

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*

The *Segulah* of the Mitzvot That Open Gates of *Berachah* and Goodness

וְאָכַלְתָּ לִפְנֵי ה' אֱלֹקֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר לְשֹׁכֵן שְׁמוֹ מִעַשָּׂר
דְּגָנְךָ תִּירְשָׁה וְיִצְהָרָה וּבִכּוֹרֶת בְּקָרְךָ וְצֹאנְךָ לְמַעַן תִּלְמַד לִירְאָה אֶת
ה' אֱלֹקֶיךָ כָּל הַיָּמִים (יד כג) – “You shall eat before Hashem
your God in the place He chooses to establish His
Name therein, the tithes of your grain, your wine, your
oil, and the firstborn of your cattle and sheep, so that
you learn to fear Hashem your God, all the days.”

The Zohar (Yitro 82b) terms the mitzvot “613 counsels”
given to a person to help him improve his ways, with
which he can be attached to the holy *Shechinah* and merit
Olam Haba.

The Kedushat Levi (Pesach s.v. *chacham*) adds, that
this is an explicit *pasuk*, אֱלֹקֶיךָ אֶת ה' לִירְאָה אֶת ה' אֱלֹקֶיךָ
– “So that you learn to fear Hashem your God

forever,” the whole Torah and all the mitzvot are to bring
a person to fear Hashem's majesty, and to love Him.

The Bnei Yisoschor (Nissan 4:7) explains, this is the
segulah of the mitzvot, they are advice for the Bnei
Yisrael how to open the gates of *berachah* and goodness.

Every mitzvah arouses *shefa* from Above, bringing
berachot, *yeshuot* and *chassadim* from Heaven, while
prevention from sin prevents the influence of the evil
powers and the *sitra achra*. This is because everything
depends on Yisrael's actions, as the Torah writes (30:15)
רָאָה נָתַתִּי לִפְנֶיךָ הַיּוֹם אֶת הַחַיִּים וְאֶת הַטּוֹב וְאֶת הַמָּוֶת
– “See, I am giving before you today, life and
good, death and bad,” all the *shefa* depends on Yisrael.

Milta D'Peliah

The Torah can Turn a Curse into a *Berachah*

“ראה אנכי נתן לפניכם היום ברכה וקללה (יא נו) – See, I am giving you today a blessing and a curse.”

This *pasuk* can be explained following the teaching of Chazal (Yerushalmi Chagigah 2:1), the creation of the world begins with the world with the letter *beit*, בראשית ברא, and not with an *aleph*, because *beit* is ברכה while *aleph* is ארור, and since the Torah began with *berachah* it has more chances of survival. This shows the tremendous power of the Torah's *aleph beit* letters.

Accordingly, we can explain the Zohar (*Terumah* 161a) אסתכל באורייטא וברא עלמא – “He looked into the Torah and created the world,” that these letters sustain all the Worlds, and every letter has a power, some for good and some for bad. Therefore, the Torah began with the letter that has a *berachah* and not a curse.

The Torah's Power of Turning a Curse into a *Berachah*

The Midrash states (*Bereishit Rabba* 1:10): Rabbi Elazar bar Chanina said in the name of Rabbi Acha, for 26 generations the letter *aleph* complained before Hashem's Throne, saying, “Hashem! I am the first letter, yet You didn't begin the Torah with me!” Hashem told her, “The whole world was only created for the Torah, ה' בחכמה יסד ארץ – ‘Hashem founded the world with *chochmah*’ (*Mishlei* 3:19), and when I give the Torah at Sinai, I will only begin with you, as it says אנכי ה' אלקיך.”

We must reconcile these two teachings of Chazal. The world wasn't created with an *aleph* because it means ארור, so why do the Ten Commandments begin with letter *aleph*? Rav Shlomo Kluger explains in his *Imrei Shefer* (beginning of *Bereishit*), the world could not have survived with the letter *aleph* so as not to arouse the ארור, but the Torah is able to begin with the same *aleph* since the Torah has the power of overturning the ארור ברוך, reversing *din* to *rachamim*.

A Person's *Avodah* is to Turn the Bad to Good

But this hasn't answered our question: True, the Torah is able to turn the curse into a *berachah*, but why didn't Hashem begin the Torah with a *beit* which is a blessing from the start, without having to turn an ארור into ברוך? We can explain with the *passuk* in this week's *sedrah*, ראה אנכי נותן לפניכם, היום ברכה וקללה, the Torah incorporates both curse and *berachah*, and similarly a person is made up from good and bad, spirituality and materialism. The Torah begins with the *aleph*, the letter of curse, in order to turn the curse into a *berachah*, meaning that with the Torah a person will also be able to turn his bad into good.

At *Matan Torah*, Those Below Were Given the Power to Arouse Those Above

Before *matan Torah*, man wasn't able to turn evil to good, since those below hadn't yet received this power of bringing down *shefa* from Above, and the whole creation existed totally on *itrauta dil'ela* (stimulation from Above) without any arousing from those below, an aspect of עולם חסד יבנה – “the world was built on *chessed*.”

This *shefa* came from the satisfaction up High from the future Torah and mitzvot that Yisrael will perform, and this continued until *matan Torah*. That is why the world was created with the letter *beit*, *berachah*, since those below were not yet able to transform the curse to a *berachah*. But at *matan Torah* Hashem began with the letter *aleph* since Yisrael now had the power to influence *shefa* from Above and change the curse into a *berachah*.

Be'raza De'echa"l

Torah hints
on the *parashah*

By Serving Hashem, One Receives an Additional *Neshamah*

(יב כח) שִׁמְרֵם וְשִׁמְעֵת – “Keep and listen.”

When a person is born, he receives a pure *neshamah* that helps him serve Hashem, and with this *neshamah* he is able to reach high levels in understanding Torah and fulfilling mitzvot. In addition, every ascent in *avodat Hashem* is according to one's *neshamah*, and if a person refines himself, he brings on himself an even higher *nefesh*, *ruach* and *neshamah*.

This is the difference between man and other animals. Every animal, at birth, receives its necessary powers, as is hinted in Chazal (*Bava Kama* 65b) שֹׁר בֶּן יוֹמוֹ קָרוֹי שֹׁר אֵיל בֶּן יוֹמוֹ קָרוֹי – “A one-day-old ox is called an ox, a one-day-ram is called a ram,” without adding *chochmah* or wisdom as it ages.

But man has this unique virtue and ability to continuously rise, constantly adding to his *nefesh*, *ruach* and *neshamah*, with his good deeds.

At the beginning of life, he receives a pure *nefesh*. When he adds in his *avodah*, he receives a *ruach*, and when he increases his *avodah* he receives a holy *neshamah*.

Thus, he rises from one *madreigah* to the next, and if he reaches higher, he receives a *nefesh*, *ruach* and

neshamah from the World of *Atzilut*, and is termed Hashem's son. If he merits further, he can reach the *madreigah* of Hashem resting His complete Name on him, and to be perfectly complete, an aspect of דיוקן של מעלה.

This is hinted in the *pasuk* (*Kohelet* 6:7) הַנֶּפֶשׁ – “the appetite is not sated,” and Chazal expound on this (*Vayikra Rabba* 4:2) saying, כָּל מֶה שִׁפְעַל אָדָם עִם נִפְשׁוֹ אֵינוֹ יוֹצֵא יָדָיו חֻבּוֹתוֹ, לְמַה שֶׁהוּא מַלְמַעֲלָה – “however much a person does for his soul isn't enough, because it is from above,” meaning there is no limit to how high one can reach in *avodat Hashem*.

Even One Who Has a Lowly Soul Can Raise It Up High

Not only one who was blessed with a pure *neshamah* at birth can raise it up high by adding *kedushah* to its *kedushah*, but even one who received a lowly *neshamah* which cannot reach any high *madreigot*, with effort he can totally change that *neshamah* to raise it from one *madreigah* to the next (Ohr Hachaim *Vayikra* 22:12). [Igra d'Pirka (29) writes, the Baal Shem Tov said of Rav Yitzchak of Drohobycz, that when he was born he was given the lowest *neshamah*, and there was no *neshamah*

in that generation lower than his. Yet with his *avodah* he elevated that *neshamah* to the level of Rabbi Shimon bar Yochai. This can explain the Tana Devei Eliyahu (Eliyahu Rabba 25) שחייב אדם – “A person is obliged to say, ‘when will my acts reach those of my forefathers,’” because every person has the power to raise his *neshamah*, unrestricted.]

By Keeping *Mitzvot* One Merits a Higher Aspect of Hearing

With this, Rav Yehoshua of Belz explained the *pasuk* שמור ושמעת את כל הדברים האלה – “guard and listen to all these words.” Why does the *pasuk* precede שמור to שמעת? How can one implement שמור before שמעת, before hearing what to fulfill?

The answer is, a person can only fathom according to the level of his *neshamah*, but by striving in Torah one can raise the *neshamah* to a higher *madreigah*. Therefore, שמור, keep the mitzvot and strive in Torah, and then שמעת, you will hear on a higher *madreigah*.

The Oved Hashem Rises Every Day

Every day, the *oved Hashem* merits *hitchadshut* in his *neshamah*, rising higher than he was the day before.

By guarding himself from any disagreeable conduct, and by doing *teshuvah* before he goes to sleep, when his *neshamah* rises up high at night,

Hashem cleans it and returns it to the person in the morning, clean and sterile from mundane nonsenses.

This *hitchadshut* of the *neshamah* in the morning gives the person power to elevate every day, and to reach new spiritual levels, as is hinted in the teaching of Chazal (Rashi *Devarim* 26:16), בכל יום, – “Every day the Torah and mitzvot should be like new.”

One Can Achieve More Than One Deserves

Even if, at birth, it was decreed on a person to have only a small share in the Torah's wisdom, for example if he was decreed to lack wisdom, nevertheless, אין לך דבר העומד בפני הרצון, nothing stands against a person's will, and nothing can obstruct a person's *avodat Hashem*, since the Torah is an inheritance from our ancestors, and every Jew has a share in the Torah.

Even if he can only fathom a small part of Torah, the *Mishnah* (*Avot* 4:16) teaches, התקן עצמך ללמוד – “Prepare yourself to study Torah, because it is not your inheritance,” and by preparing oneself, he will merit more than what he deserves. Torah wisdom does not depend on one's traits or nature, but איזהו החכם הלומד מכל אדם – “who is wise? One who learns from others” (ibid 1), and even if he thinks he cannot learn by himself, he can learn from others.

שְׁבִשְׁעַת פְּטִירָתוֹ שֶׁל אָדָם אֵין מְלוּיִן לוֹ לְאָדָם לֹא כֶסֶף וְלֹא
זָהָב וְלֹא אֲבָנִים טוֹבוֹת וּמִדְּגָלִיּוֹת, אֲלֵא תוֹרָה וּמַעֲשִׂים טוֹבִים
בְּלֶבֶד, שְׁנֶאֱמַר, בְּהִתְלַכְךָ מִנְּחָה אוֹתָךְ בְּשִׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ
וְהַקִּיצוֹת הֵיא תִּשְׁיַח, בְּהִתְלַכְךָ מִנְּחָה אִתָּךְ, בְּעוֹלָם הַזֶּה,
בְּשִׁכְבְּךָ תִּשְׁמֹר עָלֶיךָ, בְּקֶבֶר, וְהַקִּיצוֹת הֵיא תִּשְׁיַח, לְעוֹלָם
(אבות 1 ט) – “When a person passes from this
world, neither silver, gold, precious stones nor pearls
accompany him, only Torah and good deeds. As is
stated (*Mishlei* 6:22): ‘When you go it will direct you,
when you lie down it will watch over you, and when
you awaken it shall be your speech.’ ‘When you go
it will direct you,’ in this world; ‘when you lie down
it will watch over you,’ in the grave; ‘and when you
awaken it shall be our speech,’ in the World to Come.”

Eternal life, and enjoying an unblemished body
after *techiat hametim*, depend on how one kept Torah
and mitzvot when in this world. The Chafetz Chaim
(introduction to his *sefer* Shemirat Halashon) cites the
explanation of the Vilna Gaon to the *pasuk* (*Mishlei*
13:13) – “He who despises a thing
harms himself,” there are 248 positive mitzvot and 248
limbs (*Makot* 23b), and therefore לְדַבֵּר, one who
despises a single mitzvah, יַחְבֵּל לוֹ, harms himself, since
that limb will lack life. וְיִרָא מִצְוָה הוּא יִשְׁלַם, but one who
is worried lest he loses any mitzvah, and makes sure to
keep all the mitzvot, הוּא יִשְׁלַם, he will be complete in
Olam Haba.

Based on this, the Chafetz Chaim explains the *pasuk*

(*Devarim* 32:5) שִׁיחַת לוֹ לֹא בָנִיו מוֹמִים, when a person
sins, he only damages himself, שִׁיחַת לוֹ לֹא, he doesn’t
cause damage to Hashem, but only to himself, בָּנִי
מוֹמִים, because he will be damaged in that limb that
corresponds the sin he committed.

The Body’s 248 Limbs and 365 Sinews Are a Clothing for the Nefesh’s 248 Limbs and 365 Sinews

The Chafetz Chaim expounds on this teaching, citing
עוֹר וּבָשָׂר תַּלְבִּישֵׁנִי וּבְעֵצָמוֹת (*Iyov* 10:11) the *pasuk*
– “Clothe me with skin and flesh and
cover me with bones and sinews,” the *pasuk* relates to
the skin and flesh as nothing more than “clothing” and
“covering,” because the real person is the *nefesh* within
him, and every limb of the *nefesh* is clothed by the
physical limb.

Hashem gave us 248 positive mitzvot and 365 negative
mitzvot, and the *nefesh*’s limbs and sinews depend on
the fulfillment of these mitzvot. The Midrash (*Yalkut*
Mishlei 1237) writes that every mitzvah tells its
corresponding limb, “Perform my mitzvah so that you
will merit *Olam Haba* because of me.” When a person
performs a mitzvah with his limb, Hashem’s light shines
on that limb which gives life to that limb.

This will teach a person to carefully keep all the
mitzvot, since they give him eternal life, each mitzvah
to another limb. This is the meaning of וְחַי בָּהֶם, it
doesn’t say וְחַי עֲבוּרֵם, you will live because of them,

but **וְחַי בָּהֶם**, the mitzvot themselves will give you life in *Olam Haba*.

The Essence of Kohelet: Keep the Mitzvot, They Are the Entire Person

Shlomo Hamelech, the wisest of men, concludes his *sefer Kohelet* (12:13) with the words **סוף דבר הכל נשמע** – “The end of the matter after everything has been heard, fear Hashem and keep His mitzvot, for this is the entire man.”

The *Alshich* (ibid) explains, Shlomo Hamelech is summing up his *sefer*, teaching that the deduction from everything that has been said is, that the best thing is to serve Hashem. Consequently, **את האלקים**, **ירא**, keep the negative mitzvot, **ומצותיו שמור**, and fulfill the positive mitzvot, **כי זה כל האדם**, because they encompass the whole person, since the 248 positive mitzvot correspond the 248 limbs and the 365 negative mitzvot correspond the 365 sinews.

At Techiat Hametim the Sinner Will Lack Limbs and His Sins Will Then Be Common Knowledge

Adding to the Vilna Gaon's explanation, that the limb of that person will be blemished forever, the Chafetz Chaim writes that in the future, everybody's sins will be common knowledge. When he is resurrected at *techiat hametim* and

has a deformity in a certain limb or will suffer from a damaged tendon, everyone who sees him will know which mitzvah that person despised or which negative mitzvah he transgressed.

This is the meaning of **סוף דבר הכל נשמע**, in the end everything will become public knowledge. Then, how bitter the person will feel when his sins are revealed to the public, and how much shame and disgrace he will suffer because of this, forever! Therefore, the *pasuk* **את האלקים ירא ואת מצותיו שמור כי זה כל האדם**, by keeping the mitzvot his body will be complete. [He writes in his *Chomat Hadat* (18), although *Chazal* say when Hashem resurrects the dead they will all be healed, but when they are resurrected they will rise with their blemishes so that people will recognize them, and only afterwards will Hashem heal them. If so, even the physically handicapped will be healed, while those who sinned, their limbs will be blemished forever.]

The Ohr Hachaim notes, the *pasuk* **ובכל אשר** **וכל אשר** **אמרתי אליכם תשמרו** instead of **אמרתי אליכם תשמרו**, and it should therefore be translated “with everything I said you shall be guarded,” because the 248 positive mitzvot correspond the 248 limbs, and the 365 negative mitzvot correspond the 365 tendons, and therefore the Torah tells us that only by keeping all the mitzvot is a person protected.



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