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MONSEY Edition

שבת קודש פרשת תזריע מצורע ... ב' דר"ח אייר תש"פ

SHABBOS PARSHAS TAZRIA METZORA ... APRIL 25, 2020

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טיב התבלין

מאת ונדרי רב גמלא חסד ומשפט שליטתו שר השטות יחזיק עיניו ואת תורת ננע צרעת ... (יג-גנ) - ננעי בני אדם

כלות מעמד הנוכח המשכן וכל המאודעות אשר סבבוהו והקפורה צוללים אנו אל תוככי פרשיות תורת כהנים הידועים בסוגיותם המורכבים והמפותלים - דיני נגעים ואהלות הלא כמה ארבע מראות נגעים הלכות טומאה וטרה כאשר היה בזמן שבת המקדש היה קיים או היה רוח טהרה ממרום ואזיה קשר תמידי בין האדם אל קונו עד אשר כל שמץ ונידוד חטא ועוון עיכב את הקדבת אלוקים אשר שוכן בתוכינו על כן היסופו טהרה על טהרה ותוספת קדושה כפי דיני התורה הקדושה בפרשיות אלו. ברם עלינו להתבונן בעניינם של הנגעים בחלק התורה הנוגעת אלינו למעשה אף גם בהיותנו עדיין בזמן החורבן והגליות ובעוונותינו איננו שרויים על אדמתנו - בית המקדש חרב ושמש ואין לנו לא כהן ונביא ולא ראיית מראות נגעים וטהרת מצודעים - אך התורה נצחית היא ומלמדת אותנו דרכי חיים ותוכחות מוסר למען נלך בדרך טובים ונתקרב אליו ית"ש אף אם אין בידנו וכוחינו לעשות למעשה חלק מהמצוות.

הנגעים באים על האדם כידוע על עוון לשון הרע אשר כשם שהוא גרם בדיבור להרחיק את חבירו מעם וזולתו באמירת והוצאת דיבור סרה על רעהו על כן עונשו הוא מידה כנגד מידה להרחיקו מאת הכלל כמו שנאמר 'כד ישב מחוץ למחנה מושבו', אך מלבד נגעי גוף האדם ישנם עוד גם נגעי בתים ונגעי בגדים אשר בהם ודרכם מרמז ה' לאדם במה הוא קל להטיב את דרכו. כי כאשר אינם שמרים כראוי ונעניי הנפש נגדם שיבוא עליהם גופו נגעים בהשגחה פרטית ומיוחדת במקום אשר יערו לו להביא את סיבת תחלואיו על ידי שיתבונן על מה ולמה באה לו כזאת ובכך לתקן את פגמי נפשו וכן על ענין הבגדים הנלבשים אם אינם כפי הראוי הדבר גורם שיצטוו נגעים

עיונותך אתבונן

עיקר דבר אדם ונפול אבשין שליטתו בפניו שיה אדם וצוה הכהן ולקח למבחר שתי צפרים חיות טהרות ועץ ארו ושני תולעת ואוב (ד-י) - שורש חטא של לשון הרע הוא נואה פ"ש"י וז"ל, 'ועץ ארז, לפי שהנגעים באין על גסות הרוח', עכ"ל. הרי מבואר מדברי רש"י ושורש השרשים של חטא דלשון הוא הוא מיוסר על מדת הנואה. ומי שהוא שיש לו מדת הענוה, לעולם לא ידבר שום דבר רעה על חבירו. וכן מפורש בדברי הרמב"ן (באגרת הרמב"ן) וז"ל, 'על כן אפרש לך איך תתנהג במדת הענוה ללכת בה תמיד, כל דבריך יהיו בנחת ... וכל אדם יהיה גדול ממך בעיניך, ואם חכם או עשיר הוא, עליך לכבדו. ואם רש הוא, ואתה עשיר או חכם ממנו, חשוב בלבך כי אתה חיב ממנו והוא וכאי ממך, שאם הוא חוטא הוא שוגג ואתה מויד', עכ"ל. הרי, מי שנוהג עצמו במדת הענוה, יראה שכל אדם הוא גדול ממנו, ועל כן לעולם לא ידבר שום דיבור רע על שום אדם.

ולבאר גדול החטא של לשון הרע, הנה איתא בסוטה (ה, ע"ב): 'א"ר יוחנן משום ר"ש בן יוחי: כי אדם שיש בו גסות הרוח - כאילו עובד עבודת כוכבים, כתי' הכא: תועבת ה' כל גבה לב, וכתיב התם: ולא תביא תועבה אל ביתך. ורבי יוחנן דידיה אמר: כאילו כפר בעיקר, שנאמר: ורם לבלבך ושכחת את ה' אלהיך וגו'. ר' תמא בר

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו ר' שאלה ר' אברהם רחל בת ר' אברהם שלמה ע"ה

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A SERIES IN HALACHA LIVING A "TORAH" DAY

Relevant Halachos in These Trying Times

The Month of Iyar. The month of *Iyar* is the month when *Hashem* sent down the heavenly food - the *Mann* - to sustain *Klal Yisroel* in the desert, and it is regarded, in many sources, to be a month when *tefillas, segulos*, spiritual merits, and practical efforts in *parmassa*, are especially successful. It is also an auspicious time for healing as the letters of "אייר" spell out the words, "אני ה' ואני ר' ורעייתו ר' שאלה ר' אברהם רחל בת ר' אברהם שלמה ע"ה

Other items related to the *mann*, like reciting *Parshas HaMann* - about which (1) the *Talmud Yerushalmi* writes: "One who says the parsha of the mann (*Shemos 16: 4-36*) every day is guaranteed that he will never be lacking for food" - and saying it with extra feeling and recognition of the kindness and wonders of *Hashem* in providing the *mann* for the entire forty years that *Bnei Yisroel* were in the desert (2), are good things to do in this month of *Iyar*. Likewise, keeping the *halachos of Lechem Mishna* by the *Shabbos seudos*, which is also done in grateful memory of the *mann*, which fell from *shamayim* in a covered, double-layered portion, is very much connected to *parmassa* and thus it is especially appropriate in *Iyar*.

Counting the Omer in Iyar. The month of *Iyar* is of course dominated in large part by the ongoing *mitzvah of Sefiras HaOmer* - which has much to do with a Jew's *parmassa* and sustenance for the entire year. The sixth day of each week of *Sefirah*, represents the *middah of Yesod* (foundation), which is the attribute of *Yosef Hatzadik*. The *Torah* relates (3) that before *Yaakov Avinu* passed away, he blessed his son *Yosef* with the words: "*He (Yosef) acted with firmness (not being enticed by his oppressor) ... from there he became the shepherd who fed the people of*

הוא היה אומר ...

In *Sefer HaChinuch* it is written: What does the *mitzvah* of *bris milah* (circumcision) come to emphasize? *Bris milah* draws attention to the fact that *Hashem* did not create a man in a perfect state from the womb. Just as perfection of man's physical form is accomplished by man's own hand, through the cutting of the *orlah*, so is it within his means and power to complete his spiritual form by the worthiness of his actions. We learn from this *mitzvah* that through our actions we have the opportunity to perfect ourselves and the entire world both physically and spiritually."

R' Shlomo Ephraim Luntschitz z"l (Kli Yakar) would say:

Tzara'as came as punishment for three things: haughtiness, gossip, and jealousy. Thus, the cleansing process for *tzara'as* was done in the following order: First, the hair on the head was shaved off, because the person's excessive pride caused him to desire to be above others; second, the hair of the beard was removed, because he did not control his mouth and spoke slanderously against his fellow man; and third, the eyebrows were shaved off, as they did not prevent his eyes from looking narrowly and with avareice at the possessions of others."

A Wise Man would say: "When times are tough, it is important to always keep the proper mindset. Staying positive does not mean that things will turn out okay. Rather it is knowing that you will be okay no matter how things turn out."

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הלכה למעשה

מאת מוה"ר ברוך זירטפלד שליט"א ראש כולל עשרת חיים ברוך קלבלנד הי"טס

Israel." Some *meforshim* (4) explain that because *Yosef* acted with great self-discipline and *tznius*, by not falling victim to the immoral advances of his master's wife, he was able to merit being the person who sustained and provided *parmassa* to an entire nation for decades. The connection between *Tznius* and *Parmassa* is an obvious one. The source letters of the words "מזון" (food) and "זנות" (immorality) are the same (זן). Thus, we learn that one who is careful not to have any connection with *zanut* will be granted *tznius*.

בין הריחים - תבלין מדרף היומי

אלישע בעל כנפים פעם אחת נזרו מלכות רומי וכו' - שבת מפ. There once was a decree that one may not wear *Tefillin*. Elisha defied the decree & wore them in public anyway. Upon being discovered, he quickly took them off held them in his hand & told the officer they were dove's wings. A miracle occurred & when he opened his hands it was actually a dove. Hence his name was Elisha the Winged One.

The **Ran** asks: if we hold that one is not required to give up his life for a *mitzvah*, how was Elisha permitted to go out in public wearing his *Tefillin* risking his life? He answers that while one is not מרויב to be *mitzvah*, he may do so if he wants to.

he says, when one gives up his life for a *mitzvah*, prior to being killed he recites a *bracha*, "אשר קדשנו. לקדש שמו ברבים", **R' Chaim Kanievsky shlit'a** was asked based on the well known *mitzvah* that is dependent on another person's will (תלוי בדעת אחרים) we don't recite a *bracha* beforehand (ex:giving *tzedaka*); how can one recite a *bracha* in this case? Maybe the *goy* will change his mind & not kill him & it will be a *mitzvah*? He answers that the *mitzvah* is not to die but to be prepared to die. Once he tells his oppressor that he'd rather die than be *oiver*, he has essentially at that point been שם שמים even if he doesn't end up losing his life. Therefore, the *bracha* is appropriate.

(1) תשב"ץ קטן רנו, פרישה א"ח איד (2) מגן אברהם הובא במשנה ברורה א"ח איד (3) פרשת ויחי מט"כ (4) כלי יקר שם מאנה

הוא היה אומר ... *Bris milah* draws attention to the fact that *Hashem* did not create a man in a perfect state from the womb. Just as perfection of man's physical form is accomplished by man's own hand, through the cutting of the *orlah*, so is it within his means and power to complete his spiritual form by the worthiness of his actions. We learn from this *mitzvah* that through our actions we have the opportunity to perfect ourselves and the entire world both physically and spiritually."

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מעשה אבות ... סימן לבנים

זאת תורה תורת המצרע ביום מחרתו והובא אל הכהן ... (ד-ב)

The first letters of *Tazria Metzora* form the term "מת" (death), and the last letters (*ayin ayin*) have the same numerical value as the term "קם" (to arise). The *Torah* warns us that one who speaks ill of others is punished by צרעת (leprosy), for he has caused his death. However, if he guards himself from speaking *Lashon Hara* and only speaks good of others, then קם, he will arise, for he has overcome his inclination to spread rumors about others. Woe to those who speak ill of others and will have no way to arise! That is why it is extremely important to be vigilant in regards to the sin of *Lashon Hara*. (**Pachad David**)

In the late 1700's, there lived a father and son, Reb Hirsch and his son Sender, who were successful merchants in the tea business in Russia. They were sincere and honest businessmen and their reputation for good prices and an even better product, preceded them. Typically, Sender would meet his supplier in Leipzig, Germany, at the fair and take delivery of the tea at the Russian border. An unscrupulous competitor, motivated by jealousy and a lack of business ethics, knew of Sender's schedule and decided to get even with him. He envied Sender's success, although outwardly he pretended to honor him. His whole entry into the tea industry had only been a means of hurting Sender. He decided to involve the authorities to try to harm him. Of course, even if one's business affairs are absolutely above board, a government investigation can still cause trouble.

The informer learned that the deal Sender had with his supplier in Leipzig was that the supplier remained responsible for the goods until after delivery. In order to cause trouble for Sender, he would have to make sure that Sender already owned the goods, in order to bear any of the losses. He schemed to denounce Sender's supplier, the seller in Leipzig, to the authorities as soon as the shipment crossed the border into Russia, which is where Sender would take delivery. Thus, hoping the tea would be confiscated, Sender would have to bear the loss and the seller would have to deal with the criminal prosecution.

Sender traveled to Leipzig and made his deal. Knowing nothing about the impending scheme, he paid a large sum up front as was his custom. Meanwhile, a rumor spread that the authorities were investigating shipments of tea for evasion of custom duties. Fearful that he might be targeted, both seller and buyer agreed to keep the details of their transaction secret so as not to draw any unnecessary attention. The delivery was made. A few days later, the rumors were confirmed. A complaint was issued against a large shipment of tea. Sender and his father kept their goods in a secret location in order to avoid suspicion. Eventually, when the goods were sold, they were sold at a great loss because the tea simply went stale.

Rather than capitalizing on Sender's loss, the informer ended up losing his fortune. It turned out that after the dust settled, the authorities seized his tea thinking it was the contraband! His scheme backfired on himself! He became sick and bedridden. People took great pity on him and donated money for him and his family. Only a few people were aware of his evil designs for Sender and his father, including Sender himself. In truth, he had succeeded because Sender and his father abandoned the tea business after this harrowing experience. Nevertheless, because of their good nature they kept everything a secret.

During the period when the informer was sick in bed, time came to consider a match for his daughter. Due to his great poverty, as he had recently lost all his money, the scheming informer had nothing to offer for a dowry. Sender was a compassionate man and truly felt bad. One day, Sender decided to visit him. When the informer was told that Sender was visiting him, he could find no comfort out of sheer embarrassment of what he had done. When Sender entered the room, it was evident that the sick man wanted to say something, but he simply could not. Sender comforted him by encouraging him to trust in *Hashem's* salvation. His gentle way penetrated the man's heart. After Sender left, a packet of cash was found under the pillow where the patient lay. This was enough money to fund a handsome dowry for the sick man's daughter.

When Sender passed away, he left over a beautiful family. The **Baal HaTanya, R' Schneur Zalman of Liadi ז"ל**, told the family that their father had been accorded an especially delightful place in Heaven in honor of his goodness. His **great-granddaughter, Rebpetzin Rivka, later became the wife of R' Shmuel Schneerson ז"ל, known as the Rebbe Maharash.**

תורת הצבי על הפטרות

וארבעה אנשים היו מצרעים ... (מלכים ב' 1-2)

During the reign of King Yehoram, the nation of *Aram* laid siege to the northern kingdom which brought about a terrible famine. As tensions reached a climax, *Hashem* sent *Elisha HaNavi* to inform the king that He will be performing an incredible miracle which will instantly end the famine.

Elisha's estranged servant and his three sons had been afflicted with leprosy and wandered about in quarantine outside the city. Warily, they entered the Aramean camp and discovered it to full of provisions but empty of people. They informed the king of their findings in the enemy camp and the famine was finally over. Why did *Hashem* use the four

lepers to inform King Yehoram of the miraculous events?

R' Shimshon Pinkus ז"ל explains that one of the main reasons why a person becomes afflicted with *tzara'as* is so that he will come to the realization that he is nothing in comparison to the Almighty. A *metzora* must be secluded in the outskirts of the city and inform all those who walk by that he is impure highlighting how his sin caused him to distance himself from *Hashem*. Throughout the reign of Yehoram, the Jewish people detached themselves from *Hashem* and served various idols. Thus, *Hashem* brought about their salvation through a leper to show how their behavior was no different than that of a *metzora*. He hoped that they may heed the inherent lesson of a leper and return to serving Him faithfully.

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l

וצוה הכהן ושחט את הצפור האחת אל כלי חרש על מים חיים וכו' (ד-ה)
In order for a person afflicted with *tzara'as* to achieve atonement and purity, he is required to sacrifice a bird and mix its blood with "*Mayim Chaim*" - natural spring water. Why was it necessary to use special *mayim chaim*, natural spring water, as opposed to well water or any other kind of water, in order to purify the *metzora*?

I saw a beautiful *pshat*. The *metzora* was in seclusion for a while. And when a person is alone he can sometimes grow despondent and depressed. To break free from such isolated and lonely feelings, one needs to be exposed to *mayim chaim*, in this case, a reference to the pure natural wellsprings of *Torah*, which can rejuvenate his spirits.

We don't have the privilege of having *tzara'as* nowadays, because it requires a high level of *ruchniyus*. But *Hashem* has many other ways of waking and shaking us up. We just have to respond correctly and shape up.

In a very practical sense, today we too are in solitude (some call it quarantine) and may feel alone and deserted, which may engender feelings of despair and hopelessness. However, if we can connect to the *mayim chaim*, the purest of purity, of *Torah, mitzvos*, and *maasim tovim* it will most definitely aid in keeping our spirits uplifted.

Unfortunately, *frum* communities all over the world have been hit particularly hard by this "*nega*." Perhaps the same way that *Chazal* saw that *tzara'as* was only for *Yidden* who can properly be *misbonen* and internalize *Hashem's* messages, this virus is also meant to help us reflect and become closer to *Hashem*. Let us *takeh* try to utilize the *mayim chaim*, thereby improving our *Yiddishkeit* and getting closer to Him through learning more *Torah* and doing more *mitzvos*. Let us be *mispallel* to *Hakadosh Boruch Hu* to end our *tzaros*, this current *matzav*, and bring *Moshiach, b'karov!*

משל למת הדבר דומה

ויצא הכהן אל מחוץ למחנה וראה הכהן והנה נרפא נגע ... (ד-ג)

משל: Although he was not from a *Torah*-observant home, **R' Aryeh Kaplan ז"ל**, at the age of 15, decided to spend a few weeks in a *yeshivah* to "try out" Judaism. After four weeks in *Yeshivah Torah Vodaath*, he did not see significant progress and decided it was not for him. He informed his roommates and the *yeshivah* that he would be leaving the next day.

He woke up at five the next morning, and much to his surprise, found his roommates awake and dressed. He asked them what they were doing, and they explained, "We're going to come with you to the station."

He replied, "Come with me? Don't you understand? I'm leaving the *yeshivah* and religious observance. It's not for me. Why do you want to see me off now when I'm leaving?"

His roommates answered, "It's sad you're leaving *yeshivah*, but you're still a Jew and should be accompanied."

To this he replied, "If you're willing to do all this for me,

despite my plans to leave, then there must be more to this than I thought, and I need to investigate it some more."

He stayed in *yeshivah*, went on to the *Mir Yeshivah, Eretz Yisroel*, and eventually became a great *Marbitz Torah* and *meshpia* in *Klal Yisroel*. He eventually authored over a dozen books and *seforim*, and was often regarded as a significant factor in the growth of the *baal teshuva* movement.

משל: The *metzora*, as a result of contracting a disfiguring disease, has been exiled from the community. While this precaution may have risen from the desire to allow him to repent his iniquities, it undoubtedly left the *metzora* feeling emotionally, as well as physically, alone. Cured of his illness, the *metzora* is now permitted to rejoin the community, but the period of isolation may have left him angry and withdrawn. The *Kohen* goes out to meet the *metzora* in part to draw him back into the community. Every human feels the pain of isolation when he is alone and we must try to accompany and greet others in order to always make them feel welcome.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... בטחו בה'

דרגה יתירה

כנגד נראה לי בבית ... (ד-ה)

As the beautiful *Yom Tov* came to a close and we all sat down and doused the candle in the wine, we all wished each other "*a gezunta zummer*." These words have a new meaning and we all felt that this *Pesach* was surely different from all other *Pesachs*. We gained a new appreciation for so many things as we all spent lots of time together with each other in our home without any *Chol HaMoed* trips, no getting together with our married children and grandchildren and lots of time to think! I told my children, let's all write down the lessons that we have learned over this "CORONA PESACH" so that we do not forget the valuable messages that *Hashem* is sending us at this time. We went around the room and everyone shared their feelings and thoughts. I wrote everything down and then hung it on the fridge so that we could constantly read it over. In fact I even put the points to the letters of CORONA so that it would be easier to remember. This is what we got:

- C - Call out to *Hashem. Daven!* Speak to Him and really CONNECT!
 - O - Only *Hashem* is in control of EVERYTHING big and small!
 - R - Respect other people's space! Social distancing means letting other people be who they are and Recognizing the good in them!
 - O - Our FAMILY is priority 1!
 - N - No need for extra materialism! We can live with a lot less than we think!
 - A - Appreciate EVERYTHING - even if the only thing you can do is breathe!!
- That's our family list! What is yours?