



Ohr Yerushalayim News

ח ניסן תשע"ט - מצורע - 13th April 2019 - Volume 11 - Issue 40

News This Week

מזל טוב

Mazel Tov to Lenny and Ety Horwitz on Tamar's engagement to Shaul Van Dyik in Israel

Kiddush This Shabbos

There is a kiddush this week sponsored by Roy and Brocha Dinowitz on the occasion of the birth of their baby girl - Mazel Tov!

שבת הגדול Drosha

The Rov will be giving his שבת הגדול Drosha following Shacharis.

Carpets Cleaning

The carpets in the Shul are being professionally cleaned this Sunday morning and the carpeted areas of the Shul will be inaccessible from after Shachris for most of the day. Thank you to Chaim Scherer of Kleenrite for assisting with this.

We are looking for a few bochorim and men to help move the furniture after second Minyan & later on through the day. If you can help please speak to Avromi Dansky 07772687223

Clean Your Boxes!

All members are reminded that it is their responsibility to ensure their boxes are Chometz free.

Pesach Newsletter

We are pleased to announce that we are working on a bumper newsletter for Pesach with Divrei Torah on the הגדה submitted by members.

We are trying to cover as many portions of the הדגה as possible.

To book your spot please contact contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com.

Matzo Baking Chabura

We are planning on making a Chabura for Matzo baking for men, and boys over Bar Mitzvah on Monday evening 15th April, the cost will be approx £30 person and you get your own matzos. Please let Eliezer Issler know if you are interested as numbers are limited 07968 490575.

מעות חטים

Donations should be made to the Rov for מעות חטים for distribution to needy local families to cover Pesach expenses.

Sale of חמץ

The actual sale of חמץ takes place in the בית דין on ערב פסח before midday. However, those people who are going out of town for the whole of פסח or whose premises will be completely closed, may avail themselves of a מכירה arranged by the בית דין on the 13th ניסן, and may thus obviate the need for בדיקת חמץ. Both of the above sales may be arranged through the Rov at his home at any time by prior arrangement, or in Shul after Davenning.

Parshat Metzora

Menachem Parshan

"When you come to the land of Kena'an that I am giving to you as a possession and I put a tzara'as mark on a house [in] the land of your possession." (34:14). On this verse Rashi explains that G-d gave the Jews good news that tzara'as are to come upon them. And, throughout the forty years that the Jewish People were in the desert the Amorites had hidden gold inside the walls of their houses and, because of the tzara'as, the house would be demolish and find the gold.



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SECONDS TO PROPER SPEECH

Exception to the Rule

We have already seen that one may not believe even his spouse or close friends when they relate negative information about others. At most, he may consider the possibility that the information might be true.

The Talmud states that one exception to this rule is where the listener considers the speaker to be a man of unusual integrity whose words are weighed very carefully. Such a person can be trusted to relate an incident exactly as it happened, to the extent that the listener can consider himself as having witnessed it, and thus may accept the report as fact. Nevertheless, since the decision that the speaker is trustworthy is a personal one made by the listener, he cannot pass the information on to others as if he had witnessed it – even for a constructive purpose.

The Chofetz Chaim is of the opinion that no-one can claim to have the degree of integrity necessary for his words to be accepted as fact, and it is therefore forbidden for anyone to believe a negative statement on the basis of someone else's report.

We thank the Chofetz Chaim Heritage Foundation powerofspeech.org for the use of this material

There is a Midrash (Vayikra Raba 17:6). Why was it good news that tzara'as was to come upon them? Rabbi Shimon bay Yochai taught, "When the Kena'anites heard that the Jewish People were approaching, they went about hiding their valuables in their houses and fields... What did G-d do? He plagued a [Jewish person's] house with tzara'as, and when he demolished it he would find treasure in it."

Does this mean to say that somebody came and told the Kena'anites that the Jewish people were entering the land? Rabbi Yishma'el ben Nachman said, "Yehoshua sent them three letters: Whoever wishes to leave, let him leave! Whoever wishes to make peace, let him make peace! Whoever wishes to wage war, let him wage war!"

Rashi's explanation of verse 34 is clearly based on the midrash. The two most significant changes that Rashi made are a) the gold were being hidden, "inside the walls of their houses throughout the entire forty years that the Jewish People were in the desert," whereas according to the Midrash the

The Week Ahead

שבת פרשת מצורע

Mincha
Candle Lighting
Shacharis
סוף זמן ק"ש
Children's Group
1st Mincha
2nd Mincha
3rd Mincha
Rov's Shiur
Motzei Shabbos
Sun
Mon / Thurs
Tues / Wed
Fri Erev Pesach
Mincha & Maariv
Late Maariv

שבת הגדול

6.55pm
7.10 - 7.20pm
9.15am
9.41am
10.45am
2.00pm
6.00pm
7.53pm
Following
8.58pm
7.15am / 8.20am
6.45am / 7.10am / 8.00am
6.45am / 7.20am / 8.00am
6.45am / 8.00am
7.45pm
10.00pm

treasures were hidden as a direct response to Yehoshua's three letters at the end of the forty years. b) The midrash states the Kena'anites hid their treasures. Rashi writes "the Amorites" instead.

The Seventh Lubavitcher Rebbe, Harav Menachem Mendel Schneerson Zatzal addresses this difficulty in Rashi. The statement of the Midrash – that Yehoshua sent three letters to announce that the Jewish People were about to invade- is difficult to understand. At the splitting of the Reed Sea the Torah states, "all the inhabitants of Kena'an melted" (Shemos 15:15), and Rashi explains, "They said, '[the Jewish People] are coming upon us to to destroy us and inherit our land!' And forty years later this feeling was still strong as Yehoshua's spies were told "I know that G-d has given you the land and that fear of you has fallen upon us, and all the inhabitants of the land have melted because of you... (Yehoshua 2:9-10).

So, we see that the Kena'anites had been terrified of the Jewish People for forty years, why did they wait until the last moment to hide their valuables? Therefore, the Kena'anites had been concerned over the eventual attack by the Jewish People but they only took action and hid their valuables once they heard that the Jews were entering the land.

With this it is harder to understand why Rashi understood that there was a need to hide their treasure during these forty years where there was no evidence of an imminent attack on the Kena'anites. And, the fact that the Jewish people were delayed in the desert for many years indicated that they were not ready to launch an attack. So, why would they cement their gold in the walls rendering their valuables unavailable for no apparent reason?

To solve this Rashi wrote that the Amonites were the ones who hid their treasure and not the Kena'anites.

The Amorites were destined to be the first target in the conquest of the land of Kena'an as G-d told Avraham "(After three generations of exile in Egypt), the fourth generation will return here, for the Amorites will not be completely sinful till then." (Bereshit 15:16).

Thus, as soon as the Jewish People had left Egypt, the Amorite people knew that their "sin was complete" and that the time of their eviction had come. They hid their valuables not on the premise of how ready the Jewish People were to attack but on the promise that G-d made to Avraham was ready to be fulfilled.

Based from Toras Menachem

A Social Misfit and Recluse **Rabbi Yisroel Ciner (Torah.org)**

This week's parsha, Metzora, begins with the purification process of the metzora- the afflicted individual. As we explained last week, this ailment, not to be confused with leprosy, is a physical manifestation of a spiritual lacking. This point is further emphasized by the Ohr HaChaim.

This is the first place that the Torah refers to him as a metzora. "Zos tiyah toras hametzora" (14:2)- these are the instructions for the metzora. Chaza"l teach us that this name reveals to us the cause of his malady. These are the instructions of the 'motzi shem rah'- of the one who speaks derogatorily about others.

Why is this clue to the source of tzara'as only mentioned well after the introduction of the metzora, when we are beginning to deal with his purification? The Ohr HaChaim explains that this process of purification clearly shows us that tzara'as is, in fact, a spiritual illness.

One's physical state is often indicative of their emotional health. A physical deterioration such as this could easily be connected and attributed to an emotionally despondent state. The logical treatment would include increased social activity and the promotion of a general feeling of being accepted by others.

What is the prescription for a metzora? Banishment from the community! Torn clothing (before people started paying more for prewashed jeans)! Long uncut hair (before Tiny Tim started to "Tiptoe thru the Tulips")! To be a social misfit and recluse! Clearly not the therapy for an emotional state, but rather the correction of a spiritual decay. Learn to deal with others properly or that opportunity and privilege of social contact will be revoked!

The metzora gives two birds, cedar wood, tola'as shani (scarlet wool) and ayzov (commonly identified with the hyssop) to the kohen. One bird is slaughtered over an earthen vessel containing natural spring water. The live one is then, along with the cedar, wool and ayzov, dipped into this earthen container. It is then sprinkled onto the metzora seven times and the live bird is set free.

We've already discussed how the sacrifices are meant to impact upon the person bringing them. Let's see what can be gleaned from the unique character of these sacrifices.

Rashi writes that, in order to atone for his errant speech, birds, which chirp away incessantly, are brought. The Kli Yakar explains that the two birds

correspond to the two types of speech. The forbidden- which must be 'slaughtered'- and the positive speech such as Torah and t'filah (prayer) – which one should let loose.

One is slaughtered into an earthen vessel containing natural spring water. How can one control the urge to speak in a forbidden manner? There are two approaches: the earthen vessel and the spring water.

An earthen vessel, once ritually impure, can only become pure through it's being broken- it is no longer a kli (vessel). We must recognize the irreversible destruction and pain that can be brought on by our words. Our short stint here must be used to illuminate this world for others, not to cause hardship or pain. Not to put ourselves into a state that we must be broken in order to achieve purity. The bird is slaughtered into an earthen kli- the ultimate end of the forbidden speech.

The vessel, however, is not empty. It contains natural spring water. The Torah is compared to such water. Surging directly from their pure source, unsullied by the surrounding world. The word Torah is mentioned five times in regard to metzora. Involve yourself, immerse yourself, in the five books of the Torah. Your perspective of the world around you will change, and your urge to slander will be curtailed, gradually replaced by the drive to involve yourself in far loftier words.

The bird that remains alive corresponds to speech of Torah and t'filah. But even that, before it can be let loose, must be joined with the cedar, the tola'as shani and the ayzov. As Rashi explains, the 'haughtiness' of the proud, strong cedar must be humbled, bound together with the lowly tola'as shani (tola'as also means worm) and the simple ayzov bush. Only with that humility, can one set forth and succeed in Torah and t'filah.

The atonement for the past and the lessons for the future- all contained in the purification process of the metzora.

The parsha then speaks of tzara'as affecting the houses. "When you will come to the Land of Canaan that I will give to you as a portion, I will place tzara'as on the houses..." (14:34). Why is there such an emphasis on the tzara'as affecting the houses once we come to Eretz Yisroel?

The Kli Yakar explains that this tzara'as comes as a result of stinginess, tzarus ayin. Hashem gives a person a full house to test if he'll use this gift to help others or not. Will he realize that it's from Hashem and it was meant for him to distribute or will his attitude be "kochi v'otzem yadi", my strength and ingenuity has given me what I have... why should I share it?

When you come to the land that I have given you. It wasn't conquered with your sword! Know from where it has come! Be sure to share that which you have! If you hoard it, tzara'as will come and force you to remove all of those contents that you thought were yours.

This concept of seeing the hand of Hashem in all that happens is a very basic to Pesach. In the Haggadah we tell how it was Hashem, and not any form of angel or messenger, who took us out of Mitzraim. "Ani Hashem, Ani Hu, v'lo acher"- I am Hashem, I am He and no other.

The Ohr Gedalyahu explains beautifully what is meant by this. There are two hanhagos, means of dealing with this world, that Hashem employs. There is the revealed miraculous that is referred to as 'Ani', I. There is also the hidden hand that is called 'Hu', Him.

At the time of yetzias Mitzraim (our leaving from Egypt) the 'Ani' was revealed in its full glory and power. That clear realization that Hashem rules! This was a change from the hanhaga that had been used during the galus (exile). At this moment of absolute clarity, we understood, deep, deep down inside, that 'Ani' is really 'Hu'! There is no change at all. All that differs is the way that we perceive it!

I remember, as a child, playing 'hide and go seek' in my house. We used to hide behind the dining room curtains. A thin child would be totally hidden behind the curtains. A slightly larger child's outline would protrude through the curtain. He was still hidden but you knew someone was there!

At yetzias Mitzraim we realized that, although during the galus He had been hiding, His form had always been distinguishable! That 'Hu' was the 'Ani' all along! The same way that those revealed miracles were clearly in our best interest, the difficult galus was also in our best interest. Both were absolutely necessary! 'Ani' is 'Hu'; 'Hu' is 'Ani'!

According to the Sfas Emes, this is the reason why we, at korech, fold our matza and marror (bitter herbs) together. The bitterness of the galus, exemplified by the marror, was not a separate stage from the redemption, exemplified by the matzo! The exile and the redemption are all part of the same seder!

May this Shabbos, known as Shabbos Hagadol, set the stage for the Pesach that will follow it. May these lessons of Pesach, of Hashem's involvement in every aspect of this world, enable us to live happier, more accepting, more generous, more meaningful and more gratifying lives.