

## SCHEDULE

### שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Sof Zman K"ס מ"א 9:04 גר"א 9:40	
Pirkei Avos Shiur	6:50 PM
Mincha- Followed by Shalosh Seudos	7:30 PM
Maariv	8:44 PM

### Sunday

Shacharis	8:30 AM
-Followed by Shiur	
New Topics from יורה דעה, חולין	
Mincha / Maariv	7:45 PM

### Weekday Minyanim & Shiurim

Shacharis	
Monday & Thursday	6:40 AM & 8:10 AM
Tues, Wedn, Fri.	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	7:45 PM
Maariv (Mon-Thurs)	9:45 PM
Shiur Sefer Da Es Atzmecha (M-T)	9:30 PM
Thursday Night Shiur by Rabbi Teichman	After Maariv

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*Rabbi Zvi Teichman*

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Volume #87

## RABBI'S MESSAGE

### A "Light" Touch

We are all familiar with the concept of "spiritual leprosy" commonly referred to as צרעת and that a individual who is smitten with this illness is called a מצורע. מצורע teach us that צרעת is a term that is formed from the sentiment צר עין, a narrow eye, for the sin of לשון הרע, slander, which is the cause of this disease, stems from a flawed "narrow eyed" view that disables a individual from seeing the positive in other people, only perceiving the negative. The appellation of מצורע too, is the contraction of the trait of a מצורע, one who spreads a bad name, emphasizing this same idea.

The noun that is used throughout the Torah to describe this affliction with even greater frequency is "נגע", as in נגע אדם, נגע בתיים, and נגע בגדים. The word נגע originates from the verb touch. On a basic level this could simply refer to the nature of this "affliction" for it touches and adjoins upon the skin, house or garment of the stricken person.

The very first reference in the Torah to touch is when חוה was informed by אדם, בן, ולא "תגעו" בו, that they were not even allowed to "touch" the עץ הדעת, the Tree of Knowledge. רש"י tells us that the נחש made contact with חוה pushing her against the tree with no evident consequence thus proving to her that there was no need to fear from partaking from it as well. The מדרש says that as a result of his "intimacy" with her he was smitten with צרעת!

A second reference in the Torah with a even more clear association between these two ideas is during the episode when אִמְנוּן is taken by פְּרָעָה when אִמְנוּן אֲבִינוּ descends to מצרים because of the famine. וינגע ה' את פְּרָעָה נגעים גדולים. Hashem protects אִמְנוּן from the "advances" of פְּרָעָה by "afflicting Pharaoh with severe skin disease (תרגום אונקלוס)".

לשון הרע, slander is merely a symptom of a more fundamental problem. Man has all the tools available to find satisfaction from within. There is never a need to define oneself by the putting down of others nor by needing others to provide ones' needs. Our need for people is to solely to provide us with opportunities to "give" selflessly.

The חידוש and the כוונה among many other sources, describe how before Man sinned we wore "כתנות אור", garments of light. Our inner core, our נשמה radiated from within and suffused our outer layer, our נפש, our physical cloak, with a beaming and giving light of kindness. As a result of illicitly encroaching beyond our boundaries, desiring to "partake" rather than to give, this garment was transformed into a more physical and material layer of skin, "כתנות עור". This created a "thick skinned" barrier that was now more difficult to penetrate with that inner light from within. The challenge of a sensuousness that would now tempt us in so many forms, luring us into it's dangerous clutches, would have to be overcome through a lifetime of great struggle. Our job is to breakthrough that wall of selfishness and enlighten it through selfless חסד. We can turn our "rawhide", עור, into brilliant light, אור!

When a individual totally collapses from within in a constant need of sensual gratification and adulation the outer layer crumbles as well. This is the disease of נגע צרעת. When we "touch" inappropriately, that vehicle of "connection" self destructs.

The מדרש tells us that the entire household of פְּרָעָה was afflicted with צרעת and it was for this reason that בתיה בת פְּרָעָה went down to the river to bathe in order to relieve her pain. When she risked her life and reached out without concern for herself to save a Jewish child floating among the reeds and removed him and "touched" that child, she was cured from her נגע צרעת!

The month of אייר is called the חודש of "זיו" (מלכים א ו,א) "זיו" radiance. The חתם סופר teaches us that the מ"ט, 49 days of ספירה are the numerical equivalent of "חולה" (5,03,6,8)= 49! After having been enlightened from above when Hashem lifted us out of מצרים, it is now our job to illuminate and cure our flesh of selfishness from within.

May we begin to initiate a real preparation for קבלת התורה by seeking to see the positive in all those around us, by reducing our need to be touched by the sensual pleasures that taunt us, and radiate our world with the קדושה and purity that we all possess within.

באהבה,  
א גוטען און ליכטיגען חודש,  
Wishing a "good and luminescent" month!  
צבי טייכמן

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New Shiur by Rabbi Teichman

Monday through Thursday  
9:30 PM



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