

בַּיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂר עֶרְלָתוֹ: וַיִּקְרָא פִּי"ב פ"ג

And on the eighth day the flesh of his foreskin shall be circumcised. {Vayikroh 12:3}

Several Tefillos {prayers}, each beginning with the word הרחמן, "The Compassionate One", are recited at the end of the Benching {Grace after Meals}. At the Seudas Mitzvah following a circumcision, additional stanzas are added in honor of the parents of the infant, the Sandik, the Mohel, and the infant himself. Among these, we find the following request: May the Compassionate One bless the father and the mother of the child; may they merit to raise him (לגדלו), to educate him (להנכו), and to make him wise (ולהכמו). The sequence of these requests seems out of order, for education begins in infancy. The more appropriate order would seem to be to pray for the parents to merit to "educate, raise and make their son wise by teaching him Torah." Why, then, is the order presented differently? The explanation is that caring for and instructing a small child is relatively easy. The difficulty begins when a child becomes older. The meaning of this blessing is that the parents should continue to succeed in teaching their son proper behavior, as well as his obligations to both G-D and man, even when he grows older, for, at that point, educating a child is a far more complicated task.

- Rav Y. L. Diskin

And on the eighth day the flesh of his foreskin shall be circumcised. [12:3]

Why, in the Breissah does it not say that the whole day is kosher for Milah? The answer is, that זריזין מקדימים למצוות וישכם אברהם בבקר, quick people do Mitzvos early, as it says, and Avraham arose early.

- Talmud Bavli, Pesochim 4.1

וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים וּגו' [פ"ב י"ג]

As it says in the Gemoroh, a person should split his day to three parts. A third in Mikroh, Mishna and Gemoroh. And it is known that every aspect of Kedusha is congregated from ten.

- Sefer Noam Elimelech

Relatively, the Gemoroh also says a person should split his belongings into three parts. A third in monetary, a third in real estate, and a third in portable items. A wealthy man, a בעל צדקה, once approached Rav Moshe Feinstein ZY"A after he lost a big portion of his wealth, [of which was mainly real estate], and questioned, "Why did such a tragedy befall me?" To which Rav Moshe ZY"A answered, "Did you adhere to the (aforementioned) Gemoroh?" One must adhere to the words of our Chazal.

As to the words of the Noam Elimelech ZY"A, The Gemoroh says that in Torah learning one must be well rounded. Every person has their strengths and can especially excel in their own respect as we say in Davening, ותן חלקנו בתורתך, we shall merit our portion in Your Torah. But as to the words of the Gemoroh a person surely has no excuse to be an ignoramus in various sections of Torah Hakedosha.

The Rosh [in the beginning of Hilochos Kitanos of Sefer Torah] says, in present days that we have a printing press, one can also fulfill the Mitzva of writing a Sefer Torah by printing and buying Seforim. Reb Tzodok Hakohen of Lublin ZY"A, says in ספר מחשבת חרוץ אות ט"ו, even though there are already many Seforim, it is a Mitzvah on every Talmud Vossik (adherent student) to which there is a Chiddush in Torah to publicize them. No other person acquired, and it is new under the sun. He is creating knowledge in the מעשה בראשית (creation of the world) and that will last forever. So too is in the Tur Shulchon Aruch, Yoreh Dei'ah 270. Currently, the main Mitzvah is with writing Torah Shebal Peh.

וְרָאָה הַכֹּהֵן אֶת הַנֶּגַע בְּעוֹר הַבָּשָׂר וְשָׁעַר בְּנֹגַע הַפֶּדָּה לָבֵן וּמְרָאָה הַנֶּגַע עִמָּק מֵעוֹר בָּשָׂרוֹ נֹגַע צָרְעָת הוּא וְרָאָהּ הַכֹּהֵן וְטָמְא אֹתוֹ: וַיִּקְרָא פִּי"ג פ"ג

And the priest shall look on the disease in the skin of the flesh; and if the hair in the plague has turned white, and the disease looks deeper than the skin of his flesh, it is a disease of leprosy; and the priest shall look on him, and pronounce him unclean. {Vayikroh 13:3}

If a person sins in his youth, there is hope that in his older years he will repent; but "if the hair in his affliction has turned white" - if he continues to sin year after year, even after his hair has turned white, "he is impure" and there is no hope for him. -

- Tiferes Yonoson

זֹאת תְּהִיָּה תּוֹרַת הַמְּצַלֵּעַ בַּיּוֹם שֶׁהָרְתּוֹ וּגו' [י"ד ב']

This shall be the ritual for a leper at the time that he is to be cleansed, etc. [14:2]

This is the Torah that is specific for the Mitzoroh. It shall be for him the day of his purification of most importance. He shall not gaze excessively on the past, to think of his bad actions Chas VeSholom. He should also not think in his mind what will be with him in the future. Rather he should only put before his eyes the day of his purification. Now, the Torah Hakedosha gave me permission to learn, be Mispallel and make a Nachas Ruach for Hashem. This is my life. Today is the day that Hashem made to rejoice and be happy in. It is not on me to contemplate in calculations of the past and future that can stop me from Avodas Hashem Yisborach. The most important is ביום טהרתו, the day of his purification.

- Sefer Divrei Shmuel, Slonim

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