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פלאג המנוחה ע"ש – 6:23*
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קבלת השבת (משיאב"ר ביאז' כלה)

שבת קודש פרשת תזריע מצורע – ג' אייר תשע"ז

Shabbos Parshas Tazria Metzorah - April 29, 2017

עלינו להתפעל כלל וכלל מאיזו מוזימיותו של היצר, ובאם רואים אנו כי כך וכך צויתה עלינו תורה אין לנו לדחור אחר ציווי הבורא. כי אם לבטוח בו מתוך אמונה כי מאתו לא תצא הרעות ח"ו, ולמלא בתמימות אחד רצונו ית', וכמו שאמרו חז"ל (דברים רבה פרשה ד' סימן ה'): "אין אדם שומע לי ומפסיד".

כעין זה רואים אנו גם כן במצות צדקה, זה המקימה דרי לכאורה מחסר ממזנו, ובעיני בשר נראים פני הדברים כהפסד, אך חז"ל גילו לנו שעצם קיומה מהוה סיבה להביא את הברכה ולא להיפך, וכמו שדרשו (תענית ט.) על מאמר הכתוב (דברים יד, כב) עשר תעשר – עשר בשביל שתתעשר, אך היצר מבבל דעת האדם להסיר מעליו האמונה התמזמה, ועל ידי זה משתנה הילך מחשבתו של האדם, ומתבונן הוא רק במצב הטבעי שעל פיו הוא רק מחסר ממזנו, אך עלינו לדעת כי מאדור וחכמיו ז"ל הבטיחו את ההיפך, ואם שיהיה מפתה אותנו על כל עלינו לקיים בתמימות רצון אבינו שבשמים ותלותו עינינו בו, והוא יתבדך בסביבותיו כבר יביא את הברכה בתוך ביתו של האדם.

אך גם אם רואה האדם כי מחמת איזה מצווה שעשה נגרם לו איזה נזק, עליו להאמין כי טובא נזנו בגוויה, עולמינו הוא עולם ההסתר ואי אפשר לנו להכיר בכל דבר האין טמון בו טובות של האדם, אך לא שייך כזאת שמחמת עשיית רצון השי"ת יבוא האדם לידי נזק כלשהו, ואם כן בהכרח שראה הקב"ה כי זה הנזק שנגרם לו הוא שתבא לו לבסוף הרווחה גדולה, או שיזכה ע"ז לטובה עצומה בענינים רוחניים, על כן אין לו להתאונן על זה, ויאמין באמונה ברה"ט ששאר הקב"ה שאין אדם שומע לי ומפסיד, והקב"ה הוא זה ששננה את דרכיו לטובה.

אל מצב של צדקות ושכחה וטובה, ועל שבחן וטובן וסיוע שממי יז יש לשאת קול בשיר הודאה לה', ויש להוסיף, שלא רק על כך, אלא גם על מה שהיו צריכים להתמודד עם קשיי המצב של הרוע, כיון שרק מכוח התמודדות זו זכו לדרגתן השגובה, שהרי דלית נהורא אלא דנפיק מגו חשוכא' **[וזה"ב ב' קפ"ד]**, וכן מצינו גם לגבי התעלותו של אברהם אבינו מכוח התמודדותו עם קשיי נסיון העקידה).

אשא דעי למרחוק, לאברהם אבינו אותו שבא מרחוק, הוא הוא דכתיב 'ישא אברהם את עיניו, וידא את המקום (ה') הנקרא 'מקום' על שהוא 'מקומו של עולם' (בראשית רבה סי"ח טז) מרחוק" (ממנו, וזוהי זה בשבילו נסיון עצום, שהרי הוא הולך לשחות את בנו יחידו בציווי השם יתברך, וכן היה ראוי להיות לו קרוב ה' ביתר שאת, ומה שהיה לו ההיפוך היה לו מקום לפקפק ברצון ה' לשחות את בנו יחידו שגודל לו לעת זקנותו בנס, ולקבל את מה שאמר לו השטן 'שמעתי מאחורי הפרגוד שהשה לעולה ולא יצחק, ועם כל זה נתחזק לעשות רצון השם יתברך, ונתעלה ביותר' **[ספר הזכות' ג' ל'חדושי דה"ם, פרשת תזריע]**).

ויש לרבוץ את השייכות של עניין זה לכתוב 'אשה כי תזריע ... וטמאה וגו', ומבאר ב**ספר הזכות'** (שם), "זה שמפרש המדרש שהוקשה לו מה שנמשך טומאה מלידת בן או בת ישראל, ועל זה הביא את הכתוב 'אשא דעי למרחוק', שממנו יש ללמוד דלית נהורא אלא ההוא דנפיק מגו חשוכא' וכנתבאר, וכן הוא גם לגבי הטומאה מלידת בן או בת ישראל, שרק על ידי התמודדות עם קשיי התהלה – לידה' של טומאה, הוא או היא מתעלה ביותר".

מאת הגה"צ רבי גמליאל הכהן ריבנובין שליט"א ר"י שער השמים מיושלים עה"ק

כי תבוא אל ארץ נכנען אשר אני נתן לכם לאחזה ונתתי נגע צרעת בבית ארץ אחותכם (ד-לד) – אין אדם שומע לי ומפסיד

פ"ש" בשורה היא להם שהנגעים באים עליהם, לפי שהטמינו אמורים מטמוניות של זרב בקידות בתניהם כל איבעים שנה שהיו ישראל במדבר, ועל ידי הנגע נותן הבית ומצואן עכ"ל. התורה מצוה לזה שיש לו נגע צרעת בקידות ביתו לנתן את ביתו. זה האיש חושש הוא מאוד האין יקיים מצוות בוראו, הלא בעיני הבשר נראה שאי אפשר לעמוד בדבר, הרי בכך נשאר הוא ללא קורת גג תחת ראשו, ובנוסף לצרה זו ניתוסף לו עלבון גדול כי כל הרואה תורה כי חוטא ולכן נענש בנגעי בתים, והאין מטילה עליו התורה דבר כות, לכך רמזה תורה כי אורבה להיפך, אם זה האדם יבטל רצונו לצרין בוראו מבלי לעשות שום חשבונות, תשמש הנתיצה כאמצעי להטיב עימו, כי דוקא על ידי זה ימצא את המטמון ואו מלבד מה שיהיה ביכולתו לבנות שוב את ביתו כבתחילה, יזכה להון ועושר בזכות המטמון שמצא.

דבר זה רמזה תורה כאן במצוות נגעים, אך מכאן אתה למד לכל מצוות שבתורה, כל מצוה שמצווה בה האדם מנסה היצר להניאו מלקיימה, לפעמים באופן הנזכר לעיל שמעורר בו אחיות עיניים כי מצוה זו לא שייך לקיימה בפועל, ולפעמים במה שמטרידו בענינים שונים אשר גורמים לו פשוט לשכוח את המוטל עליו, ואף אם אינם ממש משכיחים מכל מקום אינם מניחים לעשותה באופן הראוי מתוך מחשבה צלולה בדחילו ורחימו, ועל כל עלינו להבין כי על הכלל כולו כוננה תורה, ורמזה שצונו עלינו להתפעל

מאיצרותיו של המציד

מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

אשה כי תזריע וילדה זכר וטמאה שבעת ימים ... ואם נקבה תלד וטמאה שבעים וגו' – בעניין דלית נהורא אלא דנפיק מגו חשוכא'

א"תא במדרש (יד ב'), 'אשה כי תזריע וגו', הו"ד 'אשא דעי למרחוק, א"ר מאיר, הלשון הוה, 'אשא' משמש שתי לשונות, לשון שירה (נשיאת קול בשיר הודאה על הטובה שהתקבלה, וכמו שנאמר 'שאו [קול ב] ומרה, וכן איתא בגמרא [ערכין י"א] זלבני קרת לא נתן, כי עבודת הקודש עליהם בכתף ישאו משמשע שנאמר 'בכתף, איני יודע שישאו', מת"ל 'ישאו', אין 'שאו' אלא לשון שירה, וכן הוא אומר 'שאו ומרה' ולשון דיבור (שהוא 'לשון קשה' ע' מכות י"א. 'כל דיבור לשון קשה וכו'), והיינו נשיאת קול כראב בהצדקת דין הקשה, לשון שירה, על שבחן (טובן) של צדיקים, לשון דיבור, על מפלתן של רשעים, (וא"כ כוונת הכתוב היא 'אשא [קול בשירה, או, בהצדקת הדין [כנ"ל, כאשר] דעי' [מתשבתו, על גל] שבחן [טובן] של הצדיקים העומדים מרחוק ליצור דרע ואינם שומעים בקולו, או על גל] מפלתן של הרשעים העומדים מרחוק לה' ית' ואינם שומעים בקולו, אולם ממה שדרשה זו יכולה היתה להידרש גם אם היה נאמר ל'ושבחו של הצדיק, או מפלתו של הרשע, שעומד] רחוק, ולא למרחוק, יש צורך לדרוש עוד ממילה זו, וכדלהלן), למרחוק נאמר על הרחוקים שנתקדבו ובאו מרחוק (ממצב של מפלתן של רשעים' למצב של שבחן של צדיקים, והיינו, שהתמודדו בהצלחה מכוח סיוע שממי עם המצב של רשעות ומפלתה והתעלל

photographs are powerful weapons. People believe them, but photographs do lie. They are only half-truths.”

R’ Yochanan Zweig *shlit’a* explains that *Lashon Hara* is like a photograph that captures a single moment in time from a single perspective but fails to convey the context

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (24)
Memory Assistance (cont.): Activities That Cause Forgetfulness. Before *Pesach* we listed a number of documented activities that can make a person forgetful in general (קשה לשכוח) and can make a person forget his learning (קשה ללימוד). They were, in short: Leaving a *sefer* open and going away; wiping hands on one’s garment; wearing a garment inside out; sewing a garment while wearing it; using garments as a pillow for sleeping; looking at the face of dead body for more than a glance; reading the writing on a tombstone that is elevated; a man walking between ladies; a lady walking between two men; learning and not having in mind to fulfill what he is learning; sleeping in a *Beis Medrash*; eating the heart of an animal or bird; eating bread that has not been fully baked; not washing hands after the activities mentioned in **Shulchan Aruch** O.C. 4:18.

Are These Actually Forbidden? The *Gemara* in *Menachos* ⁽¹⁾ learns from *posukim* that there are one or more prohibitions in the *Torah* that a person will transgress when he fills his head with other things, and doesn’t bother reviewing his *Torah* learning, in a way that makes him forget. This was discussed in a previous issue. The question is: If one does any of the above activities, does he also transgress this prohibition, or do we say

הוא היה אומר ...

R’ Eliyahu Lopian *zt”l* (quoted in P’ninim M’Shulchan Govoha) writes:

In the word 'עונג' (pleasure), the letter *Ayin* is the first letter and *Ayin* (עין) means eye. "החכם עיניו בראשו" - a wise man has his eyes ahead of him. He studies the ramifications of his actions before he does anything, and gains satisfaction from his carefully thought out deeds. In the word 'נגע' (plague) the letter *Ayin* is last. A fool first acts and only then does he see with his own eyes the damage that his impulsiveness wrought. When he finally gets hit in the face with reality and opens up his eyes, he will then see a *Nega*."

R’ Moshe Mordechai Epstein *zt”l* (Rosh Yeshivah Knesses Yisroel Slabodka-Chevron) would say:

“According to the *halachos* concerning a leper, a מצורע who removes signs of his impurity becomes pure, but transgresses the commandment: *‘Beware of the plague of leprosy.’* A leper remains isolated outside the camp. He is separated from his family and relatives, set apart from his friends, and left isolated and alone. And this is in addition to the suffering he experiences from the leprosy itself. Now there is a way for him to alleviate this suffering: he just has to tear away the signs of his impurity and immediately purify himself. Therein lies his test: will he resist temptation and prefer to suffer in terrible solitude, for an unknown time so as not to transgress a *Torah* prohibition? After all, all the suffering that he endures due to *tzaraas* does not come close to what he will suffer in the World to Come if he transgresses a *Torah* prohibition.”

A Wise Man would say:

“People’s rejection is the Almighty’s protection!”

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מקדערעסטייטער - נפ"ג באייר ה'תרפ"ו
ותא נשמתו צרורה בצרור החיים

of that moment. Like that picture, *Lashon Hara* draws the listener’s attention to a single misdeed or character flaw of the victim, emphasizing one negative piece of information without presenting the whole picture of who the person is, his personality and his background. **(Living Kiddush Hashem)**

מאת מו"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
that since he does them in an indirect, possibly non-certain way, he has a right to eat what he wants, and the statements in the *Gemara* regarding forgetfulness are just good advice?

R’ Menashe Klein *zt”l* ⁽²⁾ and *ybdlch”t* R’ Chaim Kanievsky *shlit’a* ⁽³⁾ infer from the *Sefer Chasidim* ⁽⁴⁾ that there is no prohibition. This is also the ruling of **Chacham Rav Ovadia Yosef *zt”l*** in *Shu’t Yabia Omer* ⁽⁵⁾. However, other *Poskim* disagree with this, including *Shu’t Hisorerus Teshuva* ⁽⁶⁾, the **Chazon Ish** (quoted in *Teshuvos V’hanhagos* 1:3) and **Lehoros Noson** ⁽⁷⁾, who all seem to feel that one who is not careful and does the above-mentioned activities that cause forgetfulness, do indeed transgress the *issur(im)*.

Ladies. The **Chavas Daas** ⁽⁸⁾ assumes that ladies who do not have the *mitzvah* of *Talmud Torah* do not need to be careful, and may do all these activities. However, it is brought in **Sefer Halichos Beysah** ⁽⁹⁾ that since a lady does have to learn and remember the *mitzvos* that she is required to perform, she is similar to a man in all the above. Additionally, in **Sefer Mishmeres Sholom** ⁽¹⁰⁾ he writes that a lady who is pregnant (and might be carrying a boy inside her womb) should be careful not to do the things that cause one to forget *Torah* learning, since it might somehow affect the unborn child.

(1) צט: (2) משנה הלכות ג"ב, היקיא (3) ספר הזכרון
בהקדמה לפרק ב' (4) תתרי"ח (5) א"ח שסו (6) א"ח
שסו (7) אנט (8) י"ד ערב (9) כחכד (10) י"ד ערב

Mazel Tov to Rabbi & Rebbetzin Yitzchok Hoffman on the birth of a baby girl, Rivkah [”]), and to the Hoffman, Kornbluth, Blonder and Fisher (great) grandmothers and (great) grandfathers. May they all merit to see much nachas from her in the future.
יה"ר שיזכו לגדלה ולחנכה לבן תורה לחופה ולפעמים טובים

מעשה אבות סימן לבנים

והורתם את בני ישראל ממטמאתם ולא ימתו במטמאתם בטמאם את משכני אשר בתוכם וגו' (טו-לא)

Many years ago, shortly after he began his rabbinic career in a small town in New York, a young rabbi was asked to speak to a certain woman. “There is an elderly woman in town,” he was told by a congregant, “who desperately needs to speak to a rabbi. She has difficulty walking and would find it impossible to come to you. Would you be willing to take the time to go to her home and help her?” The rabbi took the woman’s address. Unfortunately, it took two weeks before he was able to go. But finally, he found the time. It was a bitter cold night in December but the visit could not be postponed any further.

He found the house and walked to the front door. He was about to press the buzzer when the door suddenly opened. A young man stood before him in hat and coat obviously on his way out. “Yes,” he said, “what can I do for you?”

“I’m here to see Mrs. Cohen.” (not her real name) The young man began to quiver and shake. The rabbi couldn’t understand his reaction. How could the simple act of indicating who he wanted to see cause so much obvious consternation?

Perplexed, the rabbi waited. Finally, the man said, “Mrs. Cohen is my mother and I’ll tell her you’re here.” They went inside and an elderly lady soon joined them in the living room. She told the rabbi how glad she was to see him and that she desperately needed to speak to him. What was strange though was that her son, who was clearly leaving in a rush a few minutes earlier, now took a seat and seemed hesitant to leave. His mother looked surprised that her son had remained.

The woman turned to the rabbi and explained the reason for her request. “Rabbi, I didn’t want to speak of this in front of my son but perhaps it’s meant to be that I do so. In fact, the reason for my need for a rabbi has to do with him. You see, I come from a religious Jewish home. My parents and grandparents were profoundly proud of their heritage and lived their lives in accordance with Jewish tradition. But now I fear that their values will come to an end in our family. You see my son is seeing a non-Jewish woman and seems to be seriously considering marrying out of the faith. And that would destroy me.”

With that, her son began to sob bitterly and could hardly find his voice. “I have a confession to make,” he said, trying to catch his breath in the midst of crying. “I have been seeing a young lady who isn’t Jewish and we have become very serious. For some time she has pushed me to make it possible for her to marry me by converting to Christianity. I finally agreed and tonight was supposed to be the fulfillment of her plan. I told her I would go tonight to Mass with her and after that, meet the priest with her to make arrangements for my conversion. I knew it would be a crushing blow to my mother and that I would no longer be welcome in her home. But I had made the decision and was prepared to go through with it no matter what.”

A fresh wave of tears halted the young man’s story, but only temporarily. “When I was leaving this evening I wasn’t just leaving my house, I was leaving my family, my past, my connection with the Jewish people. This was going to be my break with Judaism and I opened the door to begin my journey into a new life. And who is standing at the door? You! I had no idea who you were but then you introduced yourself. I was dumfounded. I haven’t seen a rabbi since my *bar mitzvah*. And at the very moment I was about to throw away my religion, a rabbi stood in front of me blocking my way. I understood that this could not simply be coincidence. It had to be a message - it was G-d’s way of telling me I dare not do what I contemplated.”

The young rabbi stared at the young man. He was overwhelmed at the thought of *Hashem’s* Divine intervention Who had made sure that he arrived precisely when his very presence would be viewed as a sign to the young man. They continued talking for several hours. He didn’t find out the conclusion until the next day when he got a phone call telling him the rest of the story. The man’s fiance phoned him and angrily demanded to know where he was and why he hadn’t shown up at the Mass as he had promised. She yelled at him for embarrassing her to her priest by forcing her to cancel their appointment. The young man tried to explain that the inexplicable appearance of a rabbi as he was about to leave made him stop and reconsider.

The lady could not be appeased. She told him it was over between them and concluded with disparaging remarks about Judaism and Jews. “I’m very lucky,” the young man told the rabbi, “that *Hashem* intervened before I made a terrible mistake that would’ve ruined my life.” He tried to thank the rabbi who wouldn’t accept his gratitude. Thanks belonged only to the heavenly Author who wrote the script.

מצל למא הדבר דומא

מַשֵּׁל: Toward the end of the Vietnam War, a photograph from the war zone appeared in American newspapers that touched off waves of indignation and opposition. The photograph showed a general from the army allied with the U.S. pointing his gun at the head of a handcuffed prisoner. The caption beneath the picture solemnly informed readers that the prisoner was executed immediately after the picture was taken. The American people were horrified at their country’s alliance with such a cruel army, and public pressure mounted to withdraw the U.S. from the war.

The photograph won an award for photojournalist Eddie Adams, but its consequences for the general were devastating. The public exposure of his actions destroyed his reputation and cost him his position. But what the picture failed to convey was the event that provided the impetus for the execution: the handcuffed Viet Cong soldier had just murdered three Americans soldiers in cold blood. He was captured and summarily executed. Viewed in that light, the actions hardly seem to be as reprehensible as the picture alone might show.

Adams later said, “I killed the general with my camera. Still

Adapted from “My Personal Purim Miracle” by Rabbi Benjamin Blech

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

וְרָאָה הַכֹּהֵן אֶת הַנֶּגַע בְּעוֹר הַבָּשָׂר וְשָׁעַר בִּנְגַע הַפֶּדּוּ לִבָּן ... נֶגַע צִרְעָת הָאֵל וְרָאָהּ הַכֹּהֵן וּמָמָא אֹתוֹ (וי-ג)
There is an obvious question: In a number of *posukim*, it says, “*The kohen saw the plague*,” which is then followed by “*ויראהו הכהן*” - “*And the kohen saw it*.” Why the double expression implying the *kohen* should look at the *nega* twice?

The **Meshech Chochma** explains: Indeed, the *posuk* is teaching us that the *kohen* should look twice before giving a ruling about the *nega* - once at the plague itself to see if it spread or not, and a second time to look at the person. The *Gemara* in *Moed Katan* states that the decision depends on certain days. For example, a *kohen* cannot rule on a *chossan* (groom) the entire seven days of *sheva berachos*. Likewise, he cannot *pasken* on *Yom Tov* in order not to disrupt the days of *simcha*. Thus, the *posuk* tells the *kohen*: “ויראהו” - in other words, look at the person himself, analyze his situation and decide if this is the proper time for you to make such an important decision which can affect him harshly. My *machshava* here is that this is an important lesson, not only for the *kohen* in days of yore, but for every *Rav* and Rabbi today, for they are our “*kohanim*” who rule on important issues. These *Rabbanim* must recognize that when the time comes to issue a *psak*, they must analyze an individual’s entire situation before making a decision. The same goes before making a comment or giving a word a rebuke. One must take everything into consideration before speaking because there are so many factors involved that could affect a person’s life.

A story comes to my mind of a young boy who prepared the wrong *Haftorah* for his *Bar Mitzvah* and his father asked **R’ Shlomo Zalman Auerbach ז”ל** what to do. The *Tzaddik* told him that his son can read the *Haftorah* he prepared (even though it was wrong) and if anyone has an issue with the *psak*, let them come talk to him. On *Shabbos* morning, R’ Shlomo Zalman himself went to the *shul* and sat in the front row to ensure that no one complained. In order to avoid embarrassment for the *bar mitzvah* boy and his parents, he attended that *minyan* in person. This is a lesson we must all take from a *Gadol b’ Yisroel*, not only regarding a *psak*, but also regarding comments we often make which can cause embarrassment and pain to another individual.

DRUSH V’CHIDDUSH

אשה כי תזרע וילדה זכר וטמאה שבועת ימים ... (יב-ב)

The *Gemara* states (שבת קנו): “*He who is born on the eve of Shabbos will be a seeker (חזרן). Rav Nachman bar Yitzchok commented that he will be a seeker of good deeds. He who is born on the day of Shabbos will die on Shabbos because the great day of Shabbos was desecrated on his account. Raba bar Rav Shila observed: He shall be called a great and holy man.*” It appears to be a *machlokes* in the Talmud if being born on *Shabbos* is a positive or negative occurrence. Some commentators feel that *Chazal* did not consider it a negative to be born on *Shabbos* for if this is the day the Almighty has chosen as the day to be born, it cannot be bad. It’s not the mother’s or child’s choice or fault. On the other hand, others believe that in truth, Rav Nachman and Raba do not disagree that being born on *Shabbos* is an improper act since *chillul Shabbos* was brought

about on his account. Raba just added that since we find many people who were born on *Shabbos* did not end up dying on *Shabbos*, it must be that only “great and holy men” will merit to die on the holy day of *Shabbos*.

R’ Yechezkel Roth shlit’a (Karlesberg Rav) relates that the **Chasam Sofer, R’ Moshe Sofer ז”ל**, was born on the 7th day of *Tishrei*, late on Friday afternoon. When his mother went into labor, she realized that potentially her child may be born on *Shabbos* and this caused her grief. She sent an urgent message to **R’ Abish Chasid ז”ל, Mara D’asra** of Frankfurt, begging him not to accept *Shabbos* early, but rather wait a few more minutes until her child is born. The *Rav* recognized that the woman was righteous and he waited to start *Kabbolas Shabbos*. It was late summer and the *kehilla* waited to bring in the *Shabbos* rather than make an early *Shabbos*. The baby was born moments before sundown, and went on to become one of the greatest lights the Jewish Nation has ever known.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF עץ טובה

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

והסגיר הכהן את נגע הנתק שבועת ימים ... (יג-לא)

One who sees a *nega* of *tzaraas* (leprosy) must leave the camp for 7 days, as it says “והסגיר את הנגע שבועת ימים”. Why does the *Torah* tell us to “*seclude the plague*”? We don’t seclude the *nega* - we seclude the person! **Sefer Tiferes Avos** explains that when someone acts improperly, it is our job to remove the *nega* from OUR minds. We must learn to remove the blemish and then view the person in a positive light! Never hold a grudge! THIS is the key to getting along with other people. How often do we put a damper or completely destroy a relationship with those who are nearest and dearest to us over a triviality? We can overlook years of kindness and caring because of one “NEGAgative” encounter or conversation! It is truly ridiculous!

The *Mishna* in *Avos* teaches: “הוי דן את כל אדם לכף זכות” - “*One should judge his fellow man favorably.*” The *Mishna* doesn’t say judge every man - it says judge the WHOLE man! Why? To teach us that we should never judge a person from an isolated experience. Don’t get angry at someone for one thing they did or said. Judge the whole person - past, present and future! If it is a spouse, a parent or a child, then how much more must we be careful NOT to get angry or upset over something “NEGATIVE” that they do. There is so much goodness that spouses do for each other, parents do for children, children do for parents. If we would magnify the positive and look away from hurtful encounters, we would all be very happy people!

The word NEGATIVE is made up of two words - NEGA and TIV! If we put the TIV (good) first, rather than focus on the NEGA (plague) and allow it to cloud our vision, we would find so many beautiful and wondrous qualities in all the people we have contact with. “והסגיר את הנגע” - we would be wise to seclude any *nega* we find and look carefully to see the good!