



פרשת תזריע מצורע
אייר תשפ"א

GLOBAL MOSHIACH CAMPAIGN

Last Shabbos marked 30 years since the Rebbe delivered the Sichos on the 28th of Nissan 5751, giving over the job to us, to do everything that we can to bring Moshiach.

Chassidim from around the world joined together for an unprecedented global Farbrengen. 58,000 unique devices signed in over the course of the 25-hour Farbrengen, where Rabbonim and Mashpiim from around the world shared words of inspiration.

On the Shabbos of Parshas Tzaria-Metzora 5751, the Rebbe explained that the surest way to bring Moshiach is through the study about Moshiach and Geulah from the Torah sources.

The Rebbe printed and distributed the Dvar Malchus, a collection of 4 Sichos of the Rebbe on the Rambam's laws about Moshiach and the Messianic age.

An international learning program will be launched this coming week, to encourage and facilitate the learning of these Sichos. The program will offer multiple tracks, from in-depth learning, to learning for kids, in multiple languages and formats.

Kollel will be spearheading the learning initiative in Melbourne. Details of the learning options and times will be publicised soon, stay tuned.

Sign up now at www.tutaltz.com

In the merit of this learning, may we be zoche to the immediate coming of Moshiach & the Geulah Shleima



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Arrows and burning coals

Parshas Tazria discusses the laws of Tzaraas. A person would be struck with Tzaraas as punishment for a number of different sins. The most famous is for the sin of speaking Lashon Hara.

Miriam was struck with Tzaraas for speaking Lashon Hara about her brother Moshe. Moshe Rabbeinu himself was struck with Tzaraas at the Burning Bush for having spoken Lashon Hara about the Jewish people, when he questioned their faith.

On Yud Alef Nissan we began reciting Tehillim chapter 120 for the Rebbe. In it, Dovid Hamelech speaks about Lashon Hara and it damaging affects.

יְהוָה הִצִּילָה בְּפִשִׁי מִשְׁפֹּתַיִשְׁקָר מִלְשׁוֹן רַמְיָהּ

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.

מֵהַיִּתְּנוּ לָךְ וּמֵהַיִּסִּיף לָךְ לְשׁוֹן רַמְיָהּ

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 to feed their starving family. When a person engages in a forbidden relationship, they do it to satisfy their desires. But what gain does a person have from speaking Lashon Hara?

The Gemara reads the verse as though Hashem is addressing the tongue itself: "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 (the lips) and yet you still breach forth with your slander."

חֲצִי גִבּוֹר שְׂנוּגִים עִם גְּחִלֵי רִתְמִים

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.

אֲוִיָּה־לִי כִּי־גָרְתִי מִשְׁךְ־שְׂכַנְתִּי עִם־אֶהֱלֵי 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. 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 recite this Kapitel each day over the course of the year, let us take its words to heart. In the merit of our resolution to avoid Lashon Hara, may we see the *Keitz Hayamin* and the end to our Exile.

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|-------------------------------------|-------------------------------------|-------------------------------------|------------------------------------|
| 1. Megillah 20b כל כ"ד | 9. Rambam Hilchos Temidim Umu- | 14. Pesachim 123: | 22. See also Mishmeres Shalom OC |
| 2. End of Siman 489 | safim 7:22, Raaviya 526. | 15. 489:11 | 36:5 |
| 3. 489:11 | 10. Tosfos Menachos 86a, Rosh | 16. 489:11 | 23. 489:5 |
| 4. In Chutz Laaretz it includes the | Pesachim 10:40, Ra"n. | 17. 489:10 | 24. 489:2 |
| 17th of Nissan | 11. See Shulchan Aruch Harav 489:2, | 18. Maaseh Rav Siman 70 | 25. 489:10 |
| 5. Mishbetzos Zahav 489:3 | Beis Yosef 489. | 19. Derush Pesach Derush 11, quoted | 26. Shulchan Aruch HARav 489:11 |
| 6. 489:15 | 12. Shulchan Aruch Harav 489:11, | by Ben Ish Chai in Rav Pealim | 27. Maamar Inyan Sefiras Haomer |
| 7. Yesod Veshoreish HaAvodah 9:8 | Mishna Berura Shaar Hatziyun 15, | 20. Vayikra p279 | Derush 11 |
| 8. Shaar Hatziyun ibid | Levush | 21. Acharon Shel Pesach 5751 | 28. Kabolas Shabbos, Bedtime Krias |
| | 13. ibid | | Shema and Sefiras Haomer |

The weekly Halacha analysis

Tefillos after Sefiras Haomer - Part 1

Rabbi Yonason Johnson

After counting Sefiras Haomer, it is customary to add some Tefillos and Bakashos. These include; Harachaman, Tehillim 67, Ana Bkoach and the Ribbono Shel Olam.

What is the basis for reciting these Tefillos and how are they connected to Sefiras Haomer?

Harachaman

Immediately after counting Sefiras Haomer, we offer a prayer for the rebuilding of the Beis Hamikdash. The source of this practise is a Tosfos in Megillah¹ that after Sefiras Haomer one should say Yehi Ratzon Sheyibaneh... May it be Your will Hashem, that the Beis Hamikdash will be rebuilt.

This is brought as Halacha by the Bach² and the Chok Yaakov³ and is also brought in the Shulchan Aruch Harav and Mishna Berura.

Shibolei Haleket asks what is the connection between Sefiras Haomer and the rebuilding of the Beis Hamikdash that we recite this Tefillah? Sefiras Haomer is not dependent on the Beis Hamikdash, it is a personal Mitzvah that applies in all places.

He shares an answer from his brother Rabbi Binyamin, that it is in reference to the cutting and offering of the Korban Omer which cannot be done in the absence of the Beis Hamikdash.

Shibolei Haleket presents an alternate explanation. Biblically, it is forbidden to eat from Chadash (the new year grain) until after the Korban Omer has been brought. After the destruction of the Beis Hamikdash, Rabbi Yochanan ben Zakkai instituted that it is forbidden to eat Chadash for the entire day of the 16th of Nissan⁴.

The Tefillah after Sefiras Haomer is a request for the rebuilding of the Beis Hamikdash where we will revert back to being able to eat Chadash after midday.

This explanation is brought by the Pri Megadim⁵ and Shaar Hatziyun⁶. Another explanation is that it is a general request for the reinstatement of all of the Korbanos⁷.

Mishna Berura⁸ points out that the question of the Shibolei Haleket and the answers above are only applicable according to the view that Sefiras Haomer nowadays remains a Biblical obligation⁹ independent of the Korban Omer.

However, the majority of Rishonim¹⁰ maintain that in the absence of the Korban Omer, our Sefiras Haomer is only a Rabbinic Mitzvah, which was instituted as a Zecher L'Mikdash¹¹. According to this view, the reason we recite the

Tefillah for the rebuilding of the Beis Hamikdash, is because then we will once again be able to fulfil the Mitzvah of Sefiras Haomer as a Mitzvah Deoraisa¹².

Nusach

There are two primary Nuschaos of this Tefillah;

Tosfos¹³ writes that the Nusach of this Tefillah is Yehi Ratzon... Sheyibaneh - the same Nusach that we recite at the end of the Shemoneh Esrei. This version is also found in Machzor Vitri and Shibolei Heleket (with slight variation). This is also the opinion of many Acharonim, including; Shela"h¹⁴, Chok Yaakov¹⁵, Shulchan Aruch Harav¹⁶, Mishna Berura¹⁷ and was the Minhag of the Gr"a¹⁸.

The Nusach in most Siddurim is the formula הרחמן הוא יחזיר לנו עבודת בית המקדש למקומה במהרה בימינו אמן סלע, The Merciful One will restore the service of the Beis Hamikdash to its place, speedily in our days. This Nusach is found in the Avudraham. It is also recorded in Shaar Hakavanos¹⁹ and Meam Loez²⁰.

Even though the Alter Rebbe in Shulchan Aruch records the Nusach of Yehi Ratzon, in the Siddur, the Alter Rebbe selected the Nusach of Harachaman.

The Rebbe points out the difference between the two Nuschaos²¹. Yehi Ratzon is a prayerful request, asking Hashem to rebuild the Beis Hamikdash. The Harachaman is a declaration of certainty, that Hashem will restore the Avodah of the Beis Hamikdash.

Aruch Hashulchan records both Nusachos as alternatives. Siddur Yaavetz and others combine both Nuschaos, saying that both should be recited²².

Lamnatzeach... Elokim Yechonenu

The Magen Avraham²³ writes that there are those who customarily recite the Mizmor "Elokim Yechonenu" (Tehillim 67) after counting Sefira. The custom is also brought in Elya Rabbah²⁴ and the Mishna Berura²⁵.

The Alter Rebbe²⁶ writes (in brackets) "there are those who, for the reasons known to them, recite Mizmor Elokim Yechonenu and Ana Bekoach and Ribono Shel Olam". The use of the words "for the reasons known to them" indicates that this as a Kabbalistic practise.

The source of reciting Tehillim 67 is

from Shaar Hakavanos of Rav Chaim Vital²⁷. He writes that his teacher, the Ariza"l, was very careful to recite the entire Perek of Tehillim, while standing.

Excluding the introductory verse, there are 49 words in this Kapitel. The fifth Posuk – ישמחו ישמחו has 49 letters. Rav Chaim Vital writes that each day, the Ariza"l would have Kavanah on one of the levels of the 49 words within the Tehillah and on one of the 49 letters in the Pasuk Yismechu.

Rabbi Avraham Galanti writes that when reciting the word corresponding to that night, they should raise their voice. He quotes a tradition that one who is careful with these Kavanos, will never spend a night in prison.

The Seforim point out that there are also a total of 7 Pesukim (excluding the introductory Posuk) in this Kapitel, corresponding to the 7 weeks of Sefiras Haomer.

Ana Bekoach

This Kabbalistic Tefillah, attributed to the Tanna Rabbi Nechunia Hakaneh, also has seven verses.

Each verse has 6 words. Together with the acronym of the Roshei Teivos printed alongside the verse, this gives a total of 7 lines of 7 words, for a total of 49.

The Roshei Teivos spell out Divine names. We do not recite these letters, however it is written in Sefer Haminhagim that it is appropriate to look at the letters or to picture them in one's mind. Similar to the Tehillim, on each night of Sefirah, one should have Kavanah of one of the words.

The practice of reciting Ana Bekoach after Sefiras Haomer is also based on the writings of the Ariza"l. Chassidus explains that it is recited whenever there is a spiritual elevation²⁸.

תפילת רבי נחוניא בן הקנה

אב"ג ית"ן	אנא בְּבִטְחֵי אֱלֹהִים מִיְּמֵךָ יִתְמַד לְרוּחֵךָ
קד"ע שט"ן	קַבְּלֵנוּ יְיָ אֱלֹהֵינוּ שְׁלֵמֵנוּ לְחַיֵּינוּ לְנֵינוּ
נז"ד יכ"ע	נְשָׂא לְבוֹרֵי דְיִדְשֵׁי יְהוּדָה קַבְּבַת שְׁמֵךָ
בט"ר צת"ג	בְּרַחֲמֵי אֱלֹהִים זָמַם לְאֲדָמָתְךָ יִתְמַד אֱלֹהִים
זק"ב טז"ע	זָמַח קְדוֹשׁ בְּרַחֲמֵי אֱלֹהֵינוּ נְהַלֵּךְ אֲדָמָתְךָ
יג"ל פז"ק	יְחַדְּלֵנוּ לְעַמּוּד בְּיָמֵינוּ וְיִזְכְּרֵנוּ קְדוֹשׁ
שק"ו צי"ת	שְׁמַחְנוּ בְּקַבְּלֵנוּ וְשִׂמְעֵנוּ אֲשֶׁר אֲנֵינוּ מְבַרְכִים
	בְּרוּךְ שֵׁם כְּבוֹד מְלַכּוּתוֹ לְעוֹלָם וָעֶד.