

AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת תזריע-מצורע
א' אייר תשפ"ג
5783
APRIL 22, 2023
ISSUE #136
RABBI YITZCHOK
HISIGER, EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

DOING GOOD

Novominsk on Chumash Volume 2

From the Novominsker Rebbe zt"l, written by Rabbi Yechezkel Ostreicher

ולקח למטהר שתי צפרים חיות טהורות.

And for the person being purified there shall be taken two live, clean birds (14:4).

Since *tzaraas* comes as a result of speaking *lashon hara*, the purification process requires birds, which chirp constantly (*Rashi*).

The familiar *Midrash (Vayikra Rabbah 16:2)* relates: A peddler was circulating in the city of Tzipori, calling out, "Who wants to buy a life-giving potion?" R' Yannai heard his calls and asked to see his goods. "You don't need this," the peddler responded, but R' Yannai persisted until the peddler agreed. He pulled out a *Sefer Tehillim* and read to him (34:14-16), *Mi ha'ish hechofetz chaim... Netzor leshoncha Meira... Sur Meira va'asei tov... Who is the man who desires life...? Guard your tongue from evil... Turn from evil and do good...*

R' Yannai was astounded. "I have been reading this *pasuk* all my life, but I didn't know how simple it was until the peddler showed me!" he exclaimed.

What great insight did R' Yannai hear that he had not realized earlier, and what did he mean by saying that he didn't know how "simple" it was?

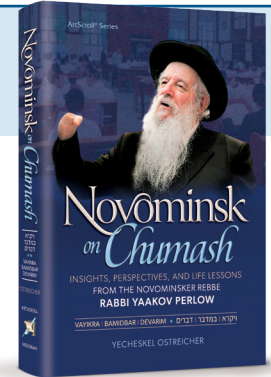
The *Gemara (Avodah Zarah 19b)* tells a similar story that sheds light on this *Midrash*: R' Alexandri announced, "Who wants life? Who wants life?" Everyone crowded around to get the miraculous potion. "Dovid HaMelech gives us the secret! *Mi ha'ish hachafetz chaim... Netzor leshoncha Meira... Who is the man who desires life...? Guard your tongue from evil...*" Lest you think that you can lie back and go to sleep [thereby refraining from *lashon hara* — *Maharsha*], that is not enough. *Sur Meira va'asei tov, Turn from evil and do good. And*

there is no *tov* (good) other than Torah, as it says (*Mishlei 4:2*), *Ki lekach tov nasati lachem Torasi al ta'zovu, For I have given you a good teaching, do not forsake My Torah.*" It is not enough to avoid evil speech; one must also engage his mouth with positive speech — words of Torah.

Before hearing the peddler read the *pesukim*, R' Yannai, like R' Alexandri, understood that in order to receive Dovid HaMelech's guarantee, one must not only avoid speaking *lashon hara*, but also engage in *limud haTorah* to fulfill the dictum of "*asei tov*."

But when the peddler opened the *Tehillim* and showed R' Yannai that not only the words *Netzor leshoncha Meira*, but also the next *pasuk*, *Sur Meira va'asei tov*, refers to *lashon hara*, R' Yannai realized that the "simple" reading of the *pasuk* implies that *asei tov* refers to *lashon hara* as well, as a continuation of the previous *pasuk*.

How can one "do good" by not speaking *lashon hara*? The *Gemara (Kiddushin 39b)* says that if someone has an opportunity to sin but refrains from sinning, it is considered as if he performed a *mitzvah*. Opportunities for *lashon hara* abound. Almost every conversation a person has is fraught with *nisyonos* of *lashon hara*. By keeping one's mouth "clean" (free of *lashon hara*) when such challenges arise, a person is credited with a *mitzvah* — with having fulfilled *asei tov*. 📖



The Novominsker Rebbe

In his book *Einei Hashem*, Dr. Meir Wikler told a story he heard directly from the father of the protagonist.

Rabbi and Mrs. Barowich's new baby daughter came into the world with a frightening diagnosis. She was born with spina bifida, and the doctors explained to her parents that among other problems she might have, she would probably not be able to walk normally.

The parents named her Tikvah, which means hope. They were determined that their daughter's physical and social development be as normal as possible, and they wanted her name to reflect that determination.

With boundless *siyata d'Shema-ya*, Tikvah managed to keep up with her class and was very popular among her friends. She went to seminary in Eretz Yisrael and soon she experienced the joy of watching her friends become engaged and then marry. As the number of her single friends dwindled, she wondered about her own marriage prospects.

When Tikvah was twenty-two years old, Rabbi Barowich and his wife received a phone call from a rebbetzin, asking if they would be interested in a certain shidduch for their daughter. The name she gave was Shimon Ginsburg, who was one of the top boys in his yeshiva. He sounded like a dream come true.

"You should know that Shimon has diabetes," the rebbetzin added, "but it's completely under control. Other than that, he's in perfect health."

The Barowichs called his doctor and were satisfied that the diabetes

was being properly managed. They thought about the *shidduch* long and hard and came to a decision: If Shimon was really the right one, they should not focus any more on his diabetes than they would want him to focus on Tikvah's limp.

The two met and ultimately became engaged. Rabbi Barowich saw that all the reports about Shimon were accurate—he was an exceptionally gifted *ben Torah* with sterling middos. After the wedding, the most delightful period of *nachas* ensued, both for Tikvah and her parents, as

THEIR PHYSICAL CHALLENGES WERE NOT DETRIMENTS, BUT CATALYSTS FOR THEIR SHIDDUCH.

their dream had been fulfilled.

Ten months later their bubble burst. Shimon was not feeling well, and medical tests indicated that his liver was functioning at only ten percent of its normal capacity. The only treatment would be a transplant.

Rabbi Barowich knew that the chance of a transplant were not high. There would be a waiting list. A perfect match needed to be found. And there was always the possibility of organ rejection.

The next few months were very rough. One day, there was serious talk of discharging Shimon from the hospital, but that would have lessened his chances of receiving a new liver. Rabbi Barowich pleaded with the hospital to let his son-in-law stay

one more week, and they agreed.


Five days later, the doctor had incredible news: A donor had been found!

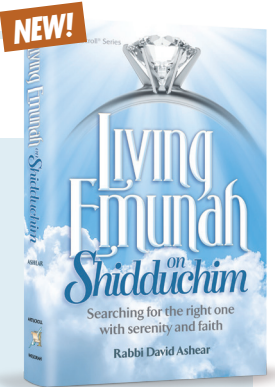
"You are even more fortunate than you could imagine," the doctor said. "We are planning to give you not only a new liver, but also a new pancreas."

The doctor explained the situation to the patient and his family. "Shimon is a diabetic with liver failure. Pancreatic transplants are never performed for diabetics because the risk of complication from the powerful but necessary immuno-suppressant drugs is too great. But since we are going to give Shimon a new liver and he'll need those drugs anyway, giving him a new pancreas entails no additional risks.

"The cost of the two transplants is approximately half a million dollars. The insurance company is only willing to cover the liver transplant, but our hospital is willing to do the other one free of charge, since they want the distinction of performing the first-ever combined liver and pancreas transplant."

Baruch Hashem, the surgeries were successful and Shimon was completely healed. Not only did he have a healthy liver, but he was no longer a diabetic.

Tikvah was born challenged and so was Shimon, but that was precisely what brought together these two people who were meant for each other. Their physical challenges were not detriments, but catalysts for their *shidduch*. 



THIS WEEK'S DAF YOMI SCHEDULE:

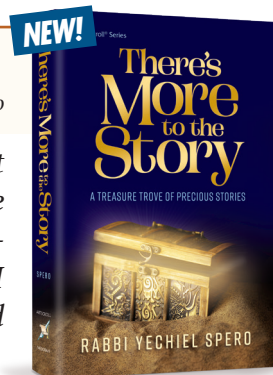
APRIL / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 נ	23 כ	24 ג	25 ד	26 ה	27 ו	28 ז
Sotah 24	Sotah 25	Sotah 26	Sotah 27	Sotah 28	Sotah 29	Sotah 30

THIS WEEK'S MISHNAH YOMI SCHEDULE:

APRIL / אייר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 נ	23 כ	24 ג	25 ד	26 ה	27 ו	28 ז
Pesachim 9:8-9	Pesachim 9:10-11	Pesachim 10:1-2	Pesachim 10:3-4	Pesachim 10:5-6	Pesachim 10:7-8	Pesachim 10:9 - Shekalim 1:1



Rav Moshe Blau of Bnei Brak runs a wonderful organization for *bachurim noshrim*, young men who are struggling, called Bishvilcha. A number of years ago, Rav Blau asked Rav Aharon Leib Shteinman to speak to his boys. Rav Aharon Leib, who was pushing one hundred, responded, "I am prepared to come, but I can't speak. I don't have the strength. You speak on my behalf and afterward I will give each one of the boys a *berachah*." Rav Aharon Leib came, and as requested, Rav Blau spoke on his behalf by sharing a story.

There was a Yid, we'll call him Shimon, who went through the horrors of the Holocaust. For five years, from 1940 until 1945, he endured all seven levels of Gehinnom. Eventually, he was liberated and made his way to America, completely alone.

Looking for a livelihood, he tried his hand at the chocolate business. Within a short period of time, he began to experience a modicum of success, much to his delight. But his competitors were displeased. In order to get rid of him, they accused him of wrongdoing, and retained a lawyer from a high-end firm to state their "case."



Rav Aharon Leib Shteinman

Despite the success he had begun to taste, Shimon did not have enough money to hire a lawyer. And so, the day came and he arrived in court by himself. The judge took one look at him and asked, "Who is your lawyer?"

"I don't have one."

"So who will represent you?"

"I am going to represent himself."

"Aren't you embarrassed? You're standing opposite ME! I spent years in law school and then trained to become a judge in the State of New York. And you come in without a lawyer? Don't you have any respect for the court?"

Shimon stared defiantly at the judge. "I may not have learned in law school for years, but I went to a different type of university, where, I am sure, you would not have lasted two weeks. But I endured. There I studied some of the most difficult subjects and I received a doctorate."

The judge was curious. "What university is this?"

"The University of Bergen Belsen. It's a Nazi labor camp.

And I was there for five years. I lost my wife and my children. I lost the rest of my family and my entire community. I lost everything I owned. I lost my house and my clothing and my job. I lost my health.

"But I learned one thing in this university. You can't hide from your troubles. You have to face them head-on. Yes, there I learned how to deal with the challenges of life.

"You grew up in America in a pampered society. You would never have made it in that university. Many of those who attended my university threw away their belief in G-d.

But despite everything, I never left Him for a moment. I held on with every fiber of my being to my faith and my belief. I was with the Al-mighty the entire time, and I continue to stand with Him here today.

"I have a doctorate in how to deal with life. I'm afraid of no one and nothing. I will not bend, because my Father is here with me, and He will never leave me. He never has and He never will."

Shimon won the case.

It wasn't even close.

Rav Blau finished his story. "That's the first half of the story. Now let me tell you the second half. Every one of the young men standing before you has endured some extremely difficult challenges.

"They know how to deal with adversity. They've gone through it. But they are holding on. They've returned to the Al-mighty, to their belief, to their faith. They deal with their challenges with strength and with success. They have put all of their foolishness behind them and now they know the truth. And they are willing to fight for it without fear. These are the young men who stand before you."

Rav Aharon Leib was extremely moved. He spent a great deal of time with the *bachurim*, holding each boy's hand, giving each one a beautiful, warm *berachah*, filled with encouragement, hope, and respect.

After all, each of these boys had a PhD. 📖

This week's Yerushalmi Yomi schedule:

APRIL /
אֲיָר

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
22 Peah 66	23 Peah 67	24 Peah 68	25 Peah 69	26 Peah 70	27 Peah 71	28 Peah 72



Parashah for Children

פרשת תזריע-מצורע

That Wasn't Nice!

Sruli was standing outside his house when he saw something going on next door, at Mr. Roitfleck's house. The Roitflecks seemed to be very rich, but neighbors knew that if they needed something, they couldn't borrow it from them.

When a neighbor would ask Mr. Roitfleck, "Could you please lend me a hammer?" he would answer, "Sorry, I don't have one." When they asked Mrs. Roitfleck, "Could I please borrow your measuring cup?" she answered, "I'd love to lend one to you, but I don't own any."

But now, all the Roitflecks' things were being carried out to their front yard. Beds and dishes, tables and tools, lamps and pillows, food and furniture ... it was all sitting outside now. And among the things, there were plenty of hammers and measuring cups. Many people on the block

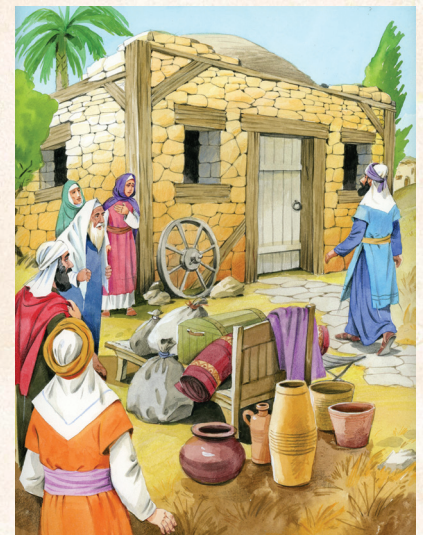
were watching what was going on, and they offered to help. But the Roitflecks were too embarrassed to let them. Instead, they brought workers to carry out everything.

Sruli couldn't understand what was happening. It looked so strange, so he went home and asked his mother what was going on.

"It seems that Mr. Roitfleck noticed a very green spot on the wall of his house. He thinks it might be tzaraas. The Kohen is on his way to check it out, but before he comes they have to empty the house. Otherwise, if the Kohen says it's tzaraas, the things inside will become tamei."

One of the main aveiros that caused a person to be punished with tzaraas on his house was not lending his things to other people, keeping them all to himself.

Now that the green spot came and the Kohen was on his way, the Roitflecks had to take everything out. They were embarrassed because everyone could now see that they really had all the things that people wanted to borrow, but they were just too selfish to lend them out.



**WIN A \$36
ARTSCROLL
GIFT CARD!**

THE WEEKLY QUESTION

Question for Tazria-Metzora:

What are times when a Kohen may not check for Tzaraas?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parshas Vayakhel-Pekudei question is: REFOEL LIEBERMAN, Lakewood, NJ

The question was: Who helped Moshe Rabbeinu put up the Mishkan and on what day was it erected?
The answer is: Miraculously, Moshe Rabbeinu put up the Mishkan all by himself on the 23rd of Adar.



© ARTSCROLL MESORAH PUBLICATIONS • 1-800-MESORAH • WWW.MESORAHHERITAGE.ORG

To download At the ArtScroll Shabbos Table, visit www.mesorahheritage.org/shabbosnewsletter

Monthly and weekly dedication opportunities available. To sponsor, contact newsletter@artscroll.com