

## Outlooks and Insights By Rabbi Zev Leff Quotes

Torah, on the other hand, must influence the behavior and character of the one who studies it to qualify as Torah. A person possesses wisdom; Torah possesses the person. Torah is compared to fire, for like fire it must leave an imprint. Where study of the Torah does not transform the student, whatever knowledge he obtains is not Torah but secular wisdom.<sup>1</sup>

Only after the Flood did God permit the consumption of meat. Sefer Halkrim explains that mankind, prior to the Flood, equated animal life with human life; man was, in their eyes, reduced to but a glorified and more developed animal. To counter this tragic mistake, God permitted mankind to eat meat. He thereby demonstrated that there is an essential qualitative difference between people and animals that gives us the right to kill them for food. That essential difference is inherent in man's ability to develop and emulate the middos of his Creator.<sup>2</sup>

Of all the non-kosher animals, the pig has always symbolized impurity for the Jewish people precisely because it bears the external sign of a kosher animal, cloven feet. It is the kosher feet

---

<sup>1</sup> What's "In the Beginning"? Bereishit (Genesis 1:1-6:8) <https://aish.com/48939912/>

<sup>2</sup> Perfection of Character Noach (Genesis 6:9-11:32) <https://aish.com/48942126/>

that make it the most loathsome of the non-kosher animals. So, too, the most dangerous ideologies are those that succeed in garbing themselves in an aura of piety and righteousness, that claim the mantle of Torah and authentic Judaism, but are in essence total distortions of the Torah.

Finally, as the Vilna Gaon states, God judges each individual in relation to his specific nature. Hence, a person prone to anger by nature will be judged less harshly if he succumbs to a fit of anger than a person who is by nature calm. Likewise, a person with a predisposition to anger will receive more reward for controlling his anger than a person with a calm disposition.<sup>3</sup>

Women many times feel that their work is avodas parech, with no lasting results. The clean clothes are soon soiled again, the house messed up as soon as it is straightened. The result of hours of toil in the kitchen are not framed and saved for perpetuity, but quickly devoured. The key to making these chores ennobling and exhilarating is constantly remembering their ultimate goal the creation of an atmosphere enabling each member of the family to function properly and develop his or her ultimate potential<sup>4</sup>

---

<sup>3</sup> Free Will or Predestination Toldot (Genesis 25:19-28:9) <https://aish.com/free-will-or-predestination/>

<sup>4</sup> Living to Work Shmot (Exodus 1:1-6:1 ) <https://aish.com/living-to-work/>

The scorn of the nations of the world is not a sign of our perfection, but rather that something is lacking in our service of God, that we have failed in our role of leading a life of holiness separate from the nations and their lifestyles. The metaphysical law that "Esav hates Yaakov" guards us against the possibility of assimilation and spiritual self-destruction. But when we fulfill our role properly, the entire world will want to share in our service of God.<sup>5</sup>

Buy the book: <https://www.amazon.com.au/Outlooks-Insights-Weekly-Torah-Portion/dp/0899065309>

Read online: <https://aish.com/torah-portion/intermediate/outlooks-insights/>

---

<sup>5</sup> Light Unto the Nations Bo (Exodus 10:1-13:16) <https://aish.com/light-unto-the-nations/>