



Menucha v'Simcha



A PARSHA WEEKLY BY THE PHILADELPHIA COMMUNITY KOLLEL

Candle Lighting: 7:30 p.m.

Parshas Tazria/ Metzora 5775

Vol. 11 Issue. 20

DVAR TORAH

Modern Day Tzara'as

By Rabbi Yochanan Eskenazi

In this week's *parshios* we learn about the various types of *tzara'as*. We are taught that *tzara'as* can appear on one's body, clothing, or houses. The Gemara [Arachin 16b] teaches that one is punished with *tzara'as* as a consequence of transgressing certain *aveiros*, the most well-known example being one who speaks *loshon hora* (slander).

What begs to be asked is, what happened to *tzara'as*? Why doesn't one who speaks *loshon hora* nowadays get *tzara'as*? The *Chofetz Chaim*, *zt"l*, answers based on the Rambam [Hilchos Tumas Tzara'as 16:10] that the affliction of *tzara'as* is meant to cause the diseased person to repent. The *Rambam* explains Hashem first sends *tzara'as* on the walls of a person's house. If he does *teshuvah*, the *tzara'as* goes away. If he does not 'get the message,' the *tzara'as* then inflicts his furniture and clothing, i.e. objects he has more contact with. If he still does not do *teshuvah*, the *tzara'as* inflicts his body, and then he must leave his community. He must sit alone, without any communication with the rest of the world, which leaves him with plenty of time to contemplate his actions of speaking slander.

With this understanding, we see that this process is really a gift from Hashem. When a person comes to the realization that what he did was a misdeed, and realizes that everyone knows what he did, he will face tremendous embarrassment and appease the person he harmed. Upon returning home as a changed man he will be indebted to Hashem for the kindness bestowed upon him, and will be motivated never to speak *loshon hora* again.

The *Chofetz Chaim*, *zt"l* explains that this whole process works

only in the time of the *Bais Hamikdash*. If one were to be inflicted with *tzara'as* nowadays, the blemishes would remain on his body forever, since he can never bring a *korban* to end his impure *metzora* state. Therefore, Hashem only inflicts a person's soul. After a person leaves this world, any *tzara'as* which one did not get rid of through proper *teshuvah* will be seen by all in the World to Come. Just like a *metzora* was required to remain separate in this world from the rest of society, so to in the next world the soul will be required to sit outside of *Gan Eden*.

We see how relevant *tzara'as* is even nowadays. May we once again merit as a nation to be on the high spiritual level of meriting physical *tzara'as*, which as explained, is a gift from Hashem. However, until we reach that state, it is essential to eternalize the idea presented by the *Chofetz Chaim*, *zt"l*, of the eternal consequences of *loshon hora*. For *loshon hora* that has already been spoken it is important to do proper *teshuvah* to rectify the past. And for those instances when one is enticed to speak *loshon hora* may these ideas help serve as a deterrent.



DVAR HALACHA

The Laws of

Sefiras Haomer part 1

By Rabbi Yochanan Eskenazi

The Torah [Vayikra 23:15- 16] says: "U'sefartem lachem me'macharas ha'Shabbos mee'yom havayeschem es omer ha'tenufa sheva shabasos temimos t'heyena. Ad mee'macharas ha'Shabbos ha'sheveeis tisoru chameeshim yom (You shall count for yourself from the day after Shabbos; from the day when you bring the Omer of the waving,



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seven weeks they shall be complete. Until the day after the seventh week you shall count fifty days". In another place [Devarim 16:9] the Torah writes "Shivah shavuos tispur luch (seven weeks you shall count)".

During the time of the Bais Hamikdash, when the korban omer was brought on the 16th of Nissan, there was a mitzvah me'deoraissa to count 49 days from the day the korban omer was brought until Shavuos. Nowadays, that we sadly do not have the Bais Hamikdash, there is a machlokes whether the mitzvah to count remains a mitzvah me'deoraissa or is a mitzvah me'derabanun [enacted as a remembrance to what was done in the Bais Hamikdash]. Most Poskim hold that it is me'derabanun (Be'ur Halachah 489:1 s.v. lis'por).

The Sefer Hachinuch [306] explains that the reason for this mitzvah as follows: The primary reason why the Jewish people were redeemed from Mitzrayim was in order to accept the Torah and to keep it. Therefore, Hashem commanded us to count, beginning the 1st day after we were redeemed [which is the 16th of Nissan, the Jewish people left Mitzrayim on the 15th of Nissan] up until the time that the Torah was given at Har Sinai [on Shavuos], in order to show how much we anticipate reaching the time when the Torah was given. Similarly, the Medrash explains that the korban omer consisted of animal food [barley] and the

korban that was brought on Shavuos consisted of human food [wheat]. Hashem was showing the Jewish people when they left Mitzrayim they were on a low spiritual level comparable to an animal. Only after they received the Torah were they considered people. Therefore, when counting we count "to the omer" to realize that without Torah we are comparable to an animal (Aruch Hashulchan 489:3).

Men are obligated to count (Shulchan Aruch 489:1). Women are exempt, since this is a mitzvas aseil she'hazman grama (time bound mitzvah) (Mishneh Berurah 489:3). The common custom is that women do count, similar to other mitzvos aseil she'hazman grama that women generally perform [e.g. listening to shofar, eating in the succah etc.] (Aruch Hashulchan 489:4). The Mishneh Berurah [489:3] writes that the custom where he lived was that women count, but without reciting a brachah, since they generally do not understand what they are counting and also many times forget to count. It is important to note that many Poskim hold that nowadays these reasons do not apply since it is common to have many reminders [e.g. sefiras ha'omer calendars and electronic reminders]. Accordingly, some say women should count with a brachah (Koveitz Halachos 1:2 & ftnt. 2). Children, who have reached the age of chinuch, should be taught to count. A child who skips a day should continue counting without a brachah, just like an adult (Koveitz Halachos 1:3).



Kollel News

Friday, April 24:

7:30 p.m.: Candle Lighting
7:48 p.m.: Shkiya/sunset

Shabbos, April 25:

8:15 a.m.: *Shacharis*
8:58/ 9:34 a.m.: Latest Krias Shema

Chacham Lev Boys Program
Ramban Shiur by Rabbi Eskenazi
5:00 p.m.: Business Ethics Shiur
6:00 p.m.: Mincha
7:49 p.m.: Shkiya/ Sunset
8:44 p.m.: Ma'ariv.
9:01 p.m.: 72 minutes
10:15 p.m.: Rabbi Reisman's Navi Shiur

Kiddush this week is sponsored by **Rabbi and Mrs. Aryeh Ludzker** in honor of his completing Meseches Eiruvin. A short siyum will be made at the Kiddush.

Business Ethics 5775 Starting This Week! Shabbos Afternoon with Rabbi Biberfeld, 5:15-6:00pm at the Kollel. Topic: **Jumped The Gun!** Someone purchased chometz online during Chol Hamoed with deliv-

ery for after Pesach. Was he in transgression of owning chometz and may he now eat or benefit from it?

Sixteenth Annual Lecture: With **Rabbi Eli Mansour**, Monday Evening, May 18, 2015 at The Merion Tribute House. For Men & Women. Please consider a sponsorship of this lecture as a means of supporting the Kollel's programming at this time of year.

Community News

Mazel Tov To:

Yaakov Greenfeld on his engagement to **Naava Zinberg!**
Robby and Monique Mogyoros on the Bar Mitzvah of their son, **Noah!**
Tzvi and Leah Grossman on the birth of a baby boy! There will be a Shalom Zachor at their home, 416 Tregaron Road from 8:30-11:00

Condolences To:

Mr. Boris Kalandar on the loss of his father, Mr. Michael Kalandar a"h.

If you would like to receive Menucha Vesimcha by weekly email or to sponsor an issue of Menucha Vesimcha in someone's honor / memory, please contact the editor at:

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