



# A Magnification OF LOVE Through Darkness

## YadAvNow.com Weekly Video Series: Tetzaveh

Rabbi Yosef Kalatsky

**The 13 Levels of Distinction**

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**The Spiritual Component Infused into the Mishkan**

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**Mishkan: A Microcosm of Creation**

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**The Corollary between the Mishkan & the Days of Creation**

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**Why the Blood is Sprinkled on the Mizbeyach**

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**Purim: The Grand Maestro Orchestrates His Symphony**

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**Purim: The Confluence of Happenstance Establishes a Pattern**

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### Empowering All Systems of Existence

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1. Mitzvah: To kindle the Menorah every day.
2. The Menorah was in the covered sanctuary in the Holies outside of the curtain.
3. The Ark containing the Tablets and the Torah was located in the Holy of Holies – the location of the Divine presence.
4. Gemara: The illumination of the Menorah represents the Oral Law.
5. Should not the Menorah be alongside the Ark with the Written Law?
6. Midrash: Do not think that G-d needs your light.

7. The Jewish People ask G-d: “You are the light of the world: why do You need our light?”
8. “It is to elevate you in the eyes of the nations that I need your light.”
9. G-d, absolute in perfection, has no needs.
10. The world’s existence is bound to the performance of the Jew.
11. However, because G-d is absolute and wills existence, He can choose to supersede the system.
12. This is the meaning of “Your Light I don’t need.”

### Qualifying the Officiant Through His Appropriate Attire

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1. A Kohen can officiate a service when wearing the priestly vestments.
2. Aaron and his sons were installed as Kohanim on the eighth day of the inauguration.
3. The first 7 days Moshe officiated wearing a white tunic.
4. Why was Moshe’s service valid although it was without priestly vestments?
5. Ohr Hachaim Hakadosh: The High Priest’s vestments were to atone for the sins of the Jewish People.
6. Moshe’s service atoned for Aaron’s sin of the golden calf.
7. Shelah Hakadosh: The essence of every human being

- is his soul; the body is only the vestment of the soul.
8. Adam and Eve’s bodies, before eating the fruit, were untainted.
9. Afterwards, their bodies became putrified and no longer qualified as vestments.
10. The Kohen is only functional as an officiant if he wears an appropriate vestment.
11. Moshe’s physicality was so purified he radiated holiness; his body qualified as his vestment.
12. All he needed was a white tunic to cover his nakedness.
13. Ramchal: Adam before the sin & Moshe, were the only 2 humans whose souls dwelt within their bodies.



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### The Entry Point to Greatness Availed by Life

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1. The Menorah is only kindled with olive oil.
2. Gemara: The illumination of the Menorah brings the Divine assistance needed to come upon the truth of Torah.
3. Noach sent out the dove to see if the flood waters had receded.
4. The dove returned with an olive leaf in its mouth.
5. Midrash: "Better my sustenance should be bitter from the hand of G-d than sweet from the hand of man."
6. Before it is processed, the olive is naturally bitter and caustic, corroding the cutting iron implement.
7. The Jewish People are compared to the dove.
8. Midrash: To comprehend & come upon the truth of the oral law, one must forgo many of life's amenities.
9. Tanchuma: When suffering comes upon the Jewish People they submit and pray to G-d, unlike the nations who bolt and become defiant.
10. Through experiencing the bitter, one comes upon clarity.

### Purim: Concealed & Cloaked In Nature

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1. The Scroll of Esther is one of the Scriptures.
2. The only scripture that doesn't contain the name of G-d.
3. It is a narrative of Haman the Amalekite rising to power to become the Viceroy Of the Persian Empire.
4. The Amalek People, from Time immemorial, cannot tolerate the existence of a Jewish People.
5. Haman, with the consent of Achashveirosh the Persian King who ruled the word supreme, decreed to annihilate the Jewish People.
6. G-d intervened, behind the scene; the decree was annulled & Haman and his 10 sons were hanged.
7. On the 13th of the month of Adar, Jews throughout the Empire were given permission to kill their enemies.
8. They celebrated through feasting on the 14th.
9. In Shushan, capital city of the Persian Empire, they were given an additional day, the 14th to kill their enemies, & celebrated on the 15th.
10. All walled cities from the time of Joshua the son of Nun celebrate Purim on the 15th.
11. G-d said, when the Jews will go into exile, "I will conceal my countenance."
12. The miracle of Purim was a concealed one, cloaked in nature.
13. To emphasize this point, Mordechai & Esther, the authors of the Megillah, omitted the name of G-d.

## Weekly Torah Commentary Series: Tetzaveh



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### The Significance of the Holy Tongue

*Gemara* in Tractate *Megillah* citing Isaiah: “I will come upon them (the Babylonians) and I will cut from them...” *Nebuchadnezzar* (Babylonian Emperor) had destroyed the First Temple. G-d had said through His prophet Isaiah, that because of what the Babylonians had done, the Babylonian alphabet would come to an end. The Babylonian language would be forgotten and the Babylonian Empire and the Emperor’s line of progeny would come to an end. *Vashti*, the queen of Persia, was a granddaughter of *Nebuchadnezzar*. She was killed by her husband *Achashverosh*, thus ending the line of *Nebuchadnezzar*.

*Tosafos*: “How could the verse state that the Babylonian language will come to an end if in fact the Babylonian language is spoken even today?” *Tosafos* answers, “The language that is referred to in the verse from Isaiah was a dialect of Babylonian that was spoken by the royal family. That dialect came to an end.”

*Maharal* of Prague z’tl in his work on the *Megillah* of Esther answers the question of *Tosafos* differently. Language is an expression of ideas and concepts of a particular culture and society. The 70 root languages that exist are expressions of those cultures and perspectives.

However, when a Greek speaks Babylonian, the language is only a vehicle for him to express his Greek ideas and culture. Regardless of his mode of communication, the perspective is that of a Greek. Thus, when G-d said that the Babylonian language will come to an end, it does not mean that people will no longer speak Babylonian; but rather that language would no longer be a medium for the transmission/expression of Babylonian culture/perspective.

*Torah*: All the families of existence participated in the building of the Tower of Babel to wage a battle against G-d. “The whole earth was of one language and of common purpose.”

*Rashi*: One language spoken by all mankind was Hebrew (the Holy Tongue). Seemingly, the reason everyone was able to unite and have a common cause was because they had a common language that enabled them to communicate with one another.

*Torah*: "Behold, they are one people with one language for all...Come, let us (G-d) descend and there confuse their language, that they should not understand one another..." G-d confused their language. The original 70 families that were united against G-d were no longer able to communicate with one another. Each of them was given their own language. This disruption of communication brought the revolt against G-d to a standstill. If the disruption of communication was rooted only in their inability to understand one another, one would think that the 70 nations would be able to communicate their initiatives and goals through some other common medium.

*Maharal*: However, that language is an expression of one's perspective, when G-d had given each of the 70 nations their own language, in fact they each had their own perspective. Thus, they could no longer reach a consensus. Therefore their unity was disrupted. The original language that was spoken by all humanity was the Holy Tongue, Hebrew, which is the language of G-d. Since language is an expression of one's essence and perspective, when Hebrew was the spoken language it was an indication that all humanity still had relevance to G-d.

*Midrash*: One of the reasons that the Jewish people merited redemption from Egypt was that they did not change their language. Despite the fact that they had become pagans, they continued to speak Hebrew, which was a confirmation that they still had a spiritual essence. This was an indication that they still had relevance to G-d. Had the Jewish people ceased to speak Hebrew it would have indicated that their spiritual essence had been extinguished. It is interesting to note that although G-d had decreed that the Babylonian language should come to an end, the *Talmud* (Oral Law) was written in Aramaic, which was the language of Babylon. Why was Aramaic chosen to be the language for the Oral Law?

*Ramban* in his commentary on the *Torah*: Initially the months of the year were referred to as "the first month (*chodesh harishon*)," "the second month (*chodesh hasheini*), etc." The first month was designated to be the month that the Jewish people were redeemed

from Egypt. Each subsequent month is calculated based on its proximity to the month of redemption. This identification of months to commemorate the redemption from Egypt. However, based on words of the Prophet, after the Jewish people returned from the Babylonian exile, they would no longer count the months in commemoration of their redemption from Egypt but rather their counting would have significance to the redemption from Babylon to rebuild the Second Temple. The names of the months that we use are in fact Persian and not Hebrew.

*Gemara*: Although the original acceptance of the *Torah* at Sinai was under duress, G-d had held a mountain over the Jewish people, there was a reaffirmation/re-acceptance of the *Torah* on *Purim* that was on a more qualitatively advanced level. They had reaffirmed their commitment out of love. This is based on two words in the *Megillah* of *Esther* "K'mu v'kiblu" which is interpreted to mean that "they had fulfilled what they had received (previously)." In order to make known the location and time period of this unique ascension, *Ravina* and *Rav Ashi* authors of the Babylonian *Talmud*, chose to record it in Aramaic. The Oral Law, in its entirety until the end of time, will be transmitted through this language.

## Clarity Through Contrast

*Megillah*: There was a royal decree that was issued to annihilate every Jewish man, woman, and child. This decree was initiated by *Haman*, who epitomized evil and was a descendant of *Agog*, the king of the *Amalekites*. *Haman* was the personification of *Amalek*. At the bleakest moment in the history of the Jewish people, when their destruction was imminent, their predicament was miraculously reversed.

*Haman* was hanged on the gallows together with his sons. *Esther*, the queen of Persia was revealed to be a Jew. *Mordechai*, the uncle of *Esther* the Queen, was appointed by *Achashverosh* (the King) to assume the position of *Haman*. The decree to annihilate every Jewish man, woman, and child was rescinded through a proclamation that was sent throughout the Empire. The Jewish people were given permission by the king to kill their enemies who had planned their destruction.

*Gemara* in Tractate *Megillah* citing *Psalms*: "G-d remembered His Kindness and Faith in the Jewish People. All the ends of the earth had seen the salvation of G-d...."

*Gemara*: It says in *Megillas Esther* that *Achashverosh* had ruled over 127 provinces. *Achashverosh* was one of the monarchs in history that had ruled the world supreme. Therefore, the initial decree to annihilate the Jewish people was to be implemented throughout the world. When the second royal declaration was issued to rescind the initial decree and to give permission to the Jewish people to kill their enemy, it was also received in every corner of existence. Thus, the entire world witnessed the salvation of G-d. They had seen that the Jewish people were miraculously rescued from the clutches of death. This miracle was appreciated by all humanity because they had understood firsthand that the Jewish people were on the brink of extinction and were suddenly rescued. It was this contrast of events that made the miracle so impactful.

*Torah*: At Sinai, G-d had held the mountain over the Jewish people. He had given them an ultimatum saying, "If you accept the *Torah* it will be good for you. If you do not, there you will be buried." The Jewish people were thus coerced to accept the *Torah*. However, on *Purim*, after the Jewish people were spared by G-d through miraculous events, they reaffirmed their acceptance of the *Torah* out of love.

*Maharal* of Prague in his work on the *Megillah*: The reason they had reaffirmed their acceptance of *Torah* out of love was because they came to a level of understanding of G-d's unlimited love for them. They understood that G-d would not forsake them under any circumstance. We see that the darkest moment in the history of the Jewish people brought about the most advanced spiritual result. When they had embraced the *Torah* out of love, the Jewish people had ascended to a new spiritual level.

*Chazal*: Before the coming of *Moshiach*, the Jewish people will experience many difficulties and tragedies. This period of time will be one of the most painful moments in Jewish history. These times are referred to by the *Gemara* as "the birth pangs of *Moshiach*."

*Ramchal*: The value of experiencing these difficult moments/"birth pangs" is so that when *Moshiach* will come, his presence and affect will be appreciated and internalized on a most profound level. By experiencing two contrasting settings, one of intense darkness and hopelessness and the other of redemption and illumination, the Jewish people would be able to truly appreciate the value of the coming of *Moshiach*.

We see this pattern of contrast continuously repeating itself. If the Jewish people had not been enslaved for hundreds of years by the most advanced and powerful civilization, the Ten Plagues would have never occurred. The world would not have witnessed the revealed miracles that G-d had brought upon the Egyptians. When G-d had split the Sea, the entire world was aware of that event. The redemption of the Jewish people and the destruction of the most powerful civilization was precipitated because of the bondage and the embitterment of their lives.

The Egyptians were perceived by the world to be invincible. In a relatively short period of time, less than one year, the masters were decimated and their slaves (the Jewish people) were seen as the victors. They were revered and awed as G-d's people. We see that the only way that one can truly appreciate the light is to first experience and understand the darkness. The difficult times in which we find ourselves is to be able to appreciate the ultimate redemption with the coming of *Moshiach* speedily in our day.

## **Understanding the Cause of the Decree**

*Gemara* in Tractate *Megillah*: There was a discussion between *Rebbe Shimon Bar Yochai* and his students regarding why the Jewish people were deserving of annihilation during the period of *Purim*. The students of *Rebbe Shimon Bar Yochai* were of the opinion that the Jewish people deserved annihilation because they had partaken in the feast of the *rasha* (evil one) – *Achashverosh* (the Emperor of Persia). *Rebbe Shimon Bar Yochai* rejected their position because if that were the case, then only the Jews in *Shushan* who participated in the feast should have been liable for punishment and not the entire Jewish people. The reason he posed for their deserving of annihilation was that they had bowed to the image of *Nebuchadnezzar* (Babylonian Emperor, who had destroyed the First Temple).

*Nebuchadnezzar* had ordered all of his subjects to bow to his image or be subject to death. The only Jews who did not bow were *Chananiya*, *Meshael*, and *Azarya*. Because they refused to bow they were cast into a kiln and emerged miraculously unharmed. Thus, since the Jewish people bowed to the image of *Nebuchadnezzar*, they deserved annihilation. The students of *Reb Shimon Bar Yochai* asked him, "If in fact the Jewish people deserved to be destroyed then why were they not?" He

answered, "Because their bowing was only an external act without intent, because they did not believe that *Nebuchadnezzar* was a deity. Thus the decree against the Jewish people manifested itself in a similar vein – it presented itself as if it was going to take place. G-d never intended to destroy them measure for measure.

*Chazal*: The feast in which the Jewish people had participated adhered strictly to Kosher and other kosher criteria. If so, why did the students of *Rebbe Shimon Bar Yochai*, believe that this was the basis for their deserving of annihilation? One may say that perhaps it was because the setting of the feast was inappropriate. However, that would have not warranted the destruction of the Jewish people.

*Gemara* in Tractate *Megillah*: *Achashverosh* had celebrated his coronation in the third year of his reign. Under normal circumstances a king would celebrate his coronation at the beginning of his reign. Why did *Achashverosh* postpone it until the third year? The Prophet had said in the Name of G-d that after 70 years of exile, the Jewish people would return to the Land of Israel. According to *Achashverosh's* calculation the 70-year period was not complete until the third year of his reign. His position as emperor was secure only after he was assured that the Jews were not returning to the Land of Israel.

When the anniversary of the 70th year had come, and the Jews were still in exile, *Achashverosh* believed that G-d had abandoned and forsaken His people. G-d had reneged on His promise. The essence of the feast given by *Achashverosh* was the celebration of the abandonment of the Jewish people by G-d. Thus, this banquet was the celebration of a *Chilul Hashem* (Desecration of G-d's Name). Although the feast was Kosher, the event itself was a desecration of G-d's Name. This is why *Mordechai* was vehemently opposed to the Jews participating in the banquet.

*Rebbe Shimon Bar Yochai*: Why should all of the Jewish people be held accountable for the actions of the Jews in *Shushan*? There is a principle in the *Torah* that every Jew is responsible for his fellow – "*kol Yisroel areivim zeh l'zeh.*" Since Jews have communal responsibility even those who did not participate in the feast in *Shushan* were held accountable for the actions of their fellows. *Reb Shimon Bar Yochai* rejected the position of his students. He believed that it was because of idolatry that the Jewish people were punished.

*Tosfos* in Tractate *Sanhedrin*: The image that was made by *Nebuchadnezzar* was not an idol. It was only to honor him. If this is so, then why would their bowing to the image have such grave consequences? If this is so why were *Chananiya*, *Meshael*, and *Azarya* willing to give their lives not to bow? *Nebuchadnezzar* intended to deify himself. He therefore made the image to impose himself upon the people. He had believed that through their bowing it would initiate the process of his deification. Although bowing to the image is not considered an act of idolatry, since it can be perceived as such – it is thus a *Chilul Hashem*.

Since the Emperor intended that bowing to his image would establish his deification, any participation in that process would be a *Chilul Hashem*. *Chananiya*, *Meshael*, and *Azarya* were willing to give their lives rather than commit a *Chilul Hashem*. Their being thrown into the kiln was a *Kiddush Hashem* (Sanctification of G-d's Name). The Jewish people were not annihilated because their actions were not what they appeared to be. However they did deserve punishment because their behavior was perceived as worship – thus causing it to be a *Chilul Hashem*. The Jewish people needed to repent and be atoned.

*Gemara* in Tractate *Megillah*: When *Achashverosh* removed his signet ring to be given to *Haman* in order to seal the fate of the Jewish people, its effect was greater than all the rebuke of our 48 Prophets and 7 Prophetesses. It motivated the Jewish people to repent because they understood that their predicament was bleak.

## **Mordechai's Unique Ability**

*Torah*: Regarding the anointing oil (*shemen hamishcha*), "Now you (*Moshe*), take for yourself choice spices: five hundred shekel-weights of pure myrrh (*mor dror*), fragrant cinnamon..." The anointing oil was necessary to inaugurate the *Mishkan* (Tabernacle) with all its vessels. Despite the fact that *Bezalel* had overseen the building of the *Mishkan* and infused every aspect of it with the proper spiritual intent to bring about the desired effect, the *Mishkan* with its vessels were not spiritually activated until they were anointed with the anointing oil. It was only after the *Mishkan* and its vessels were anointed did they assume their special status allowing them to be capable of accommodating the *Shechina* (Divine Presence). G-d had commanded

*Moshe* to personally anoint the *Mishkan* and its vessels. *Moshe*, because of his spiritual dimension and relationship with G-d, was the only one who was qualified to anoint it.

*Gemara* in Tractate *Megillah*: “Where do we find *Mordechai* alluded to in the *Torah*? The first ingredient in the spices that was needed to produce the anointing oil was “*Mor dror* – pure myrrh.”

*Targum*: ‘*Mor dror*’ can be explained as ‘*mori dachya*.’ Thus, the *Torah* alludes to *Mordechai* through one of the essential ingredients of the anointing oil. What commonality or relevance does *Mordechai* have with the anointing oil? When the Jewish people were initially invited to the feast of *Achashverosh*, *Mordechai* vehemently discouraged them from attending.

However, because the Jews believed that if they did not attend the Emperor’s feast, there would be grave consequences, they participated, contrary to *Mordechai*’s wishes. This was the beginning of a series of events which led to the decree against the Jewish people – that every Jewish man, woman, and child should be annihilated. It was *Mordechai* who orchestrated all the elements which ultimately brought about the miracle of *Purim*. At the final moment, the decree was annulled. Rather than the Jewish people being destroyed, they brought destruction upon their enemies. *Mordechai* had instructed *Esther* to conceal her true identity until the appropriate moment.

*Gemara* in Tractate *Megillah*: *Rachel*, our Matriarch, is identified by the characteristic of “*Shteeka* – silence.” She had given the code words needed to identify her *Rachel* to her sister *Leah*. At the time of the wedding, *Rachel* remained silent as *Yaakov* married *Leah*, despite the fact that she was the intended bride. *Esther*, descending from *Rachel*, demonstrated the same characteristic of silence when she did not reveal her pedigree, thus her true identity remained hidden. *Mordechai* the one who had instructed *Esther* to conceal her identity, was also a descendant of *Rachel*, our Matriarch.

The *Torah* focuses on the exceptional beauty of *Rachel*, our Matriarch. Despite the fact that she is identified as such, her true dimension of being stemmed from her spirituality. Her essence was truly concealed. It is interesting to note that it was *Mordechai* who galvanized the Jewish people and motivated them to do *teshuvah* (repentance) to nullify the decree that was issued

against them. It was through *Mordechai*’s initiative that the Jewish people rose to a level that they should merit the miracle of *Purim*. Just as the anointing oil was the element that initiated the *Mishkan* and elevated it to a level that could accommodate the Divine Presence, so too did *Mordechai* elevate the Jewish people to a level that they should merit G-d’s intervention.

*Amalek* represents darkness and confusion. In fact the numerical value of “*Amalek*” is the equivalent numerical value of “*safaik* – doubt.” When confusion exists, truth becomes concealed. After the Splitting of the Sea and the destruction of the mightiest army (Egypt) the world stood in awe of the Jewish people. They were perceived as being invincible. However, after they were attacked by the *Amalekites*, it dispelled that special aura and reverence, which came upon the world. The awe was replaced by confusion and doubt. The world was no longer certain whether the Jews were as awesome and special as they had thought.

The numerical value of ‘*Mor*’ in ‘*Mor dror* – pure myrrh’ is the equivalent numerical value of ‘*Amalek*.’ Just as *Amalek* represents confusion and concealment of truth, *Mordechai* also represents concealment. The true greatness of *Mordechai* and his initiative to save the Jewish people was concealed. Although he appeared to be no different than any other *Torah* Sage, he had the ability to bring about a change of events that would set in motion the destruction of *Amalek* – the enemy of the Jewish people. *Mordechai*, whose true ability was concealed, was the counterforce to *Amalek* – who conceals truth through confusion.

## **Every Jew Must have a Share in Torah**

*Torah*: “They shall make an Ark of acacia wood...”

*Ramban*: “The verse is stated in the plural, ‘They shall make...’ which implies that the entire Jewish people should participate in the building of the Ark. All the people should participate in the building of the Ark because it is through this involvement that each person will merit a share in *Torah*. This understanding is also evident from the words of *Chazal* regarding the vessels of the *Mishkan*. Regarding each vessel the *Torah* states, ‘You shall make’ (in the singular) however regarding the Ark, it states, ‘They shall make.’ *Reb Yehudah B’Reb Shalom* says, ‘G-d said to the Jewish people, ‘All should come forth and participate in the Ark so that each should have a share in the *Torah*.’”



One's intellect is not a prerequisite for meriting *Torah*, but rather, one needs a special merit in order to be worthy of Divine Assistance so as to come upon its truth.

*Torah*: The Tribe of *Levy* did not receive a portion in the Land or of the spoils of war, because they were set aside because "G-d is their portion." Their value and purpose was to disseminate *Torah* to the Jewish people and to officiate in the *Mishkan*. They are the Tribe who identify with *Torah*.

*Torah*: "Of *Levy* he said...They shall teach Your ordinances to *Yaakov* and Your *Torah* to *Israel*..." There is an obligation to tithe all grain and produce that grows in the Land of *Israel*. *Terumah*, which is the first tithe is given to the *Kohen* and the *maaser* (10%) is given to the *Levy*. The tithes that they had received from the Jewish people were a significant portion of their financial support.

*Sforno*: These tithes are based on a concept that is similar to the partnership between *Yissachar* and *Zevulun*. The tribe of *Zevulun* assumed full financial responsibility to support the tribe of *Yissachar*. In return, *Zevulun* was the beneficiary of all the *Torah* studied by *Yissachar*. This partnership was established by *Yaakov*, our Patriarch, understanding the strength of his two children. Similarly, *Sforno* explains that G-d wanted every Jew to participate in the support of the *Kohen* and *Levy*, so that they should have a share in *Torah*. Thus, they became worthy of the ultimate.

*Gemara*: A certain portion of the Jewish people known as *aam ha'aretz* (those not in the meticulous in the observance of the *Torah*) provided the *terumah* to the *Kohen*. A majority of them provided *maaser* to the *Levy*. Although this portion of the Jewish people did not value *Torah* study as it should have been esteemed and did not participate in it, they nevertheless merited to

have a portion in the *Torah* because they adhered to providing the tithes to the *Kohen* and *Levy*.

*Gemara*: Before *Rebbe Akiva* engaged in *Torah* study on a more advanced level, his classification was *aam ha'aretz*. His disdain and hate for the *Torah* scholar was to such a degree that he had said that if he would bite a *Torah* sage it would have been the "bite of a donkey." The bite of a regular animal is usually a flesh-wound; however, the bite of a donkey is more severe because his bite breaks through the bone. This was the level of animosity that the *aam ha'aretz* had for the *Torah* sage. The Holy Ark was the repository to contain the tablets of the Ten Commandments. The broken tablets and the *Torah* itself were also contained in the Ark. Whoever participated in the building of the Ark has an eternal connection to the *Torah* because it is associated with what he had contributed. Although we no longer have the Ark because it is hidden away, those who participated in its building have a continuous merit.

*Gemara* in Tractate *Megillah*: "One who toils in *Torah* shall come upon its truth; however, if one does not toil he will not come upon the truth." Why is this so? It is because it is similar to the building of the Ark. Whoever participated in its building merited Divine Assistance to come upon its truth. Similarly, the one who toils and engages in *Torah* will merit that same Divine Assistance.



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