

**Yad Avraham Institute**  
**WEEKLY TORAH COMMENTARIES SERIES**

*Nissan –Passover (part 1)*

April 15, 2005

Dedicated in Loving Memory of  
**Rabbi Joseph Maza z'l,**  
**Harav Yosef ben Harav Eliyah Mordechai Hacoheh Maza z'l**  
**and**  
**Reb Yitzchock ben Efraim Fishel (Fuchs) z'l**

*May their neshamos have an aliyah*

**Presented By: Rabbi Yosef Kalatsky, Shlita**

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Yad Avraham Institute  
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April 15, 2005

B"H

## Nissan –Passover (part 1)

Presented by

Rabbi Yosef Kalatsky, *Shlita*  
Dean

### 1. Monday

The Torah states, **“Hashem spoke to Moshe saying, ‘Speak to the entire assembly of the Children of Israel and say to them: you shall be holy/separated (*kiddoshim ti’hu*), for holy am I, Hashem your G’d.”** Rashi cites Chazal who explain that **“holy/separated (*kiddoshim ti’hu*)”** means that the Jew must separate himself from forbidden sexual relationships and other transgressions because wherever the Torah mentions the prohibition of forbidden sexual relationships it also states that the consequence of separating oneself from such relationships is “kiddusha/holiness.”

Ramban explains that the mitzvah of **“holy/separated (*kiddoshim ti’hu*)”** is not limited to separating oneself from something that is forbidden, but rather, it extends to separating oneself from that which is permitted. Chazal tell us, “Sanctify (*kaddash*) yourself with something that is permitted to you.” Ramban explains that one could be considered a transgressor if he is hedonist who is immersed in physical pursuits that are permitted by the Torah. For example, one would have such a classification if he indulges gluttonously in Kosher food and permitted sexual relations. Being immersed in physical pursuits is the antithesis of holiness/sanctification/kiddusha.

Man naturally gravitates and is inclined towards physical pursuits which are not spiritual. This drive emanates from one’s physicality. A human being is a composite of physical and spiritual. Just as the animal is motivated and driven by physical needs so too is the physical aspect of man. When one acts contrary to this physical drive it causes him to be more spiritual and thus sanctifies the individual. Thus, whether one refrains from transgression or refrains from overindulgence in permitted physical pursuits, the consequence is kiddusha/holiness.

Mahral of Prague z’tl states a principle in his work *Gevuras Hashem*, that the natural framework of physical existence is cause and effect. A characteristic of the

physical is to be affected. Thus, when one is not affected by outside influences and is able to go against those influences he is demonstrating a spiritual characteristic. For example, the Torah tells us that when the Jewish people in Egypt believed in Moshe when he presented himself as the Redeemer, the bondage ended immediately. Slavery is the epitome of being totally controlled and influenced by an external force. When the Jewish people stated their belief in Moshe as the Redeemer and were not influenced by the beliefs of the Egyptians it was a spiritual action which was contrary to being a slave/physical. Consequently they were no longer subject to the bondage because they had transcended their physical circumstances.

G’d is a Being that influences and is not influenced. Thus, when one goes against the grain of his physicality and is not influenced by his circumstance, it is a reflection of G’dliness which is kiddusha/holiness.

### 2. Tuesday

Sforno explains the mitzvah of **“You shall be holy/separated (*kiddoshim ti’hu*)”**, “After G’d brought his Shechina (Divine Presence) in the midst of the Jewish people to sanctify them for eternity, G’d said, “You shall be a kingdom of Kohanim (Priests) and a holy/separated nation (*goi Kaddosh*)...G’d removed the Jewish people from the contamination of lust...” The Torah repeatedly states that G’d separated the Jewish people to be a holy, pure and sanctified people.

Rabbeinu Bachya z’tl explains that the concept of “Shemini/eight” is something that is beyond “seven” which is the natural order. The Jewish people are above the influence of nature because they are the 71<sup>st</sup> nation. The circumstance of the Jew is physical but his essence is spiritual.

Maharal of Prague z’tl explains that the concept of teshuvah (repentance) and spiritual rehabilitation only has relevance to the Jew. The non-Jew cannot be rehabilitated. If he were to violate any of the Seven Noahide laws he is

put to death because his violation is terminal. However if a Jew transgress the Torah in many areas, he can still be rehabilitated because he has relevance to teshuvah. The essence of the Jew is spiritual. The fact that he sins is an influence that emanates from his physical circumstance and not from his essence, since he is above nature. However the non-Jew whose essence is bound by nature and is physical, any transgression emanates from his physical essence. Thus the only consequence for the non-Jew is death since his physicality, which is his entirety, needs to be punished. The Jew on the other hand who is spiritual does not need to forfeit his physical existence since he can be rehabilitated through repentance and atonement.

The Jew is removed/separated from the physical because he is spiritual/holy/sanctified. Thus, his only involvement in the physical should only be to accommodate his spiritual goals. The Jew is nourished by spiritual pursuits. Engaging in the physical beyond what is needed for the spiritual is considered superfluous. The Gemara tells us that is because of this that Jew should make his Torah study primary and his livelihood secondary. One's livelihood is only a means to a spiritual end.

### 3. *Friday*

The Midrash Tanchuma quotes a verse from Yirmiya, "How could I (G'd) place you (the Jewish people) among all of My other sons? I have given you the most precious Land." The Midrash explains, "It is similar to a king who has many concubines from whom he had many sons. However, he had a son from his actual wife who was the queen. The king loved this son born from the queen in the most special way. The king distributed to all the sons born from the concubines fields, orchards, and vineyards. After this, he gave his son from the queen a single orchard. All of the king's most precious harvest was reaped from this single orchard. The special son asked his father, 'If you love me so much, why is it that you gave so many fields, vineyards, and orchards to the sons of the concubines and to me you gave me this single orchard?' The king responded, 'From this one orchard which I have given you all of the most special and precious harvest of the world is reaped. It is because I love you more than all of your siblings that I have given you such a precious orchard.' Similarly, G'd gave the vastness of the world to the nations of the world. However to the Jewish people, His most precious people, He gave the Land of Israel, which is the treasure-trove of G'd. Although it may be the smallest in size, it is the most precious Land in the world."

Why is the Land of Israel the treasure-trove of G'd? The Midrash answers, "It is the only Land in which offerings can be brought to G'd. It is the location of the Bais HaMikdash (Temple). It is where the showbread is to be found in the Sanctuary. It is the only Land in which one is obligated to bring the new fruits to the Temple (Bikurim). All of the ultimate goodness emanates from this small strip of land. The Jew is a different dimension of being and cannot be compared to the nations of the world. This is the reason, G'd gave them the Land of Israel which is the ultimate in value."

The Gemara Tractate Kesubos states, "A Jew who lives outside of the Land of Israel it is as if he has no G'd." The Land of Israel is the location of the Shechina (Divine Presence). All blessing that comes upon existence emanates from the Land of Israel. The Gemara tells us that despite the amount of Torah which was generated in Babylon, the ultimate in clarity was in the Land of Israel.

Chazal tell us that the Land of Israel is the "palace of the King." The value of the Land is spiritual in nature. When we commemorate the destruction of the Temple we should mourn the loss of the most valuable and precious things in existence – the relationship with G'd through the offerings and the Divine Presence. It is only the Jew that appreciates spirituality that can understand the intrinsic value of the Land of Israel.

### 1. *Monday (EMOR)*

The Midrash quotes a verse from Tehillim (Psalms), "The statements of G'd are pure." The Midrash explains, "We find that the Torah, which is usually exact and concise and does not employ unnecessary letters and words, going out of its way to not express itself in a negative manner regarding the purity of animals. The Torah states, "...the animals which are not pure" rather than simply stating, "...the animals which are contaminated." The Torah changed its manner in order to present the information in the most pure way. This is the meaning of "the statements of G'd are pure."

The Midrash continues, "Every mitzvah which is pure and holy is given to the Jewish people only because their relevance to kiddusha (sanctity) and purity. This is also the meaning of "the statements of G'd are pure."

It is interesting to note that the text of the blessing that one recites prior to performing a mitzvah is, "...You have sanctified us through Your mitzvos and You have commanded us..." Thus, the value of the mitzvah is that it

is the mechanism through which the Jew is sanctified. When one performs a mitzvah it brings about a level of sanctification upon the individual. It is because the Jew has relevance and potential in the area of sanctity and purity that G'd gave him the mitzvos. If this is so, then why do we beseech G'd, "...sanctify us with Your mitzvos?" If one performs the mitzvos it should be an inevitable consequence that he will be sanctified. Why does one need to beseech G'd to be sanctified through the mitzvos when sanctity seems to be an automatic result?

The mitzvah has the innate ability to sanctify; however, the individual must be worthy of that sanctification. It is true that G'd provided the mitzvos for the Jew to be sanctified; however, sanctification will result only if the individual is worthy and has relevance to spirituality. If one performs a mitzvah in a perfunctory manner, then it has less relevance to bringing about sanctity. If one performs the mitzvah with humility and an understanding and appreciation of spirituality then it will sanctify the individual and fulfill its ultimate purpose to sanctify the Jewish people. We ask G'd that despite our lack of worthiness, that G'd should sanctify us through His mitzvos because we have relevance to sanctity and purity.