

Chayus

A Shabbos Stimulus

ערב שבת
פרשת תזריע-מצורע
ל' ניסן, ה'תשפ"ג
שנת הקהל

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In Loving Memory of Itta bas Yosef Mordechai ז"ל and Tzvi Daniel ben David ז"ל Ainsworth

Dedicated by David & Eda Schottenstein

הקהל

Hakhel

Excerpt from **Hakhel: The Inside Story**

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Hakhel: Perpetuating Moshe's Lifework

The *Mitzvah* of *Hakhel* is found towards the conclusion of the *Chumash*, in *Parshas Vayeilech*, (*Devarim* 31:10-13).

Although this *mitzvah* was received by Moshe at Sinai along with the entire Torah, he did not teach it to the Jewish People until his final day on earth. This indicates the virtue of *Hakhel*, as the day a person passes is the pinnacle of their life, the climax of their life's work and achievements. At this time of personal completion, Moshe taught this *mitzvah* as it too brings every single Jew—men, women, and children, regardless of age—to a state of wholeness both on a personal and communal level.

Additionally, this timing indicates *Hakhel's* pivotal role in renewing the experience of Sinai in the age after Moshe. As long as Moshe was present, there was no need for this *mitzvah*, but after his passing, *Hakhel* perpetuates his life's work by causing the Jewish People to wholeheartedly recommit to observing the *mitzvos* with fresh enthusiasm, as if presently experiencing Sinai.

Sichos Kodesh 5735, Vol. 1, p. 51ff.; *Likkutei Sichos*, Vol. 34, p. 187ff.

סיפור חסידי

Once Upon a Chasid

By **Yanki Tauber**

Published by **Kehot Publication Society**

"You see," said Reb Boruch Mordechai to his wife, "she doesn't mean it..."

Wrong Address

"If she has not the means for a lamb, then she should bring two turtledoves or two young pigeons" (Tazria 12:8)

When I come to stand before the heavenly court, I do not fear the question: "Why weren't you Moses?" I was not equipped to be Moses. But I tremble for the day that it will be demanded of me: "Why weren't you Zushe?" (Rabbi Zushe of Anipoli)

Rebbetzin Devorah Leah, daughter of Rabbi Menachem Mendel of Lubavitch, told:

"In the city of Vitebsk lived two tea merchants, both named Hosheia, known as 'Big Hoisha' and 'Little Hoisha.' 'Big Hoisha' was a wealthy man, with a large, respectable establishment and a well-developed distribution network. 'Little Hoisha' was a small-time operator, running his business from hand to mouth, forever scrambling for loans to keep it afloat.

"One day a message arrived that one of Little Hoisha's tea shipments had been confiscated at the border by customs officials. For the poor man this spelled utter ruin. Not only would he lose everything, he would be left with crushing debts which he would never be able to repay.

"I was there," Devorah Leah related, "when they broke the news to Reb Hoisha, who was in Lubavitch at the time. The unfortunate man collapsed in a dead faint; time and again they revived him, but as soon as he remembered what had occurred, he would collapse once more.

“We ran to my father and told him of Reb Hoisha’s state. Father instructed that when Reb Hoisha is again revived, we should tell him that the messenger is mistaken. Shortly thereafter, the matter was indeed clarified. It turned out that the confiscated shipment belonged to the other Hoisha the tea merchant, “Big Hoisha,” who would hardly feel the loss.

“Father always maintained that he never performed supernatural wonders. Now, the chassidim who had witnessed the incident claimed that they had caught him red-handed with a supernatural feat. ‘You are mistaken,’ replied Father to this ‘accusation.’ ‘There is nothing miraculous about my prediction. You see, our sages tell us that whenever the Almighty causes a person to undergo a challenge or trial in his life, He always provides him with the capacity and fortitude to bear it and to learn from the experience. So when I saw a calamity which Reb Hoisha was not equipped to deal with, I understood that it was not meant for him. Obviously, there must have been some misunderstanding . . .”

Skin Deep

A man to whom shall occur on the skin of his flesh a skin-lesion (Tazria 13:2)

“Shall occur” implies happenstance, something out of character; “on the skin of his flesh” likewise indicates that the blemish is superficial, affecting only the most external ‘layer’ of the person.

Even in describing a seemingly defective individual, the Torah attests to the inherent goodness of man. Any perceptible ‘blemish’ which he may display is merely a matter of externalities, only a superficial, ‘skin-deep’ facet of his character.

Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Two market women had gotten into a dispute and were having it noisily out in the study of Rabbi Boruch Mordechai of Babroisk. The Rabbi finally deciphered enough of their arguments to hand down a ruling.

The losing party now attacked the Rabbi with a mouthful of vulgar curses. The Rebbetzin, drawn by the commotion, asked her husband why he didn’t throw the vile woman from the house.

“She doesn’t mean it,” said the rabbi.

The woman’s reaction was to let loose a fresh torrent of abuse which made the first round seem mild indeed.

“Tell me,” Reb Boruch Mordechai asked the woman, “would you wish to have children like myself?” The woman gazed heavenward: “If only...”

Strength In Numbers

This is the law of one afflicted with leprosy... he shall be brought to the Kohen... (Metzora 14:2)

Even if the leper is himself a Kohen, he must go and consult with another Kohen. For “a man can see all afflictions except for his own.”

Mishnah, Negaim 2:5

When Rabbi DovBer of Lubavitch was sixteen years old, his father entrusted him with the task of serving as a mashpia (a spiritual guide and mentor) to the young men in the chabad community.

Rabbi DovBer strongly encouraged his pupils to gather together in informal farbrengens to inspire, rebuke, and consult with one another in matters concerning the refinement of their character and their service of G-d. “Look at it this way,” said Rabbi DovBer, “when two Jews get together and one tells the other what ails his heart, or if one notices a negative trait in his fellow and discusses it with him, the result is two G-dly souls taking on a single animal soul.”

Every Jew possesses both an animal and G-dly soul. The ‘animal soul’ is driven by the self-centered aspirations of physical life, and the ‘G-dly soul’, by the selfless quest to serve the Almighty. But the animal soul, which is utterly self-oriented, has no interest in the triumph of her fellow animal soul; not so the G-dly soul, who’s only desire is that the will of her Creator be fulfilled. So when a person grapples alone with his spiritual ills, what we have is a one-on-one struggle of his two selves; but when two Jews get together, the animal soul of each is overwhelmed by a double onslaught of the Divine essence of man.

Think Big!

“And the L-rd spoke to Moshe saying: This will be the law of the leper...” (Metzora 14:2).

It is generally forbidden to exchange mundane stories or engage in idle chatter on Shabbos, but there is an exception: one who enjoys such chatter is permitted to indulge in it, lest he become miserable on the holy day that G-d designated for joy (see Shulchan Aruch, Orach Chaim 307:1).

The following parable explains why our sages created this exception:

There was once a king who declared a holiday. In order to ensure that his countless servants and officers would enjoy this special day, the king declared that all were entitled to claim whatever they wished from among the delights of the palace. A servant need only ask, and they would be given whatever their heart desired. There were many requests, no two quite alike. Some asked for fancy vessels that had been used by the king; others requested fine delicacies. One asked for gold from the king's treasury; yet another requested a lordship over some of the king's own cities. All were given what they requested and desired.

But there was one foolish, imperceptive man who lived in filth due to his skin disease (צרעת). When it was this leper's turn to ask for a boon, he requested that the king send him two piles of cold, wet feces to smear over his body and cool down his inflamed skin. The king's servants yelled at him, called him a fool, and explained that he could ask for anything in the world—even a cure for his disease, as the king possessed endless medicines and employed expert healers.

Nonetheless, when the leper's odd request reached the wise king, he determined that an exception to his policy could not be made. The foolish leper had asked for feces, and he would receive just that. The leper had made it clear that, without filth, he would not be happy.

The moral of the story is self-understood.

Par. 425

Quick and Painless Childbirth

If the Torah wished to inform us of the *mitzvos* that apply to childbirth, it should have opened the *parashah* by stating, “When a woman gives birth to a male.” Instead, it begins the narrative from conception, by stating, “When a woman *conceives* and gives birth to a male.” The subtle implication of this phrase is that when there are these two distinct stages: First a woman conceives and then at a significantly later date, she gives birth, which results in the ritual impurity that the Torah goes on to describe.

There is, however, an entirely different way of giving birth, one that results in no impurity at all: Before the sin of Adam and Chava, conception moved rapidly into childbirth that same day, and it was an entirely painless experience. This kind of childbearing will return in the future era, as it is stated, *hara ve-yoledess yachdov*, “conceiving and giving birth at once” (*Yirmiyah* 31:7). And as the Midrash states, “In the present era, a woman gives birth with pain, but regarding the future era it is stated, ‘When she has not yet travailed, she has given birth. When the pang has not yet come to her, she has been delivered of a male child’ (*Yeshayah* 66:7).”

Igra DeKalla

Healing and Rebirth

Opposing Names:

The *parshiyos* of Tazriah and Metzora seem to embody themes that are at odds with the meaning of their names. *Tazriah* means to sow seed, to conceive, thus referring to life and birth. Yet the content of that parshah is the predicament of the metozora, the individual who is struck with a miraculous skin malady, likened by the sages to death. And paradoxically the parshah named Metzora discusses the purification process for this malady, thus resulting in renewed purity and life!?

The Explanation:

The Torah does not administer punishment for punishments' sake, G-d forbid. The essence of Torah is kindness. The punishments that appear in the Torah are given out of G-d's kindness, for they are intended to bring a person closer to G-d through

introspection and repentance. Thus, the parshah named for life and birth discusses the predicament of the metozrah to underscore that even that disease is suffused with the theme of life, for its intended outcome is to bring a person to spiritual rebirth. And the parshah named for the illness discusses the rehabilitation of the metzorah to highlight the same idea: that the culmination of the illness is the healing and purification of the individual.

The Lesson:

When we perform Torah and mitzvos, we must recall that we are planting the seeds (*tazria*) for the ultimate healing and purification (the theme of *parshas Metzora*) of the world, the coming of the Moshiach.

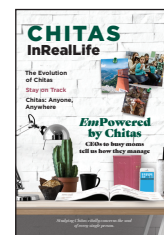
Likkutei Sichos vol. 22, p. 70ff.

מורה שיעור לחת"ת ורמב"ם לשבת

Shabbos Chitas / Rambam Guide

Book	Section
Chumash – Rashi*	Tazria-Metzora, 7th Aliyah
Tehillim*	Chapters 1 – 9
Tanya*	Likutei Amarim Chapter 43. עמ' 124 - והנה בחי' אהבה... עד עמ' 124 - לי"ח.
Rambam – Sefer Hamitzvos*	Positive Mitzvah #191, #214, #221; Negative Mitzvah #311, #58, #263 and #264
Rambam – One Chapter*	Sefer Shoftim – Hilchos Melachim, Chapter 12
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Melachim Chapters 10 – 12

Mazal Tov on the
Siyum HaRambam



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