

טוב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

שלא תצא תקלה – That a mishap does not emerge

The Mishna in Berachos (28b) says, 'R' Nechunya ben Hakana would pray a short prayer upon entering and leaving the Bais HaMedrash. They said to him, "What is the nature of this prayer?" He said to them, "When I enter I pray that a mishap not come about through me, and when I exit I give thanks for my portion.'" The Gemara elaborates, 'The Rabbis taught: Upon entering what does one say? May it be Your will, Hashem, my G-d, that a mishap not come about through me.' This Tefillah that R' Nechunya instituted when entering the Bais HaMedrash, and we have to learn a *kal v'chomer*, if upon entering a holy place like a Bais HaMedrash we must pray that a mishap not come about because of us, how much more so when we enter a place that is not a Bais HaMedrash...

We all know the description of the teaching regarding the *metzora* after the Kohen pronounces him *tamei* [unclean], he goes about the streets (13:45) 'וטמא טמא יקרא' – 'he is to call out "Impure! Impure!"', he announces about himself that he is *tamei*. In our hearts we are troubled by the suffering of the *metzora* who must be embarrassed to this extent and announce that he is *tamei*. Perhaps we might even think that he is so embarrassed because he spoke *lashan hara*, and this is part of his punishment. Perhaps this is also part of the reason he announces this.

But the real reason is as Rashi explains, 'He is to call out, "Impure! Impure!" – he informs others that he is impure and they keep away from him.' That is, the main reason that he must announce that he is *tamei*, is so that people will hear and stay away from him, and by doing this, he will not cause other people to become *tamei* through him.

We see from this *posuk* how important it is to be careful that no mishap comes about because of us, and it is not for nothing that R' Nechunya instituted this prayer upon entering a Bais HaMedrash, because that is where he ruled on halachas, and so it was very important for him to pray for this. This is ruled as halacha in Shulchan Aruch and all *seforim* on halacha to say this prayer, and of course, it is not only in the Bais HaMedrash where one must be careful with this, but rather, in every place. A Jew, wherever he is found and with every action that he does, he must be careful that no mishap happens because of him. And where there is concern that we might cause a mishap, it is better to be embarrassed publicly and announce, "Impure! Impure!". By doing this, we forego our honor so long as we do not cause a *chilul kevod Shamayim* – a disgrace to Heaven. May it be His will that we never cause a mishap.

- Tiv HaTorah Tazria

טיב ההשגחה

'פיתו בידו' – 'His bread is in his hand'

HaKadosh Baruch Hu gave us a son after seven girls *bli ayin hara*. The old baby carriage was junk, to say the least, and we had to buy a new baby carriage.

When we went to the store, we found out that a basic baby carriage which served our needs cost no less 3,500 shekels! An amount that was not affordable for an *avreich* [learner]... I conversed between me and my Creator in silent conversation with a request that I find the money to buy the carriage without having to deplete the bank account and go into debt with loans. While I was thinking about how I would get the money, my cell phone rang. On the other end of the line was the *mohel* who was to circumcise my son the next day. He asked me if I needed a little financial help with the *bris* and the related expenses, of course I answered that I did. He then informed me that he had a sum of a few thousand shekels to cover the expenses!!! I was excited and I asked him how he came to the money for me and who do I thank for it?!

He told me the following story: "My sister works for a charitable organization. This morning she received a call from a donor who was making a *bris* on the same day as the *bris* of your baby, and he wanted to donate to an *avreich* making a *bris* on the same day. The receptionist replied that she did not know of an *avreich* making a *bris* on that day. My sister stopped her and told her to tell the man she would look around and get back to him, since her brother was a *mohel*. She called me and asked if there was a *bris* of an *avreich* on that day, and I had you!!!"

The seller who saw my hesitation because I did not know how I would get the money, heard the conversation and the great *hashgacha pratit*, and said that many times people tell him that in the end an aunt or a grandmother pays for it, but he never heard a story like this in the middle of the store.

ה.מ.

עשה לך רב והסתלק מן הספק
Accept a Rav upon yourself and remove
yourself from uncertainty



נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֵלֶיהָ: (י:ג:ט)

If a tzaraas affliction will be in a person, he shall be brought to the Kohen. (13:9)

Throughout the parsha we see two designations that cause the impurity of *tzaraas*; 1. *Negah* 2. *Tzaraas*. We can say by way of mussar that the name '*tzaraas*' is the real name, since we see that the one who is contaminated is called '*metzora*' which is the same root as '*tzaraas*'. The name '*negah*' is from the root '*negios*', and refers to the causes of *tzaraas*, the contaminations that cause a person to sin.

Based on this we can say that the Torah is hinting to us that *negios* that bring one to *tzaraas*, ***ki sihiye b'adam – that will be in a person*** – since they are found by the person, ***vehuva el hakohen – he shall be brought to the Kohen*** – therefore, he must associate with the *tzaddik*, since the *tzaddik* is called a 'Kohen' since he serves Hashem. Any desire that is aroused in him he should tell the *tzaddik* and the *tzaddik* will teach him if this is the will that is against the will of the Creator, or if it is a good desire that is appropriate to bring to fruition. Through this he will distance from sin and *tzaraas* that comes on its heels.

The person must determine the way he wants to conduct himself, since it is very easy to veer from the truth. For even if he wants to do what he is obligated to do, his *yetzer* can twist his thoughts to the point he says that which is prohibited is actually permissible, for the *yetzer* has the power to prove to the person that a sin is a mitzvah, and a mitzvah is a sin.

The Baal Shem Tov explained the teaching of Chazal in the way of *avodah* (Shabbos 75a), 'Why is the *shochet* liable? Rav said because of dyeing!' Meaning, this '*shochet*' is the '*yetzer hara*', and it is called a '*shochet*' because it is also the '*malach hamavess*' – 'angel of death' that kills the person. As Chazal have said (Bava Basra 16a), 'At first, it '**descends and lures**' the person and causes him to sin, and then it '**ascends and incites**' with its accusations, and by doing this, it '**takes permission to kill and takes his soul**'. And the Gemara asks, 'This '*shochet*', why is he liable?' That is, why is he liable to death? Chazal said (Succah 52a), 'that in the future HaKadosh Baruch Hu will bring the *yetzer hara* and slaughter it before the *tzaddikim* and before *rishaim* [wicked]', but really, why do they punish it with death? Do not let it enter your mind that the reason is because it tempted the person to rebel against the Kingdom of Heaven, as this was what it was appointed to do, and they do not punish one who fulfills the will of his Creator. For this Rav replies, 'Because of dyeing!', meaning, they do not punish him for the very incitement, but rather, for the way it incited. HaKadosh Baruch Hu only commanded it to tempt the person to sin, but this was not enough for him, and he went to the trouble to dye the sin in the guise of a mitzvah. This brought the person to sin almost as if it was not his fault, since as long as he knows these are negative desires, he is able to cope with them and overpower them. However, if it adds on to it by telling him that if he does not follow his will he will be sinning, this is beyond the powers of the person, and for this it is appropriate to slaughter it.

However, as we have pointed out and said, that the coloring brings the person to sin 'almost' as if it was not his fault, but it is not possible to exempt him completely, since there is still a complaint against the person.

From the outset, the advice to him is to accept upon himself a Rav who would be able to ascertain all his doubts, and since he did not do this, he is guilty of his sin, and he must give a reckoning for this.

In light of what was said, we can say that this is why there are three categories of *negaim* [afflictions], in the body, in the garment, and in the house. There are three matters that need to be asked of a Rav, first of all, we must determine the nature of the desires to see if they are based on halacha, that is, will these desires that he chases nullify his obligations or will they bring him to the prohibited. 'Afflictions of the body' hint to this, since they bring the body to that which is prohibited.

Additionally, there are desires that if one chases them will cause him to change his customs, and even these must be presented to a Rav, and the person should not think that there is no point to the customs, rather, *minhag Yisrael* – the custom of Israel – is also Torah, and sometimes they are more needed than the actual Torah. There are many *minhagim* that bring one to keep the entire Torah. 'Afflictions of the garment' come to teach regarding these doubts. The garments that *Bnei Yisrael* are accustomed to were passed down from generation to generation, among them are garments whose stitching teach pure and sublime things and wearing them are categorized as '*minhag*'. Therefore, when the person's desire arises to change his clothing, he must seek advice from a great person, maybe the desire is to change the *minhag*, which might then cause him to stray from the essence of the Torah *chailah*, as we see several times in Chazal, that in the merit of the Jewish *levush* [clothes, Israel had the strength to withstand Egypt.

Additionally, we need to be a '*chacham*' and seek advice from a Rav even if the desires are not dependent on the laws of the Torah and not on *minhagim*. 'Afflictions of the houses' come to teach for these. Sometimes a desire arises within us to live in a neighborhood or in an apartment in a neighborhood that is not that spiritual. It is possible that this will negatively influence our children who have received pure training, and it is not possible for us to know how far these things will reach. Even though there is no prohibition in this choice, nevertheless, we are obligated to consult with a great person whose abundance of knowledge can assess if it is permissible to fulfill this desire. This *negah* [affliction] teaches this general rule, for all the *negios* that are categorized as '*reshus*' [optional], and all require us to be wise to see the future.

I remember how several decades ago the Gaon, Rebbe Chaim Kreisworth bought a house in the 'Zichron Moshe' neighborhood, and after waiting just a few days, he sold the house, and went to live in Ramos. Since I was close with him, I asked him to explain his actions, what did he see with this, to sell a house a few days after buying it? He answered me that within a few days he wondered about the nature of one of the neighbors, and he saw that this neighbor was not on his spiritual level, and therefore, it was worth it to him to go to the trouble of selling the house and buying another so that he would not have to be around the influence of the neighbor which was not to his liking. Rebbe Chaim taught me with this that it is worth keeping the teaching of Nitai the Arbeili (Avos 1:7) 'distance from a bad neighbor', even if it involves much bother, body and soul.