

שם עוד: "ויפן אליו ה' ויאמר לך בכוחך זה והושעת את ישראל". ופ' רש"י: ויפן אליו הקב"ה בעצמו, ויאמר לך בכוחך זה - בכח הוכות הוזה שלמדת סניגוריא על בני ע"כ. הרי לפנינו גודל החיבה שרושש הקב"ה כלפי מי שמלמד סניגוריא וזכות על בני אהוביו, כי אף שהיה גרוען אפן פשוט למד, אע"כ - נבחר אחר מבין ככולם להיות ממשיער את ישראל בכח היותו מלמד סניגוריא עליהם. וכן אחר בתהגות הש"ת עם בני אהוביו, והאדם צריך לחיות עם האמונה הזאת על כל צעד ושעל, לידע כי כל מה דעביד רחמנא לטב עביד, ומי כהקב"ה הוידע את מה שטוב לו באמת.

ולפ"ז מבאר האספסת חכמים את הסמיכות, והיינו, שבמקרה של החיבה אשר לא תאכל, יוולד בן צדיק וטוהר - אש"ה כי תוריע וילדה זכר (שהוא צדיק וטוהר, ואינו נמשך אחר התאוות והחטא. כיון שאין לו ערלת הלב המושכת אותו אליהם) - ר'בים שממני ימול בשר ערלתו (ועל ידי מילה זו, גם תתבטל ערלת ליבו, וכמו שכתב הגאון רעקא' "שרת" העולרדא קמא מ"ה) - ד"ה וכיון דרבכלל הוא וכו') בשם העוללות אפרים, ש"מילה החיצונית היא סיבה למילה פנימית מערלת הלב".

Before Washing. One should not touch any natural orifice of the body such as ears, mouth, nostrils, etc. (3), or any “after-birth” openings like an open cut (4), before this morning hand-washing. The entry of *tumah* into the body can be harmful to a person. One should not even rub his shut eye (5). If one needs to scratch an itch in any of those areas, he should pull his (pajama) sleeve or blanket over his fingers before doing so (6). Also, before this washing, one should not touch food or drink any liquid. If he did touch food, it depends: if it is the type of food that can be washed off without ruining it, such as a carrot or apple, he should pour water over it from a vessel three times (7). If it is a type of food that will get ruined by pouring water over it, such as a piece of sponge cake or crackers, it may be eaten as is. If it is a liquid, the **Biur Halacha** (8) remains in doubt if it must be thrown out or not.

“נָעַם צָרַעַת כִּי תִהְיֶה בְּאִדָּם וְהוּבָא אֶל הַכֹּהֵן” - It takes a true man before the *kohen* to be examined for a physical blemish. Adam does not lose the appellation ‘Adam’ by sinning. No one else can. “וְאָדָם לֹא יִחְסָא” - *For there is no man (Adam) who* retains this honorable title. However, by not seeking to correct his

“What does the word 'תהיה' (s) stated 'את תורה המצורע' to teach us the very same thing? The said, “*This is the law of the Metzora,*” it would have implied and we must prepare for it. The *Torah* did not wish to express therefore stated, “*This shall be the law of the Metzora*” - she

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	תתגרוב ונתקדש לעילוי נשמת ר' אברהם משה ב"ר אליעזר שלאסער ז"ל * תתצב"ה
--	---

The Exact Procedure. The correct way to wash is as follows: Lift up the filled washing cup with the right hand, pass it to the left hand, pour water on the right hand till the wrist, (till the end of the knuckles if there is not enough water), pass the cup to the right hand to wash the left hand, and repeat three times (10). This procedure of making the right a priority over the left (as well as all acts of favoring the right over the left, like putting on the right sleeve and shoe first, washing the right arm and right side first) serves to activate *Hakadosh Boruch Hu* to strengthen His “right” which refers to His mercy and kindness, over his “left” which is His strict judgment (11). We see how one should never underestimate the power of one *halacha* and one single act. No *beracha* should be made on this washing because washing to take off a negative effect does not require a *beracha*. This is also the reason why no *beracha* is made on washing מים אחרונים.

הוא היל (1) ברכות נו: (2) שבת קט. (3) או"ח ד"ג (4) משנה ברורה ד"ג (5) שם: מו"י (6) שם (7) שם ד"ד (8) ד"ה (9) א"מ"ה (10) או"ח ד"י (11) מ"ב ד"ב

person, an ‘Adam,’ to admit his shortcomings and appear perfect. Indeed, we find in *Koheles*, כִּי אָדָם אֵין בְּאֵרֶץ אֶשֶׁר, ‘*not only does good and does not sin.*’ Even if one sins he does not lose his title of Adam - that is when one loses this title.”

Il be) come to add to this *posuk*? Couldn't the *Torah* have
answer is that had the *Torah* written it without this word and
that there definitely will be a *Metzora* (leper) in the future
such a pessimistic thought and
and the circumstance ever arise.”

Dedicated in honor of
Avrumi & Pepi Ebstein on

define them, you define yourself.”

M Camp Merockdim
26 Parker Blvd.
845.362.0287

מעשה אבות סימן לבנים

כל ימי אשר הנגע בו יממא ממא הוא כדרך ישב מחזין למחנה מושבו וגו' (יג-טו)

The **Rebbe, R’ Nachman M’Breslov ZT”L** writes: “The level of ‘התבודדות’ (isolation) is higher and greater than everything. In *Hisbodedus*, a person sets aside an hour or so each day to be by himself in a room or in a field, to speak out everything that is on his heart between himself and his Maker. He should put forth all sorts of logical arguments and excuses using graceful, charming, and appeasing words. And he should ask and beg *Hashem* that He should bring him close to Him to serve Him in truth. And this prayer and conversation should be in one’s everyday language.” (ליקוטי מוהר”ן ב-כה)

The key to prayer is sincerity. This means that the supplicant believes that only *Hashem* can help him. Therefore, he turns his heart to Him, understanding that any other avenue is only part of his *hishtadlus*, his effort. This was a required action by the *Metzora* as a means for him to do *Teshuvah* and it is something which we should do each and every day, although it is equally important to never forget that any and all results can only be affected by *Hashem*.

A wonderful example of the power of prayer may be discerned from the following incident that took place not long ago. One day a young *kollel Yungerman*, a budding scholar who studied in one of the distinguished *Kollelim* in *Bnei Brak*, presented himself, together with his seven-year-old-son, at the home of **R’ Chaim Kanievsky Shlit’a**. People had a hard time not staring at the little boy as it was apparent he was going through a difficult trial.

The man waited until the crowd had cleared out and then he took his place before the *Rav*. “*Rebbe*,” the young man said, “I would like to relate to his honor a moving, incredible story that occurred concerning my young son here. As one can see, my son was diagnosed a short while ago with the dreaded disease. As part of his treatment, the doctors agreed that he would have to undergo several rounds of heavy chemotherapy. Among the many side effects that he would suffer, they told us, losing all of his body hair was a certainty. Well, my wife and I were beside ourselves but our young son accepted *Hashem’s* decree of strict justice with great love, far beyond a child of such young years. He gives us all great *chizuk*. Yet, despite his incredible *emunah*, faith, and *bitachon* (trust) in the Almighty that whatever is decreed for him is all for the good, he became hysterical when he heard that he would lose his hair. He told us, ‘I do not care about the hair on my head, even if it will look strange and the other children might look at me in a ridiculing manner. I cannot, however, tolerate losing my *payos*. My *payos* maintain my appearance as a *Yiddishe* boy. How can I live without my *payos*?’”

The father continued to relate how his son cried and cried, and prayed and prayed. Each and every day, he would seclude himself in his room and open his young heart to the Almighty. He supplicated *Hashem* with the following words: “*Av Harachaman*, Merciful Father in Heaven, I know that everything that You do to me is for the good. No one has greater compassion than You. This is what my parents have taught me and I accept it without question and with the utmost love. I accept everything that is connected with this disease, everything that I am stricken with, because I know that You will not forsake me. I am even willing to lose my hair, even though I will be greatly embarrassed by it.”

R’ Chaim looked at the young boy tenderly, as the father continued to speak. “But then, suddenly, my son burst out into bitter weeping. As he sobbed, he cried out, ‘*Hashem*, I will give it all up - just not my *payos*! How can I be without *payos*? I cannot overlook my *payos*. They are what makes me look like a Jew. Please, *Hashem* - leave my *payos*!’”

“I watched,” said the father, “as my son davened like this for over an hour, repeating his entreaty amid bitter wailing. It was truly heartbreaking to listen. But *Rebbe* - lo and behold - *Hashem* must have heard his cries! Look at my son. The chemo and medications have ravaged his body. His face is pale and every hair is gone. But his *payos* have not been touched! They are as full and as long as any other child’s! *Hashem* listened to my son’s pure prayers!”

R’ Chaim was so taken aback by this incident that he immediately summoned all the members of his family who were in the house to come to see the power of innocence, the power of sincerity, the power of prayer from a pure heart.

משל למח הדבר דומה

וביום השמיני ימול בשר ערלתו וגו' (יג-ט)

משל: The grandson of the **Brisker Rav, R’ Yitzchok Zev Halevi Soloveitchik ZT”L**, was circumcised in the *Rav’s* home. After the *bris*, the *mohel* approached and exclaimed, “*Boruch Hashem*, that I have merited to perform the *mitzvah* of *Bris Milah* here on one of the *Rav’s* grandchildren!”

The *Brisker Rav* grimaced. “Do you really think that a *bris* performed in my home and on one of my grandchildren bears more importance than any other *bris*?”

The *mohel* didn’t know what to say. “Do you know what this is compared to?” continued the *Rav*. “To a teacher of

young schoolchildren who receives a paltry salary his entire life. One day, the teacher had an inspiration. He said, ‘If I owned all of Baron Rothschild’s banks and vaults, I wouldn’t be as wealthy as him - I would be even wealthier!’”

“What do you mean?” someone asked him. ‘It’s very simple,’ he answered. ‘Though our vaults would equal one another, I would still wind up being the wealthier man, since I also receive my salary from serving as a school teacher!’

“The same thing applies to a *Bris Milah*,” concluded the *Brisker Rav*. “It is such a monumental *mitzvah* that the

ובא אשר לו הבית והגד לבחן לאמר
בנגע נראה לי בבית וגו' (יד-לה)

The **Baal Haturim** compares two *posukim* found in *Tanach*: “כנגע נראה לי בבית” - “*Like a lesion has appeared to me in the house*,” and “מרוחק ה' נראה לי” - “*From a distance, Hashem appeared to me*.” (ירמיהו לא-ב) What is the connection? I was thinking to say that a person encounters many situations in life that are not pleasant or happy. He must look at these difficulties and realize that in the end, whatever *Hashem* does for him will always be good, even if he doesn’t see it right away. As *Chazal* say: “חייב אדם לברך על הרע כשם שמברך על הטוב” - “רע”, in the future, he will see it is really good - “טוב”. Perhaps that is why the word “חיים” is used as an acronym for “חולה” (sickness), “יורידים” (sea traveler), “ניסורים” (imprisoned), “מדבר” (desert), the four times a person has to *Bentch Gomer*. Because even when a person goes through extremely difficult situations, he must remember: THAT IS LIFE. Recognizing that in the end, all is good and from *Hashem*.

This is the connection here as well. A person might think there is a “נגע” in his home but if he looks “מרוחק” - into the future, he will know that “ה' נראה לי” - what he saw as *Middas Hadin* (אלקים) is really *Hashem’s* mercy and *rachamim* (ה').

For this reason, *Avraham Avinu* did not question *Hashem* when he was told to slaughter his beloved son *Yitzchok*. Because, “יירא את המקום מרוחק” - *Avraham* saw *Hashem* (המקום) in every aspect of his life, even “מרוחק” - in all future actions and knew that whatever *Hashem* does can only be good. In *Tehillim* (ק”ז), it mentions the four scenarios for which a person needs to *Bentch Gomer*. However, the final words of the *perek* are: “מי חכם וישמר אלה ויתבנו חסדי ה'” - in other words, whoever is smart and waits it out (וישמר אלה), will discover *Hashem’s* kindness, for everything in life is a *chessed* from the *Ribono shel Olam*.

DRUSH V'CHIDDUSH

וזאת תורת אשר בו נגע צרעת אשר לא תשני ידו במדותיו (יד-לב)

We find in our *parshiyos* the laws of afflictions that come upon a person through forbidden speech. Instead of using his faculty of speech for prayer and *Avodas Hashem*, he speaks *lashon hara* and is punished with *tzaraas* (leprosy).

At first, the afflictions only affect the walls of his house, to remind him to do *Teshuvah*, as our Sages teach us (תענית יא): “*Who testifies against a person? The stones and beams of his house testify against him*.” Even in our time, when there is no *tzaraas*, if a person’s home has been damaged in some way, i.e. a water pipe breaks or the ceiling leaks, it is proper for a Jew to contemplate that he is being reminded to do *Teshuvah* and *Hashem* is having compassion on him by first striking the structure of his house instead of his body.

If a person does not take these hints from Heaven, then the afflictions will begin to affect his clothing. Again, Heaven is trying to arouse him to *teshuvah*. And even today, when a

EDITORIAL AND INSIGHTS ON THE MIDDAH OF אחדות

Isn’t it interesting that two words that are complete polar opposites of each other, can be switched around with the flick of an “*Ayin*”? The word “נגע” means affliction, while “ענג” means pleasure. **R’ Yitzchok Meir Alter ZT”L (Chiddushei Harim)** explains that anything in life can be switched around in the blink of an eye. “*Ayin*” is a letter but “*Ayin*” also means an eye! In other words, life can either be a pleasure or an affliction - depending on how you see it with your “*Ayin*” - your eyes!

During *Sefiras Haomer*, there is a special stress on spiritual growth. This is when we are provided with extra *siyata d’shmaya* to work on our *middos*. Okay, so where do we begin? How do we truly raise ourselves up to become worthy of receiving the *Torah* on *Shavuuos*? The answer is UNITY. Like one man with one heart, the Jewish people at *Har Sinai* reached the ultimate height of holiness and sanctification. They loved and respected one another then - and we must too!

R’ Chaim Pinchos Scheinberg ZT”L used to say that the difference between UNITED and UNTIED is where you put the “I”. The same is true about where you put the “*Ayin*” - the “Eye.” Do you only see YOURSELF, or can you actually put yourself aside and see your spouse, your child, your friend ... even your mother-in-law? Can you see past your own needs and make someone else’s your first priority? Spiritual growth is not just something that happens; it is a result of what we choose to SEE.

The students of Rabbi Akiva died because they did not show one another sufficient respect. This is the opposite of what we are striving for during *Sefirah*, and that is why we mourn these precious *neshamos* at this time. RESPECT is all about where you put the “Eye.” To truly respect someone means that when they do something that you don’t like, you stop and look at them again with a different eye, with a POSITIVE EYE. Seeing the good in others is how you turn a “*Nega*” into an “*Oneg*.”

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

והנה הנגע לא הפך את עינו (יג-נה)

On behalf of thousands of Shomer Shabbos Jews - www.chickensfreshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Israel with zero overhead