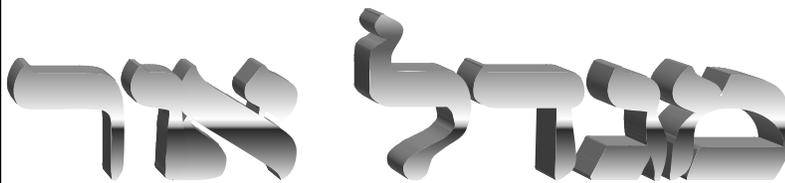


Want a surprise?

Simply e-mail
info@JewishSpeechWriter.com
and put Subscribe in the
subject.

Each week will bring a
new surprise. ☺

©2011 – J. Gewirtz



A publication dedicated to Harbotzas Torah

In memory of our father, grandfather and
great-grandfather,

Rabbi Dr. Max Schay z"l

Sponsored by the Itzkowitz family
ל"ג הרב מיכאל בן הר' ישעי' יששכר ז"ל
יארצייט' ניסן

Sponsor an issue for \$36.
Info@jewishspeechwriter.com

Zmanim for שבת

Wesley Hills, NY

- 7:18 - הדלקת נרות
- 7:36 - שקיעה
- 9:00 - זק"ש מ"א
- 9:36 - זק"ש גר"א
- 10:42 - סוף זמן תפילה
- 7:38 - שקיעה
- 8:20 - צאת הכוכבים
- 8:50 - צאת 72

Mon. 10:17 AM - סוף זמן אכילת חמץ

Mon. 11:36 AM - סוף זמן ביעור חמץ

Times Courtesy of MyZmanim.com

*A Bit of Bitachon - A weekly infusion of
security from Chovos HaLevavos by R'
Bachya ibn Pakuda, written almost a
thousand years ago.*

**Enough Already! – A Thought for
Pesach**

In Dayeinu, one of the most well-known
songs sung at the Seder by Jews of all
walks of life, we recount the wonders
and kindnesses HaShem did for us.

At each point, we recall an item and say,
"If only this..., that would have been
sufficient."

One of the verses says, "Had G-d
brought us to Sinai, but not given us the
Torah, that would have been enough."

How is this possible? The purpose of
the Exodus was to bring us to Eretz
Yisrael and have us live by the Torah.
How could it have been sufficient to get
so close and NOT get the Torah?

The answer is as we said in the main
Dvar Torah that just being in the
atmosphere of Har Sinai would have had
an effect on us and made us better.

Being close to the holiness of HaShem's
glory resting on earth would have lifted
us up to a higher level of sanctity and
spirituality and that would have been
worth the trials and tribulations of our
sojourn in Egypt and the Exodus
therefrom.

**Thought of the week:
Man shapes himself through
the decisions he makes that
shape his environment.**

"והמשלח את השעיר יכבס בגדיו במים ורחץ בשרו במים ואחרי כן יבא אל המחנה." (ויקרא טו:ב)

**"And the one who casts the goat for Azazel shall wash his clothes in water and bathe his
flesh in water and after this he may enter the camp."**

One of the most enigmatic practices of the Yom Kippur service was the choosing of two goats,
one which would be brought as a sacrifice and one which would be cast into the desert, falling
off a cliff to its bloody death on the rocks below. This was the goat for Azazel which some
commentaries explain as a "bribe" to the Satan not to accuse the Jewish People on this day.

The one who took the goat to the desert is now impure and must wash his clothing and body
before returning to the camp. What is the source of this tumah, this impurity?

It can't be from the goat he is throwing into the desert, as it is alive and a living creature does
not create tumah like a dead carcass does. Not only that, the Gemara in Yoma (67b) tells us
that this fellow's impurity begins the moment he leaves the gates of Jerusalem. Clearly, the
impurity is not something caused by something he is touching nor the fact that he is in a
desolate desert where there may be dead bodies. It is a spiritual impurity, much as the metzora
experienced. But what is the reason for this impurity and why specifically then?

In explaining the curious name, 'Azazel,' the Ohr HaChaim says it implies several meanings,
harsh and strong, as well as low and miniscule. He says the desert is the home of the Satan,
who is the lowest of all the ministering angels. Perhaps, one who heads out of the safety of
civilized Yerushalayim, place of the Bais HaMikdash, and into the void spiritual wasteland of the
desert is adjured through the impurity to recognize his precarious situation that though the
Satan is low, he is incredibly strong.

R' Hirsch comments that the Azazel represents a person using his free will to choose to
abandon his spiritual side and focus on the physical, temporary, and baser part of his being.

But wait! This fellow is holy! He is an elite member of the Jerusalem community and was
chosen for this holy task. Not only that, it is Yom Kippur when a person surely has done
Teshuva and the message of the aimless goat falling to its death is not lost on him. Why then
do we point out to him that a path of following his desires is dangerous?

Perhaps the point of this limited impurity (he only needs to wash and bathe, not wait until
evening) is because he might feel that he has only had a "close call." He didn't touch a corpse
or carcass; he didn't go to a cemetery or place of impurity. Despite entering the Satan's
neighborhood, he left unscathed. This is a dangerous supposition.

In Mishlei (28:14) Shlomo HaMelech says, "Ashrei Adam Mefached Tamid," Fortunate is the
man who is always fearful. The Gemara (Brachos 60a) says this refers to someone who is
afraid he will lose his learning or otherwise slip in his spirituality. The one who sent off the
Azazel has left the sanctuary of Jerusalem and entered a dangerous place. He must recognize
this and take this lesson to heart in other areas as well.

One who believes he has had a brush with evil and is "unscathed" is simply foolhardy. Our
environment affects us no matter what. What is the solution? "He must wash and bathe with
water and then he may enter the camp." Water is a common euphemism for Torah. The only
way to be protected is to have a healthy dose of Torah to bring us back to where we belong.

**Often people feel they are above certain things and can remain "unaffected" by them. The following story
shows the ridiculousness of this reasoning.**

The Chofetz Chaim, already in his 80's, was learning with a chavrusa in his home when the young gentile
maid who was helping his wife passed by them to get something. She passed them again on her return.
A few moments later, she entered the room again and the Chofetz Chaim exclaimed, "Why are you
tormenting us?!" referring to the temptation a woman causes in a man.

He was old, a great tzaddik and Talmid Chacham, and he was also wise enough to know not to fool
himself into thinking he would not be affected by her presence.