



# Ohr Yerushalayim News

מצורע - י"ב ניסן תשפ"ד - 20th April 2024 - Volume 16 - Issue 41

## News This Week

### מזל טוב

Mazel Tov to the Rov and Rebetzen on the birth of a granddaughter to Rabbi Moshe Chaim and Malka Cohen in Yerushalayim.

Mazel Tov to Michael and Bayla Brandeis and Michael and Pamela Katz on the engagement of their granddaughter Shifra Brandeis to Ari Steinberg

### Shabbos HaGadol Droshas

The Rov will be giving a Drosha after Shacharis and R' Shaya will be giving a Drosha following the second Minyan for Mincha.

### No Chometz in Shul

From Sunday no Chometz should be brought into Shul. Members are reminded that they are responsible for clearing any Chometz from their own boxes (and also used tissues!), this includes ladies who come regularly!

### Taanis Bechorim Siyumim

There will be a Siyum after each of the 3 Shacharis Minyanim. The Siyumim are sponsored by Nati Sebbag לעילוי נשמת his father in law, ר' מרדכי דוד בן זאב הלוי, who's Yahrtzeit is on 1st day Yom Tov.

### Chaim Aruchim

We wish Chaim Aruchim to Saul Clarke for the Yahrtzeit of his father on Sunday 13th Nissan

### Does Mussar Help?

Rabbi Yissocher Frand (Torah.org)

Towards the end of Parshas Metzora, the pasuk says: "You shall separate the Children of Israel from their contamination; and they shall not die as a result of their contamination if they contaminate My Mishkan that is among them." (Vayikra 15:31). The simple reading of this pasuk is that when Bnei Yisrael are tameh (impure), they should not, in a state of impurity, go into the holy places where they are forbidden to enter, lest they die from that impurity. However, homiletically, the sefer Yismach Yehudah cites the following interesting vort from adrasha of Rav Yosef Nechemia Kornitzer (a great grandson of the Chasam Sofer, who was the Chief Rabbi of Cracow, Poland, in the early part of the 20th century):

Sometimes we talk to our children or to our students or to our congregants until we are blue in the face. We wonder, does it make an impression? Are our words taken seriously? Do people change? Perhaps this is most relevant for professionals who do this for a living. Do all the things that we say, year after year, really help? Do speeches help? Do drashos help? Does mussar (chastisement) help? Does lecturing to our children really help?

Rav Kornitzer suggests that we need to bear in mind that it may not help now, and it may not help six months from now or a year from now. But, at some point, at some time in the future, maybe the lesson will hit home.

I don't know how Rav Yosef Nechemia Kornitzer explained the mashal that he gave, but today it is easy for us to imagine what this is like. Namely, the "mussar" is in the "cloud." Where is all this data? It is in the "cloud." Where is the "cloud?" There is not a cloud in the

## Important Appeal From The Rov

### שואלים בהלכות פסח קדם לפסח שלשים יום ס' תכ"ז

The first Halocho in Hilchos Pesach stresses the obligation upon all members of the community to ensure that the less well-off should have sufficient funding to enable them to fulfil the Mitzvos of יום טוב in a happy (debt free) mood.

In order to comply with this Halocho, as in previous years, we shall be collecting מעות חייטין funds for distribution to those of our Kehilla who require financial support.

a) Directly to myself (in Shul or at home) either cash or charity vouchers (Reference: Moschit) payable to ZY Gemach (charity no. 1153306)

b) Give online by going to <https://www.charityextra.com/charity/zygemach> clicking the donate button and following the instructions (Reference: Moschit).

c) By bank transfer to: Account Name: ZY Gemach Sort Code: 77-19-09 Account: 29350768 Reference: Moschit

Thank you in advance for your generous response to this Mitzva.

## מכירת חמץ

From Sunday 7th April, כ"ח אדר ב, the Rov will be available to arrange Mechiras Chometz through the office of the Manchester Beis Din. This can be done **in Shul** either before or after Davenning, or at his **home** at any reasonable time until Sunday night 21st April (י"ג ניסן). For those travelling to ארץ ישראל or יום טוב (or who will be out of town for the **whole of פסח**) as the procedure is more detailed, extra time needs to be arranged for completion of forms and finished by שבת מוצאי April 20th (י"ב ניסן). Please note all arrangements need to be made in person. Wishing the Kehilla a Chag Kosher Vesameach.

sky! But we know this concept that something can be not in front of us, yet when we need to access it, it is somehow there for us to access. It is the same with mussar and with lecturing our children. It is there. It hasn't penetrated yet, but it can penetrate. He references the pasuk "And these matters that I command you today shall be upon your heart (al levavecha)." (Devorim 5:6). It does not say b'soch levavecha (within your heart) because sometimes it has not yet penetrated the heart. However, at least it remains al

## Davening Times

Mincha & Kabbolas Shabbos	7.10pm
Mincha & Candle Lighting	7.22pm - 7.35pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.32am
Mincha	2.00pm / 6.00pm / 8.05pm
R' Shayas שבת הגדול Drosha	Following Mincha
Motzei Shabbos	9.15pm
Sun	7.15am / 8.20am / 9.30am
Mincha & Maariv	7.15pm
ערב פסח	6.45am / 7.10am / 8.00am
Eat Chometz Until	10.00am
Burn Chometz Until	11.34am

levavecha – upon your heart. One day, maybe, just perhaps, it will penetrate the heart and will be b'soch levavecha.

This is why the pasuk says "...v'lo yamusu m'tumosam" (Vayikra 15:31), which means you talk to people and you tell them what is right. Even though it might not help now or even ten years from now, they will not die from their impurity. How many people do we know that return at the end of their days? They don't die in their state of impurity because at the end of their days, they in fact realize that what they were told so many years earlier was correct, and they in fact do come back.

Ironically, I was recently speaking with someone in Eretz Yisrael who told me the following interesting incident that happened only a few days ago. (This was April 2016.) I believe this story brings home the point that I am trying to make:

A fellow in Eretz Yisrael has a distant relative who was born and raised in a small town in Pennsylvania in the first half of the twentieth century. The relative's father was aravand a shochet, who tried his best to educate his son in the proper Torah path, including sending him to a yeshiva. The boy only lasted in the yeshiva for two weeks. He hated it. He left the yeshiva and eventually left Yiddishkeit. He never got married. He does not have a wife or children. He is a man alone in the world. From what I gather, he must be in his late sixties or early seventies.

For whatever reason, this relative got an inspiration: I want to go to Israel. I want to daven at the Kosel HaMaaravi. He takes his Bar Mitzvah tefillin, which he has not put on in a half century, and has plans to visit the kosel, put on his tefillin, and daven there. He hooks up with some Federation tour and goes with this tour and their tour guide on the Federation tour to Eretz Yisrael.

The person who is relating the story finds out that his long-lost cousin is coming to Israel and he decides that he will get in touch with him, take him around, and give him a real tour of Eretz Yisrael. They meet in a certain place. The Israeli says to his American relative, "Have you been to the Kosel yet?" His cousin responds, "No, I have not been to the Kosel yet." The Israeli said, "Great. So let's go now!" The American says "No, not now. Maybe later."

"What's the problem?" his Israeli cousin presses him. "This is why you came. You want to put your tefillin on and daven at the kosel." The cousin is hesitant. Finally he says "I can't go!"

"Why can't you go?" The long-lost cousin finally explains "I can't go to the Kosel with a cross."

The Israeli cousin is incredulous: "What are you doing with a cross?" The American explains that while he was on the Federation tour they went through the Armenian Quarter of the Old City. "I have a very good Christian friend back home in America. I wanted to buy him a cross from Israel as a present. I asked the rabbi who is leading the Federation tour if it was okay to buy a cross for my Christian friend in America. He told me it was."

He bought the tselem (cross) and put it in his bag, and is now walking around Jerusalem with a tselem in his bag. He tells his relative "I cannot go to the Kosel with a cross in my bag."

This Israeli cousin told my friend this story and his friend told it to me. He then commented: This fellow has not had any connection to Yiddishkeit in maybe sixty years. He is putting on tefillin now for probably the first time in more than fifty years, or even more! But he still has a sensitivity, a feeling, that a person does not go to the Kosel HaMaaravi with a tselem in his bag.

This is an example of "...You shall not die in your state of impurity." The person left Yiddishkeit, he had a bad experience in yeshiva, he did not want to have anything to do with Judaism, and he has not kept who knows what for all these years, but there is something in the Jewish heart that remains "al levavecha" – upon your heart. It was ON the heart. It was "in the cloud." After all these years, it finally penetrated that you do not go to the Kosel with a tselem in your bag. This is a lesson to all of us, whether you are arav, a rabbi, arebbi, a teacher, or even a parent. If you preach and preach and preach and it does not seem to make a difference, yes, it does! "You shall warn... and they shall not die in their state of impurity."

## Holistic Healing

Rabbi Mordechai Kamenetzky (Torah.org)

Tzora'as, the main discussion of the portions of Tazria and Metzora

is an affliction that discolors human skin, clothing, hair, beards and even homes. The laws of tzora'as are detailed, complex and intricate. There are Talmudic tractates that deal with the proper procedure for purification and a litany of laws that must be followed flawlessly. The ramifications of tzora'as have more than physiological implications, they have a great theological impact as well.

The discoloration of skin does not necessarily reflect a chemical impropriety or a nutritional deficiency. It is a heavenly sign of a spiritual flaw, primarily related to a deficient speech pattern. It is a disease that afflicts a gossip. The one in question must go to the kohen (priest) who instructs him in the proper procedure to rid himself of both the blemish and the improper behavior that caused its appearance. The Torah tells us that the fate of the stricken man is totally dependent upon the will of the kohen. The kohen is shown the negah (blemish) and has the power to declare it tamei (impure) or tahor (pure). In fact, even if all signs point to the declaration of impurity, if the kohen, for any reason deems the person tahor or refuses to declare him tamei, the man remains tahor. He is not tamei until openly and clearly labeled as such by the kohen.

Yet the verse seems a bit redundant. "And the kohen shall look at the negah affliction on the skin and behold it has changed to white and appears deeper than the skin of the flesh – it is a tzora'as and the kohen shall look at him and declare him tamei" (Leviticus 13:3). Why must the kohen look twice? The Torah should tell us that the kohen shall look at the negah, and if the affliction is white and appears deeper than the flesh of the skin, then the kohen shall declare him impure. What purpose is served by looking again?

Rabbi Abraham Twerski tells the story of a young man who came to the chief Rabbi of Vilna, Rabbi Chaim Ozer Grodzinsky with a request. As this young man's father was applying for a Rabbinical position in a town that the sage was familiar with, he asked the rabbi for a letter of approbation on his father's behalf.

Rabbi Grodzinsky felt that the candidate was not worthy of the position, but instead of flatly refusing, he just said that he would rather not mix into the Rabbinical affairs of another city and was sure that the council of that city would make a fair and wise decision. Rabbi Grodzinsky did not realize the tirade that would be forthcoming. The young man began to spew insults and aspersions at him. The sage, however, accepted them in silence. After a few minutes of hearing the abusive language, Rabbi Grodzinsky excused himself and left the room.

Students who witnessed the barrage were shocked at the young man's brazen audacity. They were even more surprised that the Rav did not silence the young man at the start of the barrage.

Rabbi Grodzinsky turned to them. "You cannot view that onslaught on its own. You must look at the bigger picture. This young man was defending the honor of his father, and in that vein I had to overlook his lapse."

The kohen who is instructed to deal with the stricken individual should not only look at the negah. He must look again. He must look at the man. Rabbi Meir Simcha HaKohen of D'vinsk explains that even if the negah has all the attributes that should lead to a declaration of tumah, there are other factors that must be weighed. If the man is a groom, about to wed, impurity must not be declared. It will ruin the upcoming festivities. If there are other mitigating circumstances, then a declaration of contagion must be postponed.

Perhaps the Torah is telling us more. It is easy to look at a flaw and declare it as such. But one must look at the whole person. He must ask himself "how is my declaration going to affect the future of this person." He must consider the circumstances that caused the negah. He must look again – once at the negah – and once at the man.

There are those who interpret the adage in Pirkei Avos (Ethics of the Fathers), "judge all (of the) people in a good way," as do not look at a partial person: rather, judge all of the person – even a flaw may have a motivation or rationale behind it. The kohen may look at the negah, but before he pronounces tamei he must look again. He must look beyond the blemish. He must look at the man.