

INTERNET PARSHA SHEET  
ON METZORA SHABBOS HAGADOL - 5760

To receive this parsha sheet in Word and/or Text format, send a blank e-mail to [parsha-subscribe@egroups.com](mailto:parsha-subscribe@egroups.com), or go to <http://www.egroups.com/group/parsha> . Please also copy me at [crshulman@aol.com](mailto:crshulman@aol.com)

---

From: [kenblock@att.net](mailto:kenblock@att.net)[SMTP:[kenblock@att.net](mailto:kenblock@att.net)] Subject: NCYI Weekly Divrei Torah - Parshat Metzora The National Council of Young Israel, its Officers & Staff Mourn the passing of our National President, Gerald Kaufman. They Zichrono Baruch

Shabbos HaGadol - Parshat Metzora

RABBI SHLOMO HOCHBERG Young Israel of Jamaica Estates, NY  
10 Nissan 5760 April 15, 2000 Daf Yomi: Ketuvot 16

(In memory of my beloved father, Rabbi Dr. Hillel Hochberg Z"TL, HaRav Hillel ben Yeshayahu Eliyahu, who passed away Erev Pesach, 14 Nissan 5752.)

The Midrash states that the Jewish people merited redemption from Egypt due to four specific attributes and attitudes that they retained throughout the Egyptian exile. (1) The Jews of Egypt retained their Hebrew names; (2) they retained their language of lashon hakodesh (Hebrew); (3) they guarded their tongues and refrained from lashon hara, gossip; and (4) they guarded their intimate lives from Egyptian relationships. (Shir Hashirim Rabbah 4:24)

The Maharal, Rav Yehuda Leow of Prague, explained that our redemption from Egypt was predicated upon our resistance to unifying and assimilating with the Egyptians.

It is rather obvious that retaining our own Hebrew language and names, as well as restraint from fostering intimate relationships with the Egyptians would enable the Jews to unify with each other and remain separate from the Egyptian culture which surrounded them. But in what way would speaking lashon hara cause unity with the Egyptians? The Maharal posits that revealing private information to the Egyptians would cause bonding and unity with them.

A thoughtful study of the nature of lashon hara, however, reveals a more distinct connection between lashon hara and the role of its absence in our redemption. Chazal explain the reason why a metzora is sent to dwell in solitude outside the Israelite camp - Badad yeshev, meechutz lemachaneh moshavo (Vayikra 13:46). By speaking lashon hara the metzora caused separation between husband and wife, and between fellow Jews, therefore the Torah has declared Badad yeshev - he shall dwell in solitude (Erchin 16). Rav Zalman Sorotzkin of Lutzk, in his Sefer, Oznaim LeTorah, (Vayikra 13:46) explains that the one who speaks lashon hara, (whose punishment is tzara'at) actually hates people. This hatred causes the individual to think that another person's profit is the cause of his/her loss, or that someone else's honor diminishes his own. From his hatred of the individual, the perpetrator of lashon hara generalizes and deteriorates to disdain and hatred of entire categories of people. He foments dissent because he sees the value of the world, and everyone and everything in it, as tools with which to further his own goals. It appears to him that the world was created only for him; since he considers himself as the center of the universe, he sees others as standing in the way of his own personal rights.

So, suggests Rav Sorotzkin, the Torah seeks to heal the spiritual illness of the baal (speaker of) lashon hara. Rather than punishing the baal lashon hara, the Torah instead grants his/her wish - to be alone, at the center of his/her universe, without the interference of others who are deemed to be burdensome. This will hopefully stimulate the metzora to develop an appreciation of, and a yearning for, other people. The

B'S'Dhetzora will be led to call out to others for help - "ve'tameh, tameh yikra" (Vayikra 13:45) and to realize that those whom s/he attacked are actually the source of his/her personal redemption.

It would seem, then, that the Jews in Egypt were redeemed nationally, because they deeply appreciated the significance of their uniqueness, and the singular role which each individual Jew plays as a member of the Jewish People. By retaining their Hebrew names and language, by maintaining the purity of their intimate relationships, and by manifesting their desire to be part of one united Jewish people in their restraint from lashon hara, they earned national redemption.

The Haftarah for Shabbat Hagadol reflects the same hope for our future. Malachi tells us - "Az Nidberu Yi'ay HaShem Ish El Re'eyhu, Yayakshev HaShem Vayishma - those who feared HaShem spoke each to his friend -and HaShem listened and heard (Malachi 3:16 - Haftarah l'Shabbos Hagadol). By speaking to each other as friends, sharing Torah thoughts and appropriate speech, we too will merit the day when "the hearts of the parents and children will be restored" in the ultimate redemption.

A Project of the National Council of Young Israel 3 West 16th Street New York, NY 10011 212 929-1525 800 627-NCYI Kenneth Block, Internet Administrator

---

From: Rabbi Yissocher Frand [SMTP:[ryfrand@torah.org](mailto:ryfrand@torah.org)]

"RavFrand" List - RABBI FRAND ON PARSHAS METZORAH

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 235, Cesarean Section Births. Good Shabbos!

The Gossip of "Men of Distinction"

The bulk of last week's parsha as well as the bulk of this week's parsha deals with the laws of the Metzora. The Talmud tells us [Erchin 15b] that one of the causes of this "leprosy-like" impurity was improper speech (Lashon Horah). In Biblical times, when a person spoke Lashon Horah he received a Heavenly warning that he should "watch his mouth". This warning came in the form of the affliction of Tzoraas. A person so afflicted needed to be brought to the Kohen.

Rav Nissan Alpert, zt"l, comments that when the Torah uses the term 'Adam' (as opposed to 'Ish') to denote a person, it connotes a degree of importance and prestige. Therefore it seems peculiar that in the parsha of Metzora, which deals with afflictions brought upon people who speak Lashon Horah, the Torah should begin by using the term 'Adam'.

Rav Alpert concludes that the measure of a person -- in terms of whether or not he is a distinguished person -- is not dependent on whether or not he engages in Lashon Horah. A person can even be a distinguished person ("Adam Chashuv") and yet engage in improper speech. What separates the normal person who gossips from the "Adam Chashuv" who engages in Lashon Horah? The difference is the latter's desire to change. A person can be a distinguished person, and yet stumble in the sin of Lashon Horah. However, as long as he retains a desire to improve himself in this area -- he is still a distinguished person.

It is difficult to stop gossiping. The normal inclination is not to seek improvement or change in this area. "And he shall be brought to Aharon the Kohen" [Vayikra 13:2] means he has to force himself to go to the Kohen to seek remedy for his condition. He does not really want to go. He goes kicking and screaming.

A distinguished person can succumb to Lashon Horah. It happens to the best of us. But that which separates the 'Adam' from the 'Ish' (the distinguished person from the ordinary person) is that the former does something about it. He forces himself to become better. He forces himself to seek out atonement. He drags himself to the Kohen. "And he shall be brought to Aharon the Kohen."

A Matter of "Life and Death" -- For Rav Issar Zalman

Rav Issar Zalman Meltzer (1870-1953) was a great genius and Tzaddik [righteous person]. Rav Issar Zalman Meltzer was sitting in his study one Chol HaMoed, the "Intermediate days of the Festival," with Rav Dovid Finkel. [During these days, basic work is permitted, but activities such as writing are avoided unless absolutely necessary.] Rav Issar Zalman asked Rav Dovid Finkel for a pencil and paper to write something down. Rav Dovid Finkel questioned his mentor, "Rebbe, how can you write something down, it is Chol HaMoed?" Rav Issar Zalman responded that the issue is a matter of great urgency, "almost like a life and death issue".

Rav Dovid Finkel became all excited and asked, "Rebbe, what's wrong? What is the matter with you?" Rav Issar Zalman brushed him off. "There is nothing really the matter. It is just that for me this is something almost akin to a life-or-death matter."

Rav Dovid Finkel brought the pencil and paper and Rav Issar Zalman wrote down a pasuk [verse] from Proverbs [Mishlei 4:25] "Let your eyes look ahead, and your eyes will direct your path."

Rav Dovid Finkel was perplexed. "This was the life-or-death matter -- just to write down a pasuk that you already knew by heart?"

Rav Issar Zalman explained. "Hundreds and hundreds of Jews come to visit me and wish me 'Gut Yom Tov' during the course of Chol HaMoed. Some of the people who come in are not the most distinguished residents of Jerusalem. Included among those who visit are many who are mishugaim (crazies), braggarts, ignoramuses, etc. I have to sit here, patiently, with person after person and smile. Sometimes I am tempted to lash out and lose my patience. I need something to hold me back. Every year, before Chol HaMoed, I write down this pasuk to remind me of its homiletic interpretation: 'When your eyes look at someone else, turn your eyes inward'. (In other words 'Do not look at HIS shortcomings, look at your own shortcomings'.) This is critically important to me, to have this pasuk sitting on my desk so that I will not criticize (mentally). I absolutely need that. When people come in, I look at this pasuk and think to myself 'Do not think about them; think about yourself'. This year, I forgot to write down the pasuk before Yom Tov. For me, it was vital to write down the pasuk -- even on Chol HaMoed!"

Rav Issar Zalman felt that this lesson -- of taking extra care to avoid criticizing and looking at the faults of others -- was truly akin to a matter of life or death.

There are only two types of people in the world -- those who view the glass as half empty and those who view the glass as half full. Those who speak Lashon Horah always view the glass as half-empty. The people who view the glass as half full are not the critics and faultfinders, but they are the happy people in life who can see the positive in their spouses, their children and their surroundings. As such they are happier people.

Lashon Horah is destructive not only to the person about whom it is spoken -- it is destructive to the person who speaks it himself, because it teaches him to be negative and that is a terrible thing.

Transcribed by David Twersky; Seattle, Washington twerskyd@aol.com Technical Assistance by Dovid Hoffman; Yerushalayim dhoffman@torah.org

Tapes or a complete catalogue can be ordered from the Yad Yechiel Institute, PO Box 511, Owings Mills MD 21117-0511. Call (410) 358-0416 or e-mail tapes@yadyechiel.org or visit <http://www.yadyechiel.org/> for further information. RavFrاند, Copyright 1 2000 by Rabbi Y. Frاند and Project Genesis, Inc. Project Genesis: Torah on the Information Superhighway learn@torah.org 17 Warren Road, Suite 2B <http://www.torah.org/> Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

---

From: Torah and Science[SMTP:torahandscience@avoda.jct.ac.il]  
To:pr@avoda.jct.ac.il Subject: Parashat Metzarah

WHAT IS TZARA = AT?

ABRAHAM R. FREILICH, MD

Leprosy has long been thought to be the disease referred to in the Torah as tzaraEat.\*(1) Upon close examination of the text of the Torah, however, it becomes apparent that the description of tzaraEat differs

from our present understanding of Hansen's disease and may not be similar to any well-known dermatological disease.(2) Here we discuss the clinical features and differential diagnosis of tzaraEat, based on the text and multiple commentaries of the Torah. It is important to note that tzaraEat is discussed in a chapter of Leviticus dealing with ritual purity and impurity, a metaphysical concept with legal and practical ramifications.(3) The strict definitions of this state of impurity, however, give insight into the disease process.

#### Method of Evaluation of Patients

When a patient found a possible lesion of tzaraEat, he went to the Cohen (priest), who, often with the help of an expert, determined whether the lesion had the primary morphologic features as well as the secondary changes of tzaraEat. If the patient had both, he was immediately declared "unclean," for he was a metzora. If the patient had only the primary features of tzaraEat but not the secondary changes, he was temporarily isolated by the Cohen, who examined him at weekly intervals for a period up to 2 weeks. If then these secondary changes were not present, the patient was pronounced clean and pure even though the primary lesion persisted. If the secondary changes were present, then the patient was declared a metzora and was isolated until the lesion was healed.

Once the lesion of tzaraEat disappeared and after the patient had been declared metzora, he went through a purification process, including the offering of sacrifices and ritual immersion. It should be noted that the Cohen alone, and not the physician, had the authority to declare one a metzora. Because present-day Jewish Cohanim do not have this authority, by definition tzaraEat does not exist today as a religious entity.(4)

#### Classification of Lesions

TzaraEat can present in one of four ways. Each form has its own primary and secondary characteristics, and each is evaluated in a different fashion.(5) They include:

- Lesions on previously normal skin
- Lesions on previously abnormal skin
- Lesions in areas of diffuse baldness
- Localized baldness

In addition, clothing and buildings can be afflicted with tzara Eat. These lesions are not dealt with here.

#### Lesions on Previously Normal Skin

The primary lesion of this form of tzaraEat is the depigmented (baheret) or hypopigmented (se'et) patch. The minimal degree of hypopigmentation must be that of the color of the membrane inside an eggshell. (6) The patch must be at least the size of a lentil bean. The degree of hypopigmentation is judged by the absolute standard mentioned (eggshell white) and without regard to the individual's color, despite the fact that a minimally hypopigmented patch may be more apparent on the background of darker skin. (7) Although the Torah - text states that the lesion must appear depressed compared with the adjacent skin, most commentaries feel that baheret only appears to be depressed because of the illusory optical effect of a whitish spot against a darker background. Thus, in reality, baheret is not palpably depressed, (8) (although it may possibly be atrophic). (9) Some commentaries feel that se'et must be slightly raised. (10) When one sees a lesion on his body that seems to fit the specifications, he is required by Torah law to go to his local Cohen, who examines the patient's entire body and looks for secondary changes. If only primary changes are present, the patient is isolated until he is examined again 1 and 2 weeks later.

There are three secondary changes, only one of which is necessary for a declaration of ritual impurity (11): The presence of at least two white hairs growing in the lesion A healthy-looking spot, at least the size of a grain of barley, entirely within the lesion Increase in the size of the lesion since the previous examination

#### Lesions on Previously Abnormal Skin

The previous abnormality of the skin refers to any inflammatory process (shechin) involving erythema, vesicle formation, crust, weeping, or erosions. This may include a burn (michvah), a traumatic injury, or severe dermatitis. This prior inflammation must be healing with the loss of its epidermal changes, and most of its erythema, as well as the return of some of its original pigment. (12)

On this template the lesion of tzara'at can occur. The primary lesion is similar to that of ba'heret or se'et, i.e., the depigmented or hypopigmented patch. At this point, the Cohen examines the patient and isolates him for a period of only 1 week, after which, the Cohen checks for secondary changes. There are only two secondary changes: white hairs or increase of the size of the primary lesion. In shechin, the presence of a healthy-looking spot does not apply here. (13)

#### ? Lesions in Areas of Diffuse Baldness

These lesions occur in areas of baldness of large portions of the scalp. The hair loss may be non-scarring and, in fact, need not be permanent. (14) The entire posterior half of the scalp may be bald (karachat) or the entire anterior half (gabachat), but the lesions must be entirely within either of these totally bald areas.

The primary lesion again is the hypopigmented or depigmented patch. There is a 2-week period of isolation, and there are two weekly examinations. The secondary changes are either a healthy-looking spot or enlargement of the primary lesion (the presence of white hairs is not applicable in an area of baldness). (15)

#### Localized Baldness

This is the only form of tzara'at that does not necessarily involve a color change of the skin. The primary lesion is a localized patch of baldness (netek), at least the size of a lentil bean, which may occur in the scalp or the beard. The commentaries are divided as to whether there needs be scarring in the plaque. (16)

There is a 2-week period of isolation, but after the examination on the seventh day the hair of the scalp or beard is shaved, leaving behind only a small margin of hair around the affected patch.

The secondary changes include enlargement of the lesion or the presence of two new thin yellow hairs in the lesion. The presence of any new dark hair in the patch removes the lesion from the category of netek. (17)

#### DISCUSSION

Each of the aforementioned lesions has its own differential diagnosis. There are well-known diseases which have several of the characteristics of one particular form of tzara'at. It is much more difficult, if not impossible, to find a disease which fits completely into the Torah-description of tzara'at. In addition, as was mentioned previously, the recognition and diagnosis of tzara'at can be made only by the Cohen who has a thorough knowledge of all the fine points of these complex laws.

Hansen's disease (leprosy), because of its constant comparisons to tzara'at, deserves some mention. At various stages of the disease, leprosy can present hypopigmented lesions, atrophy, inflammatory changes, ulcerations, and baldness. It would be unusual, however, to see all the necessary signs of tzara'at in any form of leprosy.

In summary, tzara'at may have four different presentations. Each form has a unique appearance and its own specific laws. Some of the changes of tzara'at may no longer exist, such as the appearance of yellow hairs in regrowth of bald areas. Most of the individual changes of tzara'at do exist today, although usually not in the constellation mentioned in the Torah-text. One may speculate that the Torah may be describing a disease that has no modern-day counterpart. Alternatively, the Torah, as a code of religious law, may not be describing a particular disease but rather is defining a state of ritual impurity. This latter explanation would correspond to the Talmudic comment that tzara'at is an educational punishment for lashon hara (bad mouthing): He divided between man and wife, between man and his fellow, therefore the Torah

said  $\Phi$ Let him sit in isolation. (18) Sometimes tzara'at appears for other anti-social offenses. (19) Abraham R. Freilich, MD Dermatology and Dermatologic Surgery, Brooklyn, NY Adapted from Tzara'at  $\Phi$  Biblical-Leprosy, (J. Am. Acad. Dermatol. 6:131-134, 1982.)

SOURCES 1. Rosner F: Julius Press Biblical and Talmudic Medicine. New York, 1979, Sanhedrin Press, pp. 323-339. 2. Goldman L., Moraites R., Kitzmiller K: White spots in biblical times. Arch. Dermatol. 93:744-53, 1966. 3. Leviticus 13:1-14:57 4. Maimonides: Mishneh Torah, Hilchot Tumat Tzara'at, 9:2. 5. Leviticus 13:1-45. 6. Nega'aim 1:1. 7. Ibid 2:1. 8. Sifra on Leviticus 13:3. 9. Maimonides: op cit, 1:6. 10. Ra'avad: Mishneh Torah, Hilchot Tumat Tzara'at, 1:6. 11. Leviticus 13:3-17. 12. Nega'aim 9:2. 13. Leviticus 13:18-28. 14. Maimonides: op cit, 5-8. 15. Leviticus 13:40-46. 16. Ra'avad: op cit, 8:1. 17. Leviticus 13:29-37. 18. Tractate Erkin 16b from Leviticus 13:46 19. Ibid.

\*Tzara'at is the Hebrew term originally used in the Torah to describe a form of ritual impurity associated with skin disease. It is not associated with the Greek and Latin term psora meaning itch.

Senior Editor: Prof. Leo Levi, Rector Emeritus, Jerusalem College of Technology Machon Lev Junior Editor: Avi Polak

To SUBSCRIBE or to UNSUBSCRIBE to this Dvar Torah: send e-mail to: torahandscience@mail.jct.ac.il with the following message in first line of TEXT: subscribe unsubscribe Previous shiurim are available on the JCT WEBSITE: <http://www.jct.ac.il> If you would like to support the Dvar Torah U'Mada or dedicate a Dvar Torah, please e-mail: torahandscience@mail.jct.ac.il Dvar Torah U'Madah 21 Havaad Haleumi St., POB16031 Jerusalem, 91160 ISRAEL Tel: 972-2-675-1193 Fax: 972-2-675-1190

---

<http://www.ou.org/torah/ti/> OU Torah Insights Project  
Parshat Metzora April 15, 2000

#### RABBI YONASON SACKS

The many restrictions imposed on the metzora, as well as the detailed process of his purification, underscore the uniqueness and severity of tzara'at. Unlike other forms of tum'ah, which prevent an individual from entering various parts of the Beit Hamikdash, the metzora is forced to leave the entire camp of Israel.

The Talmud (Erachin 16B) links this isolation with the very cause of tzara'at itself. "Why is a metzora different that the Torah states, 'He shall dwell alone; outside the camp shall be his dwelling'? He [through his slander] separated a husband from his wife, a man from his neighbor, therefore the Torah says, 'He shall dwell alone.'"

The slanderous metzora, who through his behavior fails to value the harmony of the community, must live in isolation. The laws governing the metzora, however, extend far beyond his sequester. Based on the verse, "His garments shall be torn, the hair of his head shall be unshorn, and he shall cloak himself up to his lips" (Vayikrah 13:35), the Talmud explains that a metzora must tear his garment and cover his head, as well as refrain from cutting his hair and greeting others (Moed Katan 15A).

The common theme linking these Halachot implied by the Gemara and stated explicitly by the Rambam (Hilchot Tum'at Tzara'at 10:6) is Aveilut. The metzora is an avel and hence is bound by the many obligations and restrictions of mourning. In what sense, however, is a metzora an avel? Why is it that he must observe the traditions of aveilut?

Each member of Knesset Yisrael possesses a twofold kedushah—as an individual and as a vital part of the collectivity of Bnei Yisrael. A metzora, through his callous slander, severs his bond with the collective kedushah of Bnei Yisrael; it is as if part of him has died. Indeed, the Talmud states that "a metzora is considered as dead" (Nedarim 64B). Accordingly, the Torah mandates aveilut; the metzora mourns himself.

The onset of Yom Tov, however, marks a clear contrast between the avel and the metzora. Whereas the commencement of Yom Tov cancels aveilut, the Talmud (Moed Katan 14B), states that "the restrictions of the

metzora apply even on Yom Tov itself." How do we understand this distinction? The ability of Yom Tov to suspend aveilut stems from the communal nature of Yom Tov: "Let the public commandment of Yom Tov come and supersede the individual imperative of mourning." A metzora, however, has severed his bond to the community. For him, the communal nature of Yom Tov cannot suspend the obligations and restrictions of tzara'at.

The plight of the metzora, highlights the privilege and responsibility of kedushat Yisrael. May we be the worthy beneficiaries of this transcendent gift.

Rabbi Yonason Sacks

Rabbi Sacks is Morah D'Asrah of the Agudas Yisroel of Passaic, New Jersey and a Rosh Yeshiva at Yeshivas Rabbeinu Yitzchok Elchanan.

---

[From last year]

[http://www.torahweb.org/torah/1999/parsha/rsch\\_taz.html](http://www.torahweb.org/torah/1999/parsha/rsch_taz.html)

RABBI HERSCHEL SCHACHTER - PARSHAS TAZRIA & METZORA

Rabbi Herschel Schachter

Appreciating Kedushah

Traditionally, we have believed that the darkest period of the galut (exile) will occur immediately prior to the coming of the Messiah. In those final years before redemption, morality and even simple decency will be hard to find. Authentic spirituality will disappear, and the world will be rife with heresy. As the Talmud states:

R. Nehorai said: In the generation when the Messiah comes, young men will insult the old, and old men will stand before the young; daughters will rise up against their mothers, and daughters-in-law against their mothers-in-law. The people shall be dog-faced, and a son will not be abashed in his father's presence.

R. Nechemiah said: In the generation when the Messiah comes, impudence will increase, none shall esteem another...and the government of Israel will be converted to heresy. This supports R. Yitzchak, who said: The Messiah will not come until the government of Israel is converted to the belief of the heretics.

Rabbah said: What verse proves this? "It is all turned white; he is clean." (Sanhedrin 97)

This doctrine is hard to understand for two reasons. Why would Rabbah choose the symbolism of "whiteness" to represent the darkest period of the galut? And why does the Talmud claim that the spread of heresy will usher in the coming of the Messiah? Would it not make more sense, though, to assume that in the years immediately before the Messiah's arrival we will witness an increase in religious observance?

To answer the first question, let us refer to Rav Yosef Dov Soloveitchik's explanation of the symbolism of white and blue. (See Reflections of the Rav vol. II, ch. 2 for an expanded discussion of this symbolism.) White denotes clarity and lucidity, that which is rational and logical. In modern Hebrew and in talmudic Aramaic, "chavar" (literally translated as "white") means "clear" or "proven." Blue, however, represents mystery and ambiguity, the esoteric or even mystical truths which cannot be proven scientifically.

A spiritually healthy person must be able to incorporate both white and blue into his or her personality. White, the ability to think clearly and rationally, is a gift from God, and can be used as a tool for divine service. But excessive faith in the proven and the rational can lead people to reject God, who conceals Himself in mystery and refuses, for the most part, to allow us direct apprehension of His being. When a person accepts as true only that which he can measure and prove--when he becomes totally "white"--he opens himself to arrogance and ultimately to heresy. When the Messiah's salvation is most needed God will send him to redeem the world. It is precisely in that generation that

his salvation, viewed against his generation's prevalent heresy, will be most clearly highlighted and meaningful.

Aside from an important insight into the nature of the messianic process, Rav Yitzchak, more globally, teaches us that holiness is best appreciated when viewed in contrast with non-holiness. And as is the case with the ultimate redemption, distinguishing holiness from the profane may be necessary to fully appreciate holiness.

This explains a fundamental halachah regarding the donation of terumah and challah. The Mishnah (Challah 1:9 and Terumot 4:5) states that one cannot dedicate his entire batch of dough as challah, nor can he dedicate his entire harvest to be terumah. The Talmud (Chullin 136a) provides a biblical source for this rule: the Torah calls challah and terumah "reishit" or "the first portion" of the dough and harvest. As such, the donation must remain a portion of a greater whole; it may not encompass the entire thing.

But challah and terumah are not the only priestly gifts declared as "reishit." The Torah also commands us to give the Kohen the first of our yearly wool sheerings  $\phi$  Reishit HaGez. Yet there is no parallel law stating that we must donate only a portion of our wool to the Kohen. Why may we dedicate all of our wool as a priestly gift but not all of our dough and grain?

The Melech Shlomo (Challah 1:9) quotes the following answer. The only time the term reishit indicates that only a portion of the whole may be donated is when the gift itself is inherently holy. Challah and terumah are two such cases. Both may only be consumed by a ritually pure Kohen, both have strict laws regarding their handling and donation and both prescribe severe punishments for those who desecrate their sanctity. In these cases, the Torah demands that we distinguish the donation and highlight its kedushah by leaving over a portion of dough or grain to remain plain and ordinary.

Wool of the Reishit HaGez contains no kedushah, as shown by the lack of strict rules regarding its handling and consumption. Since it has no kedushah to highlight, there is no need to distinguish it by contrasting it with remaining wool. The entire batch of wool may therefore be donated. Our Rabbis' insight into the messianic era and the detailed laws of challah and terumah are two sources that not only emphasize the importance of distinguishing between the holy and non-holy, but also demonstrate that the distinction itself may grant us a fuller understanding and appreciation of true holiness.

---

[From last week]

[http://www.torahweb.org/torah/2000/parsha/rsob\\_tazria.html](http://www.torahweb.org/torah/2000/parsha/rsob_tazria.html)

RABBI ZVI SOBOLOFSKY

BRIT MILLAH & A DIFFERENT TYPE OF MIKVAH

The parshiyot of Tazria and Metzora deal primarily with various tumot (spiritual impurities) that emanate from human beings, beginning with the laws of tumah concerning a woman after childbirth, then the detailed emphasis on the rules of tzara'at, and culminating with the laws of negah. The unifying theme of these tumot is that they all stem from a person's body.

There is one pasuk in parshat Tazria that appears to be unrelated to tumah  $\phi$  the requirement to perform a brit milah (circumcision) on the eighth day. Chazal in Massechet Shabbat (135a) note that it appears strange that the mitzvah of brit milah appears in Parshat Hayoledet together with the laws of tumah vetarahah. Perhaps the Torah is alluding to a significant aspect of brit milah by placing it in the context of tumah vetarahah.

The Gemara in Massechet Chagigah (2b) teaches us that one who is tameh or an arel (uncircumcised) cannot perform the mitzvah of visiting the Beit HaMikdash on the Shalosh Regalim. The reason for the exclusion of a tameh is obvious since the Torah explicitly prohibits him

from entering the Beit HaMikdash. An arel is never explicitly excluded from the Beit HaMikdash, yet Chazal had a tradition that he is equivalent halachically to a tameh. This halachah sheds a new light on the mitzvah of Brit Milah. It indicates that it is not merely an action required by the Torah as other mitzvot such as matzah and shofar, but rather it transforms the individual from an arel to a mahul (circumcised), similar to tevilah bemikvah which transforms a tameh into a tahor.

The halachah that prohibits an arel from entering the Beit HaMikdash is indicative of the fundamental distinction between an arel and a mahul in their respective relationships with Hashem. In Parshat Lech Lecha before Avraham is given the mitzvah of brit milah he falls on the ground when Hashem speaks to him. Rashi comments that this phenomenon occurs as well in reference to Bilam. He is described as, "nofel vegaluy eynaim", -the one who falls when he sees. Avraham before brit milah and Bilam the arel cannot stand in the presence of Hashem. The orlah is an impediment to experiencing hashraat hashechinah in the fullest sense.

This barrier prevents the arel from ever visiting the Beit HaMikdash. This barrier of orlah had to be removed before the Jewish people could leave Mitzrayim. The korban pesach, whose blood clearly demarcated who was a Jew, was off limits to an arel. Becoming part of the nation of Hashem required the ability to experience hashraat hashechinah in the fullest sense.

Brit milah as a prerequisite for a full relationship with Hashem exists not only in the realm of korbanot and the Beit Hamikdash but in our daily avodat Hashem as well. When a brit milah is performed a brachah is given: "keshem shenichnas lebrit ken yikanes letorah lechupah ulemaasim tovim". It appears that there is a connection between the mitzvah of brit milah and all the subsequent mitzvot the child will perform. Brit milah is what enables the boy to live a life of avodat Hashem. Without it, his Torah umitzvot could never be complete because there is a real barrier, a tumah, that separates him from Hashem.

Just as the tameh cannot reach the ultimate heights of spirituality, the arel is limited in his quest and can only become, at most, a "mofel vegaluy eynaim." Tevilah in the mikvah and brit milah, which enable people to come closer to Hashem, are appropriately the two procedures involved in the process of converting to Judaism, and reaching the greatest heights of avodat Hashem.

Parshat Tazria and Metzora teach us how to overcome tumah and attain taharah, enabling us to experience hashraat hashechinah. Brit milah is an integral part of these parshiyot as it too facilitates our ability to reach this lofty goal.

---

yhe@vbm-torah.org] Subject: HAFTORA -28: Shabbat HaGadol Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) THE WEEKLY HAFTORA BY RAV YEHUDA SHAVIV  
Haftora for Shabbat HaGadol (Malakhi 3:4-23)

On the Shabbat preceding Pesach we once again put aside the regular Haftora that accompanies the weekly parasha (usually parashat Tzav; this year parashat Metzora) in favor of a special Haftora  $\phi$  a prophecy of Malakhi. This is similar to the four shabbatot where a special Haftora is read, unrelated to the weekly parasha. The difference is that on those shabbatot we read a special "maftir" on a particular theme from a second Sefer Torah, and the Haftora relates to that theme. This is not so in the case of Shabbat Ha-Gadol, where the Haftora has no connection with our reading from the Torah.

The approach of Pesach would seem to be the logical motivation underlying the selection of this Haftora. After all, the preceding haftarot  $\phi$  "parah" and "ha- chodesh"  $\phi$  also serve as preparation for the festival. But at first glance it seems difficult to find any connection between the pesukim of the Haftora and the theme or laws

of Pesach.

Let us examine a few points in the parasha where we hear some echo of the Pesach theme and see some connection with the redemption from Egypt.

a. From the beginning until the end The prophetic mission in Israel begins in Egypt, prior to the redemption. The mission begins with Moshe, the greatest of all the prophets, and the last prophecy transmitted to Israel is spoken by Malakhi, the last of the prophets. Malakhi, in his prophecy, brings together the beginning and the end when he proclaims in Hashem's name, "Remember the Torah of Moshe, My servant, which I commanded to him at Chorev to all of Israel; the statutes and the laws"(22). And within his prophecy he speaks of the past: "From the days of your forefathers you deviated from My statutes"(7). He teaches Bnei Yisrael to look at all that has happened in the history of the world and appreciate the miracle of Jewish survival: "And you, the children of Yaakov, have not been consumed." From this panoramic perspective the prophet promises, "And the offering of Yehuda and of Jerusalem will be sweet to Hashem like the days of old and in years gone by."

On the eve of the redemption from Egypt we review the pesukim that represent the last of the prophecies in order to attain a broad historical perspective.

b. Service of God The subject of Divine service occupies a major portion of the Haftora - "You have said, It is useless to serve God" (14). Hashem will have mercy on those who fear Him, "As a man has mercy on his son who serves him" (17), and then it will be possible to distinguish "between the righteous and the wicked, between the servant of Hashem and one who is not His servant" (18).

Where is the first place that the Torah speaks about service of Hashem? It is in the context of the exodus from Egypt. At the very beginning of Moshe's mission he is told, "When you take the nation out of Egypt You shall serve the Lord..." (Shmot 3:12). Even Paro is aware that the Israelites wish to be freed from Egyptian bondage in order to serve their God, and during the plague of darkness he agrees: "Go and serve God" (10:24). Moshe explains to him, "We do not know with what we shall serve God until we get there" (10:26). The exodus from Egypt is in fact the abandonment of slavery for another type of service; it is a transition from "slavery to human beings" to "service of the Creator," which is truly freedom.

This applies not only to the "service" of that time, but to service for all generations, for more than any other set of mitzvot, those pertaining to Pesach are called "avoda" (service), as we read: "And it shall be when Hashem brings you to the land of the Cana'ani... and you shall perform this service in this month..." (13:5); "And it shall be when you come to the land... and you shall observe this service, and it shall be when your children say to you, What is this service for you..." (12:25-26).

On the Shabbat preceding the "festival of service" we proclaim before the whole congregation, "I shall have mercy on you like a man has mercy on his son who serves him."

c. The festival of mercy Malakhi promises, in Hashem's name, "I shall have mercy on you like a man has mercy on his son," and this mercy goes back to the earliest times, to its very beginning in Egypt. On the verse, "And I shall pass over (pasachti) you and there shall be no plague among you to destroy you when I strike the land of Egypt" (Shmot 12:13), Rashi comments (following the interpretation of Onkelos and the Mekhilta), "'And I shall pass over'  $\phi$  this means, 'And I shall have mercy.'" Likewise further on, when we read, "And Hashem will pass over the door" (12:23)  $\phi$  "'will pass over'  $\phi$  this means that Hashem will have mercy on whoever is inside' (Rasag), and "it is the sacrifice of passover" (12:27) is interpreted as "the sacrifice of mercy" (Rasag). Thus the festival of Pesach is in fact the festival of mercy.

d. Fathers and sons More than in any other mitzva or ceremony

in all of Judaism, the children represent the central ingredient of the Seder night. The whole of the story of the exodus from Egypt is nothing more than an answer to the children's questions "And you shall recount to your children..." The very mitzvot themselves that are performed on the Seder night are meant to arouse their interest in order to cause them to ask. The children were a critical concern both in the context of the physical enslavement (where the newborn boys were thrown into the river) and in the exodus in order to serve Hashem, for while Paro agreed, "Let the men go and serve Hashem" (Shmot 10:11), Moshe insisted that "with our sons and our daughters... we shall go, for it is our celebration to Hashem" (10:9).

On the Seder night we recount the story of the redemption through an intertwining of the generations; each generation passes on the experience to the next, the parents teach the children and their hearts beat together with excitement. And this, Malakhi promises at the conclusion of his prophecy, hints at what the prophet Eliyahu will achieve before the coming of the "day of Hashem." He will "return the hearts of the father to the children, and the hearts of the children to their father." This is more than what is accomplished on the Seder night, for on that night the fathers talk and pass on to the children, but at the time of the future redemption not only will the fathers implant the heritage in the hearts of their children, but "the hearts of the fathers will return to the children" i.e., through the children. Eliyahu will tell the children, with love and support, "Go and speak to your fathers, to observe the ways of the Holy One." (Rashi)

e. The first redemption and the final redemption "The great and awesome day of Hashem," of which Malakhi speaks, is the day of the revelation of Hashem's glory. It is in fact the expression and purpose of the redemption; it is like a thread joining the first redemption from Egypt and the final redemption as described in the Haftora. But while the first redemption took place in great haste and the spiritual repair came in its wake, the final redemption will begin with the visit of Eliyahu to repair and prepare the hearts and to bring peace to the world.

On the Shabbat preceding our celebration of the first redemption we create an image of the final redemption in order to include that, too, in our overall experience of the Seder night.

---

From: Zomet Institute[SMTP:zomet@virtual.co.il] Subject: Shabbat-B'Shabbato: Metzora (Shabbat Hagadol) 5760

A MITZVA IN THE TORAH PORTION: Reciting the Hagadda on Shabbat Hagadol

BY RABBI BINYAMIN TABORY

Why is this Shabbat called "Shabbat Hagadol?" One explanation is that it is because of the great miracle which happened on this day. The Egyptians were silent when they saw Bnei Yisrael set aside a lamb on Shabbat, the tenth of Nissan, in spite of the fact that the Egyptians worshipped the animals, so that taking a lamb was a disgrace to the Egyptians.

The Rama notes that there is a custom to recite part of the Hagada Shabbat afternoon, starting from "We were slaves" to "Atoning for our sins" (Orach Chaim 430). And in many copies of the Hagada, this is marked, "up to this point is recited on Shabbat Hagadol." It may be that this custom is in memory of the above miracle, which happened on this date.

According to the Shiblei Haleket, the Shabbat is named for the long sermon given by the rabbi. This sermon has two goals: The first is the laws of Pesach, to enable the people to prepare all the details of the holiday. The second objective is "to tell the greatness of our G-d, how our ancestors came to be in Egypt and were taken out in splendor." The Raviya gives a somewhat different reason: "The young children have a custom to read the Hagada early, on Shabbat Hagadol ... It seems that

this is in order to prepare them, so that they will understand on Pesach and be ready to ask questions."

In his commentary on the Shulchan Aruch, the GRA writes that the custom of reading the Hagada on Shabbat Hagadol was instituted because the redemption started then, with setting aside a lamb for the sacrifice. However, he opposes this custom, based on the Midrash Mechilta quoted in the Hagada itself: "Perhaps we should start from the start of the month? No, for it is written, 'On that day.' Perhaps we should start during the day? No, for it is written, 'because of this.' I can only say 'this' at a time when matza and bitter herbs are present." However, it is not clear why the GRA objects to the custom, since even though the Mechilta wrote that there is no obligation to tell about the Exodus it did not prohibit the recitation.

Rabbi Yaacov Emden also wonders "why one should expand the mitzva," and notes that from the simple understanding of the Mechilta "it would seem that it is prohibited to recite the story when matza and bitter herbs are not present." ["Mor U'ketzia" 430]. Yavetz recommends studying the Hagada before Pesach, but he cautions not to read it out loud, in order not to violate the prohibition of "bal tosif," adding extra details to a mitzva.

It has been suggested that the objection of the GRA stems from the fact that the Mechilta only rejects two specific possibilities. These are reciting the Hagada at the beginning of the month (which might have been considered, since the redemption started then), or reciting it during the day before Pesach (which is the time that the sacrifice is brought, and might also be considered as an addition to the holiday). However, the Midrash did not even consider reciting the Hagada on Shabbat Hagadol.

A surprising approach is given in the book "Minhag Yisrael Torah." It is suggested that the mitzva "Tell it to your children" [Shemot 13:8] is indeed only relevant at the time of the Seder, so that the tale should be new and fresh in the evening. However, adults are able to feel freshness and inspiration whenever they observe Torah and the mitzvot, and they can therefore recite the Hagada earlier if they wish. This opinion is the opposite of what was quoted above in the name of the Raviya, that it is specifically the children who should recite the Hagada on Shabbat Hagadol

---

[http://www.jpost.com/Editions/2000/04/13/Columns/SHABBAT\\_SHALOM: Raging fire, gentle warmth BY RABBI SHLOMO RISKIN](http://www.jpost.com/Editions/2000/04/13/Columns/SHABBAT_SHALOM:Raging_fire,_gentle_warmth_BY_RABBI_SHLOMO_RISKIN)

(April 13) The last Sabbath before Pessah is called "The Great Sabbath," when we read the prophetic portion which tells us of the great and awesome day before the redemption when Elijah the prophet will return. (Malachi 3:4 - 24)

However, two very different portraits of Elijah are found within our tradition.

On the one hand, we have the zealot described in Kings (Ch. 19), ready to confront 450 priests of Baal single-handedly. Yet this image as a radical zealot is tempered in the Oral Torah. Violence is replaced with vision, passion gives way to patience. A foreshadowing of what is to come is to be found in the definition of Elijah's role: "Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." (Malachi 3:24)

If we turn to talmudic texts we discover the extent of Elijah's metamorphosis. In each of the following accounts a significant moral lesson is taught, and the figure responsible is Elijah, who is portrayed as a person who never died.

First we have the story of a great sage totally enamored of his own achievements. R. Elazar ben R. Shimon is on his way home when he meets a misshapen individual whose greeting he does not deign to return; instead, he asks the creature if all his townspeople are as ugly as

he is. The ugly person (who according to our commentaries is Elijah) retorts: "I do not know... But why don't you go and tell the craftsman who made me. 'How ugly is this vessel you made...'"

Realizing the inappropriateness of his words, R. Elazar seeks forgiveness - and learns to be a teacher of tolerance.

Our second story concerns an encounter between R. Broka and Elijah in a marketplace. R. Broka queries Elijah concerning the presence of anyone worthy of the world to come. At first the prophet says no, but then he directs R. Broka to a most unlikely looking candidate, who - in contrast to Jewish custom at the time - is wearing black (instead of the usual white) shoelaces, and is not displaying the proper ritual fringes (he lacks the biblical t'chelet). When a surprised R. Broka asks the prospect for eternal reward the nature of his occupation, he is informed that he is a prison guard who takes special care to separate men from women, and even risks his life in order to prevent any gentile prisoner from offending the Jewish captives. Moreover, he explains that the reason he takes pains not to appear as a Jew is that he can thereby more easily prevent the execution of evil decrees.

R. Broka inquires about other candidates for the world to come. Elijah directs him to another two unlikely prospects, who describe themselves as jesters who bring cheer to depressed people and try to promote peace. (B.T. Taanit 22a)

A third incident appears following a talmudic sequence dealing with the fact that even after R. Meir's teacher, Elisha ben Abuya, became a heretic, the great sage continued to study with him. Rabbah b. Shilah meets Elijah, whom he asks regarding God's attitude toward someone who continues to follow a former luminary who has rejected the tradition. Elijah explains that R. Meir is capable of "rejecting the peel and enjoying the fruit." Apparently, God even considers the wicked a part of His own divine being.

Finally, the Mishna - at the end of Tractate Eduyot - encapsulates Elijah's mission. "Elijah shall come ... neither to cast away nor to bring near, but rather to make peace in the world, as it is said: 'Behold, I will send you Elijah the prophet before the coming of the great and awesome day of the Lord. And he shall turn the heart of the fathers to the children and the heart of the children to their fathers.'"

I would like to suggest that just as Israel is both a religion and a family/nation, so does Elijah function as a religious zealot as well as a mediating parent. The festival of Shavuot marks the giving of the Torah, and on this basis it is easy to understand how any Jew who rejects God's commandments or serves idols must be cast from the fold. At first Elijah is most influenced by the religious faith of Israel - and so he zealously defends that faith against all renegades and transgressions.

However, Pessah commemorates our emergence as a family/nation, when parents must recount the drama of the Exodus to their children. The Almighty dispatches Elijah to every Pessah seder - we even pour a cup of wine for the prophet before reciting the concluding psalms of praise - perhaps because the Divine wished to teach the religious zealot to moderate his fire of passion with the warmth of love. And the Almighty further commands the immortal Elijah to be present at every circumcision, to see how Judaism is transmitted from generation to generation, with a love and commitment which is passed down from parent to child.

Even in the biblical account, we see how the Almighty attempts to teach Elijah. When we first meet the prophet he seems to be aflame with the same flame which put an end to the false prophets of Baal.

But God then teaches Elijah that the Divine is not found in strong wind, earthquakes or fire. Elijah is to learn that the presence of God is rather to be discovered in the "still small voice" of love.

A parent forgives his children for their foibles because he knows that in large measure he - the progenitor, the prime educator and role model - is responsible for their actions. As we saw in the first talmudic tale, the craftsman must be held accountable for his vessels. This is Elijah's

second lesson. And finally, Elijah teaches that just as each child is an inextricable part of the parent, so is every Jew an inextricable part of our Parent-in-Heaven, and so must always be loved and included in the family.

Shabbat Shalom and Happy Pessah

---

From: Ohr Somayach[SMTP:ohr@virtual.co.il] Subject: Torah Weekly - Metzora

STICKS AND STONES

"And he shall be brought to the kohen." (14:3)

When a person speaks lashon hara, it indicates that he has no concept of the power of speech. It shows that he considers words to be insignificant in comparison to actions: As the nursery rhyme says,

"Sticks and stones may break my bones, but words will never harm me."

Nothing could be further from the truth. When a person speaks evil he awakes a prosecutor in Heaven not only against the target of his lashon hara, but also against himself. An angel with a "tape-recorder" stands by the side of each one of us recording our every word.

In order to teach those who speak lashon hara the power of just one word, the Torah instructs that the offender be brought to the kohen. But, even as he is on his way to the kohen, his body covered with tzara'at for all to see, until the kohen actually pronounces the word "Impure" he is still considered totally pure. Similarly, he cannot regain his former status, even though his disease has healed completely, until the kohen again pronounces him to be spiritually pure. From this the speaker of lashon hara is taught to reflect on the power of each and every word. For with one word, he can be made an outcast, and with one word he can be redeemed.

\* Based on Ohel Yaakov Written and Compiled by Rabbi Yaakov Asher Sinclair General Editor: Rabbi Moshe Newman Production Design: Michael Treblow Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel Tel: 972-2-581-0315 Fax: 972-2-581-2890 E-Mail: info@ohr.org.il Home Page: <http://www.ohr.org.il>

---

From: Rabbi Mordechai Kamenetzky[SMTP:rmk@torah.org] Subject: Drasha - Parshas Metzora - It was, Like, Negah!

RABBI MORDECHAI KAMENETZKY

Like (ל, כ) 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 hindrance 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 whizz of a speeding bus on 34th Street.

Dedicated in memory of Alisa Michelle Flatow , Daughter of Shmuel Mordechai and Rashka Flatow L'Iluluy Nishmas Chana Michal Bas Shmuel Mordechai V'Rashka Flatow Nif'rah Al Kidush Hashem, 10 Nissan HY"D EVERY THURSDAY Join Rabbi Kamenetzky's weekly 20 minute Parshas HaShavua shiur given after the 1:45 Mincha Minyan at Adam Smith, 101 East 52nd Street 29th Floor (Manhattan Tower) or the 4:45 Mincha Minyan at GFI , 50 Broadway NYC 5th floor. A 3 part Series held Monday evenings at the Young Israel of Great Neck 236 Middle Neck Road, Great Neck More Than Matzoh -- A Pesach Perspective A Three Week Passover Series Week One Monday March 27th 8:00 PM A Discourse in Suffering -- The Pain of Exile explained and analyzed --Why do we need to suffer? Week Two Monday April 3rd 8:00 PM Free At Last -- Freedom may ring -- but what does Freedom Mean? Week Three Monday April 10th 8:00 PM Pesach Parables -- Passover Insights, stories, reflections and anecdotes to share at your Seder table and apply to every day life. All classes are held Monday evenings at the Young Israel of Great Neck 236 Middle Neck Road, Great Neck Mordechai Kamenetzky Yeshiva of South Shore The Dr. Manfred & Jamie Lehmann Campus 1170 William Street Hewlett, NY 11557 <http://www.yoss.org/> - [rmk@torah.org](mailto:rmk@torah.org) 516-374-7363 x114 Fax 516-374-2024 Drasha web site: <http://www.torah.org/learning/drasha> ...Dean of the Yeshiva of South Shore, <http://www.yoss.org/> . Project Genesis: Torah on the Information Superhighway [learn@torah.org](mailto:learn@torah.org) 17 Warren Road, Suite 2B <http://www.torah.org/> Baltimore, MD 21208 (410) 602-1350 FAX: 510-1053

From: [listmaster@jencom.com](mailto:listmaster@jencom.com)[SMTP:[listmaster@jencom.com](mailto:listmaster@jencom.com)]  
Subject: Beloved Companions by Rabbi Yisroel Pesach Feinhandler - Metzora  
Beloved Companions by RABBI YISROEL PESACH FEINHANDLER  
Metzora Keeping Quiet Keeps You Out of Trouble

And the diseased man in whom the plague is, his clothes shall be rent, and the hair of his head shall grow long, and he shall put a covering upon his upper lip, and shall cry, "Unclean, unclean." (VAYIKRA 13:45)

Rabbi Yoseph Pressburger, the Rabbi of Mattersdorf and author of Tiferes Yoseph, was walking one day on the street, when some gentle children ran after him and called him insulting names. He kept on walking and did not react at all, pretending that he heard nothing. A gentle passerby admonished the children saying, "Why waste your voices for nothing? Don't you see that he is deaf and does not hear anything at all?"

Another time, Rabbi Pressburger was walking with an acquaintance when once again the same children began calling him insulting names. The acquaintance became angry at them and lifted his cane to hit them. The Rabbi said to him, "Don't do that. Let me take care of the matter."

What did the Rabbi do? He turned to the children and said, "Listen children, I have a deal

for you. Every time you holler at me, you will get a coin. Okay?"

"Y-Y-Y-es," shouted the delighted children in unison.

"Then let us start," said the Rabbi.

And so each of them hollered some insult at the Rabbi and he gave them a coin. The Rabbi said, "Again!" and they hollered again and got a second coin.

Afterwards, the Rabbi said to them, "Now, I will not give you any more money."

"It that case," replied the children, "we will not holler anymore."

And that was how the Rabbi rid himself of the children. (KTES HA -SHEMESH BIGVURASO, p 189)

The Rabbi knew how to restrain himself, and this saved him many problems. In marriage, too, we can save ourselves much aggravation if we know how to keep quiet and control our reactions.

Rabbi Levi said, "We have found in the Torah, the Prophets, and the Scriptures that G-d does not want the wicked to have praise. Where is this mentioned in the Torah? 'And he shall put a covering upon his upper lip, and shall cry, Unclean, Unclean.' 1

"In the Prophets we read, 'And he [the wicked Gechazi] was telling of how Elisha had brought a child back from death, and suddenly the woman, whose son had been resurrected, entered the palace. She was standing with her son to cry to the king about her house and field. Gechazi said, 'Your Majesty, this is the woman whose child Elisha has brought back to life.' 2 Rebbe said, 'Even if Gechazi would have been at the end of the world, G-d would have moved him aside and brought them [the woman and her child], so that that wicked person should not tell of the wonders of G-d.

"Where do we know this from the Scriptures? As it is written, 'And to the wicked, said G-d, 'Why are you teaching My laws?'" 3

Rabbi Yehoshua teen Levi said, "A word is worth one sela [a coin] and keeping quiet is worth two.", As we have learned in the Mishnah, "Shimon, his son, says, 'All my days I have grown among wise men, and I have not found anything better for the body than keeping quiet.'" (MIDRASH RABBAH VAYIKRA 16:5) (YALKUT 557)

What is wrong with praising a wicked person? Why did the person who had leprosy have to cover his upper lip (i.e grow a mustache) and wear torn clothes? Why was Gechazi not allowed to tell of the wonders of G-d? Why does G-d say to the wicked that they are not allowed to relate His wonders? What is meant by the statement that keeping quiet is worth two coins? What does Shimon mean when he says that he found nothing better for the body than being quiet, when it would seem that quiet is better for the soul?

A wicked person and praise are conceptual opposites. Praise belongs to something of value, and a person who only lives to fulfill his desires cannot be compared to something of value. Doing G-d's will, which is the reason for our being in this world, is certainly worthy of praise. But someone who does the opposite of His will is far from praiseworthy.

Our Sages relate that the reason a person developed leprosy on his body was because he sinned by speaking lashon hara. 4 Because he was classified as someone who had sinned, and was therefore not worthy of praise, the leper was commanded by the Torah to go unshaven, wear torn clothes, and proclaim in the streets that he was unclean. These are all actions which disgrace a person and cause him to realize that his behavior was wrong. This process makes him aware that he must now repent. If he would have been allowed to dress respectably and remain well-groomed, he would have given the appearance of being honorable and would likely not feel the weight of his sin.

In the case of the wicked Gechazi, we see how G-d shows transgressors that their actions are not worthy of praise. The king had asked Gechazi, Elisha's student and servant, to relate an incident that exemplified the miracles that the prophet Elisha had performed. Gechazi started to tell the story of how Elisha had brought a dead child back to life. As he was relating it, the mother of the child suddenly appeared before the king. Obviously, the king preferred to hear the story from the mother rather than from Gechazi, and thus Gechazi was forced to stop speaking.

The idea here is that telling of the miracles of G-d is akin to praising Him. But G-d does not want to be glorified by one whose actions are opposed to His will, because that person would be hypocritical and insincere in his praise. To avoid this possibility, He caused the mother to appear at the exact time that Gechazi was about to describe the miracle.

The verse from the Scriptures is, "And to the wicked, said G-d, 'Why are you teaching my laws?'" This verse is much more direct. G-d is demanding here, "Close your mouth and don't dare to utter any praise to Me when your actions belie your hypocritical words!"

Since this message is repeated in the T'ora, the Prophets and the Scriptures, we see how important it is. When something is repeated three times, its gravity is underlined.

People commonly think that what they have to say is clever and valuable. But more often than not, what they say just causes trouble, as Rabbi Yehoshua teen Levi pointed out when he said, "A word is worth one sela, and keeping quiet is worth two." Therefore the golden rule is that it is better not to say anything at all than to say something that might be harmful. The suffering of the leper that was caused by his speaking lashon hara is a striking example of how we can see that keeping quiet is more worthwhile than speaking.

Shimon tells us that it is the body which benefits from silence, to indicate that when someone speaks lashon hara he will suffer not only spiritually, but physically as well. The obvious example of this is the leper, who has a physical blemish which is a result of this sin.

Shimon's words imply that even if you are not fearful of the sin involved, at least you should fear the bodily harm that can result from that sin. This can influence one's yetzer hara more quickly, since it is more tangible.

Think Before You Speak

Keeping out of trouble in marriage by staying quiet is an excellent piece of advice. When you see something that bothers you, you do not have to react immediately. Think first if there is anything to be gained by your speaking. One reason you have a brain is to allow you to think matters through and sift out what is worth saying and what is worth keeping in your heart.

Most complaints and criticism are not constructive, but rather only damage your relationship with your spouse. For example, don't say to your wife, "You forgot to salt the



food." You can quietly salt it yourself, as you will not be gaining anything by criticizing your wife. Don't say, "You are always going to your parents, instead of being at home." Instead, if it bothers you, do something interesting with your wife, so that she will want to stay home. If the house is a mess, instead of telling her about it, quietly pick things up and start making some order. She will understand Your actions, and appreciate them much more than she will your critical, hurtful remarks.

A wife can also cause damage by saying things thoughtlessly. For example, if she says, "Can you stop reading the newspaper and speak to me?" it hurts her husband. Instead, she can get his attention by showing him some affection or telling him something that will interest him. Saying to her husband, "Why do you always leave such a mess after yourself?" only breeds resentment and makes matters worse. Instead of that, she can say, "It would be so great if you would help me by organizing your stuff after you finish." If he has a habit that he cannot change, it is better not to mention it at all, but to learn to live with it, since every word will only aggravate the problem more.

Most arguments in marriage occur when one spouse disparages the other. Do not forget that anything you say is well-remembered by your spouse and can cause great damage to your marriage. If you have the slightest doubt as to whether or not you should say something, the best rule is always: Do not say it until you ask advice about how and if you should speak at all. It is not possible to take back the sting of hurtful words once they have been said; therefore it is much wiser not to say them in the first place.

It is always right to praise your spouse. Try to find something nice to say every day. Such words strengthen the bond between a couple, since they show that you care for one another.

Saying the right words to your spouse is very important. You very seldom go wrong if you think carefully before you speak.

1. Vayikra 13:45 2. Melachim 118:5 3. Tehillim 50:16 4. Yalkut 558

---

From:Ohr Somayach[SMTP:ohr@virtual.co.il] Subject: The Weekly Daf  
The Weekly Daf #321  
BY RABBI MENDEL WEINBACH, Dean, Ohr Somayach Institutions  
A SECOND LOOK AT SEVEN BLESSINGS

The "sheva berachot" (seven blessings), which are said at a wedding and at the feasts of celebration during the following week, contain something for everyone, from the parties getting married to the people helping them celebrate. We here offer the observations of Rashi in regard to a few of those berachot.

The first beracha (at the chupah itself this blessing comes after the beracha on wine) is the praise of Hashem "Who created everything for His glory." This is not really a part of the ensuing order of berachot which deal with the institution of marriage itself. It is rather a tribute to those who have gathered to do kindness with the chatan and kallah (groom and bride) by celebrating their simcha. This is a glorification of the Creator because it reflects the role that He played in the first wedding in history when He took care of every detail to unite the first man and woman as a couple.

The final two berachot seem to have similar climaxes, one praising Hashem for "bringing joy to the chatan and the kallah," and the other for "bringing joy to the chatan with the kallah."

The first of these deals not with the joy of marriage itself but is rather a prayer for the success, prosperity and happiness of both the chatan and kallah for all their days. Since each of them is being blessed our climax is "and." It is only in the final beracha that we praise Hashem for creating the special relationship of husband and wife through shared affection and joy. We therefore conclude this beracha with the term "chatan with the kallah" for it is this togetherness which Hashem has blessed with simcha. \* Ketubot 8a

Written and Compiled by Rabbi Mendel Weinbach General Editor: Rabbi Moshe Newman  
Ohr Somayach International 22 Shimon Hatzadik Street, POB 18103 Jerusalem 91180, Israel  
Tel: 972-2-581-0315 Fax: 972-2-581-2890 E-Mail: info@ohr.org.il Home Page:  
<http://www.ohmet.org>

---

From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il]

INSIGHTS TO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim  
daf@dafyomi.co.il, <http://www.dafyomi.co.il>

KESUVOS 6-9 - have been anonymously dedicated by a unique Ohev Torah and Marbitz Torah living in Ramat Beit Shemesh, Israel. Help D.A.F. \*now\* and bring the Daf to thousands! Send donations to 140-32 69 Avenue, Flushing NY 11367, USA

Kesuvos 7 HALACHAH: ON WHAT DAY OF THE WEEK SHOULD ONE GET MARRIED OPINIONS: The Gemara discusses at length the Mishnah (2a) concerning the day of the week on which one should marry a Besulah or an Almanah. In practice, on which day should one marry a Besulah? ....

HALACHAH: The SHULCHAN ARUCH (EH 64:3) writes that if Beis Din convenes on Mondays and Thursdays, then a person is required to get married on Wednesday. If Beis Din does not convene on those days, then one may get married on any day of the week as long as he busies himself with preparing for the Se'udah three days in advance. As far as the concern for "Ikurei Da'ata," Friday is considered the same as any other day.

Regarding the Isur of "Shema Yish'chot Ben Of," the Shulchan Aruch cites the view of the Rambam that one should not get married on Friday or Sunday, and he also cites the view of Tosfos and the other Rishonim who permit getting married on Friday or Sunday.

The Shulchan Aruch adds that it has become customary to get married on Friday. This is based on the RA'AVYAH (quoted by the MORDECHAI here and by the HAGAHOS MAIMONIYOS in Hilchos Ishus 10:50), who writes that it became customary to get married on Friday to benefit the poor people who could not afford to make a separate Se'udah for both their wedding and for Shabbos, and by getting married on Friday, they were able to combine

both Se'udos into one.

The Ra'avyah adds that nowadays it is customary that even an Almanah gets married on Friday, even though this will mean that the husband will not have his three day vacation with his wife. The Chachamim of the generations determined that it is more beneficial to marry on Friday for the sake of the poor people than to ensure the three day vacation. The Shulchan Aruch, though, writes that an Almanah \*should\* get married on Thursday, like the Mishnah says.

The PNEI YEHOSHUA (in Kuntrus Acharon) points out that l'Chatchilah a person should still get married, if possible, on Wednesday or Thursday because of the Berachah to fish, since one should not take lightly the Berachah mentioned by the Gemara.

7b "BIRKAS ERUSIN" -- THE BLESSING FOR KIDUSHIN QUESTION: The Gemara describes the Berachah of Birkas Erusin recited at the time that the Erusin is performed. The Berachah mentions that Hashem prohibited us to the Arayos, and that He prohibited us to the Arusos, and that He permitted us to Nesu'os, when they become our full-fledged wives when the Chupah is performed.

There are a number of questions concerning this Berachah.

First, why does the Berachah make mention of the Isur of Arayos? The Berachah was instituted for the Mitzvah of Kidushin, and not for the Isur of Arayos!

Second, why do we mention the Chupah (the procedure of Nesu'in) in the Berachah for \*Kidushin\*? Moreover, why do we mention the Chupah in the Berachah \*before\* the Kidushin ("Chupah v'Kidushin"), when, in practice, the Kidushin precedes the Chupah?

ANSWERS: (a) RASHI seems to learn that Birkas Erusin is not a Berachah on the Mitzvah of Erusin, but rather it is a Berachah on the Mitzvah d'Rabanan of "Perishah," separating ourselves from unmarried women. Although we usually do not recite a Berachah on a Mitzvah that involves \*refraining\* from an action, perhaps the Chachamim saw fit to institute a Berachah for separating from an Arusah because this "inaction" is more evident than most actions and thus it warrants a Berachah. After the betrothal, everyone expects the woman to move in with her husband, and yet they continue to stay apart. Therefore, at the time that they do Kidushin, it is appropriate to recite a Berachah on this conspicuous inaction of separation that they are practicing.

Rashi explains that the Arayos mentioned in the Berachah refer to the Isur of living with a Penuyah, an unmarried woman. The reason we mention the Chupah in the Berachah is to express that until the Chupah, the Penuyah is Asur to him. The reason we mention the Chupah before mentioning the Kidushin seems to be because the Heter to be with a woman comes at the time of the Chupah. The Berachah, which is focusing on the Heter to be with his wife only after the Chupah, mentions the Kidushin only as a prerequisite to the Chupah.

(b) The ROSH (1:12) explains that there is no Mitzvah d'Oraisa fulfilled when one performs Erusin. The Mitzvah is not necessarily to get married, but rather to have children, "Piryah v'Rivayah." The Mitzvah of having children could be fulfilled with a Pilegesh, without Kidushin. Kidushin is just an option which the Torah gives if a person wants to have a wife and fulfill the Mitzvah of Piryah v'Rivayah with her.

On the one hand, this Mitzvah seems to be similar to the Shechitah, for which we do recite a Berachah even though there is no obligation to do Shechitah (but rather if one \*wants\* to eat meat he must first perform Shechitah). However, Shechitah is different because there is no other way to eat meat without doing Shechitah, and thus Shechitah is a necessity for one who wants to eat meat. In contrast, one who wants to have children does not necessarily have to be Mekadesh a woman to do so, but instead can take a Pilegesh. The Rosh gives additional reasons why the Chachamim did not institute a Birkas ha'Mitzvah for Erusin.

What, then, is the purpose of the Berachah according to the Rosh? It is a Berachah of praise to Hashem for giving Kedushah to the Jewish people. We praise Hashem for giving us laws of Kidushin, which include the fact that it can only be effected with certain women and not with others. The concept of Kidushin does not exist by other nations, and they lend us Kedushah. For this reason, we mention the prohibition of Arayos in the Berachah -- to praise Hashem for giving us Kedushah through the laws of Arayos.

The reason we mention that an Arusah becomes Mutar at the Chupah is so that people should not mistakenly think that the purpose of the Berachah of Kidushin is to permit the Arusah to her husband. Hence, we specifically mention in the Berachah that she becomes Mutar to him only at the Chupah. That is also why we mention the Chupah before mentioning the Kidushin. The main point that we want to express is that only at the time of the Chupah, which follows the Kidushin, does she become Mutar to her husband. (This last point is similar to what we wrote for Rashi.)

(c) The RAMBAM (Hilchos Ishus 2:23) rules that Birkas Erusin is a Birkas ha'Mitzvah for the Mitzvah of Kidushin. Like any other Berachah recited for the performance of a Mitzvah, it must be recited before the Mitzvah of Kidushin is performed. The RA'AVAD there and the RAMBAN and RASHBA here seem to agree that the Berachah is a Birkas ha'Mitzvah.

The Rambam and Rashba appear to be following their opinion elsewhere, regarding their opinion of the Pilegesh. The Rambam (Hilchos Melachim 4:4; see also Ramban in Bereishis 25:6) and Rashba (Teshuvah 4:314) both write that it is not normally permitted to take a Pilegesh, and thus there is no way to fulfill the Mitzvah of having children without Kidushin, and thus the Kidushin is a Mitzvah just like Shechitah, which warrants a Berachah.

The Rashba writes that there is a different reason why we do not make a Berachah on the Mitzvah of Kidushin, even though it is necessary for the Mitzvah of Piryah v'Rivayah. Since Kidushin is only the beginning of the Mitzvah and does not complete it, it does not warrant saying a Birkas ha'Mitzvah.

However, the Rishonim quote a Yerushalmi that says clearly that a Birkas ha'Mitzvah is recited for Kidushin. (The Yerushalmi says that the Berachah on Kidushei Be'ulah is said \*after\* the Kidushin and not before.) It is clear from the Yerushalmi that Kidushin is considered a separate Mitzvah. This is the view of the RABEINU YECHIEL of Paris as quoted by the RITVA, who says that since Kidushin is a separate Mitzvah apart from the Nesu'in, for it accomplishes entirely different purposes than the Nesu'in (it creates an Isur

l'Olam, while the Nesu'in gives the husband a certain degree of Kinyan over her), it warrants its own Berachah. (The Rashba holds that the Bavli must be arguing with the Yerushalmi since it does not mention that Berachah.)

It is not clear from the Yerushalmi exactly what the text of the Birkas Erusin should be. The Yerushalmi, when it mentions the Berachah, might be referring to the Berachah of our Sugya (as the Ramban implies), but it might be referring to a separate Berachah entirely (such as "... Asher Kidshanu b'Mitzvosav v'Tzivanu Al Mitzvas Kidushin"), as Rabeinu Yechiel seems to interpret it.

According to this approach, that Birkas Erusin is a Berachah on the Mitzvah of Kidushin, it is not clear why we mention the Isur of Arayos and the Chupah. Perhaps these Rishonim agree to the Rosh (above, (b)), who said that the point was to remind people that Erusin does not permit the Arusah to her husband.

HALACHAH: THE SHULCHAN ARUCH (EH 34:1) writes that Birkas Erusin should be recited before the act of Kidushin, implying that it is a Birkas ha'Mitzvah (see Beis Shmuel #4 and Chelkas Mechokek #3 there). (The Poskim do not mention the Berachah of "Al Mitzvas Kidushin," which Rabeinu Yechiel mentions, but some do bring a special Berachah for the Be'ilas Mitzvah, which is recorded in the Ge'onim, writing that it should be said without "Shem u'Malchus.")

"PANIM CHADASHOS" OPINIONS: The Gemara says that all of the seven Berachos of "Birkas Chasanim" are recited each of the seven days after the wedding only when there are "Panim Chadashos" present. If no "Panim Chadashos" are present, then only one Berachah ("Asher Bara") is recited (along with "Borei Pri ha'Gafen").

Why is it necessary to have "Panim Chadashos" in order to recite all seven Berachos?

(a) TOSFOS (DH v'Hu) says that when there are "Panim Chadashos" present, the Simchah is increased. The seven Berachos are recited for that added Simchah that the "Panim Chadashos" provide.

(b) THE RAMBAM (Hilchos Berachos 10:2) writes that we repeat the seven Berachos only when there are "Panim Chadashos" present, because the new person did not yet hear the Berachos, and since he is taking part in the Simchah, he has an obligation to say (or hear) the Berachos for the Simchah. Therefore, we recite the seven Berachos because of the new person's obligation to hear them.

The Rishonim and Acharonim point out that there are a number of practical differences between these two ways of understanding the role of "Panim Chadashos."

1. Tosfos, based on a Midrash, writes that on Shabbos it is not necessary to have "Panim Chadashos," because Shabbos itself is called "Panim Chadashos." Tosfos says that this means that since Shabbos itself causes extra Simchah, the Sheva Berachos may be recited even when there are no new persons present.

According to the Rambam, though, Shabbos is not a reason to say the seven Berachos, because Shabbos is not a person and has no Chiyuv to recite Berachos. (The RITVA, who requires a person obligated in Berachos for Panim Chadashos, suggests another reason why the practice was not to require Panim Chadashos for the Sheva Berachos of Shabbos.)

Similarly, if the presence of a woman or a child provides more Simchah to the wedding party, then the seven Berachos would be recited according to Tosfos, even though these persons are not obligated to recite the Berachos themselves. According to the Rambam they would not, and this is indeed how the Ritva rules. (Incidentally, the Ritva seems to represent a third opinion that requires \*both\* a person that increases the joy of the occasion, \*and\* a person who is required to make a Berachah.) 2. The RAMACH and the ROSH write that even if all the people at the Se'udas Nesu'in attended the Chupah and heard the seven Berachos, they can still recite the seven Berachos at the Se'udah, because there is a separate obligation for reciting the seven Berachos at the Se'udah.

The Rambam and Ritva write, though, that the seven Berachos may be recited only if someone is present who did not hear the Berachos at all, including the Berachos at the Chupah. He is apparently following his above-stated opinion in this matter.

3. If a person was not present during the meal but only by the Sheva Berachos, the Ritva considers him Panim Chadashos, and the Rambam presumably would also, whereas Tosfos might not -- and vice versa if the person was there during the meal but did not remain for the Sheva Berachos.

Kesuvos 8 AGADAH: THE BUILDING OF A WOMAN The Gemara lists the Birkos Chasanim, the special Berachos which are recited for seven days after the wedding. In the Berachah of "Asher Yatzar," we say that Hashem "formed Adam in His image... and He established for him, from his own flesh, an everlasting building," referring to Chavah.

Rashi explains that Chavah is called a "Binyan," a building, based on the verse, "va'Yiven... Es Hatzela" (Bereishis 2:22). The Gemara (Berachos 61a) says that the reason she is called a "building" is because all women are built differently than men in order to be able to carry a child.

Similarly, we find that when Boaz married Ruth, the people who witnessed the wedding blessed Boaz with the Berachah that Hashem should make Ruth "like Rachel and like Leah, who together \*built\* the house of Yisrael..." (Ruth 4:11), again comparing the woman to a Binyan. (See also Rashi in Shemos 19:3 who says that ""\*Beis\* Yakov" -- the \*house\* of Yakov" -- refers to the woman," and Gemara Gitin 56a, that a wife should be called "Bayis.")

The nature of a woman as a Binyan only manifests itself after she is married, when the man has the opportunity to serve as the builder and the woman has the opportunity to serve as the building, so to speak. RAV DOVID KOHN, Shlit'a, points out that the roles of man and woman are alluded to in their Hebrew titles. A male child is called a "Ben," and a female child is called a "Bas." A grown man is called an "Ish," and a woman is called an "Ishah." The Chachamim teach that what differentiates "Ish" from "Ishah" is that the word "Ish" contains the letter Yud, and "Ishah" contains the letter Heh (Sotah 17b). When the male child, the "Ben," gets married, he acquires the Heh of the woman, the "Ishah," making him into a "Boneh" (spelled Beis, Nun, Heh). He is involved in building the Binyan. When the female child, the

"Bas," gets married, she acquires the Yud of the man, the "Ish," and she becomes the Binyan or "Bayis," the foundation of the home.

TWO THAT ARE ONE QUESTION: The Gemara resolves two apparently conflicting verses by saying that Hashem originally wanted to create two humans, then made only one, and then He made the one into two. What does this mean? How can we say that Hashem changed His mind?

ANSWERS: (a) The RASHBA (TESHUVOS HA'RASHBA 1:60) explains that when the Gemara says that Hashem "thought about creating two" and then created one, it means that He carefully planned out whether to create them as one or as two. It does not mean that He changed His mind, but rather, that His creation was done with foreplanning and thorough consideration.

1. Why, then, did He later end up making two humans? The two that were eventually created were not the same two of His original plan. Originally, Hashem considered the implications of creating man and woman as two completely \*separate species\* that could not propagate together, nor would they serve as counterparts to each other. Hashem decided not to create two types of humans and instead He created one being, meaning one species of human beings, which included both man and woman.

2. Alternatively, Hashem originally considered creating man and woman \*from the start\* as two individual entities (albeit of the same species), but in the end He decided that both man and woman should come from one body in the start. The reason for this decision was so that man and woman would feel eternally bonded to each other. Again, Hashem never changed His mind, so to speak. Rather, His infinite wisdom pondered all of the possible ways of creating the human being before deciding to do it one way.

(b) THE VILNA GA'ON (in his commentary on Berachos) explains that when the Gemara says that Hashem initially "thought to create two," it means that when He created one, He already had in mind to eventually make two out of that one. The goal and final purpose of Hashem's creation is always the first and the beginning of His thoughts ("Sof Ma'aseh, b'Machashavah Techilah"). "Hashem thought about creating one" means that His original thought was actualized later when He took two out of one. ("b'Machshavah" refers to the ultimate purpose of Creation, since "Sof Ma'aseh, b'Machashavah Techilah"). If man and woman were created as one, it would not have been possible for a person to fulfill his ultimate purpose of immersion in Hashem's Torah and service of Hashem, because his responsibilities would have been too great. Therefore, Hashem created man and woman separately so that they could share the responsibilities and enable each other to accomplish their respective goals. The creation of one in the middle was just a step to get to the final two (for the reason given by the Rashba, a:2).

THE \*D\*AFYOMI \*A\*DVANCEMENT \*F\*ORUM, brought to you by Kollel Iyun Hadaf  
For information on joining the Kollel's free Dafyomi mailing lists, write to info@dafyomi.co.il,  
or visit us at <http://www.dafyomi.co.il> Tel(IL):02-652-2633 -- Off(IL):02-651-5004 --  
Fax(US):603-737-5728