

Mishlei 10-25

Reality

Key Concepts

In this world of fantasy, it is often difficult to distinguish what is real from what is unreal. Ultimately, that which has a permanent existence is real, whereas that which is like a passing storm is unreal. As long as the *rasha* (wicked person) is prospering, he may appear to be a living example of reality, but once he is gone, he leaves no lasting memory behind, and we realize that his existence was unreal. In contrast, the *tzadik* (righteous person) who lives a meaningful life and contributes to the world, represents reality for he will be granted eternal life and that which he achieved will continue to support the world.

Exploring Mishlei

(כה) כְּעֵבֹר סוּפָה וְאִין רָשָׁע, וְצַדִּיק יְסוּד עוֹלָם:

(25) When the storm wind of judgment passes, the *rasha* is gone, but the *tzadik* is the foundation of the world.

The prosperity of the *rasha* lasts only until the time when he is struck by the storm of judgment. Then he and his prosperity are gone. In contrast, the *tzadik*, who lives a life of service to Hashem, represents true reality. Thus, he is the foundation of the world.

Learning Mishlei

(כה) כְּעֵבֹר סוּפָה וְאִין רָשָׁע, וְצַדִּיק יְסוּד עוֹלָם:

When the storm wind of judgment passes — כְּעֵבֹר סוּפָה,
the *rasha* is no more — וְאִין רָשָׁע
and it is as though he never existed,
but the *tzadik* is the foundation of the world — וְצַדִּיק יְסוּד עוֹלָם
for the world exists in his merit.

Additional Insights

THE RASHA

- (1) When Hashem sends the storm of judgment to pass through humanity, then everything that was built on rotten foundations, will reveal itself and collapse, and the *rasha* will disappear from the world. (רשר"ה)
- (2). When the time comes for the *rasha* to be punished, it happens suddenly and quickly like a passing storm. (אבן עזרא, המאירי, מצודות, אבן יחיאל)
- (3) When the storm of judgment for the *rasha* passes, it's as though he never existed. (הגר"א)
- (4) When the storm of calamity strikes the world, its purpose is to destroy the *rasha*. (רלב"ג)
- (5) The *rasha* existence in the world is not firmly rooted. It is only temporary and it will be easily uprooted. (מלבי"ם)
- (6) At the time of Noach, when the storm passed, no *rasha* was left because the immoral generation of the flood was destroyed. (אלשי"ך, מלבי"ם)

THE TZADIKIM

- (7) The *tzaddik* is the most concentrated focus of reality. Therefore what he is and what he contributes to the world, cannot die. (מלבי"ם)
- (8) Just as the *rasha* is the cause of a destructive storm so is the *tzaddik* the cause of stability in the world. (רלב"ג, חנוך לנער)
- (9) In contrast to the speedy punishment and extinction of the *rasha*, The *tzaddik* is rewarded with eternal life. Not only that, but what he has achieved protects the world. (מצודות, הגר"א)
- (10). At the time of the flood, the *tzaddik* Noach survived to reestablish the world. (אלשי"ך, מלבי"ם)