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Parshah Tazria in a Nutshell

(Leviticus 12:1-13:59)

The Parshah of Tazria continues 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 also can afflict garments. If white or pink patches appear on a person's skin (dark red or green in garments), 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 is removed; if the tzaraat spreads or recurs, the entire garment must be burned. ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Parshas Tazria

Erev Shabbos – Apr. 5 – Nissan 1

Candle Lighting.....7:07 pm

Mincha7:10 pm

Rosh Chodesh

Shabbos – Apr. 6 – Nissan 2

Shacharis.....9:30 am*

Torah Reading10:35 am

Rabbi Neubort's Drasha.....11:10 am

Kiddush12:10 pm

Gemara (2-31 Summit)6:10 pm

Mincha7:10 pm

Rabbi's Drasha.....7:30 pm

Shabbos Ends8:08 pm

**Latest morning Shema is 9:43 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis.....6:15 am

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri5:55 am

Halachah, Mon-Fri1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Eruv website:

www.fairlawneruv.com

Eruv Hotline phone number:

201-254-9190.

Thank You to:

Rabbi Eli Steinhauser
for reading the Torah
and to our
Kiddush Volunteers

Kiddush

This week's kiddush is sponsored by Rabbi Eli and Ruty Steinhauser in honor of their birthdays.

PASSOVER IS COMING !

This year Chometz Selling and Seder RSVP will take place exclusively on our website.

Please go to:

["www.flchabad.com/Passover"](http://www.flchabad.com/Passover)

Parshas HaChodesh

The distinguishing feature of this Shabbos is that it is Shabbos Parshas Hachodesh, and Rosh Chodesh!

We therefore read an extra section in the Torah (Parshas Hachodesh), and also an extra section for Rosh Chodesh.

AND we read a different Haftorah than is usually the case (special to Parshas Hachodesh).

Halachic Zmanim

Shabbos, April 6

Daylight Savings Time

Earliest Tallis 5:34 AM

Latest Morning Shema 9:43 AM

Earliest Mincha (Gedola) ..1:32 PM

Plag Hamincha6:09 PM

Earliest Evening Shema7:55 PM

Chassidic Masters

“The Runaway Soul”

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of 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 Metzria 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? Ratzon 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. Ratzon 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 & selfhood; while from the perspective of the "encompassing" light, which transcends the parameters of our existence, our reality has no true validity; 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.

From Our Sages

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! ❖

"All Israel is responsible for one another." The Anshei Security Committee is asking for volunteers for Shabbat morning. Shifts are only 30 minutes. We can use any help you're willing to offer. Please contact: Jordan Rockowitz rockowitzj@gmail.com with questions or to volunteer your time.

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 punishment for lashon hara (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 broom” (Psalms 120:4). All other weapons strike at close quarters, while the arrow strikes from a 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 broom 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 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 its negative potential.

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

-- (The Lubavitcher Rebbe)

Haftorah in a Nutshell – Shabbos HaChodesh

Ezekiel 45:18-46:15

This special haftorah is a prophecy regarding the Paschal Offering that will be brought during the Messianic Era, reflecting the theme of the Hachodesh Torah reading—Moses' command to the Israelites in Egypt to prepare and bring the Paschal lamb.

This haftorah is part of Ezekiel's prophecy regarding the third Holy Temple—its structure, inauguration and some of the practices that will be observed therein.

The haftorah begins with a description of the various sacrifices that will be offered during the Temple's seven-day inauguration ceremony, and then mentions that on the 14th of Nissan we shall bring the Paschal offering.

Much of the rest of the haftorah is devoted to the sacrifices that will be brought by the "leader," and prescribes his entry and exit from the Temple. ❖

Community Events

April 9 – **3rd Annual Haggadah Marathon 5779**, with the community Rabbanim sharing insights on the Haggadah. At AHAVAT ACHIM, Thur., 8:00 PM..

Chometz and Matzoh at the Paterson Minyan!

Please help make any of the upcoming 9am Minyanim @ Federation Apartments 510 E. 27th Street/12th Ave.
April 13 Parshat Metzora / Special Shabbat Hagadol Drash by Nachum Nachum
Pesach Minyanim – Chometz-free: April 21 & April 27

Your participation helps benefit Jewish senior citizens from all backgrounds. Visit: www.patersonshul.org or contact JerrySchranz@gmail.com

Good Shabbos!



שבת שלום! • גוט שבת!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
FRESH START!
THE MITZVAH OF HAVING FAITH IN G-D
A discourse by Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek



SHULCHAN ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Prayer

—
9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS KRIS HA-TORAH
Laws of Reading the Torah



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS, tractate SHEKALIM Chapter 2



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate SUKKAH p. 17a



WANT TO LISTEN TO A CLASS ON-THE-GO? Text your WhatsApp number to 201-362-2712 to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, April 8, 2019

A STRANGER TO PASSOVER

Developing a Taste for the Divine
Not unlike fine wine and whiskey, a taste for G-d needs to be developed. Passover is a time of personal connection, a time to become a real connoisseur of spirituality. This lesson explains how.

Monday, April 29, 2019

IT'S JUST A MISTAKE, ISN'T IT?

Identifying Your Unconscious Self
We all make mistakes. Period. That's a fact of life. So why does the Torah require atonement for an inadvertent sin? Explore the pathways of consciousness exemplified in the Torah's prescription for sin. You'll be surprised to learn that you may not be who you really think you are.



Cause and Effect: A Soul-ar Panel on Social Activism
With Rebbetzin Rivky Bergstein
Wednesday, May. 15, 7:15 PM

In recent decades, many social causes have gained widespread popularity. Among them are a strong commitment to individual and employee rights, a just but compassionate criminal justice system, and a mandate to actively aid the disadvantaged. Is the Jewish version of tikun olam different from secular social activism? What are our responsibilities as Jews vis-à-vis another's welfare and dignity? How do I prioritize between important causes?

Questions? Want to host a class? Call or text Rivky Bergstein: 201.362.2909



New Course Coming Up!

With All My Heart

Iyar-Sivan 5779 / May-June 2019

Whether you're seeking relief from stress; you're hoping for focus, clarity, and connection to a raw and vulnerable place deep within you; or you just want to start each day from a positive, humble, and grateful frame of mind, this course is for you.

Jewish wisdom teaches profound techniques to give wings to our emotions and words to our yearnings, allowing us to make contact and communicate with something larger than ourselves and feel comfort and shelter within a reality that's more whole, more intense, more real, and more beautiful.

Reserve Your Shalosh Seudos Dedication Today!

Sponsor a Shaloch Seudos in honor of a simcha, or in memory of a loved one!

*

Dedication Opportunity

We are trying to introduce a new series of Torah classes and are seeking **partners** who wish to dedicate their financial participation in memory of a loved one.

Contact Rabbi Bergstein for details

One-on-One Study Sessions with the Rabbi

Moses and Maimonides now make house calls.

Learn more. Study about your heritage, faith and history by illuminating your life with knowledge, insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the Prophets, Talmud, Jewish Law, History, Philosophy, Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal study session at your home or office, please email RabbiBergstein@FLChabad.com or call 201.362.2712.