

קהל בני ישראל  
זבארוב זאלאזיץ

**K'HAL B'NEI YISRAEL**

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**Ohr Pinchas Parsha Sheet**

*In loving memory of Reb Pinchas Mandel, Z.L. H.K.M.*

**Tazria-Metzora 5767**

**Commentaries**

*Have a great and joyous Shabbos!*

## PARSHA COMMENTARIES

### Tazria-Metzora 5767

1) "Speak...saying..." 12:2

Sifra says that this commandment is only for the Jewish children and not for the nations of the world. Ohr HaChaim explains that it is for this reason that the Torah uses the word 'saying' after 'speak' that seems repetitious. However, according to the Sifra, the word 'saying' [in the form of "laimor"] means a special honor and exaltedness given only to the Jewish children only through these special commandments of giving birth.

2) "And on the eighth day..." 12:3

Ohr HaChaim explains one reason why the circumcision is done on the eighth day is that the Medrash [Dvar. Rab. 6] says Hashem had compassion on the child and allowed him to have more strength, and, just as He had compassion on the human child, so too, He had compassion on the animal, as we find the animal can only be brought as a sacrifice eight days after its birth [Parshas Emor 22]. This 'strength' that the Midrash speaks about is the spiritual strength of Shabbos as is alluded to in the Zohar which says that the child must first attain his 'soul of life' that can only be attained through Shabbos. This special strength is bestowed upon the world just as it was at the time of creation as Midrash says [Midrash Bereshis Rabba 10]: before Shabbos ascended upon the world, the world was unstable and tense, and then Shabbos came and the world was strong and rested peacefully.

3) "Thus cleansing her from the source of her blood [the womb]." 12:7

Ramban says the atonement is brought because Hashem is, "the Healer of all flesh and acts wondrously," [quoted from the *asher yatzar* blessing said every morning, which praises Hashem's wondrous miracles both in His creating the human body and its daily functions]. However, the main concern that prompted this sacrifice was Hashem's continuously seeking righteousness for His creatures because the Talmud [Tr. Nidah 31b] states that when a woman is in the midst of her birth pains, she [might] jump and swear that she will never live with her husband anymore so as not to have to repeat this terrible pain. Though this oath is not valid anyway, Hashem in His Eternal Mercy requires her to bring this "sacrifice of atonement" for that oath in order to allow her to return to her husband.

4) "...the source of her blood [the womb]." 12:7

Kli Yakar says this alludes to the source of her sin meaning the original sin by Eve that is the source of why Eve was cursed with the pain involved in giving birth.

5) "If a person has a blotch...or a spot on the skin of his body..." 13:2

The Talmud [Tr. Eruchin 15] states that *tzaraas* (leprosy) came as punishment for slander. Ohr HaChaim comments that these two kinds of *tzaraas* hint to the two types of slandering enumerated by Rambam [Ch. 7 Hilchos Deios]: a) one who slanders by speaking truth about another, but it is nonetheless slander (*lashon hara*), and b) one who speaks falsely about another person (*motzei shem rah*). Therefore the 'blotch' (*se'es*) refers to the latter type of slander and the 'spot' (*baheres*), which is described by the Sages as much brighter and more noticeable, refers to the former, being that it is the truth and more attractive to the recipient of the slander. However, it is also prohibited and punishable by the *tzaraas* leprosy.

6) a) "And the Priest shall examine him..." 13:5

Sforno says the Priest rebukes him and warns him to examine his action and repent, and then the Priest, who represents prayer for all of Israel, prays for his healing, and of course the person himself also prays for his own healing.

b) Ohr HaChaim, however, points out that just as we find the Talmud [Tr. Shabbos 119] says that two angels, one good and one evil, escort every Jew to his home on Shabbos, and if he is worthy, the good angel blesses and the evil angel is forced to say, "So shall it be." But, if the opposite is true [Heaven forbid], the opposite occurs, and the good angel must consent, so too, says Ohr HaChaim, the Priest, who generally represents the advocate for Israel's atonement from impurity and all ailments, must be the one who, in the case of a *tzaraas* leprosy-stricken person, consent and say that this person is impure, until he repents and Hashem removes his impurity.

7) "And on the seventh day he [the priest] shall shave off all the person's hair. His head, beard, eyebrows and other body hairs..." 14:9

Kli Yakar asks why does the Torah specifically enumerate the head, beard and eyebrows when he must also shave all places on the body where there was a gathering of visible hair [as noted in Rashi]? Kli Yakar answers because the Torah is alluding to the three cardinal

sins which cause the *tzaraas* leprosy: a) the head alludes to the one who always longs for being at the 'head' of everything, haughtiness; b) the beard alludes to covering of the mouth which speaks ill of others; and c) the eyebrows alludes to one whose eye always lusts after the properties of others and is not generous in sharing his own properties with others.

8) "And he shall bring a guilt-offering [Heb., *asham*]." 14:12

Sforno notes that a 'guilt-offering' is brought as a sacrifice when one steals from the Temple (i.e., from Hashem). How does this apply to one who had the *tzaraas* leprosy punishment? Sforno answers: Because the sin was either a) speaking ill of others, or b) haughtiness, and both of these negative character traits are directly offensive to Hashem. Speaking ill of others is usually done 'behind the victim's back,' hidden, so that he should not find out about it. However if the sinner would realize that though the 'victim' doesn't know of it, still **HASHEM HEARS EVERY WORD!!!** And the Talmud [Tr. Brachos] describes one who transgresses a sin in hiding as if, "...he pushes away the feet of the Shechina [Hashem's Presence]." About haughtiness, the Talmud tells us that Hashem proclaimed, "One who is haughty—he and I cannot exist in the same world." Both of these sins are in direct opposition to Hashem on a more 'personal' level than ordinary sin!

9) "When you will come into the Land...inheritance..." 14:34

Ramban says the Torah calls the plague on the home '*tzaraas* leprosy to teach us that though only humans can get ill with leprosy, for a house to be ill with leprosy is not the normal course of natural events. So too, this is a lesson and a rebuke from Hashem and should be heeded as such and should cause the person to repent.

10) "When you will come into the Land..." 14:34

Ibn Ezra explains that this preface comes to teach us that only because of the virtues of being the Land in which the Mikdash (Temple) exists, which houses His Honor, therefore, these special laws were implemented.

11) 14:34 Kli Yakar explains that the reason for this preface is to teach us that the main and foremost beginning of these bad character traits are the "bad-eye"—the person not sharing with others from the wealth and properties that Hashem had granted him out of His Kindness, and inheritance, and Hashem wills the person to share with others.