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Rabbi Shmuel Brazil



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תשפ"ד PARSHAS TAZRIAH RAV BRAZIL

THE GIFT OF SHABBOS – AN UPGRADE IN ONE'S SPEECH

Last Shabbos we wrote about the "light year" difference of doing an *aveirah* which blemishes the *nefesh* of the sinner in contrast to eating non kosher food which compromises one's body as well. The *parsha* of Tazriah continues with the theme and opens with the mitzvah of *Milah* which also leaves its impression both on the body and *nefesh*. By undergoing a *Bris* not only is the body elevated to a higher level of *kedusha* but the *nefesh* which is a *kelipah* is also elevated. On the *passuk* דבר צוה לאלף דור our *Chazal* state that this is referring to *Bris Milah*. However, this requires explanation since the *Bris Milah* was first commanded to *Avraham Avinu* who lived in the 20th generation of creation and not as the *passuk* states after one thousand generations?

Rav Mordechai from Ishbitz in his *sefer* מי שילוח explains that in reality this *passuk* is talking about the *bris* of Avraham but it is telling us also that it would take 1000 generations of non stop *avodah* to achieve the *madraigah* that Avraham and every new born baby receives immediately after his *Bris*. Wow what an instant upgrade!

With this we can understand the juxtaposition of the prohibition of eating non kosher animals and the *Bris Milah*. Eating non kosher compromises the body and *nefesh*. In contrast is *Bris Milah* which does the exact opposite it elevates and sanctifies both the body and *nefesh*.

The *parsha* continues with the prohibition of לשון הרע which causes צרעת the negative forces in both body and *nefesh* like the results of eating non kosher food and the opposite of *Milah*. It is very interesting to note that the מילה means both circumcision and word, (speech). The *sefarim* tell us that מילה is the *gematriah* פה. So we see an obvious connection to *Bris Milah* and *Lashon Harah* and צרעת which is the result of *Lashon Harah*. How are we to understand the parallel between them?

Man possesses a mouth for two purposes, one to eat and ingest food and the other to communicate by speech. By eating food Man brings life to himself. By using his same mouth to speak evil and gossip he brings death to himself. As the *passuk* says מי האיש החפץ חיים נצור לשונך מרע ושפתיך מדבר מרמה. Shlomo Hamelech writes about this concept in *Mishlei* in the *passuk* מות וחיים ביד לשון. If the food that enters your mouth is not kosher then the speech that comes out of one's mouth is prone to be non kosher as well. What comes in comes out.

Both the *Bris Milah* and the mouth (tongue) are called *Bris* as the *gemarah* in Moed Katan 18 points out ברית כרותה לשפתיים which is learned out from *Avraham Avinu* at the *Akaidah*. Words spoken alone possess an incredible powerful force to make their contents actualize. Avraham told Yishmael and Eliezer no to ascend *Har Hamoriya* with them and promised that he and Yitzchak will both return back. It was Avraham's statement of returning back that

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made it come true and Yitzchak was therefore saved from death. It is no wonder why the powerful effect of speech is learned out from *Avraham Avinu* since he was the first individual commanded in the mitzvah of מילה as speech and circumcision are essentially connected. For deeper understanding of their relationship see Rashi and *meforshim* on the *passuk* כי פי המדבר אליכם when Yosef reveals himself to his brothers and shows them his *Bris Milah* (Bereishis 42,12).

This "speech power" of *Avraham Avinu* is hinted in the *passuk* וה' בירך את אברהם בכל. Rashi comments that the word בכל is *gematriah* בן, a son. Now was the time to seek a *shidduch* for Yitzchak. Avraham already realized this necessity right after the *Akaidah* where the Torah relates that *Besuil* just gave birth to Rivka (see Rashi (ויהי אחר הדברים האלה)). However, the Torah firsts relates the story of Avraham with Bnei Cheis and his striving to purchase a burial plot for Sarah and then afterwards the Torah relates his sending of Eliezer to fetch a *shidduch* for Yitzchak.

As we explained above Yitzchak was alive because of Avraham who demonstrated that he had a ברית כרותה לשפתים and the words that came out from his mouth bore fruit. This could be proof to the *Chazal* we brought above in Moed Katan that Yitzchak was saved because of Avraham's promise to Eliezer and Yishmael. For we must ask why the Torah introduces the *shidduch* with וה' בירך את אברהם בכל a son. Yitzchak was already 37 at the *Akaidah*. Furthermore why does the Torah hint to Yitzchak in a *gematriah* when it could have simply said בן?

The Torah is alluding to the fact that Avraham merited to have presently a son who would continue on with his father's mission of Hashem, only through the *koach* of possessing בכל which is the acronym of ברית כרותה לשפתים. This power of speech was awarded to him because of his *Bris Milah* which corresponds to the power of the *bris* of the mouth and tongue. That is why Avraham made Eliezer swear by his *Bris Milah* that he will not take a wife for Yitzchak other than from his relatives. Avraham was conveying to Eliezer that he must understand very clearly by these words that Avraham was excluding the possibility of Eliezer's daughter who was also eligible, to be Yitzchak's life partner. Avraham was striving to bring home to Eliezer that only Avraham and his descendants possess this power of ברית כרותה לשפתים which stems from the mitzvah of *Bris Milah* and what he says must be fulfilled one hundred percent leaving no room for Eliezer to push his own *shidduch* if for any reason the mission with his relatives is unsuccessful. From here we see the power of one's words which can bring about a reality.

The *Sefer Hachinuch* on the prohibition to curse another *Yid* writes

ואפשר לנו לומר לפי עניות דעתנו, כי בהיות הנפש המדברת שבאדם חלק עליוני, וכמו שכתוב [בראשית ב', ז'] ויפח באפיו נשמת חיים, ותרגם אונקלוס לרוח ממללא, נתן בה כח רב לפעול אפילו במה שהוא חוץ ממנה, ועל כן ידענו ונראה תמיד כי לפי חשיבות נפש האדם ודבקוה בעליונים כנפש הצדיקים והחסידים, ימהרו דבריהם לפעול בכל מה שידברו עליו, וזה דבר ידוע ומפורסם בין יודעי דעת ומביני מדע.

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A *gematriah* that should now get everyone excited about is **צרת** which adds up **ביום שבת**. Shabbos is the antithesis of **צרת**. Shabbos is called **ענג** in contrast to **נגע** of *tzaraas*. Shabbos brings to *achdus* as we say in Shabbos *davening* **ומי כעמך ישראל גוי אחד בארץ**. The individual who speaks *Lashon Harah* and receives *tzaraas* as a punishment is isolated and separated from the rest of the *Yisrael Camp* because his gossip causes friction and division between *Yidden*. Shabbos brings to *kedusha* in contrast to *tzaraas* which defiles the one who spoke evil. On Shabbos we are commanded to change our speech to a greater level of purity **שלא יהא דבורך של שבת כימי החול** (Shabbos 113b). Shabbos language and communication must be upgraded from profane to sacred. The *Haflaah* writes not only business matters should not be discussed but this includes also the same *Birkas Hamazon* and the first three *berachos* we say in every *Shemoneh Esrai* must be said on Shabbos with more patience, feeling and *kavanna* than the manner we say them during the week. It is Shabbos which trains us that our speech is gifted to us by Hashem separating us from every other creation which does not merit such a divine present with which the world was created **בעשרה מאמרות נברא העולם**. Just as we end every *Shemoneh Esrai* with **יהיו לרצון אמרי פי** so too this request to Hashem is our *tefillah* the entire Shabbos. This is alluded to in the *gematriah* of **יהיו לרצון אמרי פי** with its 15 letters which equal together **יום השבת**. The introduction to the Shabbos of **מעשה בראשית** is the Erev Shabbos *passuk* **טוב מאד** Hashem views His world which he created as **טוב מאד**. He sees only very good. Even Adam who sinned *erev* Shabbos is also described as good as *Chazal* tell us that man is alluded to in the word of **מאד** which is **אדם** for he did *teshuvah* right away as *Chazal* tell us. He met Kayin and did *teshuvah* and recited **מזמור שיר ליום השבת** praising the Shabbos. It is Shabbos which aids us to have a good look at another *Yid* just like Hashem had to *Adam Harishon* even after the *chait*. Adam and Chavah *accepted* the *Lashon Harah* of the *Nachash* towards Hashem which is tantamount to *speaking Lashon Harah*. The *Nachash* claimed that Hashem forbade the eating from the *Aitz Hadaas* because He feared competition from man with the creation of worlds. Because of Adam's belief in the truthfulness of the *Nachash's* claim, he was therefore likened to the status of the *metzora* who is expelled from the holy camp of Gan Eden. Only because of Shabbos which did not allow on its day for Adam to receive the punishment of **לשון הרע** and be ousted from Gan Eden, was Adam allowed to remain in Gan Eden for the first Shabbos of creation.

We too must honor Shabbos likewise and refrain from our *dibbur* that casts negativity towards another *Yid* especially on Shabbos. Because by being negative towards another *Yid* on Shabbos she will feel betrayed. Shabbos achieved in defending all *Yidden* whose *neshamos* were contained in the body of *Adam Harishon* at the time of the *Chait* of *Aitz Hadaas* and were not exiled for speaking *Lashon Harah* on Hashem. Yet here we are on her very day repeating the same *aveirah*!

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שִׁהְיוּ לְרִצּוֹן אֲמַרִי פִי is *gematriah* of יוֹם הַשַּׁבָּת and likewise שְׁלֵא יִהְיֶה דְבוּרְךָ כִּי־מִי הַחֹל is *gematriah* עַה"כ הַשַּׁבָּת. Because of Shabbos we reenter Gan Eden every Shabbos. Please don't dishonor her.

Gut Shabbos,

Rav Brazil