



## Rabbi Reisman - Parshas Tazria - Shabbos Rosh Chodesh - Parshas Hachodesh 5782

### 1 – Topic – Is a Nega Tzaras a good thing or a bad thing?

As we prepare for Shabbos Parshas Tazria which is also Parshas Hachodesh as well as Rosh Chodesh, a three Sefer Torah Shabbos which is a Shabbos in which some people eat three types of Kugel, but the Ikkur is that it is a Shabbos that we appreciate Boruch Hashem the wonderful Chessed that HKB”H has given us a Shabbos and Rosh Chodesh and the month of Nissan which is Klal Yisrael’s Hischadshus, all in the very same Shabbos.

Speaking about Hischadshus, I want to start out with a Dvar Torah on Parshas Tazria which has everything to do with the mood of a Shabbos that is also Rosh Chodesh Nissan. As you know, Parshas Tazria introduces us to the Parsha of Metzora. There are two apparently contradictory Gemaras. The Gemara in Horayos 10a (15 lines from the bottom) says (בשורה היא להם שנגעים באים) (עליהם). That it ended up being something very good. (בשורה) means good news. You are all familiar with the idea that treasures were found in the walls of the homes of the Kenanim because there was Tza’ras and the wall was broken down. Which means (בשורה היא להם) something good came from what happened.

Now we all understand that in the case of breaking a wall and finding a treasure it is readily apparent what the good news of the Negaim is. However, the Gemara is saying that (בשורה היא להם), in general one way or another Negaim which appear to be something no good are or can be turned into something no good.

The Gemara in Arachin 16a (18 lines from the top) says (על שבעה דברים נגעים באין על לשון הרע) that Negaim are an Onesh for Loshan Hora and for other Aveiros that the Gemara mentions. It is a punishment. So how can it be that one Gemara says a language of (בשורה היא להם) it is good news and the other Gemara says that it is an Onesh. How can it be a punishment and good news at the same time?

I saw a Dvar Torah brought in the name of a Sefer Imrei Kohen. The Medrash (Ed. Note: The Medrash Rabbah is Parsha Yud Zayin on the Posuk that is found in 14:34 (נגע צרעת, בבית ארץ) (אֶתְחַזְקֶם)) says on (ונתתי נגע צרעת) that (אך טוב לישראל) (הדא הוא דכתיב (תהלים עג)) (אך טוב לישראל) which sounds like the Gemara in Horayos that it is good for Klal Yisrael. But the Medrash goes on (יכול לכל), you think it is good for everybody who becomes a Metzora? (תלמוד לומר- לברי לבב). It depends on your heart.

The understanding is as follows. A person who does things that are improper he is deserving of punishment. There has to be a consequence, there has to be an Onesh. The Ribbono Shel Olam

doesn't give Onshim just for the sake of punishment. Onshim are designed to try to bring a person to an Aliyah, to be stronger, to being a better person. That is the idea of the Onshei HaTorah. The Madreiga of (ברי לבב) is as follows. People feel such a sense of closeness to HKB"H. I am not talking about Gedolei Hador. I am talking about people like you and I. If we have have the Zechus to take the teachings of the Baalei Machshava to heart and we walk in the street we say thank you HKB"H. If something happens that gives us joy we see the Yad Hashem. That when HKB"H gives us a treasure, he gives us something that is good, we feel shamefaced. We say HKB"H you do so much good for me, how can I not be Davening better, how can I be missing my Sedorim, my Sidrei Halimud? How can I just say I am too tired for Mishmar? If HKB"H does Chessed, He allows me to successful with a Shidduch of a child, allows me to be successful with a Parnasa that is working, He gives me success in different areas. I am ashamed to stand in front of HKB"H and air my petty Narishkeit, the things that stop me from having Kavana or from making it to the Beis Medrash. It is a (ברי לבב) type of an Onesh. The Onesh is that HKB"H does good to you and you see that you have to do Teshuva.

The source for this is in Yechezkel 36:30 (וְהִרְבִּיתִי אֶת-פְּרֵי הָעֵץ, וְתִגְוַבַת הַשָּׂדֶה). HKB"H says I am going to give you an abundant crop (למען, אֲשֶׁר לֹא תִקְחוּ עוֹד הָרֶפֶת רָעַב--בְּגוֹיִם). You shouldn't have the embarrassment of a hunger among the nations. 36:31 (וְיִזְכְּרֻם אֶת-דַּרְכֵיכֶם הָרָעִים, וּמַעַלְלֵיכֶם אֲשֶׁר לֹא-) (טוֹבִים; וְנִקְטַתֶּם, בְּפִנְיֵיכֶם, עַל עֲוֹנוֹתֵיכֶם, וְעַל תּוֹעֲבוֹתֵיכֶם). HKB"H says I will do you a favor. You deserve a punishment to wake you up. I will give you a chance. I will wake you up with a gift, with a treasure. (בשורה היא להם) – Onesh Hu Lahem. You are deserving of a punishment. You have to be reawakened. I am going to try this way. Let me give you something good. If you will take that and turn it into Mussar, if you are going to take that and say wow how can I be failing in my Avodas Hashem if Hashem is so good to me, then that will be adequate. It is an incredible lesson. That HKB"H tries from good.

Somebody has a child that is misbehaving. A Mechaneich will tell him look, first try with good, try with being kind to him, by giving him incentives. If that doesn't work then we will have to be tough with him. The Ribbono Shel Olam does the same thing with us. He showers us with goodness so that we will look to Him and say Oy Ribbono Shel Olam You are so good to me how can I not reciprocate in kind.

In the Sifrei Hakadmonim this is known as Teshuvah of Rav Saadya Gaon. It is said about Rav Saadya Gaon that he did Teshuva and then a day later or a week later he had to do Teshuva all over again. He said when I did Teshuva a week ago I wasn't Makir Es Bori, I didn't have the full recognition of my connection to the Ribbono Shel Olam. A week later I feel a stronger connection, so I have to do that Teshuva all over again. We are not talking about Teshuvah by beating up on yourself. We are talking about a Teshuva where a person feels elevated, feels higher than the silly things that he has done in the past.

Many of us remember a time that a particular Seder was a challenge. Whether it was the Mishmar, or whether it was Shabbos afternoon, or whether it was to get up on time in the morning. Then we got to a point where we do it without being challenged every single time, without a struggle. This is because we are Makir Es Bor'ainu. We want that HKB"H should give it to us with goodness, give it to us with a treasure. That is the way we would like it. This is a Machshava for the month of Nissan, the month in which we see HKB"H's goodness to us.

It was freezing here in NY and now the weather is beautiful as we come to Chodesh Nissan. When you walk out today and you enjoy the warmth, say Ribbono Shel Olam, Chasdei Hashem it is wonderful, it is beautiful, it is warm outside. B'ezras Hashem, if you are Makir that is the best kind of Teshuva. Teshuva where the Onesh is a big kiss so that you can turn to the Ribbono Shel Olam and say if You kiss me like that I have to show my Ahavah back.

## **2 – Topic – The Proper Limud of Halacha**

Let's turn to a second thought something on the beginning of the Parsha in 12:7 (זאת תורת הילקת). The beginning of the Parsha discusses some of the laws of a Yoledes. In the Hakdama of the Beis Efraim to his Teshuvos on Orach Chaim, he points out that the Posuk states (זאת תורת הילקת) and that the words (זאת תורת) are used many times. By Shelomim or Chatas or other Korbanos. The Torah uses the word Toras which means the study of. The study of a Yoledes, the study of the Korban Chatas etc. he says the following. The Torah wants to make the point to us that when you are Frum and you want to be Ehrlich, you want to have a closeness to the Borei Olam and you go out and you do a Mitzvah . You are motivated, you are energized, you want to do it, it is not enough. (זאת תורת). You need to learn Torah. If you don't learn the Halacha, then you can have a man who wants very much to blow Shofar. He takes the Shofar and he blows. It is Rosh Hashana and he is not going to be Yotzei the Mitzvah. If you don't learn the Halacha you can't be Yotzei the Mitzvah. You can have all your motivation, however, without (זאת תורת) you are not going anywhere, you are not going anyplace. (זאת תורת הילקת) If you don't learn the Halacha all your motivations are not going to be helpful. Therefore, we would like very much to encourage especially before Pesach the proper Limud Halacha so that you can be Toras, so that you be somebody who does things in the proper way and your motivation is useful.

## **3 – Topic – A Riddle**

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? Wishing everybody an absolutely fantastic and extraordinary Shabbos Kodesh!

## **Rabbi Reisman - Parshas Tazria-Metzora 5781**

### **1 – Topic – Lashon Hora and Speaking Good about People.**

As we prepare for Shabbos Parshas Tazria – Metzora which is of course the two Parshios that deal with the topic of Tzara'as and the topic of Tzara'as always being something that touches on the rules of Lashon Hora as the Chofetz Chaim writes in Sefer Chofetz Chaim. And so, I would like to speak a little about this topic.

There is a Magen Avraham at the beginning of Siman Samech. The Magen Avraham says that the Mitzvos of the items which we have a Mitzva to remember constantly, the Mitzvos of Zechira are all Mirumazim, are all hinted to in the Beracha of (אַהֲבָה רַבָּה אֶהְבֶּתֶנּוּ). In that Beracha which we say before Kabbalas Ol Malchus Shamayim we indirectly reference or hint at all of the Mitzvos that we have to remember constantly. He goes through some of them. He explains for example, (וַיִּבְנוּ בְּתַרְתָּ) which reminds us (Zechor) to remember the day we stood at by Mattan Torah at Har Sinai. (וַיִּבְנוּ בְּתַרְתָּ). That was when we were chosen as a people. (וַיִּקְרַבְתֶּנּוּ לְשִׁמְךָ הַגָּדוֹל). The Magen Avraham says is a Remez to the Mitzva of Zechiras Amaleik. We say HKB”H (וַיִּקְרַבְתֶּנּוּ לְשִׁמְךָ הַגָּדוֹל). You drew us close to your Kavayochel full name and great name and we know that as long as Amaleik is around Ain Shemo Shaleim, Kavayochel G-d’s full name is not seen in this world and that is a Remez to Amaleik.

What is Nogea to us is where is there a hint to the Mitzva of remembering what HKB”H did to Miriam which is of course remembering the Zehirus of Lashon Hora? The Magen Avraham says we say (לְהוֹדוֹת לְךָ), we say in (אַהֲבָה רַבָּה) that (וַיִּקְרַבְתֶּנּוּ מִלְּפָנַי) Hashem you brought us closer, for what purpose? (לְהוֹדוֹת לְךָ וּלְיַחֲדָה בְּאַהֲבָה וּלְאַהֲבָה אֶת שְׁמִיךָ). What is (לְהוֹדוֹת לְךָ)? Zagt the Magen Avraham the mouth is created to give praise and not to say Lashon Hora. That is a Remez to Lashon Hora. Ad Kan Divrei Magen Avraham. This is what the Magen Avraham says.

I have a question. It says (לְהוֹדוֹת לְךָ). Hashem brought us close so that we should say praise to him. (לְהוֹדוֹת לְךָ). To say praise for you. Okay. How do you know that is not Lashon Hora? You can say the same thing (לְהוֹדוֹת לְךָ) to praise you and not to speak Devarim Betailim. (לְהוֹדוֹת לְךָ) to praise you and not to speak about weekday things on Shabbos. (לְהוֹדוֹת לְךָ) is just a proper use of the mouth, there are many improper uses of the mouth. Where does the Magen Avraham see that (לְהוֹדוֹת לְךָ) to say praise to you is to exclude Lashon Hora?

The answer is a very important one. We see that the Magen Avraham understands that the opposite of Lashon Hora, the opposite of speaking ill is (לְהוֹדוֹת לְךָ) to say praise to HKB”H. How so? This goes back to Rav Pam’s constant message to us during these Parshios regarding Lashon Hora. Rav Pam had a very powerful message. He said it is good to learn Hilchos Lashon Hora, Hilchos Chofetz Chaim and that way you know when not to say Lashon Hora. But he said that is like treating the symptoms and not treating the illness. Imagine a person is sick and he has fever so he takes medicine to get rid of his fever. But he has to take care of his illness too.

Treating the symptom is when you are ready to say Lashon Hora you learn Hilchos Lashon Hora and you stop. Zagt Rav Pam, more importantly is to treat the symptoms. The symptom of Lashon Hora is when a person sees things happening around him in a negative light. When he sees people doing things and he says that is terrible. So he stands in Shul and instead of noticing that it is amazing that there are Yidden who get up every day, every morning and they come to Shul without fail and instead of noticing that he notices that they spoke Bain Gavra L’gavra, he notices that they came late and missed Berachos. He notices they leave early. He says Lashon Hora because he talks about it. He should be noticing the good, the amazing thing that in a city of millions of human beings who get up in the morning and roll straight into the train station right into work, they are a Heilige Klal Yisrael who get up early and go to Daven and go to learn. You have to see the good.

Zagt Rav Pam, the problem with Lashon Hora is that people have to see good and then there won't be an inclination to say Lashon Hora, you won't need Hilchos Lashon Hora. If you see good in everything around you you treat the disease, the disease is not seeing the good. As it says in Tehillim 34:13 (מִי-הָאִישׁ, הֶהָפֵץ חַיִּים; אֵהָב יָמַי, לִרְאוֹת טוֹב). You have to see the good in people. If you see the good in people it is no problem. Rav Pam said about his mother that she never spoke Lashon Hora and she never learned Sefer Chofetz Chaim. She never learned Hilchos Lashon Hora. Because she always saw the good in people. If you see the good in people so then there are no symptoms, because you treat the disease and then there are no symptoms.

Metzora is Motzi Ra. Someone who sees bad in things and then he speaks Lashon Hora. What a lesson. You have to see the good in people. You have to see that things are good, things are wonderful. Don't see the Chisaron in somebody, see the Maila in someone.

If someone asks you how was Rabbi Reisman's Shiur this afternoon? Just say it was wonderful. Don't mention whatever type of thing I might have mentioned and I misspoke. Never, just say wonderful. How was breakfast this morning? Wonderful. How was the Shiur this morning? Wonderful! Everything is wonderful. But believe it. You have to see the good and there is a lot of good to be seen, there is a lot of blessing that we have. A lot of positive to be seen. See the good.

This idea answers a Kasha that I have asked in the past. Zechiras Maiseh Miriam, remembering what happened to Miriam is supposed to remind us not to speak Lashon Hora. We all know that speaking Lashon Hora is when things are true. Miriam's mistake was that it was not true. She said as is found in Bamidbar 12:2 (וַיֹּאמְרוּ, הֲרַק אֶדְ-בְּמִשְׁפַּח דְּבָר יְרוּר--הֲלֹא, גַם-בְּנוֹ דְבָר). Why is Moshe's Nevua different than ours? She didn't know but it wasn't true because Moshe Rabbeinu's Nevua was different as Rashi says in Chumash. So it is not a typical case of Lashon Hora. So what is going on? Rashi says in Devarim 24:9 (אִם בָּאת לְהִזְהַר שְׁלֹא תִלְקַח בְּצַרְעַת, אֶל תִּסְפֹּר לְשׁוֹן הָרַע. זְכוֹר הָעֲשׂוּי לְמַרְיָם). It says that remember what was done to Miriam which will remind you about Tzar'as. How is that so?

The answer is as we said. It doesn't matter if what you saw is true or it is not. That is not the point. You have to see the good. There is so much good you can speak about Moshe Rabbeinu, you have to see that one Chisaron that she perceives and see that? That is the lesson. The lesson is to see the good. You know something? You will be a happier person. Be optimistic.

Some people they come home from work and their wife says how was your day and the husband unloads on all the things that went wrong that day. All the Kvetching. Who are you supposed to go to for Chizuk, you go to your wife for Chizuk. What ends up happening? A very depressing dinner. No! You come home and say the good things that happened. The first thing when she asks you how was your day, say wonderful! Can you figure out what was wonderful? You try to figure out what was wonderful, figure out something. Something must have gone right today. Be positive and then you will not need Hilchos Lashon Hora because you won't think of speaking Lashon Hora and you will have a happier life.

## 2 – Topic - Dason V'avirom

Let's go to Dason V'avirom. Dason V'avirom we know that as it says in Shemos 4:19 (כִּי-מָתוּ, כָּל-) (הָאֲנָשִׁים, הַמְּבַקְשִׁים, אֶת-נִפְשָׁךְ) as Rashi says (מִי הֵם, דָּתָן וְאָבִירָם). That Dason V'avirom supposedly died and the Gemara says in Nedarim 7b (14 lines from the top) that they did not die in Mitzrayim as we find them later on in the Midbar. So the Gemara says that they became poor. That an Ani is K'meis.

The question is how do you know that they became poor, we know they didn't die and an Ani is K'meis. A Metzora is also K'meis so maybe they became Mitzara'im? So the Ran in Nedarim asks the Kasha and the Ran answers that we find Dasan and Aviram B'kerev Kol Yisrael, we find them among the people in the Adas Korach. A Metzora has to be sent Chutz L'machaneh, and therefore, we know that Dasan V'avirom were not Mitzara'im. That is what the Ran says.

The Sefer She'ilas Shalom on the Sh'iltus asks a Gevaldige Kasha. He asks maybe they were Mitzara'im, maybe in Mitzrayim they became Mitzara'im. So why weren't they sent Chutz L'machaneh? It is a Mishna in the 7<sup>th</sup> Perek in Negaim that says (אלו בהרות טהורות: שהיו בו קודם) (למתן תורה). Any Tzaras that came before the Torah was given and then the Torah was given doesn't have a Din of Tzaras. Maybe they were Mitzara'im in Mitzrayim and they were not sent Chutz L'machaneh. How do you know that when it says (כִּי-מָתוּ, כָּל-הָאֲנָשִׁים) that they were Aniyim K'meis, maybe they were Mitzara'im and they didn't get sent us? A Gevaldige Kasha.

Says the The Sefer She'ilas Shalom, maybe you will want to answer that they were healed at Matan Torah. By Matan Torah everyone was healed so they were healed and then by the Eigel it came back, whatever was healed at Matan Torah came back by the Eigel and this was a new Tzara'as. Now it can't be that Dasan V'avirom were Mitzara'im because all the Mitzara'im were healed at Matan Torah and it came back at the Eigel so why are they Toch Hamachane? It is a Raya that they weren't Mitzara'im.

Says the She'ilas Shalom that is not a good Teretz. If all the Mitzara'im were healed by Matan Torah why do we need a Drasha in the Mishnayos in the beginning of Perek Zayin of Negaim (אלו בהרות טהורות: שהיו בו קודם למתן תורה)? They were all healed by Matan Torah? It must be they weren't healed at Matan Torah. So if they weren't healed at Matan Torah so then the Kasha comes back. Maybe Dasan V'avirom were Mitzara'im and a Metzora is K'meis? This is the Kasha of the She'ilas Shalom.

I would suggest a possible Teretz. A Metzora is K'meis. Why? If you understand Tzora'as to be a painful ailment, an illness, maybe from the pain. But if we understand as many do that the Tzora'as in the Torah is not a painful ailment, it is just a sign of HKB"Y's displeasure, so why is a Metzora K'meis? Do you know why a Metzora is K'meis? Because he is not able to mix with Klal Yisrael. He is not able to be among the Jewish people. He has to be separate from other human beings. Jews need Jews. People need people in general but Yidden more than anyone. Yidden need Yidden.

If Dasan and Avirom were Mitzara'im and they were not sent Chutz L'machaneh because they got it before Matan Torah and they were not sent Chutz L'machaneh then they are not K'meis, they are not like Meisim. Because a Metzora is K'meis because he is excluded from people. A person

who speaks Lashon Hora doesn't deserve to be among people. When he is among people everything is negative, everything is wrong, everything makes Machlokes. The Onesh is Tzara's not being among people. That is Metzora K'meis. You can't be among people.

Dasan and Avirom it says about them (כִּי-מֵתוּ, כָּל-הָאֲנָשִׁים, הַמְבַקְשִׁים, אֶת-נַפְשָׁךְ) so the question is how you do know? Maybe they were Mitzara'im? So the Ran says that they were Toch Hamachaneh. You know what the Ran is saying? The Ran is saying they were Toch Hamachaneh they were not Mitzara'im K'meisim. Because a Metzora K'meis is someone who is sent Chutz L'machaneh. An insight.

And so, two thoughts regarding this week's Parsha Tazria – Metzora an appropriate time to be Mechazeik ourselves in Zehirus of speaking good and seeing good. Practice it. As soon as you get home before you open the door, before you come in as soon as you sit down with your Chavrusa, before anything just stop for a minute and think and say what a beautiful day. How wonderful things are. Can you think of anything good? Sometimes it takes a moment. Think of something good. Talk about it, see it. B'ezras Hashem you will be Zoche not only to Zehirus in Lashon Hora but in a much happier life! Kol Tuv!

## **Rabbi Reisman - Parshas Tazria - Metzora - Shabbos Rosh Chodesh Iyar 5780**

1 - Topic - A thought for Shabbos Rosh Chodesh

(This thought was said over a few years ago as well and I have pasted it here). A thought regarding Shabbos Rosh Chodesh which is this Shabbos. In the Sefer Yakar Tiferes there is a beautiful thought regarding Shabbos Rosh Chodesh. The Tur writes that the Sholosh Regalim are K'negged the 3 Avois. The 12 Roshei Chadashim are K'negged the 12 Shevatim. The Tur writing in the beginning of Hilchos Rosh Chodesh says that really the 12 Roshei Chadashim should have been Yomim Toivim, however, because of the Cheit Ha'eigel, Rosh Chodesh was turned from a Yom Tov to an almost ordinary day of the week. The Shulchan Aruch says that you should be Marbe K'tzas Simcha on Rosh Chodesh. However, it does not have a Din of Yom Tov. The women who did not sin by the Cheit Ha'eigel have a very special obligation and Mitzvah to treat Rosh Chodesh as a bit of a feeling as a Yom Tov.

What does this have to do with Shabbos Rosh Chodesh? The Sefer Yakar Tiferes suggest that on Shabbos Rosh Chodesh it does get the original aspect of Yom Tov. Since Shabbos is Mai'ain Oilam Haba, and is L'maila Min Hacheit, when Rosh Chodesh falls out on a Shabbos it has a higher level of Kedusha like a Yom Tov.

He brings a few Rayas to his thought. In Atah Yatzarta that is said on Shabbos Rosh Chodesh by Mussaf, we say Ahavta Oisanu V'ratzisa Banu V'roimamtanu Mikoil Haleshoinois. Those words don't belong in the Shabbos Rosh Chodesh Davening. They are not found in a Rosh Chodesh Davening or a Shabbos Davening. So Shabbos Rosh Chodesh should also not have these words which are found by a Yom Tov Davening? He answers that since Shabbos Rosh Chodesh has the Koach of Yom Tov, therefore this Tefilla has the Nusach of Yom Tov.

With this he explains a Halacha. The Halacha is when Rosh Chodesh Iyar falls out on Shabbos a person is permitted to shave on Erev Shabbos even though he is in middle of Sefira. It is a Pele because we don't find anywhere that it is a Mitzvah to take a haircut on a regular Erev Rosh Chodesh? Why by Shabbos Rosh Chodesh does it add that you should take a haircut on Erev Shabbos Rosh Chodesh? According to this it fits well because Shabbos Rosh Chodesh has an aspect of Yom Tov and since it has an aspect of Yom Tov that Shabbos Rosh Chodesh has a very special Kedusha.

Perhaps that is why there is a Minhag in Klal Yisrael to have a double Kugel on Shabbos Rosh Chodesh even though we don't find that when Rosh Chodesh falls during the week that people eat anything special to celebrate it. Shabbos Rosh Chodesh has a special aspect of Kedusha and beauty to it.

(Ed. Note: This is new). I would add one more point, there's a Maharsha in Beiah Daf 17. He says the Gemarah's Lashon of a day when Yom Tov falls on Shabbos is Yom Tov Shechal Liyhos B'shabbos, Yom Tov fell on Shabbos, which is the correct Lashon. Shabbos is Kavua Vekaimi, Shabbos is always every seventh day. The Yom Tov comes along and it falls on Shabbos, so to speak.

Freigt the Maharsha when Rosh Chodesh is Shabbos the Gemarah's language is not Rosh Chodesh Shechal Liyhos B'shabbos the language is Shabbos Shechal Liyhos B'rosh Chodesh, which is backwards. Shabbos is Kavua Vikaimi and we say Shabbos Shechal Liyhos B'rosh Chodesh, we should say Rosh Chodesh Shechal Liyhos B'shabbos? This is the Marsha's question.

According to the Yisod of the Yikar Tiferes it's very Geshmak. We can't say Rosh Chodesh Shechal Liyhos B'shabbos that would imply that the Rosh Chodesh that sometimes falls on any day of the week, this year was Chal on Shabbos. It's not true. Yene Rosh Chodesh was not Chal on Shabbos. No it's a different Rosh Chodesh, it's a L'asid Lavo Rosh Chodesh, and now Shabbos falls on that L'asid Lavo Rosh Chodesh even though it's not yet L'asid Lavo. This explains the Heter which many have found to be a Chiddush, certainly is a Chiddush, and explains the uniqueness of this coming Shabbos Rosh Chodesh.

## 2 - Topic - A Thought on the Parsha.

I'd like to move on to a thought for Parshas Tazria Metzora, and I would like to share with you something that Rav Pam always mentioned, or often mentioned on these weeks, because the Parsha of Tazria Metzora talks about Tzaraas which is the punishment for Lashon Hara.

Parshas Tazria Metzora follows Parshas Shemini. Parshas Shemini deals with which animals, birds, or fish are Kosher. It tells us the Siman of what's Kosher and what you're allowed to eat. Just like a Jew has to be careful about what he puts into his mouth, the Torah says you have to be careful with what comes out of your mouth. Just like eating forbidden food causes Timtum Haleiv, the effects of forbidden speech are similar.

Rav Pam would read to us from the language of the Gra's letter. The Gra wrote a letter to his wife when he embarked on a trip to go to Eretz Yisroel. He was not successful in reaching Eretz Yisroel,

but that was his intention. Being that it was a long trip from Lithuania, he left his wife with a long letter with instructions about what to do in his absence.

In the letter, he writes about Shemiras Halashon. That's what he writes to his wife about. (אני מזהירך (שתרגיל בכל היותר (לישב יחידי) I beg you, I tell you, to be careful as much as possible (כי הטא הלשון על כולו) (ולשון הרע כנגד כולם) and Lashon Hara is the worst.

Now listen to his language. (אמרו חכמינו ז"ל שכל מצותיו ותורותיו של אדם אינו מספיק למה שמוציא מפיו). All of the Torah and the Mitzvos of a person are not adequate to forgive things that he may take out of his mouth. Lashon Hora, Leitvanus, Shevuos, Nedarim, Machlokes, or Klalos. Improper Lashon, improper language whether it be Lashon Hara or frivolous speech, disputes, oaths or curses. (ובפרט בבית הכנסת). G-d forbid in a Shul. (ובשבט ויום טוב על אלו צריך לירד לשאול למטה הרבה). (מאד. ואי אפשר לשער גדול הייסורין והצרות שסובל בשביל דבור אחד אל תתן את פיך לחטא את בשרך ואל). His language is very very powerful. That what a person says he has to give a Din Vecheshbon about. (תאמר לפני המלאך כי שגגה היא). He writes to his wife there are no excuses. A person has to be very careful with Shemiras Halashon.

Rav Pam would often describe his mother, someone who never spoke Lashon Hara, but not because she learned Hilchos Lashon Hara, not because she learned the Sefer Chofetz Chaim. It was because she looked at people with a good eye, she always looked to see a person in a positive way.

The trick to avoiding Lashon Hara is not to fight it every single time, but to battle the root cause of Lashon Hara. The root cause of Lashon Hara is the bad eye with which a person looks at others. When a person has complaints about others. That's the problem, the problem is we don't look at people with a happy enough eye, with a happy enough face. We don't Fargin other people. Hachaim V'hamaves B'yad Halashon.

It is certainly something we should take to heart IY"H when we begin to come together again. To look at each other favorably. I should add, to look at the Rav favorably. At all people who are more in the public eye try to be Melameid Zechus. To make it a Tikkun Halashon. Our isolation, Yosheiv Yechidi, I suppose had this benefit of improving Shemiras Halashon although we have telephones. But that hopefully we are much more careful when there is a fear in the world.

Let's hope that we can take from this whole experience in general a more spiritual life. We should certainly improve our Shemiras Halashon. Hashem Yishmor Osanu. May HKB"H guard us that we should be able to do it.

Rabbosai, we are beginning to see the dawn of a hopeful time, of a time very soon that we will be back in the Bais Medrash and in the Bais Hak'neses. Make use of what may be this last week or two of this very unique time in our lives to make it a positive introspection and a seriousness and putting aside some Nekuda for the future to always thank Hashem (על חיינו המסורים קינדך).

Wishing everybody a wonderful Shabbos and an extraordinary Rosh Chodesh. May we very soon merit the day when all 12 Rosh Chodesh will be Yomim Tovim, will be special days of celebration for all of Klal Yisrael. A Gutten Shabbos to all!

### **Rabbi Reisman - Parshas Tazria 5779**

1 - Topic - A thought on the Parsha regarding Bris Milah.

As we prepare for Shabbos Parshas Tazria, Parshas HaChodesh and of course a preparation for the upcoming Chag HaPesach. A Vort on Tazria , a Vort on Chodesh Nissan with Rosh Chodesh this Shabbos, it is a three Sefer Torah Shabbos and if there is time a Vort on the Yom Tov that is coming upon us.

Let us begin with the Parsha. Of course Parshas Tazria begins with the Mitzvah of Bris Milah. The Gemara in Maseches Shabbos 130a (18 lines from the bottom) says that ( כל מצוה שקיבלו עליהם ) (בשמחה כגון מילה דכתיב שש אנכי על אמרתך כמוצא שלל רב עדיין עושין אותה בשמחה). The Gemara brings Bris Milah regarding which it says as is found in Tehillim 119:162 (שש אנכי על אמרתך). That Klal Yisrael rejoices with Bris Milah so Adayan, still we do it with Simcha.

The question is what is Adayan, we still do it with Simcha? A Mitzvah that we are Mekabeil with Simcha we do with Simcha. What is the Adayan Osah B'simcha? What is the language of the Adayan?

There is a GRA in Aderes Eliyahu who explains. The GRA says that Chazal teach us in Maseches Niddah 31b that when a woman gives birth she has a Din as a Temai'a with Tumah Yoledes for seven days. So the Gemara says (27 lines from the top) (ומפני מה אמרה תורה מילה לשמונה) why is Milah on the 8th day? (שלא יהו כולם שמחים ואביו ואמו עצבים). So that the mother should have the opportunity to become Tahor and she should be at the Bris Tahor rather than Tamei, so the Torah has a set of Halachos which fits to give her joy. She is Temai'a for seven days from the birth, the Bris is on the 8th day and she comes to the Bris Milah joyfully on the 8th day B'tahara. That is what it says in the Gemara.

The Gemara describes that the Bnos Yisrael came along and accepted upon themselves a Chumra that they are not Tahor after seven days, that the Dam Tohar, the blood of the afterbirth is treated as Dam Tamei, and therefore, they do not become Tahor yet by the 8th day.

Says the GRA, that is the Pshat in the Gemara. ( כל מצוה שקיבלו עליהם בשמחה כגון מילה עדיין עושין ) (אותה בשמחה). Even though the Torah reason the Simcha no longer applies, (עדיין) still once Bris Milah became something of Simcha it remains something of Simcha. These are the words of the GRA.

We learn from here an idea in the Tenu'as Hanefesh, in the nature of a Yid, that when a Yid does something in the time of a Mitzvah specifically in Bris Milah as the Chazal gives as an example, that is a Mashpia, it has a psychological effect on the Neshama and mind of a Yid that what happens at a Bris Milah has a lasting effect.

It is very appropriate, because Rav Akiva Eiger writes in a Teshuva in the name of Rav Efraim Margolios, at the time of a Bris there is a Hashlamas Haneshoma, the Neshoma of the child is Mushpa, there is a tremendous Hashpa'a from what takes place at a Bris Milah. What happens at a Bris Milah plants the seeds for the future life of the baby and at the Bris Milah the Sh'leimus Haneshoma takes place and the heart of the child is open to the future learning of Torah. It is Bris Milah which has this power that what they did originally with great joy it remains forever because the Hashpa'a of Bris Milah is something that is always.

With this we might also understand, Tosafos in Chagiga 15a (Dibbur Hamaschil (שובו בנים שובבים)) who brings that one Tanna Elisha Ben Avuya known as Acher, that the seeds that made him go off the Derech was inappropriate behavior on the part of his father at his Bris Milah. At his Bris Milah his father did something inappropriate and that had a Hashpa'a on the child decades later.

Now we understand the Minhag that the father of a child before a Bris stays up late the night before to learn. Because it is the attitude and the way that a father goes to a Bris that has the potential to be Mashpia on the child for Dorai Doros, with Simcha, with joy, with an open heart to Kabbalas Halimud. That is the Hashpa'a that Bris Milah has.

## 2 - Topic - A thought regarding Rosh Chodesh Nissan

Rosh Chodesh Nissan is coming up on Shabbos Kodesh. The Tur in Siman Taf Chaf Tes says Yomim She'ain Mis'anin Bahen - there are days we don't fast and of course that we don't say Tachanun and those are the first days of the Yemai Hamilum which is the first days of the month of Nissan.

The Bais Yosef asks a Kasha on the Tur. There was a book called Megilas Taanis which is a book of all of the special days of the year when a person either was allowed to fast, had a Minhag to fast or Davka did not fast, and that Megilas Taanis contained all of the days as described in the Gemara of the first Perek of Rosh Hashana. Why aren't the days of Nissan mentioned in Megilas Taanis? It is a Gevaldige Kasha.

The Pachad Yitzchok in Mamarei Pesach Maimar Mem Daled says a Gevaldige Teretz with a Hakdama as follows. The Hakdama is that Sefer Shemos is the book of Geulah. We understand that the book of Geulah has in it Yetzias Mitzrayim and Kriyas Yam Suf, maybe Mattan Torah. Why is the building of the Mishkan in the book of Shemos? It should be in Vayikra. After all, Sefer Vayikra is Toras Kohanim with the Korbanos! Why is the Mishkan there?

The Ramban answers the Kasha and Rav Hutner in Pachad Yitzchok explains as follows. There is a Mishkan and there is a Bais Hamikdash. They are really different one from the other. The Bais Hamikdash has Kedusha in all directions and on the ground as well. The floor of the Mikdash is Kadosh. Kedusha Rishona, one Man D'omar says that Kidsha L'shayta and Kidsha L'asid Lavo. Even after the Churban the Har Habayis is Kadosh. Even the Man D'omar who says that Kidsha is not L'asid Lavo is Mod'e that the floor of the Bais Hamikdash was part of the Bais Hamikdash.

The Gemara says in Zevachim 19 that Dovid was Mekadeish the Ritzpa, the ground of the Bais Hamikdash. Not so with the Mishkan. The Mishkan was walls and a roof. There is no floor because the Mishkan keeps on being moved from place to place. So that, the Mishkan represents the Eretz Lo Lahem. Klal Yisrael stood on a place that they don't belong. When Klal Yisrael was in the Midbar they had Yetzias Mitzrayim but they did not yet have Eretz Lahem, their own land.

The Kedusha of the Bais Hamikdash is an Eretz Yisrael Kedusha. The Kedusha of the Mishkan is an Eretz Lo Lahem type of Kedusha. It belongs in Shemos because Shemos is the book of Geulah. Until we get to the Mitzvos of Eretz Yisrael, it is still part of the book of Geulah.

Chazal says that the Shuls and the Batei Midrashim of Bavel are a Mikdash M'at. They have a M'ain of the Kedusha of the Bais Hamikdash. Zagt Rav Hutner, they are a Mikdash M'at. Because they are on the ground of Galus, on the earth of Galus, the Batei Kenisios and the Batei Midrashos of Bavel, and therefore, the Batei Kenisios have a M'ain not of the Bais Hamikdash but a M'ain of the Kedushas Hamishkan. In a place where the earth itself has no Kedusha, the Halacha is if the Shul is sold then the Kedusha is gone. This is because there is no Kedusha on the spot on the globe where a Shul or a Mishkan stands. The Yesod again is that Mishkan is part of Shemos, part of a book of getting to the Geulah and Bais Hamikdash is Vayikra which is in Eretz Yisrael.

Getting back to the custom of observing the Yemai Hamiluim of the Mishkan at the beginning of Nissan. The Bais Yosef asked why is it not in the book of Megilas Taanis. Zagt Rav Hutner, because Megilas Taanis was in the time of the Bais Hamikdash and was a book that existed as the Gemara says described the days in the time when the Bais Hamikdash stood.

When the Bais Hamikdash stood, the days of Chanukas Hamishkan were not celebrated. When Klal Yisrael went to Galus now Kedushas Mishkan applies to Batei Kenisios of Bavel. So now we observe the days of Yemai Hamiluim of the Mishkan because that enables there to be a concept, an idea of a M'ain of a Kedushas Hashechina in Galus in an Eretz Lo Lahem and that is the Batei Kenisios and the Batei Midrashos.

Of course, we all understand that the lesson is that when someone wants to learn and Pagum Becha Menuval Zu, when the Menuval which is the Yeitzer Hora says don't learn, you bring him to the Bais Hamedrash, you bring him to Shul.

At home you can't learn late at night, you get tired and the refrigerator beckons, the distractions beckon. Mashchei'hem L'bais Hamedrash, you go to Shul. Sham Tuchal Lilmod, there you will be able to learn because the Batei Kenisios and the Batei Midrashos She'b'Bavel have the Kedusha of the Mishkan and of course the Gemara says (לְמַעַן יִרְבוּ יְמֵיכֶם) it is a Segula for Arichus Yamim because it is (עַל הָאָרְזִי). It is a place that has a special Kedusha.

And so, Rav Hutner explains the reason of the celebration of not saying Tachanun and not fasting the first days of Nissan, to commemorate that Kedushas Hamishkan.

### 3 - Topic - A beautiful thought regarding Shemurah Matza from the Meshech Chochmo

A question. People are baking Matzos these days L'sheim Mitzvas Matza. What is the Lishma of the Matza? The Lishma of the Matza is that it should not become Chametz. Matza Shemurah. What is Shemurah? It is Shamor that it should not become Chametz.

Yet the Halacha is that only the Kezaisim we eat at the Seder need to be truly Matza Shemurah. The rest of Pesach you don't need to have Matza Shemurah. It doesn't have to be made special. It of course has to be made carefully with a Hashgacha but it doesn't need to be the Lishma of Matza Shemurah, a Goy could make it as well. If the whole purpose of Shemurah is that it not become Chometz then what is the difference between the Kezaisim of the Seder and the Kezaisim later?

The Meshech Chochma (in Parshas Bo 13:10 on (מִיָּמִים, יְמִימָה)) says a Gevaldige answer based on an old Shas rule from Maseches Kesubos Perek Aleph. If someone is an Oneis, he did an Aveira by mistake. The rule is Un'sa K'man D'lo Avid. For example, someone eats meat, we don't check for Treifos in the brain or in the heart of an animal as we are not obligated to check. We rely that they are typically Kosher. If someone did eat meat and in heaven they know that that animal was Treif in the brain or in the heart, Un'sa K'man D'lo Avid. He is an Oneis. He followed Halacha, K'man D'lo Avid and it is like he didn't eat the Treifos. That is in regard to an Aveira. If you are an Oneis you didn't do the Aveira.

When it comes to a Mitzvah however, let's say a person shakes a Lulav and an Esrog and he is an Oneis Gamur, the Esrog is Pasul but he had no way of knowing. He doesn't get punished for missing the Mitzvah but he doesn't get Schar either. Un'sa K'man D'lo Avid Am'rinan, when you do something B'oneis it is like you didn't do it, but Un'sa K'man D'avid Lo Amrinan, it doesn't make that you did a Mitzvah. When it comes to doing a Mitzvah being an Oneis is not a Teretz.

Says the Meshech Chochman very Geshmak. Shemurah Matza, you have to make sure it is not Chomeitz. A normal Shemirah is typically good enough. You make it in a way that normally it won't rise. That is good enough.

What happens if it did rise, you relied on Rov, you relied on something that is normally that way and something unusual happens and G-d forbid you ate Chometz. Well, the rest of Pesach eating Chometz is a Lo Sasei and Un'sa K'man D'lo Avid. If you rely on making it normally, K'man D'lo Avid, you didn't do the Aveira. It is okay. You don't need special Shemurah Matza for all Pesach. But the first night of Pesach eating Matza is a Mitzvas Asei. If you are an Oneis and you are eating Chometz, Un'sa K'man D'avid Lo Am'rinan. You don't get Schar for eating Matza as you didn't eat Matza. There is no Onesh for missing the Asei, but there is no benefit.

Mimeila says the Meshech Chochmo very Geshmak. The Kezaisim that you eat all Pesach you rely on the normal manufacturer in a way that creates the normalcy of a Kosher Matza. Mashe'ainkain the first night where it is a Mitzvas Asei, for a Mitzvas Asei you have to make super sure that you are doing it right and that even B'oneis you are not missing it. A Geshmake Meshech Chochmo.

In the meantime, wishing everyone a wonderful Shabbos, a wonderful Parshas HaChodesh, a wonderful Rosh Chodesh and an upcoming Chag Kosher V'sameach! Kol Tuv!

### **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 (עַל הַמִּטְהָר, וְהִזָּה) as opposed to (הַמִּטְהָר) because we have two words. (הַמִּטְהָר) is the Kohen who makes others pure. (מִטְהָר) is the one who becomes purified. So the Torah says (עַל הַמִּטְהָר, וְהִזָּה) 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 (הַמִּטְהָר). 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 Mesaye'i'ya someone who contributes to the Tahara. So even though it is the Kohen that is being Metaheir you, (הַמִּטְהָר), 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 Misaye'i'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 (מְטַהֵר). 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 (הַמְטַהֵר) of this Meshech Chochmo.

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

We have in the Parsha in 14:40 (וְהִלְצִי 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. (וְהִלְצִי).

I have mentioned here many many times, that the word (שִׁלַּח) 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 (וְשִׁלַּחְתָּ אֶת-הָאֵם, וְאֶת-הַבְּנִים תִּקַּח-). 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-לְךָ) with no Dageish. If you look in this week's Parsha when they send away the Tzipor Hachai you will see if the word (וְשִׁלַּח אֶת-הַצִּפּוֹר הַחַי) is with a Dageish or not.

This week I am telling you that it is the same thing with the word (וְהִלְצִי). We find this word in so many places, in what seems to be many different meanings. Devarim 25:9 by Yibum (וְהִלְצָה נְעֻלּוֹ) (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 (וְחָלְצוּ) 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 (חֲלָצָה) 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 (חֲלָצָה) as an expression of a person's spiritual state. Tehillim 81:8 (בְּצַרָה קָרָאתָ, וְנִחַלְצָהּ). Or Tehillim 116:8 (כִּי חֲלָצְתָה נַפְשִׁי, מִמָּוֶת) in Hallel. You have pulled my soul from Ma'ves. Mishlei 11:8 (מִצָּרָה נִחַלְצִין). The word (חֲלָצָה) is a Lashon of pulling out. When we say Nefillas Apayim in Tehillim 6:5 (שׁוּבָה יְרוּר, חֲלָצָה נַפְשִׁי).

It is important to understand that when HKB"H redeems a person, (בְּצַרָה קָרָאתָ, וְנִחַלְצָהּ). It could be Binyan Kaveid, it could be Binyan Kal. When Hashem pulls you out of a Ruchniyos'dika Tzarah, (חֲלָצְתָה נַפְשִׁי, מִמָּוֶת), it is up to you. The Pesukim are Binyan Kaveid, there is a Dageish in all of these Lameds. (שׁוּבָה יְרוּר, חֲלָצָה נַפְשִׁי). 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 אֹתָהּ, 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 (וְחָלְצוּ אֶת-הָאֲבָנִים) or the expression (וְחָלְצָה נַעֲלוֹ מֵעַל רַגְלוֹ). I just wonder if it refers to a certain special type of Begeed. 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 (מִשְׁכּוֹ, וַיִּקְהוּ לָכֶם) 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. (בַּיּוֹם הַשְּׂבִיעִי הִתְעַלָּה וַיָּשֶׁב עַל כִּסֵּא כְבוֹדוֹ). On this day (הִתְעַלָּה וַיָּשֶׁב 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 Tazria - Metzora 5778**

As we prepare for Shabbos Parshas Tazria - Metzora a double Parsha. Wonderful. Extra time to spend being Mavir Sedra after Mishmar tonight. A week in which many Yidden have made a Siyum on Daf Yomi for Seder Nezikin which is an extraordinary accomplishment.

#### **1 - A question on the language of the Kaddish at a Siyum for Nusach Sfar**

I would like to share with you a Ha'ara I have regarding the Nusach of the Siyumim some of which I have attended and I don't know an answer. Maybe somebody out there can answer me.

In the language of the Kaddish at the end of the Siyum, it has become the custom to add the words Vayatzmach Pirkunai. As a matter of fact, all of the new Shas'in and so many have come out fairly recently, insert the words Vayatzmach Pirkunai in brackets in the Kaddish.

Presumably, all of the Gemaras and Mishnayos that existed when I grew up, in my generation grew up, none of which have Vayatzmach Pirkunai, probably came from printers like the Vilna Shas that were Nusach Ashkenaz and they didn't have Vayatzmach Pirkunai and today they are fixing it to Nusach Sfar and putting in Vayatzmach Pirkunai. That is the assumption.

I don't understand. Let me read to you the words. If you don't think about the meaning of words then everything makes sense. But the way I read it it's troublesome, it bothers me. Either it doesn't belong there or it is in the wrong spot. The Kaddish we say at a Siyum says Yisgadeil V'yiskadeish Sh'mei Rabba, we talk about B'alma D'hu Asid L'ischdasa Mai'saya Ul'asaka L'chayei Alma Ul'mivnei Karta D'rushaleim. We talk about a world that HKB"H will renew, where he will rebuild Yerushalayim. Ul'shachleil Heichlei B'gavai, and replant the Bais Hamikdash. Ul'me'ekar Pulchana Nuch'ra Mai'ar'a, and remove the foreign governments from the land. Ul'asava Pulchana Dish'maya L'asrei, and return the heavenly kingdom to its land. V'yamlich Kudsha Brich Hu B'malchusai Vikarai, and HKB"H will once again be king in his Malchus and with his full honor. Then we add the words Vayatzmach Pirkunai V'kareiv Mishichai. Hashem should sprout the Geulah and bring close Moshiach. The order is nonsensical. We are already holding after Techias Hameisim, after the Binyan Bayis Hash'lishi, after the destruction of the evil kingdoms, and after the replanting of V'yamlich Kudsha Brich Hu B'malchusai Vikarai and then Vayatzmach Pirkunai V'kareiv Mishichai. The language is just nonsensical, it doesn't make sense.

Maybe it should be Yisgadeil V'yiskadeush Sh'mei Rabba, Vayatzmach Pirkunai V'kareiv Mishichai. B'alma D'hu Asid L'ischdasa. That would make sense. But to stick in Vayatzmach Pirkunai V'kareiv Mishichai where it is, how can anybody say it in a Kaddish, it just doesn't make sense? I don't understand!

Now obviously since it is so many Shas'in they are right and I am wrong. All I need is someone to explain it to me. I don't know. Anyway it is a good Ha'ara for the people making a Siyum.

Now Agav you are going to say L'shitosi it is no good anyway, because it talks about Techias Hameisim and building Yerushalayim and then it says Ul'me'ekar Pulchana Nuch'ra Mai'ar'a, to uproot the strange governments from the land. That is also out of order. To uproot the strange governments from the land is going to be before Techias Hameisim and before the Heichal will return.

You are right it is a good Kasha. But this Kasha Rav Schwab asks and Rav Schwab explains Ul'me'ekar Pulchana Nuch'ra Mai'ar'a is not really referring to foreign governments, it is referring to ripping out the non-Jewish culture from the land. Within Yidden, even the Yidden who get up for Techias Hameisim in our lifetime we have absorbed foreign values, absorbed foreign culture, foreign ideas, Ul'me'ekar Pulchana Nuch'ra Mai'ar'a means to rip out the foreign influences, the foreign kingdoms from the land, from everybody who is alive in the land, and of course it is Davka after Techias Hameisim. The people who get up at Techias Hameisim will be the people they were. So you see Rav Schwab understands that it has to be in the right order. We all understand it that it has to be in the right order. Mimaila Tzorech Iyun Gadol. A Ha'ara regarding Siyumim.

## **2 - A Geshmake thought on Bris Milah from Rav Pam**

Let us talk about the Parsha. Let's see if we could squeeze in something about Parshas Tazria and something on Parshas Metzora. Parshas Tazria has of course in the beginning the Mitzvah of Bris Milah. In the Atara L'melech there is only one piece on Tazria - Metzora and it is regarding Bris Milah. It is a thought that we heard Rav Pam say at many Bris Milah's when he spoke.

The Gemara in Nedarim 32a (21 lines from the top) says that ( גדולה מילה שאילמלא מילה לא נתקיימו ) (שמים וארץ) Milah is extraordinary, the world is Kayeim, it exists based on Bris Milah. Freigt the Maharsha, in the first Perek of Pirkei Avos it says in the last Mishna (על שלושה דברים העולם קיים-- (על הדין, ועל האמת, ועל השלום). The same word Kayeim and it doesn't mention Bris Milah. The Gemara says (שאיילמלא מילה לא נתקיימו שמים וארץ). So it should say Al Arba'a Devarim Ha'olam Kayeim and list Bris Milah? This is the Mahrsha's Kasha.

Rav Pam suggested a Teretz based on a Pesikta. The Pesikta says that Unkelos Hageir asked Rav Elazar why isn't Bris Milah in the Aseres Hadibros. It is such a basic fundamental Mitzvah in Klal Yisrael that it should have been in the Aseres Hadibros. How you decide what is in the Aseres Hadibros I don't know, however, Unkelos understood that it belongs there.

Rav Elazar answered. He said that Bris Milah is before the Aseres Hadibros. It needs explanation. Shabbos was also given earlier. What does it mean that Bris Milah is before? Zagt Rav Pam Pshat, Bris Milah is before the giving of the Torah, because the Milah is a Hakdama for learning Torah. The Bris Milah itself opens up the Jewish Neshama. The Bris Milah opens up the Orlah, opens up the Orlas Haleiv and makes the Yiddische Neshama be ready to absorb Torah.

Rav Akiva Eiger in a Teshuva in Siman Mem Bais quotes from the Olelos Ephraim (Rav Ephraim Margolius 1762-1828) the idea that Bish'as Bris Milah there is a completion of the Neshama of the child and it is Mesakein, it repairs the Neshama and makes it suitable for Limud Hatorah. So that, Bris Milah is actually a Hakdama to Limud Hatorah.

Rav Akiva Eiger takes it literally. He says that since a grandfather is obligated to teach his grandson Torah and since Bris Milah is a Hachana for Torah, so where there is no father to do the Bris the grandfather is obligated as part of the Mitzvah of Limud Hatorah. Milah is Hakdama to Torah. That is Pshat that it is a Hakdama to the Aseres Hadibros. You need it first and then you can have the Aseres Hadibros.

Mimeila, (על שלושה דברים העולם קיים--על הדין, ועל האמת, ועל השלום), Bris Milah is the prerequisite for all of them. (שאיילמלא מילה לא נתקיימו שמים וארץ). Bris Milah props up these three things. It makes Yidden suitable for these three things because the Bris Milah is the Hakdama that is Mesakein the Neshama.

With this I understand the Minhag to give a name at a Bris. There really is no early source or reason given for giving a name at a Bris Milah. Once I was traveling with Rav Pam in a car and somebody asked a question why we give a name at a Bris Milah.

There is no earlier Makar. The only K'tzas Makar is the baby that was born to Dovid and Basheva who died seven days old and he still didn't have a name. The Posuk calls him Yeled. So it is a bit of a Makar that we don't give a name until the 8<sup>th</sup> day but what is the explanation? The answer is that the name is connected to the Hashlamas Hanesama. Since the name is connected to the Neshama as we understand that we give names L'iluy Nishmas, we connect to great people because we understand that the name is a connection to the Neshama, therefore, by Bris Milah where the Neshama becomes complete, that is the right time to give a name. That is why the night before there is a Minhag of Vach Nacht so that there should be Zechusim for the child to grow up with great Zechusim for Limud Hatorah.

This is Rav Pam's Vort regarding Bris Milah. A Geshmake thought. If you ever have to speak at a Bris it is a Geshmake thought. So much for Parshas Tazria.

### 3 - Topic - A thought on the Haftorah

The Haftorah for Parshas Tazria - Metzora is the story about the Arba'a Metzoroim. As you well know, the Arba'a Metzoroim are starving as is Klal Yisrael which is being besieged. They felt that they were going to die anyway so they were going to go to Machane Aram and surrender to our enemies and maybe they will spare our lives and feed us. They come to the Machane of the enemy and there is nobody there. They had all ran away. HKB"H performed a Neis and the enemy thought that they were being pursued and they ran away and they left their Machane.

The Posuk says that they went from tent to tent and looted the booty of the tents. The Posuk says in Melachim II 7:8 ( וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד ) they came to one tent ( וַיֵּאָכְלוּ וַיִּשְׁתּוּ ) they ate and drank ( וַיִּשְׂאוּ מִשָּׁם פָּסֶף וְזָהָב וּבַגְדִים, וַיִּלְכוּ וַיִּטְמְנוּ ) they took booty and hid it. ( וַיָּשׁוּבוּ, וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד ) they came to another tent ( וַיִּלְכוּ וַיִּטְמְנוּ, וַיִּשְׂאוּ מִשָּׁם ). The language here needs explanation.

We have other places, Shimon and Levi hid the Bizah of Shechem. Klal Yisrael borrowed from the Mitzrim and it doesn't say ( וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד ) & ( וַיָּשׁוּבוּ, וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד ). The step by step description of going from one tent to the other tent begs explanation.

If one is Medayeik in the Pesukim you can see a Teretz. The Posuk here is telling us an Asmachta for a Din D'rabanan. We know that Mid'rabanan we make Berachos, a Beracha Rishona before we eat. There is a Din of Shinui Makom. The Din of Shinui Makom is that if you are in one tent and you make a Beracha and eat and drink and subsequently you walk out of the tent, that is called Shinui Makom. A person is not allowed to leave the tent unless he makes a Beracha Achrona before he leaves. If a person leaves there are circumstances in which he has to make a new Beracha Rishona. So that, when someone is in the tent and eating, he eats and he finishes eating and only after a Beracha Achrona does he leave.

It is Moradik Meduyak. Listen to the Posuk. ( וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד וַיֵּאָכְלוּ וַיִּשְׁתּוּ ) In the first tent they ate and drank ( וַיִּשְׂאוּ מִשָּׁם ) and they carried from there ( וַיִּלְכוּ וַיִּטְמְנוּ, פָּסֶף וְזָהָב וּבַגְדִים ), they took booty and hid it. ( וַיָּשׁוּבוּ ) and they came back ( וַיָּבֹאוּ אֶל-אֹהֶל אֶחָד ) maybe they took another drink? No. ( וַיָּבֹאוּ אֶל- ). It is a different tent. They had to make a Beracha Achrona when they finished in the first tent. Therefore, they could not continue eating ( וַיִּלְכוּ וַיִּטְמְנוּ, וַיִּשְׂאוּ מִשָּׁם ). A beautiful Diyuk for a Yesod of Halacha. The Asmachta for a Yesod that came later but a Rabbanan. The Dinim of Shinui Makom.

I have to tell you Rav Moshe's extraordinary Psak Din, his insight in Igros Moshe to the rules of Shinui Makom. In the Igros Moshe Orach Chaim Bais, Teshuva Nun Zayin, Rav Moshe has the Shaila as follows. If you are home and you are ready to leave and you make a Beracha, there is no problem of Shinui Makom. You can keep on eating and that is called Holchei Derachim. Someone who makes a Beracha when he is ready to leave, the Derech is his place. It is not a Shinui.

However, if you are home and not ready to leave and you are eating and then you leave, when you are Meshaneh Makom you need a new Beracha.

Rav Moshe has a Shaila on chewing gum or a sucking candy. What happens when you go out and come in, in such a case? Rav Moshe brings from the Chayei Adam who says that if you are in middle of eating and leave you have a problem because you are causing an extra Beracha when you leave. That is the Din in Shinui Makom. Under the same roof if you have in mind, you don't need a new Beracha. But once you go out from under your roof then you need a new Beracha.

Rav Moshe deals with this and as always he has a global view of Halacha. Zagt Rav Moshe, Shinui Makom you need a new Beracha, what about by Tzitzis? If you take off your Tzitzis and want to put them back on again after you go to take a shower in the shower house in camp and you come back to the bunk to put them back on you don't need a new Beracha as there is no Din of Shinui Makom.

If you are eating in the Sukkah and you walk outside for whatever reason and come back you don't need a new Leishev Ba'Sukkah, there is no Din of Shinui Makom if you have it in mind.

He even brings from Siman Reish Yud Zayin by Besamim, that if you are in a room where you are smelling Besamim and you walk out and come back you don't need a new Beracha. Why by food is there a Din of Shinui Makom?

Rav Moshe explains as follows. He says, when you come back to a Sukkah, when you come back to Tzitzis or you come back to Besamim you are coming back to the first thing. When you smell Besamim they don't disappear, they are still there. When you come back you are smelling the same Besamim. Shinui Makom doesn't count when it is the same thing. Shinui Makom counts by food, where it is different food.

L'mai Nafka Mina? Someone who is sucking a candy. Someone who is chewing gum. Someone who is even chewing a mouthful of food as he walks out. Zagt Rav Moshe, there Shinui Makom does not require a new Beracha.

This global view gives us an understanding of the Dinnim of Shinui Makom. As long as you keep on eating without a Hefsek of Toch K'dai Dibbur from the first food, even if it is an apple and you keep on eating there is no Din of Shinui Makom.

This is Rav Moshe's extraordinary insight. The Gadlus of how Rav Moshe looks at Halacha with such a global view. Kach Hi Darko Shel Gedolei Yisrael. The whole Torah was open before them.

Therefore, the Arba'a Metzoroim, if they wanted could have eaten in the first tent and could have eaten nonstop and gone from tent to tent. Of course they didn't do it because they were too busy collecting the booty. But Kach Hi Halacha.

I await your answers regarding Vayatzmach Pirkunai V'kareiv Mishichai which I am sure will come in and I will be Zoche to an understanding of something that perplexes me. If I get a good answer I hope to share it with you next week. May we all be Zoche, K'sheim that the Daf Yomi

Lomdim were Zoche to finish the Sedorim of Zeraim, Moed, Nashim and Nezikin they should be Zoche to be Mesayeim Seder Kodshim which is definitely a challenging Seder and Shisha Sidra Mishna at the right time. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Tazria - Metzora 5777**

### **1 - Topic - The sequence of the Olah and the Chattas now and when the Bais Hamikdash will be rebuilt.**

As we inch our way a day at a time closer to Shevuos and Kabbalas Hatorah something that should be on our mind. On this week's Parsha, let me start with a shorter Vort and go onto something more basic. First a thought on the Posuk. At the beginning of the Parsha 12:8 (אָהֳדָר לְעֹלָה וְאָהֳדָר לְחֹטְאֹת). The Posuk says that two Korbanos are brought (אָהֳדָר לְעֹלָה וְאָהֳדָר לְחֹטְאֹת). Rashi says that it says Olah first and Chattas second, (לא הקדימה הכתוב אלא למקראה). It says Olah first and Chattas second only when you read it (אבל הקרבת חטאת קודם לעולה) but when you actually offer it up as a sacrifice on the Mizbaich the Chattas comes before the Olah (כך שנינו בזבחים). It is a Peledika Posuk. It says in the Posuk Olah first and Chattas second, but in practice the Chattas goes first and the Olah goes second.

Many explanations for this have been offered, however, I saw in Derech Sicha the first volume where a Bi'ur from the Gerrer Rebbe is brought. He says the following. He says that by a Chattas it says Kohanim Ochlin V'baalim Miskaprim. That the Kohanim eat from the meat of the Chattas and the owners have a Kappara. The person who brought the Korban has a Kappara. The question is, that is something unique for a Chattas where the Achila brings a Kapara. What about an Olah? The answer is that we see that offering a Chattas brings an additional dimension of Kappara. After all, a Chattas is a Chattas. It is the Korban that is ultimately brought for someone who did an Aveira.

The Gemara says in Maseches Shabbos 12b (18 lines from the bottom) that Rav Yishmael was Over on an Issur Shabbos B'shogeig and he said that when Moshiach comes he will bring a Chattas She'maina, a fat Chattas ( מִיִּתְיָבִי לֹא יִקְרָא לְאוֹר הַנֵּר שְׂמֵא יֵטָה אִמֵּר ר' יִשְׁמַעֵאל בֶּן אֱלִישֶׁע אֲנִי אִקְרָא וְלֹא אֵטָה פַּעַם א' קָרָא וּבִקֵּשׁ לְהַטּוֹת אִמֵּר כַּמָּה גְדוּלִים דְּבָרֵי חֲכָמִים שֶׁהָיוּ אוֹמְרִים לֹא יִקְרָא לְאוֹר הַנֵּר ר' נֹתָן אוֹמֵר קָרָא (וְהָטָה וְכָתַב עַל פְּנֹקְסוֹ אֲנִי יִשְׁמַעֵאל בֶּן אֱלִישֶׁע קָרִיתִי וְהִטִּיתִי נֵר בַּשַּׁבָּת לְכַשִּׁיבְנָה בַּהֲמ"ק אֲבִיא חֲטָאת שְׂמֵנָה). Why a Chattas She'maina, why a fat Chattas?

Says the Gerrer Rebbe, Kohanim Ochlin V'baalim Miskaprim. The eating brings a Kappara, so the more meat on the Korban the greater the Kappara. Mimeila, Teitches the Gerrer Rebbe this Rashi, there are two ways to have a Kappara for someone who did an Aveira. When there is no Bais Hamikdash, Zos Torahs Hachattan, Kol Halomed Toras Chattas K'ilu Hikrivan. When you Learn the Parsha of Olah, the Parsha of Chattas, K'ilu Hikriva, it is as if you were Makriv it. When you are doing that, having the Kappara through learning, then do the Olah first and the Chattas second because the Chattas has no extra dimension of being eaten as no one is eating it. You are just being Yotzei with Learning.

So Zagt Rashi (אָקד לְעֵלָה וְאָקד לְחֻטָּאת לֹא הַקְדִּימָה הַכְתוּב אֵלֶּה לְמַקְרָאָה), when a person is being Yotzei by bringing a Korban by reading the words and by Learning the words, then the Olah goes first and the Chattas goes second because there is no special dimension for a Korban Chattas. But (אֲבָל הַקְרִבַת חֻטָּאת קוּדְם לְעוֹלָה) the Chattas is Kodem to the Olah. When it comes time to being Makriv it and there is actually meat that is being eaten by Kohanim, then it has an extra Mayla that it is eaten and Mimeila it goes first.

He adds that with this we understand what Rav Yishmael said that I am Mekabeil on myself, that when Moshiach comes I will bring a Chattas She'maina, why didn't Rav Yishmael just learn Zos Toras Hachattas and be Yotzei by learning the Parsha? A Gevaldige Kasha as that is what we do nowadays.

The answer is that you can be Yotzei by learning it, but he said no I don't want to be Yotzei by learning it I want to have the extra dimension of Kappara. So before he learned the Parsha to be Yotzei he said no, I am Mekabeil on myself that when Moshiach will come I will bring a Korban and in that way I will be Yotzei the Mitzvah in an extra and a better way. A beautiful thought and a beautiful Vort.

One last Vort from the Gerrer Rebbe to add. When we say in Davening Temidim Kesidran Umisafin K'hilchasam, that when Moshiach comes we will bring Temidim Kesidran Umisafin K'hilchasam. What does that mean? The Tamid is in the right order and the Mussaf is not in the right order, Kesidran. What does it mean, Temidim Kesidran Umisafin K'hilchasam?

The answer is yes, because the Mussaf has a Chattas and a Olah every Yom Tov. So when Moshiach comes we will bring Temidim Kesidran in the right order but Musafim K'hilchasam. Nowadays it is Kesidran, when we do learning it is Kesidran in the Seder that it says in the Torah, but when Moshiach will come it will be Musafim K'hilchasam. It will be an Olah and a Chattas and we won't do it this way, we will do it K'hilchasam like the Halacha that when you have to be Makriv it you invert the order.

## **2 - Topic - Being in tune with messages from Shamayim**

Let us now turn to a second thought. The purpose of Tzo'raas B'derech Klal, was not a punishment, it was to awaken a person to what they did. The Rambam writes in Hilchos Negaim, Tzo'ras Aino Minhagim Shel Olam. Tzo'ras is not a natural disease Ela Os U'pela Haya B'Yisrael. It was something that was a unique incredible occurrence to the Jewish people, K'dei L'hazhiram Shel Lashon Hora. It gives them a warning that they are saying Lashon Hora.

When someone has Tzo'ras it is like a message from heaven watch your step, watch what you are doing. It is a blessing to get such a message. That is why we find in the Torah Tzo'ras only by great people, by Moshe Rabbeinu and by Miriam. This is because when you are on that level it is a warning from heaven.

Biz'man Hazeh we have no Tzo'ras and I guess that the simple thinking would be to understand that we are not Zoche to it and the Tevuos Shor's explanation I believe I spoke it out in a previous

year that Biz'man Hazeh we don't have the Zechus, the merit to have that great Mailla of a warning from heaven every time something goes wrong.

Yet, we do find something else. Not Tzo'ras, not Dinai Tzo'ras, it doesn't have any Dinnim at all. But a certain Hanhaga that HKB"H has with us, which if we are in tune to it we could pick up on and use in a positive way. That is something that comes from the Gemara in Maseches Megilla 3. The Gemara in Megilla 3a (towards the bottom of the Amud in the wide lines) says regarding a specific incident where people became frightened (דאינהו לא חזו מזלייהו חזו) that there are times that things happen and a person doesn't see why he is frightened. Mazlei Chazi, his Mazal sees a reason to be frightened. What does that mean?

Rashi says Mazlei Chazi (שר של כל אדם למעלה) a person's angel up high sees that there is something to be frightened about. In the Ain Yaakov in Megillah it says that it is not a Chiddush because it is M'geder Hateva Hu. It is part of Hashem's world and sometimes things happen that frighten a person.

Rav Tzadok in Tzidkos Hatzaddik 169 writes, when a person feels frightened about something, he should know that it is a message. It may not be a Tzo'ras, but it is a message. This is why they awakened him from heaven with this fear. When he gets that fear he should Daven and he should buckle down. He should learn a message from that which happened.

It is incredible. Rav Shimshon Pincus Zatzal passed away in a car accident. Many years later, they printed his letters (his Igros). I bought the volume of Igros and I opened it up and I was amazed. There is a letter there about driving cars. The letter says in very strong language that really we should all not drive cars because it is a danger, it is a Sakana. It is not Kedai. It is not worth all of the conveniences that it gives because it causes death to people. He writes there, that even though he drives, it is because he is in a Matzav where he has to, but it is not what people should really be doing in an ideal world. When I read that I was amazed. His Talmidim told me this is something he spoke about on other occasions. (דאינהו לא חזו מזלייהו חזו) His Mazal saw a fear of it.

In our Shul there was a person named Yaakov Pruss. Many people in our Shul remember him. Yaakov wrote an article in the Hamodia about the dangers of riding a bike. A few months later, he was Nebach Niftar while he was driving his bike, he was hit by a vehicle and killed. I don't like making people be neurotic about things, but the message is that there is an idea (דאינהו לא חזו מזלייהו חזו). If a person has a fear of something it is something to take into account, it is something to think about in a positive way.

What is the message? The message is the same message as that of Tzo'ras. When you have a Pachad, stop. Examine yourself and think about the things that you are doing. Be in tune to your feelings. In the Hagadda of the Chida he writes this idea on Uvi'mora Gadol that Zu Gilui Shechina. If a person feels a Pachad then Zu Gilui Shechina. You should try to see in it a message from heaven. What does this mean? This means that when a person is afraid of something it has to energize him to do.

There are two types of fears. There is a fear of a deer that has a car speeding towards it and it sees the headlights and it freezes. By freezing it gets killed. Then there is a fear of a mother who sees a

child in danger and springs into action and does superhuman things to save the child. It is a fear that spurns a person on. U'vimora Gadol Zu Gilui Shechina, if someone has a fear of something you can use it to be energized. (דאינהו לא חזו מזלייהו חזו). It is an idea which is a Talmid of the idea that we are talking about. The idea of Tzo'ras giving a message to a person.

I would add that this would explain in Nach a certain episode. Gedolei Yisrael were in touch with these types of feelings and in Nach we find certain things that are hard to explain. For example, in Shmuel I 17:11 when Golias frightens Klal Yisrael, (וישמע שאול וכל-ישראל, את-דברי הפלשתי (האליה; ניחתו ויראו, מאד). I don't understand, all of the Jews were too afraid to do anything?

Why just a few Perakim earlier in 14 we have that Yonason the son of Shaul and his Shamas, his Naar, went just the two of them and they attacked the Machaneh of the Pelishtim and here they are all afraid?

The answer is (דאינהו לא חזו מזלייהו חזו). There, by the episode of Yonason you will read that they saw a Siman from Shamayim that they would be Matzliach and with that they had the energy, the Mazlei Chazi to do it. Something they did not have here.

We find by Shimshon, that every time he does an incident of Gevurah the Posuk first says that the Ruach Hashem rested upon him. That there was a certain Ruach Lavash Es Shimshon. There was a certain Ruach Hashem. What was the Ruach Hashem? It is a (דאינהו לא חזו מזלייהו חזו). It is an idea of an Adam Gadol who is in touch with the feelings that are spiritual feelings.

Now be careful who you tell this to. If you tell this to people who are not mentally balanced, who are neurotic, who are good people who are OCD'ish, and suddenly they will see Hashem's message too often and in ways that are inaccurate and it will not be a positive thing.

The message I am sharing with you today is that it is like Tzo'ras, it is what you make of it. If something positive comes from these feelings, it is Kedai, it is worth it. If not, abandon it. But for a healthy person, to take it in stride when you have a Pachad to use it to serve Hashem to Daven better like Rav Tzaddok says, do it.

And with this message I wish everybody an absolutely wonderful Shabbos Parshas Tazria - Metzora in preparation for the upcoming Shevuos and as you all know tomorrow is a very special day as after over a month of being prohibited from saying Tachanun, tomorrow morning we will once again be able to say Tachanun. The Tachanun should be special. When you say Nefillas Apaim have Kavana in the words you say. Add Bakashos in Nefillas Apaim just like you add Bakashos in the Beracha of Shema Koleinu in Shemoneh Esrei. In Nefillas Apaim a person could add Bakashos. Do it. It is a very special Tefilah which we haven't done in so long. It is time to put meaning into the Nefilas Apaim for tomorrow. A Gutten Shabbos to one and all.

### **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'neged 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 Igron 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 Tazria Metzora 5775**

1. Today I would like to share with you a thought on Parshas Tazria, one on Parshas Metzora, and a thought regarding Sefiras Haomer so that even those listening from Eretz Yisrael may have a Vort that is appropriate for this week. Let's start with Parshas Tazria.

In the beginning of the Parsha we have the Parsha of a Yoledes, a woman who gives birth and the Posuk tells us that after a woman gives birth she brings specific Korbanos in the Bais Hamikdash as is found in 12:6 (תָּבִיא כֶּבֶשׂ בֶּן-שָׁנָתוֹ לְעֹלָה, וּבֶן-יוֹנֵה אוֹ-תֹר לְחֻטָּאת) she brings a Korban Olah and a Korban Chatos, a sheep and a bird as her Korbanos. Today, there is a question whether a woman who gives birth has to say Birchas Hagomel afterwards which we have discussed in one of the previous years (Ed. Note: Parshas Tzav 5772 - Rav Zevin's Pshat); the question is why the Minhag is not to. Nevertheless, the Mishna Brura does bring that a Yoledes (a woman who has given birth) having gone through a period of danger, does have to Bentch Gomel.

Generally, the rule is that all those who Bentched Gomel brought a Korban Todah in the time of the Bais Hamikdash. The rules for Birchas Hagomel are learned from Pesukim in Tehillim 107:22 were it says (וַיִּזְבְּחוּ, זִבְחֵי תוֹדָה). It talks about bringing a Korban Todah for thanksgiving. The Gemara in Berachos 54 in the beginning of the 9th Perek learns from here Birchas Hagomel. Therefore, it seems safe to say based on that Gemara, that in all the instances where we say Birchas Hagomel today, in the time of the Bais Hamikdash we would have brought a Korban Todah offering. This presents a difficulty.

The Mishna Brura says that a Yoledes Bentches Gomel. It would therefore follow according to what we are saying now that a Yoledes would have to bring a Korban Todah in the time that the Bais Hamikdash stood. But the Posuk tells us that a Yoledes brings two Korbanos, an Olah and a Chatos. It does not mention a Korban Todah. It seems to be a difficulty and a Raya from here that a Yoledes should not Bentch Gomel because she doesn't bring a Korban Todah and that would seem to be a difficulty with those Poskim that require it.

To answer this question, I would like to share with you something from the Shiurim of Rav Elyashiv. The Shiurim from Rav Elyashiv on Maseches Berachos have been printed in a very

beautiful way and we are learning Brachos now in the Shul and I am trying to use the Sefer. There on Daf 54a I see that Rav Elyashiv says a tremendous Chiddush. Perhaps I should be Makdim that if it is true that every time you Bentch Gomel you have to bring a Korban Todah, life would be very expensive, at least modern life where we travel a lot, there would be an added expense of an animal to bring a Korban. Not only that, the Minhag of the Kehillas Hasefardim as brought by the Bais Yosef is that any time a person is sick for three days he Bentches Gomel. Not a dangerous illness but any typical illness that somebody had to stay in bed for three days, someone Bentches Gomel. It would seem that such a person would have to bring a Korban Todah, again, a very expensive lifestyle.

Rav Elyashiv writes a Chiddush. He says, unlike a Korban Chatos or an Asham which is an obligation under certain circumstances, a Korban Todah is not a Chiyuv (obligation). The Korban Todah is a Mitzvah. It is sort of a Reshus to do a Mitzvah. It is something that a person could do to express his thanks to the Ribbono Shel Olam, but certainly not an obligation every single time. This is a tremendous Chiddush that a person does not have to bring this Korban.

As a source for this he brings a Rashi in Parshas Tzav in 7:12. There, Rashi brings that all those who Bentch Gomel have to bring a Korban Todah based on the Pesukim in Tehillim 107. Rashi there mentions (כגון יורדי הים והולכי מדברות וחבושי בית האסורים וחולה שנתרפא) the four who Bentch Gomel. Rashi there says (אם על אהת מאלה נדר שלמים הללו). If after one of these things happen someone made a Neder to bring a Korban Shelamim (שלמי תודה הן) we understand this to mean to bring a Korban Todah. Rashi says if he decides to bring a Korban then this is the Korban. Says Rav Elyashiv it is a Raya to this idea.

A second source brought from Maseches Menachos 79b in Rashi as explained by the Shittah Mikubetzes is that the Korban Todah is not an obligation it is a Mitzvah. According to this, the entire concept of Korban Todah is not an obligation and it is not Shver why in the beginning of Parshas Tazria it doesn't mention the Korban Todah. This is a technical Chiddush.

B'derech Hamachshava though we would wonder, Hakaras Hatov - expressing thanks is a very important thing in Yiddishkeit. It is a basic and important concept by Yidden. The idea of expressing thanks to the Ribbono Shel Olam should not be an obligation, a Davar Pele, it should be a voluntary thing! That doesn't seem to make sense? The answer is if you are obligated to say thank you it is not much of a thank you. If you are forced to say I express my appreciation, you are not expressing your appreciation. It may be that by definition a Korban Todah has to be a Reshus. This is because it has to come from the person. What a beautiful idea regarding the Korban Todah.

2. Let's move on to a thought regarding Parshas Metzora and here again I would like to share a Halachik idea, a Halachik concept, something you are all familiar with from your Yeshiva days. When we learn in Yeshiva we often deal with the idea of a Chazaka. What is a Chazaka D'mai'ikara? It is a Chazaka that things did not change. We have a rule in Halacha and in Lomdus that where we have a Safeik, when we are not sure if something changed we assume that it changed at the latest possible moment.

We have a case where people are camping out and go to sleep at night. In middle of the night one person got up and climbed over his friend who was sleeping and went around him to do whatever he needed to do on the side and went back to sleep. In the morning it turns out that unfortunately one of the people near him died in the night while asleep. The question is if this person is Tamei. At some time during the night he touched that person and he doesn't know if when he touched that person he was still alive or if the person had passed away. Is he Tamei?

We have a concept of Chazakah D'mai'ikara. Chazakah D'mai'ikara says in the beginning of the night he was alive and in the morning he was discovered dead, we say he died at the latest possible moment. Chazakah D'mai'ikara. Similarly, if we don't know when a person died and we have to set his Yahrtzeit, some people lost relatives Lo Aleinu in the Holocaust or wars. Or sometimes a person is discovered having died and is found in a home Rachmana Litzlon and it is not known which day he died, the Yahrtzeit is always set for the later date. Chazakah D'mai'ikara says if he started off alive we assume he is alive.

Another question which has many applications is the case of a Mikva which we know is full and we go today and measure and find it to be lacking of 40 Se'ahs and we don't know when it changed. The Chazakah D'mai'ikara says that it changed as late as possible and that anyone who went into the Mikva until that point would be B'chezkas Tahara, would assume to be Tahor. There is a Sugya in Shas of Tarti L'rai'asa. But the idea of Chazakah D'mai'ikara is that the change took place as late as possible.

People try to think of Sevaros for this but there is no Sevara. The source is a Posuk in Parshas Metzora in 14:38 (וַיֵּצֵא הַכֹּהֵן מִן-הַבַּיִת). It talks about Tzara'as in a house. When the Kohen leaves the house and comes back a week later we assume the change to the Nega took place at the last possible moment of Safeik. From there we learn this rule of Chazakah D'mai'ikara. That we assume things didn't change until we know that things changed. It is not a Sevara but a Posuk that the Gemara in Maseches Chullin 10b uses for this Yesod. So I am mentioning to you this Yesod which should be familiar to you from your Yeshiva days of Chazakah D'mai'ikara.

I have a thought regarding this. In life, there is a certain laziness, there is a certain lack of desire or drive for a person to improve himself. People go from day to day in life without really giving much thought to their spiritual state. Chazakah D'mai'ikara says that nothing is going to change. Until you do something, until you make something happen, things are going to stay with the same old tired sameness of life. It is one thing to have sameness in the foods that you eat, it is one thing to have sameness in your health, stay healthy, it is another thing your Neshama. We are in this world to build for ourselves a proper Olam Haba. If we don't put effort into it the Chazakah D'mai'ikara says nothing is going to happen. You are not going anywhere. That idea has a very strong Mussar idea to it. Chazaka is you are not going to change, you have to do something to make a change.

3. A Vort on Sefiras Ha'omer. I have a Kasha. Rav Gedalya Schorr was fond of saying that every Mitzvah has its basic Yesod, its basic important idea. What is the Yesod in one Mitzvah is a part of other Mitzvos. For example, Simcha is the Yesod of the Mitzvah of Yom Tov. Every Mitzvah has in it an aspect of Simcha but the primary aspect of the Mitzvah of Yom Tov. (אָנְכִי יְרוּר אֶלְהֵיךָ)

has in it the primary attribute of Emunah, of faith. Every Mitzvah has the aspect of faith or else a person wouldn't do the Mitzvah. It is primary in one and secondary in others.

Nedarim, the aspect of Neder is Emes, truth. Truth is an important aspect of every Mitzvah but it is primary in Nedarim. So too, Chok is primary in Parah, Menucha in Shabbos, Cheirus in Pesach and so on. Every Mitzvah has its primary Middah. Over the years I have mentioned it in a number of instances particularly in Parshas Mattos. What is the Yesod of Sefiras Haomer?

The Divrei Yoel in Parshas Emor on page # 225 brings a Zohar is that the Yesod of Sefiras Haomer is to prepare ahead. To prepare. As it says in Parshas Emor 23:15 (וּסְפַרְתֶּם לָכֶם). To prepare for something important before it comes. He brings a Gemara in Maseches Rosh Hashono on 16b (3rd wide line) (וא"ר יצחק חייב אדם לטהר את עצמו ברגל). A person has to make himself Tahor for Yom Tov. It doesn't mean on Yom Tov. On Yom Tov of course you have to be Tahor. You have to go to the Bais Hamikdash and bring a Korban Olah Re'iya and Shalmei Simcha. It means preparation. Preparation for Yom Tov is that you have to be Metaheir yourself for Yom Tov. So that, it is the primary Middah of the Mitzvah of Sefiras Haomer and it is an aspect of Yom Tov. Therefore, Sefira is a time of preparation for Mattan Torah and working on the general Middah of proper preparation. This is the Zohar.

The Chinuch in Mitzvah 306 says a different Yesod for the Mitzvah of Sefira. He says that the Mitzvah is Hishtokekus, showing that you have a strong desire for Mattan Torah. Showing desire for holy things that is the Middah of Sefira. We count the Sefira to show that we have the desire of the Sefira, a need for the Sefira. A tremendous Hishtokekus for Kabbalas Hatorah. That seems to be at odds with the Zohar who said that it is a time of preparation and the Chinuch who says a different idea. The idea of Hishtokekus of counting down of a desire to something holy.

However, if a person gives it thought he will realize that the two are tied one to the other. Boruch Hashem we have a Kallah in the house and we have a Hishtokekus (a desire) to come the day IY"H of the Chuppah. Part of the Hishtokekus is preparation. A person can claim that he has a desire for something, he is eager for something to come but if he doesn't prepare for it then it is not true, he doesn't really have a Hishtokekus. You can claim that you have a desire for Mattan Torah and you are counting to it but if you don't prepare for it any which way than that is lip service, it is meaningless, it really doesn't mean much. You can say I can't wait but if you don't do anything then it doesn't happen.

A Bar Mitzvah boy who is waiting to be Bar Mitzvah can't wait until he puts on his Tefillin. He gets his Tefillin, he learns about his Tefillin, he puts effort into his Tefillin. He has Hishtokekus, a desire. Are you preparing for Mattan Torah, are you? Are you counting to Mattan Torah? Preparing, Hishtokekus, are tied one with the other. If it is true that you have a desire to be Mekabeil the Torah on Shevuos there has to be a preparation, a preparatory Zman. It is very hard to just stay up a whole night on Shavuos by night. You have to prepare. Each Mishmar night until then you have to stay up longer and longer and get yourself ready to be able to stay up and learn. Ah! How do you like that, Mishmar came up again.

At any rate, with this we have a beautiful thought. Tazria and Metzora. Preparation for Kabbalas Hatorah. With that we wish one and all an absolutely wonderful, Gevaldige Shabbos Kodesh!

## Rabbi Reisman - Parshas Tazria 5774

1. First a Vort of Parshas Tazria on the Parsha of Tzora'as. As you know this week's Parsha contains the ways to recognize a Metzora, the way to recognize a Nega. What is Tzora'as, we have in this week's Parsha. Later in Parshas Naso 5:2 we find a command (וַיִּשְׁלַחוּ מִן-הַמַּחֲנֶה, כָּל-) (צָרוּעַ וְכָל-זָב; וְכָל, טָמֵא לְנֶפֶשׁ) the consequences of being a Metzora as well as other Tumos are mentioned in Parshas Naso. The idea that a Metzora is sent Chutz Lamachane.

The Satmar Rebbe in Divrei Yoel on Parshas Naso page Kuf Mem asks a Gevaldige Kasha. He asks why does the Torah express the consequences of a Metzora, Zav etc. in a different language than the entire Torah? Normally the Torah talks to the person who has the command. The person who is obligated to carry out that command or commandment. For example, the Torah says that if a woman is divorced she is not allowed to marry a Kohen. It doesn't talk to Klal Yisrael and tell the Jewish people to make sure that a Gerusha (a divorced woman) doesn't marry a Kohen. Why here is it different. Here the Torah expresses its language in a commandment to the Jewish people (צָרוּ, אֶת-בְּנֵי יִשְׂרָאֵל, וַיִּשְׁלַחוּ מִן-הַמַּחֲנֶה, כָּל-צָרוּעַ וְכָל-זָב). The Torah should have said Tzav Es Hatzarua V'es Hazav, command these people to tell them to leave the Machane? That is question # 1.

Question # 2 is that Posuk Daled there in Naso reads ( וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל, וַיִּשְׁלַחוּ אוֹתָם, אֶל-מַחֲזִיז לַמַּחֲנֶה: ) (כַּאֲשֶׁר דִּבֶּר יְיָ דָוָד אֶל-מֹשֶׁה, כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל) that Klal Yisrael did as they were told. We don't find that B'chol Hatorah Kulah. The Torah doesn't say command the Jewish people not to eat Nevaila and they obeyed. Or command the Jewish people to eat Matzah, shake a Lulav and Esrog, or blow a Shofar and they obeyed. Why here does it say it and even stranger it says it in a double Lashon. It says (וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל) and in the same Posuk it ends (כִּן עָשׂוּ בְנֵי יִשְׂרָאֵל). A very strange set of Pesukim and it certainly begs an explanation.

The Satmar Rebbe answers by bringing a Medrash in Eicha which analyzes the difference between the language of Geirushin (sending someone away) and Sheluchin (sending someone away). So there are two words in Hebrew for sending a person. One is Legareish to send a person away, such a person is being sent away because he should not be here. Where he is going is not the issue. The point is he doesn't belong here, Legareish so we send him away. HKB"H tells Moshe Rabbeinu in Shemos 11:1 that Pharoh (גָּרַשׁ יִגְרַשׁ אֶתְכֶם) will send you out. Pharoh doesn't care where you are going he wants you out of Mitzrayim. On the other hand, the Lashon Lishalaihach is to send someone with a purpose to arrive at a certain point. You send someone because you want to get him to the place where he is going.

The Medrash in Eicha says that when HKB"H sent the Jewish people to Galus you might think it is a Gairushin that he is just sending them out to leave Eretz Yisrael because you no longer deserve it, but it is not so, it is also a Shiluchin. It is also going wherever a Jew goes in Galus for a purpose of Tikkun Haolam, for whatever has to be repaired in the world. Wherever a Jew goes he has something to accomplish. That is the lesson of Gairushin and Shiluchin.

I once heard about a certain Chossid on the west coast who was flying here to NY to be with his Rebbe for Rosh Hashono, the Yomim Noraim. His flight was diverted due to engine trouble and landed in some small town in Texas. The Chossid was broken hearted because he realized that he would not make it to the Rebbe for Rosh Hashono and there he was out in the middle of nowhere

with a Shofar, a Machzor, and hopefully a box of Matzos. So he called his Rebbe and asked for a Beracha and said to his Rebbe I am stuck here in Texas. To which the Rebbe replied, stuck? A Jew is never stuck, a Jew is sent. If you are there for Rosh Hashono there must be something that you can accomplish in the town which you are found.

I have a good friend who is not well and he is undergoing chemotherapy. This friend, Pinchas Eliezer Ben Yehudis he should have a Refua Shelaima, has undertaken that when he goes he is not stuck, he is sent. Wherever he goes he tries to give Chizuk, strength to others. He has a Sefer which gives him Chizuk and he buys copies and gives it to other people who are undergoing the same ordeal. The idea of Lishal'aiach is to send for a purpose.

Getting back to the Metzora. The Metzora would think Ligarash that he is chased out of the Machane that he doesn't deserve to be part of the proper Machane so the Torah says (צו, אַתְּ-בְּנֵי יִשְׂרָאֵל) tell the Jewish people that he is going on a Shlichus. Klal Yisrael needs those who go out and accomplish something. It is a Shlichus. Let them send him and the Torah says (וַיַּעֲשׂוּ-כֵן, בְּנֵי יִשְׂרָאֵל, וַיִּשְׁלְחוּ אוֹתָם, אֶל-מַחֲנֵיךָ לְמַחֲנֵיךָ). The Jewish people did it. They told the Metzora go but go with a purpose. When we send you out of the Machane there is some positive purpose to it. The Posuk says (כִּן עָשׂוּ בְּנֵי יִשְׂרָאֵל) the double Lashon, the first goes on the senders - Klal Yisrael who are urged to give Chizuk to those who are sent out and those who went out. The ones who went out went out with a Chizuk.

A Vort on the Haggada which is related. The last Posuk in Parshas Shemos refers to Klal Yisrael being sent from Mitzrayim to the Midbar. The last Posuk reads 6:1 (כִּי בָרַד הַזֶּה, יִשְׁלְחֶם, וּבָרַד הַזֶּה, ) Hashem tells Moshe Rabbeinu the Jews will go out of Mitzrayim. A double Lashon (וּבָרַד הַזֶּה, יִגְרֹשֶׁם) again the double Lashon, Shlichus and Gairushin. Rashi says (מִפְּנֵי יַד הַחֹזֶקֶת שֶׁתְּחֹזֵק עֲלָיו יִשְׁלָחֶם) that the first (בָּרַד הַזֶּה) is Hashem's strong hand and the second (בָּרַד הַזֶּה) is Pharoh because Pharoh will force you out (עַל כְּרַחֲם שֶׁל יִשְׂרָאֵל יִגְרֹשֶׁם). So that (כִּי בָרַד הַזֶּה, יִשְׁלְחֶם), HKB"H sends you, you are going with a purpose. As far as the Yad of Pharoh (וּבָרַד הַזֶּה, יִגְרֹשֶׁם), Pharoh is just chasing you out. Get out of here and wherever you go it doesn't matter.

The Sharei Aaron brings the origin of this Rashi as a Medrash, it says B'yad Chazaka L'mayla and Uv'yad Chazaka L'mata. Hashem's hand from above and Pharoh's hand from below. Beautiful! The Yad L'mayla sends you wherever you go, for a purpose. The Yad L'mata, Pharoh's hand chases you away. And so, this is a beautiful insight into the Shlichus on which a Metzora goes.

2. A second thought on this Parsha. The Hameik Davar has an absolutely analysis of the language of the Pesukim. We have as you know a number of different types of Negaim in the Parsha. We have Negaim of the body specifically on skin, on burns, or boils which is three types and then we have Negaim on the head, either a Nesech on the hair or (בְּקַרְחַת אוֹ בְּגִבְחַת) Korachas V'gabachas (on a bald spot on the back or front of the head). The Posuk tells us the Dinai Metzora, the Din of Begadav Yiyu Tziruim, the idea that he has to let his hair grow and rip Kriya on his Begadim (Al Safam Yateh). It says it in only the 5th of these 6 Negaim where it talks about (בְּקַרְחַת אוֹ בְּגִבְחַת) Korachas V'gabachas. Also there in the space of three Pesukim it says (וְטִמָּא טָמֵא, יִקְרָא) it mentions Tumah 7 times regarding (בְּקַרְחַת אוֹ בְּגִבְחַת). (This is in 13:44 - 13:46).

The Hameik Davar, the Netziv in his Pirush, makes a point of noticing this. He says the Halacha of a Metzora are the same for all six types, however, it is mentioned by he who has a Nega on his head. He explains as follows. A Nega on the body is a sign of someone who is doing Aveiros such as Lashon Hora, Taivos Haguf and that is well known. Negaim on the head though have to do with Apikursus with false beliefs where a person is either (בְּקִרְחָת אוּ בְּגִבְחָת) either his head is not thinking, he is a Apirokeis who just doesn't think about how he got here and how the world could come about on its own, he doesn't think about G-d. Or someone has a Nega on the back of his head, somebody who thinks and pays attention and has philosophical issues. These are Apikursim and they are (טִמְאָה טְמֵאָה, יִקְרָא) there it mentions Tumah. There it mentions the Halachos that apply to a Metzora. The Netziv tells us an important Yesod. He says there are some Dinnim that we learn from a Posuk directly there are others that we learn from a Drasha, from a Hekeish, from a Gezairas Shava, from some Posuk that extends a Din from the place that it is stated to places where it is not stated. The Netziv says a rule that is something that he points out that he mentions in numerous places in his Pirush that wherever the Parsha mentions a Din that is the main place where it is and wherever it is learned from a Drasha that is secondary. The Dinnim are the same but in Hashkafa it is not so. Therefore, he says it mentions the punishments of a Metzora the behavior in which the way he is restricted by a (בְּקִרְחָת אוּ בְּגִבְחָת) to the head the type of Tzoras that has to do with the way a person thinks because those Aveiros are more serious than those that have to do with Taivos Haguf.

3. A short Vort that has to do with Parshas Hachodesh/Yetzias Mitzrayim looking forward to the Seder night. Shemos 11:7 (וְלֹכְלֹךְ בְּנֵי יִשְׂרָאֵל, לֹא יִחָרְצוּ-קֶלֶב לְשָׁנוֹ). When the Jews left Egypt no dog barked at them. The simple meaning is dogs bark in a challenging way and no dogs barked and challenged the Jewish people. Rav Hutner has a Gevaldige Teitch, the dogs don't only bark but sometimes they act friendly. As a matter of fact dogs are known as man's best friend. The Gemara in Maseches Beitzah 25b (17 lines from the bottom) says (והיינו דאמר ר"ש בן לקיש ג' עזין הן ישראל) Shlosa Azin Hein that in nature there are three who have tremendous Chutzpah. Dogs among the animals have Chutzpah. What is the Chutzpah of a dog? Says Rav Hutner incredibly, the dog is man's best friend. The dog looks at man and says I am a friend of yours, I am an equal, I am someone who can be friendly with you. That is a Chutzpah, the Chutzpah of a dog is that he doesn't realize the great distance between man and dog. Indeed there are some people who don't deserve for the animal to look at them as being on a higher level. When Klal Yisrael left Mitzrayim they developed a higher level (לֹא יִחָרְצוּ-קֶלֶב לְשָׁנוֹ) even a friendly bark, a wagging tail. A friendliness of a dog to a person. Is he man's best friend, no. Even the dog sensed that Klal Yisrael was on a higher level. That is why the Schar for what the dogs did here is that they get Nevaila. We tell them, dogs you recognize the gulf between a member of Klal Yisrael and a Chaya we will give you what we can't eat which is Nevaila. As the Posuk says in Shemos 22:30 (לִפְלֶבֶת תִּשְׁלַכּוּן אֹתוֹ) throw it to the dogs.

Of course this is an insight into the Arizal's expression Hani Kalbin Dechatzifin the dogs of Chutzpah have a connection to the Koach of Tumah and this is of course an insight. It says (ג' עזין) (הן ישראל באומות) the dog among the animals, (כלב בחיות) the chicken among the birds. The idea that the Chutzpah of a Kelev among the Chayos is that the Kelev unlike the other Chayos sees himself as man's friend. This extends too to (ישראל באומות). A Yid has to recognize that whereas all of humanity has a Tzelem Elokim but a Jew is different, Klal Yisrael is obligated in Taryag Mitzvos. There is a difference, we are not the best friend to the

Umos Haolam. That is an extension of the lesson which is of course related to Yetzias Mitzrayim, to Klal Yisrael being chosen to go out from among the nations into a Midbar. Of course I have left you hanging on the third the (תרנגול בעופות) how does it fit with a chicken among the birds, however, since my time is up for this Drasha and they are waiting for me in the Matza bakery I will leave you to figure out this one B'ezras Hashem. Have an absolutely wonderful Shabbos.

### **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"H. 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 (וּשְׁנֵי תוֹלְעֵת וְאַזָּב) 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 יישפיל 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 (וּשְׁנֵי תוֹלְעֵת וְאַזָּב) 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 (וּשְׁנֵי תוֹלְעֵת וְאַזָּב). 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 (וּשְׁנֵי תוֹלְעֵת וְאַזָּב) and tell you take the lesson with you. That is the lesson of the Refuah of the Metzora.

### **Rabbi Reisman - Parshas Tazria - Metzora 5773**

1. I would like to start with a Vort regarding the Tumah of the Metzora and then regarding the Taharah of the Metzora. Let's start with the Dinai Tumah. Of course the main unique idea of a Metzora is the punishment as can be found in 13:46 of (בְּדֵד יֵשֶׁב, מְחֻיץ לַמַּחֲנֶה). That the Metzora has

to sit Badad (alone) Chutz Lamachane. Rashi in Posuk 46 says (שלא יהיו שאר טמאים יושבים עמו). If someone else is Tamei he should not sit with him, he has to be alone. It seems from Rashi though that a different Metzora is allowed to be with him. In other words Shar Timai'im (other people who are Tamei) should not be with him but someone else who is a Metzora is allowed. They can have a whole group of Metzorayim together. The question on this is does it defeat the purpose. The whole punishment of Badad Yeishev is that he is alone. If there are a number of Metzoroim maybe they could be together. As a matter of fact perhaps the Mekor for this idea is the fact that in Melachim II 7:3 which is in the Haftorah we find 4 people who were Metzora'im that were together (וְאַרְבָּעָה אֲנָשִׁים הָיוּ מְצֻרְעִים). The question is how this would seem to affect Badad Yeishev the punishment which he has.

The second question is that there is a Ramban in Parshas Vayeira 19:17 says (כי הראות באויר הדבר) (ובכל החליים הנדבקים, יזיק מאד וידביקים, וכן המחשבה בהם, ולכן יסגר האיש המצורע וישב בודד (ויקרא יג מו)) on Badad Yeishev Michutz Lamachane that it is in the manner of people are sick. People that are ill. The Ramban says that we know that contact with people that are ill tends to spread illness and the Ramban says even having Machshovos with them could infect them. This was the Ramban who was a doctor and he is saying that Badad Yeishev is because of an illness, is because it is contagious. How does that fit with our understanding of a Metzora that a Metzora is somebody who has a spiritual illness and not a physical illness? It may be that these two ideas answer one the other.

The idea of Badad Yeishev Michutz Lamachane is an idea that the person is considered to be separate from Klal Yisrael. This idea that he is separate from the rest of the Yidden is of course a punishment for him. We asked if he is allowed to be with others. Even if someone is with others if L'mayseh he is separated in the idea that he is considered to be sick, is considered to be ill so psychologically

It is a tremendous Tzar for a person. Sometimes people don't mind being alone but a person doesn't want to be separate because he is inferior or because he is not good. For that reason, the punishment of the Metzora is that whatever he did spiritually that caused him to get this really spiritual disease, we treat it as a person is contagious, he is (בְּדָד יֵשֵׁב, מִחוּץ לַמַּחֲנֶה). That is Mitzair a person. Even if he has other Mitzaraim with him they are all considered by society, by Yiddishe society to be not well. That is the Onesh of the Metzora.

There is an important Limud for that and that Limud is that sometimes there are people in a society who don't fit into the society that are Bidudim, people who don't fit into the society for one reason or another. Sometimes through no fault of their own. People that are ill, people who for one reason or another don't blend well into a group. Maybe people who come from a different society or a different culture. It is a Mussar to know that those Anashim Bodidim even if they have their own group, the fact that others don't have a Shaychus with them that is a tremendous Tzar that is the pain of the Onesh of the Metzora. To understand the meaning and appreciation of (בְּדָד יֵשֵׁב).

2. Let's go on to Parshas Metzora where we have the idea of Tamei people being Tovel in a Mikvah and of course the Chinuch here writes that Tovel in a Mikvah is also a spiritual idea, an idea of renewal and rebirth.

I would like to discuss a well-known Gemara in Maseches Taanis 16a (10 lines from the bottom) (אמר רב אדא בר אהבה אדם שיש בידו עבירה ומתודה ואינו חוזר בה למה הוא דומה לאדם שתופס שרץ בידו שאפי' טובל (בכל מימות שבעולם לא עלתה לו טבילה). The Gemara there says that if someone says Viduy on an Aveira that he did but he doesn't do Teshuva, then he is like someone who is Tovel and has a Sheretz in his hand as he is Tovel so that when he comes out he is Tamei. The same thing if someone who says Viduy on an Aveira and afterwards he continues to do the Aveira that he is doing. So that idea that that he is Tovel with a Sheretz in his hand we have an interesting Chakira of Rav Chaim. I believe that it is printed in the Grach Al Hashas certainly it is brought in a number of Achronim including the Steipler in Chullin Siman 12 and in the Sharei Yosher Shar 2 Perek 21 and Rav Chaim Klers the following Chakira. If a person is Tovel and he has a Sheretz in his hand so the Gemara says that it is absurd, of course he doesn't become Tahor. Rav Chaim Klers is the Pshat that when he is Tovel in the Mikva it helps for the past Tumah. Whatever Tumah he may have had before he got into the Mikva that Tevilla helps. It is absurd because he has a new Tumah when he comes out. Or no, when Chazal say that that when someone is Tovel with a Sheretz in his hand it is no good they are telling us that it is not a Tevila at all. This is Rav Chaim's Kler.

In the Mishnas Rav Aharon Chochmo Umussar Cheilek Bais page 249, he has the exact same Chakira but in regard to somebody who says Viduy and doesn't do Teshuva. In other words he has Charata on what he did, he really feels bad about what he did in the past but he is not Mekabeil Al Ha'asid, he still has a Yeitzer Hora, he has no ability for the Asidus to make any type of a Kabbalah.

Rav Aharon Klers when we say that somebody says Viduy without a Kabbalah Al Ha'asid without Teshuvah is like one who is Tovel with a Sheretz in his hand, does that mean that it is meaningless or is the Pshat no it is meaningful for what he did in the past. It's just that when he comes out he is just as Tamei as he was because he has nothing to show for himself because he is still Muchan to do Aveiros. It is beautiful that these two Chakiras fit well one with the other. If you hold Tovel B'Sheretz B'yado is meaningless then the Gemara is saying that Viduy without a Kabbalah Al Ha'asid is likewise meaningless. If you hold Tovel B'Sheretz B'yado helps for the past but you are still Tamei for the future and we have the same thing that a Viduy helps for the past but for the future it is meaningless because you are still not somebody who is a Baal Teshuva.

Rav Chaim's Hachlata is that this depends. If you have somebody who is Tamei Sheretz and he is Tovel with a Sheretz in his hand he is no better than he was before. Not only does he not come out Tahor but the Tevila is totally meaningless and the old Tumah is still there. If somebody has a Tumah Chamura and he is Tovel and subsequent to his Tevila he comes up from the Tevila and he is holding a Sheretz, the Tevila helps for what was in the past and he has a new Tumah a Tumas Sheretz. You might ask based on that that very often people say a Viduy on an Aveira in the past and they know that it is not a Kabbalah Al Ha'asid, they know that in the future they still will have the Yeitzer Hora, it is too hard for them. As long as there is an improvement it is meaningful. If it is something better if in the future it will be more of a Nisayon until he is going to do the Aveira there is an improvement so then that is something.

The lesson of course of this whole Shtickel Torah is that when Chazal tell us something B'derech Mashul, when Chazal tell us somebody who does such and such is like he is Tovel B'Sheretz B'yado it is not a Mashul like people tell Mishalim that come to their mind. The Mishalim in Shas are done with a precise Cheshbon. I might add that there is a Sefer Leiv Melachim and in that Sefer



the Pesukim specifically spell out the clothing instead of saying in general Begadim to tell us that L'asid there will be synthetic clothing and the Dinai Tumah will not apply.

I have mentioned I think in years past the idea that Rav Moshe writes in a Teshuvah and it is the Daas of most Poskim. Rav Ovadia Yosef writes in a Teshuvah that Rav Shlomo Zalman and Rav Elyashiv held this way as well that synthetic is not Mekabeil Tumah. Plastic is not Mekabeil Tumah. One can't help but think that the Ribbono Shel Olam is preparing us for the Yemos Hamoshiach. Dinai Tumah and Tahara will come back and people are going to have Keilim and they are going to have dishes. People have cars and many other items. They are going to need separate items for times that are Tamei and times they are Tahor. HKB"H in preparation for Yemos Hamoshiach has introduced to us synthetics, nylon, polyester, plastic clothing. Even cars are being made almost totally out of synthetic material. When Moshiach will come these synthetics will be wonderful for us because these synthetics will allow us during times of Tamei and Taharah that they will not need separate Keilim. The Keilim will not be things that are Mikablei Tumah.

5. I would like to end with a Kasha I had on the first Rashi of Parshas Tazria. Rashi in 13:2 says (אמר ר' שמלאי כשם שיצירתו של אדם אחר כל בהמה חיה ועוף במעשה בראשית, כך תורתו נתפרשה אחר תורת בהמה (חיה ועוף)). That the order of the Torah in that Parshas Shemini tells us about Tumah and Taharah about Behaimos, Chayos, and Ofos and that afterwards they are talking about humans. You would think that it should be humans first and animals second so Rashi says that the Posuk goes in the order of Maasei Berashis where animals and birds were created first. Since animals and birds were created first their Tumah and Taharah were said first. Human beings that were created later and therefore, their Tumah and Taharah comes later. I had a problem with this. In the the order of Briya man was created before Chava, before a Nikaiva was created. Yet in this week's Parsha it starts with the Tumas Yoledes and only afterwards it has the Parsha of Toras Ho'adam will be a Metzora. L'chora, it should have said Metzora first and Yoledes second. The Torah applies to man and woman alike and what is unique to a woman is a Yoleds. If we are going in order of Briya shouldn't a Yoledes be later?

### **Rabbi Reisman - Parshas Tazria Metzora 5772**

I would like to focus on the Tahara process of the Metzora which is in the beginning of Parshas Metzora. The process by which a Metzora becomes Tahor. To do that I would like to share with you one Dvar Halacha and one Inyan Machshava. Let's start with the Inyan Machshava.

The Posuk in 14:4 says (וְלָקַח לְמִטְהַר שְׁתֵּי-צִפְרִיִּים חַיִּוֹת, טְהוֹרוֹת) that in order for the purification process of the Metzora to begin a Kohen has to take two birds. Rashi explains (פּרַט לְעוֹף טָמֵא. לְפִי: טְהוֹרוֹת) שהנגעים באין על לשון הרע, שהוא מעשה פטפטי דברים, לפיכך הוּזָקְקוּ לְטְהוּרָתוֹ צִפְרִיִּים, שֶׁמִּפְטָטִין תָּמִיד בְּצִפְצוֹף (קול) why are birds part of the process of purifying the Metzora. What connection does one have to do with the other? Because Tzoras comes because of Lashon Hora and speaking improperly, therefore, the purification process comes about through birds. What does it have to do with birds? Rashi tells us that birds are constantly chirping and making all kinds of noises and that is the reason that the purification begins with that.

The Kasha is asked as follows. Tzoras comes because of Lashon Hora, it comes from speaking ill about someone else it doesn't come from talking too much, and it doesn't come from Devarim B'tailim. Why are the birds a symbol of this Cheit, birds don't speak Lashon Hora at least as we are aware of. Birds are making noise all the time and are chirping away, what does that have to do with Tzoras which doesn't come because of Devarim B'tailim but for Lashon Hora?

He answers by bringing a Rambam. The Rambam is in Hilchos Tumas Tzoras 16:10 says an interesting Yesod. He says in part, ( וזה דרך ישיבת הלצים הרשעים בתחילה מרבין בדברי הבאי כענין ) (שנאמר וקול כסיל ברוב דברים. ומתוך כך באין לספר בגנות הצדיקים). This is the way that evil (Laitzim) light headed people behave. They start by talking about silly things and from talking about silly things and idle chatter they end up talking Lashon Hora as well. So the idea being that the cause of Lashon Hora is very often the fact that people are just Schmoozing too much, talking idle talk.

The Rambam adds (אבל שיחת כשרי ישראל אינה אלא בדברי תורה וחכמה). A person who wants to do the right thing is not busy with excessive chatter and Schmoozing about too many things. That is a tremendous insight. There are times that people speak Lashon Hora because they have a Yeitzer Hora for Lashon Hora, but most often Lashon Hora comes because people sit around with nothing to do and it is just the idle talk which leads them to Lashon Hora.

This is a very important insight to have. There is nothing wrong with keeping quiet. Sometimes people tell me that there are times on a date where things were quiet. I say so what that things were quiet. If things are quiet on a date and you feel comfortable that is a sign that it is the right one. This is because normal people are able to be together and not be Schmoozing all the time and don't necessarily have to be talking all the time.

We find that part of the purification process is that the blood of these birds is put on the cartilage of the ear as it says in 14:14 (על-תגוד אֵזֶן המטהר הַיְמִינִית). Why on the ear, I would think that the blood should be placed on the mouth. After all the Cheit took place with Dibbur, with speaking improperly. Again, according to this it is very good. It is not just the speaking. Of course the Aveira of Lashon Hora is in speaking. When a person is busy in conversation, idle conversation, that is what leads to this type of Aveira.

I saw an incredible Diyuk. If you read Parshas Tazria you will see that every time it talks about a Metzora it uses the word Tamei. It uses the word Tamei once in the singular. That is, he is Tamei and not a double Lashon of Tumah. We find 13:44 that there is one type of Tzoras where it says (איש-צרוע הוא, טמא הוא; טמא הוא; טמא וטמאנו הכהן, בראשו נגעו), that it says 3 times the word Tamei regarding this type of a Metzora. Why? What is especially Tamei about this type of Metzora?

The Posuk ends (בראשו נגעו) his Nega is in his head. When Tzoras is found on the head then that Tzoras is referred to by the Torah as triple Tumah (טמא הוא; טמא וטמאנו הכהן). It mentions Tumah 3 times. Why is that? Because the head which is a place of a person's intelligence, the place where a person can speak, a place that the person can think, that is the source of the problem of Lashon Hora. Therefore, it is not just a battle against Shemiras Halashon or Lashon Hora it is a battle of saying things that are worthwhile and not idle chatter.

I once heard a Gevaldige Vort B'sheim Reb Gedalya Schorr. The Gemara says that for everything that is prohibited the Torah permits something against it. For example in this week's Parsha, Parshas Tazria we are told that even though there is a concept of Dam Niddah which is Tamei, K'negged that there is a concept of Dam Tahor of a Yoledes. There is certain blood which on the contrary is Tahor.

Or opposite blood which is forbidden as a person is not allowed to drink blood there is the liver which is Kulo Dam and has the taste of blood and is nevertheless permitted.

Rav Schorr said what is the permitted thing that is against Bitul Torah, that is opposite Bitul Torah? He answered opposite Bitul Torah is Redden in Lernen (talking in Learning). What does that mean? That means there is a certain Geshmak that the Yeitzer Hora gives someone who speaks idly, who speaks gossip, speaking about things that are not important, things that are just idle talk. A certain Geshmak in that talking. K'negged that there is a Mitzvah. When you meet a friend tell him a Vort on the Parsha, tell him a thought on what you are Learning. Whether he is interested or if he is not interested you speak Divrei Torah. That speaking back and forth in Divrei Torah has the same Geshmak. An interesting Shaila etc. so that the key against Tzoras according to this is avoiding talking like a bird just chirping away.

Let's move on. At the beginning of Parshas Metzora we are told 14:7 ( וְשַׁלַּח אֶת-הַצֹּפֶר הַחַיָּה עַל-פְּנֵי ) (הַשְּׂדֵה). One bird is slaughtered and the second bird is sent free. The Gemara in Maseches Kiddushin 57b (14 lines from the top) says (רַבָּא אָמַר לֹא אָמְרָה תּוֹרָה שְׁלַח לְתַקְלָה) the birds of Tzoras are permitted and that there is no Issur Hana'a. How do we know that? Because we send one bird free and what happens if a person finds it, Schechts it, and eats it, he is going to violate an Issur Hana'a something that is forbidden. It must be then that these birds are not Assur from Hana'a. This is what it says in the Gemara.

The Kasha is there is a concept of Bittul B'rov, one bird is Battul B'rov in many birds. Therefore, when this bird is sent out among other birds the Torah permits it because Min Hatorah a bird is Battul B'rov among other birds and that is true even Mid'rabbanan that a bird is Battul B'rov. There is an Issur of Ein M'vatlin Issur L'chatchila that you can't cause a mixture of prohibited things with other things in the first place. However, almost all of the Rishonim hold that it is an Issur D'rabbanan to be M'vatlin Issur L'chatchila. In other words Min Hatorah you are allowed to take this bird even though it is Assur B'hana'a and send it among the other birds. If so the Kasha comes out that how does the Gemara prove that the birds are permitted B'hana'a because the Torah wouldn't say send it out (לֹא אָמְרָה תּוֹרָה שְׁלַח לְתַקְלָה), what do you mean it is Battul? If it is Battul then it is Muttar anyway? A Gevaldige Kasha.

The Yad Hamelech in Hilchos Ma'achalos Assuros Perek 15:25 says two Terutzim and I would like to share the first Teretz with you because the first Teretz uses an old Yesod which has been discussed at least twice here in the Parsha Shiurim (ed. Note - 1) Ki Seitzei 5769 & 2) Chaya Sarah 5771). The well-known Yesod of the Taz. The Taz says that anything that the Torah permits openly The Rabbanan cannot make it Assur. An Issur Mid'rabbanan can only come on something which the Torah did not mention. If the Torah openly permitted something than the Rabbanan have no power to Assur it.

His standard example is even though the Rabbanan prohibited doing business with forbidden foods but Cheilev, the fats of an animal is something which they did not prohibit. Why? Because the Torah says in Devarim 14:21 (אוּ מְכֹר לְנֹכְרִי) Oh M'chor L'nachri, you can sell it to a Goy and therefore, the Rabbanan cannot Assur something that is openly permitted.

The Yad Hamelech says very Geshmak, the Torah says take this bird and send it among the other birds. If it would be true that this bird is Assur B'hana'a then the Torah would be saying that you are allowed to be Mivateil this Issur L'chatchila, you are allowed to take a prohibited bird and let it go and it will mix with the other birds and become permitted. It can't be because if that would be so then the Rabbanan couldn't have Assured it. So Ela Mai it must be as the Gemara says that this bird is permitted.

For the end of today's Shiur I would like to talk about something with you. For the last 30 days up until this Tuesday we were prohibited from saying Tachnun every day. For the month of Nissan we do not say Tachnun. On Tuesday the saying of Tachnun began again. For many people this is a burden. It should not be that way. We should look forward to the opportunity. It happens to me very often that when I finish Shemoneh Esrei I realize that I didn't have Kavanah in Shemoneh Esrei. When I started I was sure that this time I would have Kavanna and by the time I finish the Shemoneh Esrei I am disappointed. I tell myself you know I have another opportunity by Nefilas Apayim. When one puts his head down and says the Nefilas Apayim portion of Tachnun that Prayer has in many ways is similar to Shemoneh Esrei. It has that power of being answered. The Gemara says that Gedolim felt certain that after Nefilas Apayim their Shemoneh Esrei would be answered. Yehoshua when he needed to be answered he fell Nefilas Apayim. Nefilas Apayim has a tremendous power on Shemoneh Esrei. We find that just as people add certain Bakashos in Shemoneh Esrei this idea of adding Bakashois in Nefillas Apayim as well. The Gemara says that during Nefillas Apayim the Tannaim and Amaro'im would add personal Bakashois. This is because Nefillas Apayim began as a special opportunity, a type of Davening which has a special Zechus.

In the Kaf Hachaim it says that let's say during one's Nefillas Apayim someone is saying Kaddish, we don't interrupt Nefillas Apayim to answer a regular Amen. This is like Birchas Kriyas Shema which we only interrupt for Y'hei Sh'mei Rabbah or the like. That means that Nefillas Apayim has a very special power. You should take out a Tehillim in Siman 6 which are the Pesukim of Nefillas Apayim. It is beautiful, you should learn and know it. When you say Nefillas Apayim you should identify with it.

6:4 (וְנַפְשִׁי, נִבְהַלָּה מְאֹד; וְאַתָּה יְיָ דֹדִי, עַד-מָתַי) . That is a generic complaint, a Jewish sigh. ( וְנַפְשִׁי, נִבְהַלָּה מְאֹד ) my soul is so confused and now Hashem until when will my difficulties continue. Have Kavanna in Nefilas Apayim, it is a beautiful and wonderful Tefilla. Something really which will help a person and be able to draw himself closer to HKB"H.

Rav Yaakov Emden says that during Nefillas Apayim one has to imagine his own mortality and he is already dead being lowered into a grave. That is based on the Zohar. The idea that during Nefillas Apayim a person should see how much of what he does is meaningless in life. The meaningful things are the things that are important to a person after 120. Nefillas Apayim, you put your head down and shut out the world. Picture that image.

The custom of Nussach Sfarad is to say Ashamnu, Bagadnu, Gazalnu... to say Vidui before Nefillas Apayim which is based on the Zohar. This is because before a person dies he says Vidui. That is where the custom comes to say Vidui. It is not just Ashamnu, Bagadnu, it is a before death type experience of Ashamnu, Bagadnu. What an experience and it is in preparation for the Tefillah of Nefillas Apayim. So if it ever happens to you again that in Shemoneh Esrei you find that you are not having Kavanna and you step out. Think to yourself I have another opportunity because Nefillas Apayim is coming.

With Nefillas Apaim which is just 10 Pesukim or so you will find that you are able to have Kavanna. If you do that and you find that Hatzlacha you like I will be disappointed when a Chosson walks in and you lose Tachnun. Or when it comes the month of Nissan and you lose Tachnun. This is because Tachnun will have become that much more meaningful.

### **Rabbi Reisman - Parshas Tazria 5771**

The Haftora of Parshas Tazria/Metzora is found in Melachim II 7:3 ( וְאֶרְבָּעָה אַנְשִׁים הָיוּ מִצִּרְעִים, פְּתַח ) (הַשְּׁעָר). It is a story about 4 men who were Metzoram and were sent outside of the Machane. Rashi in Melachim 2 says why were sent out of the city, because it says in Vayikra 13:46 ( כָּדָד יֵשֶׁב, מִחוּץ ) (לְמַחֲנֵה מוֹשְׁבוֹ) Badad Yeisheiv M'Chutz Lamachane. As a Halacha this would require that a Metzora has to be sent outside of the walled city. There is a difficulty with this.

Rav Akiva Eiger in his Pirush on the Mishnayos in the first Perek Mishnah 7 of Maseches Keilim asks a great Kasha. The Halacha that requires that someone be sent out of a walled city if he is a Metzora applies only to a city that were Mukafos Chomah Mimos Yehoshua Ben Nun (cities that have walls around them from the days of Yehoshua Ben Nun). These 4 Mitzoraim were right outside the city of Shomron (Shomron was the capital city of the northern kingdom of the Aseres Hashvatim) and they were right outside that city.

In Melachim I 16:24 ( וַיִּקֶן אֶת-הַהָר שְׁמֶרוֹן, מֵאֵת שְׁמֶר--בְּכַכְרִים כֶּסֶף; וַיִּבֶן, אֶת-הַהָר, וַיִּקְרָא אֶת-שֵׁם הָעִיר אֶשֶׁר ) (בְּנֵה, עַל שֵׁם-שְׁמֶר אֲדֹנֵי הַהָר שְׁמֶרוֹן) we find that the city was built by Omri the father of Achav and therefore, the city did not exist in the time of Yehoshua Ben Nun. Therefore we have a serious difficulty as to why these 4 men who were Metzoram were sent outside of the Machane.

Rav Akiva Eiger suggests that this city already existed beforehand and that Omri only expanded the city or built the city into a larger city but that it really existed beforehand. However, Rabbi Akiva Eiger's suggestion is very difficult.

In the Binyan Tzion Cheilek 2 Teshuva 60 he asks that it is not so. The Gemara in Maseches Sanhedrin 102b (bottom skinny line) writes ( א"ר יוחנן מפני מה זכה עמרי למלכות מפני שהוסיף כרך ) ( אחד בארץ ישראל שנאמר ויקן את ההר שמרון מאת שמר בככרים כסף ויבן את ההר ויקרא [את] שם העיר אשר (בנה על שם שמר אדני ההר שמרון)). The reason that Omri was Zoche to be king was because he added a city to Eretz Yisrael. So clearly then the city did not exist during the times of Yehoshua Ben Nun and the question then is why were these 4 Mitzarayim sent outside of the Machane?

The Binyan Tzion suggests a different Teretz. We know that when Klal Yisrael split between the 2 Shevatim and the 10, the southern kingdom and the northern kingdom, that the kings of the northern kingdom did not want Bnei Yisrael going to the Beis Hamikdash which was in Yehuda and Binyamin. Shomron was built as a city that would be the equal of Yerushalayim Ir Hakodesh. Therefore, although the Halacha doesn't require that a Metzora be sent out of Shomron, nevertheless these Metzora'im were sent out. Not because Halacha requires it but because Halacha requires that Metzora'im be sent out of Yerushalayim and they did not want Shomron to seem any less significant than Yerushalayim. For that reason they sent Chutz Lamachane any Metzora even though Halacha did not strictly require it. An interesting Teretz on a difficult Kasha.

In the Parsha we find the expression 13:49 (וַיִּרְקַק אוֹ אֶדְמָדָם). For green or red we find a double Lashon. Edom is red, Adamdom is a double Lashon. Meforshim explain that the double Lashon means that it was very red or very green. This is a Braissa in Toras Kohanim which says that a double Lashon implies something that was very, which in our case means very much this color. In the case of Avabuos back in Parshas Vaeira 9:9 (אֶבְעָבָעוֹת) it means afflictions that were very strong and that is the meaning of the double Lashon.

It is interesting that the Even Ezra for some reason has an opposite translation that it means less, however, all the Meforshim and the Braissa of the Toras Kohanim say that it means a double Lashon.

The Tosafos Beracha uses this to explain a couple of words which we find in Tanach which need explanation. For example, the word Yom means day and occasionally it appears as Yomam (with a double Mem). The question is why this word appears in two forms. He suggests that Yom means a day. A day in Hebrew as in English doesn't necessarily refer to the time that the sun is out but it can refer to a 24 hour period. It says in Bamidbar 3:13 (בַּיּוֹם הַהֵוא כָּל-בְּכוֹר בְּאֶרֶץ מִצְרַיִם) B'yom Hakosi Kol B'chor B'erezt Mitzrayim. We find the expression on the day I killed every Bechor in Mitzrayim, we know it was by night and not by day. When the word B'yom is used it means the calendar day.

Or in Beraishis 1:8 (וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר, יוֹם שֵׁנִי) Vayehi Erev Vayehi Boker Yom Sheini. These are references to Yom, the complete day. Or by Noach it says 8:10 (וַיִּהְיֶה עוֹד, שִׁבְעַת יָמִים אֶחָדִים) Vayacheil Od Shivas Yomim Achairim, that he waited 7 days. This means that he waited seven 24 hours periods. Yomam like Adamdom is a double Lashon and this refers to a day that is really day, a time that the sun is out. So that we find in Tehillim 121:6 (יּוֹמָם הַשֶּׁמֶשׁ לֹא-יִכָּבֵה; וַיְרֵם בַּלַּיְלָה) Yomam Hashemesh Lo Yakeka V'yareiach Balaila. Or as it says in Yirmiyahu 31:34 (נִתְּן שֶׁמֶשׁ לְאוֹר יוֹמָם) Nosan Shemesh L'or Yomam. Yomam refers to the sunlight part of the day whereas Yom refers in general to day. A very nice explanation.

As a matter of fact he goes to another word. Mayim means water. When it is used Bis'michus (attached to another word) it is Mei. Like Mei Mabul or Mei Hayam. Occasionally we find the word MeiMei. The question is why the double Mei?

So again, he explains beautifully. Mei as a word connected to another word refers to any water in the world whether it is drinkable or not. Mei Mabul, Mei Niddah, Mei Hayam or even Mei

Raglayim, these are references to the liquid that we call Mei. MeiMei means significant water and is used when water is drinkable, specifically.

As we find in Parshas Mishpatim in 23:25 the promise of (וְיִבְרַךְ אֶת-לֶחֶמְךָ, וְאֶת-מִימֶיךָ) Uvarech Es Lachmicha V'es Meimecha, that Hashem will bless your bread and your water. Or in Parshas Chukas where the stone gave forth water it says in 20:8 (וַיִּתֵּן מִימֶי) V'nasan Meimav, it gave forth its delicious water. So again using this idea of a double language meaning something of greater significance, something more so and in a case of a color more of that color. In the case of day something that is really day. In a case of water something that is the best water MeiMei. A beautiful Teitch.

Moving on. We are holding right before Chodesh Nissan. Baking Matzos is something that is brought in Shulchan Aruch that the Rash used to help in the Matza Baking process. A question. Why is it that by baking Matzos we have a custom in Klal Yisrael to be personally involved in the Baking of the Matzas and helping? We find the same thing in preparing for Shabbos as the Gemara says it is good to prepare and Amoraim helped personally in the preparation of Shabbos food. We don't find that by most other Mitzvos. We don't find that people go and are personally involved in preparing the Shofar or in preparing a Milah knife. Or on Pesach we prepare the Matza and no one prepares the Maror. No one goes out to the field and helps cut the Maror. Or for Sukkos, no one goes out and helps to cut the Esrog or the Hadasim and Aravos we take them as they come. The question is which Hechsher Mitzva (preparation for a Mitzvah) is important enough to take time off from our Learning and go be involved personally and when do we say let the Hechsher Mitzva be done by others. The Rosh certainly would have been learning. What made him decide that it is worthwhile taking time off of his Learning to go and be involved in Matza baking?

The answer to this is found in the Netziv in the Sefer Hameik Shayla (if I recall correctly Siman 169). He gives a beautiful Geder. He says when the preparation for the Mitzvah is specifically mentioned in the Torah then it is worthwhile to spend time and go and be involved. When it is not specifically mentioned then not. In the case of Matza it says in Shemos 12:17 (וּשְׂמַרְתֶּם, אֶת-הַמַּצּוֹת) Ushmartem Es Hamatzos, you should go and watch the Matzos that they don't become Chometz. That means to be helping in the preparation. By Maror it says in Bamidbar 9:11 (עַל-מַצּוֹת וּמְרֹרִים, ) (יאֲכַלְהוּ) Yochluhu, and it doesn't say that one should help make the Maror.

By Shabbos it says in Shemos 16:5 (וְהָיָה בַיּוֹם הַשְּׁשִׁי, וְהִכִּינוּ אֶת אֲשֶׁר-יִבְיֵאוּ) V'haichinu Es Asher Yavihu they prepared that which they brought for Shabbos. So we are personally involved. It doesn't say any such Lashon by Shofar. So that those Mitzvos which the Pashtei Dikra says to be involved those are the ones which we are involved. Those where no such reference is made are the ones where we are not personally involved. It is a very nice Geder. I believe it is one of the pieces in Hameik Shayla which helped catapult the Netziv to fame. It is known that the Netziv was not highly regarded until the printing of the Hameik Shayla. He was a quiet young man and when this Sefer was printed it catapulted the Netziv to fame and this is one of the more famous of his pieces which he works out very well with a bit of an Arichus in the Hameik Shayla.

The first question of the week is: The Gemara in Maseches Nedarim 7 says regarding Dasan and Aviram that Moshe Rabbeinu was told to return to Mitzrayim as it says in Shemos 4:19 (לָךְ שָׁב ) Ki Maisu Kol Hoanashim Hamivakshim Es Nafshecha,

because the people who are out to kill you are no longer alive. This is a reference to Dasan and Aviram, however, they were very much alive and that they were Aniyim. So the Gemara in Nedarim says that they were Aniyim and an Ani is Choshuv K'meis. They had become poverty stricken and therefore, Maisu Ho'anashim Hamivakshim Es Nafshecha.

The Ran in Nedarim asks that a Metzora is also Chashiv K'meis, maybe Dasan and Aviram had also become Mitzorayim. How does the Gemara know that they became Aniyim? The Ran answers and says that it says regarding Dasan and Aviram that they were B'kerev Kol Yisrael, they were among Klal Yisrael. Since a Metzora has to be sent outside of the Machane it cannot be that they were Metzorayim because they were B'kerev Kol Yisrael. Ad Kan Divrei Haran.

The words of the Ran are a Pele. The Mishnah in the beginning of the 7<sup>th</sup> Perek of Negaim says that before Matan Torah Tzoras, a Nega did not have a Din of Metzora. Even if a Nega continued to exist afterwards as long as it began before Matan Torah it has no Din of a Nega. If so, why does the Ran say that they would have to be sent Chutz L'machaneh. It is not true this is a pre Matan Torah Nega to which the laws of Negaim do not apply. Tzorech Iyun Gadol!

The second question of the week is: The Braissa Darshuns in Toras Kohanim in this week's Parsha from 13:14 (וּבַיּוֹם הַרְאֹתָ בּוֹ בֶּשֶׁר חַי, יִטְמָא). There are days that a Metzora doesn't look at the Nega. If a Chosson has a Nega the Kohen would not look at it and declare it Tamei. We have the right to give him the seven days of celebration without being sent Chutz L'machaneh. So that we have a Drasha that we don't look at Negaim for a Chosson.

This seems to be a problem because the Gemara in Arachin on 16a (18 lines from the top) says (א"ר שמואל בר נחמני א"ר יוחנן על שבעה דברים נגעים באין) that Negaim comes as a punishment for Aveiros. If it comes as a punishment for Aveiros we know that a Chosson B'yom Chupaso Mochalin Mikol Avonosov. If so it would seem that a Chosson should be healed from his Nega why do we give him the 7 days of Simcha if there shouldn't a Nega at all? Tzorech Iyun!

## Rabbi Reisman - Parshas Metzora 5771

We find in the Parsha about Nig'ai Batim. The Posuk is found in **14:35** **וּבָא אֶשֶׁר-לוֹ הַבַּיִת, וְהִגִּיד לֵה 14:35** The word K'nega means something like a Nega was found in the house. The Mishnah in Maseches Negaim 12:5 says **כיצד ראיית הבית: "ובא אשר לו הבית, והגיד לכוהן יב,ה** אפילו תלמיד חכמים ויודע שהוא נגע ודאי--לא יגזור ויאמר, נגע נראה. (עמ"ק **נראה**). נראה לי בבית אפילו חבילי עצים, אפילו חבילי --(עמ"ק **נראה**) "לי בבית; אלא "כנגע, נראה לי 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 ( אמר אביי לא מבעי ליה לאינש למימר הכי דארשב"ל וכן תנא משמיה דרבי יוסי לעולם אל ) כמעט כסודם היינו מאי אהדר להו נביא שמעו דבר (עמ"ק **שמעו**) יפתח אדם פיו לשטן ואמר רב יוסף מאי קראה שנאמר (לילי 1:9) where the Gemara learns it out right at the beginning of Sefer Yeshayahu

(יָרַרְר צְבָקוֹת, הוֹתִיר לָנוּ שְׂרִיד כְּמַעֲט--כְּסֹדִם הָיִינוּ, לַעֲמֻרָה דְּמִינוּ) 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 (כְּסֹדִם הָיִינוּ) 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 (לְהוֹרֵת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; זֹאת תוֹרַת, הַצָּרְעָת) It ends by saying to teach about the days that are Tamei and the days that are Tahor, these are the rules of Tzoras. The Netziv brings a fascinating idea on the word (לְהוֹרֵת). He brings and apparently this comes from a Yerushalmi, that (לְהוֹרֵת) 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. (לְהוֹרֵת) 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 (לְהוֹרֵת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; זֹאת תוֹרַת, הַצָּרְעָת) 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, (לְהוֹרֵת, בְּיוֹם הַטָּמֵא וּבְיוֹם הַטְּהָרָה; זֹאת תוֹרַת, הַצָּרְעָת) (תוֹרַת, הַצָּרְעָת). You are allowed to bring someone else to see because this is the rule by Tzoras. 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 Maseches Avoda Zorah 39a 11 lines from the bottom says ( ואתאי לקמיה דרב מתנא לא הוה בידיה אתאי לקמיה דרב יהודה מהגרוניא 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 ( כִּי יִשְׁתַּחֲוּוּ יָמִים עֲשֵׂה יְרוּרָה אֶת-הַשָּׁמַיִם ) ( וְאֶת-הָאָרֶץ, אֶת-הַיָּם וְאֶת-כָּל-אֲשֶׁר-בָּם, וַיִּנָּח, בַּיּוֹם הַשְּׂבִיעִי; עַל-כֵּן, בָּרַךְ יְרוּרָה אֶת-יּוֹם הַשַּׁבָּת--וַיְקַדְּשֶׁהוּ ), he brings that the Yam is Shakul 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 (וְגִלְחָתָךְ-כָּל-שְׂעָרֶיךָ) 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. (וְגִלְחָתָךְ-כָּל-שְׂעָרֶיךָ). 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 (וְגִלְחָתָךְ-כָּל-שְׂעָרֶיךָ). 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.

### **Rabbi Reisman - Parshas Tazria Metzora 5770**

**The first Dvar Torah** is from the Darash Moshe. We find in the Parsha about Nig'ai Batim. The Posuk is found in **14:35** **וְכָא אֲשֶׁר-לוֹ הַבַּיִת, וְהִגִּיד לַפֶּהן לְאֹמֶר: כְּנַגַע, נִרְאָה לִי בַבַּיִת לֵה** The word K'nega means something like a Nega was found in the house. The Mishnah in Maseches Negaim 12:5 says, (יִצְרָח יִצְחָק) "כִּיצַד רֵאִיִּת הַבַּיִת: "וְכָא אֲשֶׁר לוֹ הַבַּיִת, וְהִגִּיד לְכֹוֹהֵן לְאֹמֶר: כְּנַגַע, נִרְאָה לִי בַבַּיִת יב, ה, תלמיד חכמים ויודע שהוא נגע ודאי--לא יגזור ויאמר, נגע נראה לי בבית; אלא "כנגע, נראה לי בבית". "וציווה הכוהן אפילו חבילי עצים, אפילו חבילי קנים, דברי רבי יהודה; רבי שמעון אומר, עסק הוא--(יִצְרָח יִצְחָק) "ופינו את הבית The Toisafos Yom Tov explains that the Kavanah 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.

The Torah Temimah asks a Kasha on this Tosafos Yom Tov. It is known as Rashi brings in Maseches Horayos Daf Yud, that Nig'ai Batim was actually a Besura Toiva to the Yidden. When they were in Eretz Yisrael there were Negaim in the houses and then they had to break their walls as the Posuk requires them to do. In those walls that they broke they found treasure. So it was really something good that happened. So why is it an Inyan of Al Yiftach Pif L'satan? Why do you have to say K'nega, if it was a Nega it would be something wonderful?

Rav Moshe comes to answer this. It is human nature not to waste money. When you spend money you want to see something from it. There is a certain amount of money that is person considers immaterial and will spend on frivolous things. When a person becomes wealthy it is in his nature to spend money more easily on things that are not important.

L'mashal, a person might never think of taking a limousine ride to the city, however, if he finds out that he won a big lottery, he would splurge for the limo to pick up the check as he still has that jackpot to fall back on. The small amount of money being spent on the limo ride won't make a difference.

Someone who cares about Tzorchei Tzibbur knows that every dollar he has is important, significant, and has a use. He never feels that there is enough left over to waste a bit now. A Tzaddik doesn't behave this way. This is the idea of the Pachim Ketanim by Yaakov, not to waste anything that Hashem gives us.

Here too, we have a person that Hashem has decided he should become wealthy. He is finding a treasure. Hashem can make someone wealthy without going through the expense of breaking the walls of his home. This person comes and says K'nega Nir'a Li Babayis. The Hashkafa that is taught here is about the attitude a person should have even if he is on the threshold of becoming a wealthy person.

**What is the Midda K'negged Midda of Lashon Hora and its punishment Tzaras?** The Chofetz Chaim writes that someone who speaks Lashon Hora says that words aren't important and they don't matter. The Chofetz Chaim says if someone has a Nega and a Kohen doesn't call it Tzaras then it is not Tzaras. A Kohen has to declare it both Tamei and Tahor. Even if a Gadol Hador says that it should be Tamei or it should be Tahor, if he is not a Kohen it is meaningless. The Kohen has to declare it either Tamei or Tahor. In this case words do count.

People sometimes feel that when they say Lashon Hora it doesn't matter because it doesn't hurt anyone. A Metzora lives Chutz Lamachane all alone. We can say to him the same thing, we are not hitting or hurting you. You can stay in the house and do whatever you want. You can relax, take it easy, and learn. The answer is that human beings are not happy all alone, they need companionship. This person who didn't realize that Loshan Hora can break up friendships, we give him a punishment in which he comes to the realization that there is something much deeper in the relationships that human beings have. Sometimes it doesn't mean anything physically, however, it does count because of the ramifications.

**12:3** **ג** וְבַיּוֹם, הַשְּׁמִינִי, יְמוּל, בְּשֵׁר עָרְלָתוֹ One thing we learn out from this Posuk is that a Bris Mila which is Bizmanoi for an 8 day old child can happen on Shabbos. We learn this in Maseches Shabbos 132a. There is a fascinating Teshuva in the Har Tzvi in Orach Chaim 202. There was a baby that was abandoned on the Rav's front stoop. There was a note attached that this baby was a baby of Frum people who lacked money to feed the child and therefore they were abandoning him. The note went on to say that the baby was born on Shabbos and therefore the Bris Mila should take place the following Shabbos. The Har Tzvi deals with the Shaila if the note can be used to give Ne'emanus to be Mechalel Shabbos based on this note.

The Halacha is Eid Echad Ne'eman B'isurin. A single witness is believed that the person who wrote this note is a Frum Yid. However, there is a restriction of testimony in that it says Mipi'hem V'loi Mipi Kesavam, that the testimony has to be given orally and not by way of a written note.

The Har Tzvi judges that the written note is adequate to give testimony as one witness. He brings a Noda B'Yehuda that Eid Echad Ne'eman B'issurin doesn't have to have the regular rules of testimony. For this reason, a written note would be good enough. However, the note must be signed as to who gave this testimony. In this particular instance it was signed Ploni Ben Ploni, let's say Reuvein Ben Yaakov. No one knew who Reuvein Ben Yaakov was, but there was a signature. Because there was a signature, the Har Tzvi says it has the Halacha of testimony and therefore it is acceptable. So he Paskened that the Bris can be done on Shabbos. (It is very difficult to grasp that even though we don't know to whom the signature belongs, we still believe it as a real signature).

This Har Tzvi and Noda B'Yehuda that he brings is the source for trusting a Hechsher when we buy food. This symbol of the Hechsher is a written testimony that the food inside the package is Kosher. It is also Eid Echad Ne'eman B'isurrin. A label that you recognize is the equivalent of a signature. It would appear that a Hechsher that you don't recognize would also be good if the person who was the Rav Hamachshir is a Frum person and is a Ne'eman, (this is not always so with Hechshairim.) This would seem to be the rule based on this interesting Teshuva from the Har Tzvi.

**The question of the week is:** From the Parsha of Tzoras we learn the concept of Chazaka D'mai'ikara. This is a concept not based on Sevara because it is a Gezairas Hakasuv that when we have a question we base our Psak on the original Chazaka. Let's say that someone Shechts a cow and finds that the lung has a hole in it rendering it a Treifa. The milk and cheese from this cow is Treif. So if I Schecht a cow and find that it has a hole in its lung, and I had milk from this morning that came from the cow or I have cheese from this cow from over the past month. What is the status of that milk or cheese? This rule of Chazaka says that since originally this cow was not a Treifa (it is at least 12 months old). When it was born it was not a Treifa and today it is a Treifa, we don't know when the change took place. We say that the change took place at the latest time. That is the rule of Chazaka D'mai'ikara.

A second example is the Mishna in Maseches Eruvin 35. Someone put a box of Matzos as an Eiruv Techumim so that he would be able to walk past it on Shabbos. When he comes to the point where he left the Matza on Shabbos day he sees that the Matza is gone. He doesn't know when the Matza

was taken. Eiruv Techumim takes effect at the beginning of Shabbos. If the Matza was eaten on Friday afternoon before Shabbos than the Eiruv never took effect. If the Matza was eaten after the beginning of Shabbos than the Eiruv already took effect for this Shabbos and he is permitted to walk. What is the Halacha? We say that the change took place as late as possible and therefore, we assume that the Matza existed at the beginning of Shabbos and we allow him to walk on. This concept of Chazaka D'mai'ikara we had in Maseches Kesuvos Daf 9.

We have a rule of Ruba V'chazaka Ruba Adif, that when you have a proof based on Chazaka and a proof based on Roiv, than the proof of Roiv always takes precedence. In these 2 cases the power of Roiv should have an effect. For example the Eiruv, let's say he put out the Matza on Friday noon and Shabbos began at 7 PM. When he comes back to the Eiruv site it is Shabbos day noon. The question is when were the Matzas taken away. Why don't we say before Shabbos began there were 7 hours that the Matza was at the Eiruv site. From when Shabbos began until the arrival at the Eiruv site on Shabbos noon there were 17 hours. It is more likely that the Matza was taken during the 17 hours than the 7 hours. Therefore, we should assume that the Matza was taken on Shabbos. However, if the Matza was placed at the Eiruv site on Thursday noon, then there were 31 hours that the Matza was there before Shabbos began and 17 hours that the Matza was there when Shabbos began and that would mean that Ruba would dictate that the Matza was taken away before Shabbos rendering the Eiruv not valid. This is a strong question that needs an answer.

### **Rabbi Reisman - Parshas Tazria Metzora 5769**

In Perek Yud Bais Posuk Bais, Rashi brings a Medrash that, K'sheim Sheyitzirasoi Shel Odom Achar Kol Beheimah Chayah Va'oif Bima'asei Biraishis, Kach Toirasoi Nisporshoh Achar Toiras Biheimah Chayah Va'oif. Meaning the same way that man was created after everything else was created, so to his teaching regarding the status of purity and impurity accompanying a person's birth is taught after the teaching regarding animals, beasts, and birds. In the actual Medrash it says, if a person does things correctly, then we tell him you're first. If a person doesn't do things correctly, then we tell him that the flea was created before him. This is actually a Gemara in Maseches Sanhedrin. Rav Zevin in his La'Torah Ve'la'moadim has a beautiful Yesoid. He asks, when is first most Chashuv and when is last most Chashuv? A Bechor is a first child and is considered to be most Chashuv. Rosh Hashonoh - the first day in the year. Rosh Chodesh- first day of the month. On the other hand, Shabbos which is the last day of the week is considered the most Chashuv day of the week. We need a Geder as to which thing is the most Chashuv, the first or last. Rav Zevin explains, anytime you have a series of equal things, the first will be the most Chashuv. With a child the first is a Bechor, the first day of the month is Rosh Chodesh. There is a special Chashivus with these Firsts. However, when a person is in a situation where there is a series of things, but the last thing is the purpose of the things that came before, then the last thing is the Tachlis of everything that was done before that, then it is the most Chashuv. If someone is building a house, the finishing touches is the most Chashuv. Shabbos is the Tachlis of Ma'asei Biraishis. With this he explains the medrash we discussed above, Im Zachah, if a person makes himself the purpose of Ma'asei Biraishis, which is Kiyum Hatoirah, then we tell him, you are the most Chashuv. However, if that is not the case, and he views himself and acts like he is just a regular creation, then he is the least Chashuv as he was created last. The Satmar Rebbe in the Divrei Yoel, has a Gevaldige insight into the idea regarding being first and last. It is a second Teretz, however,

it is not that far off from the first Teretz. A human being is made with Ruchni and Gashmi. The Guf and Neshama make up the human being. The Rambam writes in Yesoidei Hatoirah that the world is created from 4 things. 1) Eish, 2) Eretz, 3) Mayim, and 4) Avir. There is solid, liquid, gas, and energy. In Halachah Hei of Perek Daled the Rambam writes, the 4 can change one to the other. As we know, matter can change to energy, gas could turn to solid, liquid could turn into solid or gas. The Satmar Rebbe says the same is true by a person, that he can do this as well with the Ruchnios and Gashmios of the world. A person could turn their Guf into Ruchnios. Some people turn their Koichoish Hanefesh into Gashmios. A person has to decide what is the Ikkur and what is the Taful. A person has to do his utmost to use all his energies by changing his nature from Gashmios towards Ruchnios. A person whose Ikkur is the Neshamah, so then he is Koidem Ma'aseh Bireishis. The reason is, because the Neshamah came first. However, Im Loi Zacha, and the Guf becomes the Ikkur, then since the Guf was created last, that is what counts. With this Yesoid, he explains the idea of Shavuus. Hakoil Modim Dibi'inan Nami Lachem. Everyone agrees that it is not Kuloi Lashem and you need Lachem. That is because of this idea that the Lachem also has to be turned into the Shibud in Avidas Hashem. He brings down in Oililois Ephrayim, who uses this Yesoid to explain the idea of V'ahavta L'raiyacha Kamoicha. By some people the Guf is the Ikkur and the Neshamah is the Tafeil. By this type of person all the bodies are separate one from the other so it is not Shayich, Kamoicha. However, a person whose Neshamah is the Ikkur and the Guf is the Tafeil, the Mekoir of the Neshamah is all from the same place. It all comes from Tachas Kisei Hakavoid. Chazal say it all comes from the same place. For this type of person it is Shayich V'ahavta L'raiyacha Kamoicha.

There is nothing in Halachah that says that Tzora'as doesn't apply today. It is mysterious why Tzora'as doesn't exist Bizman Hazeh. Why did Tzora'as suddenly disappear? The Tiferes Yisrael has a Hakdamah to Mishnayoish Taharoish and also has a separate Hakdamah regarding Negaim. The Tiferes Yisrael met Rabbi Akiva Eiger once or twice although he was much younger than him and asked him many questions during those meetings. When asked regarding Negaim, he answered that he doesn't have any answer that is Mikubal Al Hadas. The Tiferes Yisrael suggests his own Geshmake Teretz. One of the points that always comes up is that we don't have Bizman Hazeh a Kohen Miyuchas, although we should only have to rely on a Kohen thru a Chazakah and the fact that we are lacking a Kohen Miyuchas shouldn't pose a difficulty. Part of the Taharah process of the Metzora is that he has to cut all the hair off from his body which includes the Payos Haroish and Payos Hazaka. He has to be 100% sure that he is doing the correct thing, as if he is mistaken, he will be Oiver a number of Deoiraisas. Since it would possibly lead to incorrect behavior, this would be a possible suggestion as to why Tzora'as doesn't exist Bizman Hazeh. The Ohr Sameach in the beginning of Hilchos Negaim also discusses this topic and says since we have no Techeilais Bizman Hazeh, so the Kohen can't wear the Bikdei Kehunah without Techeilais. This leads us to say that there would be no way to perform the Taharah process on the Metzora, and therefore, there is no Tzora'as Bizman Hazeh.