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שבת קודש פרשת מצורע Shabbos Parshas Metzarah ה' ניסן תשע"א - April 9, 2011

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

טיב התבלין

גודל הזהירות הנדרשת בנוגע לחברים וסביבה טובה והענין הזה צריך להיות בראש מעייניו של כל אחד החרד לגורל בניו ובנותיו, והדברים אמורים במשנה תוקף גם כלפי אלו שנתברכו ברוח טובה וגומלים חסד בגופם ובנפשם, ומטבע הדברים הרי הם מכניסים לפעמים כל מיני אנשים לתוך ביתם, ואלהם דברנו אמורים! אכן מידת החסד גדולה היא לאין ערוך, אך בראש ובראשונה מוטל על האדם לשמור על הפיקדון היקר שקיבל מאת הבורא יתברך, הלא הם הנשמות הטהורות של בניו ובנותיו, ואם יש לו צד כי הופעתם של אי אלו אנשים בביתו יוכל להוות השפעה שלילית על אחד מבני ביתו הן במישורין והן בעקיפין, הרי אסור לו לזלזל בכך, כי ממנו ידרש הדבר. ואותו הדבר הוא בחומר הקריאה אשר נכנס לביתו, כי מוטל על האב לעמוד על המשמר שיהא ביתו נקי מכל טומאת וחולאת הרחוב המזוהם, שידע לכל הפחות שבביתו פנימה לא חדרו הרחות הקשות והרעות הנושבות בראש כל חוצות. ובדאי שאין מן הצורך לדבר על אותם העיתונים שאין רוח חכמים נוחה מהם שהם פוסלים אפילו במגעם. ויה"ר שלא ימצא שום פסול ופגם לא בזרענו עד סוף כל הדורות אכ"ל.

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

מאוצרותיו של המגיד

וזהנה נרפא נגע הצרעת מן הצרוע (יד-ג) – בביאור הנאמר 'וזהנה נרפא נגע הצרעת מן הצרוע' המחיה שגם היא סימן טומאה בנגע-צרעת, והיינו מה שהמשיך התי"כ, **נגע, זו שער לבן, הצרעת, זו מחיה**, שהנגע התרפא ע"י שהלכו ממנו שתי שערות הלבנות, והצרעת התרפאה ע"י שהלך ממנה המחיה". וזהנה מה שכתב מן הצרוע, הוא זו בלשון לגמרי, שלא נמצא דוגמתו בתנ"ך, שיאמר שנרפא המכה מן האדם, ולכן ממשיך התי"כ ומפרש את המילים, **ומנין אף מקצתם** - אפילו שער לבן אחת או מקצת המחיה, **ת"ל מן, הצרוע, להביא את שפוחה בכולו** - שכולו צרוע, **שיטען ציפורים לטהרתו**". ומוסיף לבאר את פשוטן של המילים, "שאם נאמר רק וזהנה נרפא נגע הצרעת, הכוונה היתה שהסתלק סימן הטומאה - שתי השערות הלבנות או המחיה לגמרי, ונרפא הנגע לגמרי, ולא כשהלך רק מקצת סימן הטומאה, ודואי לא כשפוחה הנגע בכולו, שבה לא נרפא נגע הצרעת כלל, דאדברה התפשט על כל הגוף, לכן אמר **מן הצרוע**, כדי לרבות גם כשלא נרפא נגע הצרעת לגמרי, וגם כשפוחה הצרעת בכולו, **שנרפא נגע הצרעת רק ביחס לצרוע**, כיון שסימני טומאה כאלו - שער לבן אחת, ופריחת הצרעת בכולו אין מורים על טומאת צרעת".

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 7:10 *
זמן קריאת שמע/מ"א – 9:07
זמן קריאת שמע/הגר"א – 9:43
סוף זמן תפילה / הגר"א – 10:48
שקיעת החמה ליום השבת – 7:30
מוצג"ק צאה"כ/ מעדים – 8:20
צאה"כ/ לשיטת רבינו תם – 8:42

* פלג המנחה – 6:08 (מי שמדליק מוקדם אין לאחר מזמן עצם קבלת השבת [משיאמר "בואי כלה"])

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

והבא אל הבית כל ימי הסגיר אותו יסמא עד הערב (יד-מו) – פירשה זו של מצורע יש לנו ללמוד מוסר נפלא בגודל הזהירות הנדרשת בנוגע לחברים וסביבה טובה. כי זה המצורע אם יכנס לתוך בית גדול אשר יוכל בקרבו אפילו כעשר אלף איש הרי יטמאו כולם על ידו, אף אם יצטנף בקרן זווית ולא יסתכל על שום אחד מהנוכחים במקום, ובכל זאת כח הטומאה אשר שורה עליו היא עצומה כל כך עד שהשפעתה ניכרת על כל אלו שנמצאים אותו תחת קורת גג אחד.

לצערנו הרבה מן ההורים אינם מודעים דיים על גודל הארס וההשפעות השליליות הנגרמים על ידי ההימצאות בקרבת חברה שאינה ראויה. וכבר רבים חללים הפילה, כל כך הרבה אנשים תמימים וצדיקים ראים ושלמים, אשר לא פקחו עיניהם לשמור על חומת ביתם, ולא שמו עיניהם ולבם להשגיח על יוצאי חלציהם, לידע עם מי הם מתחברים, ולדאבון הלב נתדרדרו עד שאלו תחתיה.

ואיתא בשם הבעש"ט זי"ע שהזהיר אפילו מלהסתכל על פני מי שאינו דבוק תמיד בה' יתברך כי עי"ז ממשיך על עצמו רוח הטומאה חו"ו, אלא יסתכל על מי שהוא דבוק בד' ועל ידי כן ימשיך על עצמו רוח הקדושה.

לקחי חיים ודברי התעוררות בסדרו עפ"י פרשיות השבוע

צ"ך להבין, מדוע נאמר מן הצרוע, הלא ממה שנאמר וזהנה נרפא נגע הצרעת מובן שנרפא מן הצרוע? ומצינו בזה ביאור נפלא: **המלבי"ם** מיישב על פי דרשת התי"כ על וזהנה נרפא נגע הצרעת מן הצרוע, "דרך הלשון ליחס הרפואה אל האיש (כנאמר כי אני ה' רופאך [נשמות ט"ו כ"ו]), לא אל המכה. ובמקום שמייחס את הרפואה אל המכה יכווין, שהאיש לא נרפא, רק המכה נרפאה, כמו נרפא הנתק טהור הוא, דהיינו שהאדם לא נרפא כי הנתק עודו בו, רק הנתק נרפא, שהתחיל לצמוח שער שחור שהוא סימן שיושר לגמרי. ולפי"ז יש לבאר את הפסוק, שאם נאמר וזהנה נרפא הצרוע, היה פירושו ששר ממנו הנגע לגמרי, שזה רפואת האדם, אבל כשנאמר וזהנה נרפא נגע הצרעת, הכוונה היא שהנגע לבד נרפא, והיינו שסרו רק סימני הטומאה שלו, שזה סימן שיושר לגמרי.

וזה מה שכתב בת"כ, **וזהנה נרפא, שהלך לו נגעו**, שאם נאמר וזהנה נרפא שמוסב על האדם, היה פירושו שהלך לו נגעו לגמרי, אבל כשהוסיף וכתב נגע', מעתה זה מוסב על הנגע, והיינו שהלכו שתי השערות הלבנות שהם סימן טומאה בנגע, וכשהוסיף וכתב 'הצרעת', הכוונה שהלכה

Exactly what is it that you have to brag about?"
"תולעת ואזוב" Rashi explains that the *kohen* takes the *metzora*, for these items denote humility. *Chazal* teach us (נדרים לח) *Hashem*

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (4)

Tefillah: Where to Add Private Requests. Last week we listed the three places in *Shemona Esrai* where one may add his own *tefillos* for good *parnassa* in any language. They are:

- 1) In the ninth *beracha* (ברך לעלי) which is about good *parnassa*.
- 2) In the sixteenth *beracha* (שמע קולנו) which is for all requests.
- 3) In the supplication after *Shemona Esrai* proper, known as "אלקי נצור". The *halachos* of how and where to add in each of these places were explained last week.

Which is the Best Choice. It would seem that adding *tefillos* during *Shemona Esrai* proper (the first two choices) is better than the third choice of inserting one's requests after *Shemona Esrai*. The **Ran** (1) writes that in the ninth *beracha* of *Shemona Esrai*, which is both earlier and more specifically related to *parnassa*, is the better place to say it rather than waiting to plead in the more general nineteenth *beracha*. However, the custom has become to add prayers in the nineteenth *beracha* because the great *Mekubal* and *Chacham, R' Chaim Vital ZT"l* composed a special prayer for *parnassa* (printed in many *siddurim*) to be said in "שומע תפילה".

Suggested Preference of the Mishna Berura. The *Mishna Berura* (2) writes that if a person's added request will cause him to miss answering וקדושה קדיש, he should say his private requests in "אלקי נצור". This way he can answer properly by

rests His spirit only on one who is brave, wise, wealthy and humble." In truth, why would *Hashem* need the first three traits? It's humility that He wants. However, where a person has none of these traits at least let him show a bit of humility!

הלכה למעשה

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

"יהי לרצון אמרי פי והגיון: after having said the words: קדיש וקדושה This must be clarified. There are two opinions regarding saying the words "יהי לרצון". One opinion is to say it before and after "אלקי נצור", while others hold that it is only said one time at the end of "אלקי נצור" (**Minhag HaGr"a**). Those who hold like the first opinion can answer וקדושה while still in the middle of the *tefillah*, since they've already said "יהי לרצון" at the beginning. Those who don't say it until the end, should do the following: when it comes to answering וקדיש קדיש, they should stop and say "יהי לרצון" wherever they are holding, answer וקדושה, continue the *tefillah* and then recite "יהי לרצון" at the end, as they always do. (3).

Frequency. Is it proper for a person to add his private requests during the actual *Shemona Esrai* (first 2 choices), each time he davens, or just on occasion when he needs it? Or somewhere in between? The **Taz** (4) holds that one should not add requests in *Shemona Esrai* time after time, because it looks like he is making a new text to the *tefillos* by adding to the text of the sages. The **Magen Avrohom** disagrees and permits it every time. The *Mishna Berura* (5) rules leniently like the Magen Avraham and one may add the same addition time after time. Nevertheless, some *poskim* (6) feel that one should be strict like the Taz, and skip his addition (or reword his addition) from time to time, either once a day, or once a week (7).

הוא היה אומר ...

Chacham Rabbeinu Yosef Chaim of Bagdad ZT"l (Ben Ish Chai) would say:

- 'ורחץ במים את כל בשרי: סאה of natural water and this is learned from the *posuk*: 'And he rinses in the water all of his skin.' The word 'כל' denotes a measurement large enough to fit a person's entire body, and this measurement is defined as forty סאה. Another reference is from the word 'במים' which would seem to be redundant. Yet, the *Torah* is intimating that when a person needs to purify himself in a *mikvah*, he should do so 'במי מ' - in water that totals forty - the forty סאה of a *mikvah*."

R' Menachem Mendel Morgenstern ZT"l (Kotzker Rebbe) would say:

"An earthen vessel (כלי חרס) becomes unclean by virtue of its content, not because of anything its exterior may come into contact with. For pottery itself has no intrinsic value, serving only as a container for whatever it holds. A metallic vessel, however, becomes unclean from the outside, as the metal itself is valuable. A human being is likened to an earthen vessel; he too is composed of 'dust of the earth.' He himself has no intrinsic worth; his value comes from that which is within."

A Wise Man would say:

"Whatever you love more than G-d is your idol."

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שרה חי' צפורה בת רחל לאה נ"י בשחי'

מעשה אבות סימן לבנים

את אשר תשיג ידו ואת האזוד חטאת ואת האזוד עלה על המנחה וכפר הכהן על המטהר לפני ה' וגו' (יד-לא)

Not long after **R' Avraham Yaakov of Sadiger ZT"l** became *Rebbe*, he was imprisoned by the Russians authorities in the notorious dungeons of Chernovitz. When his father, the holy **R' Yisroel of Rizhin ZT"l** was *niftar* (deceased) the Russians believed they had seen the end of the glorious House of *Rizhin*. But when they realized that the *Rizhiner's* successor was proving himself both competent and beloved, they were furious. They were ready to do anything to get rid of him, and on the strength of false evidence provided by vindictive *maskilim*, the Russian government arrested and imprisoned the *Rebbe* on charges of being involved in circulating forged Russian banknotes.

R' Avraham Yaakov was thrown into a tiny dark cell with little room to turn and nowhere to lie down. To add to his discomfort, another man was placed in the cell with him. This man, a hardened criminal and violent anti-semitic, delighted in annoying the *Rebbe* with his remarks and coarse talk. He disturbed him during his *davening* and purposely got in his way whenever the *Rebbe* wanted to lean against the wall after the many long hours of being forced to stand on his feet.

And so the days and nights passed, until one Monday morning when the *Rebbe* was busy *davening Shacharis*. As he recited the words: “*Look from Heaven and see how we have become a scorn and a derision among the nations....*,” he burst into sobs of anguish and misery. Quickly the *Rebbe* controlled himself and cried out: “*Nevertheless we have not forsaken Your Name Hashem, please do not forsake us.*” He repeated these words several times.

Suddenly, the criminal collapsed on the floor writhing in agony, his whole body gripped in excruciating pain. He began screaming at the top of his voice, “Help! I’m dying! Help! Help!” The guards came rushing towards the cell and threw open the door. Inside, the *Rebbe* stood immersed in prayer while on the floor, writhing in pain, was the criminal screaming, “Take me out of here! The Rabbi is tearing me to pieces!” Not knowing what to do, the guards rushed into the warden’s office to ask for instructions. But the warden, too, was writhing on the floor unable to speak. In terror, the guards returned to the cell and dragged the criminal out of the room. Only then did he and the warden recover. R' Avraham Yaakov was soon transferred to a larger cell where he spent fifteen months until he was finally released.

The *Rebbe* emerged from prison a desperately ill man. The many hours spent standing on his feet and the damp and cold conditions plus the lack of basic food had seriously damaged his health. A few days later the *Rebbe's* condition worsened and his life hung on a shoe-string. The *Rebbe's* brothers converged on Sadiger to visit him and to *daven* to *Hashem* to revoke the decree. With tears in their eyes, thousands of *chassidim* stood in the great *Beis Hamedrash* pouring out their hearts in *tefillah* to *Hashem*. Suddenly, one brother, the **Chortkover Rebbe, R' Duvid Moshe ZT"l**, walked up to the *bima* and called out, “The crown is falling! Only a short while remains until our crown will be removed! Who is willing to offer himself as a *korban* (sacrifice), to accept the *Rebbe's* illness on himself? I guarantee *Olam Haba* (the World to Come) to whoever will take on himself the *Rebbe's* illness and redeem him.”

A deathly silence descended on all those assembled. Suddenly, a simple *Yid*, Reb Mordechai Mishel of Linsk, jumped up and said, “I am willing to be a *kaporah* (atonement) for our holy *Rebbe*, I accept on myself to be his *pidyon nefesh* (soul redemption).” No sooner had he finished speaking than scores of *chassidim* also began offering to be the *Rebbe's kaporah*. “Mordechai Mishel was first,” R' Duvid Moshe announced, “Only he has been *zocheh* to become the *kaporah*.”

That evening Reb Mordechai Mishel fell ill. As his condition deteriorated, so did the *Rebbe's* condition improve. Years later, on Reb Mordechai Mishel’s *yahrzeit*, the *chassidim* wanted to drink a *L'Chaim*. R' Avraham Yaakov told them, “*Nu*, you have finally remembered him! I haven’t forgotten him, not for one second. When he arrived in the next world he was looked at as something of a wonder. He is supported by my holy father and grandfather on both sides. *Zechuso Yagen Alenu!*”

משל למא הדבר דומא

ועץ ארז ושני תולעת ואזוב וגו' (יד-ד) – פרש"י מה תקנתו ויתרפא, ישפיל עצמו מגאותו כתולעת ואזוב עכ"ל

משל: A *chasid* once told his *Rebbe*, “*Rebbe*, I brag too much.

I want to be a humble man and I need help.” Before the *Rebbe* could respond, his study door burst open and in ran a sobbing *chasid*. A mad dog was killing his chickens and soon his entire livelihood would be lost. Turning to his first visitor, the *Rebbe* ordered, “Go help this man.”

“But I’m scared of the dog,” he said. So the *Rebbe* told the man what to do to rid himself of the dog, and he left.

A third man entered and asked the *Rebbe* for advice on a marriage proposal for his daughter. The *Rebbe* again turned

to the first *chasid* and asked, “*Nu*, what do you think?”

“How should I know?” said the man, “I’m not educated enough to know what to answer.” So, the *Rebbe* gave the man advice and a blessing, and sent him on his way.

Then, a fourth man entered and asked for a loan. The *Rebbe* looked at the first man and said, “Give him money.”

“*Rebbe*, you know I am a poor man,” he responded, and the *Rebbe* gave the supplicant money from his drawer.

Now, he looked at his *chasid* and said, “I don’t understand. You have no money, no education, and you are a coward.

נצוה הכהן ושחש את הצפור האחת
ושלח את הצפור וחיה על פני השדה (יד-הו)

The *gemara* (ערכך טז) writes: “*Rav Yehoshua ben Levi said, ‘Why must a metzora bring two birds for his purification?’ The Holy One blessed be He said, ‘(The metzora) did an act of פטפט (chattering), thus he must bring a korban (from something) that chatters.*”

Rabbeinu Chaim Vital ZT"l cites a remarkable proof to this concept based on the words of *Rabban Shimon Bar Yochai* (ירושלמי ברכות ה-ב), who stated that in his opinion, a person would have been better off created with two mouths; one for words of *Torah* and *kedusha*; the other for daily (necessary) talking. His friends, however, responded that on the contrary, it is much better for a person to have one mouth, since this teaches him to limit the words that emanate from his mouth to words of *Torah*, rather than idle chatter and other unnecessary speech. *Rabban Shimon Bar Yochai* ultimately agreed with them.

The purpose of a *metzora* offering two birds towards his purification process, is based on the aforementioned concept. The *Torah* writes that he must bring, "שתי צפרים" - alluding to the two manners of chatter, "חיות טהורות" - which lead to a pure life. "את הצפור האחת ישחט" - The first bird is slaughtered; is a reference to *Torah* study, about which *Chazal* have taught us: “*The words of Torah can only exist in one who kills himself over them.*” (ברכות סג:)

The second bird is sent away: "את הצפור החיה יקח אתה ושלח את הצפור החיה על פני השדה". The second bird corresponds to the second purpose of speech: שיחת חולין. For idle chatter which serves no purpose, or even if one needs to talk for his basic needs, the *Torah* tells us to “*send it away, out to the fields.*” One should limit his words and use them sparingly. Any form of speech should be pure, both one’s words of *Torah* and even his daily speech.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

לשון הטוב

The word "מצורע" is a contraction, a word that is made up of two words - מוציא רע. A person becomes a *metzora* because evil speech (רע) comes out of his mouth. The **Nesivos Sholom** points out that the purification process of the *metzora* to bring two birds to the *Bais Hamikdash*, corresponds to the two aspects of the *posuk*: "סור מרע" and "עשה טוב" (remove evil and do good). Just like by the *avodah* on *Yom Kippur*, when two identical goats were used to atone for the sins of the nation. One was "לה" and the other "לעזיזל", which also symbolizes the two aspects of "סור מרע ועשה טוב".

That, however, was on a collective level. The atonement for a *metzora* is an individual event. His process requires him to bring two identical birds. He does this to remind himself that it is not enough to stop speaking evil; that is only one half of the job. The real glory of the mouth is to speak words of kindness and wisdom. To communicate and encourage. To share and to cheer. To compliment and to uplift. Don’t we all know that a good word is the greatest gift!

The tongue is the connecting force between the body and soul and this is why it is so powerful. The effects of evil speech are devastating even if the damage is not apparent. The opposite applies equally to positive speech. And it is for this very reason that the *metzora* must bring two birds for his atonement. One for the terrible damage that his evil speech caused and the other for wasting the opportunity and the awesome goodness that his positive words could have brought about (**Zohar**). Sincere *teshuva* turns the "נגע" into real "נגע" combining "סור מרע ועשה טוב" into true *lashon tov* and pure *Avodas Hashem*.

והזרתם את בני ישראל משמאתם ולא ימותו
בשמאתם בשמאתם את משכני בתוכם וגו' (טו-לא)

Chazal discuss and emphasize that the root cause of the disease of *Tzaraas* (Leprosy) is *lashon hara*, speaking evil against another Jew. To understand *tzaraas* as a punishment for this horrible act of sin, we must understand what one who speaks *lashon hara* is actually doing. **R' Alter Henach Leibowitz ZT"l** explains that a person who speaks disparagingly of others, causes a decrease in friendship and a lowering of esteem between people. In other words, he is creating an emotional separation and barrier.

The *Medrash* relates that after Pharaoh forcibly took Sarah away from *Avraham Avinu*, the *posuk* informs us: “*וינעה ה' את פרעה: Hashem struck Pharaoh with a disease.*” (בראשית יב-יז) The word "וינעה" is understood to mean *tzaraas*. Why did *Hashem* choose this method of retribution for Pharaoh? We know that *Hashem* metes out punishment to match the crime - מדה כנגד מדה. Pharaoh was punished for the separation he caused between Avraham and Sarah and not for the seemingly worse crime he had intended to commit. By forcing Sarah to be apart from her husband, *Hashem* punished him in the same exact manner; by inflicting him with a disease that causes him to be separated from other human beings. This incident gives us an insight into the weightiness of causing strife and division.

A person with *tzaraas* must live outside the camp. Rashi explains that the reason for this is not because the disease is contagious, but rather to punish the sinner in accordance with how he sinned; just as he created separation within a relationship, he himself is separated from the community.

Often, we attach little importance to the words we speak, yet *Hashem* weighs each word carefully. If we consider our words to be of vital importance - as *Hashem* does - we can use them to fill the world with peace and harmony.

דרגת יתירה FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ולקח למטה שתי צפרים חיות טהורות (יד-ד)