

# Parshas Shmini, Parshas HaChodesh. Shabbos Mevarchim.



## YadAvNow.com Weekly Audio Series: Shmini

Rabbi Yosef Kalatsky

**Countering the Evil Inclination through the Study of Torah**

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**Moshe's Supplication Saved Aaron's Two Sons**

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**What is this Eighth Day?**

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**Within the Finite, the Infinite is Able to Exist**

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**Why Aaron was Chosen**

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**Where Was The ROI On Moshe's Investment**

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1. Moshe tells Aaron he was chosen by G-d to be High Priest.
2. Midrash: Aaron asks: "Since you toiled for the Mishkan, you should be the High Priest."
3. Why ask if Moshe was established as the irrefutable spokesman of G-d at Sinai?
4. Those instructed to remove the remains of Nadav & Avihu from the sanctuary became contaminated.
5. Once contaminated, one cannot participate in the Pascal Lamb.
6. In the second year they were in the desert the Jews brought a Pascal Lamb; those contaminated did not.
7. They complained to Moshe: "Why should we be minimized?"
8. Sforno: Why were they penalized for doing a mitzvah removing human remains from sanctuary?
9. Their question was valid: G-d responded there is a makeup Pascal Lamb.
10. Aaron's question to Moshe: If Moshe toiled for the Mishkan, should not The High Priesthood be his?

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Rabbi Yosef Kalatsky

## Does G-d Prefer to Dwell on the Terrestrial with Man?

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1. Aaron & sons were installed as Kohanim on the 8th day.
2. The Mishkan assumed permanent status on the 8th day, the first of Nisan.
3. Opinion in the Gemara: the world was created in the month of Nisan.
4. Gemara: G-d's joy on the 8th day was the equivalent to the day of creation.
5. The initial intent of creation was for G-d to dwell on the terrestrial with man – not in heaven with the angels.
6. After Adam ate of the tree of knowledge and putrefied himself and all existence, G-d ascended from the terrestrial.
7. After the sin of the golden calf, G-d said to Moshe "Make for me a sanctuary so that I shall dwell in your midst."
8. The intent of creation came to be on the 8th day.
9. G-d's joy was no less than his joy before the sin of Adam.
10. Shalah Hakadosh: Before the sin of Adam, Adam's vestment to serve G-d was his body.
11. After eating of the Fruit of The Tree, the body became putrefied thus invalidating it as a vestment.
12. Aaron and his sons were installed as Kohanim on the first day of Nisan in their priestly vestments to qualify their service.

## When One's Demise Has Greater Value Than Life

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1. Nadav & Avihu were struck down by G-d on the eighth day of the Mishkan's inauguration.
2. Either they transgressed when they officiated after drinking wine, or had ruled without consulting Moshe.
3. Moshe said to Aaron: G-d told me that I will be sanctified with those who are closest to me.
4. I had thought it was going to be me or you, now that they were chosen indicates that they are greater than us.
5. This was the only sin of their lives; The sanctification of G-d, even when one is slightly flawed, doesn't escape His retribution.
6. Aaron remained silent.
7. Sforno: He was consoled knowing their death was a sanctification of G-d's Name.
8. At Sinai, Nadav, Avihu and the Elders gazed directly at the Divine Presence.
9. They deserved to die at that moment; G-d delayed their death so not to undermine the joy of the giving of the Torah with tragedy.
10. The Elders died at a later date when the Jews desired meat.
11. Nadav, Avihu and the Elders were liable for the same disrespect, yet the death of Aaron's sons was a sanctification of G-d, but the Elders' was not.

## The Detoxification of the Body & Soul

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1. The Torah classifies the kosher & non-kosher species.
2. The Hebrew term for undomestic species is chaya.
3. The Torah presents the permitted species which include the domestic as chaya.
4. Midrash: "chaya" is an expression of life (chayim: the Jewish people are attached to G-d), it is essential they should be spiritually alive.
5. "G-d separated them from impurity and proscribed to them mitzvos."
6. Ohr Hachaim: Observing negative commandments is to wean the person from spiritual impurities.
7. The value of positive commandments is to introduce illumination into one's soul.

## Weekly Torah Commentary Series: Shmini

### Parshas Shmini, Parshas HaChodesh. Shabbos Mevarchim.



#### The Need to Supplicate G-d for Mercy

*Torah:* “Moshe and Aaron came to the Tent of Meeting, and they went out and they blessed the people – and the Glory of G-d appeared to the entire people.”

*Rashi citing Toras Kohanim:* After Aaron had officiated on the eighth day and brought all of the required sacrifices, a fire did not descend from heaven to consume them. The fire would have been a representation of the Divine Presence entering into the *Mishkan*. When Aaron had done all that he was commanded to do and saw that the Divine Presence had not descended, he was pained. He said to Moshe, “I understand that the reason the Divine Presence did not enter is because G-d is angry with me (because of his participation with the Golden Calf). Moshe my brother by putting me in this position you have embarrassed me!” Moshe and Aaron immediately entered into the Tent to pray for Mercy so that the Divine Presence should descend. It was only after their supplication for Mercy that the Divine Presence appeared before the Jewish people.

*Gemara in Tractate Sanhedrin: Chizkiyahu*, the king of Judah was meant to be *Moshiach* and *Sancherev*, the Assyrian king was meant to be the Armageddon, (*gog umagog*). However, it did not happen. When *Chizkiyahu* assumed the throne, he assembled the entire Jewish people and placed a sword alongside a *Torah* scroll. He had given them an ultimatum, “You can either live by the *Torah* or be pierced by the sword.”

It was because of this mandate that the Jewish people became fully committed and engaged in *Torah* study. Within a period of two and a half years, every woman and child from *Dan* to *Beer-Sheva* became fully proficient in the laws pertaining to spiritual purity. Because the Jewish people were so preoccupied with their spiritual pursuits they allowed the fruit in their vineyards to rot on the vine.

*Gemara: Sancherev*, the Assyrian king came upon Jerusalem and the Temple with millions of soldiers with the intent to destroy it. In order not to distract *Chizkiyahu*

and the Jewish people from their *Torah* studies, G-d instructed the archangel Gabriel (the angel of Justice) to “sharpen his sickle.” That night, the entire camp of *Sancherev* was destroyed in an instant. The miracle that had taken place was in the merit of the *Torah* study of king *Chizkiyahu* and the Jewish people.

Although G-d wanted to designate *Chizkiyahu* as *Moshiach*, the Attribute of Justice claimed that he was not qualified. The claim against him was that after being a beneficiary of a miracle of such magnitude, how could have *Chizkiyahu* not have said *shira* (praises to G-d)? He should have sung the praises of G-d just as *Moshe* and the Jewish people had done after the splitting of the Sea. It was because of this claim that *Chizkiyahu* was disqualified.

Whenever the Jewish people encounter a moment in which they could greatly advance spiritually, it evokes prosecution. If there is the slightest deficiency, the Attribute of Justice will not allow it to take place. However, within the context of the Attribute of Mercy, the Jewish people would be allowed to advance, despite their spiritual deficiency.

*Aaron*, the brother of *Moshe*, was the only one qualified to be the High Priest. If his service was not sufficient to bring the Divine Presence into the *Mishkan*, then the Jewish people would have not been able to have G-d in their midst. Their entire value and standing in existence would be minimized. The claim against *Aaron* was that he had participated in the Golden Calf. Thus, he was deemed by the Attribute of Justice to be unfit to bring the Divine Presence into the midst of the Jewish people.

However, because *Moshe* and *Aaron* supplicated G-d for Mercy, the Attribute of Justice was silenced and the Divine Presence entered into the *Mishkan*. Although *Chizkiyahu* was qualified to be *Moshiach*, because of the profundity of the moment, the Attribute of Justice had protested the decision. *Chizkiyahu* should have sung the praises of G-d for the miracle that had taken place, but he did not. If he would have been aware of the claim of the Attribute of Justice, he would have supplicated G-d for Mercy. However, because he did not, it was determined that he should not be *Moshiach*.

*Torah*: Regarding *Yaakov*’s blessing of *Ephraim* and *Menashe*, “Then Israel saw *Yosef*’s sons and said, ‘Who are these?’”

*Rashi* citing *Chazal*: When he was about to bless *Yosef*’s children, *Yaakov* had an interruption in his prophetic vision that caused him concern regarding who he was about to bless. *Yaakov* had sensed that the cause of the lapse in Divine Inspiration was due to some of the evil descendants that were to come forth from *Ephraim* and *Menashe* in the future. When *Yosef* realized what had happened, he immediately supplicated G-d for Mercy. It was only because of *Yosef*’s supplication for the Attribute of Mercy did the Divine Presence return to *Yaakov* and allowed him to bless *Ephraim* and *Menashe* to establish them as tribes, who were the equivalent of *Reuvain* and *Shimon*.

## The Joy in Aaron’s Heart

*Torah*: On the eighth day of the inauguration of the *Mishkan*, *Moshe* installed *Aaron* as the High Priest just as he was commanded to do so by G-d.

*Midrash*: “*Moshe* said to *Aaron*, ‘G-d has said to me that I should install you as the High Priest.’ *Aaron* responded, ‘You have toiled and sacrificed for the building of the *Mishkan*, and I should be made the High Priest?’” It is interesting to note that *Aaron* believed that *Moshe*’s qualification to be the High Priest was because of the fact that he had “toiled” for the building of the *Mishkan* and not because of his superior spiritual standing as mentor of the Jewish people.

*Chazal* refer to the *Mishkan* as “the *Mishkan* of *Moshe*” because he sacrificed and toiled for its sake. *Moshe* was synonymous with the *Mishkan*. It was thus logical for him to have been the one chosen as the High Priest. However, *Aaron* was chosen by G-d.

*Midrash*: “*Moshe* replied, ‘I swear by your life! That although you have been appointed to be the High Priest I regard it as if it were me. Just as you rejoiced when I was chosen to be the Redeemer (despite the fact that *Moshe* was the younger brother), so too do I rejoice in your advancement. As the *Torah* states, ‘G-d said to *Moshe*, “When *Aaron* will be informed of your elevation, he will come out to greet you in the desert and he will see you and have joy in his heart.’”

Before *Moshe* returned to Egypt as the Redeemer, G-d had engaged with him at the burning bush over a seven-day period in order to convince him that he was qualified and would succeed as the Redeemer.

Throughout his dialogue with G-d, *Moshe* continuously tried to disqualify himself.

*Chazal*: *Moshe's* underlying issue was that if he were chosen to be the Redeemer, his older brother *Aaron* would be slighted. G-d responded to *Moshe* that *Aaron* his brother would not be slighted, but rather, when he will be informed he will have a special joy in his heart. Despite the fact that even the most devout person would have had a trace of disappointment, to the contrary, *Aaron* experienced exceptional joy in his heart for *Moshe*. It was the equivalent as if *Aaron* himself was chosen to be the Redeemer.

Because *Aaron* expressed this level of joy when he was informed of *Moshe's* designation as the Redeemer, *Moshe* understood *Aaron's* unique level of humility. Although he is not considered to be as humble as *Moshe*, his display of humility was a semblance of *Moshe*. It was because *Aaron* demonstrated a similar level of humility as his brother that *Moshe* rejoiced in his appointment as the High Priest. Because *Aaron* was able to rejoice when he was informed that *Moshe* was chosen to be the Redeemer, *Moshe* understood that his brother was truly qualified to be the High Priest. It is only the one who has an exceptional level of humility who could be sufficiently dedicated on behalf of the Jewish people as their representative.

*Gemara* in Tractate *Nidarim*: When *Aaron* passed away the entire Jewish people (men and women) grieved. This was because *Aaron* was dedicated to bring peace and harmony between his fellow Jews.

*Mishna*: "Aaron loved peace and he pursued peace."

*Gemara*: A husband made a vow that his wife cannot benefit from him in anyway unless she spits in the eye of the High Priest. When *Aaron* became aware of this woman's untenable situation, realizing that she would never do this and thus end her marriage, he approached the woman and asked her to spit in his eye because the doctor prescribed that only saliva could cure his eye ailment. Thus, *Aaron* secured the marriage.

This conduct clearly confirmed *Aaron's* selfless dedication to his fellow. As the High Priest he was responsible for the atonement of the Jewish people. He would supplicate G-d on their behalf and be responsible for their atonement through the sacrifices that were brought in the *Mishkan*. Since *Moshe* understood the purity of his brother, he thus rejoiced when *Aaron*

was chosen to be the High Priest. Perhaps this is the meaning of the words of *Chazal* which tell us that *Moshe* and *Aaron* were of equivalent spiritual status. Although *Moshe* was definitely the most spiritually advanced and special, *Aaron* was similar to him because of his exceptional level of negation and selfless love and dedication to the Jewish people.

## **Moshe's Understanding of Himself**

*Torah*: "It was on the eight day, *Moshe* summoned *Aaron* and his sons..." It was on the eighth day that *Aaron* and his sons began to officiate in the *Mishkan*.

*Midrash*: "During the seven day period that *Moshe* was at the burning bush G-d had said to him, 'I want you to go (to Egypt) to redeem My children.' *Moshe* responded, 'You should send the one who is qualified. You should send *Aaron* my brother who is more qualified than I am.' This dialogue repeated itself on the first day, the second day, etc. G-d said to *Moshe*, 'Every day I tell you to go and every day you answer Me that I should send your brother, who is more qualified. I swear on your life that tomorrow you will be repaid for your obstinacy.'

"When the *Mishkan* will be completed, initially you will believe that you will be the High Priest. However, I will surprise you by informing you that *Aaron* is the one who will officiate as the High Priest. You will then summon *Aaron* and his sons.' Thus, the verse states, '...*Moshe* summoned *Aaron* and his sons...' On the seventh day of *Moshe's* dialogue at the burning bush, when *Moshe* had said, "Send the one who You would normally send as Your Agent." G-d responded, "*Aaron*, your brother, the *Levy*."

*Rashi* citing *Chazal*: The verse can mean that *Aaron* is only a *Levy* until now; however, because of *Moshe's* obstinacy, *Aaron* will be the Priest (*Kohen*). From *Chazal* that is cited by *Rashi*, it would seem that *Moshe* understood immediately that he had forfeited his priesthood because of his obstinacy. However, according to the *Midrash* cited above, it is evident that *Moshe* was not aware that he had lost the priesthood because of what had transpired at the burning bush.

Until the eighth day of the inauguration of the *Mishkan*, he had believed that he would be the High Priest. If *Moshe* had believed that his brother *Aaron* was qualified to be the Redeemer of Israel, why would he not also be the one qualified to be the High Priest? Why was he

surprised when G-d informed him that *Aaron* and his children would be the *Kohanim*?

There was no individual in the history of mankind that had a closer relationship with G-d than *Moshe*. His dimension of spirituality was unique. He understood all the inner workings of existence. After the sin of the Golden Calf, G-d wanted to destroy the Jewish people. It was only because of *Moshe's* supplications that they were spared. When the Jewish people had sinned with the spies, *Moshe* again evoked G-d's Mercy, preventing their destruction. It was only *Moshe* who had the ability to evoke the most intense level of Mercy.

The concept of atonement is based on the principle of Mercy. As the *Midrash* tells us that the appellation of G-d that is associated with sacrifices is the appellation of "YKVK," which connotes the Attribute of Mercy. The appellation of G-d that connotes the Attribute of Justice is never mentioned in the *Torah* regarding atonement. The *Kohen* was the individual who was qualified to bring about forgiveness and atonement for the Jewish people.

It would be logical to assume that *Moshe* would be the most qualified to be the High Priest. He would be able to evoke the most advanced level of Mercy on behalf of the Jewish people. Despite this fact, because of his obstinacy at the burning bush (which was considered a disrespect), G-d surprised him on the eighth day by informing him that *Aaron*, his brother was the only one qualified to be the High Priest. Where else to do we find that *Moshe* believed himself to be qualified and was subsequently informed that he was not?

When *Moshe* was in heaven and was being instructed regarding the building of the *Mishkan*, he had believed that he would be the one to oversee its building. However, G-d revealed to him at the last moment that *Bezalel* was the only one that was qualified to oversee the building of the *Mishkan*. Although *Moshe* had reason to believe that he was the one to build the *Mishkan*, G-d had informed him otherwise. Every aspect of the *Mishkan* needed to be infused with a specific intent.

*Gemara* in Tractate *Berachos*: *Bezalel* understood how to conjugate the letters of the Hebrew alphabet that brought about Creation. The *Mishkan* had to be infused with the same forces that were used to create existence. The *Mishkan* was a microcosm of Creation. This ability was not unique to *Bezalel*. *Moshe*, as the conduit of *Torah* to the Jewish people, had acquired all 49 levels of understanding (*Binah*) except for the 50th which is the

understanding of G-d Himself. If this is so, then *Moshe* should have been the one to oversee the building of the *Mishkan*, being the most qualified. Nevertheless, *Bezalel* was chosen by G-d to oversee its building.

*Bezalel* possessed something that *Moshe* did not. *Bezalel*, was a grandson of *Chur* who had given his life at the time of the Golden Calf to sanctify G-d's Name. When the Jewish people came to *Aaron* to provide a deity for them, *Chur*, the son of *Miriam* vehemently protested and opposed their demand. Because of his objections he was killed. Although *Moshe* understood from G-d's choice that *Bezalel* was more qualified than he was, he had no reason to believe that he was not the most qualified to officiate as the High Priest.

*Moshe*, although he was the most humble person who ever lived, understood his own capabilities. He had believed, because of his special relationship with G-d, that he was the most qualified to act as the representative of the Jewish people to evoke His Mercy through the bringing of offerings. It was only after he was informed that *Aaron*, his brother would be the High Priest that he realized and appreciated his failing at the burning bush.

## **Dietary Laws, a Confirmation of the Eternity of the Jewish People**

*Torah*: "Hashem spoke to *Moshe* and *Aaron*, saying to them: Speak to the Children of Israel saying: These are the creatures that you may eat from among the animals that are upon the earth."

*Midrash* citing *Chavakuk*: "'G-d had stood and measured/evaluated the Earth. He saw and released the nations.' What is the meaning of 'G-d measured the Earth?' When G-d wanted to give the *Torah* to the Jewish people, He evaluated the Earth (existence) and decided to give it in the desert in a public setting. Initially, when the nations of the world rejected the *Torah*, G-d was going to cause the world to revert back to a state of water (preexistence). However, when the Jewish people accepted the *Torah* unequivocally with their declaration of 'Naaseh V'nishma - we will do and we will listen' existence continued. It was only when the Jewish people accepted the *Torah* that the world became tranquil. As it states in *Psalms*, 'The Earth was fearful and tranquil.'

"When *Klal Yisroel* accepted the *Torah*, the nations of the world received their release. They were permitted to eat the forbidden contaminated species such as rodents. To what is this analogous? To a doctor who evaluated two patients. One was deathly ill with no chance of recovery. The doctor told his relatives that he should not be denied anything that he wants to eat. Afterwards, the doctor evaluated the second patient and believed that he would recover. He then instructed the family that he was only permitted to eat certain foods; however, other foods must be withheld from him so that he should be able to recover.

"After hearing the doctor's prescription to each of the patients, the doctor was asked, 'Why do you differentiate between the two patients regarding what they are permitted to eat?' The doctor responded, 'Regarding the patient who is deathly ill, since he will die in any case, there is no reason to deny him anything that he desires. However, the patient, who has relevance to life, must adhere to a strict dietary regiment if he is to live.' Similarly, G-d permitted to the nations of the world to eat anything that they desired. However, since the Jewish people have relevance to eternity, they need to maintain their spiritual purity and sanctity. Therefore, G-d forbade them from eating the species that would contaminate them. As it states, 'You who cling to *Hashem*, your G-d, you are all alive today.'"

Initially G-d had offered the *Torah* to the nations of the world. Each nation rejected it for their own reason. However, when the Jewish people chose to accept the *Torah* they did so unequivocally with their declaration of "*Naaseh V'nishma*." Had the Jewish people not done so, the world would have reverted back to a state of preexistence. Because of their acceptance of the *Torah*, the world assumed a state of permanency. G-d chose to give the *Torah* to the Jewish people in a public setting which was Mt. Sinai. Why did G-d choose to give the *Torah* in the desert, which is a location that is the ultimate setting of desolation?

*Gemara* in Tractate *Nidarim*: The reason G-d chose to give the *Torah* to the Jewish people in the desert was because it is a location that is ownerless and barren. Just as the desert has no innate value, so too must the one who wants to acquire *Torah* render himself ownerless like the desert (humble). It is only through one's self-negation does one become a proper receptacle for the processing and retention of *Torah*.

It seems from the *Midrash* that G-d chose to give the *Torah* in the desert because He wanted to give It in a public setting that had no distractions. Because if there were any distractions at the moment of the giving of the *Torah*, one would not be able to appreciate the profundity of the event. G-d wanted the *Torah* to be given in the most public setting because He wanted the nations of the world to understand that the world only exists in the merit of the Jewish people. It was only because the Jewish people embraced the *Torah*, unequivocally, that existence has any value. The nations of the world needed to appreciate and understand that they owe their very existence to the Jewish people, who dedicated themselves to G-d.

*Chazal*: There was a negative aspect to receiving the *Torah* in a public setting.

*Midrash*: The reason the Jewish people were vulnerable to the Sin of the Golden Calf was because the nations of the world had given them an "evil eye," which was rooted in envy. Had they received the *Torah* in a more private setting, they would not have been minimized by the envy of the nations. Although the Jewish people were put in a compromised position, as a result of the public setting, G-d chose to give the *Torah* before the eyes of the world, so that they could understand that their existence is only due to the Jewish people receiving the *Torah* at Sinai.

## The Invaluable Gift of Mitzvos

*Torah*: "...These are the creatures that you may eat from among the animals that are upon the earth."

*Midrash* citing *Psalms*: "'To fulfill Your Will My G-d I do desire and Your *Torah* is in my innards...' What is the meaning of this? The *Torah* permeates every aspect of our existence. How fortunate are the Jewish people because each one of their limbs has relevance to a *mitzvah*. There are 248 limbs in the human body and G-d has given the Jewish people 248 Positive Commandments (to correspond to them). And therefore we say every day (*asher yatzar*) 'Blessed are You, *Hashem*, our G-d King of the Universe, Who fashioned man with wisdom and created within him many openings and cavities (*chalulim chalulim*) ...' The numerical equivalent of '*chalulim chalulim*' is 248, which corresponds to the number of limbs in the human body.

*Reb Chaim Vital*: This is the meaning of the words of King David in *Psalms*, 'Your *Torah* is in my innards...' Just as

the human body is comprised of 248 limbs, the Jewish soul is comprised of 248 parts. There is a correlation between the soul and the body. When one fulfills any of the 248 Positive Commandments it perfects the corresponding aspect of the soul. In addition, the physical limb that corresponds to that *mitzvah* is also spiritualized and elevated. Just as the *mitzvos* nurture the soul, so too is the body spiritualized.

*Gemara* in Tractate *Berachos*: “Just as G-d permeates all existence, so too does the soul permeate every aspect of the body.” The soul was created to give life and meaning to every aspect of the human being.

*Chazal*: Contained within the three paragraphs of the *Shema*, which is the acceptance of the yoke of heaven/dominion of G-d, are 245 words. If one prays within the context of a quorum, the one leading the service concludes the *Shema* with three words which complete the number 248 (*Hashem Elokechem Emes*). If one prays privately, one introduces the *Shema* with three words (*Kail Melech Neeman*) in order to bring the number of words in the *Shema* to 248.

When one declares his belief in G-d, he is accepting the yoke of heaven upon every aspect of his physical being. The human being, regarding his make up and inclination, is the equivalent of an animal, apart from his intellect. All of Man’s tendencies and drives are rooted within the animal. Man was endowed with intellect in order for him to take control of his physicality and spiritualize it through the performance of the *mitzvos*. It is only through the study of *Torah* and performance of *mitzvos* that man can subordinate his physical inclinations and invest them in spiritual endeavors.

*Gemara* in Tractate *Shabbos*: “If the earlier ones are classified as angels, then we can be classified as human beings. However, if the earlier ones are classified as ‘human beings’ then our classification will be donkeys – and not even the equivalent of the donkey of *Reb Pinchas Ben Yair*.” The donkey of *Reb Pinchas* had been stolen and the thieves who had stolen it had attempted to feed it untithed grain. The donkey refused to eat it because it was a forbidden entity. Although the donkey is an

unintelligible creature, because it was the possession of *Reb Pinchas Ben Yair*, who was a uniquely devout and holy person, the donkey assumed a spiritualized state. Thus, instinctively it would not partake of anything that was contrary to the *Torah*.

*Maharal*: Man, in terms of his physical make up, is no different from the donkey. The Hebrew word “*chamor* – donkey” is derived from the word “*chomer* – material.” Just as the essence of the donkey is material, and thus epitomizes the animal, man in his physical make up is no different. The only way one can dominate and dictate the physical is to assume a spiritual persona. In order to facilitate this, G-d endowed the Jewish people with *Torah* and *mitzvos* that correspond to every aspect of their physicality to bring about this spiritual metamorphosis.

When one transgresses with a certain part of his body, it becomes compromised. Conversely, when one performs a *mitzvah* with that part of the body, it becomes spiritualized and thus elevated. Therefore, if one were to steal with his hand, besides the need to correct the sin that had been perpetrated, one should perform acts of kindness in order to spiritualize the limb that had been diminished. If one were to gaze upon something that is inappropriate, he should gaze upon the words of the *Torah* in order to spiritualize his eyes. This concept is mentioned in *The Gates of Repentance*, authored by *Rebbeinu Yonah*.

*Gemara* in Tractate *Sukkah*: “I (G-d) created the evil inclination. I created *Torah* as its antidote.” When one engages in *Torah* study and actualizes it through the performance of *mitzvos*, one incapacitates and subordinates the evil inclination and brings about a spiritualization of himself.

