

Tazria, Metzora 2017

1.

Repentance for lashon hara now a days

“and on the place of the inflammation there will be a white s’eris or a white baheres, streaked with red; it shall be shown to the Kohen.” (13, 19)

"והיה במקום השחין שאת לבנה או בהרת לבנה אדמדמת ונראה אל הכהן."

How can one who spoke derogatorily repent now a days? Rabbi Alexander Moshe Lapedos (Divrei Emes) explains that he should be brought to the Kohen, the Chafetz Chaim. Meaning, he should learn the sefer Chafetz Chaim.

At a young age the Chafetz Chaim went to Rabbi Baruch Mordechai Lipschitz zasa"l in order to receive a haskamah (letter of approbation). He said that this is a very important work. He was also surprised that someone so young could author such an impressive work. The Rabbi just wanted to test the author. He had several people talk at length with the Chafetz Chaim in order to integrate some lashon hara into the conversation. They spoke with the Chafetz Chaim for several hours and tried to speak lashon hara, but to no avail. (Chafetz Chaim Chav Upoalav page 94) The Rabbi then gave his haskama and wrote he practices what he preaches. (נאה דרש ונאה מקיים.) There is another similar story that occurred involving Rabbi Mordechai Klatsky zasa"l, the Rav of Lida. He didn't give the Chafetz Chaim a haskama. As he left the city he passed by Dayanim (Jewish judges). The Dayanim informed the Chafetz Chaim not to worry because Rabbi Klatsky is difficult to deal with. They said other derogatory comments as well. The Chafetz Chaim silenced them and defended Rabbi Klatsky. They were immediately very impressed that he defended Rabbi Klatsky, even though he had a right to bear a grudge. They subsequently went to Rabbi Klatsky to inform him how special the Chafetz Chaim is. Rabbi Klatsky then decided to send someone to get the Chafetz Chaim in order that he could give him the haskama. (Tenuas Mussar chalek daled page 153)

2.

Public Speaking

“Hashem said to Moshe and Aron, saying: Speak to the children of Israel and say to them.” (15, 1-2)

"וידבר יקוק אל משה ואל אהרן לאמר. דברו אל בני ישראל ואמרתם אליהם איש איש כי יהיה זב מבשרו זובו טמא הוא."

Hashem instructed Moshe and Aron to speak to all of the Jews. With this we can discuss public speaking.

Prepare and have what to say. Don't just try to wing it and assume good material will be properly presented. Speak in a special and unique manner. We are all different and should therefore present the information in our own special way. **Don't be scared.** We must realize that the information we are presented is very important. If we properly prepare and realize the importance of the information, then we will most likely have more confidence. More confidence will most probably cause us to be less afraid.

The Mechilta (parshas Yisro) tells us that כל התחלות קשות (all beginnings are the hardest). The saying goes practice makes perfect. The question is why practice if no one is perfect? In order that we can get as close to perfect as possible. Some people are naturally better speakers than others. Even so, if the unnatural speaker follows the aforementioned ideas then his chances for success will increase.

If you are talking to at least ten people then most probably no one will interrupt.

Write notes any language or any way you want, even in Chinese or a doodle. All that is important is that you understand what is written. You can write a few words which will cause you to remember a big idea. One of the advantages of speaking without notes is the ability to speak more freely. This isn't a golden rule, but many times this is the case. It is usually harder to follow speakers who read straight from their notes as opposed to by heart. People who just read straight from their notes typically have less enthusiasm, especially if they aren't thinking about the material they are reading. Props are very useful. Even though they aren't used often, they are very helpful and will most probably be remembered more than anything else.

It is important to dress respectfully. The Gemara (Shabbos (30b) and Pesachim) relates that before Raba would start his shiur he would say a joke. **If you start with a joke make sure it's funny. If it isn't funny then you already lost everyone from the beginning. It could be better to say a joke after already speaking for a few minutes in order to keep everyone focused. The amount of preparation depends on the case and type of shiur. Typically people who have more experience spend less time preparing. It is not considered reused material if it is a new crowd. Know your audience. Speak in English. Hebrew and Yiddish can be used, but translate right after.** Rav Pam worked incredibly hard with great success to eliminate his Yiddish European ascent. He felt that it was a kiddush Hashem when a ben Torah expresses himself well. (Biography of Rav Pam page 294) Pronounce the words properly.

Simplify matters. Make it applicable. One of the biggest errors that people do is they speak too fast. Be especially careful with this if there are people who are older. If you say a deep idea wait a few seconds and let people process the information. It is also very important to be loud enough that everyone can hear. If no one can hear you it is as if you didn't speak. The opposite also applies don't speak so loud if the crowd is small. It is good to know approximately how many people you will be speaking in front of in order that you will not get deflated if fewer people showed up than you expected. Before speaking ask how long you should speak for. Never go over. People always like it when you end a few minutes earlier. Most people do not want you to go over time. When quoting something, make sure it is correct. If you quote something wrong then you lose your credibility. Write down the pasuk or Chazal you are quoting or memorize it.

Don't try to show people how smart you are. Rather, make people feel as if you were talking to them. Make people feel like they grew from what you said. The goal is to inspire them. Personal stories tend to be remembered more. Most people are curious and noisy. They want to know what is going on with your life. Sharing a personal story shows you are a real person. Make sure all of the material ties together. Make sure others realize how it all ties together as opposed to just being a bunch of random sources. Many times a brief review of all of the material is a good idea. Constantly moving or shuckaling could be distracting sometimes.

Rabbi Shimon Shawab says לקט, שכחה, and פאה. לקט is the produce which falls during the harvesting as stated in mesechas Paya (4, 10). Pick certain things about the topic you are

discussing that you learnt about. Don't say everything you know about the topic. If you do this you will bore them and keep them there for a long time. After the produce fell and was left there, it is prohibited to return to get that produce. That is שכחה. **If you forgot to say something related do that which you previously discussed, don't say it. Don't try to fix it and patch it up.** פאה is the obligation of field owners to leave a corner of their fields for poor people. **Don't say every single thing on this topic. Leave something else for others to say.**