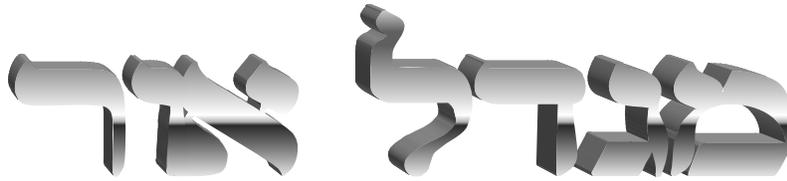


Maos Chitin – Money for Pesach
Kollel Ahavas Yehonason is an intercession Kollel for deserving Talmidei Chachomim in Israel enabling them to earn money for Yom Tov by learning during Nissan. Our goal is to raise \$6000 by Rosh Chodesh Nisan.

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Maos Chitin – Money for Pesach
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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:59 - הדלקת נרות
- 7:17 - שקיעה
- 9:16 - זק"ש מ"א
- 9:52 - זק"ש גר"א
- 10:55 - סוף זמן תפילה
- 7:19 - שקיעה
- 8:01 - צאת הכוכבים
- 8:31 - צאת 72

Times courtesy of MyZmanim.com

אוטען שבת!

Did You Know?

There is a common misconception that the Kohain who sprinkled the water containing the ashes of the Parah Aduma became tamei himself. This is simply not true.

Posuk 19 tells us "The pure person shall sprinkle upon the impure." Rashi in Yoma (14a) comments that from here we learn that even after he sprinkles it, he remains pure. Thus, the verse which says the one who sprinkles it becomes tamei refers to one who touches the water of sprinkling not in the course of purification.

The paradox of something that makes the pure impure but the impure, pure, is lessened somewhat with this understanding, as the Kohain who sprinkled is not "punished" for doing the right thing.

The gemara there also quotes the opinion of R' Akiva who says that if the water was sprinkled on an impure person he became pure, but if it was sprinkled on a pure person, he became impure. Again, this would follow the logic that it contaminated only someone who should not have come into contact with it. For more on this, see the Dvar Torah at right.

Thought of the week:

I believe in the afterlife we shall all sit and study Torah.

For some this will be Gan Eden; for others, Gehinnom.

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"ותצא אש מלפני ה' ותאכל על המזבח את עלה... ותצא אש מלפני ה' ותאכל אותם..."

"A fire came forth from before HaShem and consumed what was on the altar; the burnt-offering and the fats... A fire came forth from before HaShem and consumed them..."

The Torah uses the identical language to say that the fire came from HaKadosh Boruch Hu to consume the korbanos as it does to say that the fire came from HaShem to consume Nadav and Avihu, the two sons of Aharon. In one case the fire elicited praise and wonder from the Jews, and in the other it gave rise to mourning and wailing.

In fact, the use of identical language is even more unique than it appears at first glance. The Rashbam tells us that it was really only one fire. It emanated from the Kodshei Kodshim, the Holy of Holies, and passed the golden altar upon which was the incense, as this is offered before the daily Tamid offering. It was there that the fire found Nadav and Avihu and burned them, before traveling to the outer altar and consuming the korbanos. The fact that the korbanos are mentioned first is irrelevant as we have a principle that there is no distinct order to the verses in the Torah.

If the fire killed Nadav and Avihu, then set the korbanos alight, why did the people cry out in praise when they saw the fire consume the korbanos? Were they not upset about the loss of the kohanim? It is possible to say that the people were unaware of what had taken place, and therefore they were able to rejoice, but there is also another possibility, which teaches us a great, deep lesson.

How could it be that this fire which was so destructive as to kill two tremendous tzaddikim, could be the same fire that expressed Divine satisfaction with the offerings of the Jewish People? Can one thing be so thoroughly evil and yet thoroughly good at the same time? The answer gives us an insight into the nature of HaShem Yisbarach.

The fire was neither good nor bad. The nature of fire is consistent: it burns and consumes. In one case, it burned an appropriate offering, the korbanos of the Tamid. In the other, the fire burned something which should not have been where it was. The Torah says Nadav and Avihu brought external fire to light the incense, which they were not commanded to do. Had they not done so, and been at that altar, the fire would not have sought them out.

The Parah Aduma too, is a paradox in that it makes the impure pure, and the pure, impure. However, it's not really a paradox since the only person it made impure was the one who should not have been handling the ashes. (See Did You Know at left.) It was consistent, and the different effects were a result of how one dealt with it.

HaKadosh Boruch Hu tells us, "I am G-d, Who does not change." HaShem does not change; it is we who change in relation to Him. If we serve Him and act appropriately, showing the proper love and respect, it will be a cause for jubilation. If we act cavalierly about Him, devastation may ensue. All of creation, too, can be used for good or for bad. It just depends what you do with it.

R' Boruch of Mezhibuzh was saying the Ribon Kol Olamim prayer before Kiddush and reached the section that begins, "I thank You G-d for all the kindness You have done for me, and all the kindness You will do for me and my family." He wondered, "Why must I thank G-d now, for kindnesses He will do for me in the future? Why should I not just wait until they happen?"

He reflected a few moments; then came upon the answer. "It must be that in the future, those kindnesses may come packaged in a form I do not recognize as kindness, but rather I may experience them as suffering. That is why I must thank HaShem for them in advance."

A few moments later he began to weep. "How tragic," he exclaimed, "that HaShem will be doing kindness for me and I won't even be able to recognize it for what it truly is!"