



CANDLE LIGHTING: 7:16 PM

ב"ה

SHABBOS ENDS: 8:17 PM

# COMMUNITY

TORAH PORTION TAZRIA | תזריע

4 NISSAN 5784 - FRIDAY, APRIL 12, 2024

## ANNOUNCEMENTS

### SHABBOS SCHEDULE

#### FRIDAY - EREV SHABBOS

MINCHA..... 7:20 PM

#### SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:00 PM

MINCHA.....7:20 PM

RABBI'S DRASHA.....7:40 PM

MAARIV.....8:17 PM

#### KIDS PROGRAM

.....10:30 AM

#### CLASSES

CHASSIDUS.....8:45 AM

## SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY THE **MICHAEL AND SOFA OKSSTEIN** IN COMMEMORATION OF THE YAHRZTEIT OF **SOFA'S FATHER, YANKEL BEN MENDEL SHTREYKHHER Z"l**

TO SPONSOR KIDDUSH, PLEASE EMAIL [RABBI@FLCHABAD.COM](mailto:RABBI@FLCHABAD.COM)

## PARNES HAYOM

**Rabbi Levi** and **Leah Neubort** in honor of **Rabbi Eli** and **Ruty Steinhauser** celebrating **Rabbi Eli's** Hebrew birthday, 29 Adar II

**Igor and Galia Kapitanker** in commemoration of the shloshim of **Igor's** father **גרשון בן בנימין ז"ל**

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## MAZEL TOV!

**Mazel Tov!** to **Rabbi & Rivky Bergstein** on the marriage of their niece, **Sarale Bergstein** to **Sholom Posner** and the upcoming marriage of their niece **Shani Weber** to **Ruvi Mayer**

## ANSHEI LUBAVITCH CONGREGATION

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RABBI YUDI AND CHANA EISENBACH

## WEEKDAY DAVENING SCHEDULE

#### SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI...CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

**MINCHA** SUN-THU.....1:45 PM

**MAARIV** SUN-THU.....9:15 PM

## THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

**Special thanks** to the **security team** led by **Yury Zimavilin**, who help keep us secure while we daven.

**Yasher koach** to the kiddush volunteers, **Marnin Rand, Serge Zenou, Sonya Zenou, Dr. Scott Lippe**, and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

## SECURITY TEAM

Please volunteer  
Contact Yury Zimavilin

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## KIDS AND TEENS

### CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

### CTEENU

MONDAY.....7:30 PM

## ADULT EDUCATION

### SUNDAY

Beginning **May 12, NEW JLI SERIES:**

**Decisions of Fate** ..... 7:15-8:45 pm

### MONDAY

TORAH STUDIES.....7:30-8:30 PM

### TUESDAY

TALMUD STUDY.....8:15-9:00 PM

### WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

### THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

### CHASSIDUS

MON-FRI .....5:50 AM

**FIVE-MINUTE KOLLEL** - FOLLOWS

MAARIV WEEKDAYS

### SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....6:15 PM

JEWISH WISDOM.....7:25 PM

## PESACH KOSHERING

With Dr. Scott Lippe

**Sunday, April 14th, 11:30 am -1:30 pm**

Anshei Lubavitch, at the outdoor sanctuary

### PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90



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**SHABBOS APRIL 13, 2024**

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	5:21 AM
LATEST MORNING SHEMA.....	9:36 AM
EARLIEST MINCHA (GEDOLA).....	1:31 PM
PLAG HAMINCHA.....	6:16 PM
EARLIEST EVENING SHEMA.....	8:04 PM

# PARSHAH IN A NUTSHELL

PARSHAS TAZRIA

## 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 can afflict people as well as garments or homes. 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 or home must be removed; if the tzaraat recurs, the entire garment or home must be destroyed. ❖

## From the Rebbe

*The Torah reading teaches that there are times when life is generated through positive activities. And there are other instances, when a negative situation, even one as severe as tzaraas, will stimulate the beginning of new life and energy. From this instance, we can extrapolate to other situations. Even if circumstances appear negative, we should appreciate them as cues from Above to initiate a new beginning. ❖*



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# Enlightening Wisdom From the 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 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. Ratzto 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.

**(Continued on Next Page)**

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# Enlightening Wisdom From the CHASSIDIC MASTERS

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.

***(Continued on Next Page)***



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! ❖

# HAFTORAH IN A NUTSHELL

FOR PARSHAS TAZRIA

### *II Kings 4:42-5:19*

This week’s haftorah describes how a prophet miraculously cured an Aramite general of his tzara’at ailment. The bulk of this week’s Torah reading discusses this skin disease and its related impurity.

The haftorah begins with a brief mention of one of the prophet Elisha’s miraculous feats. He received a paltry gift of twenty loaves of bread and a sack of grain. At Elisha’s insistence, this gift was shared amongst his hundred students. The food was enough for all—and there was even leftovers.

Naaman, general of the powerful Aramite armies, contracted tzara’at. A young captive Israelite maid advised him to seek the assistance of the “prophet in Samaria.” Acting on this suggestion, the king of Aram dispatched a message to the king of Israel, “Behold I have sent Naaman my servant to you, and you shall cure him of his tzara’at!”

The king of Israel panicked, until Elisha sent him a message: “Why have you rent your garments? Let him come to me now, and let him know that there is a prophet in Israel!”

Elisha advised Naaman to immerse in the Jordan River. Despite his initial reluctance to do so, Naaman carried out the prophet’s orders, and was immediately healed.

Elisha refused to accept any gifts from Naaman. The general promised Elisha that he would no longer serve any deity other than the One G-d, and he departed. ❖



*The mindset that prevails within our world does not enable us to appreciate spiritual reality, but our lack of appreciation does not obstruct the existence of that reality. Concepts like purity and impurity are real. They describe forces as potent – indeed even more potent – than forces in our material realm. Mortals, however, cannot perceive them openly.*  
-- The Rebbe ❖



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# WISDOM FROM OUR SAGES

***Pesukim (sentences) from this week's Torah portion of Tazria, along with stimulating commentary.***

***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)*

*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) ❖*

## שבת שלום!

# Good Shabbos!





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ACHARON SHEL PESACH  
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CHILDREN WELCOME



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THURSDAY

NISSAN 17, APRIL 25

SHACHARIS

10:00 am

TORAH STUDY

11:00 am - 1:45 pm

MINCHA

1:45 - 2:00

STIPEND: \$25

FRIDAY

NISSAN 18, APRIL 26

SHACHARIS

10:00 am

TORAH STUDY

11:00 am - 2:00 pm

STIPEND: \$25

Refreshments will be served

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# Chol Ha-Moed Beis Midrash

Thursday, April 25, Nissan 17

8:15-9:00 - Chavrusa study  
9:00-9:15 - Shiur

David Wasserlauf

*Are Pesach and Chag Hamatzos  
Two Sides of the Same Matzah?*





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Above: CKids get to design their own seder plates



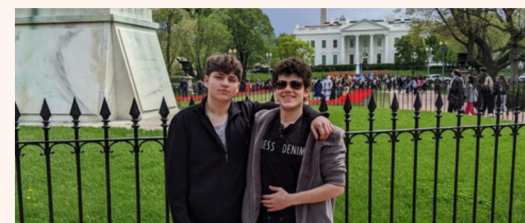
As we approach the joyous holiday of Pesach, it's essential to remember the significance of removing chametz (leavened foods) from our homes. According to Jewish tradition, chametz needs to be removed from our ownership for the duration of the holiday.

Selling your chametz is an effective way to fulfill this mitzvah. By transferring ownership of your chametz to a non-Jew, you ensure that you have no connection to it during the holiday.

Don't forget to sell your chametz before Pesach begins! This will help you fully embrace the spirit of the holiday and connect with the values of freedom, renewal, and redemption.

[flchabad.com/congregation/pesach/chometz/](http://flchabad.com/congregation/pesach/chometz/)

Wishing you a kosher and joyous Pesach!



Above: Fair Lawn CTeens join the National CTeen Shabbaton in Washington, DC