



Rabbi Reisman - Shabbos Hagadol - Parshas Metzora 5782

As we prepare for Pesach, Shabbos Parshas Metzora and Shabbos Hagadol the wonderful Shabbos that is now upon us.

1 – Topic – A Riddle (the question was mentioned last week).

We all know that Shabbos is holier than Yom Tov and Yom Tov is holier than Chol Hamoed. What is it that is Assur on Chol Hamoed but Muttar on Shabbos and Yom Tov and what is it that is Assur on Yom Tov and Muttar on Shabbos. As you know this year the first night of Pesach which is the first Seder is also Shabbos Kodesh. Here is a riddle. What is it that this year at the Pesach Seder you are able to do but you are not permitted to do it when the Pesach Seder is not Shabbos. In other words, Chumros for Shabbos okay, they will be publicized, however, Kulos for Shabbos, is there ever such a thing? That there could be something that is Assur on every other night of the week by the Seder except for Leil Shabbos Kodesh? Not only is there such a thing but someone sent me an email with the Shaila which reminded me of it.

The answers to what is permitted on next Friday night (Shabbos Yom Tov) but not permitted when it is just Yom Tov? The answer is we are forbidden from inviting an Akum to our Yom Tov meal. Since we don't cook for an Akum on Yom Tov, therefore, we don't invite an Akum to our Yom Tov Seuda because you might come to cook for him.

When Yom Tov is Shabbos you are permitted to invite an Akum to the Seder or to the Seuda. Why? What is the reason why it is Assur because you might come to cook for him, on Shabbos you are not allowed to cook anyway. On Yom Tov when you are going to cook for a Yehudi we are afraid that you might come to cook for an Akum. But when Yom Tov comes out on Shabbos there is no such fear. Therefore, L'mayseh inviting an Akum on Yom Tov is prohibited, however, a Yom Tov Shabbos it is permitted.

2 – Topic - A Second Riddle

Something that is Assur on Chol Hamoed that is Muttar on Shabbos and Yom Tov and somebody actually asked me the Shaila and I answered him. I have a gentleman who is building a house someplace up in the mountains. He has a contractor who is paid by the job not by the hour. Technically the contractor is allowed to work on Shabbos and Yom Tov. This is because he is not being told to work on Shabbos or Yom Tov, he chooses when he wants to work. However, Chazal forbade such work in a house of a Jew because people will think when they see an Akum working in the house that the Yid told him to work there, and therefore, the contractor is not allowed to work, not on Shabbos, not on Yom Tov and not on Chol Hamoed.

However, if you have a situation where you are building a home or a business in a place where there is no Yid within the Techum Shabbos (2,000 Amos) of the city in which you are building in, in such a case there is no fear that on Shabbos and Yom Tov a Yid will observe that someone is working in your house. In that type of a case where someone is building something upstate, or a different state or he is building a commercial building, somewhere outside of a Jewish community, in that case the Halacha is that contractor

is permitted to work on the Jews home on Shabbos and Yom Tov because we are not afraid of Maris Ayin since there are no Jews within the Techum that might come and see it. However, on Chol Hamoed it is Assur because on Chol Hamoed there is no Techum restriction, and therefore, the Gizaira of Maris Ayin says the Shulchan Aruch, applies on Chol Hamoed even if there is no Yid in the Techum.

Therefore, the response to the email that said I am building something in such and such a place and there are no Jews within the Techum, am I allowed to build on Shabbos, Yom Tov and Chol Hamoed? Answer Shabbos and Yom Tov you are allowed to, Chol Hamoed you are not allowed to and the last days Yom Tov and Shabbos you are allowed to. This is provided of course that you are not telling him to work on Shabbos and Yom Tov. He is a contractor who chooses when to work. And so, these are two interesting riddles.

3 – Another Riddle or Two

Who do you find that is a name of a Jew, someone else who is a non-Jew and a third person who is a Ger? All three are in the Chamisha Chumshei Torah. This is a good riddle for the Pesach Seder.

The answer is the name (רעואל). (רעואל) is mentioned as one of Yisro's names in Shemos 2:18. He is a Ger. In Bamidbar 2:14 (אליסף בן-רעואל). One of the Nesiim's father was (רעואל) who was a Jew. If you look back at the Nesiim of Eisav you will find a (רעואל) there too in Beraishis 36:4. So this is a name that you find for a Jew, a non-Jew and a Ger.

One more riddle for which you have to know a S'if in Shulchan Aruch. How is it possible to eat one Kezayis of Kosher food and eating that Kezayis obligates you in 20 Berachos because you ate that Kezayis? The answer will be told IY"YH next week.

4 - Topic – A Thought for the upcoming Chag Hamatzos which is an explanation of Sheishes Yemai Beraishis and Shivas Yemai Beraishis (A second approach).

(Ed. Note: Rabbi mentioned this Dvar Torah today which was said by Parshas Beraishis 5782 so I pasted it here).

At Kiddush, Jews the world over say (יום הששי נִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם). That expression is a corruption of the Pesukim. As you all know, (יום הששי) is the end of 1:31 which states (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי) and it is the end of the Parsha. The next Parsha starts 2:1 (וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ), that begins to tell the story of the 7th day. When we stand up in front of our families and proclaim (יום הששי נִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ) that is not correct. Imagine, if someone would get up and say in front of his Talmidim, he would be teaching them and he would get up and say Yom Hash'lishi Vayomer Elokim (וַיְהִי לְמַאֲוֹרֵת בְּרַקיעַ הַשָּׁמַיִם). It was the third day and Hashem said let there be heavenly bodies, he would be teaching them incorrectly. It was the 4th day on which Hashem created the sun, the moon and the stars. It says in 1:13 (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שְׁלִישִׁי) and then in 1:14 (יוֹם שְׁלִישִׁי וַיְהִי מְאֹרֵת בְּרַקיעַ הַשָּׁמַיִם). For someone to get up and say (יום הששי נִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם) would be terrible, it would be Megaleh Panim L'torah Shelo K'halacha. It would be teaching Torah incorrectly. So why do we get up and say (יום הששי נִכְלוּ הַשָּׁמַיִם וְהָאָרֶץ, וְכָל-צְבָאָם) as if it is one Posuk. It is a Davar Pele!

It is an even bigger Davar Pele because we are told by those who Darshun Simanim, that (יום הששי נִכְלוּ הַשָּׁמַיִם) is Roshei Teives Yud Kei Vav Kei. (יום) is (י), (הששי) is (ה), (נִכְלוּ) is (ו) and (השמים) is (ה). So we are saying a Remez to Yud, Kei, Vav, Kei. What kind of Remez to Yud, Kei, Vav, Kei, the Yud & Kei is part of one Parsha of the Torah (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם הַשְּׁשִׁי) and (וַיִּכְלוּ הַשָּׁמַיִם) is a new Parsha. What is the inherent connection between them as that doesn't fill a Pshat at all?

While we are at it I would like to add a second point that needs explanation which I hope will be explained. I mentioned I believe in a past year (Ed. Note: see Parshas Yisro 5777 where Rebbi spoke out the Bais Halevi in the second piece in Beraishis starting with Vayichal) that sometimes we find that Chazal talk about Shiv'as Yemai Beraishis, the seven days of creation and sometimes Sheishes Yemai Beraishis, the six days of creation. Well is it six days or is it seven days. I understand the six days of the physical creation and Hashem created rest on the 7th day, however, it is interesting that Chazal use both expressions. Sheishes Yemai Beraishis and Shiv'as Yemai Beraishis. I would like to share with you a Yesod which I would hope would explain this.

Over the Yomim Tovim someone sent me a Sefer Chesed L'avraham which collects Divrei Torah from Gedolei Yisrael and in there on Parshas Beraishis on (יום הששי) these questions are not asked but there is a quote from the Amshinover Rebbe. The Amshinover Rebbe says on (יום הששי ויכלו השמים והארץ) that the Tachlis of a person in this world is L'hosif Min Hachol Al Hakodesh. The Tachlis of a person in the world, Hashem created a physical world for six days and then He created a day that has Kedusha, Kedushas Shabbos. We know that we have a Mitzvah of Tosafos Shabbos of adding some minutes or hours of Friday and making them be part of Shabbos. L'hosif Min Hachol Al Hakodesh. He says that is not just an incidental part of the Mitzvos of the Torah it is the Tachlis Habriya, the purpose of the Briya is that a person should come to this world and be Mosif M'chol Al Hakodesh, a person should add from time that is not set aside for Kedusha, time that is Yemai Chol for ordinary things and take some of that time and set it aside for Kedusha, for Davening, for learning and for making it part of Shabbos.

The same thing with the physical things like money. Money is a mundane thing, it is a Davar Chol. When you use it for Kedusha, like Tzedaka, or use it to teach Torah, you use it for Chesed that is Mosif Hachol Al Hakodesh, you take from Chol and you pull it into Kodesh. When you are gifted, Hashem gave you a talent, you have an ability, you are a capable person. You can use it for manufacturing elevators or pocketbooks and that is fine, that is Chol. However, when you use your talents to help a Mosad, to help a Yeshiva, to help people who need help, individuals who need help, so then you are taking your Chol talents and you are using it for Kedusha, you are using it for a Davar Kadosh. Tachlis Ha'adam of the Briya is L'hosif Hachol Al Hakodesh.

We understand (יום הששי) (יום הששי ויכלו השמים והארץ). is inherently Chol, but when it becomes Shabbos we say that we connect (יום הששי ויכלו השמים והארץ). We connect the 6th day, the day of Chol and attach it to Shabbos to make it part of Kedushas Shabbos.

Chazal say that G-d's name is Yud, Kei, Vav, Kei – 4 letters. Shemos 17:16 (כי-יד על-בס קה, מלחמה ליקנק,) (בעמלק--מדר, יד). Olam Hazeh when we don't see Kedusha, Hashem's name is just Yud and Hei. The Vav and Hei are hidden. (יום הששי) is an ordinary day. (יום הששי ויכלו השמים והארץ). We connect the Yud, Kei to the Vav, Kei so then we take it and we are Mosif the Chol Al HaKodesh and make a whole thing. Yud, Kei always has Kedusha but now it has an extra level of Kedusha. Someone who is Mosif Mai'chol Al Hakodesh.

In the 5th Perek of Pirkei Avos we are taught (עשרה דברים נבראו בין השמשות). Halo Davar Hu, it is amazing. I once heard and I don't know if it is a Milsa D'biduchusa or a true Vort that every Erev Shabbos everybody is rushing. Why is everyone rushing? Because on the original Erev Shabbos Hashem went Bein Hash'moshos and told His Malachim hurry up we have 10 more things to create and it is only a few minutes until Shabbos and they created these last 10 things. (עשרה דברים נבראו בין השמשות) and these are some of the greatest things of Kedusha. The (פי הארץ), the (פי האתון), a Giluy of HKB"H's presence in this world and many other things were created (בין השמשות). Not Kavayochel that G-d was in a rush, but HKB"H made that the (בין השמשות), the connecting minutes of the 6th day to the 7th day are days of intense power of Briya, intense energy of creation. A person takes those minutes that connect Shabbos to Chol and he goes to Shul early and he is there ahead of time, and he is Mavir Sedra or he is learning, or he is helping set up the Shul

for Shabbos. He is taking moments of Chol and making them Kodesh, that is the (בין השמשות) when a person can connect. So it is a beautiful idea (יום הששי נקלו השמים), we declare that there are Sheishes Yemai Beraishis and Shiv'as Yemai Beraishis. We declare that we see Shiv'as Yemai Beraishis, we see the day of Kedusha as being part of the first six days of creation and we look to pull from Kedusha to Chol. We get caught up too much in our Chol.

(Ed. Note: Back to this week's Shiur). We now live in the time of the year where Shkiya is quite late 7:30'ish around here. There are times of the year that we are Mekabeil Shabbos at 4:30. Yet we rush until Shabbos. Why? There are some Shuls that have an early Shabbos and a Zman Shabbos. Why do Shuls have two Zemanim? I will tell you the top secret reason. The reason why Shuls do it is so that an Ehrliche Yid could take one Shabbos and say I want to do something special. I will go to Shul for the early Minyan and I am going to Daven Mincha and be Mekabeil Shabbos nice and early. After Kabbalas Shabbos I will go take a Sefer and I will go and learn and get ready for Shabbos for the hour and a quarter between Plag and Shkiya. Then I will join for Maariv. Therefore, I will be doing Kabbalas Shabbos early which is an ideal. I will be Davening Maariv after Shkiya which is an ideal and I will be able to Chap a' Rein some learning time in between. It is a wonderful idea and a great thing to try. Try it, you will like it and it will be fine. Don't worry. Tell your wife that I will be home at 8:15. I will Daven with a later Maariv but I will go to Shul for the early Mincha. Gevaldig! What an opportunity. It is an opportunity that presents itself when Shabbos is at this time of the year.

5 – Topic – Shabbos Hagadol

What is Shabbos Hagadol? The Michtav M'elياهو says Hagadol is a time of generosity. Gadol is Chessed. Shabbos Hagadol – it is the Shabbos before Pesach it is the Shabbos of kindness, of generosity. (לך ר' (הגדלה) is Chessed. (הגדלה והגבורה והתפארת). We know the first Simanim of the Sefira are Chessed, Gevurah and Tiferes. So Chessed is Gedulah.

Rashi in Vaeschanan 3:24 on (את-גדלה) says (זו מדת טובך). Gadol is generous. But that is the way it is by Klal Yisrael. Comes Shabbos Hagadol the generosity of Klal Yisrael in helping other Jews being able to afford a proper Pesach. Things are so expensive today. To be able to come up with a financial help for people, to help them make a Bakavadika Yom Tov. Yidden are so kind and so generous, I am sure that you are one of them. Make sure that you are one of them. Let it truly be a Shabbos Hagadol. Wishing one and all an absolutely constructive lead up to Pesach. Hope you are able to rid your homes of all types of Chometz. Chometz She'babayis, Chometz She'baleiv. We should elevate ourselves this Chodesh Nissan to become bigger, better and IY"YH closer to HKB"YH. A Gutten Shabbos to all!

Rabbi Reisman – Parshas Metzora 5779

As we prepare for Shabbos Hagadol, Shabbos Parshas Metzora a very special Shabbos. A Shabbos of preparation and excitement for the coming Chag HaPesach. A few thoughts on the Parsha and on Shabbos Hagadol.

1 – Topic – A beautiful Meshech Chochmo on the beginning of the Parsha.

A Gevaldige extraordinary Vort on an unusual word. I got the Levi weekday Aliyah for the Parsha, and the Baal Koreh was careful to say as is found in 14: 7 (והזה, על המטהר) as opposed to (המטהר) because we have two words. (המטהר) is the Kohen who makes others pure. (מטהר) is the one who becomes purified. So the Torah says (והזה, על המטהר) and of course every Baal Koreh is careful to pronounce it as a Chirik. The question is why does the Torah use such an unusual word?

Usually the one who becomes pure would be called the Hanit'har not (המטהר). It is a Binyan Hispa'hel, an unusual expression, and the question is why it uses such an unusual Lashon.

The Meshech Chochmo in a very short piece, says the following. His Yesod is that it is not enough for someone else to make you Tahor. If you became Tamei, even though you have to come on to the Kohen to be Metaheir you, but you have to help along. You also have to be Mesayei'ya someone who contributes to the Tahara. So even though it is the Kohen that is being Metaheir you, (המטהר), you have to help along in becoming Tahor, not just to be a Nit'har.

That is a lesson in general in life, that when a person comes upon a situation where he has outside factors helping him grow in his Avodas Hashem, he has got to help along, he has got to make sure that he is a Misayei'ya, he is somebody who makes it happen and then it will have a Kiyum.

I saw brought the following story regarding Rav Akiva Eiger. Rav Akiva Eiger was once interrupted in middle of the night with an urgent request for Pidyon Shevu'im money. It was in middle of the night and he wasn't sure where to go. He knew that there was a gambling house in town. He went there and found some Yidden gambling in middle of the night and he told them that he has an urgent Pidyon Shevu'im request and they gave him money. They gave him money in order to be able to help and did Pidyon Shevu'im. They took together the money and presented it to Rav Akiva Eiger.

Rav Akiva Eiger put the money in his pocket and then he proceeded to give them Mussar, what are you doing in a gambling house in the middle of the night?

One of them was offended, he said Rav, I understand the Mussar. You knew we were here. You can give Mussar anytime. It is somehow not nice that Punkd the moment that we give you money that now you are giving us Mussar? So Rav Akiva Eiger explained. He explained the following beautiful idea.

He said look you are into gambling I am going to come and give you Mussar, what are the odds that you are going to stop. But tonight you did something extraordinary. You gave to the highest form of Tzedaka, to Pidyon Shevu'im. You did something good. When you help along in doing something that purifies you, now I can give you Mussar. Now you are going to become a (מטהר). Now you are open to be Mekabeil.

We see this all the time. We see that when a person has something that happens to him which is an opportunity for his own growth, if he seizes the moment he will grow more, he will grow in a greater way.

Rav Pam used to tell the story, I think that it was from the Kehillas Yitzchok. This story was about a Yid who gave money to donate to the Even HaPinah of I believe the Maharsha's Yeshiva. He gave it anonymously. The Maharasha wanted to find out who he was. Afterwards he said to him, I thank you for giving the money for the Even HaPinah as the person was not really on the financial level to do it and he stretched himself to do it.

The Maharasha asked him I am curious what Mitzvah did you do beforehand that enabled you to have the courage, the desire, the Yeitzer Tov to do this?

So it is a lesson. When in life we stumble upon, we come upon an opportunity for growth, it is not only a moment of growth in the Ho've, the present, but it is a stepping stone. It is an opportunity for continued growth. Mitzvah Goreres Mitzvah. A good thing drives a person to do more good things. That is the lesson of (המטהר) of this Meshech Chochmo.

2 – Topic - The meaning of the Dageish in the Lamed of (וְחִלְצֵנִי).

We have in the Parsha in 14:40 (וְחִלְצֵנִי אֶת-הָאֲבָנִים). There are stones that became Tzora'as and they have to be pulled out. Actually, the word is pronounced V'chi'li'tzu as there is a Dageish in the Lamed which means that it is a Shva Na. (וְחִלְצֵנִי).

I have mentioned here many many times, that the word (שְׁלַח) sent, appears sometimes with a Dageish in the Lamed and sometimes not. The difference which you should know if you listen (to this Shiur) all of the time, when there is a Dageish in the Lamed it is (in Dikduk called) Binyan Kaveid. This means sending on a one way trip. Devarim 22:7 (שְׁלַח אֶת-הָאָם, וְאֶת-הַבָּנִים תַּקַּח-לָךְ). The Lamed has a Dageish which is Binyan Kaveid.

On the other hand, when you send somebody who is going to come back, that is called Binyan Kal, you are sending him away momentarily, then there is no Dageish in the Lamed. When the Meraglim were sent the Posuk says in Bamidbar 13:2 (שְׁלַח-לָךְ) with no Dageish. If you look in this week's Parsha when they send away the Tzipor Hachai you will see if the word (וְשַׁלַּח אֶת-הַצִּפּוֹר הַחַיָּה) is with a Dageish or not.

This week I am telling you that it is the same thing with the word (וְחִלְצֵנִי). We find this word in so many places, in what seems to be many different meanings. Devarim 25:9 by Yibum (וְחִלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ). She takes the shoe off his foot. There it is Binyan Kal. When you take a shoe off later you can put it back on. In our Parsha (וְחִלְצֵנִי) is Binyan Kaveid, you pull it out and you don't put it back. So in all I told you about (שְׁלַח) is true about (חִלְצֵנִי) as well. The same exact idea. The same exact thought.

What I would like to add to you is that we have many times this word (חִלְצֵנִי) as an expression of a person's spiritual state. Tehillim 81:8 (בַּצָּרָה קָרָאתָ, וְאַחֲלִצְנָה). Or Tehillim 116:8 (כִּי חִלְצָתָ נַפְשִׁי, מִמָּוֶת) in Hallel. You have pulled my soul from Ma'ves. Mishlei 11:8 (צַדִּיקָה, מַצְרֶה נַחֲלִיץ). The word (חִלְצֵנִי) is a Lashon of pulling out. When we say Nefillas Apayim in Tehillim 6:5 (שׁוֹבְבָה יְרֵרָה, חִלְצָה נַפְשִׁי).

It is important to understand that when HKB"H redeems a person, (בַּצָּרָה קָרָאתָ, וְאַחֲלִצְנָה). It could be Binyan Kaveid, it could be Binyan Kal. When Hashem pulls you out of a Ruchniyos'dika Tzarah, (חִלְצָתָ נַפְשִׁי, מִמָּוֶת), it is up to you. The Pesukim are Binyan Kaveid, there is a Dageish in all of these Lameds. (שׁוֹבְבָה יְרֵרָה, חִלְצָה). You have to make sure that it is a permanent pulling.

It fits beautifully with the first Vort that I told you today from the Meshech Chochmo. The idea that when something is a Tahara you have to make it good, you have to make it help.

It is interesting that in Ivrit a Mach'latza is an outer garment. I always wondered where it comes from. In Zecharya 3:4 there is a Posuk (וְהִלְבַּשׁ אֶתְךָ, מַחְלָצוֹת). We find in one place such an expression which sounds like a strange expression. We are used to M'il, words we have all of the time. I am not sure where it comes from. It sounds like it is a Lashon of a garment that you take off. The way it is used in modern Hebrew I don't understand what does it have to do with (וְחִלְצֵנִי אֶת-הָאֲבָנִים) or the expression (וְחִלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ). I just wonder if it refers to a certain special type of Beged. Anyway, that is an aside. The Ikkur is the Vort that I shared with you.

3 – Topic – Shabbos Hagadol

Shabbos Hagadol – Rav Druk in Darash Mordechai explains (on page 74 in the Vayikra volume) and everyone who talks about Shabbos Hagadol asks, why is it called Shabbos Hagadol? It was the 10th day of Nissan. We don't usually celebrate the day of the week. Every Drasha of Shabbos Hagadol starts with that.

He has the following thought. He makes the point that the mention of Hashem's Kisai Hakavod which is something mysterious. I don't know that we understand it. It appears in Yechezkel and it appears in Tehillim. The idea of the Kisai Hakavod is mentioned often in regards to Shabbos. There are numerous places in the Davening of Shabbos where the Kisai Hakavod is mentioned. I believe that I mentioned this in a previous Drasha as well (Ed. Note: Parshas Bo 5779 Ayin Sham in Darash Mordechai in the Shemos volume page 109).

What does it mean that HKB"H goes and sits on his Kisai Hakavod? Rav Druk explains that Shabbos is a day of Hashgacha Protis. When G-d sits on his throne it means that He is someone who should be evident to everyone. The idea of sitting on a throne is an idea of showing Hashgacha Protis. That is Shabbos.

Shabbos is a day of Hashgacha. Frum Yidden don't work for 1/7th of the week. They don't work no matter what opportunity comes their way. You would think that they would be poorer than everybody else. But as you know, Frum Yidden are not any worse off financially as a group, maybe they are better off than everyone else. It is Hashgacha Protis. It shows HKB"H's control over the world.

Shabbos Hagadol is called Shabbos Hagadol. It happened on Shabbos. It wasn't the 10th of Nissan. It was Shabbos. It was a day that Klal Yisrael went and as it says in Shemos 12:21 (מִשְׁכָּנוֹ, וַיִּקְחוּ לָהֶם) regarding the Korban Pesach. They took the Avodah Zorah of Mitzrayim in front of them and the Mitzrim did nothing. You would think that they would stone them. No! It is a Shabbos of appreciating and understanding the Hashgacha Protis that HKB"H has for us all of the time.

Therefore, we mention the Kisai Hakavod when we take out the Sefer Torah on Shabbos. We mention the Kisai Hakavod after Keil Adon on Shabbos. The Kisai Hakavod is mentioned in the Erev Shabbos Yom in the preparation for Shabbos.

The idea of the Kisai Hakavod is appreciating that there is a throne room where HKB"H sits and he is a Melech over all of us. (בְּיוֹם הַשְּׁבִיעִי הַתְּעֵלָה וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ). On this day (הַתְּעֵלָה וַיֵּשֶׁב עַל כִּסֵּא כְבוֹדוֹ) we should appreciate.

Zagt Rav Druk, that is why it is called Shabbos Hagadol. This experience is a Shabbos experience specifically.

With that thought I wish one and all a Gevaldige Shabbos Hagadol and a meaningful preparation for a Chag Kosher V'sameach!

Rabbi Reisman – Parshas Metzora – Shabbos Hagadol 5776

1. An absolutely wonderful Vort from Rav Druk in his Sefer Darash Mordechai on this week's Parsha (page # 161 – 163). I would like to share it with you not only for the Vort but for the Mussar Shebo which is always Rav Druk's deeper Kavana. Let me start with the Vort itself and then we will get to the connection to the Parsha. Rav Druk quotes Rav Simcha Wasserman as having made the following extraordinary insight into Limud Hatorah, the Mitzvah of Talmud Torah K'negged Kulam.

He said, that when you eat food, there are actually two things that take place. When a person eats he chews, he has the food in his mouth and he derives pleasure from that. G-d gave us taste buds that are Baruch Hashem able to enjoy the food or the drink that we eat. That all takes place in the person's mouth. A person is in control of that. You can chew the food, you can quickly swallow the food, he can do whatever he wants to minimize or maximize the amount of pleasure he has. Once he swallows the food however, the pleasure

is gone. The second aspect of eating which is the nutrition, the fact that a person's body lives from the food that he eats, that takes place.

Nutrition is different than pleasure. Nutrition is something that you don't control. It is a fact of the nature of the human body that when you swallow food the body pulls out the nutrients and expels the waste product and in that way allows your healthy body to derive its health and its continued sustenance from the food. The food is a) the pleasure which you do control and b) the nutrition which you don't control.

Says Rav Simcha Wasserman, the same thing is true about Limud Hatorah. Limud Hatorah contains two aspects. One is the pleasurable aspect of Limud Hatorah. The part that connects to our Seichel, that connects to our soul, that connects to our understanding. There is a certain Geshmak in understanding learning. There is a Geshmak in a Chakira in learning. There is a real big Geshmak when you actually remember something in learning. You hear a Kasha and you remember that a while ago you heard a good answer. There is a Geshmak. It is an intellectual but a spiritual intellectual Geshmak. It is a Geshmak in the Shakla V'tarya of learning. A person can control that. He can control how much of a Geshmak he gets, how much Geshmak he doesn't get. Depending on how much Ameilus (effort) he is willing to put into it, how much time he is willing to put into it, how much Mesiras Nefesh. But beyond that, beyond the Mesikus of Torah, the pleasure of Torah, there is the nutrition of Torah. The Torah is what gives sustenance to us individually and to the whole Briya. Beraishis, Bishvil Haolam Shenikra Raishis. So that there are two parts to the food, the Mesikus of the food, and the nutrition. There are two parts to Limud Torah, the Mesikus of Limud and the Chiyus that it gives us individually as well as the entire Briya.

When a person is not well, when a person is lacking certain basic nutrients, the doctor tells him to take vitamins. Vitamins contain nutrients that he needs. The pleasure is not there. No one chews a vitamin tablet looking for pleasure. There is no pleasure. But there are times where a person's sacrifices the pleasure aspect of eating in order to get the primary aspect which is the nutritional aspect that he needs from his eating. This too has a parallel in Limud Hatorah.

Limud Hatorah, the Geshmak, the Mesikus is very much a part of the Torah. Just as Mesikus is a part L'havdil in the Mashul an inherent part of the whole food industry. Yet there are areas in Torah which we don't understand, where we don't get the Geshmak. We have a Kabbalah that that is an area which gives nutrients to the Neshama, which gives life to the world around us.

Rav Druk used this thought to refer specifically to the saying of Tehillim. The Gemara says that Dovid was Mispaleil that the saying of Tehillim should count in heaven as much as the study of Negaim and Taharos. As much as the study of Parshas Metzora, the laws of Tzoras. What is the connection between the two?

Says Rav Druk, the saying of Tehillim doesn't have that Mesikus, that Geshmak of a Shakla V'tarya, of an understanding, a Havana in learning. For that reason, for the most part, the saying of Tehillim has fallen to those who don't know how to learn B'iyun. Has fallen to individuals who don't have the Mesikus of Ameilus B'torah. They say Tehillim which they should. Those who are Ameilim in Torah, who know the Mesikus of Torah, don't see the importance of saying Tehillim.

Says Rav Druk, our Kabbalah is that the saying of Tehillim is a vitamin. It lacks the Mesikus, the Geshmak of an intellectual pursuit of spirituality. It lacks the Geshmak of the Kedusha Shebi'ameilus B'torah. That is certainly an important thing that is missing. Nevertheless, it's a vitamin. It is something which brings about an answer from heaven to answer a person's request. That is the Chashivus of saying tehillim.

The Mashul to Negaim says Rav Druk, quoting from the Chasam Sofer, he said that when it comes to Negaim, a Kohen must pronounce the Nega as Tamei. Even if it is a Nega which is worthy of being called Tamei it is not Tamei until the Kohen announces it. Sometimes you have a Kohen who is a Kotton, or is an

Am Ha'aretz, who doesn't know. You show him a Nega and he has no idea what to say. Call in a Gadol B'yisrael, call in Rav Chaim Kanievsky and Rav Chaim will look at it and he knows the Halacha and he will say that this is a Tamei Nega. It is not Tamei until the Kohen pronounces it Tamei. That is the law of Tzoras, of Negaim. The Kohen has to say Tamei for it to be Tamei.

As a matter of fact, we derive from the Posuk, that if a person is in middle of his Sheva Berachos week, the Kohen doesn't say Tamei, he waits. That means that this person who has a Nega can go to the Bais Hamikdash. He can eat Kodashim. He has the same Nega that if the Kohen would say Tamei would make it an Issur D'oraissa and now that the Kohen has not said it, it takes it away. The Amira is Po'el in Heaven. Dovid Hamelech was Mispalel that the same thing should be true here. Let the Amira be Po'el. Just the saying of Tehillim be Po'el in heaven.

Although it is not printed in the Sefer, Rav Druk would add that in the Chida's Yehi Ratzon for the saying of Tehillim he would say the Chida says Yehi Ratzon She'amiras Tehillim L'fanecha K'ilu Amru Dovid Hamelech. Hashem, let our saying be as if Dovid Hamelech said it. From where did he get such a strange request?

The answer is just like Tzoras. Just like Tzoras there is a saying which if a Kohen says it it makes it Tamei and the saying of a Talmid Chochom that this is a Nega Tamei. We, like the Kohen, if we say Tamei by a Nega or we say Tehillim we say let it be as if the Chochom said it. The one who understands the Amkus and Ameilus as if he said it. What a Gevaldige insight. What a Gevaldige appreciation of the Chashivus of the saying of Tehillim. What a tremendous insight into all Limud Hatorah. There are times when the Cheishek wanes but the vitamins and nutrients are still there. What a Geshmak. The Ameilus, the Geshmak is central to Torah. But without it, the Limud should still be there. A beautiful thought!

2. As Shabbos Hagadol approaches, I will mention a couple of Shabbos Hagadol topics since people are asking. Everyone is asking about Quinoa. Why they are asking about Quinoa I have no idea. I don't see what you get from Quinoa, but apparently people want it. What is the Tumult regarding Quinoa?

I would like to explain the background. Some 30 or 35 years ago, there was an idea that Planters (the peanut company) would make peanut oil. After all, the types of oil that we can use is very limited. Most oils, corn oil, canola oil is made from Kitniyos. Therefore, there was an idea to make peanut oil. The Shaila was asked to Rav Moshe whether peanuts are Kitniyos or not. Rav Moshe responded to the OK which then gave the Hechsher on Planters, that is a Teshuva in the Igros Moshe in which he said that any Kitniyos that didn't exist in the time of the original Minhag are not Kitniyos. Unless a family knows that they have developed over the years a Minhag not to eat peanuts. But Stama, any new type of bean or grain, a peanut is really a bean which didn't exist in Europe before 1492, it was brought back from America. Therefore, Rav Moshe says that peanuts are not Kitniyos unless you know that your family has a custom not to eat it. Those who allow the use of Quinoa, say that Quinoa is exactly the same. Quinoa didn't exist and therefore, Quinoa is not Kitniyos and they are right.

Those who prohibit the use of Quinoa say the following. They say that it is not so. That peanuts and Quinoa may be the same in Halacha but the Velt (the world) Hechsher organizations did not accept the use of peanuts. Peanut oil was not made, is not used, Klal Yisrael didn't take it. The analogy from peanuts to Quinoa should bring a different result. It should bring a result of not using it then a result of using it. This is where the Tumult stands.

Rav Belsky in previous years was against its use and I believe that the OU did not allow it although I believe now they changed because they are going Basar the Ikkur Hadin. They are going by the main Ikkur Hadin and that is that it is Muttar, just as peanuts are Muttar as well. That is the story behind the story regarding Quinoa.

3. Once I am talking about products, let me share with you an insight into a different product and a Halacha. I think that it was last year that a lady called me, she had pre-cooked or pre-baked things for Pesach and discovered that she accidentally used a non-Kosher for Pesach salt, iodized salt. The question was what to do with her food. Iodized salt has dextrose. Dextrose as I found out from Rav Belsky can be made either from corn or from wheat. It may be Chometz. Nevertheless, this Kugel made with this salt is Muttar. The reason is because the Halacha is that Chometz before Pesach is Bateil B'shishim. When a Chometz product is placed into a kugel, it is Bateil B'shishim and that is Muttar. On Pesach it is Assur B'mashehu. Before Pesach in a mixture of Lach B'lach Chometz is Bateil and it remains Muttar. Therefore, L'mayseh, this is a permissible item.

In fact, why don't the Hechsher organizations give Hechsheirim to things that have Chometz less than Shishim? Because Rav Moshe told them it's M'chuar Hadavar. Even though it is Bateil, it is not proper to give such a Hechsher. L'mayseh, the Hechsher organizations are Machmir on such a thing. Nevertheless, here it is Muttar.

You may ask a question. How could salt be Bateil B'shishim? There is a Nesinas Taam in the salt and you can taste it? The answer is an old rule. That Aino Ne'esar Yachal L'esar B'makom Sheaino Issur Atzmo Yachal Leilo Sham. The Shulchan Aruch actually has a case with salt that had B'liyos from Issur. Although you can taste the salt when it is Bateil B'shishim that doesn't matter because the salt is not the Issur, it is the Bliya, in this case the dextrose which is Assur. The dextrose is certainly Bateil B'shishim. And so, we learned two things regarding products for Pesach, regarding Quinoa, regarding salt.

L'mayseh, we get ready for Shabbos Hagadol where I am sure we will all hear more on these topics. Wishing everyone an absolutely wonderful, delightful, Shabbos Hagadol. Hope the preparation in the house is going B'kedusha V'tahara with a calmness. Wishing everyone a wonderful Shabbos and a Gevaldige Shabbos Hagadol! Kol Tuv!

Rabbi Reisman – Parshas Metzora 5774

1. In Yeshiva when we learned Maseches Yevamos we spent about two months learning the Sugya of Asei Doche Lo Sasei. Some Yeshivos spend eight months learning Asei Doche Lo Sasei, it is one of the famous Sugyos in Shas. Tzoras figures prominently in Asei Doche Lo Sasei. There are four cases of Asei Doche Lo Sasei in Shas which are related to Tzoras. The Asei of Tzoras and that is the Mitzvas Asei in this week's Parsha of the Metzora at the appropriate time shaving the hair of his body and that Mitzvas Asei is Doche 1) the shaving the Lo Sasei of shaving the Payos of the head, 2) the Lo Sasei of shaving the Payos Hazokon, 3) the Lo Sasei of a Nazir being Migaleiach. So three cases of Asei Doche Lo Sasei involves a Tzoras that Mitzvos Asei being Doche one or all of these three Lavin. A fourth example is a Lo Sasei in Tzoras. There is a Lo Sasei against cutting off affected skin, which is affected by the Tzoras and the Gemara says that Mitzvas Milah which is a Mitzvas Asei is Doche the Lo Sasei of Tzoras. So we have four Asei Doche Lo Sasei related to Tzoras.

What is fascinating is that when we finish the Sugya of Asei Doche Lo Sasei in Yeshiva and we counted how many Asei Doche Lo Sasei do we have in all the Sugyos of Shas to which we came in contact and even the Rishonim, we came up with those four and five others. The others are 1) the Mitzvos Asei of Tzitzis Doche the Lo Sasei of Shatnez, 2) the Mitzvas Asei of Bigdei Kehunah is Doche the Lo Sasei of Shatnez, 3) the Mitzvos Asei of Yibum is Doche Chayvei Lavin (people you are not allowed to marry because of an Issur Lav), and 4) the Yerushalmi says the Mitzvas Asei of Matzah is Doche the Lo Sasei of eating Chodosh. So that is four more. So there are four by Tzoras and four more, two related to Shatnez, one for Yibum, and one for Matza. There was a ninth which at the moment I don't remember so there are

really nine cases of Asei Doche Lo Sasei and that is it. There was not another case in Shas or Rishonim that we could find, maybe you will find more of Asei Doche Lo Sasei. Four of the eight or four of the nine are related to Tzoras and the question is what to make of this as there must be some lesson here.

Let me share with you a Ramban in Parshas Yisro. The Ramban does not talk about Tzoras but he does talk about Asei Doche Lo Sasei. The Ramban explains why is a Mitzvas Asei Doche a Lo Sasei, is it a bigger Mitzvah so to speak? The Ramban explains as follows. He says every Mitzvas Asei shows Ahava to HKB"Y. When you do something actively for someone else or a Mitzvah, it shows Ahavas Hatorah and Ahavas Hashem. On the other hand, a Lo Sasei, refraining from doing something shows Yir'as Hashem. Someone who refrains from eating something that is not Kosher, someone who refrains from doing something to offend another Yid that shows Yir'as Hashem. A Mitzvah that is done that shows Ahava is a greater service of Hashem than a Mitzvah that is done to show Yir'a. Asei Doche Lo Sasei is because the Mitzvas Asei shows Ahava and Gadol Ha'oved Mai'ahava Yoser Mai'oved M'yir'a. It is greater to serve Hashem from love than to serve Hashem from fear. Therefore, Asei Doche Lo Sasei. This is what the Ramban says.

Taking that to the Parsha of Metzora and the three cases in this week's Parsha where the Mitzvas Asei of the Metzora shaving his body is Doche one or all of three Lo Sasei. Here we say that the Giluach of the Metzora is an expression of Ahavas Hashem and as an expression of Ahava it is Doche these Lo Sasei's.

There is a tremendous lesson here because it is one thing about talking about doing a Bris Milah or wearing Bigdei Kehunah or eating Matza and saying that that is Ahavas Hashem. Of course it is. A person shows his love to the Ribbono Shel Olam by doing these Mitzvos. However, when it comes to a Metzora, a Metzora was afflicted. A Metzora was punished. Now the Metzora comes to get his Kappara and his forgiveness is achieved by going through the procedure in this week's Parsha which includes shaving the hair off of his body. We wouldn't think of that as Ahava, as developing an Ahavas Hashem it is more like being chastised, being punished and sort of slipping away and saying my punishment is over. Someone who gets out of jail, that is an expression of Ahavas Hashem? No! So we have here a Chiddush that when Hashem punishes it is what you make of it. When Hashem gives Yissurin Lo Aleinu or if there is any type of punishment or any type of tragedy or difficulty, even Tzoras, and a person is done with it and walks away from it, it is an opportunity to develop an Ahavas Hashem. It is not just getting rid of the punishment but something purposeful and positive. Asei Doche Lo Sasei the Asei showing Ahava is here in Vayisgalach.

2. Let me share with you a second short Vort on the Parsha. In the Parsha (14:4) we have that part of the process of the Metzora is using a (וישני תולעת ואזוב) grass and a red thread. Rashi brings from the Gemara that the lesson of this is that if one wants a Refuah, someone wants to be healed (ישפיל עצמו מגאותו, כתולעת וכאזוב) he should lower himself like a blade of grass that is a small miniscule piece of a gigantic world, so too a person should look at himself like (ישפיל עצמו מגאותו, כתולעת וכאזוב).

In the Sefer Lekutai Yehuda he brings from his Zeide the Gerrer Rebbe who asked a Kashe on this Rashi. He said what do you mean that this is a lesson on how to get a Refuah? This week's Parsha is talking about someone who already is healed from the Tzoras. He comes to do the procedure we describe here after the Tzoras is gone. The (וישני תולעת ואזוב) should have been part of the lesson of a person who is locked up for a week waiting to see if the Tzoras is healed. Then he needs the lesson of (וישני תולעת ואזוב). Why is the lesson here after the Refuah? The Gerrer Rebbe answered, on the contrary the most important lesson of all is to keep your lessons with you. When the Metzora is locked up for the week waiting for the Tzoras to go away it is very easy to be humbled, it is very easy to shed your Gaiva. Once the Refuah has come, once the tragedy has passed, once the difficulty is not in front of you and all is back to normal, then we bring you a (וישני תולעת ואזוב) and tell you take the lesson with you. That is the lesson of the Refuah of the Metzora.

Rabbi Reisman – Parshas Metzora 5771

We find in the Parsha about Nig'ai Batim. The Posuk is found in **14:35** **וּבֹא אֲשֶׁר-לוֹ הַבַּיִת, וְהִגִּיד לַפֶּהַן לֵאמֹר: ִנְרָאָה לִי בְּבַיִת** כיצד ראיית הבית: "ובא אשר לו הבית, והגיד לכוהן לאמור: כנגע, נראה יב, נראה לך בבית אפילו תלמיד חכמים ויודע שהוא נגע ודאי--לא יגזור ויאמר, נגע נראה לי בבית; אלא "כנגע, נראה לי" (הפסוק **וּבֹא אֲשֶׁר-לוֹ הַבַּיִת**). אפילו חבילי עצים, אפילו חבילי קנים, דברי רבי יהודה; רבי שמעון אומר,--"בבית". "וציווה הכוהן ופינו את הבית The Toisafos Yom Tov explains that the Kavanas Hamishnah is that K'nega Nir'a Li Babayis is that Al Yiftach Peh L'soton, a person should never say something bad happened. He doesn't know yet if it is a Nega. So he says K'nega so that he shouldn't speak out a bad thing that could happen to him.

Really it is a Pliya. The idea of Al Yiftach Peh L'soton is a Gemara in Maseches Berachos 19a 7 lines from the bottom (כמעט כסדום היינו מאי אהדר להו נביא שמעו דבר ד' קציני סדום (שעז"ה) ואמר רב יוסף מאי קראה שנאמר לולי ירןר צבקות, הותיר לנו שריד כמעט--) 1:9 Sefer Yeshayahu where the Gemara learns it out right at the beginning of Sefer Yeshayahu 1:9 (כסדום היינו מאי אהדר להו נביא שמעו דבר ד' קציני סדום (שעז"ה) ואמר רב יוסף מאי קראה שנאמר לולי ירןר צבקות, הותיר לנו שריד כמעט--) we are almost like Sedom. The Gemara says Al Yiftach Peh L'soton. We find that they did indeed fall to the level Chalila of Sedom. We see from there that even when someone says "K" and he doesn't say the terrible thing outright that it is also considered Al Yiftach Peh L'soton. If so, when the person says K'nega why is it avoiding Al Yiftach Peh L'soton. It is a Pela the Dimyon between the two.

In the Likutai Yehuda the previous Gerer Rebbe says a Teretz based on Sevara. When Yeshayahu Hanavi mentioned (כסדום היינו) we are like Sedom he didn't have to mention Sedom at all. Any mention of Sedom is Al Yiftach Peh L'soton. It is not the same in our Parsha. The Yisrael who comes to summon the Kohen to look at his home has to say something about a Nega. He is obligated to tell the Kohen to come to his home and he would obviously have to tell him why. So he must say Nega. When a person has to say something it is not a Chisaron of Al Yiftach Peh L'soton. So changing it from Nega to K'nega is a Hiddur. It shows that you don't want to say the terrible thing outright so you say K'nega. But the words that have to be said, in those words there is no Chisaron of Al Yiftach Peh L'soton. So too when things come up in a person's life and a person has to mention things that may not be wonderful that is no Chisaron of Al Yiftach Peh L'soton.

Let's move on to another idea in this week's Parsha. In 14:57 it says in ending the story of the Metzora (להורת, ביום הטמא וביום הטהר; זאת תורת, הצרעת) It ends by saying to teach about the days that are Tamei and the days that are Tahor, these are the rules of Tzorah. The Netziv brings a fascinating idea on the word (להורת). He brings and apparently this comes from a Yerushalmi, that (להורת) means to Pasken or to rule. A person is not allowed to Pasken regarding Negaim unless he had Shimush first. He saw his Rebbe Paskening Negaim and he learned how to do it, then he subsequently can do the same. (להורת) that he should be able to teach, a person has to have the experience of seeing it first. This the Netziv brings from the Yerushalmi.

The Netziv adds (להורת, ביום הטמא וביום הטהר; זאת תורת, הצרעת) this is the Torah of the Metzora. Meaning to say that if not for the idea that a person has to have Shimush in order to Pasken the rules of the Metzora, I would have said that when a Kohen looks at a Nega it is Assur for him to bring someone else there to view it. This is because when you bring someone else there to see the Nega as well, it is embarrassing to the Metzora. Says the Netziv, (להורת, ביום הטמא וביום הטהר; זאת תורת, הצרעת). You are allowed to bring someone else to see because this is the rule by Tzorah. Were it not a rule that in order to Pasken you have to see, we would be prohibited from bringing someone along to view someone in his moments of weakness. This is what the Netziv says.

In a fascinating Teshuva in the Tzitz Eliezer, Cheilek 13 Teshuva 81, He talks about the custom in teaching hospitals that when a doctor comes to see a patient he brings along the students to see the patient as well. The Tzitz Eliezer warns that a doctor should not do that unless the doctor is in a situation where he knows

that the patient is not Makpid. However, if the patient does mind then he should not bring anybody along. The reason is based on this Posuk, because were it not that this is Toras Hatzoras we would be prohibited from showing anybody at a moment that he is embarrassed due to the Nega.

Rav Zilberstein in bringing this adds that certainly a person who is giving Mussar to someone else has to do it privately and not in front of others. The Rambam in Hilchos Daios Perek 6 Halacha 7 says, someone who gives Tochacha (Mussar) to someone has to do it privately. If you have to correct somebody do it privately. This is all the same idea. That if not for it being a Tzorech it would be Assur to show the Tzoras in front of other people.

There is another nice idea on this week's Parsha which is in Derech Sicha the first volume. Rav Chaim Kanievsky was asked regarding Lashon Hora. The Gemara in Masseches Avoda Zorah 39a 11 lines from the bottom says (ואתאי לקמיה דרב מתנא לא הוה בידיה אתאי לקמיה דרב יהודה מהגרונאי אמר לי נפלת ליד הכי אמר שמואל) (אשת חבר הרי היא כחבר Rav Masna was asked a Shaila and he didn't have a response. When they came to Rav Yehuda Mai'hagrunia, a second Amora, he knew the answer.

Rav Chaim Kanievsky says that someone in a previous generation asked a question, isn't that Lashon Hora? Why did the Gemara have to say that they asked Rav Masna and he didn't know? Then they asked Rav Yehuda and he knew. Why mention that Rav Masna didn't know, that is saying something bad about Rav Masna? This doesn't add anything to the Gemara?

Rav Chaim Kanievsky answered beautifully. When you hear that an Adom Gadol was asked a question and we see that he did not know the answer, you are teaching me something. You are teaching me that this Kasha is an extraordinary Kasha. Imagine if I told you that I had a Shaila about Yaale V'yavo and that I asked the Chazon Ish and he didn't know, that teaches you that the question is a Safeik Gamur and is a solid question. Therefore, the Gemara mentions that Rav Masna didn't have an answer to the question.

I would add to this that Rav Yaakov in the Emes L'yaakov in Parshas Vayeishev has an interesting Klal. There are many Gemaras and even Pesukim that appear to say Lashon Hora about people. Rav Yaakov mentions that there is no Issur of Lashon Haro about someone who is not alive. There is an Issur of Motzi Shem Ra, however, no Issur of Lashon Hora regarding people who are no longer alive. It is interesting that Rav Chaim Kanievsky in this piece appears not to agree with that Yesod.

In the Parsha we find the idea that is brought in the Chinuch in Mitzvah 173, that immersing in a Mikva is Metaheir. The Chinuch gives a reason. Why is water the source of Tahara? The Chinuch says I will tell you something that is close to Pshat. A person should imagine as if it is like he has a rebirth when he goes into the Mikva. That when a person goes into the Mikva you sort of start again. Mayim is a symbol of the very beginning. The very moment of creation, the very moment of rebirth.

In the Sefer Maalos Hatorah he expands on this idea of the Parsha. About the idea of water in general. We all know that it is a mysterious thing that when people stand at a waterfall or a lake it affects the Neshama and it affects the Nefesh. There is a certain serenity that is unusual which a person achieves when he stands by water. We don't really know why it is so.

The Meshech Chochmo in Parshas Yisro on the Posuk in 20:10 (כי ששית-ימים עשה ירנר את-השמים ואת-הארץ, (את-הים ואת-כל-אשר-בם, וינח, ביום השביעי; על-כן, ברך ירנר את-יום השבת--ויקדשהו Kol Maasei Beraishis. The water in nature is somehow as Choshuv as everything else. It is the beginning of everything else. That is why the Meshech Chochmo says that we find in Chazal that those who are Oved Avodah Zorah agree that the Avoda Zorah had no power over the ocean. This is because the ocean is something that is eternally the same way it was by the 6 days of creation. The way it was created it remains. Land changes, it is paved or dug, however, the ocean and seas stay the same way that it was during Maasei

Beraishis. The Mazalos have no affect on it because there is no change. Therefore, Avodah Zorah have no Shlita. The Gemara says that someone who is affected by Kishuf should run to the water. The Gemara says that fish have no Ayin Hora that affects them. We also know that the creatures in the water are the most Ruchiniyasdik. Fish don't require Shechita to be considered Kosher. Fish were in fact the first Baalei Chaim that were created originally. In the Mabul they didn't die.

So we find this idea that is mentioned here in the Chinuch that water is a symbol of going back to Maasei Beraishis, going back to the beginning of time, going back to a person's original source. That may well explain the idea that when somebody's Neshama gazes upon a body of water, certainly a waterfall has a certain serenity and a certain peace that comes upon it. It is interesting the waterfalls in Trump Towers and the like don't do it, it has to be nature's waterfalls or lakes. That gives a person a certain serenity and peace. That is the symbol of the Mikva. The serenity and peace that a person can go back to Maasei Beraishis.

The question of the week is: 14:8 – 9 (וַגִּלְחָה אֶת-כָּל-שֵׁעָרָיו) a Metzora is commanded to shave off all the hair of his body. The Gemara in Maseches Yevomos 5a (this is a discussion that goes on for a few Blatt so I am not pasting the Gemara here) says that this is one of the sources of Asei Doche Lo Sasei. The Mitzvas Asei of a Metzora removing the hair of his body is Doche the Lo Sasei of not cutting the Payos of the head.

The question that I would like to ask is, we know that Asei Doche Lo Sasei only works if at the time of the Asei the person is Over the Lo Sasei. If someone is Over a Lo Sasei tomorrow in order to enable him to do an Asei the day after, then we don't say Asei Doche Lo Sasei unless both the Asei and the Lo Sasei are done simultaneously. The Kasha then is, we know that there are Payos on both sides of the head. (וַגִּלְחָה אֶת-כָּל-שֵׁעָרָיו). He is allowed to cut off the Payos to be Mekayeim the Mitzva. When he cuts off the first Payo he is being Over the Lav, however, he has not yet been Mikayeim the Asei because if you were to shave off only half of his head then he would not be Mekayeim (וַגִּלְחָה אֶת-כָּל-שֵׁעָרָיו). He has to shave everything. If Asei Doche Lo Sasei has a source in cutting off the Payos we should learn from here that Asei is Doche Lo Sasei even in a case where it is not done simultaneously. After all here it is not simultaneous.