

בס"ד

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HARAV SHMUEL ZUCKER שליט"א

מרא דאתרא קהילה קדושה בית שלמה דרמת אשכול

תזריע-מצורע

The Flying Adam

Sefiras Ha'Omer: The Avodah of Dibbur

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The Rebbe's Table

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Tazria

The Flying Adam

These parashiyos deal with the laws of *tzaraas*, the punishment for one who speaks *lashon hara*. What is the connection between the sin of *lashon hara*, the punishment of *tzaraas*, and the *avodah* of Sefiras HaOmer that we are currently engaged in? Why were the Kohanim in particular chosen to *pasken* which *mareh* of *tzaraas* is *tameh* and which is *tahor*?

Adam After Animals

The answer is based on Rashi (Vayikra 12:2) at the beginning of the parashah: Just as Adam HaRishon was created after all the *בעלי חיים*, so too are the halachos of Adam in this week's parashah taught after the halachos of *בעלי חיים* in last week's parashah. This bespeaks the connection between *tzaraas* and the *avodah* of Sefiras HaOmer.

Sefirah: From בהמה to אדם

The *avodah* of Sefiras Haomer begins with the *korban omer* brought from barley, which is animal food, obligating us to rise above our animal state during the Egyptian exile. On Shavuot, we attained the *madreigah* of אדם, which is why we bring the *korban* of שתי הלחם, made from wheat—which is generally eaten by אדם. Since the *avodah* of Sefirah is to elevate us from the level of an animal to that of an אדם, so these parashiyos similarly reflect this very process, beginning with the laws of animals and continuing with the laws of אדם, alluding to this very process of rising from בהמה to אדם.

Guf vs. Neshamah - Two Opposing Forces

However, the deeper meaning behind all of this is as follows. Adam



is unique, composed of a union between *guf* and *neshamah*. The Gemara (Sanhedrin 91a) says that the *neshamah* describes itself as פורה כציפור באויר—it naturally gravitates upwards, and when released from the body, it flies in the air like a bird. The *guf*, based on the *pasuk* (Bereishis 3:19) מעפר אתה ואל עפר תשוב, gravitates downwards, in the opposite direction of the *neshamah*.

Making the Guf Fly

The *avodah* of אדם is to purify the *guf*, changing its direction so that it too becomes פורה באויר כציפור, just like the *neshamah*—or, in other words, attaching wings to the *guf*, as it were, and enabling it to elevate and soar upward with a passion for closeness to Hashem, as does the *neshamah*.

Adam reaches his *sheleimus* when the *guf*, like the *neshamah*, is פורה באויר כציפור. How does this take place? Namely, how does the *guf* connect to the *neshamah* in a way that allows it to be פורה באויר כציפור, just like the *neshamah*?

Dibbur: The Bridge Between Guf and Neshamah

The answer is through the דיבור. Chazal teach that *dibbur* is what connects the *guf* to the *neshamah*. If so, through *dibbur*, even the *guf* can be purified and become פורה באויר כציפור, just like the *neshamah*. The stronger the דיבור, the deeper the *guf* connects to the *neshamah*, and the more it enables the *guf* to be פורה באויר—to soar in its quest for G-dliness, just like the *neshamah*, which is naturally פורה באויר.

This is why the Mishnah (Chagigah 1:8) connects *nedarim*, which symbolize the great power of דיבור, to the state of being פורה באויר. *Dibbur*—especially in the realm of *nedarim*, its strongest form—connects to the concept of being פורה באויר and of joining the *guf* to the *neshamah*; for proper use of speech enables the entire person to be פורה באויר.

When we delve into the mitzvos that revolve around *dibbur*, we discover how beautiful this concept truly is. The classical mitzvah connected to דיבור is Krias Shema—the

fulfillment of *ודברת בם*—particularly the halachos of articulating the words clearly and properly. We recite three parashayios in Shema: the parashah of Shema, *והיה אם שמוע*, and the parashah of *tzitzis*.

The parashah of Shema is the parashah of the *neshamah*. Chazal say many times, *יצא נשמתו באחד* (see Berachos 61b). Shema relates to the *neshamah* leaving and soaring upward. The second parashah, *והיה אם שמוע*, alludes to the *guf*, as seen in the *pasuk* *והיה דגג ותירושך ויצהרך*, which Chazal explain as *הנהג בהם מנהג דרך ארץ* (Berachos 35b). The parashah also includes the words *ואכלת ושבעת*, referring to the physical actions of the *guf*.

Tzitzis: Binding Guf and Neshamah Together

The third parashah, the parashah of *tzitzis*, connects the first two, joining together the *neshamah* and the *guf*. The *ספר החינוך* (*mitzvas*, *tzitzis*), based on the *Pirkei D'Rebbi Eliezer* (41), explains that the white threads of the *tzitzis* correspond to the *guf*, as the *guf* was created from *שגל*. The blue threads of *techeiles*

correspond to the *neshamah*, as *techeiles* connects us to the *כסא הכבוד*, from where the *neshamah* originates (see Menachos 43b).

The binding together of the white and blue threads symbolizes the *avodah* of connecting the *guf* to the *neshamah*. Once this connection is achieved, the *guf*, like the *neshamah*, is *פורח באויר*.

This is why we tie the *tzitzis* together *על כנפיו בגדיהם*. Chazal relate the word *כנפי* (corners) to *כנפיים* (wings) (see Ibn Ezra Bamidbar 15:38). We tie these threads specifically at the *כנף*, alluding to the idea of *כנפיים*—namely, the *avodah* of the *guf* being *פורח*, like the *neshamah*. Furthermore, the *Baal HaTurim* reveals that the gematria of *ציצית* is *ואשא אתכם על פסוק*, as in the *pasuk* *על פסוק* (Shemos 19:4).

This connects everything we have said so far. It is the parashah of *tzitzis* that binds the *guf* to the *neshamah*, enabling the *guf* to “fly” with its newly acquired *כנפיים*, together with the *neshamah*.

Tefillin: Sanctifying the Guf Through Dibbur

This also explains the connection between Krias Shema and tefillin. The mitzvah of tefillin is mentioned in both the first and second parashiyos of Shema, and halacha requires that tefillin be worn when reciting Shema (Shulchan Aruch, Orach Chaim 25:4). The connection between them is now clear.

The *pasuk* in the parashah of tefillin states: למען תהיה תורת ה' בפין (Shemos 13:9). Tefillin correspond to the *avodah* of utilizing one's פה—one's כה הדיבור—for Torah. Through this, tefillin elevate the *guf*. We therefore see that those who, ח"ו, don't wear tefillin are called פושעי ישראל בגופן (Menachos 44a). Similarly, halachah dictates that one can only adorn tefillin provided that he has a גוף נקי. In *avodah*, the idea of גוף נקי also includes elevating one's *guf* to be טהור, like the *neshamah*, which is טהורה היא.

Accordingly, one who does wear tefillin elevates the *guf*. Through the כה הדיבור inherent in this mitzvah of tefillin, the *guf* becomes פורה באויר,

like the *neshamah*, just as through the parashah of *tzitzis* that binds together the first two parashiyos of Shema (representing *neshamah* and *guf*). The *guf* receives כנפיים in order to be פורה באויר, together with the *neshamah*.

This is why we wear tallis and tefillin together when davening Shacharis, as both *tzitzis* and tefillin represent the *ko'ach* of elevating the *guf* to the level of being פורה באויר.

For this reason, Elisha, who was *moser nefesh* for the mitzvah of tefillin, is called אלישע בעל כנפיים. The Gemara (Shabbos 49a) relates that Elisha fled from the Romans with his tefillin in his hands. When they forced his hands open to see if he was holding tefillin, the tefillin miraculously turned into a dove that flew from his hands.

His tefillin became a flying ציפור, and for this he was given the name בעל כנפיים. This clearly highlights the deep connection between tefillin and wings. Tefillin, representing the כה הדיבור of Torah, turns the *guf* into a פורה באויר—endowed with

“wings”—which is why the tefillin turned into a ציפור פורח.

Elevating the Physical Through *Korbanos*

This is the underlying concept of the entire *avodah* of *korbanos* in the Beis HaMikdash. Bringing the *guf* onto the Mizbeach reflects this idea of elevating the *guf*. This is because the *ko'ach* of *dibbur* in the Beis HaMikdash was especially powerful, as Chazal say: אמירתו לגבוה (Mishnah, Kiddushin 1:6). The Mikdash itself is referred to as דביר ביתך, expressing *dibbur*. In the innermost sanctuary, the Kodesh HaKodashim, stood the Keruvim, which had human form yet possessed outstretched wings poised to soar upwards.

This sums up the entire *avodah* in the Beis HaMikdash—the *guf's* acquisition of “wings” by which to fly like a bird. This is indeed the *avodah* of אדם: to elevate the *guf* so that it becomes like the *neshamah*, gravitating upward like a ציפור פורח באויר.

This is why Sefer Vayikra, the *sefer*

of *korbanos*, begins with אדם כי יקריב מכם קרבן לה' for this is precisely the *avodah* of אדם. It is the Kodesh HaKodashim that reveals this sacred *avodah* through the Keruvim, who were formed like אדם yet with outspread wings.

This is also why the Baal HaTurim writes in Parashas Vayeitzei (Bereshis 28:12) that the Kohanim ascending the ramp to the Mizbeich are comparable to the *malachim* ascending the ladder in Yaakov Avinu's dream. In Sefer Malachi (2:7), the *pasuk* explicitly compares the Kohanim to *malachim*. This is because the entire concept of the Beis HaMikdash was to elevate the *guf* and enable it to change its natural course, allowing it to “fly” upward, like the מלאכים.

This also explains the connection between Krias Shema and *korbanos*. Before reciting *korbanos* each morning, we first recite Shema. The Kohanim themselves are connected to Krias Shema, as Torah Sheba'al Peh begins: מאימתי קורין את שמע בערבית. משעה שהכהנים נמסין לאכול בתרומתן. This is because Krias Shema represents

this very *avodah*, so vividly expressed in the Beis HaMikdash, where the Kohanim were like מלאכים, who are פורח באויר כציפור.

When the Neshamah Ascends without the Guf

This was in fact the sin of Nadav and Avihu whose *avodah* in the Kodesh HaKodashim caused their *neshamos* to soar upward to Shamayim, leaving the *guf* behind. This is not the *avodah* of the Beis HaMikdash. On the contrary, the Beis HaMikdash symbolizes the *guf* ascending together with the *neshamah* like an אדם with wings, not being left behind. The דביר ביתך demands that the *guf* and *neshamah* remain unseparated—especially in the Kodesh HaKodashim, which so vividly illustrated this *avodah* through the Keruvim.

This is why, after they passed away, the *pasuk* states: וידם אהרן—Aharon remained silent. His silence reflects the absence of *dibbur* in this episode, for *dibbur* serves to connect the *guf* and the *neshamah*. When the *guf* and *neshamah* were separated, Aharon remained silent. *Dibbur* binds

together the *guf* and the *neshamah*. When they are separated, there is no *dibbur*.

Yetzias Mitzrayim: The Restoration of Dibbur

Now we can understand the connection between all this and leaving Mitzrayim. The *sefarim* say that in Mitzrayim, the *dibbur* was in *galus*. Moshe was a נבד פה. The Yidden cried out but were unable to properly formulate the words of *tefillah*, because the *dibbur* itself was in *galus*. Leaving Mitzrayim meant that the *dibbur* was released from *galus*. As mentioned earlier, the כה הדיבור connects the *guf* to the *neshamah* and enables the *guf* to be פורח באויר, like the *neshamah*.

It is for this reason that the first mitzvah performed upon leaving Mitzrayim was the *korban Pesach*. As explained earlier, a *korban* in general symbolizes this very *avodah* of transforming a person into a “flying Adam”. The *korban Pesach*, in particular, brought this *avodah* to its *sheleimus*, for Chazal say that the word פסח spells פה סה. It was through the restoration of *dibbur* at

yetzias Mitzrayim that the *guf* was able to reconnect with the *neshamah* and soar upward together.

This also sheds light on the well-known Targum Yonasan on the *pasuk* (Shemos 19:4) ואשח אתכם על כנפי נשרים, expressing that the Yidden in Mitzrayim were miraculously carried to Yerushalayim to perform the *korban Pesach* and then returned to Mitzrayim. Having restored the *כה הדיבור*, the *guf* could now “fly” together with the *neshamah*. Accordingly, the Yidden were literally carried על כנפי נשרים to Eretz Yisroel to perform the *korban Pesach*. They were now on their way to Har Sinai to receive the עשרת הדברות, which brought the *כה הדיבור* to its climax.

The Desert as a Place of *Dibbur*

In fact, throughout their time in the *midbar*, they were “flying” in the clouds, as Chazal explain that the *pasuk* ואשח אתכם על כנפי נשרים refers to the Yidden being carried by the Ananei HaKavod. They were in the *מִדְבָּר*, which is rooted in the word *קִדְבָּר*, and a *קִדְבָּר* unites the *guf* and *neshamah* together, allowing them

to ascend as one. Thus, the Yidden in the *midbar* were literally flying in the clouds.

Matan Torah: The Ultimate Union of *Guf* and *Neshamah*

This is all preparation for Shavuos, Matan Torah. The Gemara (Pesachim 68b) says that on Shavuos, כולי עלמא מודו דבעינן נמי לכם—all agree that Yom Tov must be “for you,” for your *guf* as well as for your *neshamah*. Hence, one must celebrate with a physically satisfying Yom Tov meal. On this day, we received the עשרת הדברות, for through *dibbur*, the *guf* and *neshamah* soar upwards together.

This is why the Yidden said: דבר אתה עמנו ונשמעה, for when Hashem spoke to them, פרחו נשמתן—their *neshamos* flew out of their bodies, leaving the *guf* behind. Yet this was not the ultimate purpose, which is that the *guf* and *neshamah* should remain together and be elevated as one, both gravitating upward. This, after all, defines an אדם—the connection of *guf* and *neshamah* through *dibbur*. And Matan Torah restored the title אדם to the Yidden and was therefore vital to join the *guf* together with

the *avodah* of the *neshamah*.

This is why, as mentioned earlier, we bring on Shavuot the שתי הלחם from wheat, which is מאכל אדם. The Zohar HaKadosh (Tikkunei Zohar, Tikkun HaKadosh (Parashas Balak (קפ"ט) teaches that the gematria of the word חטה is 22, corresponding to the 22 letters of the Aleph-Beis, namely, the *ko'ach hadibbur*.

This explains the connection between Krias Shema, *yetzias Mitzrayim*, and tefillin. The *pasuk* mentioning *yetzias Mitzrayim* is recited at the end of the parashah of *tzitzis*, and the mitzvah of tefillin was commanded at the end of Parashas Bo, the conclusion of the parashah of *yetzias Mitzrayim*. This is because leaving Mitzrayim meant restoring our *dibbur*, which in turn allows the *guf* to “fly” together with the *neshamah*, an idea embodied in both the mitzvos of *tzitzis* and tefillin.

Omer: Receiving the Gift of Speech

This also explains the connection between *yetzias Mitzrayim* and the קרבן עומר that was brought at that

time. This *korban* is called the עומר התנופה. The word תנופה means to wave in all directions, similar to the concept of פורח באויר. The Zohar HaKadosh (Parashas Balak (קפ"ט) teaches that the word תנופה can be read as פה תנו, “give us the דיבור,” for it is through *dibbur* that we received the ability to be פורח באויר. This is the connection between the קרבן עומר and *yetzias Mitzrayim*.

When *Dibbur* Causes Descent Instead of Ascent

This now explains the severity of misusing and abusing the immense *ko'ach* of *dibbur* through *lashon hara*. If the proper use of *dibbur* enables the *guf* to soar upward together with the *neshamah*, then its misuse causes the *guf* to gravitate downward, like a בַּת, as Chazal say: מצורע חשוב כבַּת (Arachin 15b). This is why the Torah in this parashah repeatedly describes the spreading of *tzaraas* with the word פורח. The word פורח means to fly. If proper *dibbur* causes one to fly upwards, then improper *dibbur* causes the concept of פורח to operate in the opposite direction—resulting in the spread of *tzaraas*, rendering the body like a corpse, as

if “flying downward.”

This is why the Kohanim *pasken* the laws of the *metzora*, for they are compared to *malachim*, who are פורח באויר, upward, and they therefore determine the דין regarding the פורח of *tzaraas* in its downward state.

Restoring the Ability to Soar

This is also why birds were used in the *taharah* of a *metzora*, who must rectify his *dibbur* so that even his *guf* can become באויר פורה, like the *neshamah*. Bringing the ציפור הדי symbolizes that his *kapparah* lies in transforming himself so that even the *guf* becomes פורה באויר — just like the ציפור הדי that is released and flies away. His inner drive should now be to gravitate upward, ever closer to Hashem, and to feel as though he is “flying” even with his *guf*.

Practical Lesson

Practically, this means becoming more aware of our *dibbur*—guarding ourselves from even subtle forms of *lashon hara* and, instead, using our speech for Torah and *tefillah*. Even small improvements in how we speak—pausing before speaking, choosing words more carefully, and especially adding more *dibburim* of Torah into our day—begin to transform us. Through this, we attach “wings” to our *guf*, allowing our entire being to rise together with the *neshamah*.

May we be *zocheh* to strengthen ourselves in these final moments of *galus* through employing our speech in Torah and all areas of *kedushah*, so that our entire being should gravitate upward in closeness to Hashem, bringing the ultimate *geulah*, speedily, in our days. Amen!





Sefiras Ha'Omer

The Avodah of Dibbur

Since we are now in the period of counting the Omer, let us delve deeper into this mitzvah and its *avodah*. The *avodah* during this time is to rise from our low *madreigah*—leaving Mitzrayim, an animalistic nation—and ascend to the lofty *madreigah* of אדם achieved at Matan Torah.

This is evident in the *korbanos* offered during this time period. We begin with the קרבן עומר, which was made of barley, primarily animal food, and progress to the קרבן שתי הלחם, the loaves of wheat offered on Shavuos, which is primarily eaten by אדם.

Speech: The Unique Power of Man

The essential difference between man and animal lies in his power of speech, and this becomes the

focus of our *avodah* during Sefiras Ha'Omer. Why is this so? Chazal teach that in Mitzrayim our דיבור was in *galus*. Leaving Mitzrayim restored our דיבור. The meaning of this is as follows.

The Maharal explains that when one speaks, he moves his mouth—a physical, bodily action—but speech is only possible because of his breath, the נשימה, which stems from the word נשמה, the spiritual aspect of man. Thus, speech is the point where the spiritual realm meets the physical world.

This is something which is unique to man. *Malachim* are connected solely to the spiritual realms, while animals are bound to the physical world. Man, however, connects to both, and it is therefore most fitting that דיבור, which bridges these two



worlds, be unique to him.

This idea is expressed explicitly in the Torah. The *pasuk* states: ויצר ה' אלקים את האדם עפר מן האדמה—Hashem made man as a physical entity. Yet then, ויפח באפיו נשמת חיים—Hashem infused him with a *neshamah*. The *pasuk* concludes: ויהי האדם לנפש חיה, which the Targum translates as לרוח ממללא—a speaking spirit. Therefore, we see that the power of speech defines the very essence of man.

The Life Force of א

Let us delve deeper. The word אדם is composed of א and דם. The connection between א and דם is that just as blood circulates throughout the entire body and is essential for life, so too must the letter א, so to speak, permeate man's entire existence. Man's *avodah* revolves around this letter א. Let us explain.

In many siddurim, the שם הוי"ה in the *berachah* of Sefiras HaOmer is spelled out with a מילוי of the letter א, namely, יוד-הא-ואו-הא. The gematria of this arrangement is 45, which is also the gematria of אדם. Clearly, man's *avodah* is deeply connected to

the letter א. How?

The Wonder of Human Existence

The letter א, when spelled אלה, contains the same letters as פלא, a wonder. Regarding the *berachah* of אשר יצר and its concluding words מפליא לעשות, the Rema states that the פלא of man is that Hashem connects the spiritual *neshamah* to the physical body and sustains that connection throughout life. This is the true פלא. The letter א of אדם expresses this wondrous union of physical and spiritual that exists only in man.

The structure of the letter א itself reflects this idea. It consists of a ך above, a ך below, and a ך connecting them. The upper ך represents pure spirituality in the highest realms, while the lower ך represents that same spirituality brought down into this world. The ך serves as the connection between them. Thus, the letter א itself embodies the פלא that these two worlds can be united, bringing *kedushah* even into the mundane world below. This explains why man is intrinsically linked to the letter א, because man uniquely

bridges these two worlds.

Mitzrayim vs. פלא

Idol worshippers cannot accept this. Their philosophy denies the possibility of such a connection; they believe that spirituality exists only in the higher realms and has no presence in this lowly world. Therefore, in Mitzrayim, Hashem performed נפלאות to demonstrate that this פלא is indeed real, proclaiming that אני ה' בקרב הארץ—that Hashem is present within this world itself.

Since this connection is expressed in the letter א, the climax of *yetzias Mitzrayim* was Matan Torah, which began with the א of אנכי—where Hashem, כביכול, descended into this world, fully connecting the two *yud's* represented in the letter א.

The Power and Danger of Speech

Now we can understand the severity of misusing speech, and why Chazal equate *lashon hara* with the three cardinal sins of זרה, עבודה זרה, גילוי עריות, and שפיכות דמים. When a Yid speaks words of Torah, fulfilling במ

his speech has the power to infuse the physical world with *kedushah*. However, if he, ה"ו, uses it for *lashon hara*, it becomes deeply destructive, capable of contaminating even the loftiest spiritual realms, because דיבור is the meeting point of the physical and spiritual.

Therefore, during this time, as we purify ourselves from our animalistic tendencies and strive to rise to the true level of אדם, we must increase our דיבורים of Torah and *kedushah*. In doing so, we prepare ourselves for the ultimate union of the physical and spiritual that took place at Matan Torah.

This will ultimately take us out of *galus*, as the *pasuk* says that before Moshiach comes, אי נדברו יראי ה' איש אל רעהו ויקשב ה' וישמע. Hashem cherishes the words of those who speak matters of *kedushah*. May we be *zocheh* to elevate the physical world through our דיבורים of *kedushah* and reach the *madreigah* of אדם, which stands for דוד משיח אדם, thereby ushering in the coming of משיח, speedily, in our days. Amen!





בס"ד

PARSHAS TAZRIA-METZORA

שבת פרשת תזריע-מצורע

ראש חודש אייר

CANDLE LIGHTING	6:33	הדלקת נרות
MINCHA/KABBALAS SHABBOS	6:53	מנחה / קבלת שבת
SFAS EMES SHIUR WITH THE RAV	8:30	שיעור שפת אמת עם הרב שליט"א
SHACHARIS	8:45 (הדרו 9:00)	שחרית
SOF ZMAN K"S (G"RA) (Please say before davening)	9:28	סוף זמן ק"ש (גר"א) (נא לקרוא לפני התפילה)

KIDDUSH - קידוש

Is Open for Sponsorship!

HILCHOS SHABBOS SHIUR FROM R' ELIYAHU YAARI (EZRAS NASHIM)	Not This Week	שיעור הלכות שבת עם ר' אליהו יערי (בעודת נשים)
MINCHA #1 (45 Mins before Shkiyah)	6:28	מנחה א' (45 לפני השקיעה)
MINCHA #2 (15 Mins before Shkiyah)	6:58	מנחה ב' (15 לפני השקיעה)

SHALOSH SEUDOS

MAARIV (R"T) **8:26** מעריב וצאת דר"ת

הרב שליט"א ידרוש בין קבלת שבת למעריב ובקידוש

