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CANDLE LIGHTING: 7:23 PM

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SHABBOS ENDS: 8:25 PM

COMMUNITY

TORAH PORTION METZORA | מצרע

11 NISSAN 5784 - FRIDAY, APRIL 19, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:25 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:05 PM

MINCHA.....7:25 PM

RABBI'S DRASHA.....7:45 PM

MAARIV.....8:25 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

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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

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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

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY< MAY 8.....3:45 PM

CTEENU

MONDAYS.....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-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....6:15 PM

JEWISH WISDOM.....7:25 PM

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. ל"ו

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



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SHABBOS APRIL 20, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	5:09 AM
LATEST MORNING SHEMA.....	9:30 AM
EARLIEST MINCHA (GEDOLA).....	1:30 PM
PLAG HAMINCHA.....	6:21 PM
EARLIEST EVENING SHEMA.....	8:12 PM

PARSHAH IN A NUTSHELL

PARSHAS METZORA

Leviticus 14:1–15:33

Last week's Parshah described the signs of the metzora (commonly mistranslated as "leper")—a person afflicted by a spiritual malady which places him or her in a state of ritual impurity. This week's Torah reading begins by detailing how the recovered metzora is purified by the kohen (priest) 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.

A home can also be afflicted with tzaraat by the appearance of dark red or green patches on its walls. In a process lasting as long as nineteen days, a kohen determines if the house can be purified, or whether it must be demolished.

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. ❖

Shabbos HaGadol

The Shabbos immediately preceding Passover is called Shabbos HaGadol, the great Shabbos. According to tradition, the 10th of Nisan in the year of the exodus was a Saturday. It was considered a great event, in fact a miracle, that the Israelites could on that day select a lamb for sacrifice without being molested by their Egyptian masters, who, at other times, would have stoned them for such daring (Code of Jewish Law, Orach Chayyim 430: 1).

Another possible reason for the name is that the haftarah (Malachi 3:4-24), the prophetic portion, speaks of the "great day" of God on which the Messiah will appear. A novel explanation for the name of Shabbos HaGadol is that the people used to return from the synagogue later than usual on this Sabbos because of the unusually long sermon that was customary on this day.

The custom of reciting the Haggadah in the afternoon of Shabbos HaGadol was designed to familiarize the people with its contents in preparation for the Seder service that week (Code of Jewish Law, Orach Chayyim 430). ❖

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Enlightening Wisdom From the CHASSIDIC MASTERS

Metzora

Adapted by
Rabbi Jonathan Sacks;
From the teachings of
the Lubavitcher Rebbe
Published by
Kehot Publication Society

Metzora begins with the laws concerning the purification of the leper. The Rebbe begins with the question, why should we call this Sidra Metzora, "the leper," a name with unpleasant connotations? Especially when an earlier generation of Rabbis called it, neutrally, Zot Tihyeh ("This shall be..." the law of the leper).

To understand the significance of leprosy as discussed in the Sicha, we must remember that it is considered, by the Torah and the Rabbis, not only as a disease but as a punishment specifically for the sin of slander. It was the punishment that Miriam was given for the tale-bearing against Moses (Bamidbar, ch. 12). A leper was isolated from the rest of the people once his illness had been diagnosed, and made to live outside the camp.

Since the disease had a spiritual as well as a physical dimension, this was not simply a hygienic precaution, but had a moral purpose. Likewise his purification was a recovery of spiritual as well as physical health. It is the spiritual dimension of this cleansing procedure that the Rebbe analyzes.

1. Two Names

The Sidra Metzora has not always been so-called. Earlier Rabbis, like Rabbi Saadia Gaon, Rashi and Rambam, called it by the preceding words of the verse, Zot Tihyeh ("This shall be"). Only in more recent generations has it become the custom to call it Metzora.

But Metzora means "the leper": A name with unpleasant associations. Indeed, to avoid this, it is referred to in many places as Tahara, "Purification." Why then is it called by this seemingly inappropriate name, especially when there existed beforehand a name for the Sidra with none of these associations?

2. "He Shall Be Brought"

Before we can solve the

problem, we must notice two further difficulties in its opening passage, "This shall be the law of the leper in the day of his cleansing: He shall be brought to the priest. And the priest shall go forth out of the camp..."

Firstly there seems to be a contradiction here. On the one hand, the leper is to be "brought to the priest." On the other, the priest is to "go forth out of the camp" and come to him. Who is to go to whom? In fact, it is the priest who comes to the leper, for the leper was not allowed to come within the three camps. What then is the meaning of, "he shall be brought to the priest?"

Secondly, why was the leper to be "brought?" Why does the Torah not say "he shall come?" The use of the passive verb "brought" suggests that his meeting with the priest was against his will.

In answering the first question, the commentators explain that although the leper was indeed to stay outside the camp, he was to

(Continued on Next Page)

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be brought to the edge of it, so as to avoid burdening the priest with a long journey. But this explanation is not easy to understand. Although the leper was, because of his affliction, commanded to remain outside the camp, there was no obligation on him to go far away from it. He could stay near its boundaries. And since the instruction about the cleansing procedure was directed to all lepers, including those who were situated near to the camp, the explanation of the commentators does not remove our puzzlement.

3. Repentance: The First Stage

To arrive at an inward understanding of the question, we must consider what Rashi says on the phrase, "All the days wherein the plague is in him... he shall dwell alone." Rashi comments, "(Even) people who are unclean (for reasons other than leprosy) shall not abide with him... because he, by slanderous statements, parted man and wife, or a man from his friend, (therefore) he must be parted (from everybody)." We can say, then, that he is excluded from the three camps because of his association with strife and dissension. His slander causes men to be distant from one another, whereas the idea of holiness is unity. He has no place, therefore, in the holy congregation. But what is more, he is to be separated even from the other categories of unclean people, because, as Rambam says, his slander is progressive. At first it is turned against ordinary people, then against the righteous, then against the prophets, and finally against G-d himself, and he ends by denying the fundamentals of faith. This is worse even than idolatry, for the idolater does not deny G-d, he merely denies His uniqueness.

Nonetheless as the Alter Rebbe wrote as a point of Halachic law as well as an inward Chassidic truth, "It is certain (that every Jew) will in the end return in repentance."

This explains the phrase "he shall be brought to the priest." The form of the verb carries with it an assurance for the future that even he who stands outside the three camps, who is isolated by his sin, will in the end turn to the "priest" in repentance. And this was the man whose very nature was to resist this

return to oppose holiness, and join forces with the heathen world "outside the camp." This is why he "shall be brought"—in the passive—for his return is contrary to his will.

4. The Second Stage

The initiating cause in the awakening of the desire to return is not to be found in the man himself, but in the promise of G-d that even if it requires "a mighty hand... I will rule over you."

But if at first the impetus to return breaks in on him from the outside, it is the Divine will that ultimately it should become part of his deepest nature. Thus there is the further assurance that not only will he repent, but he will experience repentance as the truest expression of his own personality in all its facets: Will, intellect and feeling.

In the light of this we can see why, after the Torah stated that the leper "shall be brought to the priest," it continues, "And the priest shall go forth out of the camp."

The first stage of repentance, of "cleansing," is the sudden revelation of G-d coming in, as it were, from the outside. Because it has not yet become part of his own personality, this revelation is unrelated to the personal situation of the man. He is "brought" out of himself and his environment. But afterwards the priest comes to him: That is, his situation becomes important again, as he strives to translate his revelation into a cleansing of the whole circumstances of his life. And since the "cleansing" extends even to his environment, he achieves something that even the perfectly righteous could not: He sanctifies what lies "outside the camp," where the righteous man has never been. Thus we say that repentance done from great love turns even willful sins into merits: it sanctifies even what lies outside the will of G-d.

5. The Earlier Generations and the Present

Now, finally, we can see why an earlier age called this week's Sidra Zot Tihyeh, "This shall be..." rather than, as we now call it, Metzora, "the law of the leper."

Only in the Time to Come will we witness the

(Continued on Next Page)

ultimate transformation of darkness into light, of evil into goodness.

Thus the earlier generations, when this Time was as yet distant, they sensed more readily the idea that evil is conquered by something outside itself than that it should transform itself from within. They belonged to the stage where the leper is "brought," against his will, to be cleansed, rather than to the second stage where the cleansing comes from within his own situation "outside the camp." So they did not call the Sidra, "the leper," because in their eyes he was not cleansed as himself but rather despite himself. Nonetheless, they knew the promise of the Future, and thus they called the Sidra "This shall be."

In other words, the "law of the leper" — the time when the leper of his own accord becomes part of G-d's law — was something that would be, in the World to Come.

But we, standing already in the shadow cast by the approaching Messianic Age, can make of "the leper" a name for a section of the Torah. We can already sense the time of the revelation of the good within the bad, the righteousness within those who stand "outside the camp." The light is breaking through the wall that separates us from the Time to Come: The light of the age when "night will shine as day." ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS 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 path to Redemption must be trodden by mankind together. It is not enough that a person seek out refinement himself and endeavor to reach spiritual heights. What is necessary is that he motivate others — his fellow Jews and in a larger sense, all mankind — to join him in his strivings and share these aspirations.

-- The Rebbe ❖



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WISDOM FROM OUR SAGES

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

This shall be the law of the metzora (Leviticus 14:2)

Said Rabbi Yochanan in the name of Rabbi Yosei ben Zimra: One who bears evil tales will be visited with the plague of tzaraat. . . . Reish Lakish said: What is the meaning of the verse "This shall be the law of the metzora"? It means: This shall be the law for him who is motzi shem ra ('gives a bad name' through slander)."

*Because of seven things the plague of tzaraat is incurred: slander, bloodshed, a false oath, incest, arrogance, robbery and envy.
(Talmud, Erachin 15b-16a)*

Two birds (Leviticus 14:4)

*Because the plague of tzaraat comes in punishment for evil talk, which is an act of chattering, therefore birds are needed for his purification, because these chatter continuously with a twittering sound.
(Rashi; Talmud)*

Cedar wood . . . and hyssop (Leviticus 14:4)

*Because he has exalted himself like a cedar . . . he should humble himself like a grass.
(Midrash Tanchuma)*

*If the point is that he should show humility, why does he bring both a cedar and hyssop? But the true meaning of humility is not to be broken and bowed, but to be humble even as one stands straight and tall.
(The Chassidic Masters)*

*A person should have two pockets in his coat. One should contain the Talmudic saying (Sanhedrin 37a) "A person is commanded to maintain: For my sake was the world created." In the second pocket he should keep the verse (Genesis 18:27) "I am but dust and ashes."
(Rabbi Bunim of Peshischa)*

I will put the plague of tzaraat in a house (Leviticus 14:34)

*So is it when leprous plagues come upon man: First they come upon his house. If he repents, it requires only the removal [of the affected stones]; if not, it requires tearing down the entire house. Then the plagues come upon one's clothes. If he repents, they require washing; if not, they require burning. Then the plagues come upon his body. If he repents, he undergoes purification; if not, "he shall dwell alone."
(Midrash Rabbah)*

The priest shall command that they empty the house (14:36)

*The Torah is frugal with the property of the Jew.
(Talmud, Rosh Hashanah 27a) ❖*

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9:00-9:15 - Shiur
David Wasserlauf

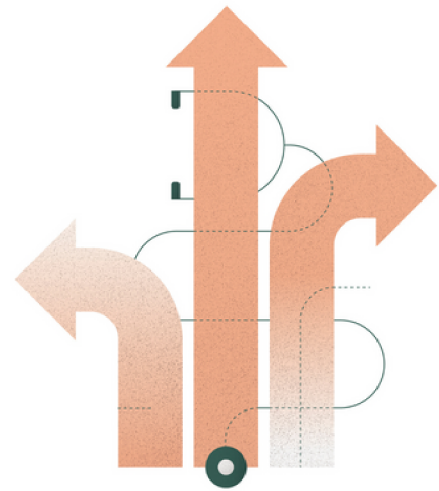
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Don't forget to sell your chametz before Pesach begins! This will help you fully embrace the spirit of the holiday and connect with the values of freedom, renewal, and redemption.

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Wishing you a kosher and joyous Pesach!

ב"ה

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