



The Greater Washington Community Kollel

SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Wakeup Signs

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

Our Parsha discusses different forms of *tzara'as*, the skin malady that can bring *tumah* (ritual impurity) on a person. The standard form of a *tzara'as* affliction requires two separate seven day quarantine periods before definitively confirming the affected person to be impure. When the *tzara'as* affliction forms on a boil or a burn, however, there is only one seven day quarantine period before it we definitively confirm the affected person to be impure. Why is there such a difference?

Rav Dovid Feinstein explains that *tzara'as* is not an ordinary physical malady, but rather a Divine consequence for one of seven sins between man and his fellow man (see Arachin 16a). The purpose of *tzara'as* is to shock the victim into recognizing that that he or she has sinned, so that they will be moved to repent. If one does so, the *tzara'as* will disappear and the kohen who checks the *tzara'as* will pronounce them cured. If, however, the symptoms of contamination are not conclusive at the beginning, the kohen proclaims a period of quarantine, which is actually a probationary period for the affected person. This indicates to them that, while their sinful ways have not quite reached the point where they must be stricken by definitive *tzara'as*, nonetheless they are in need of a warning to repent. If the *tzara'as* condition appeared without any prior skin condition, they are granted two quarantine periods as opportunities to repent.

If the *tzara'as* affliction was preceded by a boil or burn, however, the prior condition itself constituted notice to the affected person that something was amiss in their conduct. They should have taken that condition as a warning to examine their deeds and correct them. Therefore, the one quarantine period they are given is, in essence, their "second chance," and if they fail to utilize it, they are not given another opportunity, but rather immediately declared impure.

While we don't have such blatant warning signs as *tzara'as* nowadays, its message is still relevant to us. The events that occur in our own lives and those of our nation are not random. Every occurrence could be utilized as a catalyst for personal introspection to grow and better ourselves.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

If one's flesh will have an inflammation on its skin... (13:18) If a person will have a burn from fire on his skin... (13:24)

The type of tzara'as that develops after an inflammation and the type of tzara'as that develops after a burn are identical. Why did the Torah list them separately? To teach that if a person has a half size tzara'as from an inflammation and a half size tzara'as from a burn, they do not combine into one shiur (Rashi).

Any two items whose tuma are the same, combine to complete the required amount to transmit tuma (Me'ila 4:3).

Since the above two tzara'as types have the same halochos of tuma, why don't they combine?

Parsha Riddle

Why do snakes have spots?

Please see next week's issue for the answer.

Last week's riddle:

What halacha do a posek and a Kohen have in common?

Answer: Neither is allowed to drink wine before fulfilling their responsibilities. (It is reported that Rav Shmuel Salant would hurry through his Pesach Seder and then take a short nap to remove the effects of the wine so he could be available to answer questions.)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashas Tazria discusses various forms of tzara'as that afflict the human body or garments; *parashas Metzora* discusses tzara'as that afflicts a house. The Rambam explains:

Tzara'as is a collective term including many afflictions that do not resemble each other. For the whitening of a person's skin is called tzara'as, as is the falling out of some of the hair of his head or beard, and the change of the color of clothes or houses.

This change that affects clothes and houses which the Torah described with the general term of tzara'as is not a natural occurrence. Instead it is a sign and a wonder prevalent among the Jewish people to warn them against *lashon hora*, "undesirable speech." ... (*Tumas Tzara'as* 16:10)

The Ramban (*Vayikra* 13:47) writes similarly:

This [tzara'as of garments] is not in the natural order of things, nor does it ever happen in the world [outside Israel], and similarly leprosy of houses [is not a natural phenomenon]. But when Israel is wholly devoted to G-d, then His spirit is upon them always, to maintain their bodies, clothes and houses in a good appearance. Thus as soon as one of them commits a sin or transgression, a deformity appears in his flesh, or on his garment, or in his house, revealing that G-d has turned aside from him.

(It is difficult, however, to reconcile the Ramban's assertion here that tzara'as of garments and houses "is not in the natural order of things" with his declaration elsewhere (*Bamidbar* 5:20) that the *sotah* ritual is the **only** law of the Torah that involves a miracle, which implies that no form of tzara'as involves a miraculous occurrence.)

Many other commentators also assume that tzara'as of garments and houses are miraculous rather than natural phenomena (*Rabbeinu Bachya* 13:58; *Chinuch* #172; *Sforno* 13:47; *Kli Yakar* 13:47). The Ralbag, however, apparently understands that even these forms of tzara'as are natural phenomena (see *Abarbanel* 13:47).

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. I am mentioned at the Seder.
2. I take precedence over Shabbos.
3. I was first for 99.
4. I was also for 13.

#2 WHO AM I?

1. I am the first.
2. I am the seventh.
3. This year I am the eighth.
4. I am for redemption.

Last Week's Answers

#1 Tor (I am an alternative to pigeons, In Aramaic I am four legged, I appear twice in Megillas Esther, In the Midrash I am the sound of Moshiach.)

#2 Eight (I am after a week, I am for a bris, I was for the Mishkan, On Sukkos, I have my own Yom tov.)

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*Haggadah
Shiur*

Explanations and Insights to Enhance Your Seder!

Presented by Rabbi Hillel Shaps
Tuesday, April 16 at 8:30pm on Zoom
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