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Zmanim for שבת

Wesley Hills, NY

- 6:57 - פלג המנחה
- 8:14 - הדלקת נרות
- 8:32 - שקיעה
- 8:35 - זק"ש מ"א
- 9:11 - זק"ש גר"א
- 10:27 - סוף זמן תפילה
- 8:33 - שקיעה
- 9:15 - צאת הכוכבים
- 9:45 - צאת 72

אגוטען שבת!

Did You Know?

"Zos haTorah, Adam ki yamus b'ohel," This is the law [regarding] a person who dies in a tent, anyone who enters the tent and everything that is in the tent shall be unclean for seven days. The halacha is that only a Jewish corpse will make someone impure by being in the same building with it, but the corpse of a Gentile will not, and it is based on this verse (19:14). The Ohr HaChaim writes that the verse is very specific in using the words Torah and Adam. The word "Adam" refers only to Jews (Bava Metzia 114b). He says that the reason a Jewish corpse renders someone impure but not a Gentile corpse is that the Jew has Torah, and that sets him apart. He then references his earlier comments on posuk 2, that the laws of Parah Aduma are referred to as the statute of Torah, not the statute of purity or impurity. He explains that through the Torah, we achieve a level of holiness that the lowest forms of spirituality (e.g. impurity) wish to cling to. Thus, when a Jew comes into contact with a corpse, the impurity of the dead attaches to him, unlike to a Gentile who does not have the Torah. Explains the Ohr HaChaim – it is the Torah that separates us from other nations and animals.

Thought of the week:

Q: How many therapists does it take to change a light bulb?

A: One, but the light bulb must be willing to change.

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

"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."

The Gemara in Kiddushin (62b) says this is an example of a "double condition." R' Meir says that when one makes a condition, it is only binding if both possibilities are expressed, meaning what will happen if it is met, and what will happen if it is not.

Tosfos asks why this posuk should be considered a conditional one requiring language covering either outcome. We often find that HaShem instructs things such as, "he shall wash and become pure," and no reciprocal condition is required.

He answers that perhaps, because of how it is worded, it might not be understood as a command, which does not need to be reciprocal. Rather, one might believe it is a conditioned statement, and thus according to R' Meir it must express what will happen if the person does not follow the parah aduma procedure.

Tosfos's answer seems to skirt the basic issue a bit. If there is a procedure designed to purify someone it is obvious that if he doesn't follow it he will not become pure. Could it be that simply because the words might be taken not as a command but as an option, this verse should now be considered a bona fide condition which must be reciprocal?

Perhaps we can explain as follows. We are commanded to be holy and pure. One who has become impure has sinned to a certain degree. The word "chet" means sin or mistake. In this case, the related word "yis'chata" is used to mean purify. The way to become pure is to recognize the error and then follow this procedure to remove the impurity.

When one goes through the process of being sprinkled with the ashes of the red heifer, it's not enough simply to be sprinkled with them. He must review his past actions and be looking for a spiritual improvement. The purification ritual is a vehicle for his elevation, not an end in itself.

Therefore, the posuk cannot be a true command, for HaShem cannot command one to feel remorse or the desire to be purified, as we say, "Hakol b'yei Shomayim chutz m'Yiras Shomayim, Everything is in the hands on Heaven except for fear of Heaven." Rather, it is an opportunity. If one desires, he may become purified "through it," as a catalyst to his own personal change. This is done through sprinkling the ashes on him on the third and seventh days.

However, if, despite his sprinkling on the third and seventh days, he has no intention of changing, and will likely become contaminated again, then even the holy ritual of the parah aduma will not elevate him into a pure being.

A man had a very embarrassing problem. His father was a drunkard who would often imbibe too much, then act like a fool. It reflected negatively on the entire family.

One day, the fellow saw another drunk lying in the gutter, covered in dirt and sludge, singing at the top of his lungs and generally making a scene. He hoped that if his father could see this sight, he would realize how terribly ridiculous and degraded he himself looked when drunk and would be able to control himself in the future.

When he brought his father to the site, he watched with glee as his father's brow furrowed and he stared with intensity at the wino in the gutter. Then, the father bent down and whispered in the drunk's ear. "Tell me," he inquired. "Where did you get such good, strong booze?"