



Greater Washington Community Kollel
**SHABBOS
 DELIGHTS**

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

Living with Hashem

Presented by Rabbi Zacharia Schwartz
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"When a man will have in his skin...and it will be in his skin as an affliction of tzara'as and it will be brought to Aharon the kohen or to one of his sons the kohanim" (13:2).

In his sefer, Darash Moshe, Rabbi Moshe Feinstein wonders why the *tzara'as* affliction must be handled specifically by a kohen. After all, we may, and do, certainly train other types of Jews to handle delicate matters, such as checking garments for *sha'atnez* and checking slaughtered animals to ensure that they do not contain a blemish that would render them not kosher.

Rabbi Feinstein answers that Hashem specifically wanted those who perform the service to Him in the Beis Hamikdash to be the ones to handle *tzara'as* afflictions. In this way, the Torah is emphasizing that Hashem's presence is to be found not only in the Holy Temple, but it is to be found in every aspect of our lives, down to the health of our skin. This lesson is not only instructive as to the proper philosophy and outlook on life, but carries with it very practical ramifications as well. A person who lives with the reality that Hashem is involved in every aspect of his life measures his actions with a much different yardstick than one who does not live with such an awareness. It is for this reason that Rabbi Moshe Iserles wrote at the very beginning of his glosses to the great compendium of Jewish Law, the Shulchan Aruch, that a Jew must live in a state of "*Shivisi Hashem Linegdi Tamid*" - "I place Hashem opposite me always."

May we all merit to achieve some measure of this tall order, and in doing so, draw ever closer to our Creator.

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

This shall be the law of the Metzora... (14:2)

The primary cause of tzaraas is the sin of slander (Airichin 15b).

A peddler announced, "Whoever wishes to purchase the potion of life should come to me and buy it. Rav Yanai approached the peddler to acquire this magical potion. The peddler opened a sefer Tehilim to the verse, "Who is the man that desires life...? Guard your tongue from evil and your lips from speaking deceit" (34:13-14). The potion for life is to guard what you say. Rav Yanai was so impressed with the peddler and declared, "All my life I have read this verse and have not been able to figure out the potion of life until the peddler told it to me" (Vayikra Raba).

Why did Rav Yanai need a peddler to teach him the elixir of life, if it is stated so clearly in the verse?

PARSHA RIDDLE

Why do snakes have spots?

Please see next week's issue for the answer.

Last week's riddle:

How can one miss counting the day of the Omer and still be able to recite a beracha the next day?

Answer: If one only counted the weeks and days of that week, even if he did not count the total amount of days, he may count the next day with a beracha (Mishna Berura 489:38).

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parashiyos Tazria and *Metzora* contain the detailed laws of several forms of *tzaraas* (commonly, but not necessarily accurately, translated as 'leprosy'): afflictions of the skin, the hair of the head or beard, garments, warp and woof, and leather, and houses.

As we have discussed elsewhere, there is considerable debate over whether the *tzaraas* of the body referred to by the Torah is a natural, contagious disease, or a supernatural ailment. With regard to *tzaraas* of garments and houses, the Rambam declares that "they are not of the way of the world, but were a sign and wonder in Israel to warn them against evil speech" (*Tumas Tzaraas* 16:10).

With regard to *tzaraas* of houses in particular, there are conflicting views in the Talmud over the practical applicability of the relevant laws. One opinion maintains that due to the extremely specific conditions that must be met for a house to be deemed afflicted with *tzaraas*, "[I]t never was and it never will be, so why was it written [in the Torah]? Investigate [the laws] and receive reward!" But the Talmud then proceeds to cite a couple of sages who assert the existence of actual, specific sites where an afflicted house had been demolished and where the stones removed from an afflicted house had been deposited (*Sanhedrin* 71a). Furthermore, Rashi on *parashas Metzora* (14:34) cites a midrash that apparently interprets the Torah's introductory language to the laws of *tzaraas* on houses "and I will place a *tzaraas* affliction" as an assurance that such afflictions will indeed occur. The midrash goes on to explain, however, that this is actually good news: "for the Emorites had hidden caches of gold in the walls of their houses all forty years that the Jews were in the desert, and via the affliction [the Jewish homeowner] demolishes the house and finds them."

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. We are double.
2. When the month of happiness is double we are single.
3. Fourteen becomes seven.
4. We make davening longer.

#2 WHO AM I?

1. We start after "Shabbos".
2. You count on us.
3. Dazed and weak but not really.
4. A good time for acapella.

Last Week's Answers:

#1 *The word Tor'* (I am an alternative to pigeons; in Aramaic I am four legged; in Megillas Esther I am mentioned twice; in the Midrash I am the sound of Moshiach.)

#2 *Payos* (We are locks without keys; you owe us money; sometimes we are wet behind the ears; we have a no-cut contract..)

All children
13 and under
who answer a
"Who Am I?"
correctly will
be entered
into a raffle to

win
**WATERPROOF
NIGHT VISION
BINOCULARS!**



*Congratulations to
Dovid Pepper
and others for
answering last week's
questions correctly!*

Answer as many as you can.
**Each correct answer will entitle you to another
raffle ticket and increase your chances of winning!**

Visit gwckollel.org to submit your answers.

**THE NEXT
RAFFLE WILL BE
JUNE 6TH!**

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