



Ohr Yerushalayim News

בס"ד - תזריע - ר"ח ניסן תשפ"ב - 2nd April 2022 - Volume 14 - Issue 39

News This Week

מזל טוב

Mazel Tov to Shmuel Chaim Epstein and his parents, Dani and Esti, on the occasion of his Bar Mitzvah this Shabbos.

Mazel Tov to Eitan Eljarrat and his parents, Rafi and Chaya, on the occasion of his Bar Mitzvah this Shabbos. There will be a Kiddush after davening in Moor Lane Shul Hall

Kiddush

There will be a Kiddush after davening sponsored by Dan Smith in honour of the Yahrtzeit of his father, Chaim Aruchim!

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrtzeit this week:

Shabbos, 1st Nissan - Dan Smith for his father

Sun, 2nd Nissan - Adrian Rodrigues-Pereira for his father

Sun, 2nd Nissan - Meir Possenheimer for his father

Mon, 3rd Nissan - Sidney Shields for his mother

Thurs, 6th Nissan - David Lewin for his mother

Fri, Nissan - 7th Marc Cohen for his mother

Farewell

We wish farewell and much Hatzlocho to Jordan and Daniella Gold on their Aliya this week

Pre-Pesach Ladies Shiurim

The second of 2 Pre-Pesach Shiurim for ladies on the topic of "Hagadda Shel Pesach" by the Rov takes place 8.30pm this Tuesday at the Rov's house, 48 Waterpark Road.

The Special Opportunity This Shabbos Morning

There is an amazing quote from the Sefer Heichalos, which was written by the great tanna Rabi Yishmael Kohen Godol.

(See gemora Brochois 7a for the incredible incident when he went lifnay v'lifnim on Yom Hakodosh, immortalised in song by Avrohom Fried!

See also Mishna Berura 125, 5, who quotes, along with many other authorities, from this same Sefer Heichalos, regarding Hashem's incredible response when we say kedusha).



This quote we refer to says that there is a certain shaar in Shomayim which only opens when there is a Pesicha for 3 Sifrey Tora, as occurs this Shabbos Parshas Tazria which is also Rosh Chodesh and Parshas Hachodesh.

One of the previous Gerrer Rebbes, the Pnei Menachem, used to go round to people urging them that if anybody needed a yeshua of any sort, this was the time to ask for it, and he said that it was boduk umenusoh (tried and tested). Good Shabbos

Self Destruction

Rabbi Mordechai Kamenetzky (Torah.org)

There is an underlying theme to the message of the Metzora. This spiritual disease that causes discoloration of the skin or of hairs upon the skin, in unpredictable patches is caused by sins of speech gossip, slander and the

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 חיסין funds for distribution to those of our Kehilla who require financial support.

There are two ways in which everyone can donate; either

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

b) 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.

like. When a person notices the discoloration, he is to immediately approach a kohen and show him the abnormality. It is up to the kohen to not only to determine the status of the affliction, but to actually invoke the status of impurity on the man through his rendition of his adjudication on the matter.

The physical affliction of tzora'as is definitely not a contagious one. In fact, the Torah teaches us that there are times that the kohen can hold off on his declaration; e.g. a groom during the week of wedding festivities is spared the humiliation of isolation. If tzora'as were a communicable disease it would surely warrant immediate isolation despite the circumstances. Yet when a man is declared as tamei (impure) he is kept in isolation. The Torah explicitly explains: "All the days that the affliction is upon him he shall remain contaminated; he is contaminated. He shall dwell in isolation; his dwelling shall be outside the camp" (Leviticus 13:46).

The question is simple. If the sins of anti-social behavior cause the malady, why is the man isolated? Would it not be better if he is embarrassed within the community and learns to better himself through communal interaction? How will solitude help him cure his societal ills?

There is a classic tale of the gentleman who purchased a plane ticket from New York to Los Angeles. The man was quite finicky about traveling, and asked the agent for a window seat. Somehow, he was not placed by the window, rather in the aisle.

Davening Times

פרשת תזריע

פרשת תזריע	שבת ראש חודש, פרשת החודש
Mincha & Kabbolas Shabbos	6.40pm
Candle Lighting	6.54pm - 7.05pm
Hashkomo	7.10am
Shacharis	9.15am
סוף זמן ק"ש	9.56am
Mincha	2.00pm / 6.00pm / 7.17pm
Motzei Shabbos	8.37pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.40pm
Late Maariv	10.00pm

During the entire trip, he fidgeted and squirmed. Immediately after the long journey the man went straight to complain.

"I specifically asked for a window seat," he exclaimed. "Your agent in New York assured me that I would be getting a window seat. Look at this stub. It placed me right in the aisle!"

The customer relations agent in Los Angeles was not fazed. Unfazed she asked the man, "Did you ask the person in the window seat to trade places?" This time the man was irate. "I was not able to!"

"And why not?" "There was no one in the seat."

My grandfather, Rabbi Yaakov Kamenetzky, of blessed memory, in his classic work *Emes L'Yaakov* explains. People often blame the ramifications of their doings on everyone else but themselves. Truth be told, a person who is afflicted can circumvent confinement by not reporting the *negah* to the Kohen, or even by pulling out the hairs that are discolored. It is akin to a man who is sentenced to house imprisonment. His hands are tied together with the rope attached to his teeth. He is told to watch himself and not escape.

In essence, a *negah* is merely a Divine wake-up-call. It is heaven's way of letting an individual know that there is something wrong. It is a personal message and must be taken personally. And so in solitude the man sits and ponders what exactly needs correction.

If a person wants to correct himself, he need not cavort with others to do so. If one can remove the barriers of false flattery and social mendacity, he can do a lot better for himself: because self-improvement is dependent upon self-motivation. Without the truth meeting the self, any attempt toward self-improvement may lead to nothing more than self-destruction.

Why Was the Metzora Put Into Solitary Confinement?

Rabbi Yissocher Frand (Torah.org)

Tzora'as – which is one of the primary topics of this week's parsha – is a consequence of a variety of sins, such as Lashon HaRah (gossip), Tzarus Ayin (miserliness), and Gayvah (arrogance). But for whatever reason, when a person has become a Metzora – "his clothes must be torn, he must let the hair of his head grow long, he shall cloak himself up to his lips; and he is to call out: 'Contaminated, contaminated!'" (Vayikra 13:45). There are many parallels here to the halacha of mourning. A person who is a Metzora goes into a form of *Aveilus*, similar to an *Avel*.

The next pasuk continues: "All the days that the affliction is upon him, he shall remain contaminated; he is contaminated. He shall dwell in isolation; his dwelling shall be outside the camp." (Vayikra 13:46). Beyond everything else, the Metzora is placed into solitary confinement—outside the camp—until his Tzora'as is cured.

Rav Yaakov Kamenetzky, in his sefer *Emes L'Yaakov*, wonders why isolation is an appropriate punishment for a Metzora. Rav Yaakov suggests that perhaps solitary confinement does not seem appropriate for a Metzora. The halacha is (even though this is Biblically prohibited to do) that if a Metzora rips off his signs of Tzora'as, he is no longer *Tameh*. This means that if a Kohen will examine him again and there is no more Tzora'as, he will be proclaimed *Tahor*. So perhaps if we put this fellow in confinement, we should maintain some kind of surveillance such as a video camera to ensure that he does not surreptitiously peel off his Tzora'as and try to be *m'Taher* himself! Why do we leave him out there in the middle of nowhere where he can do anything he wants?

Rav Yaakov rejects the possibility that he is placed in confinement because he has a contagious condition that we are concerned might spread to others. He insists that Tzora'as is not contagious. It is a spiritual disease, not a physical disease that we might consider as contagious.

Ironically, I found that the *Meshech Chochma* in *Parshas Tazria* in fact says that Tzora'as is a communicable disease. He brings several proofs from the Talmud and the *Medrash* that this is the case. The *Meshech Chochma* points out that this is why it was the Kohanim who had to deal with the Metzora—because the Kohanim were on a higher spiritual level and had elevated merit, which would hopefully grant them added protection from such contamination.

Be that as it may, Rav Yaakov says that Tzora'as is not a communicable disease, which leads him to the problem: Why was the Metzora put into solitary confinement? Rav Yaakov explains that the purpose of this confinement is that we want to send the Metzora a message from Heaven that based on his behavior, he should be *incommunicado*. The *Ribono shel Olam* is not happy with him. He is in a form of excommunication—the *Ribono shel Olam* does not want him around. By putting him in solitary confinement in this world, we are actualizing what is happening in Heaven. The hope and intent are that his isolation and confinement should bring him to *Teshuva*. Sitting in solitary confinement should help him recognize why he is in this type of situation.

I was thinking that perhaps there is another approach which might explain why the Metzora must be placed in confinement "outside the camp." A person who is a Metzora, who has engaged in Lashon HoRah is a menace

to society. His presence harms the community. We always think of a "danger to society" as someone who attacks or harms other people. But a Metzora is just as much a menace to society. He destroys society because when people speak ill of one another and spread rumor—whether true or not true—about other people, it destroys the fabric of interpersonal relationships.

Therefore, his punishment is "You cannot be in society." I heard an interesting *chiddush* in the name of Rav Yaakov Galinsky. If we consider the Ten Plagues, we may ask ourselves, "Which was the worst of the Makos?" A case could be made that Makas Bechoros was the worst of the plagues. But what was the most difficult plague to withstand—not in terms of the numbers who were killed or the damage, but simply the most difficult *maka* to endure?

Rav Yaakov Galinsky says the most difficult *maka* was the Plague of Darkness. The reason for that, he maintains, is that it says by Makas Choshech that "One man could not see his brother" (Shemos 10:23). This means that it was impossible to commiserate with someone else. By all the other makos, everyone suffered together. Everyone experienced Blood. Everyone experienced Lice. Everybody experienced Wild Animals.

Everyone complains about their problems. There was a city-wide blackout a couple of years ago due to a major storm. Everyone complained how tough they had it. I lost my freezer, I lost this, I lost that. Everyone commiserates with each other. When there is a blizzard... "Oy! It was gefairlich! I had so much snow on my drive way, I could not move my car for two weeks!" But at least you could talk to people about it, and everyone could share their personal problems. "You think that was bad? You should have seen what happened by me!"

Misery loves company. By every other plague, as bad as it was, at least there was company. However, during the plague of Darkness, people sat alone for three days and could not talk to anyone! It was impossible to tell anyone how bad it was! Nobody could tell you that he had it worse than you! "One man did not see his brother." They all had to sit alone by themselves! To deal with a *maka* and not be able to share it with anyone is the most difficult *maka* to take.

This is what we do to the Metzora. We tell the person "You are a menace to society. You do not belong among people. You cannot have the comfort of being with other people to console you and commiserate with and comfort you. That is your punishment." We deny the Metzora, who is a menace to society, the benefit of society—which is to have someone else there to comfort him.

Open Your Eyes

Rabbi Pinchas Avruch (Torah.org)

One of the peculiarities of tzaraas is the fact that someone whose body is fully engulfed in the disease is considered *tahor*. Tzaraas is an affliction that is commonly misidentified as leprosy. In fact, whereas leprosy is a medical condition, tzaraas is the physical manifestation of a spiritual deficiency. The Torah lists a number of blemishes and blotches which would appear on various areas of the body which, if identified by a trained Kohen to be tzaraas was declared to be tzaraas, would render the bearer *tamei* and he or she would be sent out of the local population center to a remote location, where the bearer would contemplate his deeds, attempting to identify that which he did which brought G-d to deliver this malady. The most common cause was *lashon hara*. But the Torah notes that if "the Kohen shall look and the affliction covers his entire flesh then he shall declare the affliction to be pure, having turned completely white, it is pure. And on the day that healthy flesh appears in it, it shall be contaminated." (Vayikra 13:13-14) How is it that partially afflicted he is impure but completely diseased he is pure?

This is the nature of a spiritual illness. The *Chofetz Chaim* explained that this illness is consistent with G-d's revulsion for haughtiness, as stated in *Mishlei* (16:5), "The haughty of heart are an abomination of G-d," and His appreciation of humility.

The root cause for a willingness to speak derogatorily of others is the feeling that the negative traits or acts of others makes the speaker superior to him. Rabbi Kagan elucidates that the tzaraas sufferer is exiled, not even allowed to reside with other others who have tzaraas, to humble him as he considers his great sin and repents. This is necessary for someone who bears only a few splotches of tzaraas, who without being exiled and forced to spend a week in absolute solitude, would feel no significant consequence to being *tamei* and could, therefore, dismiss it as irrelevant. The exclusion from society is a necessary component to appreciating the Divine displeasure and creating the humility that is key to repentance. But for one who is completely afflicted, from the top of his head to the tip of his toe, there is no dismissing the situation; therefore, exile is extraneous and unneeded, thus the Torah classifies him as *tahor*.

We no longer have tzaraas as a reminder that G-d maintains an interest in our spiritual success, but He does send us reminders on a regular basis. They may not be as obvious as turning lily white from top to bottom, but they are there...we just need to look for them.