

קהל



זכרון נתן צבי

ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת תזריע מצורע

זמנים לשבת

| | |
|-------------------------------|-------------------|
| 5:33pm (15 mins before פליג) | Early Shabbos |
| 6:30pm (40 mins before שקיעה) | הדלקת נרות |
| 6:55pm (25 mins after הדלי"ג) | מנחה וקבלת שבת |
| 7:40pm | מעריב |
| 8:30am | שחרית |
| 9:00am | שוכן עד |
| 9:21am | סוף זמן קריאת שמע |
| 6:15pm | מנחה |
| 7:46pm (35 mins after שקיעה) | מעריב |

זמנים לימות השבוע

| | |
|--------|-------|
| 7:30am | שחרית |
| 7:15am | בה"ב |

שיעורים

The Rav שליט"א will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

The Rav can be reached from 9:00-9:30 am, 1:00-3:00 pm and 7:00-8:00 pm. Shailos may be left in the Rav's mailbox or in the electric box outside the Rav's apartment.

The shul has the zchus to announce that Rav Avishay Orlansky is available to take shailos for the kehila if one cannot reach the Rav. His cell is 054-841-6161

The Rav's Address:
Mevo Timna 6 apt 8
Cell: 054-840-4152
Home: 02-581-4363

IT'S ALL IN THE EYES

By R' Shimmy Schlesinger

As we know these parshios of Tazria Metzorah discuss at length the different ne'gaim that can befall a person and it also specifies the different places that the Ne'gaim can spread; ones shirt, house or even skin.

The Torah then goes into a lengthy process of what the Metzora needs to do to get a kapparah as opposed to other aveiros. The question is glaring, what's so unique about this Metzora that he deserves all of these different onshim and karbanos?

Chazal tell us that the metzora's big cheit was loshon hora. One might think, "Hey what's so bad im not doing anything physical?, it's just a few derogatory words; he doesnt mind if i say it; its true anyway";

The Chafetz Chaim in his sefer dispels all these mistaken notions and also points out in the Pesicha how Loshon hara is one of the most severe aveiros indeed. The nachash was the first to speak loshon hara, causing destruction to the world. Yosef and the shevatim's sin caused Galus Mitzrayim and in Mitzrayim itself, Moshe Rabbeinu said, "Achein Nodah Hadavar". Not only that, but the splitting of the Malchus in Klal Yisroel can also be traced to this seemingly "minor" sin. In fact, the Chafetz Chaim concludes that this is also the reason as to why we're still here in this very long painful Galus. However, if we work on this we can be zocheh to bring Mashiach!

That being said it would be logical that this cheit should have a big sheychus to the zman of mourning that we are currently in of sefiras Haomer.

The Kli Yakar points out that one of the middos that can bring one to talk loshon hora; and therefore it needs its own specific Kapparah, is the middah of a Tzaros Ayin.

What is a Tzarus Ayin, and how is it connected to the times that we are in? The Maharal in Nesiv Eyin Tov, explains the definition of a person with an Ayin Raah, is one who has a "tzarus ayin" on his friend. The word "tzarus" literally translates as confined and trapped. What does that mean that one's eyes are confined?

This is referring to a person who feels confined and trapped by the success of his friend, because it seems that it's coming at his own expense. How could my friend and I both have good? If things are good for him then it must be bad for me in some way. Therefore he cannot bring himself to see any good in his friend or help him with anything that he might need.

One can still ask what does this have to with the Talmidim of Rabbi Akiva, doesn't the gemara say that they were taken to task on Lo Nahagu Kavod Zeh b'zeh?

Even though the Gemara says that this was the issue there is a Medrash in Kohelles Rabbah (11:10) that says that after the death of all his talmidim, Rabbi Akiva gathered his 7 new talmidim and said: "I had 12,000 Talmidim who died because they had a Tzarus ayin in Torah on one another, and You all should not be like this". The Medrish says that right after that statement all his new talmidim went and filled Eretz Yisroel with their Torah. This is not a contradiction to our Gemara rather it's the Shoresh to why the original Talmidim behaved this way. These Gedolei Hador on their exalted levels were taken to task for the lack of kavod that one showed the other, but all of that really stemmed from "Tzarus" Ayin"; the mindset that if my Chavrusa/friend has hatzlacha it won't be good for me.

In the same vein, an Ayin Tova can come from the realization that not only is my friend's success not interfering with my own, rather since Klal Yisroel is one unit my success is actually dependent on his!

May we all be zocheh to look at the good in each and every yid and to greet Mashiach B'meheirah B'yameinu!

Good Shabbos!

שבג שמו!

Chizuk in Kedushas Bais Haknesses

CHASAM SOFER ON TALKING IN SHUL

In last week's newsletter, we printed a letter written by Rabbi Breuer about the *מי שברך* of the Tosfos Yom Tov. In Rav Breuer's explanation of why talking in shul is a chillul Hashem, he refers to a responsa of the Chasam Sofer (סימן א', חלק א', ל"א) where we see the same idea – if we treat the *בית הכנסת* with the proper kedusha, Hashem will listen to our tefillos.

The Chasam Sofer wrote his teshuva about a shul that had been destroyed and was to be rebuilt in a different location. The question was whether the old property could be sold to non-Jews.

After a halachic discussion, the Chasam Sofer ends off with the following:

Even if according to the letter of the law it is permissible, it should not be done because even the non-Jewish nations are careful to honor a place designated for their houses of prayer. They fence off the area even after its destruction so that nothing improper happens there. The Chasam Sofer was concerned that a chillul Hashem will come out if the Jews do not honor their shuls in the same way.

The purpose of the shul is to create kiddush

Hashem, as it says in the passuk in Parshas Emor, 'וּנְקַדְשֵׁתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל'. This is referring to a gathering of ten men. However, the beginning of the passuk says 'שֶׁמֶ קְדָשִׁי' וְלֹא תַחֲלֹלוּ אֹתוֹ. And if the building of the shul will cause a chillul Hashem in the eyes of the other nations, how can the end of the passuk come true? From an *עבירה* cannot come a mitzvah!

The Chasam Sofer continues with a bracha that if the shul is not sold to the non-Jews:

יְצִיחַ ה' אֶתְכֶם בְּמִלְאֲכֶתֶם מִלֹּאכֶת שְׂמִימִים וְיִשְׁמַע קוֹל שׁוֹעֲתֶכֶם כִּנְפֹשְׁכֶם וּנְפֹשׁ אֲנִי דִשְׁתִּי

הלכות ספירה

מאת הרב שליט"א

The minhag is to do certain *מנהגי אבלות* for 33 days between Pesach and shavous, and there are different minhagim about which 33 days.

1. Weddings – the minhag is not to make weddings during the days of sefira. There are those that do make until Rosh chodesh Iyar. On lag baomer it is permissible, the minhag ashkenaz is only during the day of lag baomer, however the seuda and dancing with a band can continue into the night after. In case of need it is permissible also the night of lag baomer. For many sefardim it is permissible only on the 34th. One who is invited to a wedding when it is prohibited for him to attend weddings, can go in to say mazal tov, and some are lenient to allow attending the whole wedding.

2. Haircuts – it is prohibited to cut or shave any hair on the body. If the hair of his mustache disturbs his eating, he may trim it. It is permissible to cut any hair for health reasons, or

loss of money.

3. It is permissible for a Mohel, Sandek, and father of the son to cut their hair in honor of the bris, from the evening before. A choson during his sheva berachos may cut his hair. For a Pidyon Haben it is prohibited. A Bar Mitzva Bochur should do it while he is still a katan, if he was not able to then he can cut on the day of his bar mitzvah.

4. On lag baomer it is permissible to cut hair, some wait until the day of lag baomer. If lag baomer is on Sunday then it is permissible from Friday. According to the Ariz"l one does not cut any hair until erev shavous, including lag baomer.

5. Women are not included in this minhag.

6. Cutting nails – washing cloths – bathing – permitted. Some have the minhag not to go to the ocean.

7. It is permitted to make an engagement party, without dancing. At a sheva berachos or siyum on a masechta is permitted to have dancing and music.

8. Music – many have the custom not to listen to live music, and some include in this also recorded music. However when hearing the music without the intention for the music, it is permitted and one does not need to leave the room, e.g. doctors waiting room, department store, while driving to keep him awake, while exercising in order to exercise (without it he can not), children's story recordings. On lag baomer it is permitted to listen to music, however many wait until the day, except by the bon fires.

9. It is permitted to say *שהחיינו* during sefira.

10. It is permitted to wear new clothing and eat a new fruit during sefira. Some have the minhag to wait for Shabbos, as long as the fruit will not spoil.

I NEED TO BE HEARD

By Rabbi Yochanan Zweig

The Talmud teaches that each of the Kohain's garments atoned for a particular transgression. Concerning the "me'il" – the robe with bells attached to its hem, the Torah states, "It must be on Aharon when he ministers so that its sound be heard when he enters the Sanctuary." The Talmud records that the me'il atoned for "Lashon Harah" – evil speech; "Let the garment of sound atone for the sin of sound." In a similar vein, Rashi cites the Talmud which explains the use of birds in the Metzora's purification process in the following manner: "Let the one who violates the transgression of sound bring as an atonement the animal that makes sound i.e. the bird." Why is Lashon Harah being described as a sin of sound? Should the focus of the transgression be on its decibel level rather than on its contents?

The Rambam records that the person who listens to Lashon Harah is more accountable than the person who speaks it. Why?

In order to answer the aforementioned questions, we must gain some insight into the motivation of the Ba'al Lashon Harah. Every person has a deep need to validate his existence. The two ways in which people attempt to meet this need are either internally, by fulfilling their potential, or by putting down others, which gives them a false sense of superiority. The Ba'al Lashon Harah does not measure himself by his own potential, rather in relation to others. Therefore, in order to assert himself in the public eye, he

needs to put others down. Lashon Harah is not as much a personal attack on an individual as it is the Ba'al Lashon Harah's need to assert himself. He needs to be heard. Therefore, the Talmud describes Lashon Harah as a sin of sound. It is important for a victim of Lashon Harah to realize the driving force behind Lashon Harah; this allows for a greater chance of reconciliation. He needs to understand that he just happened to be the vehicle through which the Ba'al Lashon Harah was asserting himself.

When a person measures himself in relation to others, he needs a forum in which his words will be accepted, for if no one will listen to him, he cannot attain the feeling of superiority which he seeks. Therefore, the person who listens is violating an even greater transgression than the speaker, for he is providing the forum in which the Ba'al Lashon Harah can assert himself.

This disease of measuring ourselves vis-a-vis others has spread throughout contemporary society. Competition has become the only way by which we measure ourselves. This is an extremely destructive tool, for it suppresses the ability to measure ourselves by who we really are. There is no emphasis on fulfilling our potential, for reward is meted out based upon success measured by our victory over one another, rather than the extent to which we have fulfilled our potential.

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WHAT'S THE HALACHA?

by R' Azi Deutsch

א קשיע ON A BUBBEH MAASEH

This question was brought in front of none other than Harav Nissim Karelitz

Zatzal: On a family trip being out all day. A baby fell asleep on his bottle or on his cracker that he was in the middle of eating. He woke up and wanted to continue/finish to eat or drink but a grandmother saw what happened and went over and took it away saying that the baby slept on it and he shouldn't eat it-what is the difference between this and sleeping on top of food that is under a bed. If anything this is worse? What should we say to this Bubba? Is she right or is this Bubba Masayoish?