

Tazria, Metzora 2013

1.

Why does the Torah repeat discussing mila?

Nachlas Tzvi page 280

“On the eighth day, the flesh of his foreskin shall be circumcised.” (12, 3)

"וביום השמיני ימול בשר ערלתו."

Why is the Torah currently discussing mila, after the fact that mila is already discussed in parshas Lech Lecha (17, 12)? Why the repetition?

The Gemara in Nidah (31) relates that the talmidim (students) asked Rabbi Shimon ben Yochai why the Torah requires that mila should be performed specifically on the eighth day? He answered that if the mila would be performed prior to the eighth day then all the attendees at the bris will be very happy, whereas the parents wouldn't since they are prohibited to be together. (As stated in beginning of parshas Tazria, a woman after birth is impure for seven days.) Since the parents would be in a state of sorrow, therefore the Torah ruled that the bris would be performed on the eighth day in order that the parents will also be happy. This is why the Torah repeated mila; in order to reinforce this reason as to why the mila is on the eighth day. This is also why the Torah repeats and mentions the milah commandment after the laws of an impure woman.

According to this explanation the following question arises; why can't the mila be performed on the ninth day? The mila is on the eighth day in order that we will perform the mila as soon as possible. As stated in Pesachim (4a) we want to act quickly in regards to performing mitzvos (זריזין מקדימין למצות).

2.

How does no Lashon hara mean longevity?

Nachlas Tzvi page 284

“This shall be the law of the metzora” (14, 2)

"זאת תהיה תורת המצרע."

The Medrash Raba (16, 2) relates the story of a peddler who would go from place to place and announce 'who wants to buy the potion of life?' 'מאן בעי למזבן סם חיים.' (Meaning who wants longevity?) Everyone crowded around him. He then read the pasuk in Tehilim "who is the man who desires life, who loves the days of seeing good? Guard your tongue from evil, and your lips from speaking deceit." ("מִי־הָאִישׁ הַחַיֵּיץ") (34, 13-14) The question arises; why did this peddler quote the pasuk in Tehilim when the Torah itself enumerates other mitzvos that if preformed one will obtain longevity? The Zohar explains that before a person is born Hashem preordains if he will be weak or strong, rich or poor, smart or foolish, etc. (this shtims (coincides) with the Gemara in Berachos

(33b) everything is in the hands of heaven except for fear of heaven. (אמר רבי חנינא הכל בידי שמים חוץ (מיראת שמים. קוצבים לו סכום ידוע.) So too it is preordained the amount of words we can speak is limited. (כמה ידבר כל ימי חייו, ובעת שגמר אותו סכום הדיבור שניתן לו מיד מת.) Once we exceed our limit, then we will die. However, the words we use for Torah are uncounted and unlimited. **Therefore someone who speaks lashon hara will be punished for the actual derogatory words that were uttered, and will additionally have a shortened life due to the limited amount of words he used. It is for this reason that the peddler specifically quoted the pasuk pertaining to lashon hara when he assured longevity.**