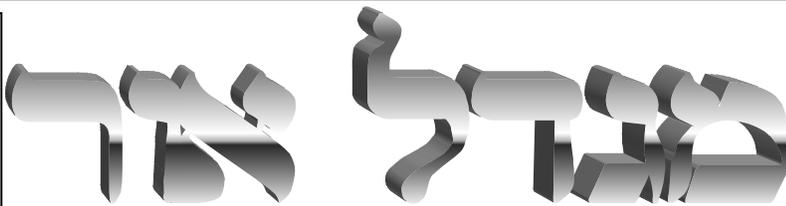


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Mazel Tov to (subscribers)
Tali and Seth Merewitz
of Los Angeles, CA on the birth and
bris of their son **Refoel Meir.**
*Tizku l'gadlo l'Torah, l'chupah,
u'l'maasim tovim!*
May you have much Yiddishe nachas.

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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:12 - הדלקת נרות
- 8:30 - שקיעה
- 8:14 - זק"ש מ"א
- 9:10 - זק"ש גר"א
- 10:25 - סוף זמן תפילה
- 8:31 - שקיעה
- 9:22* - צאת הכוכבים
- 9:43 - צאת 72

* Based on Emergence of 3 Stars
Times courtesy of MyZmanim.com

Did You Know?

According to the Sefer Yetzirah, each month of the Jewish year corresponds to a letter of the Aleph Bais, a zodiacal sign, one of the twelve tribes of Israel, a sense, and a limb of the body.

Tamuz corresponds to *Sartan*, (Cancer/the Crab,) to the letter 'ches,' the eighth letter of the Aleph Bais; to the tribe of Reuven, (whose name comes from the word "see" and the root word 'ben' meaning "build"), to the faculty of Sight, and to the eyes.

Just as the crab hides itself, so we should refrain from pursuing the distractions of this summer month and instead direct our sights toward spiritual pursuits.

The letter ches first appears in the Torah in the word *choshech*, darkness, referring to a situation of reduced vision, or possibly restraint from looking at something.

We can learn that the sense of Sight which corresponds to Tammuz and is implied in the name Reuven, must be utilized both internally and externally.

The summer is a time where guarding what the eyes see externally is of utmost importance, as summer is commonly a time of inappropriate and immodest dress. Sight must also be used internally, to see the good in others and to see the good in our lives so we may appreciate them and it. We can also use the darkness to ignore difficulties or negativity.

By guarding and focusing our eyesight correctly, we can rectify this faculty and build upon it (alluded to Reuven.)

By refusing to follow after our eyes and by appreciating others, we can correct the deficiencies in our souls which led to the destruction of the Bais HaMikdash on Tisha B'Av, at the end of the three week period which begins in Tamuz.

Thought of the week:
Don't wish it were easier;
wish you were better.

"הוא יתחטא בו ביום השלישי וביום השביעי יטהר ואם לא יתחטא... לא יטהר" (במדבר י"ט:יב)

"He shall purify himself with it on the third day and on the seventh day, so that he may become clean; if he does not purify himself on the third day and on the seventh day, he will not become clean." (Numbers 19:12)

The obvious question is why the Torah has to write that if one does not follow the purification procedure he will not become clean. If you must perform a specific ritual to achieve something, isn't it clear that if you fail to perform it properly it will be ineffective?

The Chizkuni suggests that if the Torah had not written it this way, one might have thought that if he missed the sprinkling of the ashes of the Red Cow on the third day, he can do it twice on the seventh day. Or else, we might assume that if he doesn't follow the ritual precisely, he will not be able to enter the Bais HaMikdash, but neither will he be impure enough to make other things impure. Therefore the Torah stipulated that if he does not follow the rules exactly, he has accomplished nothing.

In essence, the Torah here is warning us against a very natural human problem. We rationalize that we're not so bad, and therefore whatever we can do should be sufficient. The old adage of being a "good" Jew without knowing or carrying out the mitzvos we are commanded to abide by is disproven in this verse.

One might feel that if he was unable to make it on the third day, or the seventh, but he made it for one of them, that should work for at least partial purification. Perhaps he can sprinkle twice on a different day and G-d will "understand."

However, this is wrong. It's like trying to make a bridge across a gap of a hundred feet with a rope that is only eighty feet long. You don't get partial credit, because without securing the rope to the other side, you have made no forward progress.

We don't understand the mechanics of this world, but it was created in a specific way and has rules both physical and spiritual. Just as a metzora (leper) is not impure until the Kohain pronounces him so, even if the fellow is a Talmid Chacham and knows clearly that it is an impure type of skin abnormality, a person attempting to become pure does not achieve cleanliness until he follows the exact ritual laid out in the Torah.

If we want to succeed in life and have a proper relationship with HaShem, we must learn His Torah, the instruction manual He gave us for how to live. We can't improvise based on our own thoughts or impressions, because HaShem's understanding is much deeper than ours and we cannot assume we are achieving the intended goal.

By following the rules, we show that we subordinate our understanding to His and this in itself is a reason for Him to draw us closer. May we all learn this lesson and through this merit, may G-d draw us all closer to Him and bring us home once again to His holy Temple, where we can prove our allegiance by following the procedure of the Red Cow precisely.

Ted wanted to be a pharmacist. He was taking a pharmacology exam in college and though he had thought he was prepared, he got every answer wrong. It turns out that the formulas he was using had an incorrect ratio so he was off on all of them.

When he got his exam back, he appealed to the professor to at least give him partial credit. "Though I got the answers wrong," he said, "I was consistent in my formulations."

His professor flatly refused. "You're right," he said. "Your formulas were consistent. And all of your patients would be consistently dead."

Ted got the message. He went back to the books and this time he made sure he did it right.