

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ה רב בראזיל פארשאס טאזריאח מטזארה

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When a woman gives birth she becomes *tamei*. What is the reason for that? This mitzvah is especially difficult to understand according to the *Chazal* in Taanis 2 אמר ר' יוחנן שלשה מפתחות בידו של הקב"ה שלא נמסרו לשליח תחיית המתים גשם וחייה

Three powers only Hashem triggers and doesn't give to a messenger, resurrection of the dead, rain, and the beginning of the birthing process. If Hashem alone starts this process not even a *malach*, how could *tuma* come out from this?

The Rebbi from Kotzk answered that the *tuma* comes **after** the birth. The Avnei Neizer explains his father in law's words according to the Zohar. What causes the *Avi Avos of Tumah* of coming in contact with a corpse? The Zohar writes that it is not death that brings it on but rather what happens to the body **after** the *neshama* departs from it. *Kelipos* which are forces of *tumah*, impurity and evil, nurture themselves from incomplete *kedusha*. When a person is alive he has a *neshamah* which is sacred life energy. When he dies his *neshama* exits the body yet it leaves a residue of *kedusha* inside the body. The analogy is to a container of honey even when it is emptied from its contents it will still attract bees to come because of its residue. It is this residue of *neshama* that attracts *the Sitra Acharah* and it forces to come to the corpse and nurture themselves from this residue. The congregating of *kelipos* in the dead body is what causes the Major *Tumah* of a corpse.

When a woman gives birth the presence of Hashem is with her, for only He alone has the key to begin the birthing process. When the child is born the *Shechina* has left leaving behind a residue of incredible *kedusha*. It is this residue of Hashem's light which draws the *kelipos* to enter the body of the mother and thereby making her *Tamei*.

With this understanding of *tuma* we can understand an episode in last week's *parsha* concerning the death of Nadav and Avihu. Their demise was in the *Mishkan* which contained many holy vessels. Why didn't their death cause all the vessels to become *tamei tumas Ohel* (a covering carries the *tumah* throughout the entire covered area from top to bottom)? The answer that Rav

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Pesach Frank ztl gave is based upon the above. This question only exists if one learns that death alone causes *tumah*. However, according to the Zohar the *tumah* comes only after the death via the *kelipos* that are now attracted to enter the body of the deceased bringing about *Tumahs Meis* of the corpse. In the case of Nadav and Avihu who died in the *Mishkan* this regular process cannot occur because the *Shechinah* resided in the *Mishkan* thereby warding away any *kelipah* that would desire to enter within.

Let us take this thought a step further. *Chazal* tell us that on Shabbos a *Yid* receives a *Neshamah Yesairah*. At the end of Shabbos the *neshamah* leaves *וינפש וי אבדה נפש*. Does that also leave a residue that would attract *kelippos* to enter one's body after the *neshama yesairah* departs from him? Is it something that a *Yid* should worry about?

We begin *Havdalah Motzei Shabbos* with *הנה אל ישועתי אבטח ולא אפחד כי עזי וזמרת יה ויהי לי לישועה*. We beseech Hashem that You are my *yeshuah* and I trust in you and will not be afraid. When a person tells someone else not to be afraid it means that there is a basis and reason to be afraid but in this circumstance I will protect you. What would we be afraid of on *Motzei Shabbos*? When the *neshamah yesairah* leaves its residue can attract *kelippos* to enter your body. However, we tell Hashem that we are not afraid and trust in Him that no harm should happen to us. Why? Because on *Motzei Shabbos* we make the *seudah of Melava Malka* on order to accompany the Shabbos Queen on its journey back to *Shamayim*. As we do with our guest, we accompany him out which serves as a protection for him from any evil, so too when we accompany the Shabbos it serves as a protection for the entire *neshama yesairah* which includes even the residue which still remains by us.

Interestingly, the mitzvah of *Milah* is placed in juxtaposition of the woman's *tuma* of childbirth. What is the connection? Just as giving birth leaves a holy impression of Hashem's *Shechina* inside of a person's body, so too *Milah* leaves a holy impression on and in a baby who undergoes this mitzvah. The *passuk* says *דבר צוה לאלף דור* that *Milah* was given for a thousand generations. Rabbi Mordechai Yosef from *Ishbitz* explained that when a baby eight days old undergoes *Milah* he gains at that very moment a gifted *madraigah* of spirituality that would take a *tzadik* a thousand years of non stop *avodah* 24/7 to achieve.

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Look at this unbelievable *matanah* that Hashem gives to a *Yiddishe* baby without his agreement to have his body changed for life and yield such an incredible residue and metamorphosis of *ruchniyus*. The Bris with Hashem is an unfathomable upgrade of the spirit. The *passuk* says וּכְרוֹת עִמּוֹ הַבְּרִית and the Yalkut learns that these words teach that Hashem held the knife of the *Milah* and Avraham cut. With Hashem's presence in the mitzvah of *Milah* it can be considered comparable to the presence of Hashem at the time of childbirth. The holy impression and residue that it leaves upon the individual being circumcised is beyond human comprehension.

We are now in the days of *Sefirah*. At the night of *Yetzias Mitzrayim* Hashem revealed Himself to *Am Yisrael*. This revelation was taken away the second day of Pesach. Now *Yisrael* had to strive in the following days of *Sefirah* to bring back the gift of revelation this time by our personal *avodah*. In order for this to happen Hashem left the residue of the first night and day of *Yetzias Mitzrayim* within us.

Rav Brazil,

Gut Shabbos