



Insights into the Weekly Parshah and Moadim

מאת
יהושע בן הרב זאב דוד זצ"ל

תשפ"ה



הרב נפתלי יהודה הלוי הורוויץ
בן הרה"צ לוי יצחק זצוק"ל - דער באסטאנער רבי
Grand Rabbi Naftali Y. Horowitz

ב"ה

יום ה' לסדר אם בחוקותי תלכו – שתהיו עמלים בתורה
כ"ב אייר תשפ"ד לפ"ק

נתתי שמחה בליבי בראותי יוצא לאור עולם חיבור חשוב ויקר הספר הנכבד "ויאמר יהושע" מעשה ידיו להתפאר של האי גברא רבה ויקרא האברך החשוב הרב יהושע זק שליט"א שרחש לבו דבר טוב וליקט כעמיר גורנה מדברי רבותינו הקדושים מפרשי התורה והוסיף מדיליה חידושים יקרים מפנינים בביאור והבנת התורה הקדושה ובודאי יתקבל בשמחה וחדוה בקרב עם סגולה ויוסיף לבהירות בעסק התורה הקדושה. ברם זכור לטוב משנות נערוותיו בעירינו באסטאן לא ימיש מתוך אהלה של תורה ועבודת השי"ת בן יקר לאביו ידידינו הנכבד מאד נעלה אב"י בעירינו הרב ר' זאב שליט"א וגדל וצמח לאילן פאר ככרם בית ישראל להיות דולה ומשקה מתורתו הבהירה.

אברכו בכל לב שיוכה לראות רוב ברכה בעמלו עמל התורה וחפץ ה' בידיו יצליח להגדיל תורה ולהאדירה מתוך הרחבת הדעת ללמוד וללמד לשמור ולעשות ויפוצו מעיינותיו חוצה, ונזכה לקבלת התורה באהבה רבה עם כל השפעות טובות אורך ימים בימים ובשמאלה עושר וכבוד ולהוושע בתשועת עולמים בבנין ביהמ"ק בב"א.

נפתלי יהודה הלוי הורוויץ
ר' זאב שליט"א

My heart rejoiced when I saw that an important and valuable work, the honorable *sefer* "Vayomer Yehoshua," is going to be published. Under the proud authorship of a great and cherished man, a young man of great importance, Rav Yehoshua Sack *shlit'a*, who has undertaken a beneficial project, and culled and curated a collection of *divrei Torah* from our sages, the commentators, and to them he had added his own novel thoughts precious as pearls, to explain the depths of the holy Torah. I am certain that it will be joyously welcomed among the populace, and it will serve to lend clarity to those engaged in learning the holy Torah.

He is well remembered from his days as a young man here in Boston as one who was always found within the precincts of Torah and *avodas Hashem*, a cherished son of our dear and very honorable friend, a cornerstone of our community, R' Zev *shlit'a*, and he grew and sprouted into a beautiful tree within the vineyard of Yisrael, to the extent that he can draw and share his clear words of Torah.

I extend my *brachah* to him with all my heart, that he may witness much *brachah* for his Torah labors, and the desire of Hashem should make him succeed in amplifying the Torah and glorifying it, amid expansiveness of mind, to learn and teach, to keep and do, and let his wellsprings surge forth, and may we merit to receive the Torah with great love, along with all of its great blessings: long life in its right and wealth and respect in its left, and to be rescued in the eternal salvation, with the rebuilding of the Beis Hamikdash speedily, in our days, Amen.

Naftali Yehudah Halevi Horowitz of Boston



כולל זכרון שרגא פייוול

Kollel of Greater Boston

Founded in memory of Rabbi Philip Cohen

Rabbi Naftoly Bier
Rosh Kollel - Dean

Rabbi Zalman Y. Leff
Rosh Kollel - Dean

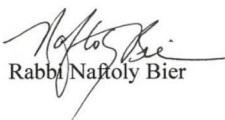
ט"ו בשבט תשפ"ד

Reb Shua Sack, who I have been privileged to know since his childhood, is and always was a compassionate, caring, humble person, always exuding warmth and a smile.

His love of Torah and Yiddishkeit has always been an integral, passionate motivation.

He has now collected many inspiring and unique דברי תורה to share with us. We thank him for his efforts and for giving us the opportunity.

ברכה והצלחה בכל עבודת הקודש שלך.



Rabbi Naftoly Bier

[illegible]

To the *bachur* Yehoshua Sack,

I have seen, with Hashem's help, some of the pages [of your work], specifically those of Parshas Mishpatim and Terumah, and I took pleasure from the sweetness, from the allusions and the *gematrios*.

May Hashem help that you continue to merit to collect more such blossoms and flowers of Torah, and through this the bounds of Torah will be expanded in each and every place, Amen, let it be His will.

Elyakim Getzel Fried, Yeshivas Telz

Rabbi Zev Leff

*Rabbi of Moshav Matityahu
Rosh HaYeshiva—Yeshiva Gedola Matityahu*

הרב זאב לף

בס"ד

מרא דאתרא מושב מתתיהו
ראש הישיבה—ישיבה גדולה מתתיהו

D.N. Modiin 71917

Tel: 08-976-1138 טל'

Fax: 08-976-5326 פקס'

ד.ב. מודיעין 71917

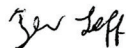
Dear Friends,

I have seen various "Parsha Sheets" by Rav Yehoshua Sack. These sheets are to be compiled into a sefer entitled "Vayomer Yehoshua". I found the Divrei Torah interesting and inspiring and culled from solid Torah sources with additional original ideas presented by the author.

I commend the author on a fine presentation that will promote one's appreciation of the weekly Sedra and provide material to enhance the atmosphere of one's Shabbos meal.

I pray that Hashem Yisborach bless the author and his family with life, health and the wherewithal to continue to merit the community.

Sincerely,
With Torah blessings



Rabbi Zev Leff



2832 W. Touhy Ave.
Chicago, IL 60645
(773) 274-2223

י"ט אדר א' תשפ"ד

לכבוד ידידי ר' יהושע זק שליט"א,

עיינתי בספרך שאתה עומד להוציא לאור, ומצאתיו מלא וגדוש בדברי תורה הנחמדים מזהב ומפז רב, הכתובים בבהירות ובהבנה ושווים לכל נפש. הנאה יתירה היתה לי בעיוני בו, ואין לי ספק שכל הלומד מתוכו יקבל תועלת וימצא בו דברי טעם.

ברכתי ברכת הדיוט שתזכה לסייעתא דשמיא לעלות ולחדש בתורה ולהפיץ מעיינותך חוצה, ושספר חשוב זה יתקבל ברצון בבי מדרשא וימצא חן בעיני כל ההוגים בו.

החותם באהבה,

ישראל משה בן אה"מ ר' ראובן מאיר זצ"ל גראס

To my dear friend R' Yehoshua Sack *shlit"a*,

It was with great pleasure that I read selections of your *sefer* which is going to be published, and I found within it *divrei Torah* which are worth far more than their weight in gold. They are written with great insight, and can be broadly appreciated. I have no doubt that anyone who will learn from it will reap benefit, and will discover in it words of reason.

I extend my humble *brachah* that Hakadosh Baruch Hu will continue to bless you with His Heavenly assistance, to continue to grow and to produce novel thoughts, and that your words will be favorable in the eyes of everyone who learns from this important *sefer*.

Signed with love,

Yisrael Moshe Gross

תזריע

מחוץ למחנה מושבו.

His dwelling shall be outside the camp (Vayikra 13:46).

Rashi comments that the *metzora* (leper), is sent out beyond the three encampments, out of *machaneh Shechinah*, *machaneh leviyah*, and *machaneh yisrael*. Someone who becomes impure through contact with a dead person is sent out of just *machaneh Shechinah*, while a *zav* is sent out of two of the camps. What differentiates the leper's impurity from the impurity of the other two cases, necessitating his removal from all three camps?

I once heard that since he went "beyond" the three parts of the mouth—the tongue, the teeth, and the lips—by speaking *lashon hara*, he is sent beyond the three encampments. Perhaps we can say that he could have utilized those three parts of the mouth in preventing himself from uttering harmful speech; he could have bitten his tongue, clenched his teeth, and closed his lips. It is possible that because the *metzora* didn't utilize these three *gedarim* and instead spoke *lashon hara*, he is sent beyond the three camps.

ויאמר יהושע

The *mispar katan* of the phrase, מחוץ למחנה—*outside the camp*, equals 52. Interestingly, it is the same *mispar katan* (plus one, for the *kollel*) of the words, שניניים, שפתיים, לשון—*teeth, lips, tongue*. The *roshei teivos* of these words also spell the word שלש—*three*. He is sent *m'chutz lamachaneh*—beyond the three camps, because he went *m'chutz lamachaneh*—beyond these three parts of the mouth.

ויאמר יהושע



והנה לא הפך הנגע את עינו.

And behold! The affliction didn't change its appearance (Vayikra 13:55).

The **Chiddushei Harim** says that the words נגע—*affliction*, and ענג—*pleasure* have the same letters. It all depends on where you put the ע. (The complete spelling of the letter ע is עין, which also means eye). It's all about a person's perspective. When a person speaks *lashon hara*, he's not looking at the world properly. The *kohen* looks and sees that it's not the *nega* that is crucial, but the behavior behind the *nega*. He looks to determine if the person is a *nega* person or an *oneg* person—has he changed his perspective? The *pasuk* declares לא הפך את עינו—the affliction did not change its eye, if he didn't change around his עין to be ענג (positive) rather than נגע (negative), then the *kohen* declares him *tamei*.



מצורע

וצוה הכהן ולקח למטהר שתי צפורים חיות טהורות.

And the kohen shall command; and for the person being purified there shall be taken two live, clean birds (Vayikra 14:4).

Rashi says that the term *chayos* excludes a *treifah*, which is an animal that has a fatal defect that will cause it to die within a year. Rashi then comments that the word *tehoros* excludes no-Kosher birds. He explains that since these *negaim* are a result of *lashon hara*, which involves chattering, the *metzora's* purification is achieved through the use of kosher birds that chatter and twitter endlessly.

Why is this explanation connected to the word *tehoros*—wouldn't it make more sense for Rashi to comment on the word *tziporim* when discussing the use of birds?

One who speaks *lashon hara* is punished with *tzara'as*. Rashi chose to comment on the word *tehoros* in order to teach us that even though a person's words can seem to be *tahor*, sometimes they are not. For example, one can chatter about a person's fire, meaning to say that he is constantly cooking. This can be interpreted to mean that he is either a generous host, or a glutton. Even though he didn't mean harm with his words, this type of chatter still falls under the categories of *rechilus* and *lashon hara*.¹³⁴ He must take care in such a case as well to avoid being punished with *negaim*.
לתתך עליון



This week's *haftarah*¹³⁵ mentions that four men who had *tzara'as* were sitting at the entranceway of the gate. Reading this, we would naturally conclude that they were sitting there because of the halachah that a *metzora* must be outside

134. See *Chafetz Chaim klal 2, se'if 2*, where he says that such a statement is only *avak lashon hara*. Later, however, in *klal 9, se'if 2*, he quotes the Rashbam and others who says that it's full-fledged *lashon hara*, and this is how the *Chafetz Chaim* rules.

135. *Melachim II 7:3-20*.

the camp. However, **Rav Ovadiah M'Bartenura**¹³⁶ says that a *metzora* only needs to be sent out of the camp if he is in a city that was surrounded by walls in the time of Yehoshua bin Nun. The *mefarshim* comment that the men were in the Shomron (a region within the territory of Shevet Ephraim) which was not surrounded by a wall in Yehoshua bin Nun's time. Why, then, were these men sent outside the Shomron?¹³⁷

The **Meshech Chachmah** explains that they didn't have to be outside the camp from a halachic standpoint. Rather, the kings in the Shomron conducted themselves according to the level of *kedushah* of Yerushalayim. The four *metzora'im* therefore could not remain inside the city. However, they were able to be by the gates of the Shomron, as would be the case had they been in Yerushalayim, as indicated in *Pesachim*:¹³⁸ *Why were the gates in Yerushalayim not sanctified? So those suffering from tzara'as could shelter from the sun and the rain using the gates of the city, because they weren't permitted to enter Yerushalayim.*¹³⁹ This fundamental lesson demonstrates the sensitivity we need to have for other people, just as the Torah is sensitive to *metzora'im*, allowing them shade and protection from the rain and sun.



136. *Keilim* 1:7.

137. See Rav Akiva Eiger *ibid*.

138. 86a.

139. See *Tosafos* on *Yevamos* 7b, who point out that the Torah lessened the *kedushah* of *Sha'arei Nikanor* to the level of the rest of Har Habayis, so that the *metzora* could be protected from inclement weather.