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SHABBAT PARSHAT SHLACH • 26 SIVAN 5778 - JUNE 9, 2018 • VOL. 25 NO. 35

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## PARSHA INSIGHT

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BY RABBI YAAKOV ASHER SINCLAIR

### Seeing is Believing

*“And you will see it, and you will remember all the commandments of G-d” (15:39)*

There’s an interesting grammatical anomaly in this week’s Torah portion. When describing the mitzvah of the *tzitzit*, the fringes that must be attached to a four-cornered garment, the Torah says: “*It will be for you tzitzit, and you will see it, and you will remember all the commandments of G-d, and perform them.*”

Ostensibly, the Torah should have written, “*You will see them,*” referring to the *tzitzit* strings in the plural. The spiritual masters (Menachot 43b) explain that the phrase “*and you will see it*” can also be read as “*and you will see Him*”. This would mean that when someone does this mitzvah with all the appropriate intention and concentration, it has the power to open his eyes to the Divine Presence, the *Shechina* — “*and you will see Him*”.

This idea is expressed in the physical shape of the mitzvah itself. The *tzitzit* threads are attached to the edges of a four-cornered garment. The four corners

represent the four points of the compass which represent the limits of this world. Attached to the edge of this world is something that can take you beyond the world — the *tzitzit*.

Maybe that’s why the mitzvah of *tzitzit* is considered equal to all the other *mitzvot*. The *mitzvot* are given to us to take us beyond this world. The *tzitzit* are a graphic representation of that which stretches out beyond the four corners of this world.

For that same reason, if you add the *gematria* (numerical value) of the word *tzitzit* (600) to the eight strings and the five knots that comprise the *tzitzit*, the total is 613, which equals the total number of the *mitzvot*.

Finally, the word *tzitzit* is connected to “*lehazitz,*” which means “to peek.” *Tzitzit* allow you a “peek” beyond — beyond the fringe.

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## Zevachim 44 - 50

### When Learning is Doing

*Abayei said, "Study the Torah, even the laws that are not relevant today, and you will be rewarded for this Torah study."*

A well-known decree of our Sages is to recite the fifth *perek* of our *masechet*, which begins with the words "*Eizehu mekoman*" — "Where is the location?" This *perek* teaches the various categories of sacrificial offerings and the various details regarding offering them in the Beit Hamikdash.

The Rabbinical decree to say this *perek* is fulfilled as part of the daily morning services in our prayers. It is said after the passages in the Torah that teach about the order of the daily sacrifices. This enactment of "*Eizehu mekoman*" is codified as halacha in the Shulchan Aruch Orach Chaim, *siman nun* (chapter 50). A few reasons for this practice are taught there and elaborated on in the Mishna Berurah.

One reason is based on the *gemara* in Menachot 110a, which explains the following verse in Malachi 1:11. "And every place incense is burnt and offered to My Name, and a pure Mincha offering..." The *gemara* points out that this verse seems difficult to understand according to its straightforward reading, because sacrifices may be offered only in the Beit Hamikdash and cannot be offered in "every place." Rabbi Shmuel bar Nachmani said in the name of Rabbi Yonatan that the verse teaches about the "added value" of the study of sacrificial offerings, beyond the great "standard" value of other Torah study. He teaches that we should interpret the verse in this way: "These are Torah scholars who involve themselves in *every place* in the Torah study of sacrifices. G-d considers their study to be equivalent to the actual offering of the sacrifices." In this manner we are able to continue the service of the offerings in the Beit Hamikdash even nowadays, wherever we are. (Tur)

Another reason is that this *perek* of *mishna* contains no *machloket* (dispute). Although we may find an opinion elsewhere that differs from one that is taught here, there is no dispute taught within this *perek*. (Beit Yosef)

Another reason is that the number of words in this *perek* is the same *gematria* as Moshe. This alludes to the fact that the entire *Torah She'beal Peh* (The Oral Law) was given to Moshe Rabbeinu at Mount Sinai. (Taz)

The Mishna Berurah points out that saying this *perek* of *mishna* does not count as fulfillment of the mitzvah of learning Torah unless one understands what is being said. In fact, this is true regarding all study of the Oral Law. Only with regards to prayer, even if a person does not understand the words of the prayer, it is accepted by G-d since He knows the person's true intent in the prayer. Torah study of the Oral Law, however, is not considered Talmud Torah without understanding. (Mishna Berurah 50:2 in the name of the Magen Avraham)

Rabbi Yitzchak said: What is the meaning of *this is the Torah of the Chatat, and this is the law of the Asham?* (Vayikra 6:18, 7:1) This teaches that whoever learns the Torah teachings of the *Chatat* is considered as if he has offered a *Chatat*, and whoever learns the Torah teachings of the *Asham* is considered as if he offered an *Asham*. (Menachot 110a)

• Zevachim 45a, 47a

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## PARSHA Q&A?

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1. Why is the portion about the *meraglim* written immediately after the portion about Miriam's *tzara'at*?
  2. To what was Moshe referring when he asked the *meraglim* "Are there trees in the Land"?
  3. Who built Hebron?
  4. Which fruits did the *meraglim* bring back?
  5. How many people carried the grape cluster?
  6. Why did G-d shorten the *meraglim*'s journey?
  7. Why did the *meraglim* begin by saying the Land is "flowing with milk and honey"?
  8. Why did the *meraglim* list Amalek first among the hostile nations they encountered?
  9. How did Calev quiet the people?
  10. Why did the Land appear to "eat its inhabitants"?
  11. Besides the incident of the *meraglim*, what other sin led to the decree of 40 years in the desert?
  12. On what day did *Bnei Yisrael* cry due to the *meraglim*'s report? How did this affect future generations?
  13. "Don't fear the people of the Land...their defense is departed." (14:9) Who was their chief "defender"?
  14. Calev and Yehoshua praised Eretz Canaan and tried to assure the people that they could be victorious. How did the people respond?
  15. "How long shall I bear this evil congregation?" G-d is referring to the 10 *meraglim* who slandered the Land. What halacha do we learn from this verse?
  16. How is the *mitzvah* of *challah* different from other *mitzvot* associated with Eretz Yisrael?
  17. What is the minimum amount of *challah* to be given to a *kohen* according to Torah Law? Rabbinic Law?
  18. Verse 15:22 refers to what sin? How does the text indicate this?
  19. Moshe's doubt regarding the punishment of the *mekoshesh etzim* (wood-gatherer) was different than his doubt regarding the punishment of the blasphemer. How did it differ?
  20. How do the *tzitzit* remind us of the 613 commandments?
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## PARSHA Q&A!

Answers to this week's questions! - All references are to the verses and Rashi's commentary unless otherwise stated.

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1. 13:2 - To show the evil of the *meraglim* (spies), that they saw Miriam punished for *lashon hara* (negative speech) yet failed to take a lesson from it.
  2. 13:20 - Were there any righteous people in the Land whose merit would "shade" the Canaanites from attack?
  3. 13:22 - Cham.
  4. 13:23 - A cluster of grapes, a pomegranate and a fig.
  5. 13:23 - Eight.
  6. 13:25 - G-d knew the Jews would sin and be punished with a year's wandering for each day of the spies' mission. So He shortened the journey to soften the decree.
  7. 13:27 - Any lie which doesn't start with an element of truth won't be believed. Therefore, they began their false report with a true statement.
  8. 13:29 - To frighten the Jews. The Jewish People were afraid of Amalek because Amalek had once attacked them.
  9. 13:30 - He fooled them by shouting, "Is this all that the son of Amram did to us?" The people quieted themselves to hear what disparaging thing Calev wished to say about the "son of Amram" (Moshe).
  10. 13:32 - G-d caused many deaths among the Canaanites so they would be preoccupied with burying their dead and not notice the *meraglim*.
  11. 13:33 - The golden calf.
  12. 14:1 - The 9th of Av (Tisha B'av). This date therefore became a day of crying for all future generations: Both Temples were destroyed on this date.
  13. 14:9 - Iyov.
  14. 14:10 - They wanted to stone them.
  15. 14:27 - That ten men are considered a congregation.
  16. 15:18 - The obligation to observe other *mitzvot* associated with *Eretz Yisrael* began only after the possession and division of the Land. The *mitzvah* of *challah* was obligatory immediately upon entering the Land.
  17. 15:20 - No fixed amount is stated by the Torah. Rabbinic Law requires a household to give 1/24 and a baker to give 1/48.
  18. 15:22 - Idolatry. "All these commandments" means one transgression which is equal to transgressing all the commandments - i.e. idolatry.
  19. 15:34 - Moshe knew that the *mekoshesh etzim* was liable for the death penalty, but not which specific means of death. Regarding the blasphemer, Moshe didn't know if he was liable for the death penalty.
  20. 15:39 - The numerical value of the word *tzitzit* is 600. *Tzitzit* have eight threads and five knots. Add these numbers and you get 613.
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## LOVE of the LAND

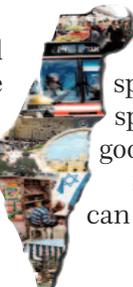
Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

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### Eretz Tova — A Good Land

When G-d promised Moshe that He would free His people from Egyptian bondage, He said that He would “take them up from that land to a *good* and spacious land” (*Shmot* 3:8).

This same adjective in describing Eretz Yisrael was used by Yehoshua and Calev in countering the



slandorous report given by their fellow spies. “The land which we passed through to spy upon,” they declared, “is an exceedingly good land.” (*Bamidbar* 14:7)

Succeeding generations, up to our own day, can testify to the truth of their description.

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## PARSHA OVERVIEW

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At the insistence of *Bnei Yisrael*, and with G-d’s permission, Moshe sends 12 scouts, one from each tribe, to reconnoiter Canaan. Anticipating trouble, Moshe changes Hoshea’s name to Yehoshua, expressing a prayer that G-d not let him fail in his mission. They return 40 days later, carrying unusually large fruit. When 10 of the 12 state that the people in Canaan are as formidable as the fruit, the men are discouraged. Calev and Yehoshua, the only two scouts still in favor of the invasion, try to bolster the people’s spirit. The nation, however, decides that the Land is not worth the potentially fatal risks, and instead demands a return to Egypt. Moshe’s fervent prayers save the nation from Heavenly annihilation. However, G-d declares that they must remain in the desert for 40 years until the men who wept at the scouts’ false

report pass away. A remorseful group rashly begins an invasion of the Land based on G-d’s original command. Moshe warns them not to proceed, but they ignore this and are massacred by the Amalekites and Canaanites. G-d instructs Moshe concerning the offerings to be made when *Bnei Yisrael* will finally enter the Land. The people are commanded to remove *challa*, a gift for the *kohanim*, from their dough. The laws for an offering after an inadvertent sin, for an individual or a group, are explained. However, should someone blaspheme against G-d and be unrepentant, he will be cut off spiritually from his people. One man is found gathering wood on public property in violation of the laws of Shabbat and he is executed. The laws of *tzitzit* are taught. We recite the section about the *tzitzit* twice a day to remind ourselves of the Exodus.

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# ASK!

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BY RABBI YIRMIYAHU ULLMAN

## Euthanasia

### From: Ira in Florida

*Dear Rabbi,  
Here in Florida the husband of a woman in a persistent vegetative state won the right to 'pull the plug' and allow her to die. Her parents opposed this request. What is your position on the right to die and living wills in which a person leaves instructions for one's family to end life if one has no quality of life and/or is comatose and unable to make one's own decisions. Thank you.*

Dear Ira,

Jewish Law forbids euthanasia in all forms, which is considered an act of homicide. The life of a person is not "his". Rather, it belongs to G-d, the One who granted that life. Therefore, it may be reclaimed only by the true Owner of that life, at the time and under the circumstances that He wills. Despite one's noble intentions, mercy-killing is a flagrant intervention into a domain that transcends this world.

One source for this prohibition is in the verse, "But your blood of your lives will I require... from the hand of man, from the hand of a person's brother, will I require the life of man" (Gen. 9:5). After having stated "from the hand of man", the phrase "a person's brother" is seemingly redundant. We are taught that this refers to the prohibition against euthanasia. Although murder is the opposite of brotherly love, one might think that euthanasia is in fact a permitted expression of brotherly love. Hence the verse reveals

that this particular form of "brotherly love" is nothing more than murder.

Nevertheless, one must not be lax about relieving the person's pain. Elimination of suffering is a commendable goal. In fact, this may permit even "aggressive" treatment of pain to a degree that is not standard medical practice. For example, heroin may, in principle, be permitted for treating pain according to Jewish Law, even though it may be prohibited by civil law. But, by the same token, Jewish Law certainly forbids euthanasia, even if it were to be permitted by civil law.

There are other considerations that are beyond the scope of this column, such as active vs. passive intervention, praying for a suffering person's death, and the definition and treatment of a moribund patient. These and other related topics may be further studied in the accompanying list of sources.

• Sources:

*"Judaism and Healing", J. David Bleich, Ktav Publishing House.*

*HaKtav v'haKaballah, ibid.*

*"The Jewish Attitude Towards Euthanasia", by Fred Posner;*

*Jewish Bio-Ethics, by Fred Posner & J. David Bleich, Sanhedrin Press.*

*Jewish Ethics and Halacha for Our Time, by Basil F. Herring, Ktav Publishing.*

*Practical Medical Halacha - Association of Orthodox Jewish Scientists, Feldheim Publishing.*

*Medical Halacha for Everyone,*

*Abraham S. Abraham, Feldheim Publishing.*

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# WHAT'S IN A WORD?

## Synonyms in the Hebrew Language

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BY RABBI REUVEN CHAIM KLEIN

### Of Corpses and Carcasses

In the aftermath of the Ten Spies fiasco, the Jewish people were doomed to remain in the wilderness for forty years until the rise of the next generation. In the words of G-d, “In this wilderness shall your carcasses drop... and your young children... they shall know the Land that you have despised. But you — you are carcasses which shall fall in the wilderness, and your children will roam the wilderness forty years, and you will suffer your deviance, until your carcasses finish in the wilderness” (Num. 14:29- 33). The word for carcass which appears three times in this passage is *peger*. That word and variations thereof appear some twenty-two times in the Bible. However, there are another two words which the Bible uses to mean carcass: *challal* and *neveilah*. The former appears close to one-hundred times in the Bible, and the latter, close to fifty. The questions with which we will grapple are what, if anything, are the differences between these three words and what are their roots?

Rabbi Eliyahu HaBachur (1469-1549) in *Sefer HaTishbi* and in his glosses to Radak's *Sefer HaShorashim* explains that *peger* refers to the body of a human being, and is specifically used in reference to the rotting bodies of wicked men. Although, Rabbi HaBachur notes, there is one exception to this rule: Genesis 15:11, in which the word *peger* is used to refer to animal carcasses that were used in Abraham's Covenant between the Pieces. (Rashi there writes that *peger* is related to the word *pigul*, “disgusting”, because, as other commentators note, the letters REISH and LAMMED are sometimes interchanged.)

Rabbi Shlomo Pappenheim of Breslau (1740-1814) maintains that the word *peger* is a portmanteau of *po gar*, “here he lives”, but does not elaborate. This possibly refers to the fact that a dead person is immobile and cannot move elsewhere, so it lives in its place for eternity.

In Aramaic, the root PEY-GIMMEL-REISH refers to inactivity or, at least, lagging behind. A holiday is known in Aramaic as a *Yoma dePagra* (Day of Inactivity); a Modern Hebrew cognate *mifager* means “retard”.

From an etymological perspective, *neveilah* is related to the root *balah*, which means “worn out” or “decay,”

which is the state of any carcass left to the elements. However, in halachic terminology the word *neveilah* refers to the prohibition against eating from the meat of a kosher animal that died without proper *shechita* (ritual slaughtering). Nonetheless, Rabbi HaBachur contends that the word *neveilah* can refer to animal or human remains, although it refers to a human only if he was killed through an outside force, but not if he dies naturally.

In light of his understanding of the word *neveilah*, Rabbi HaBachur grapples with one particular passage in which the word *neveilah* appears. When the prophet Isaiah prays for the future resurrection of the dead, he requests, “May Your dead come to life, may my corpse (*neveilah*) arise. Awake and sing for joy, those who dwell in the dust...” (Isa. 26:19). Rabbi HaBachur asks: Why does Isaiah use the word *neveilah* when talking about himself? Some commentators answer that Isaiah himself was killed by his grandson, the evil King Menashe (*Yevamot* 49b), so his dead body could be fittingly described as a *neveilah* — someone killed by an outside force. Others explain that “my corpse” in this context does not literally refer to Isaiah's own body, but to that of future martyrs whose devotion to G-d mimicked Isaiah's. Isaiah calls them “my corpse” because their piety resembles his own. Their bodies can fittingly be described as a *neveilah* because they too were killed by outside forces.

The third word which refers to a corpse or cadaver is *challal*. The word *challal* literally means “empty” or “cavity” because the body of a dead human — emptied of his soul — is like an empty vessel. In Modern Hebrew, *challal* also means “outer space”. The Hebrew word for flute is *chalil* because it is obviously hollow inside. A person's inner body parts are called *chalulim* because they are cavities which contain important organs.

For the same reason, other things that you would expect to be “holy” but are not are considered “hollow”, because there is something missing. To that extent, *chullin* is the term used in the Talmud for non-sacrificial meats, and *Chol HaMoed* is the term used for the days of the festival which are not *as holy* as Yom

*Continued on page nine*

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## ANATOMY OF A MITZVAH

BY RABBI YITZCHAK BOTTON

### The Mystery of the Blue String

*Rabbi Meir used to say: What is so special about techeilet (blue/green dye) compared to all other dyes that caused it to be chosen for coloring tzitzit? It is because the color of techeilet is similar to the sea, and the sea is similar to the sky, and the sky is similar to (G-d's) throne of glory, regarding which it is written, "And under His feet was like sapphire brickwork, and like the essence of heaven in purity (Shemot 24:10). This verse indicates that the sky is like sapphire. And it is also written, "Like the appearance of sapphire stone is the likeness of the throne (Yechezkel 1:26). Thus, G-d's throne of glory is also similar to sapphire.*

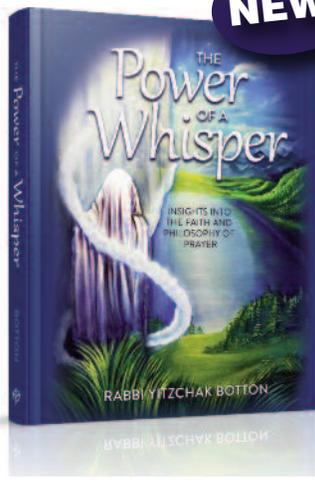
Rashi explains that when one looks at the blue string on the *tzitzit* he will be reminded of G-d, Who sits on the throne of glory. Therefore, the Torah teaches us that by looking at the *tzitzit* one will come to remember all of the Torah's commandments. The Sefer HaChinuch explains that the constant wearing of *tzitzit*, a symbol of G-d our King being fixed on our garments, is the greatest reminder that we are in this world to serve G-d. This can be compared to a person wearing a police or army uniform. In addition to the effect the uniform has on others, it also makes the person wearing it feel different. There is also a hint to the *mitzvot* in the numerical value of the Hebrew word "*tzitzit*," which equals 613 together with its eight strings and five knots ( $600+8+5=613$ ).

#### A Deeper Look

The above-quoted teaching from Rabbi Meir presents us with a difficulty. The water in the sea is not

actually the color of *techeilet*. It is colorless. It appears to be *techeilet* (at least in part) because it reflects the color of the sky. That said, there seems to be an unnecessary step in the comparisons made above. Why look first to the sea and then to the sky, when one can simply look directly at the sky, which is the source for the comparison to *techeilit*?

The *techeilet* string alludes to the soul, a part of the Divine above, which was carved out from under G-d's throne of glory. The white strings allude to the physical body, which, because of the first sin, covers over the light of the soul, instead of reflecting it. We look to the water in the sea because it is transparent and reflects the blue sky, to remind us that man's body, before the first sin, was also transparent and reflected the light of the soul. The purpose of the 613 *mitzvot*, which the *tzitzit* remind us of, is to perfect the body to unify it together with the soul, as they were before the first sin.



NEVER UNDERESTIMATE

## THE Power OF A Whisper

INSIGHTS INTO THE FAITH AND PHILOSOPHY OF PRAYER

BY RABBI YITZCHAK BOTTON

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BY RABBI YOSEF HERSHMAN

## The Power of Patience

The nation finds itself in trouble yet again. This time, their provocation puts them at the verge of annihilation. G-d is prepared to begin the nation anew, from Moshe Rabbeinu. In response, Moshe says two things. First, he argues that after the miraculous deliverance drew the attention of the nations, its annihilation will create a great disgrace and misconception among the nations. They will declare that G-d has no power to overcome the prowess of the inhabitants of Canaan. The Divine objective of enlightening the nations through the Jewish People will have been defeated.

Second, Moshe beseeches G-d, *And now, let the power of my L-rd be great, as You did once say it: G-d, long-suffering and abundant in loving-kindness, lifting away crookedness and rebellion, yet He excuses nothing; He remembers the crookedness of parents for the children.... Please forgive the iniquity of this nation in accordance with your abounding kindness, as You have borne this people from Egypt until now.* Now, says Moshe, is the time to demonstrate *the greatness of Your power*. It may be true that the people deserve to be destroyed, but there are countervailing concerns. This case, begs Moshe, calls for the exercise of G-d's power in all its greatness. In this way, the power of G-d *will be great*. All of the miracles and power shown thus far in Egypt and the desert will pale in

comparison to the power that will now be shown by forgiving the people. If, in the face of such defection, G-d will act with such patience and kindness, still not excusing wayward behavior, but meting out educational punishment over generations, to ensure the continued and progressive development of mankind, then *this* will be the greatest exercise of power.

Sudden annihilation would demonstrate might, but pardoning and continuing to educate this nation, and, through them, the rest of the world, will demonstrate power. Such power is manifest in His *patience*, giving man time to reconsider and mend his ways, to rise again after his fall; His *abundant loving-kindness*, which is not forfeited by wrongdoing; His *lifting away the crookedness and rebellion*, so they do not become entrenched as patterns. While in His great desire to save all from moral ruin, *He excuses nothing*, He will extend the opportunity for repentance *over many generations*.

The greatness of the power of G-d lies in His patience. At every level, He provides the opportunities and the tools to cure our waywardness. Without explicitly directing our choices, He gently guides and scaffolds our development, educates us, and enables us to freely choose life.

• Source: Commentary, Bamidbar 14:17

## PLEASE JOIN US...

...in saying Tehillim/Psalms and a special prayer to G-d for the safety and security of all of Klal Yisrael in these times of conflict and conclude with the following special prayer:

אֲחֵינוּ בְּלִבְיַת יִשְׂרָאֵל

*“Our brothers, the entire family of Israel, who are delivered into distress and captivity, whether they are on sea or dry land – may G-d have mercy on them and remove them from stress to relief, from darkness to light, from subjugation to redemption now, speedily and soon.”*

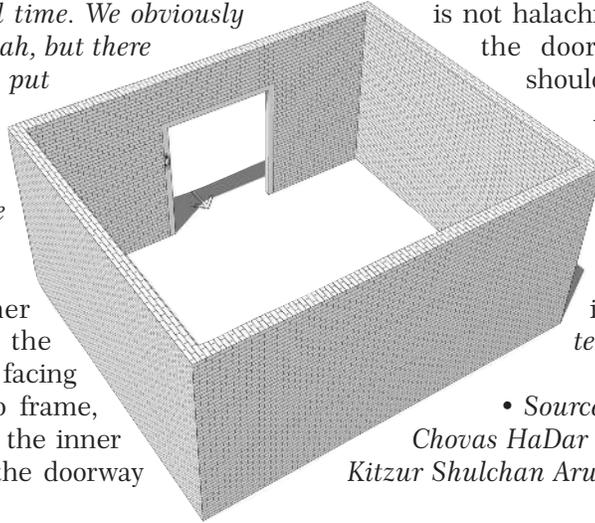


BY RABBI ZE'EV KRAINES

## Danger of Theft

*Q: My grandmother's apartment is not in the safest part of town. Recently, the mezuzah from her back door was stolen for the second time. We obviously want the door to have a mezuzah, but there is no space on the doorway to put one except on the inner wall of her kitchen facing the room. I've never seen a mezuzah on an inner wall. Would that be kosher?*

*A: In the absence of other options, you may place the mezuzah on the door frame facing the room. If the door has no frame, you may put the mezuzah on the inner wall itself within a tefach of the doorway opening.*



This is definitely not an ideal solution since according to many authorities this placement is not halachically valid as it is not within the doorway. For this reason, you should not make a *beracha*.

Alternatively, if it is possible to carve out a space for the mezuzah from the doorway, that would be ideal. Just be careful not to insert the mezuzah into the indentation more than a *tefach*.

• Sources: *Agur B'ohalecha* 14:12,15; *Chovas HaDar* 8:2; *Mezuzos Beisecha* 289:8; *Kitzur Shulchan Aruch* 11:9; *Chayei Adam* 15:21, *Nishmas Adam* 15:1

Got a mezuzah question or story? Email [rabbi@ohrsandton.com](mailto:rabbi@ohrsandton.com) or submit on my website [mymezuzahstory.com](http://mymezuzahstory.com)  
Free "Mezuzah Maven" book for every question or story submitted (when published in the near future!)

### What's in a Word...continued from page six

Tov (in terms of forbidden activities). When a *kohen* marries somebody forbidden to him, the resulting child is called a *chalal* or *chalalah*, because that person has been "desecrated" or "emptied" from the priesthood that s/he would otherwise receive through the father's lineage. Another related word is a concept known as a *chalut* (commonly pronounced by Yeshiva students as a "*chaloy*s") which means the creation/effectuation of a halachic status. This word may be linked to the idea that words in Hebrew can have two polar-opposite meanings, and so here a *chalut* is really something that fills a void.

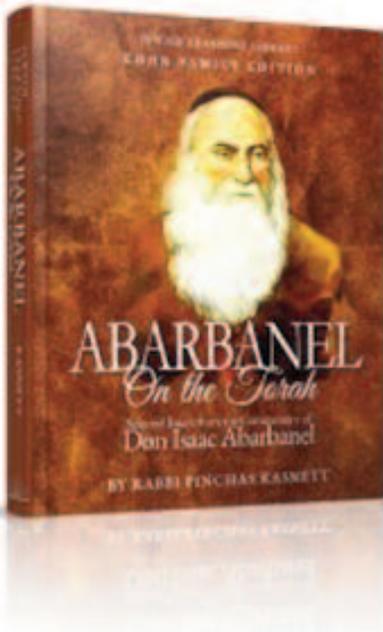
Every morning upon waking up from our nocturnal slumber we thank G-d in the prayer *Elokai Neshama* for returning our souls to our otherwise lifeless bodies. In that prayer we refer to our bodies sans our souls as "the corpses of the dead" (*pegarim meitim*). Of all the

words for corpses that we discussed above, why do we use the word *peger* in this context? Rabbi Yosef Teomim (1727-1792), author of *Pri Migadim*, in one of his letters on Hebrew grammar, draws from Rabbi HaBachur's approach to provide an answer. As we mentioned above, Rabbi HaBachur maintains that the word *peger* connotes the body of a wicked person. Accordingly, Rabbi Teomim explains that this prayer specifically uses the word *pegarim* to illustrate G-d's eternal kindness; He benevolently returns the souls to *even* the most-wicked people, despite the fact that they do not follow His commands and are otherwise undeserving of this daily act of kindness.

*Eiluy Nishmat* my mother Bracha bat R' Dovid  
and my grandmother Shprintza bat R' Meir

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