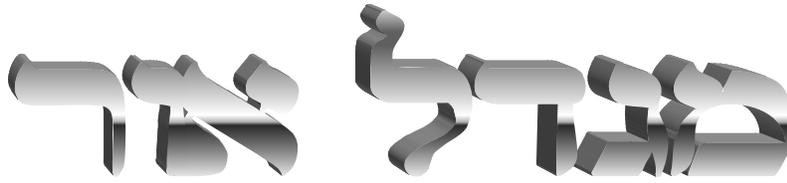


Im ain kemach – ain matza
Kollel Ahavas Yehonason is an
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enabling them to earn money for Yom
Tov by learning during Nissan. We
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Zmanim for שבת

Wesley Hills, NY

- 7:07 - הדלקת נרות
- 7:25 - שקיעה
- 9:09 - זק"ש מ"א
- 9:45 - זק"ש גר"א
- 10:50 - סוף זמן תפילה
- 7:26 - שקיעה
- 8:08 - צאת הכוכבים
- 8:38 - צאת 72

MotS"K 9:34:07 PM - מולד ניסן -

Times courtesy of MyZmanim.com and
EzrasTorah.org

אוטען שבת!

Did You Know?

The Journal of Chinese Medicine carried an article several years ago in which an acupuncturist studied the points affected by the placement of Tefillin. He analyzed different methods of wrapping the retzuos based on varying custom, as well as the consistent placement of the Tefillin Shel Rosh, its knot at the back of the head, and the Tefillin Shel Yad's placement on the inner bicep. Nearly every point touched is used in acupuncture to provide mental and spiritual benefits such as calming tension, inducing peacefulness and clear thinking, and reducing anxiety.

His conclusion is that "the originators of the Tefillin ritual" had some inkling of these effects, though not to the depth acupuncturists understand today.

We, however, know the truth. The Tefillin are not placed where they are to provide a clear mind and harmonious spirit, but rather these acupuncture points provide these benefits because this is how we wear our Tefillin.

The Brisker Rav explained that we don't eat matza because there wasn't enough time for the dough to rise. Rather, there was a Torah concept of matza and G-d manipulated events so there would be a physical manifestation we can relate to, which we call matza.

Thought of the week:
The important thing is what you know you are, not what others think you to be.

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”כל ימי הנגע בו יטמא, טמא הוא, בדד ישב, מחוץ למחנה מושבו.” (ויקרא יג:מ)

“All the days that the affliction is upon him he shall remain impure; he is impure. He shall stay in isolation; his dwelling shall be outside the camp.”

The language of the posuk seems redundant in relation to his impurity. It states that as long as the affliction exists he remains impure, and then repeats that he is impure. How do we understand this? On the words, “he is impure,” the Ibn Ezra cryptically states, “for he is truly impure.” This only seems to strengthen the question. If the affliction makes him impure, obviously he is impure as long as it remains.

The Netziv, in Haamek Davar, gives us a bit more insight into this posuk and the Ibn Ezra. He says that one might have thought that once the metzora went through the process of conducting himself as one who has tzara'as, he is considered healed and one may approach him. Therefore, the posuk tells us that so long as the tzara'as remains, he is not purified. The fact that he went through the steps doesn't mean that he has repented, as the Gemara states in Sanhedrin that the actions of a Baal Teshuva are no proof, for he may be perpetrating a hoax.

From here we see that the tzara'as does not make him impure. Rather, it is his own internal rottenness which causes the skin eruption. The tzara'as is the manifestation of the evil within him rising to the surface. Therefore, in order to cure it, he must rid himself of the wickedness with which he has contaminated himself. That is why the Ibn Ezra told us, he remains impure [in the eyes of the law] for he is truly impure [inside]!

The Torah prescribes that he be isolated from everyone else. The word 'badad,' meaning isolation, is connected to the word 'hisbodedus,' which means meditation and reflection. He must look at himself and understand what caused this disease and eradicate it. Until he does that, he has no place amongst the rest of his people. Again, going through the motions does not clear him, any more than one who takes medicine and vomits it up immediately will have any benefit from it. Rather, the process must be meaningful and arouse a healing within him.

In preparation for Pesach, we clean our homes and remove all traces of leaven. While there is a prohibition to have the physical chometz in our possession, we are to understand that on a deeper level, it symbolizes the “sour in the dough,” the negative forces which dwell inside us.

The purpose of removing chometz is not merely so it should not remain physically. The destruction of chometz is supposed to catalyze our removal of things within ourselves which run counter to HaShem's will. Like the procedure the metzora goes through, it is not the following of the procedure which is of primary importance, but rather the introspection it is intended to cause within us. To become clean, whether from tzara'as or chometz, one must carefully utilize the Torah's prescribed course of treatment and ensure that it has the desired effect.

Two boys once applied to the Pressburg Yeshiva. There was only one space available so it was left to the Dean, R' Moshe Sofer (Chasam Sofer) to decide. As the rebbeim watched, the Chasam Sofer tested each boy. One was a genius. His breadth of knowledge was vast, his understanding and sharp intellect astounding. He was the favorite among the assembled teachers.

The other boy did fine, but was not spectacular. However, after the boys left, it was the second one whom R' Moshe chose. The rebbeim were stunned. “But the first boy would add so much to our Bais Medresh; his mind is so sharp! Why did you choose the second?”

“I watched them coming to the Bais Medresh through the window,” replied the sage. “On the ground was some s'chach from the Sukkah that was recently taken down. The first boy walked straight over the s'chach, trampling it as he approached. The second boy carefully walked around the s'chach, giving it the deference of something used for a mitzvah. If the first boy could show such disregard for HaShem's mitzvos, not loving them, especially just days after Sukkos, it is a sign there is something rotten deep down and he does not belong here, no matter how much Torah he knows.”