בס"ד

Inspired Torah perspectives for our wondrous generation

Eilecha weekly

EILECHA

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אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי ה' אֱלֹקֵיכֶם׃

MEKOR

VAYIKRA 14:2-3

You shall each revere your mother and your father, and keep My sabbaths: I am ה' your G-d.

MEANING

RASHI

One's mother is written first because a child is more naturally inclined to revere his father. Therefore, in order to fortify the importance of revering both one's father and mother, the Torah lists the mother first. The juxtaposition of this commandment and Shabbos teaches us that despite the commandment to revere them, if one's parents tells him to desecrate Shabbos, he must not listen.

MESSAGE

REB TZVI ELIMELECH OF DINOV ZY"A

Shabbos is the יומא דנשתא, the Day of the Soul. On Shabbos, the "soul of the world" is revealed - the essential life-force which infuses every strata of the natural realm with vitality. This is because Shabbos reflects the purpose of creation, a glimpse of the ultimate objective Hashem set for the cosmos: to one day be percieved by an elevated and expansive human consciousness as an exquisite revelation of Divine Unity, Kindness, and Love.

We know that the human being contains two elements, a body, granted him by his parents, and a soul, which is lovingly blown into him by Hashem. Our *pasuk* references these two elements: **אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ:** we must respect and revere the physical illusion which we call "reality". **וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ:** But we must never lose sight of the aspect of Shabbos, the soul; the purpose for which we were brought into this world in the first place - to arrive at the realization that **אֲנִי ה' אֱלֹקֵיכֶם**, the multiplicity of nature is rooted in and saturated with Hashem's Presence.

COMPREHENSIVE HEALING

The *Degel Machaneh Ephraim* teaches that while the **משפטים** refer to those mitzvos which have a comprehendible rationale, such as the prohibition against thievery, the Torah's **חוקים** refer to the mitzvos which are impossible for the human mind to rationalize, such as the concept of פרה אדמה, which even Shlomo HaMelech was unable to fully grasp.

The tzaddik explains the fundamental difference between these categories of mitzvos with the following analogy. When a doctor treats a minor ailment like a cut or a sprain, it is simple for the layman to understand the nature of the treatment and the way it brings healing. However, in a more severe case, such as an illness which requires a complex surgery, it will be far more difficult for the uninitiated patient to understand the process. He will need to submit to his trust in the doctor's training and rely on the Master of the world, Who heals through the hands of man.

In the same way, the *Degel* explains that while the משפטים, which we can understand, are rooted in a *lower* place and thus rectify the three elements of our soul which come to expression in our experience – **נשמה**-Thought, **רוח**-Speech, and **נפש**-Action, the חוקים, whose rationale transcends our limited intellect, have the power to heal and rectify the *upper* two elements of the soul, **חיה**-Life force, and **יחידה**-Essence; elements so lofty that they can only hover above the body without manifesting within our regular consciousness in an identifiable way.

Based on this deep idea, the Degel explains a pasuk in our parsha in a most remarkable way. "**וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטָי**": When a Jew heeds all the mitzvos, both those he can grasp (משפטים) as well as those which transcend our understanding (חוקים), "**אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם**": the entirety of the spiritual structure of his personality will receive life and healing.

The "**ה**" of "**ה**אדם" symbolizes the **five** levels of the soul (נפש-רוח-נשמה-חיה-יחידה) which are rectified through the combination of חוקים and משפטים.

וְחַי בָּהֶם: Indeed, when a Jew embodies both categories of mitzvos, it is not only the lower elements of his being which will receive rectification, but guarding the חוקים will ensure that even the levels of **חי**ה and **יחי**דה whose opening letters spell (**חַי**) will be healed. "**אֲנִי ה'**": And this holistic healing will reach the loftiest levels of existence, revealing the deepest Oneness of Hashem.

> **BY HEEDING BOTH THE TORAH'S CHUKIM AND MISHPATIM, ALL FIVE ASPECTS OF OUR SOUL ARE HEALED WITH THE ONENESS OF HASHEM.**
>
> *- Rebbe Efraim of Sudlykov zy"a*

Stay tuned for next week's "Eilecha Weekly" for information on Eilecha's upcoming Lag B'Omer programmes. *Ashreinu*!

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לרפואת חנה בת בלומה הנצ'ה

בס"ד

Pursuing Peace through Rebellion

Based on a teaching of the Degel Machaneh Ephraim *zy"a*

Eilecha weekly

ויקרא טז:לב

וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ׃

One of the two ways the Kohen Gadol is succeeded is by the new Kohen Gadol donning the priestly garments. The *Degel Machaneh Ephraim* notes the verse's verbose nature: Rather than the introduction that the kohen was anointed, and takes the place of his father, and puts on the linen garments, etc., it could have simply written that this kohen becomes Kohen Gadol by putting on the garments - simply, ולבש בגדי הקודש.

The words in the verse teach lessons about the character of Aharon HaKohen and requirements of future *kohanim gedolim*...

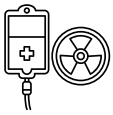
פרקי אבות א:יא

הִלֵּל אוֹמֵר הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, **אוֹהֵב** שָׁלוֹם **וְרוֹדֵף** שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה׃

רוֹדֵף means to **pursue/chase** and has an implication of **aggressiveness** and being **victorious**.
These aspects of רוֹדֵף don't appear to jive with seeking peace or Aharon's quiet, submissive nature (מדת הוד).
As such, why is Aharon described as a **רוֹדֵף** שָׁלוֹם?

To begin answering these questions, the *Degel* provides a *mashal* from his grandfather, the Baal Shem Tov *zy"a*:

- Extremely ill patients often need medicines and remedies that are dangerous, and potentially deadly, חס ושלום.
- *Only* an incredibly **skilled** physician with an extensive understanding of the human body and the effects of these treatments, and who has diligently studied the person's condition, can prescribe such solutions for the patient.



Aharon, like the brilliant physician in the *mashal*, was a master of human psychology;
Aharon knew how to bring people back together with **each other**, and bring people back to their **Creator**:

אוֹהֵב שָׁלוֹם	Chazal say that Aharon would even tell "white lies" to get people to speak again. This can be dangerous and required delicate administration and balance. But on an "easy day", with people who were open to reconciliation, Aharon was in his "comfort zone" and **loved** the task of **increasing peace**...
רוֹדֵף שָׁלוֹם	But for those who didn't appreciate Aharon expending efforts to solve issues, and were haughty, Aharon had to employ a different tactic: Aharon had to **change his usual demeanor** and become a **רוֹדֵף** and be **tough**. If we can't get through to someone we love, sometimes we must **pursue** and be **firm**.
אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה	Stems from אוֹהֵב שָׁלוֹם; when amenable people arrive at emotional equilibrium, they begin to evaluate themselves and realize there's **internal reconciling** to do. This brings them closer to Hashem and Torah. Realizing that the great Aharon was needed to resolve a petty fight, impels reflection on what other internal issues they must resolve. That humility and desire to change brings them closer to Torah.

We can now explain the verse's details and see a dimension beyond technical instructions regarding transferring the *Kehuna*:

וְכִפֶּר הַכֹּהֵן אֲשֶׁר־יִמְשַׁח אֹתוֹ	A **true** kohen **loves *every* Jew** - *both* the willing and the stubborn/haughty ones - and can **cleanse** them ("מלשון אכפרה פניו"). He is also יִמְשַׁח for greatness - anointed and appointed ("שה' **משחו לגדולה** ויצו אותו להיות לנגיד על ישראל"), and can handle matters of life and death.
וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת **אָבִיו**	He has been given the directive "in his **hand**" to serve "**אביו** שבשמים", and he has no other motivation. He only wants to bring people closer - to each other and to Hashem; no ego.
וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ׃	Such a person can ***carefully* rebel** (בגד means 'clothing' or 'rebel') against his nature and the nature of the position; he can be the occasional רוֹדֵף, only acting zealously לשם שמים, which will be regarded as **הַקֹּדֶשׁ** בִּגְדֵי - a **holy** 'rebellion' of character in the name of **peace**.

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