



## *Hashem Helps Those Who Help Themselves*

After the Torah commands us not to eat non-kosher *sheratzim*, we find two *pesukim* that warn us to maintain our purity:

אל שתקצו את נפשתיכם בכל השרץ השרץ ולא תטמאו בהם ונטמתם בהם. כי אני ה' אלקיכם והתקדשתם והייתם קדשים כי קדוש אני...

Do not make yourselves abominable by means of any teeming thing; do not contaminate yourselves through them, lest you become contaminated through them. For I am *Hashem* your G-d – you are to sanctify yourselves and you shall be holy, for I am holy... (*Vayikra* 11:43-44).

The Kli Yakar writes that the double language of the *pasuk*, “והתקדשתם והייתם קדשים,” hints to *Chazal*’s principle that “הבא לטהר מסעיין אתו” – if one comes to purify himself, *Hashem* helps him accomplish his goal. If you attempt to become more holy, then you will become more holy. Why? “For I am holy” – because *Hashem* Himself will grant you *kedusha*. If you make the effort to be holy, automatically, והייתם קדשים, because *Hashem*, the source of holiness, will help you from above.

In contrast, the *pasuk* does not say that the *tuma* that results from eating *sheratzim* is automatic. The language is, “הבא לטמא פותחין לו” – if one comes to defile himself, he is given an opening. Rashi explains that if a person is drawn to the way of evildoers, he is left to his own devices; he is allowed to take advantage of the opportunities presented. He is neither helped nor prevented from carrying out his plans. While one who attempts to become closer to *Hashem* receives special assistance to accomplish his goal, one who wishes to become *tamei* is simply not prevented from doing so. The *pasuk* alludes to this in its language. One does not become a *rasha* automatically.

The Kli Yakar further suggests that this idea is hinted to in the fact that the word “ונטמתם” is written *chaser*, without an ך (ונטמתם). The letter ך often represents *HaKadosh Baruch Hu*, the unique and singular *Yechido shel Olam*. The ך is left out of the word to teach us that *Hashem* is not with the *rasha* in his actions. The person does his evil actions himself; *Hashem* has no *chelek* in the *tuma* that the person causes himself.

Every Jew must know that if he takes the right step forward in his *avodas Hashem*, then *Hashem* will help him further. Sometimes a person gets depressed about his level of *avodas Hashem*. This is one method of the *yetzer hara*. It wants us to give up, so it convinces us to be depressed and not to work harder. This is a mistake. We have to remember that we have a promise from *HaKadosh Baruch Hu* that if we put in the effort, if we take the first step in the right direction, then we will really see and experience special *siyata dishmaya*. As the Kli Yakar writes, “– והתקדשם – ודאי והייתם קדשים” If you attempt to become holy, you will certainly become holy.

Have a wonderful and peaceful Shabbos!

Chana Ginsburg

This Dvar Torah Has been adapted from the sefarim of Rav Beinish Ginsburg

In Kebatz, the girls made 90th birthday cards for an elderly friend of Morah Judy's who sadly is in Hospice Care in Har Hatzofim. IYH the colorful cards will cheer her up!



Update on the Kebatz tzedaka boxes for war-related causes: even though we only made the boxes on Ta'anit Esther, one girl brought hers back already full! Judy gave the money to women in RBS who are making hot meals for our chayalim! Kol hakavod!!



Kita Aled Hitamlut!