

1 – Topic – Lashon Hora and Speaking Good about People.

As we prepare for Shabbos Parshas Tazria – Metzora which is of course the two Parshios that deal with the topic of Tzara'as and the topic of Tzara'as always being something that touches on the rules of Lashon Hora as the Chofetz Chaim writes in Sefer Chofetz Chaim. And so, I would like to speak a little about this topic.

There is a Magen Avraham at the beginning of Siman Samech. The Magen Avraham says that the Mitzvos of the items which we have a Mitzva to remember constantly, the Mitzvos of Zechira are all Mirumazim, are all hinted to in the Beracha of (אֱהָבָה רַבָּה אֶהְבְּתֶנּוּ). In that Beracha which we say before Kabbalas Ol Malchus Shamayim we indirectly reference or hint at all of the Mitzvos that we have to remember constantly. He goes through some of them. He explains for example, (וּבְנֵי בְחֵרְתָּ) which reminds us (Zechor) to remember the day we stood at by Mattan Torah at Har Sinai. (וּבְנֵי בְחֵרְתָּ). That was when we were chosen as a people. (וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל). The Magen Avraham says is a Remez to the Mitzva of Zechiras Amaleik. We say HKB"Y (וְקִרְבָּתֵנוּ לְשִׁמְךָ הַגָּדוֹל). You drew us close to your Kavayochel full name and great name and we know that as long as Amaleik is around Ain Shemo Shaleim, Kavayochel G-d's full name is not seen in this world and that is a Remez to Amaleik.

What is Nogea to us is where is there a hint to the Mitzva of remembering what HKB"Y did to Miriam which is of course remembering the Zehirus of Lashon Hora? The Magen Avraham says we say (לְהוֹדוֹת לְךָ), we say in (אֱהָבָה רַבָּה) that (וְקִרְבָּתֵנוּ מִלְּכֶנּוּ) Hashem you brought us closer, for what purpose? (לְהוֹדוֹת לְךָ). What is (לְהוֹדוֹת לְךָ)? Zagt the Magen Avraham the mouth is created to give praise and not to say Lashon Hora. That is a Remez to Lashon Hora. Ad Kan Divrei Magen Avraham. This is what the Magen Avraham says.

I have a question. It says (לְהוֹדוֹת לְךָ). Hashem brought us close so that we should say praise to him. (לְהוֹדוֹת לְךָ). To say praise for you. Okay. How do you know that is not Lashon Hora? You can say the same thing (לְהוֹדוֹת לְךָ) to praise you and not to speak Devarim Betailim. (לְהוֹדוֹת לְךָ) to praise you and not to speak about weekday things on Shabbos. (לְהוֹדוֹת לְךָ) is just a proper use of the mouth, there are many improper uses of the mouth. Where does the Magen Avraham see that (לְהוֹדוֹת לְךָ) to say praise to you is to exclude Lashon Hora?

The answer is a very important one. We see that the Magen Avraham understands that the opposite of Lashon Hora, the opposite of speaking ill is (לְהוֹדוֹת לְךָ) to say praise to HKB"Y. How so? This goes back to Rav Pam's constant message to us during these Parshios regarding Lashon Hora. Rav Pam had a very powerful message. He said it is good to learn Hilchos Lashon Hora, Hilchos Chofetz Chaim and that way you know when not to say Lashon Hora. But he said that is like treating the symptoms and not treating the illness. Imagine a person is sick and he has fever so he takes medicine to get rid of his fever. But he has to take care of his illness too.

Treating the symptom is when you are ready to say Lashon Hora you learn Hilchos Lashon Hora and you stop. Zagt Rav Pam, more importantly is to treat the symptoms. The symptom of Lashon Hora is when a person sees things happening around him in a negative light. When he sees people doing things and he says that is terrible. So he stands in Shul and instead of noticing that it is amazing that there are Yidden who get up every day, every morning and they come to Shul without fail and instead of noticing that he notices that they spoke Bain Gavra L'gavra, he notices that they came late and missed Berachos. He notices they leave early. He says Lashon Hora because he talks about it. He should be noticing the good, the amazing thing that in a city of millions of human beings who get up in the morning and roll straight

into the train station right into work, they are a Heilige Klal Yisrael who get up early and go to Daven and go to learn. You have to see the good.

Zagt Rav Pam, the problem with Lashon Hora is that people have to see good and then there won't be an inclination to say Lashon Hora, you won't need Hilchos Lashon Hora. If you see good in everything around you you treat the disease, the disease is not seeing the good. As it says in Tehillim 34:13 (מִי־הָאִישׁ, (הַהֶפְכֵן חַיִּים; אֱהָב יָמִים, לְרֵאוֹת טוֹב). You have to see the good in people. If you see the good in people it is no problem. Rav Pam said about his mother that she never spoke Lashon Hora and she never learned Sefer Chofetz Chaim. She never learned Hilchos Lashon Hora. Because she always saw the good in people. If you see the good in people so then there are no symptoms, because you treat the disease and then there are no symptoms.

Metzora is Motzi Ra. Someone who sees bad in things and then he speaks Lashon Hora. What a lesson. You have to see the good in people. You have to see that things are good, things are wonderful. Don't see the Chisaron in somebody, see the Maila in someone.

If someone asks you how was Rabbi Reisman's Shiur this afternoon? Just say it was wonderful. Don't mention whatever type of thing I might have mentioned and I misspoke. Never, just say wonderful. How was breakfast this morning? Wonderful. How was the Shiur this morning? Wonderful! Everything is wonderful. But believe it. You have to see the good and there is a lot of good to be seen, there is a lot of blessing that we have. A lot of positive to be seen. See the good.

This idea answers a Kasha that I have asked in the past. Zechiras Maisch Miriam, remembering what happened to Miriam is supposed to remind us not to speak Lashon Hora. We all know that speaking Lashon Hora is when things are true. Miriam's mistake was that it was not true. She said as is found in Bamidbar 12:2 (וַיֹּאמְרוּ, הֲרַק אֶת־בְּמִשְׁחָה דְבַר יְרֹנָה--הֲלֹא, גַם־בָּנוּ דְבַר). Why is Moshe's Nevua different than ours? She didn't know but it wasn't true because Moshe Rabbeinu's Nevua was different as Rashi says in Chumash. So it is not a typical case of Lashon Hora. So what is going on? Rashi says in Devarim 24:9 (אִם (בֹּאת לְהִזְהֵר שְׁלֹא תִלְקַח בְּצִרְעָתָ, אֶל תִּסְפֹּר לְשׁוֹן הָרַע. זְכוּר הָעֲשׂוּי לְמִרְיָם). It says that remember what was done to Miriam which will remind you about Tzar'as. How is that so?

The answer is as we said. It doesn't matter if what you saw is true or it is not. That is not the point. You have to see the good. There is so much good you can speak about Moshe Rabbeinu, you have to see that one Chisaron that she perceives and see that? That is the lesson. The lesson is to see the good. You know something? You will be a happier person. Be optimistic.

Some people they come home from work and their wife says how was your day and the husband unloads on all the things that went wrong that day. All the Kvetching. Who are you supposed to go to for Chizuk, you go to your wife for Chizuk. What ends up happening? A very depressing dinner. No! You come home and say the good things that happened. The first thing when she asks you how was your day, say wonderful! Can you figure out what was wonderful? You try to figure out what was wonderful, figure out something. Something must have gone right today. Be positive and then you will not need Hilchos Lashon Hora because you won't think of speaking Lashon Hora and you will have a happier life.

2 – Topic - Dason V'avirom

Let's go to Dason V'avirom. Dason V'avirom we know that as it says in Shemos 4:19 (כִּי־מָתוּ, כָּל־הָעֹנְשִׁים,) (מִי הֵם, דָּתָן וָאֲבִירָם) as Rashi says (הַמְבַקְשִׁים, אֶת־נַפְשָׁךְ) Gemara says in Nedarim 7b (14 lines from the top) that they did not die in Mitzrayim as we find them later on in the Midbar. So the Gemara says that they became poor. That an Ani is K'meis.

The question is how do you know that they became poor, we know they didn't die and an Ani is K'meis. A Metzora is also K'meis so maybe they became Mitzara'im? So the Ran in Nedarim asks the Kasha and the Ran answers that we find Dasan and Aviram B'kerev Kol Yisrael, we find them among the people in the Adas Korach. A Metzora has to be sent Chutz L'machaneh, and therefore, we know that Dasan V'avirom were not Mitzara'im. That is what the Ran says.

The Sefer She'ilas Shalom on the Sh'iltus asks a Gevaldige Kasha. He asks maybe they were Mitzara'im, maybe in Mitzrayim they became Mitzara'im. So why weren't they sent Chutz L'machaneh? It is a Mishna in the 7th Perek in Negaim that says (אלו בהרות טהורות: שהיו בו קודם למתן תורה). Any Tzaras that came before the Torah was given and then the Torah was given doesn't have a Din of Tzaras. Maybe they were Mitzara'im in Mitzrayim and they were not sent Chutz L'machaneh. How do you know that when it says (כִּי-מֵתוּ, כָּל-הָאֲנָשִׁים) that they were Aniyim K'meis, maybe they were Mitzara'im and they didn't get sent us? A Gevaldige Kasha.

Says the The Sefer She'ilas Shalom, maybe you will want to answer that they were healed at Matan Torah. By Matan Torah everyone was healed so they were healed and then by the Eigel it came back, whatever was healed at Matan Torah came back by the Eigel and this was a new Tzara'as. Now it can't be that Dasan V'avirom were Mitzara'im because all the Mitzara'im were healed at Matan Torah and it came back at the Eigel so why are they Toch Hamachaneh? It is a Raya that they weren't Mitzara'im.

Says the She'ilas Shalom that is not a good Teretz. If all the Mitzara'im were healed by Matan Torah why do we need a Drasha in the Mishnayos in the beginning of Perek Zayin of Negaim (אלו בהרות טהורות: שהיו (בו קודם למתן תורה)? They were all healed by Matan Torah? It must be they weren't healed at Matan Torah. So if they weren't healed at Matan Torah so then the Kasha comes back. Maybe Dasan V'avirom were Mitzara'im and a Metzora is K'meis? This is the Kasha of the She'ilas Shalom.

I would suggest a possible Teretz. A Metzora is K'meis. Why? If you understand Tzora'as to be a painful ailment, an illness, maybe from the pain. But if we understand as many do that the Tzora'as in the Torah is not a painful ailment, it is just a sign of HKB"H's displeasure, so why is a Metzora K'meis? Do you know why a Metzora is K'meis? Because he is not able to mix with Klal Yisrael. He is not able to be among the Jewish people. He has to be separate from other human beings. Jews need Jews. People need people in general but Yidden more than anyone. Yidden need Yidden.

If Dasan and Avirom were Mitzara'im and they were not sent Chutz L'machaneh because they got it before Matan Torah and they were not sent Chutz L'machaneh then they are not K'meis, they are not like Meisim. Because a Metzora is K'meis because he is excluded from people. A person who speaks Lashon Hora doesn't deserve to be among people. When he is among people everything is negative, everything is wrong, everything makes Machlokes. The Onesh is Tzara's not being among people. That is Metzora K'meis. You can't be among people.

Dasan and Avirom it says about them (כִּי-מֵתוּ, כָּל-הָאֲנָשִׁים, הַמְבַקְשִׁים, אֶת-נַפְשָׁם) so the question is how you do know? Maybe they were Mitzara'im? So the Ran says that they were Toch Hamachaneh. You know what the Ran is saying? The Ran is saying they were Toch Hamachaneh they were not Mitzara'im K'meisim. Because a Metzora K'meis is someone who is sent Chutz L'machaneh. An insight.

And so, two thoughts regarding this week's Parsha Tazria – Metzora an appropriate time to be Mechazeik ourselves in Zehirus of speaking good and seeing good. Practice it. As soon as you get home before you open the door, before you come in as soon as you sit down with your Chavrusa, before anything just stop for a minute and think and say what a beautiful day. How wonderful things are. Can you think of anything

good? Sometimes it takes a moment. Think of something good. Talk about it, see it. B'ezras Hashem you will be Zoche not only to Zehirus in Lashon Hora but in a much happier life! Kol Tuv!