Divrei Torah, Ba`er Heitev באר היטב

פרש״י בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 10 Parshas Tazriya - Hachodesh 5779 **בס״ד פרשת תזריע - החדש תשע״ט**

וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ: ויקרא פרק י״ב פסוק ג׳

And on the eighth day the flesh of his foreskin shall be circumcised. {Vayikrah 12:3}

Several Tefillos {prayers}, each beginning with the word הרחמן , "The Compassionate One", are recited at the end of the Benching {Grace after Meals}. At the Seudas Mitzvah following a circumcision, additional stanzas are added in honor of the parents of the infant, the Sandik, the Mohel, and the infant himself. Among these, we find the following request: May the Compassionate One bless the father and the mother of the child; may they merit to raise him (לגדלו), to educate him (לחנכו), and to make him wise (ולחכמו). The sequence of these requests seems out of order, for education begins in infancy. The more appropriate order would seem to be to pray for the parents to merit to "educate, raise and make their son wise by teaching him Torah." Why, then, is the order presented differently? The explanation is that caring for and instructing a small child is relatively easy. The difficulty begins when a child becomes older. The meaning of this blessing is that the parents should continue to succeed in teaching their son proper behavior, as well as his obligations to both Hashem [G-d] and man, even when he grows older, for, at that point, educating a child is a far more complicated task.

– Rav Y. L. Diskin

וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשֵׂעָר בַּנֶּגַע הָפַךְ לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת הִוא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ: ויקרא פרק י״ג פ״ג

And the priest shall look on the disease in the skin of the flesh; and if the hair in the plague has turned white, and the disease looks deeper than the skin of his flesh, it is a disease of leprosy; and the priest shall look on him, and pronounce him unclean. . {Vayikrah 13:3}

If a person sins in his youth, there is hope that in his older years he will repent; but "if the hair in his affliction has turned white" - if he continues to sin year after year, even after his hair has turned white, "he is impure" and there is no hope for him. – Tiferes Yonoson

כל חמירא וחמיעא דאיכא ברשותי, וכו׳

"All the leaven which I have in my possession, etc..." {Bedikas, and Biur Chometz}

According to the Chachomim [Sages], חמץ, "leaven", denotes sin. All the leaven and bread existing in the world is ברשותי ,"in my possession"; i.e. I am responsible for it. The Sages say: "He who does one good deed causes the entire world to be judged on the scale of merit; he who commits one sin causes the entire world to be judged on the scale of sin." This would mean that one bears part of the guilt if there is any evil left in the world, for by his actions he can cause the entire world to be judged on the scale of merit, and then there would be no leaven left in the world. – Reb Boruch of Mezhibozh

When Reb Baruch had burned the Chometz [leaven] on Erev Pesach and scattered the ashes, he said the words prescribed for this ceremony and expounded them: "'Any kind of leaven which remains in my possession' -- all that seethes; 'which I have or have not seen' -- even though I believe I have looked into myself thoroughly, I have probably not looked thoroughly at all; 'which I have burned or not burned' -- the Evil Inclination within me tries to convince me that I have burned everything, but not until now do I see that I have not burned it, and so I beg of you, Hashem, 'it shall be null and accounted as the dust of the earth'"

Why is there no blessing recited before the recitation of the Haggadah, e.g. אשר קדשנו במצותיו וצונו לספר על יציאת מצרים just as there is before the eating of מרור and מצה? We can suggest that even if we were not strictly obligated to do so, our inner nature would prompt us to tell about the Exodus and our overwhelming debt to the Almighty for having rescued us from servitude. It is for the same reason that no blessing is recited on the commandment of כיבוד אב ואם. – Sfas Emes

This is the bread of poverty...The Rabbis say that "bread of poverty" (Lechem oni) has a deeper meaning; it is "bread over which we answer (anu onim) many things." The fact that we answer so many things at the Seder table also reminds us that "Hashem {G-d} will answer you in time of trouble" (Psalms 20). For on this night, the Redemption stirs toward awakening, and God answers our prayers; whatever requests we make of Him this night will be fulfilled. We can understand this part of the Haggadah the same way: not only is this "the bread of poverty," but also "this is the bread of answering"; this night, by eating the matzos, we become worthy of having God answer all our requests. And so, "anyone who is hungry" - anyone hungry for Heavenly abundance, "come" - let him come and seize the opportunity this night offers, "and eat" - let him draw Heavenly abundance down on himself. - Sar Sholom

לימוד אור החיים הק׳ בחבורה ליל ששי 8:30pm

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