

# Parasha Meditation Tzav

**Vayikra 6:1-8:36**

By Rebbetzin Chana Bracha Siegelbaum

## Pleasure & Will – The Crown of the Jewish Soul

### Introduction:

It is difficult to relate to the Book of *Vayikra*, as it is all about the sacrifices, which we no longer keep. However, learning about the sacrifices becomes more meaningful, when we understand how each part of the sacrifice represents and rectifies a different part of our psyche. Of the animal sacrifice two parts were offered exclusively to Hashem: The חֵלֶב – *chelev* – “choice fats” and the דָּם – *dam* – “blood.” “It shall be a perpetual statute throughout your generations in all your dwellings, that you shall eat neither fat nor blood.”<sup>1</sup> This eternal prohibition pertains to both the person bringing the sacrifice and to the Kohen. No-one may partake of the “choice fats” or the blood. We learn from this that the very best must always be given to our Creator.<sup>2</sup>

### Pleasure & Will – The Crown of the Jewish Soul

The crown – קֵטֶר – *keter* of the Jewish soul includes the super-conscious “pleasure” – תַּעֲנוּגָה – *ta’anug*, and the “will” – רָצוֹן – *ratzon*.<sup>3</sup> The conscious intellect and emotions are like the wheels of a machine, dependent on the vital energy of these two powers. Our “will” and “pleasure” are represented respectively by the “blood” and the “choice fats.” When a person brought a sacrifice, the blood of the slaughtered animal would first be sprinkled on the altar. This culminated the process of offering up of one’s will to G\*d. Afterwards, the Kohen would burn the choice fats on the altar. This would culminate the process of offering up one’s pleasure to G\*d.

### Rectifying our Unconsciousness through the Sacrifices

Hashem’s Divine Presence was most manifest within the Temple. During Temple times, the Divine service would actually reach into our unconscious and rectify it. The process of the sacrifices thus ensured the righteousness of all those who came to the Temple. Without the Temple, we cannot access the far reaches of our unconsciousness. Yet, the prohibition to eat the “blood” and “choice fats” of any kosher animal still applies today. Therefore, we must continue to rectify our will and pleasure to whatever extent we are able, and offer them up to Hashem.

<sup>1</sup> *Vayikra* 3:17.

<sup>2</sup> Rav Ginsburgh <[http://www.inner.org/parshah/leviticus/tzav/E\\_012.php](http://www.inner.org/parshah/leviticus/tzav/E_012.php)> this *parasha* meditation is based loosely on this teaching.

<sup>3</sup> *Likutei Torah, Parashat Nitzavim* 49:3.

## **Meditation:**

This meditation is designed to help you get in touch with your will and desire for pleasure, in order to help rectify them and give them over to Hashem. Make yourself comfortable and close your eyes. Take several long, deep breaths and get in touch with how your body is seated on the chair or cushion.

1. Feel how your breath is actually Hashem breathing through you. Imagine how your breath brings oxygen into your bloodstream.
2. Breathe into your arteries, and imagine how your blood circulation is invigorated by your conscious breathing.
3. Allow the happenings of your day to pass through you. Visualize all the things you accomplished, and all those things you didn't get to yet. Take a deep breath.
4. Get in touch with your will! What would you like to do the most if you were able? Imagine all the things you would like to do, if you only could.
5. Now take all of these things – the manifestations of your will – and place them into an imaginary box, wrap it with beautiful wrapping paper and tie it with a ribbon. Imagine placing this box in your palms facing upwards, offering your will to Hashem.
6. Imagine the box disappearing from your hands, replaced by a different gift, which you now hold in your hand.
7. Before opening your hand, breathe deeply and try to get in touch with your true spiritual desires buried deep within. It could be your desire to pray, to become more giving, to understand truth, to take on Jewish leadership, and so on. Perhaps you have been afraid to want these things, feeling ashamed or not worthy. Evaporate any negative feelings of guilt and unworthiness. Allow yourself to want what you truly desire deep down.
8. Now open your hand and behold Hashem's gift to you. Hashem is giving you a refined will. All the things you always wanted to want are in this gift for you. Feel your appreciation of this gift Hashem is giving you!
9. Now take several relaxed breaths and allow your mind to wander to all the things you enjoy. Think about what gives you pleasure. It could be a gourmet meal, an intimate encounter with your beloved, a loving interaction with a child, or a special honor or award you received.
10. Take those things which give you pleasure and place them in a new imaginary box. Wrap it beautifully with a nice ribbon and offer it up in your open palms to Hashem.

**11.** Again, your gift has been received by Hashem and replaced with His personal gift to you. As you unwrap your spiritual gift, discover the spiritual pleasures that are your true pleasures.

**12.** Unwrap each pleasure one by one and try to get in touch with the warmth, love and joy each of these spiritual pleasures gives you. Gently tap your hands and feet on the ground and table before opening your eyes to face a new, refined reality.

**Notes:**

There are actually three points of the כִּתְרוֹת – *keter* – crown: (רְצוֹן) – “will”, (תַּעֲנוּג) – “pleasure” and (אֱמוּנָה) – “*emunah*” – simple faith. When a sheep is brought as a sacrifice, in addition to the “blood” and the “choice fats,” the rump, located near the tail of the sheep, is given exclusively to Hashem.<sup>4</sup> This third part – the rump – is even fatter than the “choice fats,” i.e., it represents even more pleasure than pleasure. The Hebrew word for “rump” – אֲלִיָּה – *aliya* begins with the letter *alef* – א. The first letter of the חֵלֶב – “choice fats” is *chet* – ח, while the first letter of “blood” (דָּם) is *dalet* – ד. Together, these three letters spell out the Hebrew word – אֶחָד – “one.” The two levels of pleasure and the level of will form our complete Oneness with Hashem. Perhaps we can say that by means of refining and offering our will and pleasure, we can reach the level of *emunah* in the One and only G\*d, to Whom all our desires and pleasures must always be directed.

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<sup>4</sup> See for example *Vayikra* 7:3.

# About Us



## **Rebbetzin Chana Bracha Siegelbaum**

*Rebbetzin Chana Bracha Siegelbaum, a native of Denmark, is Founder and Director of Midreshet B'erot Bat Ayin. She holds a Bachelor of Education in Bible and Jewish Philosophy from Michlala Jerusalem College for Women, and a Masters of Art in Jewish History from Touro College. Chana Bracha also began her practice as a spiritual healer through Emuna, tefila and energy work.*

*For more than two decades Chana Bracha has taught Bible studies with special emphasis on women's issues in Israel and the United States. She creates curricula emphasizing women's spiritual empowerment through traditional Torah values. Midreshet B'erot Bat Ayin located in the Judean Hills of Israel offers a unique program to women of all ages and backgrounds to learn in a holistic Torah study environment that nurtures the mind, body and soul. Intensive textual study of Tanach, Halacha and Chassidut are woven together with creative spiritual expression, and connection with the land of Israel through organic gardening, herbology, Jewish sources of healing and sustainable living. Classes in Jewish mysticism, Chassidism and Jewish meditation are directed at the spiritual thirst so prominent in our times.*

*In 2010 Rebbetzin Chana Bracha published her first book, *Women at the Crossroads: A Woman's Perspective on the Weekly Torah Portion*.*

*Chana Bracha has a married son and several granddaughters. She lives with her husband and younger son on the land of the Judean hills, Israel.*

*If you are interested in:*

*Midreshet B'erot Bat Ayin contact [info@berotbatayin.org](mailto:info@berotbatayin.org) or in Spiritual Healing with Rebbetzin Chana Bracha, please contact her at [director@berotbatayin.org](mailto:director@berotbatayin.org)*

*or visit her blog: <http://rebbetzinchanabracha.blogspot.com/2010/11/emunah-healing-for-women.html>*

## **Midreshet B'erot Bat Ayin – Holistic Torah Study for Women on the Land of Israel**

At Midreshet B'erot Bat Ayin, we weave together Torah studies with creative spiritual expression, connecting with the Land of Israel, and healthy, organic lifestyles. In the heart of the Judean Hills, with its serene beauty, our students experience an approach to Judaism that bridges mind, body and soul. Midreshet B'erot Bat Ayin is designed as a micro-community within the Village of Bat Ayin where women of all ages and backgrounds engage in intense Torah learning as part of an integrated, participatory approach to Torah living.

## **Come Learn With Us!**

Beginner and advanced levels are offered for women of all ages and religious backgrounds. Whether your interest in Judaism has recently been ignited, or you are seeking a wider perspective, Midreshet B'erot Bat Ayin offers the opportunity to improve your learning skills while strengthening your commitment to Judaism within the parameters of Halachah – all while engaging your inner creative spirituality, working the Land, and maintaining a healthy lifestyle.

## **Support Our School!**

You have the unique opportunity to help us continue to build and amplify the light of Torah on the Land of Israel. With your help we can increase our ability to provide women an extraordinary Torah environment where they can build a solid Jewish foundation which will have an impact for generations to come.

