

PARSHA INSIGHT

If flesh will have an inflammation... a burn from fire on his skin... (13:18, 24)

The rules for tzoraas of the inflammation and for tzoraas of the burn are identical. Why did the Torah separate the two? To teach us the following halocho - if a inflammation tzoraas and a burn tzoraas would be next to each other, but neither of them has the required size to be considered tzoraas, the person is pure and is not contaminated. (Rashi)

Rav Moshe Feinstein poses the following question. In halocho we find that two items with identical halochos, that are missing the proper shiur, are combined to produce a ruling. For example, two different tamei items can be combined to become the size needed for it to become tamei (Me'eila 4:3). If so, why can't the two types of tzoraas be combined to contaminate a person and render him to be a metzora?

Rav Moshe answers that the rule of combining two different types of tuma applies to items which inherently possess tuma. However, tzoraas is unique because its only purpose is to send a person afflicted with tzoraas a message. For instance, if a person had to be warned to be careful in areas that are related to fire, then tzoraas of a burn develops in him. Two half 'measures' of two different types of tzoraas cannot combine together to render a person tamei because their messages are diverse.

Rav Moshe's principle that tzoraas is not an inherent tuma, is in line with the Ohr HaChaim's comment on the following posuk.

If a person will have on the skin of his flesh... affliction on the skin of his flesh... shall look at the affliction on the skin of his flesh... (13:2 - 3)

Why does the Torah reiterate that tzoraas is on the skin of the flesh? We also must understand why non-Jews do not become a metzora when they have tzoraas. The answer is that non-Jews are inherently impure; therefore their sins cannot cause tzoraas. However, a Jew is pure; therefore, when they sin, the impurity of the sin causes an external impurity on their skin. The Torah reiterates that tzoraas is on the flesh because it is not internal, rather an external manifestation of a sin they committed. (Ohr HaChaim)

According to both, the Ohr HaChaim and Rav Moshe, tzoraas is not an intrinsic tuma. However, they differ in the following point. According to the Ohr HaChaim, tzoraas is an external expression of one's sin, while according to Rav Moshe, it is a message.

A GLIMPSE OF GREATNESS

Rav Avrohom ben Musa arrived in the big city of Tunis. He was hoping to meet the leaders of the community to discuss an important matter. Someone informed Rav Avrohom that one of the wealthy members of the community would be celebrating a child's wedding in a few hours. He also suggested that it would be advisable for him to go to the wedding, as he would surely meet many of the community leaders.

Rav Avrohom arrived at the wedding and sat down at one of the tables. Unfortunately, his clothes were dusty from his journey, and he looked washed-out from his trip. When the father of the kallah arrived, he took one look at Rav Avrohom and asked him to please sit at the table designated for the poor. Feeling uncomfortable, Rav Avrohom returned to the inn.

A few moments later, the father of the kallah was struck with blindness. Unable to see anything and devastated, he sat down to rest for a few minutes, but his eyesight did not return. The chosson's father suggested, "Perhaps the man that you asked to sit at the poor table was a Torah scholar and you slighted him? Maybe you are being punished for embarrassing him?"

After much research, the identity of Rav Avrohom was revealed. The father of the kallah, accompanied by a number of his guests went to Rav Avrohom's apartment.

"Please forgive me for slighting you," the father begged Rav Avrohom.

Rav Avrohom responded, "I was not upset that you asked me to move my seat. However, I was upset that you passed judgment on a person based on his appearance. In addition, you treat people based on their financial position. Your eyesight will not return until you accept upon yourself to treat all people equally."

SPONSOR

**IN HONOR OF THE
 BAR MITZVAH
 OF OUR GRANDSON AND
 GREAT-GRANDSON**

YITZ GECOVICH

**SPONSORED BY
 THE GECOVICH AND
 SCHWERSENSKI FAMILIES
 AND BUBBY KLARA**

DILEMMA

When a women gives birth... (12:2)

Rav Simloai taught, "Just as man was created after the animals, so too the halachic rules for man are listed after the halachic rules of animals (the rules of kosher animals are listed in parshas Shmini before the rules regarding tuma of humans). (Rashi)

The rules of kashrus regarding animals do not pertain to animals because animals are not obligated to eat only other kosher animals. What does Rashi mean that the halachic rules for animals are listed before the rules for humans? Aren't the halochos listed in the last parsha and our parsha both teaching halachos that pertain to humans?

The person being purified shall immerse his clothing, shave off all of his hair... (14:8)

Shaving off all of one's hair falls under the category of the prohibition for a man to beautify himself in a feminine manner (Ki Seitzei 22:5). How could a metzora be obligated to shave off all of his hair? (Tosfos Yevomos 48a)

We must first clarify the prohibition of a man beautifying himself as women do, and the prohibition of women dressing themselves like a man.

A woman is not allowed to don tzitzis, since that is considered as a woman dressing herself as a man. (Levush Orach Chaim 17)

This prohibition only applies to a man trying to beautify himself as a woman, or a woman trying to be masculine (Yoreh Deah 182:4). However, if the tzitzis are worn by the woman in order to protect herself from the elements, this prohibition does not apply. (Eliyohou Rabba 17:1)

What is the machlokes between the Levush and Eliyohou Rabba?

There are two ways to understand this prohibition. A man is prohibited to 1) wear the garb of a woman, regardless of intention. 2) Impersonate themselves as a woman.

The Levush is of the opinion that regardless of intent, a woman is prohibited to wear the garb or imitate the mannerisms of a man. Therefore, it is prohibited for a woman to wear tzitzis, in all cases. However, the Eliyohou Rabba is of the opinion that a woman is prohibited to imitate a man. Therefore, if she is wearing tzitzis for warmth, it would be permissible.

We can now understand Tosfos' question. A metzora is not shaving his hair because he desires to; he is shaving in order to fulfill a mitzva and become tahor. He has no intention of imitating a woman. Tosfos' position is in accordance with the opinion of the Levush, that no matter the intention, a man cannot wear the garment of a woman. Therefore, Tosfos asks how can a metzora be obligated to shave all of his hair. However, according to the Eliyohu Rabba, since the man is doing it for a mitzva, he is not transgressing the prohibition of a man doing actions that women do.

TORAH RIDDLE

When is a Kohen not allowed to tell the metzora that he has tzoras?

Last week's riddle:

When are women permitted to drink from the wine of havdolo? **Answer:** When Yom Tov is on Motzoei Shabbos, and we recite havdolo during kiddush. This past year on Pesach - those women who recited their own kiddush during the Seder also said havdolo and drank the wine.

PIRCHEI

Zichron Chaim - Yavne 2475 S. Green

5:15

Grade 3 - 4: Dock

After 6:00 Mincha (6:25 - 7:00):

Grades: 5-8: 30 Minute Father and Son Learning Seder

Followed by a five minute Shiur

BNOS

2:30 - 3:30

Kindergarten: Leah Kaliff 2421 Claver

Grade 1 - 2: Chana Sonnenschein 2525 Claver

Grade 3 - 4: Devora Naomi Maimon 2495 Laurelhurst

6:00 - 7:00

Grade 5 - 6: Estee Levi 2504 Rubyvale

WHO AM I?

1. I am not for songs
2. I am mentioned at the Seder
3. I am for a boy
4. I am after a week

Last week's clues: My cheeks look like yours, Don't confuse with with a cup, I am around at night, I howl.

Answer: Kos / Owl

Congratulations to: Sorah, Shifra & Naftoli Stoll

1. I am for you
2. I am for your clothes
3. I am for your house
4. I could reveal treasures

Last week's clues: I am for Moshiach's time, My kids go on my back, I am not kosher, I am the forerunner to the airplane.

Answer: Eagle

Congratulations to: Sorah, Shifra & Naftoli Stoll

KOLLEL BULLETIN

MAZEL TOV

- ♦ Dr. and Mrs. Mark Berkowitz on the birth of a grandson
- ♦ Mr. and Mrs. Chaim Davis / Mr. and Mrs. Boruch M. Kleinman on the engagement of Gavi and Sora Miriam
- ♦ Mr. and Mrs. Larry Dancziger on the birth of a grandson
- ♦ Mr. and Mrs. Chaim Elias on the birth of a boy
- Shalom Zachor after 9:00 in their home 4381 University Parkway*
- ♦ Rabbi and Mrs. Yochanan Greenwald on the birth of a grandson
- ♦ Mrs. Chaya Gitty Kohn on the engagement of Ari
- ♦ Rabbi and Mrs. Moshe Heimowitz on the engagement of Penina

SUMMER ZMAN

Shacharis 7:30

Mincha 7:45

Ma'ariv 9:50

Please submit answers to
OnegShabbos@Beachwoodkollel.com