

CHAYUS

A Shabbos Stimulus

✧ THE EDA AND DAVID SCHOTTENSTEIN EDITION ✧

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Tazria-Metzora – 5781 – April 16, 2021

ערב שבת פרשת תזריע-מצורע, ד' אייר, ה'תשפ"א

✧ כתר שם טוב

PORTIONS OF LIGHT

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Heartfelt Inspiration

In spiritual terms, when you toil to concentrate and arouse your emotions appropriately during prayer, you experience a masculine effort, actively providing input required for proper prayer. If, instead, you find yourself spontaneously inspired or moved to tears, you experience a feminine effort, passively receiving emotion sent from Above.

Ideally, prayer should be active, not passive. Spontaneous inspiration indicates that heaven is displeased with your lack of adequate effort. You experience an awakening because severities are arrayed against you in heaven, and the root of your soul sees these judgments and

fears them. Its terrified reaction filters down to you in this world, appearing in the form of sudden, unearned arousal to serve G-d properly.

To rectify the situation, you must feel remorse over your failure to motivate yourself appropriately, to the point that you had to be jostled from Above. Weep sincerely for any spontaneous tears granted from Above. Then, your experience will be retroactively transformed and regarded in heaven as your very own input.

Focus: Cherish your own toil.

✧ גאולה

GEULAH

Yalkut Moshiach uGeulah al HaTorah

Translated by Yaakov Paley

From Exile To Redemption

The name of the Parshah — Tazria — means conception. It begins with pregnancy and childbirth and continues with the laws of *tzara'as* and its healing. These two concepts are related in that one undergoes a difficult condition for some time, but then emerges in a better state than before. This is the concept of exile and redemption. Exile is a most difficult pregnancy that paves the way for the birth of

the redemption. Similarly, our Sages compared the four kinds of *tzara'as* to the four exiles, and their healing to the redemption. Moshiach is therefore referred to as a *metzora*. We must not be swayed by the darkness of exile. We should always bear in mind that it is a preparation for the imminent redemption.

The Rebbe

Perfect Time and Perfect Place

The seventh quality: It should be clear to the person that all things in existence in this world, both those that are essential—referring to the beings and objects themselves that were brought into creation—and those that are accidental—referring to the events that happen to those objects and beings—have a clear and defined limit, and it is impossible to add or subtract from the limit that G-d, may He be blessed, has decreed. A person cannot change an object’s quantity, quality, time, or place; he cannot increase that which was decreed to be few, nor can he decrease that which was decreed to be many. Similarly, a person will not be able to delay something that has been decreed to be early, nor is he able to hasten something that has been decreed to be delayed.

A person has no control over how long he will live, how much money he will earn, or when something will happen. Everything is in G-d’s hands. Although a person often seems to have influence over what will happen, this is not really true, as the author continues.

Commentary: The *Tov Halevanon* illustrates this with the following example: a boat is supposed to set sail on the following day; its captain is falsely accused by the ruler, thereby delaying the voyage.

During that period, pirates wreaked havoc at sea, so that when the boat finally set out, the crew, fearing the terror, took a different route.

That new route caused the boat to crash into rocks. All the passengers drowned, and the sea carried a case filled with treasures to the shore. At the same time, the ruler of a different city was falsely accusing a righteous person of wrongdoing, causing the latter to flee to the seashore. At that very moment, the case with treasures floated to the shore. The righteous man took the case and consequently was able to support himself for the rest of his life. The initial cause of the righteous man’s livelihood was the first ruler’s false accusation: had the captain set sail earlier, before the pirates began their terror, he would

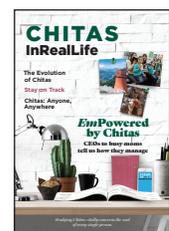
not have traveled the dangerous alternate route that caused the ship to crash. The second cause was the pirates’ wreaking havoc at that very time. The third cause was that the case was able to float away, since it was on the boat. The fourth cause was the sea’s current pushing the case towards the specific shore. The fifth cause was the ruler’s accusation against the righteous man at that very time. The sixth cause the righteous man’s decision to run away. The seventh cause was his decision to run at that very time to that very location (i.e., the shore). Behold, none of these happened accidentally; rather, G-d, in His wisdom, coordinated that everything happen in its time and place. Not only was the drowning of the crew and the breaking out of terror at sea all by Divine decree, but the simultaneous coordination was also effected through G-d’s wisdom to execute His will and decree. Understand this, for it is deep. And this is the author’s intent.

מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

BOOK	SECTION
Chumash – Rashi*	Tazria-Metzora, 7th Aliyah
Tehillim*	Chapters 29 – 34
Tanya*	Likutei Amarim, Ch. 44, אהבת עולם - עד עמ' סד
Rambam – Sefer Hamitzvos*	Positive Mitzvah #245.
Rambam – One Chapter*	Sefer Kedusha – Ma'acholos Assuros, Chapter 1
Rambam – Three Chapters**	Sefer Kinyan – Hilchos Shluchim v'Shutfin, Chapter 2 – 4

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The Pleasure Of Unity The Pitfalls Of Sowing Discord

זאת התורה לקל-נגע הצרעת

[All] this is the law for every lesion of tzara'as (Metzora 14:54)

A bad wife is considered a lesion to her husband (Talmud Yevamos, 63b).

Driving Question:

What is the connection between family discord and tzara'as?

The Hebrew word for a lesion (of tzara'as) is (*Nega*) נגע. The Tikkunei Zohar¹ observes that the three letters נגע (lesion) can be rearranged to also form the word ענג (*Oineg*) — pleasure.

These two words, pleasure and lesion, represent opposite extremes; there is nothing greater than pleasure and nothing lower than affliction.

These extremes are also seen in the relationship between husband and wife:

In the Shabbos davening we say the verse,² “He called the Shabbos day a delight.” This ‘delight’ manifests itself in many elements of Shabbos observance. One notable area is the harmony in the home, and specifically as it pertains to relations between a husband and wife — the ultimate in harmony.³

A ‘Nega’ is the opposite of marital harmony. A person afflicted with tzara'as is required to be isolated outside the camp, and is forbidden from being with his wife, as the verse states,⁴ “he shall dwell isolated; his dwelling shall be outside the camp.”

We now have an understanding of the Talmud's comparison, since a bad wife brings strife and separation into the home just as tzara'as would.

We further see this idea with anyone who stirs up arguments and disputes.

The Talmud⁵ discusses the episode of Korach and the severity of being the cause for fighting,

stating regarding one who perpetuates conflict, “Rav Ashi says: he is fit to be afflicted with leprosy (tzara'as).”

Why is tzara'as the appropriate punishment?

This too can be understood with the above explanation: An argument splits and divides people, turning a couple from ענג — pleasure to נגע — lesion. It is therefore fitting that the perpetrator be afflicted with tzara'as - discord in the home.

As it stands in the physical realm, so too is this in the spiritual:⁶

In the description of Gan Eden at the beginning of creation, the verse states,⁷ “And a river flowed out of Eden to water the garden, and from there it separated and became four heads.”

On an esoteric level the verse can be understood as follows:

Eden — עֵדֶן — is the source of the river. This refers to Hashem's Chochma.⁸

The river — נָהָר — draws from its underground source and reveals it. This refers to Hashem's Bina.⁹

The garden — גַּן — is where the water has an impact and causes pleasurable things to sprout and grow. This refers to the Torah where Hashem's wisdom is revealed and a person can connect and derive enjoyment from Hashem through it.¹⁰ This is the ultimate spiritual pleasure.

6. The following explanation relies on various sources throughout Chassidus. Reb Levi Yitzchak, in his usual manner, makes very concise reference to them. We have elaborated on them for the purpose of clarity. See Zohar, Vayeira, 104b. Toras Chaim, 78d.

7. Breishis, 2:10.

8. Chochmah is analogous to a concealed water source. Chochmah is the original flash of insight. It is that concise, nutshell of an idea that you just conceived. But you've only conceived it — you haven't yet developed it, or even really understood it, but it will serve as the source for all that will be developed from it.

9. Binah, on the other hand, is the meticulous systemizing and quantifying of the solution that Chochmah has conceived. Binah involves taking that flash of insight, elaborating on it, and probing its particulars. This is analogous to a flowing river.

10. The numerical value of the word ‘Gan’ — גַּן is 53. The number 53 represents the 53 *Parshiyos* in the Torah.

1. Tikkun 55.

2. Yeshayah 58:13

3. See Shulchan Aruch Harav, Chapter 280.

4. Tazria, 12:46.

5. Sanhedrin, 110a.

This is hinted at in the first letter of these three words (עָדָן, נִהָר, גֵּן) which forms the word עֵינַג (*Oineg*).

This is further hinted at in the story of Korach. The words¹¹ “Vayikach Korach — וַיִּקַּח קֹרַח” and Korach took, which introduces Korach’s dispute, have the same numerical value as the words — עָדָן, נִהָר, גֵּן.¹²

11. Korach, 16:1.

12. They both total 432.

Korach represented the idea of tzara’as; discord and separation. The very opposite of this is pleasure, as brought out through unity and harmony.

(*Toras Levi Yitzchak, Chiddushim Ubiurim L’Shas* page 48.)

(*Yalkut Levi Yitzchak, Vol. 1, chapter 34.*)

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.com

Adapted from the works of the **Lubavitcher Rebbe**

In Egypt, circumcision was performed at night, because the Exodus connotes leaping over all boundaries.

“On the eighth day... he shall be circumcised.” *Toras Kohanim* infers that circumcision must be done during the day, not at night. This law only applies to circumcision as it is practiced after the Giving of the Torah. In Egypt, however, the *Midrash* tells us that the Jews performed circumcision at night.

The reason for this distinction is as follows: At the time of the Exodus, the Jews were, in a sense, unworthy of redemption. Thus, the Divine revelation we experienced at that time overstepped all rational boundaries and limitations. Everything in existence has a root in Torah. The source in Torah of breaking through boundaries is expressed by us overstepping the Torah’s limitations — in this instance, by the Jews circumcising at night, even though the law prohibits this after the Giving of the Torah.

This transcending of boundaries was expressed

through circumcision specifically because circumcision is an “eternal covenant” with G-d; it is a commitment that transcends the bonds of time.

Such leaping over boundaries, even the boundaries of Torah, only applied in the context of the circumcision on the eve of the Exodus, because the Jews were preparing to leave one extreme type of existence, spiritual exile, in order to enter another, the domain of G-d. When passing through this great divide, all boundaries are eliminated.

After the Giving of the Torah, however, now that the Jews are firmly rooted in the world of holiness, such a radical act of “leaping over” is no longer necessary.

The lesson: The Exodus must be reenacted daily. Even if we find ourselves in the “night” of our worst instincts and desires, we must still connect with G-d, despite our limitations.

Based on Likkutei Sichos vol. 17, p. 125

DEDICATED IN LOVING MEMORY ON
THE YAHRZEIT OF MY FATHER

MANACHEM NACHUM BEN YITZCHOK SHLOIMA

May his Neshama have an Aliyah in Gan Eiden

With prayers for the ultimate redemption when we will all be united

A PROJECT OF

חַיֵּנוּ
CHAYENU

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