

AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

**TORAH TAVLIN**  
Publication

34 MARINER WAY  
MONSEY, NY 10952

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

פלאג המנחה ע"ש - 6:24

הדלקת נרות לשבת - 7:32 \*

זמן קריאת שמע/מ"א - 8:50

זמן קריאת שמע/הגרא"א - 9:26

סוף זמן תפילה / הגרא"א - 10:35

שקיעת החמה ליום השבת - 7:51

מוצאי"ק צאה"כ/ מעריב - 8:41

צאה"כ/ לשית רבינו תם - 9:03

**תורה תבלין**

**נראתי יצ הרע ובראתי לו**

**Shabbos Parshas Tazria Metzora - שבת קודש פרשת תזריע מצורע**

**כ"א בעומר פרק ב' דאבות**

ו' אייר תשע"ב - April 28, 2012

**הגדצרי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך**

**הגדצרי גמליאל הכהן רבינוביץ שליט"א**

**ראש ישיבת שער השמים בירושלים עיריך**

**טיב התבלין**

**רצוה הכהן ולקח למטהר שתי צפרים חיות טהורות ועץ**

**רצוה הכהן ולקח למטהר שתי צפרים חיות טהורות ועץ**

\* מי שמדליק מוקדים אין לאחר מזנון עצם קבלת השבת [משיאמר "בואי כלה"]

רעינות ופירושים לעורך את האתם לעבודת הש"ת והתחזקות באמונה ובשחון מאת

פ"ש: לפי שהנגעים באין על לשון הרע שהוא מעשה פטופטי דברים לפיכך הוזקקו לטהרתו צפרים שמפספסין תמיד בצפצוף קול. עץ ארז - לפי שהנגעים באין על גסות הרוח. ושני תולעת ואזוב - מה תקנתו ויתרפא, ישפיל עצמו מגאותו כתולעת ואזוב. הנה כבר עמדו המפרשים על כך שלכאורה יש כאן סתירה בדברי רש"י, שכתב בתחילה שהנגעים באים על לשון הרע, ואחר כך כתב שבאים על גסות הרוח. אכן בהתבוננות נכונה נראה שאין כאן שום סתירה כלל והכל עולה לקנה אחד, שכל שורש העוון של לשון הרע אשר האדם לקוי בה נובעת ממידת גסות הרוח שיש בו האיש אשר הוא שפל בעיני רוחו אינו רואה שום רעה בזולתו, ואינו מוציא מפיו שום דבר מגונה על רעהו, כולם אהובים וכולם ברורים.

ושמעתי לפרש שמה שהצריכו הכתוב להביא שני תולעת ואזוב כדי לכפר על גסות הרוח, ולא היה די בכפרה אחת, שבא הדבר לרמוז על גודל העבודה הנצרכת כדי להגיע לידי שפלות הרוח, וכמו שאמר התנא במשנה (אבות פרק ד' נמצא מאד הוא שפל רוח, שהרי תכלית אלו הקרבות להכניע את לב האדם וכמו שפירש"י שזה תקנתו של מצורע שישפיל עצמו ויתרפא, וצריך לזה התמצאות מיוחדת להשפיל את עצמו יותר ויותר.

ויגלה לנו התורה כי המידה הזאת קשה היא עד מאוד, והאיש אשר לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבוע

**רצוה הכהן ולקח למטהר שתי צפרים ... ועץ ארז ושני תולעת ואזוב (ו' ד' -) הצורך למצורע להביא עץ ארז שני תולעת ואזוב'**

נרמז כבר בלקיחת האזוב' שהוא הקטן שבכל מיני הצמחים. וכן, מדוע הוזכר השני תולעת' שאינו מין צמח, בין הארז' והאזוב' שהם מיני צמחים. ויש ליישב ע"פ דברי הגור אריה', שהוסף להקשות, "ואם תאמר, למה הוזכרו כאן שני דברים הרומזים על מידת הענוה-ישפיל עצמו כתולעת וכאזוב, יזכר רק את השפל יותר-התולעת", וישב, "שמתחילה יש לו להשפיל עצמו כתולעת שהוא שפל ביותר, כדי שיתרחק ביותר מן העבירה, שהיה מתחילה חוטא בגאווה, ואם לא יפרוש לצד האחר, לאחוז במידת השפלות מאוד מאוד, לא יצא מידי חטאו, כי יחזור לידי גאות שלו, לכך יהיה מתחילה כתולעת, עד שיתרחק מן העבירה ולא יהיה לבו גס עליו, ואח"כ יהיה כאזוב שאינו שפל כ"כ ואין צורך להשפיל עצמו כתולעת, כי השפלות יותר מדאי אין ראוי, כי כל מידה טובה בעולם יש לו מיצוץ, ושני הקצוות אינם טובות, ולפיכך מקדים הכתוב 'שני התולעת' ל'אזוב', (והוזכר גם את האזוב' שאינו שפל כ"כ כמו התולעת). ועד"ו פירש הרמב"ם ז"ל בהקדמת מס' אבות (פ') (משמונה פרקים), כי מי שחטא בגאווה, כשיתקן דרכיו צריך לאחוז בקצה להשפיל עצמו יותר מדאי, עד שהוטר ממנו המידה המגונה, ואח"כ יעמוד בענוה, והוא ג"כ שפלות, אלא שאינו כל כך".

esteemed rabbi, “If what you want to tell me is neither True nor Good nor Useful, why tell it to me or anyone at all?”

**נמשל:** The expression in secular society is, “Words are cheap.” Anyone can say anything they want to say. It is accepted in society and many have made a living off gossip-

**הלכה למעשה**

**A SERIES IN HALACHA LIVING A “TORAH” DAY**

**Laws and Customs that Merit a Good Parnassa (53)**

**The Month of Iyar (continued).** As we discussed in the previous issue, the month of Iyar is brought down in the *Seforim Hakedoshim* as a special month for good *parnassa*. It was in this month that *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 *tefillos*, *segulos*, spiritual merits, and practical efforts in *parnassa*, are especially successful.

Other items related to the *mann*, like reciting *Parshas HaMann* - about which <sup>(1)</sup> 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 <sup>(2)</sup>, 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 Heaven in a covered, double-layered portion, is very much connected to *parnassa* and thus it is especially

mongering and talking about others. But a Jew is different. A Jew knows that his words are quite expensive; his words make an impact, which can affect other people, as well as himself. As such, isn’t it most prudent to employ the triple-filter system in our own homes, businesses and families?

מאת מנ"ה ברוך הירשפלד שליט"א ראש כולל עשרת חיים ברוך, קליבלנד הייסט

appropriate in Iyar.

**Counting the Omer in Iyar.** The month of Iyar is also dominated in large part by the ongoing *mitzvah* of *Sefiras Haomer* - which has much to do with a Jew’s *parnassa* and sustenance for the entire year, as we mentioned last week. The sixth day of each week of *Sefirah*, represents the *middah* of *Yesod* (foundation), which is the attribute of *Yosef Hatzadik*. The *Torah* relates <sup>(3)</sup> that before *Yaakov Avinu* passed away, he blessed his son *Yosef* with the words: “*He (Yosef) acted with firmness (not being enticed by Israelite women) from there he became the shepherd who fed the people of Israel.*” Some commentators <sup>(4)</sup> 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 *parnassa* to an entire nation for decades. The connection between *Tznius* and *Parnassa* is an obvious one. The source letters of the words “מזון” (food) and “ונור” (immorality) are the same (נן). Thus, we learn that one who is careful not to have any connection with *ונור* will be granted *מזון*.

**הוא היה אומר ...**

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

**R’ Chaim Friedlander ZT”L (Sifsei Chaim - Middos V’Avodas Hashem)** would say:

“*Gaavah* (arrogance) could well be the געע - affliction, of our generation. The one of arrogant spirit is always looking at what the other has. He is pained when others have more than he has, for he feels he deserves all they have, and more. In fact, this illness even finds its way into religious homes, when *Yidden* are not satisfied with what they have. When one sees what his neighbor drives, he wants to keep up with the ‘Cohens’ and buy the same thing. This attitude brings one to all forms of sin, namely jealousy, hatred and arguments, and it disrupts *shalom bayis*, as it causes dissatisfaction with what one has, which leads to arguments.”

**R’ Naftali Tzvi Hurvitz of Ropshitz ZT”L** would say:

“When I was young, at first I thought I would not become a *Rav*, because a *Rav* must flatter the members of his community, in order for them to like him. Instead, I decided I would be a tailor. Then I saw that tailors, too, flatter their clients. I decided I would become a shoemaker. Again, I saw that shoemakers flatter those who buy their shoes. I decided to be a bathhouse attendant, and again, I saw that they too, flatter their clients. If that is the case, I said to myself, why is it any worse to become a *Rav*? And thus I became a *Rav*.”

**A Wise Man** would say:

“Watch your thoughts; they become words. Watch your words; they become actions. Watch your actions; they become habits. Watch your habits; they become character. Watch your character; it becomes your destiny.”

לעילוי נשמת רב יעקב בן רב שלמה הכהן פיינציג ז"ל - נלב"ע ו' אייר - תהא נשמתו צדורה בצרור החיים

TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR E-MAIL TO: TORAHTAVLIN@TORAHTAVLIN.COM.

# מעשה אבות .... סימן לבנים

אדם כי יזיה בעוד בשדו שאת או ספחת או בהרת וזיה בעוד בשדו לנגע צרעת וכו' (וי-ג)

Almost one hundred years ago, a letter was circulated all throughout the cities of Eastern Europe, as well as the hundreds of villages in which Jewish communities dotted the landscape; a letter that was so full of harsh words of fury, malicious slander and *lashon hara*, that it was almost shocking to read. Furthermore, the letter that was written in such a forceful tone, targeted an entire *kehilla* in one of the largest Jewish cities in Lithuania, the capital city of Vilna. But the greatest shock of all was that this letter was written by none other than .... **R' Yisroel Meir Hakohen ZT"l**, the **Chofetz Chaim**!

How can this be? The Chofetz Chaim would never talk *lashon hara*, let alone write a letter against a *kehilla* in *Klal Yisroel*! Every young child knows that. Could this have been a mistake? A frame-up of the great *tzaddik*?

The answer lies in the following amazing story. The city of Vilna was one of the greatest bastions of *Torah* that the Jewish people ever had. The wealth of righteous men and *Torah* scholars that emerged from this proud city rightfully earned it its title as the “Jerusalem of Lithuania.” From as far back as the mystical **Ramchal, R' Moshe Chaim Luzzato ZT"l**, to the scholarly “businessman” the **Rashash, R' Shmuel Strashun ZT"l**, to the ascetic and saintly **Vilna Gaon ZT"l**, the city of Vilna was a city of giants, and it garnered the respect of worldwide Jewry. As a result of the city’s prodigiousness, though, a city-wide ordinance was imposed whereby it was decreed that no “Chief Rabbi” would ever claim the seat of *rabbanus* in Vilna. Of course, there were many *rabbanim*, *dayanim* and community lay leaders to guide the *kehilla* and ensure the highest standards of *kashrus*, ritual and family purity and overall halachic queries, however an official chief rabbi appellation, was never labelled on anyone from the day the Vilna Gaon passed away in 5558 (1797).

During the first half of the twentieth century, one person emerged as the de-facto leader of Vilna Jewry, a towering personality and *Torah* scholar, a man who never hesitated to carry the load of his brethren in all matters of *halacha* and *askanus*, the great *tzaddik*, **R' Chaim Ozer Grodzenski ZT"l**. And yet, with all of his accolades and accomplishments, R' Chaim Ozer was not the officially appointed chief rabbi of Vilna. This was fine by most of the city’s inhabitants, however, a select few griped over the fact that every other city maintained an official rabbinic seat of honor, whereas their city only followed the rulings of a few elderly bearded men. These “progressive”-minded people felt that their city’s very honor was being desecrated and so they took it upon themselves to officially nominate and then elect a “true” chief rabbi to be Vilna’s official leader. Needless to say, this did not sit well with the establishment and a tumultuous conflagration broke out in the streets of Vilna, threatening to tear apart the city’s very fabric.

When the Chofetz Chaim was informed of the controversy, he immediately wrote a scathing letter of protest against those people who had the temerity to oppose R' Chaim Ozer and his stature in the city. With the sharpest of words, he decried the blatant disrespect to the *Torah* and the scholars who devote their days and nights to its study, understanding and fulfillment, and he vilified, denigrated and lambasted the agitators who pursued their deplorable agenda.

Well, as one can imagine, the Jewish world was turned upside down as people could barely believe what they were reading. This was the great champion of *Shemiras Halashon*, the holy *tzaddik*, the Chofetz Chaim himself! But as most people were left in fearful awe, the progressives who started the whole mess spread the word that of course these words were not written by the Chofetz Chaim, as everyone knew that he would never talk like that! It could be none other than some nasty individuals from the opposing camp, who attempted to champion their cause by dragging the name of the *tzaddik* into it. But since he would never talk like that, this phony letter will surely backfire on them.

This time, the Chofetz Chaim wasted no time. He sent a second letter in which he wrote: “People say that I did not write the letter. Know, that I most definitely did - for when the honor of *Torah* is involved, personal honor is not a concern. I am surprised at anyone who does not write such a letter himself!” And with that, he put the controversy to rest once and for all!

## משל למה הדבר דומה

**משל**: One day, a man ran up to his rabbi excitedly and said, “Rabbi, do you know what I just heard about the *Gabbai*?”

“Wait a moment,” the rabbi replied. “Before you tell me, I’d like you to pass a little test. It’s called the Triple-Filter-Test. Let’s take a moment to filter what you’re going to say. The first filter is Truth. Have you made absolutely sure that what you are about to tell me is true?”

“No,” the man said. “Actually, I just heard about it.”

“All right,” said the rabbi, “so you don’t really know if it’s true or not. Now let’s try the second filter, the filter of

Goodness. Is what you are about to tell me about the *Gabbai* something good?”

“Uh ... no. Quite the contrary ...”

“Aha!” the rabbi broke in. “You want to tell me something that may be bad, even though you’re not certain it’s true?”

The man shrugged, a little embarrassed. The rabbi continued, “You may still pass the test, though, because there is a third filter, the filter of Usefulness. Is what you want to tell me about the *Gabbai* going to be useful to me?”

The man shook his head. “Well,” concluded the wise and

וראה הכן וזנה כסתה הצרעת את כל בשדו וטהר את הנגע כלו הפך לבן טהור הוא וגו' (וי-ג)

The plague of *Tzara’as* (Leprosy) was not a natural occurrence, but rather a Divine discipline, meant to chastise a sinner and encourage him to repent his ways. In order to become “healed” from this disease, a person must undergo a regimen of repentance and introspection to distance himself from his sin. The sooner he does a real *Teshuvah*, the sooner the plague will go away; medicine will have no effect, nor balms or man-made remedies will soothe his ailing body, since this disease is not a natural one.

It is told that the **Netziv, R' Naftali Tzvi Yehudah Berlin ZT"l**, was a remarkably healthy individual, well into his latter years. He once took ill and was laid up in bed for a few days. His family wished to call a doctor but the Netziv was reluctant. However, after a number of days had gone by and the mysterious illness had not gone away, the Netziv finally agreed to let a doctor examine him.

The doctor did a thorough examination and located the source of the illness. He then wrote out a prescription and handed it to the Netziv, advising him before he left, to take the full dosage and he will feel all better.

The minute he left the house, the Netziv immediately tore up the prescription. To the queries of his shocked family members, he responded, “Why does *Hashem* inflict an illness on a certain part of the body? In order to punish a person for some sort of sin that was done with that area. I have never had the need for doctors, thank G-d, because if I was ever not feeling well, I would figure out what part of my body was hurting and then do the necessary *Teshuvah* and *mitzvos* with that אבר to remove the pain I was feeling.

“In this case, however,” continued the Netziv, “I was unsure where the source of my pain was coming from. Thus, once the doctor was able to locate the actual illness, I had no further need for his prescription to ensure a cure ....”

EDITORIAL AND INSIGHTS  
ON THE WEEKLY MIDDAH OF ...

לשון טוב

As part of his purification process, a *Metzora* was required to bring a sacrifice of two birds. The **Zohar** explains that one bird was to atone for his evil speech and the other was to atone for the fact that he did not use his speech positively. **R' Yissachar Frand Shlit'a** explains that *lashon hara* is a grave sin, but the lost opportunity of *lashon tov* - good, positive speech, is a sin unto itself. People are unaware of the astounding power of the tongue. Kind words can literally bring a person back to life - ותרית המיתים - Not utilizing the great gift of the tongue for positive purposes is just plain sinful.

The word “לשון” comes from the root of the word “לש” - which means to knead. Just as kneading is what brings together the flour and water, allowing the dough to rise, eventually creating the finished product - a loaf of bread, so too, the mouth from which comes the *lashon*, is the connecting force between body and soul, and allows a person to express his essence.

In our desire to praise and thank *Hashem* in the *tefillah* of “נשמת כל חי”, we split ourselves into 3 categories. “איברים שפילגת בו” - the body parts You divided into us; “רורח ונשמה שנפחת באפינו” - the soul that You blew into our nostrils; “ולשון אשר שמת בפיו” - the tongue that You placed in our mouths. Now, although the tongue (לשון) is a part of the body like all the rest of our organs, it is still mentioned individually. Why? Because the tongue is a separate and fundamental entity. It connects body and soul. It is unique and has awesome power to bring out the greatness of man. If used negatively, the results are disastrous and tragic. If used positively, there is no limit to the heights we can achieve for ourselves, for others and in our relationship to *Hashem*.

זאת תהיה תורת המצודע בינם וטהרתו והובא אל הכן וגו' (יד-ב)

The *Medrash* quotes the words of Rav Yehoshua ben Levi as follows: “*The word ‘Torah’ appears five times in connection with the Metzora; ‘This is the Torah of the tzara’as affliction ... This is the Torah of one in whom there is a tzara’as ... This is the Torah for every tzara’as affliction ... This is the Torah of tzara’as ... This shall be the Torah of the Metzora’ - the person who is ‘מוציא שם רע’ - speaks ill of another. This (five-time repetition of the word ‘Torah’) is meant to teach us that one who speaks slanderous words, transgresses all five books of the Torah (חמשה חומשי תורה). Therefore, Moshe Rabbeinu warned the Jewish people regarding the laws of ‘Toras HaMetzora.’*”

The *Medrash* is quite comprehensive, listing five separate *posukim* with the word “*Torah*” in it. However, the lesson here is ambiguous: Didn’t *Moshe Rabbeinu* warn the Jewish people against all of the *Torah*’s transgressions, even those that are not equal to violating all five books of the *Torah*?

The **Chuster Rav, R' Moshe Gruenwald ZT"l (Arugas Habosem)** provides us with the *Medrash*’s understanding. An argument could be made that the laws of *tzara’as* should have been addressed solely to the *kohanim*. After all, the *kohanim* were the ones delegated to “diagnose” and pronounce this supernatural disease and to accept the offerings brought by the penitent and rehabilitated *Metzora*. Why, then, did Moshe address these laws to all of the Jewish people, and not just to the *kohanim*? The answer, says the *Medrash*, is that Moshe was driving home a significant point pertaining to all of the Jewish people, the idea that evil and slanderous words are destructive and most sinful. Although one might think that they are simply “words” and have little standing, Moshe was teaching us that these words are equivalent to violating the “words” of all five books of the *Torah*. That is how serious we must take this.

## דרגה יתירה

FROM THE WELLSPRINGS OF  
R' GUTTMAN - RAMAT SHLOMO

ולקח למטהר שתי צפרים חיות טהורות .... (יד-ד)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead