



Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

An Eye For An Eye

Presented by Rabbi Yisrael Glassberg, Director of Kollel Alumni

The *Talmud* (*Erchin 16a*) relates that one of the sins which caused the *tzaraas* affliction was a stingy or narrow eye (*tzarus ayin*). By begrudging others and acting selfishly, the *metzora* (a person afflicted with *tzaraas*) demonstrates that he or she lacks one of the most fundamental characteristics of being a part of the Jewish people. The *Talmud* (*Yevamos 79b*) states that one of the distinguishing marks of a Jew is acting with loving kindness toward his or her fellow. To contemplate his or her behavior and begin the teshuva process, the *metzora* sits in isolation until ready to rejoin the nation, having reestablished those aspects that are essential to his or her Jewish identity. What tool or technique did the *metzora* employ in order to effect an everlasting change?

The *Chidushei Harim* offers a profound explanation based on the description of the *tzaraas* affliction in the verse "*Vihinei Hanega Lo Hafach Es Eino*" (*Tazria 13:55*). The literal meaning of the verse is that if "the affliction has not changed its color" after a second seven-day period, then it is deemed impure. The word "*eino*," however, can also mean "his eye," and therefore the verse can be understood as follows: "If the affliction has not changed his eye" – meaning the *metzora's* life perspective or outlook, then he remains impure. Once afflicted with *tzaraas*, the *metzora* must attempt to engender the character trait of *tov ayin* – having a good and generous eye. By finding ways to include others in his or her thoughts and actions and focusing on ways to become a positive influence on society, the *metzora* will develop the necessary attributes to be welcomed back into society.

This idea is further developed if we understand the word "*eino*" to mean "his *ayin*" referring to the letter *ayin*. If the position of the *ayin* in the word "*nega*" (affliction), spelled *nun-gimmel-ayin*, is moved from the end of the word and placed at the beginning, the word is transformed into *ayin-nun-gimmel*, which spells "*oneg*" (delight). If the *metzora* can successfully change his or her *ayin* (outlook) from a stingy narrow eye to one of generosity, he or she will also transform into a "delight" to the rest of society.

In our busy lives, it is easy to look inward and focus on our immediate needs and wants. The challenge and lesson that the *metzora* provides us is to ensure that we maintain a broader perspective to include the feelings and desires of others in our daily interactions. With this, we will fulfill the *Mishna* in *Pirkei Avos* (5:19) to be disciples of our forefather Avraham by having "*a good eye, humble spirit and modest soul.*"

Wishing you a Good Shabbos!

TABLE TALK

POINT TO PONDER

If a person will have on the skin of his flesh a s'eis or sapachas... (13, 2)

There are four different types of tzoraas... all of them are white in color. (Negoim 1)

"Come now and let us reason together," says Hashem. "If your sins are like scarlet, they will become white as snow; if they have become red as crimson, they will become white as wool." (Yeshaya 1, 18)

If white is a sign of purity and cleanliness, why would it be the color of the impurity of tzoraas?

PARSHA RIDDLE

Where in this parsha is our math challenged?

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 count with a bracha the next night?

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 bracha. (Mishna Berura 489, 38)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

Parshas Tazria opens by setting forth various laws attendant upon childbirth. These culminate with the sacrifices that a new mother brings after forty or eighty days (for a male or female child, respectively) have elapsed from the birth. Nowadays, in place of the sacrifices, there is a custom to call the husband / father to the Torah on the (first) Sabbath that the wife / mother attends synagogue subsequent to the birth (Levush Ha'Chur end of siman 282), or on the fortieth or eightieth day after the birth (Magen Avraham ibid., and cf. Shut. Betzeil Ha'Chochmah 6:8 and 6:78).

Additional forms of celebrating and acknowledging births, often involving celebratory meals or collations, have evolved over the centuries:

- *Shalom Zachar: Ashkenazic Jews serve light refreshments to visitors on the Friday night between the birth of a son and the bris. The basis and rationale for this custom, and the reason for its limitation to male children, are unclear and subjects of debate. The simplest interpretation of the practice, however, is that it is a celebration of the infant's birth (Terumas Ha'Deshen #269).*
- *Vach-nacht / Brit Yitzhak: One of the earliest recorded customs in this context – described by the Machzor Vitry as "the custom of our fathers" – is a meal or party hosted by the father on the night before the bris, in honor of the imminent mitzvah. [Machzor Vitry acknowledges, of course, that great "joy, feasting, and holiday" are also customary post-bris.]*
- *Kidush / Zeved Ha'Bat: Meals and collations served in honor of the birth of daughters, while very common in contemporary Jewish culture, do not appear in the formal halachic literature until relatively recently, within the last several centuries.*
- *Baby naming: Male children are generally named at their bris. Various customs and rituals have developed regarding the naming of female children, but one noteworthy position is that of the Derishah (YD siman 360), who asserts that the naming ceremony for a female child is equivalent to the naming of a male child at his bris, and has the same halachic status as a bris (in terms of precedence vis-à-vis other mitzvos).*

PRESENTED BY
RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

WHO AM I?

#1 WHO AM I?

1. I am an "altar"nate choice.
2. I am for outside.
3. I was sometimes permitted, sometimes not.
4. I am not the previous president.

#2 WHO AM I?

1. I could make you homeless.
2. I could destroy your house.
3. I could get you shaved.
4. I could ruin your clothes.

Last Week's Answers:

#1 The word "Tor" (In Hebrew, I am winged, I Aramaic, I am four legged, I am five less than Torah, 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 may not be cut.)

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

WIN a
ETTG Tempo
Remote
Control Speed
Boat



Visit gwckollel.org to submit your answers.

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

THE NEXT
RAFFLE WILL BE
May 15th.

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