

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

בראתי יצר הרע ובראתי לו
תורה תבלין

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Shabbos Parshas Metzorah

ז' ניסן תשס"ה - April 16, 2005

1: 30 - מנחה גדולה / שבת	(Monsey, NY)	7: 18 - הדלקת נרות שבת
7: 37 - שקיעה של יום השבת	~~~~~	7: 36 - שקיעה של ערב שבת
8: 27 - צאת הכוכבים / מעריב	~~~~~	9: 00 - זמן קריאת שמע/מ"א
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מדעת עליון

תתענג על ה' ", כי ר"ת ענייג הם גם ר"ת של "עדן נהר גן", בסוד הקרא "ונהר יוצא מעדן להשקות את הגן" (בראשית ב-6). והמספר בפיו ולשונו לשון הרע, נדחה מן ענג העדן והנהר והגן, ונופל לניהנום הנקרא "נגע", בסוד תמורת ענייג נג"ע, כנזכר בספר היצירה. ובזה תבין טעם וסוד בס' הזהר, למה אותו רוח הטומאה המביא צרעת על האדם נקרא "נגע". ולכן, כשחוזר בתשובה ועוסק בתורה, אז נרפא אותו נגע צרעת מן הצרוע ונהפך ה"נגע" ל"ענג" ממש.

זאת התורה לכל נגע הצרעת ולנתק וגו' (לד-נד)
הנה יש לפרש בזה בדרך הרמז עפ"י מאמר חז"ל
בגמ' (עירובין נד.) א"ר יהושע בן לוי חש בראשו יעסוק
בתורה וכו' חש בגרונו יעסוק בתורה וכו', חש במעיו
יעסוק בתורה וכו', חש בעצמותיו יעסוק בתורה וכו',
חש בכל גופו יעסוק בתורה שגא' "ולכל בשרו מרפא"
ע"כ עיי"ש. כלומר, כי כל החלאים והנגעים ומחלות
שוונות שבאות על האדם ר"ל, הן באות כעונש על
חטאיו, וכאשר האדם מרבה לעסוק בתורה, א"כ זכות
התורה עומדת לו לכפר על כל חטאיו וממילא מתרפא

**זאת תהיה תורת המצורע ביום טהרתו
והובא אל הכהן וגו' (לד-ב)**

לכאורה יש להקשות על לשון הקרא במה שנא "ביום טהרתו", הרי הול"ל "ביום שנטהר מטומאתו" - דהיינו באותו יום שנעשה טהור מטומאתו?

אלא מפרש החכם הקדוש כמוהר"ר חיים ויטאל זצ"ל, בס' עץ הדעת טוב, דהכתוב בא לרמוז כי אילו חולי הצרעת היה מקרה, לא היתה רשות נתונה ביד האדם לטהר את עצמו כיון שהוא לא הביא המחלה על עצמו לכן אין בידו להעביר המחלה. אבל מכיון שהוא באמת הביא העון עליו בידיו ובפיו ממש ומחמתו באה אליו המחלה, אי"כ גם הרשות בידו לטהר את עצמו ע"י תשובה. וזהו מדכתי "ביום טהרתו" - כלומר, הוא מטהר את עצמו.

והנה נודע מה שאמרו חז"ל כי עון לשון הרע שקול כנגד כל העבירות וטורד לאדם מן העולם הזה ומן העולם הבא, וכמו דמצינו בדואג אביר הרועים ראש הסנהדרין, שלבסוף נטרד הוא משני העולמות מחמת העון החמור הזה של לשון הרע. אמנם, העוסק בתורה בפיו ובלשונו, יורש גן עדן הנקרא "ענג" כמו דכת' "אז

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

שואלין בהל' פסח קודם לפסח שלוש יום

EREVPESACH THAT FALLS OUT ON SHABBOS

This year, *Erev Pesach* falls out on *Shabbos* and a number of special *halachos* become applicable. The *תענית בכורים* - *Fast of the firstborn*, is held on Thursday (י"ב ניסן), and those who attend a *siyum* to exempt themselves from the fast should do so on Thursday morning ⁽¹⁾. Similarly, the search for *chometz* (בדיקת חמץ) is done on Thursday night ⁽²⁾.

The *chometz* is burned (ביעור חמץ) on Friday morning, in the same time and manner as on a regular *Erev Pesach* (in N.Y. before 11:33). The verbal nullification (ביטול חמץ), however, is not said until the following day, on *Shabbos*, after all the *chometz* has been eaten and/or flushed away. Eating *chometz* is still permitted the entire day Friday (3).

The Shabbos meals

The *gemara* (4) says that one should calculate the amount of *chometz* needed for the first two *Shabbos* meals. One should primarily use *Pesach* food, except for the bread needed for *המוציא* which one carefully eats over a napkin. Afterwards, the napkin and crumbs are flushed away (in the toilet) and the meal is continued. Many people use disposable dishes and cutlery for the meals, however, if one uses *Pesach* dishes, he should rinse his mouth out very well from any *chometz* before using the dishes.

Some people split the *Shabbos* morning meal into two meals (5), to satisfy the opinion that one can fulfill the third

meal (שלש סעודות) in the morning. Some (6) take a 15 minute break between the meals; others take a walk outside. If the deadline for eating *chometz* (N.Y.-10:14 am) is drawing near, one should not split his meal.

As soon as the meals are over, the remaining *chometz* should be flushed away. One may break down larger pieces of bread to flush it away (7). The mouth should then be rinsed as well. A dry toothbrush may be used (8). Then the verbal nullification (ביטול חמץ) is recited by everyone. Those who do not understand the Aramaic original, should preferably say it any language they understand (9).

Some people rely on using egg *matzos* for the *Shabbos* meals. Although its *berachah* is usually *מזונית*, when eaten with a full meal, it becomes like a *המוציא*, which requires *bentching* (10). For young children who can't be trusted with *chometz*, this is certainly a valid method, yet there are opinions that egg *matzos* will not become *המוציא* unless actually eaten with other foods. Because of this and other issues, most prefer to simply use real bread (11). (Note: After 10:14, and the entire *Yom Tov*, egg *matzos* are only permitted for those who are unable to eat regular *matzah* easily, i.e. old people, young children (12).) Later, after the time of *Mincha* (N.Y. 1:29 pm), one should eat some meat, fish or at least fruit for *שש סעודות* (13).

One may take a nap to be fresh for the *seder*, although he should not state he is going to sleep for that reason (14).

הוא היה אומר....

R' Levi Yitzchok of Berditchev ZT"L (Kedushas Levi) would say:

"Were the issue of גאווה and arrogance not written about in the *Torah*, it would be impossible to believe that a human being made of dust and ashes - alive today, dead tomorrow - could be so haughty!"

R' Boruch of Kossov ZT"L would say:

"Just as one enjoying a sumptuous meal is not being paid to eat; he does it for pleasure and this is his reward. So too, should this be the way we view serving *Hashem*; not as a chore deserving of reward, but as an enjoyment which is an end unto itself."

The Vilna Gaon, R' Eliyohu of Vilna ZT"l wrote in a letter to his wife:

"I implore you, do not go to *shul* on *Shabbos*. Do not fall into the trap of *Lashon Hara* which tends to occur when a crowd of women get together. Better to *daven* at home."

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- and his heart went cold: Sitting there neatly, right on the top of his carry-on luggage, was the bag of crackers that he had bought! All this time, he had thought he was doing the young scholar a favor by allowing him to eat his crackers, when in fact the favor was being done to him! TORAH GEMS זאת תהיה תורת המצורע ביום טהרתו וכו' (יד-ב) The <i>Medrash</i> at the beginning of <i>Parshas Metzorah</i> quotes the famous story of R' Yanai and the merchant who was harking his unusual wares in the marketplace; the סם החיים - <i>elixir of life</i>. When R' Yanai expressed his curious interest, the merchant pulled out a <i>Sefer Tehillim</i> and read aloud the <i>posuk</i>, נצור לשונך, "מי האיש החפץ חיים? נצור לשונך, <i>posuk</i>, "Who is the man who desires life? Guard your tongue from evil and your lips from speaking deceit." Said R' Yanai, "All my life I had never understood the meaning of this <i>posuk</i> until this merchant explained it to me." Thus, Moshe warned <i>Bnei Yisroel</i> saying יזאת These are the <i>halachos</i> of one who allows evil to come out of his mouth. The question is on R' Yanai: Could it be that he never understood this <i>posuk</i> beforehand? What exactly did the merchant tell him that he did not know? Explains R' Isser Zalman Meltzer ZT"L, people think that <i>Lashon Hara</i> is just like any other prohibition in the <i>Torah</i>. One who refrains from it, precludes himself from punishment and by not subjecting oneself to speaking evil, one has not transgressed a לא תעשה - <i>Negative commandment</i>, of the <i>Torah</i>. R' Yanai understood this as well, and read the words of <i>Tehillim</i> as such. Until the merchant came along and explained its true meaning: Not only does guarding one's tongue avoid sin; it guarantees life! In fact, it is the elixir of life. The non-act of refraining from <i>Lashon Hara</i> is considered as if one truly put forth a course of action to enable himself to live. How so? The merit of one who purifies his mouth, allows his entire body to become pure, holy and full of life!		שכולם מכפרים התורה ג"כ מכפרת. וא"כ י"ל דהוא הדין לדברי הכתוב שלפנינו יזאת התורה לכל נגע הצרעת ולנתק", ומונה כאן התורה כל מיני מחלות ונגעים הבאים על האדם ועל בגדיו ועל ביתו ר"ל. אבל הלימוד לנו הוא שעיי "זאת התורה" - העיסוק בתורה, זה מועיל שיהיה לו תרופה בדוקה "לכל נגע" - ומחלה, שהתורה מכפרת לו על כל עונותיו, וממילא נתרפאו כל הנגעים והחלאים. מעשה אבות....סימן לבנים כי תבואו אל ארץ כנען אשר אני נתן לכם לאחווה ונתתי נגע צרעת בבית ארץ אחוזתכם וגו' (יד-לד) Sometimes what seems like misfortune, turns out to be fortuitous providence. When <i>Bnei Yisroel</i> were to enter into <i>Eretz Yisroel</i>, they were informed that the plague of <i>tzaras</i> - if it was contracted - would engulf their homes, forcing the afflicted structures to be torn down. Rashi explains that contrary to the notion that this was a calamitous disaster, in fact it was good tidings: "<i>Because the Amoriyim (Canaanim) hid their wealth within the walls of their homes through the plague (and its consequences) the house was demolished and the money was found.</i>" What was thought to be a terrible affliction, proved itself to be a tremendous <i>chessed</i> and kindness from <i>Hashem</i>. A man was once traveling abroad and found himself at the airport with a little time to spare before his flight was scheduled to depart. Feeling hungry, he decided to purchase a bag of crackers to munch on while he waited in the terminal. He bought the crackers and went off to find a place to sit. He put down his bags near a group of Jewish travelers like himself, and was about to sit down when he remembered that he had not seen to some last-minute travel arrangement. Leaving his belongings in the same spot, he quickly got up and saw to the pressing matter, as was necessary. As he made his way back to the spot where he had left his bags, he noticed that the bag of crackers that he had bought earlier was resting on the seat next to the one he had intended to sit on. A religious young man was sitting on the other seat next to the crackers wearing his hat and jacket, nose buried deep in a <i>sefer</i>. His eyes widened in shock, which quickly turned to annoyance and then anger as he watched the young scholar reach his hand into the bag of crackers - his bag of crackers - and absently devour one. He stood there for another moment and the young man again reached in, took a cracker and ate it. He was about to storm over and give the young man a piece of his mind, but instead he calmed himself thinking that perhaps the scholar was also hungry. "We can share the bag," thought the man, and that is what they did. Without as much as a word between them, they took turns reaching into the bag and in short time had finished the entire bag of crackers - save for one. Curious as to what the young scholar would do with the last cracker, he waited. A moment later, the young man pulled out the last cracker, broke it into two precise halves, put one half down and slipped the other half into his mouth. Just then, the loudspeaker announced his flight and shaking his head in disgust and disillusionment, the itinerant traveler was more than happy to get away from this brazen young man with his nose in the <i>sefer</i>. After boarding and settling into his seat, he realized that he had left his own <i>sefer</i> in his carry-on luggage which was properly stored in the overhead bin. He got up and pulled down his bag, opened it up	
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