

NEFESH SHIMSHON



DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"l

THIS PUBLICATION IS DEDICATED TO THE HATZLACHAH AND ZECHUS OF נחמה ויעקב בן רחל נחמה | ISRAEL BEN RACHL NACHMA AND OVDEI HASHEM. MAY THEY GROW TO BE TALMIDEI CHACHAMIM AND OVDEI HASHEM.

PEARLS OF WISDOM FROM THE PARSHAH

Excellent Advice

אש תמיד תוקד על המזבח לא תכבה: (ויקרא ו, ו)

A constant fire shall be kindled on the altar; it shall not go out. (Vayikra 6:6)

I heard an *eitzah* that is a real jewel. We just need to make a habit of it. It is built on three principles: praying, praying a lot, and the power of Torah.

Regarding the power of Torah, it is written:

בְּדָבַר ה' שָׁמַיִם נִעֲשׂוּ – By the word of Hashem, the heavens were made.¹

It says in the *Zohar* concerning this:

Hashem looked in the Torah and created the world. He looked in the words יהי אור –

“Let there be light” – and created light...

Early Torah sources explain that this is the meaning also of the following verse:

לְעוֹלָם ה' דְּבַרְךָ נֹצֵב בַּשָּׁמַיִם – Always, Hashem, Your word stands up in the heavens.²

Hashem's utterance of יהי רקיע – “Let there be a firmament” – is what sustains the heavens at every moment. It keeps them standing up.

1 Tehillim 33:6.

2 Ibid 119:89.

העלון השבוע מוקדש לזכות החתן והכלה
ברוך זאב נ"י עב"ג תה"י
בן ידידנו היקר ר' מרדכי דויטש שליט"א ומשפחתו
יה"ד שיעלה הזיווג יפה ויקימו בית נאמן בישראל לתפארת עם ישראל

Along these lines, the Torah's words ורפא ירפא – “He shall surely heal” – hold within them all the power of healing in the world. The words ודברת במ בשבתך בביתך – “You shall speak in them when you sit in your house” – contain the trait of *hasmadah* and its power. And so forth.

In light of the above, if a person wishes to *daven* over a certain matter, he should recite a *pasuk* that speaks of the matter he needs, saying the *pasuk* as a plea to *Hashem*. He will thus have not only *Tefilah* but also the special Torah power that these holy words contain. He will be utilizing the particular word of *Hashem*, contained in these words of Torah, that is specifically relevant to the issue. In this way he will attain what he seeks.

This teaching of the *Shelah Hakadosh* is quoted also in the name of the great *Mekubal* R. Moshe Cordovero, that if a sinful or vain thought comes into a person's head, he should recite, with great

intensity, the verse from this week's *parshah*: אש תמיד תוקד על המזבח לא תכבה – “A constant fire shall be kindled on the altar; it shall not go out,” and he should repeat it again and again.

Based on this, we could say the following. If a person who regularly suffers from undesirable thoughts will set aside a time to recite these words a hundred times a day, or five hundred times, he will be performing a three-fold activity: praying, praying repeatedly, and drawing *taharah* and *kedushah* upon himself by means of the words themselves, for this is their inherent quality, as explained above.

If a person keeps this up every day, and recites the *pasuk* dozens or hundreds of times, and after he grows accustomed to it, he adds more and more, until he eventually comes to recite this verse, this fervent plea, thousands of times, as time goes on he will experience illumination and derive tremendous benefit. ●

Tell About It

אם על תודה יקריבנו. (ויקרא ז, יב)

If he offers it to give thanks. (*Vayikra* 7:12)

There are four types of offerings: *Olah*, *Chatas*, *Asham* and *Shelamim*. The *Korban Shelamim*, the peace offering, is not brought because of a sin. It is a *korban* a person brings because he wants to “share” his *simchah* with *Hakadosh Baruch Hu*. When he brings this type of *korban*, he receives most of the

meat for himself to eat, the *kohen* gets the certain cuts that are to go to him from a *korban*, and the *eimurim*, the fats and innards specified by the Torah, are burned on the *Mizbeach*. Thus, all parties “share” in this *korban* and benefit from it.

And what about a *Korban Todah*?

לעילוי נשמות

מזה"ד משה בן אליעזר המבורגר ז"ל

ומזה"ד ברוך זאב בן נפתלי קראוס ז"ל

נדבת נדיהם ~ עטרת זקנים בני בנים ותפארת בני אבותם

An additional requirement of the *Korban Todah* is that forty loaves of bread are brought along with it. These loaves are to be eaten partially by the *kobanim* and partially by the bringer of the offering.

When a person brought a *Korban Shelamim*, he received a lot of meat, and had a limited time-period to eat it. Since he couldn't finish it all himself that day and night and following day, and there is a *mitzvah* to finish the meat, he would invite people to partake of it with him. He would typically invite friends and relatives.

With the *Korban Torah*, the time factor is even more pressing. He has a day less to eat it, and there are also the forty loaves of bread that come along with it, which also must be eaten within the specified time-period. So the bringer of the *korban* would need to invite a lot more people.

Since a lot of people would thus be at the banquet of the *korban*, this would publicize the miracles and kindnesses of *Hakadosh Baruch Hu*, since a person would bring a *Korban Todah* in order to give thanks for a *chesed* and *nes* that *Hashem* did for him.

When *Hashem* does *chesed* for a person, he should publicize it, he should tell people about it. This is a very important thing.

About the *Korban Todah* it says:

וּסְפְרוּ מַעֲשָׂיו בְּרִנָּה וּגְוִי וּירוֹמְמוּהוּ בְּקִהָל עַם – They shall recount His deeds with joyous song... and elevate Him in the congregation of the people.¹

This is why, in the chapter of *Tehillim* called *Mizmor l'Todah*, it says:

הָרִיעוּ לָהּ כָּל הָאָרֶץ – Give thanks with bugle blows to *Hashem*, all the earth.²

We need to thank *Hashem* with a loud voice and make His Name known in all the earth.

לְךָ אֶזְבַּח זֶבַח תּוֹדָה וּבִשְׁם ה' אֶקְרָא – To You I will offer a thanksgiving offering, and I will call out the Name of *Hashem*.³

When we speak about *Hakadosh Baruch Hu* and publicize His acts of *chesed*, we bring health and happiness and everything good to the people around us. Because when people hear our story, it causes them to recognize *Hashem* and love Him and attach to Him. And that is the source of everything good in the world. ●

1 *Tehillim* 107:22,32.

2 *Ibid* 100:1.

3 *Ibid* 116:17.

PARSHA TOPIC

Zrizus

צוֹ אֶת אֶהְרֵן וְאֶת בְּנָיו לֵאמֹר. (ויקרא ז, ב)

Command Aharon and his sons, saying.... (*Vayikra* 7:2)

***Tzav* is an exhortation to have *zrizus*. (*Rashi*)**

Doing Deeds

Sefer Mesilas Yescharim speaks about the trait of *zrizus*, of alacrity:

Zrizus has two parts, the first before one acts, and the second, after one acts. Before one performs an action, *zrizus* entails not missing out on the

opportunity to perform the *mitzvah*. Rather, when its time comes, or when the opportunity presents itself, or when one thinks of doing it, one should rush to act, to grab hold of it and perform it, and not allow time to pass in between, because this is the greatest danger. Every second that passes, something could come up to hinder a person from performing the good act.

Accordingly, we see that all deeds of *tzaddikim* are always performed quickly. It says about Avraham, “Avraham hurried to the tent, to Sarah, and said, ‘Hurry...’ he gave to the lad, and hurried...”¹ It says about Rivkah, “She hurried and poured out her bucket....”² It says similarly in the *Midrash* [about Manoach’s wife]: “The woman hurried....”³ This teaches that all the deeds of *tzaddikim* are performed quickly.⁴ They do not allow time to intervene, neither before starting the *mitzvah* nor before finishing it.⁵

The Ramchal is teaching us that the first point in *zrizus* is doing the deed. The moment a person thinks to do a *mitzvah*, “He should rush to act.” Why? “Because this is the greatest danger. Every second that passes, something could come up to hinder him from performing the good act.” In one second, a person could lose everything, because a lot of things happen in the world. This is the way the world is.

Chazal say:

1 Bereishis ch. 18.

2 Ibid 24.

3 Shoftim ch. 13.

4 Bemidbar Rabbah ch. 10.

5 Mesilas Yescharim ch. 7, “Explanation of the parts of Zrizus.”

Every day, a Heavenly voice goes out from *Har Chorev* and says, “Woe to people, because of the insult to Torah.”⁶

Obviously, not everyone hears this Heavenly voice. This brings the masters of *avodah* to ask who benefits from this voice, and who even hears it?

The answer is as follows. Sometimes inspiration awakens within a person, and he wants to strengthen his Torah learning or *mitzvah* observance, and he decides he will finish *Shas*, or *daven* with more *kavanah*, or perform the *mitzvah* of *sukkah* more perfectly, and so forth. All these decisions stem from the Heavenly voice that goes out from *Har Chorev*. So when a person feels this inspiration, when he so to speak hears the Heavenly voice from *Har Chorev*, he needs to realize how important it is not to miss the moment. He needs to get into action immediately, to start translating his decisions into actual deeds right away.

This is the metaphor that the *Tanach* offers:

קול דודי הגה זה בא מדלג על ההרים
מקפץ על הגבעות – The sound of my
Beloved, behold, He is coming! He
is skipping over the mountains; He is
jumping over the hills.⁷

Hakadosh Baruch Hu acts fast. He hurries His world, so to speak. He brings inspiration to it for a mere moment, and whoever catches it while it is there will succeed, and whoever missed it, missed it. That’s it; Hashem already moved on. *Hashem* “skips” and “jumps” along, so to speak.

Moving On

We can hear a clear message from *Shir*

6 *Shemos Rabbah* 41:7.

7 *Shir Hashirim* 2:8.

Hashirim that we need to translate our good intentions into good deeds immediately:

קול דודי דופק פתחי לי אחתי רעיתי
תמתי – The sound of my Beloved
knocking: “Open for Me, My sister, My
spouse, My dove, My perfect one.”⁸

Hakadosh Baruch Hu is knocking on the door for us, using all loving expressions: “My sister, My spouse, My dove, My perfect one.”

שראשי נמלא טל קוצותי רסיסי לילה –
Because My head is full of dew, and My
locks of the dampness of night.⁹

Hakadosh Baruch Hu wants to come in. He asks, so to speak, of every Jew: Please let Me into your home, into your life; please learn another *daf Gemara*.

And what did the Jewish people answer to *Hashem* when they heard Him knocking and asking to be let in? Did they say that they don’t want to let Him in the door? No, they answered as follows:

פשטתי את כתנתי איככה אלבשנה רחצתי
אטנפם – I took off my
cloak already, how can I put it on again?
I washed my feet, how can I get them
dirty again?¹⁰

The Jewish people said, so to speak: Right now, I am tired. Tomorrow morning, first thing, I will open a *Gemara* and sit down to learn with *hasmadah*...

But *Hakadosh Baruch Hu* doesn’t wait for us.

דודי שלח ידו מן החור – My Beloved
put His hand in through the hole.¹¹

There is a hole next to the door, and after

Hashem put His hand through it, so to speak, and I saw His hand, then I looked through the hole and I saw that He left.

ומעי המו עלי – And my innards longed for Him.¹²

When I saw that He left, I longed so much to draw close to Him!

And then,

קמתי אני לפתח לדודי – I got up to open for my Beloved.¹³

This signifies that the Jewish people did complete *teshuvah*.

וידי נטפו מור – My hands were dripping with myrrh.¹⁴

The scent of myrrh and other perfumes spreads far. This expresses the idea that the Jewish people called out to “my Beloved,” to *Hakadosh Baruch Hu*, to come back to them.

But there was nothing that could be done at that point:

ודודי חמק עבר – My Beloved left and moved on.¹⁵

It was too late.

נפשי יצאה בדברו בקשתיהו ולא מצאתיהו קראתי
ענני – My soul went out when He spoke. I
looked for Him but I could not find Him; I called
out to Him but He did not answer me.¹⁶

If you wait a minute too long, you lose everything. Yes, you did it all, you did your *bishtadlus* and you made your *chizuk*. But the train left already. Without you.

The Torah says:

If you leave me for one day, I will leave
you for two days.¹⁷

8 *Ibid* 5:2.

9 *Ibid*.

10 *Ibid* v. 3.

11 *Ibid* v. 4.

12 *Ibid*.

13 *Ibid* v. 5.

14 *Ibid*.

15 *Ibid* v. 6.

16 *Ibid*.

17 *Talmud Yerushalmi, Berachos* 9:5.

If we don't grab hold of the Torah for a day, there is already two days' distance between us and the Torah. The train keeps on going. The world keeps moving forward. This is how *Hakadosh Baruch Hu* runs His world. Which is why *Chazal* say:

זריזים מקדימים למצוות – Those who have *zrizus*, do *mitzvos* early.¹⁸

The word *מקדימים* in the above-quoted teaching could also be interpreted to mean “introduction,” *הקדמה*. This implies that the trait of *zrizus* serves as an introduction to keeping *mitzvos*, since without it, we can't really do *mitzvos*, because they simply slip away from us.

A Song

Zrizus is more than just a praiseworthy quality to attain. There is a more fundamental point here.

Everything in the world has a message that it speaks to us. For instance, it is written:

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֱלֹהֵי וּמַעֲשֵׂה יְדָיו
מִגִּיד הַרְקִיעַ – The heavens recount the glory of G-d, and the firmaments tell about the work of His hands.¹⁹

How do “the heavens recount the glory of G-d”? Let's talk about the sun. One of the amazing things in the natural world is that the sun rises every day in the east and sets in the west. The sun has a certain path. This is one of the facts that scientists brought as proof that the earth revolves on an axis.

¹⁸ *Pesachim* 4a.

¹⁹ *Tehillim* 19:2.

There is a message here. The sun moves millions of miles a day, and its illumination travels to us at the speed of 186,000 miles a second. This is the speed of light. This is the speed of the natural world. It's pretty fast. We don't usually notice it; what does it teach us?

The ancients explained that this movement, this speed, makes tremendous noise.

If not for the noise of the multitudes in Rome, we would hear the noise of the orbit of the sun.²⁰

The sound coming from the great metropolis of Rome drowns out the noise of the orbit of the sun, implying that the movement of the sun would theoretically make a tremendous amount of noise.

This noise, the natural movement of the sun as it orbits at a great speed, is the “song” of the sun.

The sun's very existence stems from its song. When Yehoshua stood in Givon and wished to stop the sun, he did not say *עמוד בגבעון* – “May the sun in Givon stand in its place,” but rather *שמש בגבעון דום* – “May the sun in Givon fall silent.”²¹ As long as the sun moves, it praises *Hashem*, and this is where its power to exist comes from.²²

In other words, its song makes it move, and its movement is its song. These two things are actually one.

From this we learn that speed, *zrizus*, is the song of the world. ●

²⁰ *Yoma* 20b.

²¹ *Yehoshua* 10:12.

²² *Yalkut Shimoni, Yehoshua* 22.