



# Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

**Torah Portion: Tazria-Metzora (Leviticus 12:1-15:33)**

**Friday/Saturday, Apr 20-21, 2018 / Iyar 5-6 5778**

**Candle Lighting is at 7:24 pm • Shabbos ends Sat. 8:26 pm**

## Zmanim for Shabbos, April 21 Daylight Saving Time

Earliest Tallis .....	5:08 AM*
Latest Morning Shema .....	9:29 AM
Earliest Mincha (Gedola) .....	1:30 PM
Plag Hamincha .....	6:22 PM
Earliest Evening Shema .....	8:12 PM
* Zmanei Halocho L'Ma'aseh	

### Shabbos Torah Reading "Tazria-Metzora"

The Parshahs of Tazria and Metzora continue the discussion of the laws of tumah v'taharah, ritual impurity and purity.

A woman giving birth should undergo a process of purification, which includes immersing in a mikvah (a naturally gathered pool of water) and bringing offerings to the Holy Temple. All male infants are to be circumcised on the eighth day of life.

Tzaraat (often mistranslated as "leprosy") is a supra-natural plague, which can afflict people as well as garments or homes. If white or pink patches appear on a person's skin (dark pink or dark green in garments or homes), a kohen is summoned. Judging by various signs, such as an increase in size of the afflicted area after a seven-day quarantine, the kohen pronounces it tamei (impure) or tahor (pure).

A person afflicted with tzaraat must dwell alone outside of the camp (or city) until he is healed. The afflicted area in a garment or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed.

**(Continued on next page)**

### Shabbos Schedule

#### Erev Shabbos – Apr 20

Mincha ..... 7:25 pm

#### Shabbos – Apr 21

Shacharis .....	9:30 am*
Torah Reading .....	10:35 am
Rabbi's Drasha .....	11:15 am
Musaf .....	11:35 am
Kiddush .....	12:10 pm
Gemara (2-31 Summit) .....	6:25 pm
Mincha .....	7:30 pm
Rabbi's Drasha .....	7:50 pm
Maariv .....	8:26 pm

*\*Latest morning Shema is now 9:29 AM. Be sure to recite the Shema at or before that time (even if at home).*

#### General Weekday Schedule

Chassidus Class .....	5:55 am
Shacharis	
Monday-Friday.....	6:15 am
Sunday & Legal Holidays..	9:00 am
Mincha.....	1:45 pm
Maariv.....	9:15 pm

*On some legal holidays, Shacharis will start at 6:15 AM. Be sure to check with the Rabbi for the latest schedule.*

Eruv website: [www.fairlawneruv.com](http://www.fairlawneruv.com)

Hotline phone number: 201-254-9190.

**This week's Kiddush is sponsored by the Stanislavsky family in honor of Mendel's Bar Mitzvah.**

**Please note:  
Friday evening services will begin at 7:30 pm starting April 27th through August 17th**

#### Kiddush

Please join us for "Shabbos Kiddush" and be sure to bring the children.

#### Appreciation

Thank you to Rephael Hirsch, Nachum Nachum, and Yossi Lebovic for their beautiful Torah readings.

Thank you to all who helped set up the Shabbos Kiddush.

#### Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

**Shalosh Seudah and class at  
6:30 pm**

### Pizza & Parsha

**Monday, Apr 23 7:00-8:00 pm**

**THE CURIOUS CASE OF  
THE SCAPEGOAT:  
Absolving Guilt, Restoring Dignity**

**(Please join us for Maariv at 9:15 pm)**

## Shabbos Torah Reading (Continued from previous page)

When the metzora (“leper”) heals, he or she is purified by the kohen with a special procedure involving two birds, spring water in an earthen vessel, a piece of cedar wood, a scarlet thread and a bundle of hyssop.

Ritual impurity is also engendered through a seminal or other discharge in a man, and menstruation or other discharge of blood in a woman, necessitating purification through immersion in a mikvah. ❖

## The Runaway Soul

Based on the teachings of the Lubavitcher Rebbe  
Courtesy of [MeaningfulLife.com](http://MeaningfulLife.com)

The Torah sections of Tazria (Leviticus 12–13) and Metzora (Leviticus 14–15) discuss the laws of tzaraat, a spiritual illness. Its identifying mark is a white patch (or patches) appearing on the skin of a person, or a dark green or dark pink patch (or patches) on a cloth or leather garment or on the walls of a home.

Not every such patch indicates tzaraat. There are several secondary symptoms that determine whether the person (or house or garment) should be declared tamei (impure). In the human body, one of the signs of tzaraat is if the white patch subsequently causes (at least) two hairs in its area to turn white. Regarding this law, there is a remarkable passage in the Talmud that recounts a debate taking place in the Academy of Heaven:

*It was debated in the Academy of Heaven: If the white patch precedes the white hair, it is impure; if the white hair precedes the white patch, it is pure; but what if there is doubt (as to which came first)?*

*The Holy One, Blessed be He, said: It is pure.*

*The entire Academy of Heaven said: It is impure.*

*Said they: Who shall decide it for us? Rabbah bar Nachmeini. For Rabbah bar Nachmeini had declared: I am singular[ly knowledgeable] in the laws of tzaraat . . . They dispatched a messenger [to bring him to heaven] . . . Said [Rabbah]: Tahor! Tahor! (Pure, pure!).*

*(Talmud, Bava Metzia 86a)*

### Flight From Self

To understand the meaning of this debate between the Holy One and the Academy of Heaven, and why a mortal human being was called upon to decide between them, we must first understand the nature of the tzaraat disease in general, and the significance of the white patch and the white hair in particular.

Chassidic teaching explains that the human soul is driven by two contrary forces: the drive to run or escape (ratzo), and the drive to settle (shov). Every time we are overcome by excitement, love, ambition or yearning, we are running, escaping the self to reach for something greater, more beautiful and perfect than it. Whenever we experience awe, humility, devotion or commitment, we are settling—affirming our connection to our existence, our place in the world and our mission in life. Ratzo drives us to climb a mountain, shov to build a home; ratzo to pray, shov to do a mitzvah.

In a spiritually healthy soul, the will vacillates between ratzo and shov like the rise and fall of a well-balanced pendulum, or the contraction and expansion of a smoothly beating heart. The constraints of our place in the world, the finiteness of our nature and body, the boundaries of our very being—these impel us to escape them, to strive for the unbounded and the infinite. But our very escape brings us to a place from which we better appreciate the beauty and necessity of our existence. Thus the ratzo peaks and provokes a counteraction of shov, a return to oneself and one’s place in the world.

Tzaraat is a condition in which this crucial balance is disrupted. The pendulum of the soul ascends in its ratzo arc, but fails to swing back in shov. The will escapes the self and fails to return, leaving behind a vacuum in which all sorts of undesirable elements can now take root, like weeds in an abandoned garden.

This is symbolized by the white patches and the white hairs that are the symptoms of tzaraat. A patch of white skin indicates that life and vitality have departed from (this part of) the body. Still, a white patch alone does not mean that the will’s failure to settle has resulted in any negative developments in the character and behavior of the person. But when we see white hairs sprouting in the white patch—when we see dead things feeding on this dead place—we have a full-blown case of tzaraat.

On the other hand, the existence of white hairs, in and of themselves, do not indicate tzaraat. These might represent the ordinary baggage that we lug through life, the run-of-the-mill negative traits and experiences that actually have the positive function of challenging us and provoking our finest talents and most potent energies. It is only when the white hairs are caused by the white patch that something serious is afoot. Such a condition indicates that the person has run away with his escapist impulses so high and so far that he has completely abandoned his commitments to life and productivity, leaving behind a hollow and lifeless self that is a breeding ground for what is worst in human nature.

Hence the law that white hairs are a symptom of tzaraat only when the white patch precedes the white hair, indicating that this dead growth is the result of a certain area of the person’s life having been drained of its vitality.

## Two Visions of Man

What is the root cause of tzaraat? Ratz is the escape from self, while shov is the return to self. It would therefore seem that tzaraat—ratzo without shov—derives from excessive selflessness.

In truth, however, the very opposite is the case. Ratz is what the soul desires to do, while shov is what the soul is committed to do. Escapist behavior is the ultimate self-indulgence, while settling down is the ultimate submission. Tzaraat, then, derives from a lack of humility, from the failure to yield one's own will to the will of one's Creator.

This explains the aforementioned debate between the Holy One and the Academy of Heaven. The Kabbalists speak of two types of divine energy that nourish our existence: a divine light that "fills the worlds," entering within each creature to relate to its individual character; and a divine light that "encompasses the worlds"—a transcendent energy to which we can relate only as something mystical or spiritual—something that is outside of ourselves.

Of course, the divine essence is neither "filling" nor "encompassing." Ultimately, G-d's relationship with our existence cannot be defined as internal or external—it is neither and both, for the divine reality is beyond such distinctions and characterizations. But G-d desired to relate to us in a manner that is consistent with our reality. In our experience, there are things that are internal—things that we can understand and empathize with—and things that are encompassing, meaning that they are beyond the parameters of our understanding. So He, too, relates to us via these two channels, making Himself available to us via rational and apprehensible media (e.g., the laws of nature), as well as through mystical and spiritual vectors.

There are numerous differences between these two modes of divine energy and their effects upon us, discussed at length in the works of Kabbalah and Chassidism. One basic difference is that the divine light that "fills the worlds" gives credence to our sense of reality and selfhood; while from the perspective of the "encompassing" light, which transcends the parameters of our existence, our reality has no true validity, and our sense of self is little more than an illusion.

The "Academy of Heaven" is an allusion to the filling light, while "the Holy One" (kedushah, holiness, means "transcendence") connotes the "encompassing" light of G-d. So regarding the case in which there is doubt as to whether the white hair came before or after the white patch, the "Academy of Heaven" is inclined to declare this a case of tzaraat. For this is the divine perspective on man that recognizes man's selfishness. If tzaraat is a possibility, we must suspect that it has indeed occurred.

"The Holy One," however, sees man as an essentially selfless being. From the standpoint of the "encompassing" light, tzaraat is an anomaly. If there is clear and conclusive evidence that a person has indulged his escapist desires to such an extreme, the laws of tzaraat apply. But where there is doubt, this divine perspective is inclined to declare him pure.

### The Verdict

Who might decide between these two divine visions? Only one who is in touch with the overriding vision, with the singular truth that transcends both the "filling" and the "encompassing" modes of divine relationship with reality.

Rabbah bar Nachmeini was "singular in the laws of tzaraat." He was a human being, but a human being who had so thoroughly devoted himself to G-d's Torah that he had uncovered its singular core—uncovered the divine vision of reality as it relates to the very essence of G-d rather than to either the "filling" or the "encompassing" elements of His light.

When Rabbah bar Nachmeini pondered the laws of human selfishness and selflessness, he saw man as G-d Himself sees him: as a creation utterly devoted to the will of its Creator. A creation who, even if touched by the possibility of a shov-deficiency malady, is invariably declared: Pure! Pure! ❖

**Join us each weekday morning Monday-Friday  
as we delve into the mysteries of Chassidic concepts.  
5:55 am followed immediately by Shacharis.**

## From Our Sages

*"A person to whom shall occur in the skin of his flesh... the plague of tzaraat" (Leviticus 13:2)*

The plague of tzaraat comes only as a punishment for lashon harah (evil talk).  
(Midrash Rabbah; Talmud; Rashi)

Why is the metzora different from all other ritually impure persons in that the Torah said, "He shall dwell alone; outside the camp shall his habitation be"? With his gossip and slander, he separated a husband from his wife, a man from his neighbor; therefore said the Torah: "He shall dwell alone."  
(Talmud, Erachin 16b)

The Psalmist compares slanderous talk to "Sharp arrows of the warrior, coals of brooms" (Psalms 120:4). All other weapons smite from close quarters, while the arrow smites from the distance. So is it with slander: it is spoken in Rome and kills in Syria. All other coals, when extinguished, are extinguished without and within; but coals of brooms are still burning within when they are extinguished without. So is it with words of slander: even after it seems that their effects have been put out, they continue to smolder within those who heard them. It once happened that a broom tree was set on fire and it burned eighteen months—winter, summer and winter.

(Midrash Rabbah)

Evil talk is like an arrow. A person who unsheathes a sword can regret his intention and return it to its sheath. But the arrow cannot be retrieved.  
(Midrash Tehillim)

To what may the tongue be compared? To a dog tied with an iron chain and locked in a room within a room within a room, yet when he barks the entire populace is terrified of him. Imagine if he were loose outside! So too the tongue: it is secured behind the teeth and behind the lips, yet it does no end of damage. Imagine if it were outside!

(Yalkut Shimoni)

Evil talk kills three people: the speaker, the listener, and the one who is spoken of.  
(Talmud, Erachin 15a)

The speaker obviously commits a grave sin by speaking negatively of his fellow. The listener, too, is a partner to this evil. But why is the one who is spoken of affected by their deed? Are his negative traits worsened by the fact that they are spoken of?

Indeed they are. A person may possess an evil trait or tendency, but his quintessential goodness, intrinsic to every soul, strives to control it, conquer it, and ultimately eradicate its negative expressions and redirect it as a positive force. But when this evil is spoken of, it is made that much more manifest and real. By speaking negatively of the person's trait or deed, the evil speakers are, in effect, defining it as such; with their words, they grant substance and validity to it.

But the same applies in the reverse: speaking favorably of another, accentuating his or her positive side, will help him realize himself in the manner that you have defined him.

## Haftorah Summary for Tazria-Metzora

*II Kings 7:3-20*

This week's haftorah discusses the story of four men stricken by tzara'at, a skin ailment caused by sins — one of the main topics of this week's Torah reading.

Haftorah's backdrop: King Ben-Hadad of Aram besieged Samaria (the Northern Kingdom of Israel). The resulting famine was catastrophic, reducing many to cannibalism. King Jehoram of Israel wanted to execute the prophet Elisha, considering that his prayers could have prevented the entire tragedy. Elisha reassured the king: "So has G-d said, 'At this time tomorrow, a seah of fine flour will sell for [merely] a shekel, and two seahs of barley will sell for a shekel in the gate of Samaria.'" One of the king's officers present scoffed at the prophecy: "Behold, if G-d makes windows in the sky, will this thing come about?" Elisha responded, "Behold, you will see with your own eyes, but you shall not eat there from."

Now, four men suffering from tzara'at dwelled in quarantine outside the city. They too were hungry, victims of the famine. They decided to approach the enemy camp to beg for food. They arrived only to find a deserted camp. For "G-d had caused the Aramean camp to hear the sound of chariots and the sound of horses, the sound of a great army. And they said to one another, 'Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the Egyptians to attack us.'" The entire enemy army fled, leaving behind their tents, horses, donkeys and provisions.

The four men went to the city and reported their findings to the gatekeepers who, in turn, informed King Jehoram. Though originally thinking that this was an ambush planned by the enemy, the king sent messengers who confirmed the miracle. The people swarmed out of the city and looted the enemy camp, thus breaking the famine and fulfilling Elisha's prophecy.

And the officer? The king placed him in charge of the city gates. He was trampled to death by the rampaging crowds — after seeing the fulfillment of the prophet's words... ❖

(The Lubavitcher Rebbe)

A man once came to see Rabbi Yosef Yitzchak of Lubavitch and proceeded to portray himself as a villain of the worst sort. After describing at length his moral and spiritual deficiencies, he begged the Rebbe to help him overcome his evil character.

"Surely," said the Rebbe, "you know how grave is the sin of lashon harah, speaking evilly of a human being. Nowhere, to my knowledge, does it say that it is permissible to speak lashon harah about oneself."

There is another lesson here as well: it is not the fact of the tzaraat that renders the metzora impure, but the Kohen's declaration of his impurity. In other words, no matter how terrible a person's state may be, to speak ill of him is more terrible still. The Kohen's saying that he is impure affects his spiritual state far more profoundly than the actual fact of his tzaraat!

(The Lubavitcher Rebbe)

Two birds (14:4)

Because the plague of tzaraat comes as a punishment for evil talk, which is an act of chatter, therefore birds are needed for his purification, because they chatter continuously with a twittering sound.

(Rashi; Talmud)

## Community Events

- Apr. 22 – **Paint Night with PAINT WITH ME!**, and meet your inner artist as you are guided step-by-step through the process of replicating the featured painting. Perfect for beginners and more advanced artists, and go home with a painting to be proud of. Refreshments will be served. DARCHEI NOAM, Sunday night, 7:45 – 10:00 PM. Cost is \$45 per person (\$36 if RSVP received by March 30). RSVP to: <https://www.darcheinoam.com/event/paint-night>
- Apr. 22 – Shomrei Torah Sisterhood Yom Iyun, with Stern College Assistant Professor Mrs. Shoshana Schechter speaking on "Reflections Through the Mirrors of Mitzrayim: Women and the Fulfillment of Jewish Destiny." SHOMREI TORAH, 7:30 PM. Please sign up to attend or sponsor the event at <https://www.shomrei-torah.org/event/leiliyun>.
- May 6 – **Ladies' Boutique**. Shop from small businesses and local vendors while supporting the Yoetzet Halacha Program of Fair Lawn. 10+ vendors, raffle prizes, and dessert. Sponsorship opportunities available. DARCHEI NOAM, Sunday night, 6:30 – 9:30 PM. For more info, click here: <https://www.darcheinoam.com>

**Good Shabbos to all!**



שבת שלום! • גוט שבת!

ב"ה  
 ומלאה הארץ דעה את ה'  
 ANSHEL LUBAVITCH  
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**STUDY CHASSIDUS!**

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 מאמר: ואתה תצוה

**NURTURING FAITH**

by the Lubavitcher Rebbe

**Monday-Friday 5:55-6:10 AM**

**Halacha** • שיעורי הלכה

**Hilchos Eruvin** ..... 1:40-1:45 PM  
 Monday-Thursday

**Talmud** • שיעורי גמרא

**Tractate Sukka** ..... 9:30-10:00 PM  
 Tuesday nights following Ma'ariv

**Shiur & Shalosh Seudos**

**Healing a Terrorist**

The sanctity and celebration of human life in Judaism can be said to be commensurate with the aspiration for death amongst our enemies. The recent headlines reporting that some Israeli MDA first responders provide emergency medical care for injured terrorists, raises some serious ethical dilemmas. What is the Torah's position?

A detailed exploration of these laws as they pertain to Bnei Noach and Gerei Toshav; the laws of Lo Sichanem, Rodef, Moser and more.

**One hour before Mincha**

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MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, April 23 2018

**THE CURIOUS CASE OF THE SCAPEGOAT**

*Absolving Guilt, Restoring Dignity*

In one of the most dramatic rituals of Temple times, a goat was sent off to the wilderness and tumbling down a cliff on the holiest day of the year, Yom Kippur. What is behind this curious ritual? The mystics tackle this mitzvah head-on, and we emerge with a lesson in forgiveness and grace.

Monday, April 30 2018

**"I'LL TAKE CARE OF IT"**

*Investing in Our Relationship with the Divine*

Is there a pressing matter in your community that no one seems to really care about? Is there someone who, for whatever reason, is overlooked by everyone else? When it comes to choosing a cause, it can be tempting to take on the popular cause du jour. But sometimes, becoming a better person means taking the path less trodden—even if it isn't so popular.

Monday, May 7 2018

**LIFE IN BALANCE**

*Solving the Paradox of Life*

Are we supposed to be proud or humble? Spiritually sensitive, or career-driven? So many extremes in life, and so many paradoxes to navigate—it can be quite dizzying. A command to let the earth rest for a year, a small mountain in the Sinai desert, and a Temple-era practice of freeing slaves provide the backdrop for striking the perfect balance.

Wednesday, May 9 2018

**THREE IS THE MAGIC NUMBER**

*Achieving Harmony in the Face of Controversy*  
 There's something extremely satisfying about settling a dispute between two parties. Of course, it would be nice if everyone agreed about everything, but that's just not happening. Or would that even be preferred? Apparently, when G-d married heaven and earth in the present we called Torah, He taught us this: One is good, but to make two into one is even better. And that's the magic of three.



**What Is?**

RETHINK EVERYTHING  
 YOU KNOW ABOUT OUR  
 UNIVERSE

**Beginning Sunday, April 22<sup>nd</sup>,  
 7:30-9:00 PM**

**IMAGINE**

that you were able to rethink everything you knew about the universe, the laws of nature, your own consciousness, and the very idea of existence and reality. Imagine the new insights you would gain, the fresh perspective with which you would embark on the journey of life each morning.

*What Is?* does exactly that.

Drawing on the wisdom of Chasidic teaching, the most basic building blocks of existence are reexamined from the bottom up, revolutionizing our understanding of life, reality, and our place in the world.

Is the world real? What is time? Where does our sense of self come from? Why does evil exist? If G-d already knows what we will do tomorrow, is our "freedom of choice" nothing more than an illusion? Does the word "G-d" actually mean something, or is it just our way of referring to whatever it is that we cannot explain?

**THINK DEEPLY. LIVE DEEPLY.**

**JOIN US TODAY** for our upcoming course, **WHAT IS?** by calling

**201.362.2712. or email:**

[RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)

