

Say to the Kohanim, the sons of Aharon, and tell them: Each of you shall not contaminate himself to a (dead) person among his people. (21:1)

Why is it necessary to have two "*amiros*," sayings? *Rashi* cites *Chazal* in the *Talmud Yevamos 114a* who say that the *Torah* is emphasizing the need for "*the gedolim to warn the ketanim*." The *Kohanim*, scholars and teachers of the people, were to convey this teaching to others who were not necessarily obligated by this *mitzvah*. The adult *Kohanim* were cautioned to make sure that their children not become contaminated. The *Midrash* says that the word *gedolim* is a reference to the "beings," angels in Heaven Above, for whom one *amirah*, admonishment, suffices. The *tachtonim*, human beings who walk the face of the earth, who are subject to the blandishments of the *yetzer hora*, evil inclination, need at least two enjoinders to curb their appetite for sin. What is the meaning of the two *amiros*, enjoinders, that would assist the *tachtonim*, humans, in thwarting the *yetzer hora's* efforts to cause them to sin?

Horav Eliyahu Schlessinger, Shlita, cites *Horav P. Friedman, Shlita*, who explains this *Midrash* by using a concept stated by the *Koznitzer Maggid, zl*. The *Torah* in *Parashas Haazinu (Devarim 32:)* declares, "Give ear o' heavens, and I will speak; and may the earth hear the words of my mouth." The *Maggid* explains this *pasuk* in the following manner: The *tzaddik* who attempts to reprove his generation in order to bring them back to serve Hashem properly, but does not succeed, should realize that their hearts have turned to stone. In order to reach them, he should focus his words on the origin of their *neshamah*, soul. In Heaven, the *klipos*, "outer shells", which prevent the words of admonishment from entering their hearts, are not effective. *Horav Schlessinger* explains that, actually, a person's *neshamah* has two components. The primary *neshamah* which remains pure and holy - untainted by anything - stays in Heaven. The aspect that leaves the Heaven to enter into the human body is but a small part of the *neshamah's* light, the "overflow." As a person serves Hashem and studies *Torah*, accordingly the two *neshamos* become bound up with one another.

The *Bnei Yissacher* explains the concept of *Machatzis Hashekel*: Each Jew was instructed to give only a half-*shekel* to the *Mikdash*, based upon this idea. The numerical equivalent of "*shekel*" is the same as "*nefesh*," referring to the soul of man. We are enjoined to give a half-*shekel*, alluding to our responsibility to elevate our half of the *nefesh/neshamah*, and bind it up with its pure source in Heaven.

The *neshamah* in Heaven is never blemished or tainted by our sins. What we do on earth affects only our "earthly" *neshamah*. This is so that even when man sullies himself with sin in this world, he still has the opportunity left for him to perform *teshuvah* and repent, since the *neshamah* in Heaven remains in its pristine state. "*Kol Yisrael yeish lahem chelek la'Olam Habah*," "Every Jew has a portion in the World To Come." Does this apply to the wicked who have perverted Hashem's word, who have denigrated His *mitzvos* and belittled His *Torah*? Yes! The *neshamah* that is in Heaven is not affected by the person's rebellion in his human existence. It continues in its state of

purity and holiness, waiting for its "other half" to repent and return to its source. When the *tzaddik* offers words of rebuke, he should first focus on the "earthly" soul. If he sees that it is to no avail, he should speak to the unaffected *neshamah*, the one in *Shomayim*, that will always hear. This is implied by the *Torah's* redundancy of "*Hocheach tocheach es amisecha*" "*You shall reprove your fellow man,*" (*Vayikra 19:17*). If at first one is not successful with his *tochachah*, he should speak again to the soul in Heaven. Every Jew has his bedrock, his foundation of spiritual stability, the *Pintele Yid* that will never be blemished. For every Jew, there is always hope.

We now have a profound understanding of the words of the *Midrash*. Because the *elyonim*, angels, do not have a *yetzer hora* that would sway them and blemish their *neshamos*, they do not need a special *amirah* to the source of their *neshamah*. One *amirah* from Hashem is sufficient. For the *tachtonim*, humans, who have a *yetzer hora*, we can only hope that two *amiro*s - one for their earthly *neshamah* and the second for their Heavenly *neshamah*, are sufficient enjoinder to bring them back to serve Him. These are the two *amiro*s: to the person and -- if that does not work -- speak to their *neshamos* in Heaven.