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A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 6:16 - פלג המנחה
7:23 - הדלקת נרות
7:41 - שקיעה
8:55 - זק"ש מ"א
9:31 - זק"ש גר"א
10:39 - סוף זמן תפילה
7:42 - שקיעה
8:24 - צאת הכוכבים
8:54 - צאת 72

אנוטען שבת!

Did You Know?

When teaching us that a metzora must be entirely shaved, the Torah says he shall shave all his hair, then delineates and mentions the head, beard, and eyebrows specifically. Chazal learn out that one must shave other parts of the body as well. The Kli Yokor explains that these three were singled out because they represent the three main sins for which the person became a metzora in the first place. The head is to atone for haughtiness, wherein this person wanted to be the "head" of everything. The beard is mentioned because it circles the mouth, which sinned by speaking Lashon Hara and this should serve as atonement. Finally, the eyebrows are shaved to atone for "tzarus ayin," a narrowness of the eye, because he was jealous of others and it angered him to see them enjoy good fortune. It is interesting to note that these three are also the basic reasons one speaks Lashon Hara. Haughtiness – one feels he is superior, and thus able to condemn another. Speaking Lashon Hara – one does it just because he enjoys it or believes others will like him more (the opposite is true.) And "Tzarus ayin" – he is limited in his perception and doesn't see the admirable qualities in others.

Thought of the week:

Most people are anxious to improve their circumstances, but unwilling to improve themselves.

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והתגלחו את הנתק לא יגלחו והסגיר הכהן את הנתק שבעת ימים שנית" (ויקרא יגלג)

"He shall be shaved but he shall not shave the nesek, and the kohain shall confine the nesek for a second seven day period.

While typically the shaving of a Metzora is part of the purification process, when it comes to a nesek, it is done even while the person remains impure.

A nesek is tzora'as on a part of the body that has hair, such as the scalp or chin. The Torah directs that the area around the bald spot shall be shaved, except for a ring of hair left around the blemish, the thickness of two hairs. This is to enable the Kohain to easily tell whether it has spread.

The letter ג in the word "he shall be shaved" is written larger than the other letters in the word. The Meshech Chochma states that this symbolizes the three prohibitions which are pushed off by this mitzvah. 1. Not to cut the corners of the beard, 2. If he were a kohain himself, who has an additional prohibition to cut his beard, and 3. Even if he were a nazir, he would be required to shave around the nesek.

The Baal HaTurim, however, says that the "big" letter represents three times a person needs a "big" shave, which means removing all the hair from the entire body. Those three are: a nazir, a metzora, and the Levi'im (prior to their sanctification for the Avoda.)

This is unusual because regarding the nesek, one doesn't shave all of his body hair. It would apparently have been more appropriate then, if the "big" letter were written later when we discuss a metzora's obligation to be shaved for purification. Why here, when the shaving is not part of the purification process per se, and where the entire body is not shaved, does the Baal HaTurim find significance to the shaving of the entire body?

Perhaps we can explain that this shaving, too, is part of the purification process. If the area were not treated this way, the Kohain might not be able to tell whether the nesek had spread or not and thus, whether the metzora should become pure or not.

When a person does something wrong, he needs to know about it in order to rectify it. One who is unsure whether he has sinned will have a harder time repenting than one who knows for a fact that he did. Knowing the facts goes a long way towards enabling Teshuva and purification from the sin.

That said, the lesson here is that we must work to identify our shortcomings as a means to becoming more sanctified. That is why this word represents the larger shavings as explained by the Baal HaTurim. If one is unable to distinguish the flaws, he will never rectify them. However, if he actively takes steps to identify his shortcomings and blemishes, he can rise above them to become purified and sanctified, and, like the Levi'im, better prepared to serve HaShem.

R' Elimelech of Lizhensk used to say, "I know I will get into Gan Eden. The heavenly court will ask me, "Elimelech, did you pray as you should have?" and I will answer, "No." "Did you learn enough Torah?" "No." "Did you fulfill the mitzvos adequately?" and I will answer, "No."

Then they will say, "He speaks the truth, and for that he deserves to enter Paradise."

A relatively unknown boxer entered the ring and beat the reigning champion. When asked how he accomplished this, he replied, "I have been studying him for some time. Whenever the champ threw his knockout punch, he left himself open for a blow to the head. I noticed that just before he threw that punch, he dipped his shoulder almost imperceptibly – every time. I realized it, but he didn't. That's why I knew how to defeat him and he couldn't defend himself."