
Foreword

OUR GENERATION is making huge strides in its return to Torah study and observance and the majority of irreligious or so-called secular Jews are thirsty for genuine Torah that is pure and sincere. There might have never been another generation so dry and thirsty for Torah. So much needs to be done, and so much can be done. Many people are reaching out to our lost brothers and sisters, but many more are needed out there to help. In previous generations many *tzaddikim* stressed the dangers of trying to bring irreligious people to repentance. While true, the concern is less in our generation. In their generations, the trend was to forsake the Torah and mitzvos, and to wander into foreign fields. Today, the trend is to return to Torah. Those who were raised in foreign fields have seen their emptiness and spiritual bankruptcy, and are yearning to return to true Torah. It must be made available to them.

In this volume, among other topics the Halachos of relating to Jews who sin are discussed at length. Many opinions are cited, and there are many passages and opinions that might be troubling to some readers. All the opinions cited are Torah. Studying and toiling to understand the depths of all these opinions will broaden one's heart, mind and soul, and make one into a holier person with an enlarged spiritual capacity. It will make one aware of the meaning of Creation and of his own role both as an individual and as a member of the Jewish

nation. It will make one aware of the great unified Jewish soul and of his part in it. Toiling in the depths of the Torah truth of the many conflicting opinions will allow one to become aware of the many Torah issues that he must consider when dealing with the variety of situations that confront him. The Gemara in *Eruvin* 13b says: אלו ואלו דברי אלקים חיים — "These and these are the words of the Living God." Conflicting opinions are all Torah and are all true, but we need to know when and how to apply them. Each opinion has a correct application, and studying them enlightens and purifies one's soul.

King Solomon wrote (*Kohcles* 3:8): "There is a time to love and a time to hate." In a heart that is informed and purified by the light and wisdom of Torah a concept such as "hating a sinner" resonates much differently than it does in a heart that has been informed by other sources. Toil in Torah will purify one's heart and fill it with love, compassion, holiness, fear and love of Hashem. Every person must pursue the balance of truth that best fulfills the Will of Hashem.