

Metzora 2016

1.

### True life

Darchei Mussar pages 156-157

“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 הַחֲפֹצֵן חַיִּים אֲהָב לַיָּמִים לְרָאוֹת טוֹב. נִצֹּר לְשׁוֹנָךְ מִרָע וּשְׂפִתְךָ מִדִּבֵּר מְרֻמָּה.") (34, 13-14) One question is why were the people crowding around? Didn't they know that it is impossible to buy longevity? How could they think you can buy long life? Another question is what is this long life that the peddler was referring to? Additionally, according to those who say that the peddler was referring to a long qualitative spiritual life, after they found out that the peddler wasn't selling an actual potion, why didn't they get upset at him for wasting their time? Those people at the marketplace were on a very high level. They understood he was referring to a long spiritual life. Once they found out he was informing them of a new way of serving Hashem to merit Olam Haba (the next world), they were happy. They didn't view the next world as something imaginary; they viewed this world as the imaginary world. When they were referring to life, their whole intent was on spiritual life. Someone who kills accidentally goes to an eray miklat (city of refuge). The pasuk states “he shall flee to one of these cities and live.” יוֹם" (Devarim 4, 42) The Gemara in Makkos (10) states if a talmid (student) is sent there, his Rebbe goes there with him because the pasuk says someone who kills accidentally will go there and live. What does the Pasuk mean when it says “and live?” The Gemara explains this means life is only life if his Rebbe is there to teach him Torah. The Rebbe needs to follow him there to give him true life.

Therefore there is no wonderment as to why when the peddler said he has a way to obtain longevity, everyone crowded around in order to listen to the chidush (insight) of avodas (serving) Hashem, the true life.

2.

### Lashon hara

The Gemara in Arachin (16b) quotes Rav Abba bar Chanina who says when someone speaks lashon hara there is no way to fix it.

The question arises; we have a concept (Rambam hilchos Teshuva perek gimal) nothing stands in the way of teshuva (repentance), so how can there be no remedy for lashon hara? The Kli Yakar (14, 4) writes that since many mefarshim (commentators) have length discussing this parsha of those who speak lashon hara, I will also elaborate on this inyan (concept). He explains the opinion of Rav Abba Bar Chanina as follows; because **when a person speaks lashon hara, he**

**blemished a Korban so to say, it is impossible to fix. Additionally, those words can be spread throughout the world and there is no way to take it back. Is it possible for him to travel throughout the entire world and announce he lied about what he said? Just as there is no way to fix the lashon hara, so too there is no way for the speaker to repent.** The Kli Yakar concludes and writes I altered my usual style of writing in order to elaborate on this concept and didn't explain pashut pshat (the simple explanation). I did this because I saw a huge breach of lashon hara in this generation. The lashon hara is unfortunately rampant and I wanted to inform every one of the severity of this prohibition. Perhaps and hopefully due to my length on this severe issue, the blind people will wake up and start being careful about lashon hara. (This is only a section of the Kli Yakar. See also Tazria 2016.)

The Imrei Emes wrote a letter to his chasidim and advised them to learn the sefarim Chafetz Chaim and Shemiras Halashon minimally twice a week. He said he swears after he finished these sefarim he felt something great happened in his life. He said he felt a special feeling in his body and neshama (soul). He said even someone on a high level will be effected positively from the sefer.

The content written in wills typically consists of information of the utmost importance. The most vital messages and information that the one who is about to die wants to relate is written in the will. In the will of Rav Avraham Pam Zt'l it is written if you my son and beloved ones want to do me good and give me comfort in the next world, learn and teach Chofetz Chaim and Ahavas Chessed. All of his words are divrei (words) Elokim chaim (of the living God. Language borrowed from Yuma 35b). Someone that separates himself from learning these sefarim it's as if he separated from life itself. Someone who learns a lot from these sefarim will bring pleasure to the Chofetz Chaim and to me.

In the introduction to Shemiras Halashon the Chafetz Chaim cites the Midrash Mishlei (1, 2). The pasuk states "to know wisdom and mussar." The Midrash says if a person has in his hand wisdom he can learn mussar. But if he doesn't have wisdom he can't learn mussar.

The explanation of this Medrash is as follows; **how will all the mussar in the world help if you think something is permissible to say, when it really isn't? A person needs to learn and know what constitutes as lashon hara. Only subsequent to learning the halachas, in order to be strong and fulfill what he has learned, he must learn mussar!**

**If a person speaks and can hear, the halachos of lashon hara are very applicable!** If you are mute and deaf then you don't need to learn these halachos as rigorously. (They still need to learn these halachos because negative facial expressions and gestures also constitute as lashon hara as stated in safer Chafetz Chaim klal alef os 8. These are also other forms of lashon hara such as thru writing.) **There is no excuse not to learn these halachos! Is there anything more applicable to learn about next to the halachos of lashon hara? Who doesn't speak? We speak every day of our lives. It is incumbent upon us to allocate time to learn these halachos.**

Thank you Yair Moshe Ausabel for typing this up.