**Miller’s Musings** **פרשת תַזְרִיעַ**

The birth of a child is a miraculous event full of joy and wonder.  Can there be a moment of such extreme elation as that compared to when a new soul enters the world and the journey of life begins anew?  The incredible nature of this event therefore begs the question as to why it is that a lady who has been through childbirth, the very source of this tremendous event, becomes impure as a consequence?  How can the creation of such holiness result in defilement of this kind in the progenitor of this precious gift?

The key to understanding this challenging subject is by re-examining the term impurity, not as some people perceive it, as something dirty and to be reviled, but as a natural spiritual consequence of certain circumstances.  In truth the creation of this status in a person is not because there is anything negative about that person, but simply due to the void that has been created when something of such sanctity has departed.  In the case of death, which also brings with it spiritual impurity to the deceased’s body, it is the soul’s departure from its earthly confines whereas here ,with regard to a woman after childbirth, it is the sudden absence of the life that was contained within her.

The vicissitudes and fluctuations of life, with its troughs and peaks, occur both on a physical and spiritual level.  There are moments that we are palpably in touch with our religious aspirations and focus on achieving them, but there are times that we lose track of our true purpose and hence begin to weaken in our resolve to perform the acts that have brought us closer to it.  This is natural and expected but does not mean it is something we should resign ourselves to.  Be it a shiur that we have stopped attending, an act of service to Hashem that we have lately given less thought to, or an area of self-improvement that we have of late disregarded, the damage is not just in not performing these deeds, but in the spiritual vacuum that is created by no longer involving oneself in such holy endeavours.  Do not just succumb to life’s valleys, but rather take note of the decline one has taken and the gaps in one’s life and start to ascend once again, safe in the knowledge that we have already scaled its peaks before and can do so again.

May the purity of Shabbos fill our spiritual voids this week.

לעילוי נשמת לאה בת אברהם