

MILTA CHADTA

Chidushim compiled from the discourses
and teachings of the Admor Harav
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Torah Novelties
A novel and wonderful principle
on the *parashah*

Torah Study Brings a Person to *Yirat Shamayim*

וְהָיָה עִמּוֹ וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו (וי יט) – “It will be with him and he shall read from it his whole life.”

The Torah's *kedushah* can only rest on a person if he first prepares for it. Just as fire can only burn properly if the oil and wick are clean, similarly a person must spiritually clean himself if he wants to receive the Torah's *kedushah*.

[Because even the good deeds a *rasha* performs, and the Torah he learns, don't add to *kedushah*; on the contrary, they give power to the *kelipah*. The *pasuk* writes וְלִרְשָׁע וְלִרְשָׁע – “Hashem says to the *rasha*, why do you speak in My mitzvot,” because by performing the mitzvot, the *rasha* adds power to the *kelipah*, which increases his sin even more. But when the *rasha* does *teshuvah*, he retrieves the power that he put into the *kelipah*, and brings it back to *kedushah* (Arizal in Sefer Halikutim, Tehillim 48)].

This is hinted in the word תורה, the letters preceding קדשה, hinting that a person must prepare himself beforehand with *kedushah*, in order to receive the Torah's values.

[Alternatively, Ben Yehoyada writes (*Bava Metzia* 85b s.v. *shelo birchu*): If he studies Torah *lishmah*, the Torah he

studies brings *kedushah* to him, as is written (Yirmiyahu 2:3) – קודש ישראל לה' ראשית תבואתו – “Yisrael are holy to Hashem, they are the first of His harvest,” meaning Yisrael will be holy via ראשית תבואתו, the Torah. The letters before תורה are הקדש, teaching that by studying Torah a person acquires *kedushah* and he will be *hekdesh*. This is also hinted in the *pasuk* (Shemot 28:35) וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אל הקדש, “his voice” of Torah “will be heard” up High “when he enters the הקדש,” which are the letters before Torah. That is why the *nusach* of the *berachah* on the Torah is אשר קדשנו במצותיו וציוונו על דברי תורה, Hashem sanctified us and commanded us over Torah study, because we indeed become sanctified by studying Torah.]

We must also first rectify our *midot*, which are the qualities with which Torah is acquired, since the *midot* are the basis to receive the Torah's virtues. The *midot* are in the *nefesh*, and by rectifying the *midot* one prepares the *nefesh* to receive the G-dly *nefesh*. The more he rectifies his *midot*, the more the G-dly *nefesh* rests in him.

When a person prepares himself correctly and does all in his ability to receive the Torah's *kedushah*, his Torah study will be different. It won't be learned like other secular

studies, because he will be studying Torah so that it teaches him how to behave and how to rectify his ways. As the Zohar writes, (Vayikra 23b) חוביה ליה מודעת – “One who learns Torah, the Torah notifies him of his sins,” and it arouses him to do *teshuvah* and rectify his ways.

This is hinted in the *pasuk*, וקרא בו כל ימי חייו, when he studies Torah, his intention should be למען ילמד ליראה, in order to reach *yirat Shamayim*.

[The Tiferet Shlomo (*Shoftim* s.v. *vekara*) says on the words וקרא בו כל ימי חייו: When a person studies Torah, וקרא, he should see בו כל ימי חייו, every wrong deed that he did throughout his life. The Torah has the power to show him how to repent, as the Zohar writes, מודעת ליה, the Zohar, and the *pasuk* continues ליראה, the Torah can bring him to a higher level of *yirat Shamayim* than what he had before studying.]

Milta D'Peliah

The Tzadik Prays and is Mashpia Even for the Wicked

כי תצא למלחמה על איבך וגו'. והיה קרבכם אל המלחמה ונגש הכהן ודבר אל העם. ויאמר אלהם שמע ישראל וגו' אל תיראו וגו'. כי ה' אלקיכם ההלך עמכם להלחם לכם עם איביכם להושיע אתכם (כ א-ד). ויספו השטרים לדבר אל העם ואמרו מי האיש הירא ונדך הלבב ילך וישב לביתו ולא ימס את לב אחיו כלבבו (פסוק ח) – “When you go out to war against your enemy... and when you approach the war, the kohen shall come forward and speak to the people. He should tell them, *shema Yisrael*, listen Yisrael... Hashem your G-d is going before you, to fight for you against your enemies and to save you. The officers should add, telling the people: One who is scared and weak-hearted should return home, and shouldn't weaken his brethren's hearts like his own.”

Although the preachers rebuke the people and direct them to improve their ways, the tzadikim constantly pray even on behalf of the simple Jews, and judge them favorably.

Both are necessary: Everybody must be aroused to do as much as they can, and on the other hand they must be judged favorably and we must pray for their good.

Similarly, when Bnei Yisrael went out to war, the officers gave them *mussar* ורך, מי האיש הירא ונדך, “The one who is scared and weak-hearted should return home,” which Chazal explain (*Sotah* 43a) as meaning he fears the sins he committed. Yet on the other hand, the Kohen Mashiah encouraged them, saying ישראל אתם קרבים היום שמע, as Chazal (ibid 42a) explain, אפילו, “Even if you only have the merit of *Keriat Shema*, it is sufficient for you to be saved.”

[Igra D'Kallah (*Shoftim* s.v. *ve'amar*) says: It goes without saying that only somebody clean from sin can fight at war, and one who has sinned must do *teshuvah*. Instead, the *pasuk* is referring to sins that are not atoned until the day of one's death, like *chilul Hashem*. Such a person should be *moser nefesh* when he recites *keriat Shema*, and then even such sins will be atoned. That being, he can go out to war.]

The preachers' role is to chastise the people, motivating them to do *teshuvah* and improve their ways, while the tzadikim, like the Kohen Mashiah, are always seeking good for Bnei Yisrael, no matter what level the Jews are on.

Be'raza De'echa"l

Torah hints
on the *parashah*

The Reward for Performing a Mitzvah More Than Obligated

צֶדֶק צִדֵּק תִּרְדֹּף לִמְעַן תַּחֲיֶה וְיִרְשֶׁת אֶת הָאָרֶץ
(Pursue justice, אשר ה' אלקיך נתן לך (טז כ)
that you live and possess the land that Hashem is
giving you."

Chazal teach (*Kidushin* 39b) שכר מצוה בהאי שכר מצוה בהאי
א, עלמא ליכא, a person is only rewarded for mitzvot
in the World to Come, and not in this world. They
similarly (*Eruvin* 22a) expound the *pasuk* אשר
– "Which I command you **today**," which means that
היום לעשותם ולא – "Perform them **today**" and not tomorrow, in the
next world; "perform them **today**," and tomorrow,
in the next world, you will be awarded for them.

Nevertheless, there are situations and
circumstances where reward is paid even this world,
their common factor being that a person did more
than required. For example, night is allotted for
sleep, yet if a person studies Torah at night instead
of sleeping, he receives his reward in this world, as
the Gemara says העוסק בתורה בלילה הקב"ה מושך
– "One who studies Torah at night, Hashem extends a thread of *chesed* over him
by day," because he did more than required.

Paying More in Order to Enhance the Mitzvah

Another way to earn the reward for the mitzvah
in this world, is by paying more than a third of the
regular price for an enhanced mitzvah. He is not
obliged to pay that much, as Chazal say (*Bava Kama*
9b) עד שליש משלו מכאן ואילך משל הקדוש ברוך
הוא which Rashi explains, if he pays up till a third
of the regular price for an enhanced mitzvah, he is

rewarded in the World to Come, but if he pays more
than a third he receives his reward in this world.
Again, he did more than required, and therefore he
receives his reward in this world.

That is why *klal Yisrael* are meticulous to spend so
much on their mitzvot, so that they receive a reward
in this world as well. And although one shouldn't
perform mitzvot פרס לקבל פרס – "With the
intention of receiving reward," if he does more than
required he is allowed to intend reward.

This can explain the Gemara (*Pesachim* 8b) האומר
סלע זו לצדקה בשביל שיחיה בני או שאחיה בן
– "One who says he gives this money to *tzedakah* so that his son
recovers or so that he will receive *olam haba*, is
reckoned a complete *tzaddik*." Tosafot question
this Gemara from the ruling of the Mishnah (*Avot*
1:3), אל תהיו כעבדים המשמשים את הרב על מנת,
– "Don't act like servants who serve
their master in order to be rewarded." But following
our teaching that one may have in mind personal
benefit when performing the mitzvah beyond
requirement, we can say that the Gemara refers to
one who has already given the necessary amount of
tzedakah, and now that he adds more than required
he may have in mind his personal benefit of his
son's recovery or his portion in *olam haba*.

We can now explain the *pasuk* צֶדֶק תִּרְדֹּף
צֶדֶק implies doing more than
required, and then one may condition the mitzvah
למען תחיה וירשת את הארץ, so that you will live
and inherit the land.

Reward in This World for Preparing Before the Mitzvah

Enhancing mitzvot not only applies to quantity, but also to quality, which includes preparation for the mitzvah and *zerizut* when performing the mitzvah. Accordingly, the **Chida** writes (Midbar Kedemot *mem* 27, *ve'od*) on the *pasuk* (Iyov 41:3) מי הקדימני – “Who preceded me I will pay him,” every reward given to a person, Hashem preceded him: If he performs the mitzvah of *mezuzah* or *maakeh*, Hashem preceded him by giving him a house; similarly, all the other mitzvot, Hashem preceded by giving the person the opportunity and means to perform the mitzvah. Consequently, the person doesn't deserve reward for his mitzvot.

But this rule *מי הקדימני ואשלם* doesn't apply to one who performs the mitzvah with *zerizut*, since he preceded to come even before the required time. This is hinted in the rule (*Pesachim* 4a) זריזין למצוות, the *zerizim* precede Hashem, as if to say.

Accordingly, the **Bnei Yisachar** explains (Sivan 2) the *pasuk* (*Shemot* 19:5) ועתה אם שמוע תשמעו זריזים, *Yisrael* are commanded to be *zerizim*, since this command was given early morning (Moshe went up to Har Sinai in the morning – *Shabbat* 86a). The *pasuk* says ועתה, now and at this time of day, just as you had *zerizut* to ascend the mountain early morning, similarly *Yisrael* should always have *zerizut*, שמוע תשמעו, *Yisrael* should always have *zerizut*, and perform their mitzvot early. Then, they will be rewarded for the mitzvot they perform. Otherwise, they will only be rewarded as a *chesed* from Hashem, because *כי לי כל הארץ*, all belongs to Me, and if so, *מי הקדימני ואשלם*. But if they have *zerizut* they will be worthy to a reward in this world,

since the *zerizut* dissolves the rule of *מי הקדימני ואשלם*.

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Hashem's Chesed is to Reward in This World

We can now understand the *pasuk* (*Tehillim* 62:12,13) אחת דבר אלקים שתיים זו שמעתי וגו', ולך “Hashem spoke one thing, I heard two ... You Hashem have *chesed*, for You repay according to a person's deed.” Many ask, if Hashem “repays according to a person's deeds,” he deserves his reward, and if so, where is the *chesed*? The answer is *אחת דבר אלקים*, Hashem only commanded one part of the mitzvah, but if a person fulfills *זו שמעתי*, he does more than actually commanded, then Hashem does *chesed* with him and rewards him in this world as well, and he is rewarded *כמעשהו*, for the actions that he did more than was expected of him.

For Perfection One Needs Help from Heaven

Even a person's actions are not in his own power, because man is limited, and only with *siyata diShmaya* is it possible to complete a mitzvah, as the *pasuk* writes (*Tehillim* 57:3) לא-ל גומר עלי – “Hashem completes what is incumbent on me.” However, when Hashem sees the person's longing to serve Hashem perfectly, even beyond his ability, Hashem helps him to ascend in his levels, higher than his ability.

This perfection on man's behalf came with help from Heaven, without which it wouldn't have been available. If so, he doesn't deserve to be rewarded for it. Nevertheless, Hashem, with His great *chesed*, considers it all as if it is *מעשהו*. This is the *chesed*, that he is rewarded for things he does, while they were only possible with Hashem's help.

To Study in Aharon Hakohen's Yeshivah in Gan Eden

הוּי מתלמידיו של אהרן, אוהב שלום ורודף שלום, אוהב (ב)את הבריות ומקרבן לתורה (אבות א יב) – “Be a student of Aharon, love and pursue peace, love people and bring them close to Torah.”

The Charedim (*Yediat Haboreh Yitbarach* 8) asks, how can one be a student of Aharon Hakohen, if Aharon Hakohen is no longer alive? Instead, it should say “learn from Aharon,” not “be a student of Aharon.”

Also, why is this specifically related to Aaron? It is an explicit *pasuk* that a person must be an אוהב שלום ורודף שלום, as is written (*Tehillim* 34:12,15) בקש שלום ורדפהו.

He explains, just as there are yeshivot in this world, similarly there are yeshivot in Gan Eden. The Zohar writes (*Shelach* 163b), the yeshivah of Aharon Hakohen, who was אוהב שלום ורודף שלום, is called מתכתא רחמימותא, the yeshivah of love. The Mishnah is therefore telling us, somebody who behaves like Aharon and is אוהב שלום ורודף שלום, will merit to be in Aharon Hakohen's yeshivah in Gan Eden.

By Behaving Like the Avot, One Arouses Them to Help Him

The Tiferet Shlomo asks (*Tazria* s.v. *vehuva*), why does the Mishnah write that one who follows in Aharon's ways is considered Aharon's *talmid*, more than any other tzadik who specialized in a certain mitzvah?

In fact, we find the same regarding Avraham Avinu, with the Mishnah saying (*Avot* 5:19) that כל מי שיש בידו שלשה דברים הללו מתלמידיו של אברהם אבינו וכו' – “Whoever possesses the following three traits is a *talmid* of Avraham Avinu ... a good eye, a meek spirit and a humble soul.” This intensifies the question: Why are these two tzadikim different than all other tzadikim?

He explains, we say in the *Amidah*, אלקי אברהם אלקי יצחק ואלקי יעקב, meaning the G-dliness and service of Avraham, Yitzchak and Yaakov, their G-dliness and service of Hashem lasts forever. When a person performs a mitzvah or serves Hashem with love and *chesed*, which is the *midah* of Avraham Avinu, Avraham Avinu is aroused to help him, since Avraham continues his *avodah* up high, as is written (*Bereishit* 18:22) ‘ואברהם עומד לפני ה' – “Avraham is still standing before Hashem.”

Similarly, one who does a mitzvah with fear, he arouses Yitzchak Avinu, and one who serves Hashem with *emet*, truth, arouses Yaakov Avinu.

If so, those who follow in Aharon Hakohen's ways, Aharon Hakohen is aroused to help them. This is the meaning of הוּי מתלמידיו של אהרן, he actually becomes a *talmid* of Aharon, since the good deeds of the *talmid* arouse the Rebbe above who teaches him, as we know that the tzadikim are alive for eternity, and they help their descendants and *talmidim*.

The Tzadikim Are the ‘Shining Luminaries’

That is why the tzadikim are likened to the luminaries in heaven that shine for us below, because not only during their lives, when they are here below, do they shine for us, but also after their decease, when they are up high, they continue to be *mashpia* on us below.

As the Tiferet Shlomo writes (introduction to *Moadim* s.v. *tzidkatam*) on the *pasuk* (*Kohelet* 1:5) זורח השמש ובא השמש ואל מקומו שואף זורח הוא – “The sun rises and the sun sets, and to its place it yearns and rises,” just as the sun rises by day and sets by night, and the next day it returns to shine as it did the day before, similarly the tzadik, even after his passing from the

world and he is in *Gan Eden*, he still shines his holiness to his place in this world.

Hakadosh Baruch Hu, even when He removes His *Hashgachah* from the Bnei Yisrael because of their sins, still turns His face to them, as if to say, and does not distract His attention from them. Likewise, the tzadik in Gan Eden, even though he continually rises to higher worlds, his face is turned towards us. He realizes that his high level in Gan Eden is only because of his *avodah* in this world, and therefore he is aroused to be *meshpia* for his *talmidim* down below from the holiness up high.

The Trait of Chesed is the Most Enduring

This is primarily from the tzadikim whose *midah* is *chesed*, as the Mishnah writes **תלמידיו של אברהם** and **תלמידיו של אהרן**, because their trait was the *midah* of *chesed* and therefore they continue to help us, even after their passing.

This is the meaning of **הוי מתלמידיו של אהרן**, that one can actually be a *talmid* of Aharon, because by behaving like Aharon one arouses Aharon Hakohen above who teaches his *talmid*, and since Aharon is the *midah* of *chesed*, it is the most enduring, and he continues to help Bnei Yisrael till the present day.

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The Neshamah of the Tzadik is Infused in Those Who Follow Their Ways

Elsewhere, the Tiferet Shlomo (Pinchas s.v. o' yeomer Pinchas) elaborates on this concept, expounding on the words of Rashi (*Bereishit* 47:29) **חסד שעושים עם** *חסד* **המתים**, the *chesed* one does with the deceased is a true *chesed*. Says the Tiferet Shlomo, this is referring to the secret of *ibur neshamah*. When a person performs a mitzvah *lishmah*, he is infused with the *neshamah* of

a tzadik from a previous generation who did a similar mitzvah. As the Arizal once revealed to the Midrash Shemuel, because of the *tzedakah* and *chesed* he did that day, he was infused with the *neshamah* of Rebbi Pinchas ben Yair who would perform acts of *chesed*.

A person who merits *ibur neshamah* of a tzadik, that *neshamah* of the tzadik helps him perform more mitzvot. This is the meaning of **חסד שעושים עם המתים**, the *chesed* performed with the help of the deceased, with *ibur neshamah*, **הוא חסד של אמת**, is a true *chesed*, since the tzadik doesn't seek any reward for helping the person to do mitzvot.

This is what Chazal mean by being **תלמידיו של אברהם** and **תלמידיו של אהרן**, to cleave to the *neshamah* of Avraham and the *neshamah* of Aharon who are both an aspect of *chesed* – Avraham is the *midah* of *chesed*, and Aharon is termed **איש חסידך**. These two tzadikim teach a person to do *chesed*, and one must seek to be their *talmidim* and to learn from their ways.

Ibur Neshamah is Mainly with Tzadikim Whose Aspect is Chesed

The Tiferet Shlomo says, this concept of *ibur neshamah* is mainly relevant to tzadikim who are the aspect of *chesed*, because *chesed* is termed **מים**, water, and the nature of water is to leak down to the lower point. In our case, to the *neshamah* of the one who does *chesed* and who wants to cleave to the *neshamah* of that tzadik.

Therefore, since the *ibur neshamah* primarily applies to tzadikim of *chesed*, we can understand why specifically those who follow in the ways of Avraham and Aharon, and are engaged in *chesed*, are termed *talmidim*.



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