



פרשת תזריע
פרשת בחודש
אדר ב תשפ"ב

SHABBOS SHIUR

All men are invited to join Rabbi Johnson for a Shiur between Mincha and Maariv on Shabbos afternoon in the Yeshivah Shule.

A look at Kapitel 121

Prepare for Yud Alef Nissan by learning what the commentators, Midrashim and Chassidim say about the words of the Rebbe's Kapitel for the upcoming year.

11 NISSAN HACHONA

Part 3 of our Hachona series for Yud Alef Nissan will take place on Monday night.

Join us as Anash comes together to study letters of the Rebbe on Pesach and themes of Hiskashrus. Bring your own Chavrusa or meet someone there.

Plus, enter the Goiral to win vouchers of up to \$1000 towards a ticket to the Rebbe. Hot refreshments will be served.

Location and time TBA

YUD ALEF NISSAN DINNER

In honour of the 120th anniversary of the Rebbe's birth, we will be celebrating with a grand dinner and farbrengen.

Guest speaker Rabbi Aryeh Leib Solomon from Sydney. Followed by a Farbrengen with local Mashpiim.

Tuesday 11 Nissan in the Werdiger Hall. Booking essential. For Men and Bochorim only.

www.kollelmenachem.com.au/
booking

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אין בית המדרש בלא
חידוש Chiddush



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Sharp arrows and burning coals

Parshas Tazria discusses the laws of Tzaraas. Tzaraas was not a physical illness or contagion. It was a spiritual malady that would strike a person as punishment for a number of different sins. The most famous of these sins is the sin of speaking Lashon Hara.

The Torah teaches us how Miriam was struck with Tzaraas for speaking Lashon Hara about her brother Moshe. Moshe Rabbeinu was struck with Tzaraas at the Burning Bush for speaking Lashon Hara about the Jewish people, when he questioned their faith.

For the past year Chassidim have been reciting Tehillim chapter 120 every day, the chapter corresponding to the 120th year since the Rebbe's birth. On Yud Alef Nissan, we will finish reciting chapter 120 and begin reciting chapter 121. As we prepare to move on, it is fitting to reflect on the lessons that chapter 120 has taught us and to ensure that we have internalised them.

Many printed editions of Tehillim have a heading for each chapter, describing the theme and reason for each chapter.

Chapter 120 is introduced as; *"An argument against those who speak Lashon Hara and how Lashon Hara can kill at an even greater distance than weapons."* In this chapter Dovid Hamelech speaks about Lashon Hara and its damaging affects.

Below is a selection of commentaries and Midrashim on chapter 120, explaining how its words reflect this message;

ה' הִצִּילָה גִּפְשִׁי מִשִּׁפְתֵי שֶׁקֶר מִלְשׁוֹן רַמְיָה
Hashem save my soul from false lips and from a deceitful tongue.

This refers to the false lips and deceitful tongue which slanders and maligns others.

מַה־יִּתֶּן לָךְ וּמַה־יִּסְיֵךְ לָךְ לְשׁוֹן רַמְיָה
What can you profit, what can you gain, O deceitful tongue?

The Midrash teaches that when a person steals, they do so because of their hunger and the need to feed their starving family. When a person engages in forbidden relationships they do it to satisfy their desires. Most sins are committed to serve a personal benefit. But what gain or profit does a person get from speaking Lashon Hara?

The Gemara reads the verse as though Hashem is addressing the tongue itself, saying:

"What more can I add for you to protect you from being able to cause harm? I have placed you behind two barriers, one hard (the teeth) and the other soft (our lips), yet you still break forth with your slander."

חֲצִי גִבּוֹר שְׁנוּנִים לֵעָם גְּהָלֵי רְתֻמִּים

A warrior's sharp arrows, with hot coals of Rosem-wood.

When one wields a sword, they can always retract it. This is like the harm of other sins, where one can always rectify their wrongs and ask Mechilah.

But speaking Lashon Hara is like shooting an arrow. Once the arrow is released, it cannot be retrieved. Like the arrow, one can sit in their own place and inflict untold harm on someone miles away. Lashon travels great distances very quickly. Since the slander spreads from person to person, once it is released, it can never be retrieved or rectified.

The Posuk likens Lashon Hara to the coals of Rosem wood. The Midrash relates the story of 2 travellers who stopped at a camp and lit a fire with Rosem wood. Months later when they returned, the coals looked cool, but when they raked the coals and walked over it, it burned their feet.

Lashon Hara, like a coal, may look harmless on the surface, but inside it burns. Like Rosem wood, the embers of Lashon Hora continue to burn with long-lasting affects.

אֹיְהִי לִי כִּי־גֵרְתִּי מִשֶּׁךְ שְׁכֻנְתִּי עַם־אֱהָלֵי קֶדָר
Woe is me, that I live with Meshech, that I dwell among the clans of Kedar.

This Pasuk describes the Jewish people in Golus. The word Meshech, aside from being a place, can also mean a long duration of time.

The first Temple was destroyed on account of the worst of sins; idolatry, murder and forbidden relationships. The Gemara notes that because their sins were 'revealed' - committed publicly, their *Keitz*, the end of their exile was 'revealed' to them. The their exile lasted only 70 years.

But when the second Temple was destroyed, their *Keitz* was hidden, because their sin was 'hidden', the Lashon Hara spoken behind each others' backs. And so we live with Meshech, a Golus that has gone on for nearly 2000 years.

As we approach Yud Alef Nissan, let's all make a firm resolution to be more careful with our words when speaking about others. In this merit we will bring Moshiach and an end to the Meshech of Golus.

The weekly Halacha analysis

Pesach cleaning in perspective

Rabbi Yonason Johnson

The lead-up to Pesach can be a stressful time. We are all busy meticulously cleaning our homes. The Torah prohibits us from owning Chometz with two prohibitions. There is also a positive Mitzvah to remove the Chometz from our homes so that when Pesach arrives our homes are Chometz-free.

Mideoraisa, nullifying the Chometz (Bittul) is sufficient. However the Chachamim require us to physically remove Chometz and not rely on the nullification. The prohibition on owning Chometz Min Hatorah only applies to a Kzayis volume of Chometz, nonetheless the Chachamim extended the prohibition to even pieces less than a Kzayis.

The Shulchan Aruch records that the Jewish people are a holy people and go to great lengths to avoid even a trace of Chometz, even beyond that which Halacha mandates. The Seforim extol the great zechusim which come from the effort of thoroughly cleaning for Pesach.

We all try our best and every Balabusta has her Pesach cleaning routine and standards. The intent of this article is not to detract from anyone's stringencies, especially for those who can manage and are happy to do so. However many of us due to life-circumstance and other factors, have limited time, energy and wellbeing. And so we need to keep things in perspective as we approach the battle against Chometz.

It is important to know what is absolute Halacha, what are Chumros (Halachic stringencies) and what is not required at all. This way a person can focus their energies on the cleaning that is required without expending their effort on cleaning which is unnecessary or questionable or not priority.

Which rooms: Any room which a person may have brought Chometz into over the course of the year requires cleaning. A room (or cupboard) into which one never brings Chometz does not require Bedikas Chometz. However if one has young children, every room in the house requires cleaning because it is inevitable that Chometz was taken throughout the house.

Homes, garages, offices, cars, prams, lockers, desks and bags all require cleaning for Pesach.

High-up spaces: High up ledges do not require Bedikas Chometz as they are too high to use for Chometz. Therefore one does not need to clean on top of bookcases or wardrobe shelves unless one knows that they did place Chometz there. This is true even if one has young children.

Hard to access areas: The Shulchan Aruch rules that if Chometz has fallen between the cracks of one's floor boards and cannot be reached, one is not required to remove the floor boards. Since the Chometz will be nullified and therefore the obligation to remove it is only Rabbinic, the Chachamim did not require one to exert excessive effort to remove the Chometz.

Therefore one does not need to move heavy furniture pieces which are difficult to move to clean under or behind them e.g. bookcases, pianos, large sideboards, fridges, dishwashers and ovens. One need only clean as far as they can reach (using a vacuum nozzle) and rely on the Bittul for the rest. Furniture which is easy to move or regularly moved must be moved to clean beneath them, including; beds, couches, tables, chairs.

Likewise, one does not need to dismantle things (where it is not easy or common to do so) to reach Chometz which may be inside. Instead we rely on Bittul. One is not required to unstitch couch lining, even if you know that there is Chometz inside.

Outdoor areas: Outdoor areas are more lenient because of the likelihood that any Chometz would have been eaten by birds. On Erev pesach they should be visually inspected. If one does eat Chometz outdoors or one's children do, they should be swept, especially where this was done within 30 days of Yomtov.

Tiny crumbs: Technically, tiny crumbs (pirurim) are so insignificant that they are automatically nullified. Whilst one may not be obligated to remove them, nonetheless one cannot consume even the tiniest speck of Chometz on Pesach and so kitchen or food areas must be thoroughly cleaned from all crumbs. Nonetheless it is an accepted practise (and according to some opinions Halachically required) to remove even tiny crumbs in all cases.

Seforim: Based on the above, many Poskim rule that Meikar Hadin seforim do not require to be cleaned. Nonetheless it is an acceptable Chumra for Seforim which have been used near food to either be cleaned (shaken out) or included in the sale of Chometz. One should have separate bentchers and preferably siddurim for Pesach as they are used around food.

Soiled Chometz: Chometz pieces which are smaller than a Kzayis (and certainly crumbs) which have become even slightly soiled (Metunaf Ktzas) and will be nullified, do not need to be removed as there is no concern that they will be consumed. Therefore, for difficult to clean areas, after rooms have been swept they should be mopped with a strong cleaning product which should be pushed into the cracks to render any remaining crumbs soiled. One does not need to clean under skirting boards using toothpicks etc.

Chometz which is completely spoiled or rotten to the extent that it would be inedible for a dog, does not need to be removed even when larger than a Kzayis. This also includes soaps, shampoo, etc.

Clothing: Based on the above, clothing which has been through a washing cycle with detergent does not need to be checked and the pockets do not need to be shaken out. The detergent renders any crumbs soiled. Likewise, previously washed linen and towels do not need to be checked or washed again. If one never puts food into their pockets or purses, they do not need to be cleaned even if they have not been washed.

Bins: Outdoor garbage bins do not require cleaning. In

the unlikely case that any Chometz remains inside after collection, it will be minimal and completely inedible.

Areas being sold: Anything which is being included in the sale of Chometz does not require cleaning. Therefore as a way to minimise cleaning, toys and similar items can be sealed in cupboards and included in the sale of Chometz. Cupboards included in the sale of Chometz do not need to be cleaned.

Similarly if a person is moving out of their home for Pesach they are not required to clean. The Chometz in the home can be included in the sale of Chometz.

Spring cleaning: Spring cleaning is a good thing to do from time-to-time, but with so much to do for Pesach, spring cleaning can be left for spring (in the southern hemisphere) or another time.

The list below include things which are nice to do for spring-cleaning, but not required for Pesach cleaning. If they can be done as part of getting the house presentable for Yomtov, great. But they should not waste our time or cause stress.

Steam-cleaning of carpets is not required. A thorough regular vacuuming is sufficient.

Washing curtains or blinds is not required. Kitchen or eating room curtains which have Chometz substance on them should be wiped or washed. Other curtains do not need washing.

Window cleaning is not required for Pesach. Similarly walls do not need cleaning, especially above the reaching height of young children. If any Chometz substance is stuck on walls such as in eating room, it should be removed. Kitchen walls near food areas and splashbacks do require thorough cleaning.

Dusting is not required. "Dust is not Chometz".

A couple more things to keep in mind; Halachically it is problematic to complain about the hard work and effort Pesach requires. The Poskim explain that this was the question of the wicked son – What is this Avodah to you?.

Simchas Yomtov is a Mitzvah Min Hatorah and we should not come to the Seder feeling like a washed out Shmatteh. Chumros are meant to be an expression of joy in serving Hashem. If they are causing resentment, please speak to your Rabbi. We want our kids to enjoy and have a positive attitude to Yomtov and they should be involved in preparing. Stress and anger don't help create a positive atmosphere and anger is a serious Aveira.

We wish each other a Kosher un Freilichen Pesach. With our efforts to properly clean and prepare and with Hashem's help it will certainly be Kosher. By keeping things in perspective, it will hopefully be joyous as well.