions, G-d having told Moses to call his brother Aaron in [Exodus 4,14](#) and his telling him that he rejoices over his appointment. We now find it here where Moses is called upon to make the appointment of Aaron and his sons as priests public knowledge.

[Radak On Genesis 2:12](#)

The shoham stones on the epaulets of the High Priest had the names of the twelve tribes etched into them. ([Exodus 28,9](#)) This gemstone was chosen in preference to others as it is more precious than most, and is found in an almost pure form, not containing any flaws due to discolouration.

PTC. We too should realize we were chosen by Hashem to be in the world to make the world more pure. We came with a pure blank pristine soul, with each sin sullyng and dirtyng our neshama.

[Chizkuni, Genesis 4:22:1'א':ב'כ'ד':בראשית ד'22:1'א':ב'כ'ד'](#)

The reason why the Torah even mentions **the vocations chosen by these people is that due to the earth having been cursed, they needed to find ways other than farming to make a living.**

[Rabbeinu Bahya, Bamidbar 19:2:2'ב'ב':ט'י'ב'ב'19:2:2'ב'ב':ט'י'ב'ב'](#)

[שמות ל"ו:א' Exodus 36:1](#)

Let, then, Bezalel and Oholiab and all the skilled persons whom the LORD has endowed with skill and ability to perform expertly all the tasks connected with the service of the sanctuary

[שמות ל"ה:א' Exodus 35:31](#)

He has endowed him with a divine spirit of skill, ability, and knowledge in every kind of craft

[עקידת יצחק נ"א:ח' 51:1:8](#)

The artisans were to use their G-d given skill and wisdom in their construction, and all those who saw these garments would recognise the message they were meant to convey.

[עקידת יצחק ע"ד:א' 74:1:4](#)

It was Aaron's special talent to have understood that it is the task of a leader to weave that thread, the fabric that binds people to one another, and thus help them to establish harmony

[משנה אבות א' י"ב](#)

: הלל אומר, הָגִי מִתְלַמְּדֵי שֵׁל אַהֲרֹן, אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמִקְרָבָן לַתּוֹרָה (יב)

(12) ... Hillel says, "**Be of the disciples of Aaron, loving peace and pursuing peace, loving the creatures and bringing them closer to Torah.**"

PTC. Everyone is given certain talents, skills, and abilities unique to each of us that we need to use to help the world

[Guide for the Perplexed, Part 1 34:11](#)

You certainly know **that some persons, though exceedingly able, are very weak in giving counsel, while others are ready with proper counsel and good advice in social and political matters.** A person so endowed is called "counsellor" and may be unable to comprehend purely abstract notions, even such as are similar to common sense. He is unacquainted with them, and has no talent whatever for them; we apply to him the words: "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" ([Prov. 17:16](#)). **Others are intelligent and naturally clear-sighted, able to convey complicated ideas in concise and well chosen language,--such a person is called" a good orator," but he has not been engaged in the pursuit of science, or has not acquired any knowledge of it.** Those who have actually acquired a knowledge of the sciences, are called "wise in arts" (or "scholars"); the Hebrew term for "wise in arts"--ḥakam ḥarashim--has been explained in the Talmud as implying, that when such a man speaks, all become, as it were, speechless.

[Legends of the Jews 4:4:7](#)

Beauty and talent, Adam's gifts to David, did not shield their possessor against hardship.

[Rabbeinu Bahya, Devarim 26:1:3](#)

A similar example would be someone endowed with the ability to be a calligrapher of especial talent....He should acknowledge having been granted this talent, by using it in the

preparation of sacred texts, to write Torah scrolls, phylacteries, etc....All people endowed with exceptional skills or talents are duty bound to place it in the service of the Lord as a form of acknowledging that their talent is G'd-given.

[Akeidat Yitzchak 64:1:4'ד:א:ד"ס עקידת יצחק](#)

G'd does not endow people with the talent to deny their fear of G'd.

[For the Perplexed of the Generation 26:1](#)

Let each individual and each grouping discern what is its unique ability in order that that person or group shall use its talent to influence those of lesser ability in that area, while at the same time, let no one forget the attribute of humility to know what it is lacking in order that it should yearn to be perfected by the influence of another group upon it.

[Contemporary Halakhic Problems, Vol IV, Introduction 15](#)

This talent is partially innate and partially acquired. No one springs from the womb as an accomplished musician. Training and practice are necessary prerequisites. Some teachers are certainly better pedagogues than others; some are certainly more proficient than others in transmitting subtlety in analysis, novelty in interpretation and sophistication in execution. But no amount of instruction and practice will make a musician of one lacking in musical talent.

PTC. Not only should we use our talents and skills, but fine tune them and study and practice them to use them in the best way possible

[Contemporary Halakhic Problems, Vol V, Introduction 65ה"ה](#) כרך ה, מבוא ס"ה

Warmth, tact, dignity, vision, oratorical talent, administrative skills and many other qualities are necessary to assure a rabbi's effectiveness.

[Peninei Halakhah, Festivals 10:6:7](#)

Rather, the truth is that the festivals were given to the Jews only in order to free them from their work, allowing them to study Torah undisturbed. These are auspicious days for Torah study, when study is blessed with success. **Therefore, one must not lose them to food, drink, sleep, and outings. Rather, each person should stay put, and focus on studying whatever area of Torah God has given him a talent for – whether it is Tanakh, Mishna, or Gemara.** He should eat food that is good and tasty, drink as appropriate, and sleep a bit. All of this gives oneg to his body. Afterward, for the rest of his day he should give oneg to his neglected soul, which is like a prisoner in exile. No one cares about the soul and its purpose, as they are all too busy pandering to the evil inclination and the lowly desires of the pitiful body.... There is extra sanctity on all the days of the festival.... It makes no sense that the holy days of Ḥol Ha-mo'ed would be given us so we could eat, drink, and treat them like regular weekdays.

[Peninei Halakhah, Prayer 4:3:4](#)

If a person is able to lead the prayer service but declines more than the Chachamim instructed, he offends the respect due to the prayer and to Heaven (kevod Shamayim). Likewise, a person whom Hashem endowed with a talent for singing and a pleasant voice should not decline on Shabbat and festivals since the prayers on those days are rich with

song and melody. If he refuses to pray out of stubbornness or laziness, and does not praise Hashem with his voice, it would have been better for him not to have come into this world (Sefer Chassidim 768).

PTC. We are required to use our talents and skills and if not, it goes to waste and is truly a missed opportunity

[Tractate Soferim 15:10](#) מסכת סופרים ט"ו:י"ג

The best of physicians are [destined] for Gehinnom⁴⁶Because they may be guilty of causing loss of life through neglect or over-confidence; or, by trusting too much in their own skill, they deny (Hashem)

[Devarim 8:17](#)

וְאָמַרְתָּ בְּלִבְבְּךָ פָּחַל וְעַצְמִי יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה:

and **you say to yourselves, "My own power and the might of my own hand have won this wealth for me."**

[Shaarei Teshuvah 3:175](#) שערי תשובה ג'קע"ה

And it is stated , **"For he thought, 'By the might of my hand have I wrought it, by my skill.'"**

[Duties of the Heart \(abridged\) 37:4](#) חובות הלבבות (תקציר) ל"ז:ד'

He who trusts in his own wisdom or abilities, or in the strength of his body and in his own efforts, will labour in vain, weaken his powers, and find his skill inadequate to the attainment of his desires

PTC. Beware not to be deluded into thinking it's all your own skill and talents---remember it all comes from Hashem

[Sforno on Genesis 49:14](#) ספורנו על בראשית מ"ט:י"ד:א'

This corresponds to the saying of the sages in Avodah Zarah 17 **"if your vocation is books, it cannot be skill with a sword."**

[Rashi on Ecclesiastes 9:9](#) רש"י על קהלת ט':ט':א' 9:9:1

See and understand to learn a skill by which to earn a livelihood,^{23153a} together with Torah study that you possess.

[Tur HaAroch, Exodus 35:21](#) הטור הארוך, שמות ל"ה:כ"א:א' 35:21:1

Artisans who were skilled in performing tasks but had never trained others to do so, now became skilled at teaching their art

[Rabbeinu Bahya, Shemot 21:2](#) רבנו בחיי, שמות כ"א:ב':ב' 21:2:2

Just as a hired hand is given only tasks which represent his specific skill, so such a Jewish servant is to be assigned only tasks with which he is familiar.

[For the Perplexed of the Generation 7:9](#)

The foundation of each nation must be dependent only on those aspects that are unique to their make-up, for it has yet to be clarified well to each and every nation what its particular talents are. That clarity itself is an important step in the bringing about of this ultimate cooperation. Once every nation searches for the truth of its unique talent, it will automatically

PTC. Remember that all skills and talents are from Hashem and require practice and fine tuning all your life

PTC.'s/Points To Carryover:

- We are supposed to do what we can to make the world a better, more livable place
- Hashem has chosen us as a people and each of us as an individual to uplift the world
- We are chosen to do mitzvos and spread good, to bring treasure to the world
- Hashem not only chose us as his nation but specifically our patriarchs and leaders to do his will and lead others in service of Hashem and brighten the world; Through the Torah we are sanctified and sanctify those things around us
- Hashem chose us as his nation to bring glory to the world, and also chose the land of Israel as his land to dwell within (where we should all live) as well as the temple to be his “House” of light for the world
- Hashem Chose Avraham as the first one of our people as he was the first to recognize Hashem and bring his effect down to the world through teachings and mitzvot
- Hashem chose the levites/kohanim as a special sect to minister to him as their mission and purpose to be the spiritual mentors
- Hashem gave us certain inborn traits and tendencies to use in the world, they should be used to do good and bring light, specifically executed through the performance of mitzvot
- Hashem influences our nature and abilities, determining us to be born a certain day and time and with inherent abilities that can be used for good or bad but must be used for good
- Hashem chose each of us to be on this Earth to bring something special to it
- We must each realize that we have special ways to influence the world using our passions and talents
- If you find your passion and use it, Hashem will help you along the way, make sure it is the right way
- We should follow in the path of Hashem doing mitzvos with our special abilities; stand up and become the chosen one, the leader, and the innovator, when no one else will or no one else does
- We too should realize we were chosen by Hashem to be in the world to make the world more pure. We came with a pure blank pristine soul, with each sin sullyng and dirtyng our neshama.
- The real reason for antisemitism is the morality and conscience we bring to the world (also explained by our enemy in WWII yemach shemo, “circumcision of flesh and soul”)
- Everyone is given certain talents, skills, and abilities unique to each of us that we need to use to help the world
- Not only should we use our talents and skills, but fine tune them and study them to use them in the best way possible
- We are required to use our talents and skills and if not, it goes to waste and is truly a missed opportunity
- Beware not to be deluded into thinking it’s all your own skill and talents---remember it all comes from Hashem
- Utilizing your talents and skills as your job also is a double win, make sure to use the right job for your skillset, i.e .If you’re really talented/good at math don’t teach English
- Remember all skills and talents are from Hashem and require practice and fine tuning all your life

