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**MAZEL TOV TO
MIKEY AND SONNY
ON THEIR BAR MITZVA
MAZEL TOV TO THEIR
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FATHER EITAN**

**MAZEL TOV TO THE
GRANDPARENTS
DR. AND MRS.
ELLIOT DICKMAN**

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HOFFMAN AND FAMILY
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TURNER AND FAMILY**

DILEMMA

K'nega (Something like an affliction) has appeared to me in the house... (14:35)

A man or woman in whom there will be nega (an affliction)... (Tazria 13:29)

If there will be nega tzoraas on a garment... (Tazria 13:47)

Why does the Torah use the word "like a" in reference to the tzoraas of the house?

PARSHA INSIGHT

The person who is being purified should take two live, clean birds... one bird shall be slaughtered... then he shall set the live bird free upon the open field. (14:4 - 7)

One cannot direct the bird towards a city, the sea or the desert. (Negoyim 14:2)

Why does a metzora need to bring two birds? Why is one bird killed, with the other one being sent free? Why is the Mishna particular that the bird must be sent to a field?

For He (Hashem) formed mountains and created winds, He will tell a person what he spoke. (Amos 4:13)

The Ben Ish Chai asks - Why did Hashem find it necessary to create mountains? He created wind, which make plains subject to dangerous storms, tornadoes and the like. Therefore, Hashem formed mountains in order to protect wide open areas from dangerous winds.

Then one could ask - Why did Hashem create winds? If there would be no wind, there would be no need for mountains?

The posuk answers that Hashem created wind in order to show man the power of his words. Words are just wind leaving a person's mouth. Hashem wants to show a person the terrible destruction that wind can create. Therefore, the posuk says that Hashem formed mountains to protect lands from the havoc that wind can create on it, in order to show people the power of the spoken word.

With this understanding of the power of words, Rav Chaim Volozhiner added the following thought. When Hashem judges a person, not only will a recording of his voice be replayed, the damage that those words created will also be played back to him.

The above realization of the power of words answers the original questions, says the Apiryon (authored by the Kitzur Shulchan Aruch). Since a metzora has just suffered on account of his speech, he may refrain from speaking. Learning the power of the spoken word may have instilled in him a fear to engage others in words.

The Torah therefore commands a metzora to bring two birds - one to be slaughtered, while the other one is sent away to a field. These acts are to teach a metzora that he needs to kill his habit of talking negative things. However, he must also know that much positive could be created through his spoken word, if he uses his speech for avodas Hashem. This is referenced to in the Torah when the Torah requires a metzora to send a bird to the field, as "field" is an indication of Torah study (Eiruvin 21b).

A GLIMPSE OF GREATNESS

And a cedar tree, a red string and a hyssop... (14:4)

Cedar tree - since tzoraas comes for haughtiness... what is the remedy? He should become humble like the string and the hyssop. (Rashi)

Rav Chaim Brim zt"l was able to deliver a lecture without the aid of reference notes. One on occasion, the bochurim were shocked to see him constantly looking down and reading from his notes during a speech. After the speech, people noticed that Rav Chaim had left his notes on the lectern. They quickly went to retrieve Rav Chaim's notes and discovered that the papers were blank.

Rav Chaim at first refused to comment about the papers. After persistent questioning, Rav Chaim relented and related the following.

"The speaker before me was using notes while delivering his speech. I did not want people to think that I am a more qualified orator than him. Therefore, I wanted it to look as if I was also using notes."

HALOCHO

The Kohen shall exit from the house... and he shall quarantine the house for a seven day period. (14:38)

Chazal (Chulin 10b) prove from this posuk that if there is a sofeik about the status of an item, we rely on its former status because of the concept of status quo. When the kohen turns his back on a tzoraas which has appeared on a wall and walks out of the house, how can he be certain that at the time of quarantining the house the tzoraas still exists? Since the kohen saw the tzoraas before, we assume it is still there and the house is tomei.

The Rogatchover asks - Why can't the kohen use a mirror to keep a constant view of the tzoraas until the last moment and declare the house tomei?

If the kohen sees the tzoraas through a mirror, he cannot rule regarding the tzoraas. (Yerushalmi Nidah Perek 2)

We see from the Yerushalmi that using a mirror does not allow a kohen to rule on a tzoraas.

There are other sources that exclude using a mirror in Bais Din to judge a case. For instance - regarding seeing the new moon through a mirror (Rosh Hashono 24a). If so, why would the Yerushalmi need to point out this halocho specifically in regard to tzoraas?

The Rogatchover answers that there is a difference between what needs to be seen by Bais Din and what a kohen has to see by tzoraas. Bais Din's job is to rule on an issue. One may have thought that since clarification of information is necessary, any type of elucidation on the issue is sufficient. Chazal ruled otherwise - verification through a mirror is not acceptable.

However, by tzoraas, the Torah is not merely teaching that a kohen cannot clarify and rule via a mirror. There is an additional halocho - a kohen can rule about tzoraas only if he actually sees it. A mirror therefore is not valid, as it does not fulfill the requirement of "seeing the tzoraas."

RAFFLE RULES:

1) Earn one ticket for every week that you correctly answer a "Who Am I" or "Torah Riddle" from that week

2) Only answers that are submitted via email will qualify. OnegShabbos@BeachwoodKollel.com.

**Month of Adar/ Nissan:
Boogie Board eWriter**

WHO AM I?

(Related to the Week)

1. I am a mitzva of Pesach
2. I can cause tzora'as
3. I am the namesake of the Yom Tov
4. I do not mean to jump over

Last week's clues: I am a bais and a gimmel, I am an ayin and a hey, I am a daled, I am at the beginning, middle and end.

Answer: Enlarged letters in the Torah.

(A Torah Personality)

1. I was not given at Har Sinai
2. I gave you Heaven's gate
3. I am not hers
4. I am known as holy
5. I am by the Rambam

Last week's clues: I was not for counting, I am a setting for the table, I explain the shield, I cracked my matzeiva, My sefer is named for the half of truth that it contained. **Answer:** R' Shmuel HaLevi Kolin whose yartzeit was Rosh Chodesh Nissan. He wrote the Sefer Machatzis HaShekel, a pirush on the Magen Avrohom on Shulchan Aruch. He asked that the matzeiva on his kever should not list any praises about him, when they put a matzeiva on with praises, they found it cracked in the morning. He said that he named his shefer "machatzis" / half. For he could guarantee that half of it was true.

Congratulations to: Yerachmiel Diamond, Hunger Family, Sruly Zimberg

BAIN HAZMANIM

**Shacharis 8:30
Followed by Learning
All Boys and Bochorim
Are invited to participate**

**The Community is invited
To Open Chavrusa Learning
Hilchos Pesach 9:00
Followed by Ma'ariv 9:50**

PIRCHEI & BNOS

**NO PIRCHEI OR
BNOS THIS WEEK**

TORAH RIDDLE

What does the Seder and a house with tzoraas have in common?

Last week's riddle: What do Rosh Chodesh Nisan and Rosh Chodesh Tishrei have in common?

Answer: 1) On both Rosh Chodesh Nissan and Tishrei the witnesses are mechallel Shabos to come testify about the new moon. 2) They are both Rosh Hashono.

Congratulations to: Hunger Family, Hershy and Gavi Krash, Naftoli Stoll, Sruly Zimberg

BULLETIN

MAZEL TOV

- ♦ Mr. Eltan Dickman on the Bar Mitzva of Mikey and Sonny Dr. and Mrs. Elliot Dickman
- ♦ Rabbi and Mrs. Yoel Fleisher on the birth of a baby girl
- ♦ Mr. and Mrs. Marc Joseph on the engagement of Mimi
- ♦ Rabbi and Mrs. Moshe Stoll on the birth of a grandson

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