



# Ohr Yerushalayim News

בס"ד - ר"ח ניסן תשפ"ב - מצורע - 9th April 2022 - Volume 14 - Issue 40

## News This Week

### מזל טוב

Mazel Tov to Michael and Bayla Brandeis on the engagement of their granddaughter Shifra Plancey to Ari Rogoff

### Chaim Aruchim

We wish Chaim Aruchim to Saul Clarke on the Yahrzeit of his father this Thursday, 13th Nissan

### Shabbos HaGadol Droschas

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

### Sale of Chometz

The sale of חמץ which takes place in the Beis Din, may arranged via the Rov, either at his home by prior arrangement or in Shul after Maariv.

### Pesach Newsletter

Submissions are invited for next week's newsletter. Please send your Dvar Torah to [office@ohryerushalayim.org.uk](mailto:office@ohryerushalayim.org.uk) no later than Wednesday evening

## Important Appeal From The Rov

### שואלים בהלכות פסח קדם לפסח שלשים יום ס' תנ"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 טוב יום in a happy (debt free) mood.

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

There are two ways in which everyone can donate; either

- Directly to the myself (in Shul or at home) either cash or charity vouchers payable to ZY Gemach (charity no. 1153306)
- 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.

## reJEWvination at the Source **Rabbi Naftali Reich (Torah.org)**

As we draw closer to Pesach we are increasingly caught up in the excitement of the upcoming festival and the feverish preparations that herald its imminent arrival. Scrubbing, cleaning (spring cleaning?) cooking and baking are all the order of the day. As strenuous as these activities are, we recognize that they enhance the essential mission of the chag. That mission is encapsulated in the words of our sages: "B'chol dor v'dor chayov odom liros es aztomo keilu hu yotzah mimitzrayim". In each and every generation we are obligated to see ourselves as if we ourselves are going out of Egypt.

The nature of this mission seems to be rather elusive. After all, we have been re-enacting the same scenario for some 3,328 years. What does it mean that we are to see ourselves as if we actually went out of Egypt? How do we transform the Pesach Seder from a commemorative celebration to a transformative experience, in which we leave behind the negative character traits and materialistic drives that represent the 'little Egypt' that hold us hostage?

Perhaps the answer is to be found in an important message in this week's Torah portion. In biblical times, a person who had strayed from his Divine mission was afflicted with the plague of tzoraas, and became a "metzora."

The metzora's skin discoloration was a natural outgrowth of the person's transgression and his disconnection from his Divine source. His loshon horah had distanced and separated him from his fellow Jews, at the same time driving a wedge between himself and his Creator. As part of his healing process, the metzora had to undergo a process of purification and teshuva. When this was successfully completed, the affliction mysteriously disappeared from his skin and he was restored to his full health, spiritually and physically.

Our bodies have a miraculous Divine property—they naturally heal. Given the right conditions, our bodies will regenerate and cure by themselves. Wounds heal, scars mend and sicknesses run their course, allowing the patient to be nursed back to health. So it is with our spiritual existence. Even if we err and commit grievous sins we can be confident in the knowledge that after addressing the source of our errant behavior, making amends and renewing our commitment to G-d, our neshamas can miraculously heal.

Rav Shimon Schwab develops this concept further. It is well known, he says, that our bodies are constantly in a state of transformation. Over the course of every few years, each cell in our bodies is cycled out; each molecule and fiber of body mass completes a regeneration process and each blood platelet is replaced. There are trillions of cooperative cells in each human adult; every second millions of blood cells die, to be instantly replaced with fresh substitutes.

Externally we continue function and look to one another exactly the same. But

our physical beings are constantly being replenished and every few years we have shed the "old" person and become almost entirely a new one!

It is this amazing phenomenon, explains Rabbi Schwab, that allows us to appreciate the message of Chazal instructing us to personally experience the Exodus on Seder night in the same way our forefathers assumed a new identity upon leaving Egypt. They were not merely liberated from physical bondage; they were unshackled from the chains of materialism and paganism that constituted the true source of slavery.

Don't accept yourself as the same person as yesterday, the Torah tells us. You can change, you can grow.

Perhaps this is the underlying mitzvah of Pesach. We have to see ourselves as if we are actually experiencing an exodus from one dimension into a new one. Although our negative habits and mindset are deeply ingrained in our psyche, we can reconfigure and assume a new spiritual identity. We can grow and mature.

Just as our physical being changes, so can our spirit. The Pesach seder is not simply an exercise in education or a celebration of our past. We are not simply jogging our ancient memories. The purpose is rather to use all one's imaginative powers and spiritual hunger to produce a profound and lasting inner experience—an ennobling re'jew'vination.

## Davening Times

פרשת מצורע	שבת הגדול
Mincha & Kabbolas Shabbos	6.50pm
Candle Lighting	7.04pm - 7.15pm
Hashkomo	7.25am
Shacharis	9.15am
סוף זמן ק"ש	9.47am
Mincha	2.00pm / 6.00pm / 7.46pm
Motzei Shabbos	8.51pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed	6.45am / 7.20am / 8.00am
Fri Erev Pesach (Bank Holiday)	6.45am / 8.00am
Mincha & Maariv	7.50pm
Late Maariv	10.00pm

## It was, Like, Negah!

**Rabbi Mordechai Kamenetzky (Torah.org)**

Like (lik) adjective 1. Possessing the same or almost the same characteristics; similar: on this and like occasions. 2. Alike: They are as like as two siblings. 3. Having equivalent value or quality.

Ah, the good old days, when the word meant something. Today, the kids have found a new interpretation for the word. “So I was, like, hello?” “So I was on the checkout counter, and the girl in front of me had, like, some apples.” I am wont to interject, “were they like apples? You mean, that actually they were not apples, but rather they were really oranges disguised by a shiny red coating?”

But just as our parents learned to realize that the word cool was no longer a setting on an air-conditioner, or a description of current climate conditions, I decided to accept that like has also metamorphosed into just another expression. I guess it's, like, cool. But maybe there was more than etymological benefit to this exercise in social adaptation. I began to adjust my thought process and applying the fact that the word like has taken on new meaning. And I applied that thinking to this week's Torah reading.

The parsha tells us this week that just as the concept of an irregular blemish can appear on one's body or hair, it can also appear on the walls of his home. And when a negah appears in his home, he goes to the kohen and declares, “like a negah appeared to me in my home.” The afflicted sounds like a child of the new millennium. Why does he not say I may have a negah? Why use the words “like a negah.” After all if it looks like a negah and acts like a negah than it must be a negah! Why then does he use the word like in describing it? Rabbi Paysach Krohn loves to tell the beautifully haunting story of the woman who left Rusk Institute with her child who was in a wheelchair. It was a wintry day and the chill that pervaded the young boy's fragile bones declared its chilling presence with the icy frosting it left on the exposed metal of his wheelchair.

Waiting at the bus stop on the corner of 34th and 2nd Avenue, three large city busses whizzed by, unable to accommodate the mother and the child and his special chair. It was only after a half-hour wait that the mother flagged down a bus and insisted to the driver that he allow them to board.

As the poor woman struggled to lift the wheelchair into the narrowly impatient doors that waited to slam like the jaws of a tiger, the driver shouted at her, “Lady you'll have to wait for a bus with a lift! I gotta go!” Immediately a few passengers jumped to her defense! “It's freezing out there. We will wait!”

Embarrassed into submission, the driver acquiesced. As the mother and child settled in their place on the bus, one said to her, “Your child is not handicapped. It only seems that way. In truth it is the driver that has a handicapped mind!”

The Torah is telling us an important foundation in negativity. When one seemingly has a blemish or sees a blemish in his own home, he has no right to declare it as such. He may have a problem but should never declare it until seeking spiritual confirmation. One may think it is a blemish, it may even appear as a blemish yet until confirmed by the compassionate kohen, it is only like a blemish. However, until confirmed with counsel, it is not. If one goes to the kohen and learns to utilize the impairing experience to grow, to become more patient, more understanding, and perhaps more sensitive to others, then the hindrances that he or she experience may be troublesome, they may even be disheartening, they may even be like a handicap — but they are truly not. Because the handicap is only in the mind; and what is on the body is only like a blemish that can fade away like the whiz of a speeding bus on 34th Street.

## Lashon HaRah Begins Not with the Mouth, But with the Eye

**Rabbi Yissocher Frand (Torah.org)**

Many times, we have quoted the Medrash about the peddler who came into the city proclaiming “Who wants life? Who wants life?” People thought he was selling some kind of elixir of life. The Gemara says that one of the Tanaim inquired about this elixir he was selling. The peddler read him the pasukim “Who is the man who desires life, who loves days, to see good? Guard your tongue from speaking evil and your lips from speaking calumny, depart from evil and do good, make peace and pursue it.” (Tehillim 34:13-14). In other words, one who wishes to live should avoid speaking Lashon HaRah. The Gemara says that the Amora said he never understood this and now this peddler revealed to him this amazing secret for acquisition of Chayim (life) called Netzor Leshoncha Me'Rah (guard your tongue from speaking evil).

Everyone comments on this chiddush of the peddler, which is an open pasuk in Tehillim. We previously spoke out a thought from Rav Nissan Alpert, z"l, that is worth repeating. The chiddush of the peddler was not merely this pasuk itself, but how one punctuates the pasuk. When we read this pasuk, the opening phrase is a question: “Who is the person that wants to live a long time...?” Where does the question end and the answer begin?

The simple interpretation of the pasuk is that the question mark is placed after the words “Liros Tov” – Who is the person who wants to live (a long time), loving days and seeing good? The answer is “One who guards his tongue from

speaking evil...” The peddler taught that this was not the correct way to read the pasuk. The question mark belongs after the words “Ha'Chafetz Chaim” — Who is the person who wants to live (a long time)? The answer begins with the words “Ohev Yamim Liros Tov” – Loving days, seeing good.

The secret to living a long life is to have a positive attitude. If a person looks positively at matters, and sees people and places and events in a good light, then obviously he will guard his tongue from speaking evil. He will not come to speak Lashon HaRah. One of the great myths of Lashon HaRah is that it starts with the mouth or the tongue. The true problem of Lashon HaRah does not begin with the MOUTH, it begins with the EYE.

If someone looks at people with an “evil eye” and sees only their dark side, that will prompt the person to talk ill about them. However, if someone always sees the positive side of his neighbor, he will not come to speak Lashon HaRah. Perhaps he will see something that the person should not be doing, but he will think to himself, “Ah, but the person has so many good qualities...” The truth of the matter is that Rabbeinu Yona in the Sha'arei Teshuva at the end of the third Sha'ar discusses different aspects of Lashon HaRah. He divides them into six different categories. He defines the last category (III:231) as a Nirgan. What is a Nirgan? He brings a pasuk in Mishlei (18:8), in which Shlomo HaMelech writes: “The words of the Nirgan are like blows, and they descend to the chambers.” A Nirgan, says Shlomo HaMelech, is a complainer. Rabbeinu Yona elaborates: A Nirgan is a person whose lifestyle and pattern of behavior is to invariably complain and see the bad. He always has complaints about the words and actions of his friends. “And even though the friend did nothing against him, he interprets everything in a negative fashion and not in a positive manner.”

The root cause of Lashon HaRah is having the personality trait of being a Nirgan – the complainer. Nirgan brings a person to see the faults in people and things. That is the sickness. The sickness is not the mouth, the sickness is the eye and how the person perceives things.

This was the chiddush of the peddler. The way to read the pasuk is: “Who is the man who wants life?” – QUESTION MARK! And the answer is “Someone who loves his days, seeing only good” (Ohev Yamim Lir'os Tov). If someone sees the good, he will have a long life because he will be prevented from speaking Lashon HaRah.

I was recently at a lecture series in which Rav Ephraim Shapiro from Florida and I shared the same podium. He told a story, which I think brings this idea into focus. I hesitate to say it in a shul, but I hope you will pardon me because I think it brings home the point very well. It is an apocryphal story (i.e. – it is a parable), but it is an interesting story nevertheless.

There was a religious Roman Catholic woman who decided to go to Italy to visit Rome and the Pope. Prior to taking this once-in-a-lifetime trip, she visited her hairdresser to have her hair done beautifully for her upcoming visit to Italy and the Vatican. She gets into a conversation with her hairdresser and tells her that she is going to Italy. “We are going to Rome.”

The hairdresser says, “Rome? Augh! It is such a dirty city. The streets are not clean, there is litter all over the place; people do things in public they should not be doing in the street. Augh, Rome! It is a terrible city.”

The hairdresser then asks, “How are you flying?” The woman responds “Continental Airlines.” The hairdresser says “Continental Airlines? That is a horrible airline! The seats are too narrow, the cushions are no good; the service is terrible, the flight attendants are always in a bad mood. Augh! Terrible!”

“And where are you staying?” The woman gives her the name of the hotel. “Woa – That hotel, that's a dive. I wouldn't let my dog stay in that hotel.”

“And what are you going to Rome for anyway?” “That is the highlight of my trip. We are going to have a private session with the Pope.” The hairdresser says “You think you are going to have a ‘private session’? It is going to be you and five thousand other people. You'll be lucky if you get within a hundred yards of the Pope.”

In short, this Roman Catholic woman goes to Rome. Six weeks later she came back to the hairdresser to have her hair done again. The hairdresser asks “How was the trip?” The woman says, “The trip was fabulous! Rome was gorgeous. It was beautiful. It was amazing!”

“And how was the flight on Continental?” “The flight? It was overbooked. They didn't have room for us in Economy Class. Not only did they put us in Business Class, they even gave us a free upgrade to First Class. The flight was great!”

“And how was that hotel I told you about?” “Oh, the hotel? Our room wasn't ready so they put us in the Presidential Suite.”

Then the hairdresser, this Nirgan, the one who always sees the negative in everything, finally asked, “And what about your ‘Private session’ with the Pope?” The lady said, “I'll tell you. We were standing in line with hundreds of other people. A Swiss Guard approached us and said, ‘The Pope wishes to see you and one other couple.’ We came into the Pope and he said, ‘How wonderful it is to see you. We like people from America to come to the Vatican. It gives us encouragement, etc. But tell me, who does your hair? It's the worst job I have ever seen in my life!’”