



The Greater Washington Community Kollel  
**SHABBOS  
 DELIGHTS**  
 Sponsored by the Cypess Family Foundation

## TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT" L

### The Kohen's Message

Presented by Rabbi Moshe Sadwin, Kollel Adjunct

**If a person has an affliction on his skin... (13:2)**

In our Parshiyos, the Torah presents the laws of Tzara'as, a unique and spiritually charged affliction that appears under specific circumstances. The Talmud (Arachin 15b) teaches that Tzara'as comes as a punishment for various sins, most notably the sin of Lashon Hara — hurtful or destructive speech.

The Torah describes three primary manifestations of Tzara'as: afflictions that appear on a person's skin, on their clothing, and on the walls of their home. The Midrash explains that these categories follow a deliberate progression. If a person fails to correct their behavior after the earlier signs, the affliction intensifies and moves closer to them — first affecting their possessions, then their clothing, and ultimately their body.

When Tzara'as appears, the consequences can be significant. Depending on the nature and development of the affliction, the individual may be required to separate themselves from the community for a period of time until the Tzara'as resolves.

One particularly striking feature of the laws of Tzara'as is that the entire process of determining purity or impurity rests solely in the hands of a Kohen. When a suspicious mark appears — whether on a person, their clothing, or their home — it is a Kohen who must be consulted. The Kohen alone decides whether the affliction requires further observation, whether an additional week is needed, or whether it is to be declared pure or impure. Even more surprising is that this authority remains with the Kohen even when he lacks expertise. If the Kohen is unsure, a Torah scholar may advise him on the ruling — but the Kohen himself must articulate the declaration.

Rav Moshe Feinstein explains that this teaches a profound lesson. The Kohen's role as a representative of Hashem is not confined to the Mishkan or the Beis Hamikdash. By enlisting the Kohen to determine the status of a person's Tzara'as, the Torah is reminding us that Hashem is present not only in the Beis Hamikdash, but in every aspect of our lives — not only in moments of prayer or ritual, but in our mundane interactions as well.

**Wishing you a Good Shabbos!**

## TABLE TALK

### Point to Ponder

**If the Kohen sees that the eruption has covered the whole body — he shall pronounce it as pure; it has turned white, it is pure. (13:13)**

If a person is considered **impure** when the Tzara'as spreads across *part* of his body, why is he **pure** when it covers the *entire* body?

### Parsha Riddle

**How does Bris Mila relate to the laws of tumah and tahara (purity and impurity)?**

Please see next week's issue for the answer.

**Last week's riddle:**

**When did a non-kohen perform the Avodah (Temple Service)?**

**Answer: Moshe performed the Avoda during the dedication of the Mishkan.**

## HATORAH V'HAMITZVAH

### HALACHA INSIGHTS FROM THE PARSHA

In *parashas Metzora*, the Torah commands that if *tzara'as* appears upon a house, the house is locked up for seven days, and if the *tzara'as* has spread during that period, then

The *kohen* shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place. And he shall scrape out the house from the inside, all around, and they shall pour out the [mortar] dust from what they scraped, outside the city, into an unclean place. And they shall take other stones and bring them instead of those stones. ... (14:40-42)

The *Sifra* explains that the reiterated plural "they" indicates that when *tzara'as* is upon a wall between two neighbors, both of them must participate in the prescribed process, and it derives from this the lesson that "woe unto the wicked, woe unto his neighbor." This lesson appears in the Mishnah (*Negaim* 12:6) as well, and the commentaries explain that the owner of the house that the *tzara'as* is facing is presumed to be "wicked" since *tzara'as* is a consequence of the sin of slander (*Arachin* 15b – R. Shimshon, R. Ovadia of Bartenura).

We have previously noted (*Bamidbar* 5885) that the Talmud (*Sukkah* 56b) invokes the principle of "woe unto the wicked, woe unto his neighbor" in justification of a form of collective punishment, in which an entire watch of *kohanim* was penalized for the wickedness of a single member family. Rashi there indeed cites the *Sifra* as deriving the principle from our *parashah*.

R. Avraham Yitzchak HaCohen Kook is the only authority I have found to adduce this Talmudic passage as a precedent justifying collective punishment. He was asked by R. Dr. Asher Michael (Arthur) Cohn of Basel, Switzerland, whether it was legitimate for him to boycott a synagogue in response to a failure of its leader to sanction someone who had committed a public religious outrage. R. Kook condoned the boycott, despite the fact that it would affect not just the leader but the rank and file of the synagogue as well, who were powerless to sanction the perpetrator of the outrage, in part based on the argument that although there is a general prohibition against punishing someone for another's sin, the aforementioned Talmudic passage carves out an exception in the form of the principle "woe unto the wicked, woe unto his neighbor" (*Da'as Cohen* 193).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

## KIDS KORNER

### Who Am I?

#### #1 WHO AM I?

1. We are double.
2. We are similar.
3. Our end is different.
4. One makes the red white.

#### #2 WHO AM I?

1. We start after "Shabbos."
2. You can count on us.
3. We are dazed and weak, but not really.
4. Stand for us.

#### Last Week's Answers

**#1 Drinking Wine** (I was a mitzvah last week, I am forbidden in the Beis Hamikdash, I am used in the Beis Hamikdash, I bring out your essence.)

**#2 Kosher** (I am for food, I am for tefillin, I can even be for phones, I have many symbols.)

## KOLLEL BULLETIN BOARD

Series #1: The Halachos of Pikuach Nefesh (Saving a Life) on Shabbos and Yom Kippur

**Danger Addressed I:  
What can be done for a Choleh She'yeish Bo Sakanah/an Endangered Person?**

- Is it preferable to use a shinui?
- Is it preferable to ask a minor or gentile to provide the care?
- Can one treat non-life-threatening conditions at the same time?

Presented by Rabbi Yitzhak Grossman

Tuesday, April 21 at 8:30pm on Zoom

**Those not yet registered, please register at:**

<https://thegreaterwashingtoncommunitykollel.com/medicalhalacha>

Series #1  
Shiur #4



Shiur #4