

# ...Lig-ula Sh'leima

The Lead Tidbit used to be on the front page... always. In the last few months, we've rotated different TT features on the front page and moved the Lead Tidbit to page 4. Our feedback has been split, between those who like the other things on the front page and those who want the Lead Tidbit returned there (here). So the least we can do is put the Lead Tidbit into the rotation. And for this week, it's here.

(Sorry about the awkward transliteration of לגאולה שלימה; we'll try to explain it in the TBDATR - Towards better Davening and Torah Reading - column, inside.)

Rinat Yisrael Siddur (and other sources, as well) gives us an "official" exchange of greetings for Yom HaAtzmaut: One greets his fellow with "MO'ADIM L'SIMCHA" and the other answers with "LIG-ULA SH'LEIMA". The first says, Good Yom Tov! - acknowledging that the anniversary of the establishment of the State of Israel is cause to be happy and to gratefully acknowledge G-d's hand in this special gift of the reestablishment of Jewish sovereignty over Eretz Yisrael - something special in and of itself, but more significantly, a further step towards the long-anticipated, fervently prayed-for Complete Redemption.

It is this last point to which that second person responds. His answer says that while we are certainly grateful and appreciative of G-d for Medinat Yisrael, we well-know that it is but a milestone on the road to the Geula. It is not the realization of our age-old dreams, nor of the prophecies of Mashiach and the Geula; it is a significant step in the right direction, and has the potential to lead us toward greater and greater heights - a potential that we must do our share towards realizing.

cont. page 4

J'lem Shabbat in/out times for **TAZRI'A-M'TZORA**  
**6:33pm** (plag: 5:48) / **7:47pm** (see page 3 for other zmanim)

## Parsha Pix Explanations on p.37



### Word of the Month

A weekly feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift of HaChodesh HaZeh Lachem...

With the molad of Iyar being early on Wednesday morning, the first opportunity for Kiddush L'vana according to Minhag Yerushalayim (which is 3 days after the molad) is Motza'ei Shabbat Tazri'a-M'tzora, April 17th. Those who are "makpid" to wait 7 full days will have their first op on Wednesday night, April 21st.



## Candle Lighting and Havdala Times

Candles (earliest)	Tazria/M'tzora	Havdala	Next week
6:33pm (5:48)	Yerushalayim	7:47pm	6:38 (5:51) 7:53
6:50pm (5:50)	S'derot	7:49pm	6:55 (5:53) 7:55
6:48pm (5:48)	Gush Etzion	7:47pm	6:53 (5:52) 7:53
6:50pm (5:50)	Raanana	7:49pm	6:55 (5:53) 7:55
6:49pm (5:49)	Beit Shemesh	7:48pm	6:54 (5:52) 7:54
6:50pm (5:50)	Rehovot	7:49pm	6:55 (5:53) 7:55
6:50pm (5:50)	Netanya	7:50pm	6:55 (5:53) 7:55
6:47pm (5:49)	Be'er Sheva	7:48pm	6:52 (5:52) 7:53
6:49pm (5:49)	Modi'in	7:48pm	6:54 (5:52) 7:54
6:33pm (5:49)	Petach Tikva	7:49pm	6:38 (5:53) 7:55
6:33pm (5:47)	Maale Adumim	7:47pm	6:38 (5:51) 7:52
6:49pm (5:49)	Ginot Shomron	7:48pm	6:54 (5:52) 7:54
6:48pm (5:48)	Gush Shiloh	7:47pm	6:53 (5:51) 7:53
6:48pm (5:48)	K4 & Hevron	7:47pm	6:53 (5:51) 7:53
6:48pm (5:48)	Giv'at Ze'ev	7:48pm	6:53 (5:52) 7:53
6:50pm (5:49)	Yad Binyamin	7:49pm	6:54 (5:53) 7:54
6:50pm (5:50)	Ashkelon	7:50pm	6:55 (5:54) 7:55
6:38pm (5:48)	Tzfat	7:48pm	6:43 (5:51) 7:54

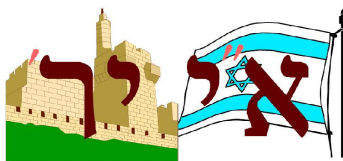
Rabbeinu Tam Shabbat out Tazria-M'tzora (I'lem) - 8:25pm



**OTHER Z'MANIM**  
Correct for Jerusalem

**Ranges are 10 days. WED-FRI  
30 Nissan - 9 Iyar (April 14-23)**

Earliest Talit & T'filin	5:21-5:09am
Sunrise	6:13-6:03am
Sof Z'man K' Sh'ma (Magen Avraham: 8:39-8:31am)	9:26-9:19am
Sof Z'man T'fila (Magen Avraham: 9:59-9:53am)	10:30-10:25am
Chatzot (halachic noon)	12:39½-12:37½pm
Mincha Gedola (earliest Mincha)	1:12-1:11pm
Plag Mincha	5:46¼-5:51pm
Sunset (based on sea level: 7:07-7:13pm)	7:11-7:18pm



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## LEAD TIDBIT cont. from front page

This whole idea is not at all new. It isn't 60 years old. It is not even only centuries old. Its age is closer to 3000 years.

We have recently celebrated the 3322nd anniversary of the Exodus, Y'TZI'AT MITZRAYIM. And at that celebration, which we call the Seder, we have several examples of the joy of the moment being joined by the hopeful look to the future. While we celebrate GEULAT MITZRAYIM, we do not lose sight of the future, complete (better word than final, we think) redemption.

At the Seder, we sing AVADIM HAYINU and that G-d took us out of Egypt, but we also sing ADIR HU about the building of the Beit HaMikdash. We start DAYEINU by thanking G-d for taking us out of Egypt, but by song's end, we are thanking G-d for Eretz Yisrael and the Mikdash. The official conclusion of the Seder is L'SHANA HABA'A BIRUSHALAYIM HAB'NUYA. Even when we break the middle matza at YACHATZ and prepare the piece of matza upon which we will recite and relive the Exodus, we symbolically hide the greater piece of the GEULA MATZA for the future.

Repeatedly, we say or do the equivalent of CHAG SAMEI'ACH and LIG-ULA SH'LEIMA on Pesach.

Pesach and Yom HaAtzmaut pair off nicely in this respect. Without claiming equal status to Purim and Chanuka, there is a "neat" correspondence between the Torah festivals and the special post-Biblical holidays. Purim is paired with Shavuot, based on KIY'MU V'KIB'LU, as both being KABALAT HATORAH types

of experiences. Chanuka is often matched because of their 8-day lengths with full Hallel, as well as the 13 to 7 counting of Musaf bulls and the 1 to 8 counting of Chanuka candles. (There are other connections, too.)

Another manifestation of the look to the future Geula on Pesach is the choice of haftara for the 8th day of Pesach. True, we don't have an 8th day of Pesach in Israel, but the choice for the Diaspora is very significant. The haftara comes from the book of Yeshayahu, from chapters 10, 11, and 12. The theme is the GEULA still to come. Mashiach ben David... world peace ("The wolf also shall live with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together...), Divine judgment of Israel's oppressors and tormentors, Ingathering of the Exiles.

What a statement as Pesach ends! Yes, we celebrate the birth of the Nation and the very first and great Redemption. But we know and understand that greater redemptions are still to come and this thought becomes part of our celebration. This is the significance of the Cup of Eliyahu, and this is the significance of the choice of the haftara of the Shabbat before Pesach, as well. Even before we joyously celebrate Y'tzi'at Mitzrayim, we are focused on Eliyahu and the coming of the Great Day of HaShem.

And what non-haftara reading from the NAVI was designated for celebrating Yom HaAtzmaut? OD HAYOM B'NOV LAAMOD, that very same haftara of the 8th day of Pesach, the words that allow us to see the State of Israel in its proper, healthy perspective. LIG-ULA SH'LEIMA!

# Tazri'a-M'tzora

STATS	Taz	M'tzo	T&M
of 54 sedras in Torah	27th	28th	-
of 10 Sedras in Vayikra	4th	5th	-
lines	128	159	287
rank	48th	40th	-
Parshiyot	9	7	16
P'tuchot	5	4	9
S'tumot	4	3	7
P'sukim	67	90	157
rank (Torah/Vayikra)	48/8	42/5	-
Words	1010	1274	2284
rank (Torah/Vayikra)	48/8	39/4	-
Letters	3667	4697	8364
rank (Torah/Vayikra)	48/8	39/4	-
<b>MITZVOT</b> (pos/prohib)	7+2	11+0	18+2

## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

## Kohen - First Aliya

13+12+6=31 p'sukim

- 12:1-13:23

[P> 12:1 (8)] Perek 12, the shortest in the Torah with 8 p'sukim (not that we are responsible for the chaptering of the Torah), deals with "birth". A woman becomes "ritually unclean" following a (normal) birth - one week for a boy - and on the 8th day the boy is circumcised - and two weeks for a girl. This period of TUM'A is followed by a special "waiting time" of 33 or 66 days for boy or girl respectively, after which the mother is to bring the korbanot of a YOLEDET. The whole issue of the "ritual impurity of a woman having given birth" constitutes a mitzva [166,A100 12:2], as does the bringing of the sacrifices [168, A76 12:6]. This portion of the Torah is also the source of the general prohibition of eating "sacred meat" while in a state of "ritual impurity" [167,L129 12:4].

**TAHARA & TUM'A** To oversimplify, one aspect of the rules of ritual purity and impurity for a Yoledet (a woman who have given birth) is to show the sharp contrast between life and death. This can be seen in the Tum'a of a dead body, in the laws of Nidah, the rules of pregnancy, as well as the Yoledet. A woman's period signifies that life has not begun within her - there is TUM'A. A pregnant woman has life developing within her - TAHARA. When that life emerges into the world, she is no longer carrying that extra life - TUM'A.

Another aspect of the procedures for the new mother is geared to help her

recoup her physical, psychological and emotional identity and well-being.

[P> 13:1 (8)] After the parsha of BIRTH, the Torah moves on to the topic of NEGA'IM (various skin afflictions). The rest of Tazri'a and most of M'tzora deal with this topic.

A person with an affliction that MIGHT be Tzora'at (in one of its many forms) is to be examined by a kohen (expert in the laws and identification of N'GA'IM, with a degree, perhaps, in dermatology, as well). Under certain circumstances, the kohen might declare the afflicted person a M'TZORA rendering him immediately ritually unclean. Or, a kohen might order a one week quarantine with an additional examination to determine the status of the individual, to take place on the seventh day of said quarantine. That second inspection can result in the person being declared "clean" or "Tamei", or an additional week of quarantine can be ordered.

[P> 13:9 (9)] A kohen must examine a case of suspected Tzora'at. He looks for changes in coloration of skin and hair, raised or sunken appearance of the blemished area, increase, decrease or no change in size, and other signs. Sometimes he declares immediate Tzora'at. Sometimes "ritual purity" is declared immediately (in which case a trip to a dermatologist and the pharmacy for a salve might be

the best thing). And sometimes a quarantine period is declared.

The expertise of a kohen in the area of Nega'im is both an art and a science. And more. Dozens of shades of white and other colors must be distinguishable to the inspecting kohen. An error in perception of a white like the shell of an egg as opposed to the color of the thin membrane under the shell can make the difference between declaring the examinee Tahor or Tamei (for example). Only certain times of the day are permitted for examining a NEGA, because of the different effects of light and shadow.

The laws of Nega'im are unbelievably difficult and complex. In addition to everything else, the kohen had to know the psychology of the cases and be sensitive to the personal situations of the afflicted. One example is that a new bride or groom is not examined by the kohen, so they cannot be declared TAMEI. That could spoil their moods.

A look at some of the Mishnayot in TAHAROT, even without going in depth, can give one an appreciation of what is involved in this topic. Once again, learning comes to the rescue and allows us to get "involved" in mitzvot even when they aren't active.

[P> 13:18 (6)] The Torah presents further details on what the kohen looks for when inspecting boils and similar

afflictions on the skin. The elaborate checking and time delays from inspection to inspection serve to give the afflicted person ample time for introspection. A NEGA on the outside mirrors a character blemish or a religious shortcoming on the inside. While the kohen examines the external, the Metzora does a thorough job of seeing his own inner being.

## MitzvaWatch

Why all the detail? Why are there so many different types of NEGA'IM? Perhaps it is because WE are all different. So many different types of people. So many different temperaments. So many different sins. And so many different personal reactions to our individual situations. We need to feel this individuality. It helps us be responsible for our own deeds. One imagines that the kohen-examiner played the role of counselor too, maybe sensing a disturbed soul that needs TIPUL along with the NEGA.

## Levi - Second Aliya

5+11=16 p'sukim - 13:24-39

[S> 13:24 (5)] This portion discusses burns on the skin and different colorations within the affected area. Keep in mind that a blemish of any sort is NOT Tzora'at unless declared so by a kohen. It could look like Tzora'at, but it isn't unless declared "Tamei" by a kohen. In fact, two people can have identical signs and one can be declared a M'tzora, the

other not so. And the treatment of each case is completely different as a result.

[P> 13:29 (9)] This next portion deals with yet another type or two of N'GA'IM - sores on the head, neck, or face, and blotches on the skin. As was mentioned before, we are dealing here with a complex issue of a bridge between the physical and the spiritual. Or, to put it differently, of physical manifestations of spiritual problems.

To help understand this idea better, think of the following analogy: There are physical afflictions and psychological problems that people can suffer. Sometimes, each type is treated independently. But sometimes, a trained professional in the field will see the physical and psychological problems as being connected. In those cases, it is very important for the professional to decide what gets treated and what will improve when the other does, even without special attention.

This was only an analogy, but this is one of the lessons, of Torat HaM'tzora, the laws of N'GA'IM.

The laws regarding the state of ritual impurity resulting from Tzora'at constitute a positive commandment [169,A101 13:29]. In other words, we would be doing the wrong thing to ignore these laws and details. There is a specific prohibition of cutting the hair of a Tzora'at area on the body [170,L307 13:33]. Among other

reasons, this would remove an important indicator for the kohen-inspector (and more importantly, perhaps, for the afflicted person.)

Let's run with the analogy. If a doctor feels that a rash on a patient who came to him might be the result of stress and tension in the workplace, then it would serve no purpose to merely treat the rash. In fact, the rash might clear up after some stress-reduction measures without treating the rash itself. In the case of N'GA'IM, it would be prohibited to treat the NEGA with physical means. Welts, burns, blemishes, boils, etc. might go away after T'shuva and the Tzara'at procedures. How can a korban heal an affliction? How can T'shuva heal it? Same question as, How can psychological counseling cure asthma. But it can (sometimes) and so can all of the "remedies" in this week's sedra. Mind, body, soul - they are all connected and interrelated.

[S> 13:38 (2)] In this small parsha, the Torah gives an example of a rash of white spots erupting on the body. In this case, the rash is just a rash. TAHOR.

## Shlishi - Third Aliya

15 p'sukim - 13:40-54

[S> 13:40 (7)] Certain cases of baldness are discussed in the first part of this portion. Usually, baldness is just baldness. But occasionally, the skin that is exposed when the hair falls out is blemished in specific ways which

might mean Tzora'at.

A person who has Tzora'at, tears his clothes, lets his hair hang loose, and must announce in public that he is TAMEI. The proper conduct of the M'tzora is a mitzva [171, A112 13:45].

[S> 13:47 (13)] The rest of this Aliya deals with infection of Tzora'at on garments. Wool, linen and leather are the materials that are subject to Tzora'at HaBegeid. This also constitute one of the 613 mitzvot [172,A102 13:47].

## R'vi'i - Fourth Aliya

5+12+8=25 p'sukim - 13:55-14:20

The fourth Aliya is always the bridge Aliya between combine sedras

The topic of "afflictions of garments" continues into this Aliya, for the duration of the Tazri'a part of the double reading. The fact that there is such a thing as an affliction of a garment tells us something. We are dealing with different ways that G-d communicates his "displeasure" with us, as individuals. Today, we might say, His communication is more subtle - but we must see it... and react appropriately.

[P> 14:1 (20)] The afflictions presented in Tazria are immediately dealt with by the procedures for purification described in M'tzora.

The main theme of M'tzora is the

"ritual purification" of one afflicted with Tzora'at, and certain other conditions that render a person TAMEI. These procedures constitute a positive mitzva [173,A110 14:2]. Two birds are to be taken, a ceremony is performed with them, one bird is slaughtered, and the other is set free. The person immerses in a mikve, he cleans his garments, and he shaves all the hair on his body [174,A111 14:9]. The rules of ritual immersion in general, come from this context [175,A109 14:9].

The purification process is completed after bringing various korbanot, following a seven day period and the other procedures, as mentioned above [176,A77 14:10].

**SDT:** Notice how the M'tzora is isolated from others during the time he is ritually unclean. That gives him time to examine himself, his deeds, his thoughts. But as part of the process of purification, as part of the process of having a second chance in the world, he is ministered to by a kohen who becomes the first contact in his renewal procedure. There is a significant psychological factor in the topic of N'GA'IM.

## Chamishi 5th Aliya

### 12 p'sukim - 14:21-32

[P> 14:21 (12)] A person who cannot afford the animals for the sacrifices, is to bring one sheep and two birds as his offering. The Torah describes the rituals

involved in these offerings.

It is not important how much the sacrifice is worth on a dollars and cents basis (shekels and agorot), but what is relative to the means of the atoner.

Thus ends the section of the Torah dealing with afflictions to the individual. ZOT TORAT... this is the body of law of one afflicted who cannot afford the full set of korbanot.

## Shishi - Sixth Aliya

### 21+19=40 p'sukim - 14:33-15:15

[P> 14:33 (25)] The Torah next discusses Tzora'at that can afflict a person's house. This can only be in the Land of Israel, in a house made of specific materials, and under specific conditions [177, A103 14:35]. Once again, it is the kohen who makes the determination as to whether Tzora'at does exist, or a professional house painter should be consulted. In the case of a "house plague", there are procedures to be followed and purification processes, including korbanot to be brought.

**SDT:** Not only does a person's body contain elements of spirituality, but even him home - but only in Eretz Yisrael. Although we do not "practice" this whole topic today, the lessons of the bridge and connection between the physical world and the spiritual one should not be overlooked. A person whose home is a

*meeting place for Torah scholars, a launching pad for acts of charity and kindness, a training ground for a new generation of sensitive, feeling, enthusiastic Jews, such a home cannot be infected by spiritual plague. A home devoid of spirituality is a prime target for Nig'ei HaBayit. In this case, it is not the anti-rust and anti-mold paint that makes the difference. It is the values that a Jew lives by and their effect on the next generation.*

This parsha concludes with a summary of the different types of NEGA'IM.

We also find a curiosity among these p'sukim - specifically, two consecutive p'sukim of three words each. There are only about 12 or 13 three-word p'sukim in the Torah altogether. Having two of those in a row is unique.

[P> 15:1 (15)] Next the Torah speaks of the status of a man with an "unnatural discharge" (probably a form of venereal disease). In such cases, the Torah view matters as a combination of physical symptoms with spiritual causes - in the case of "Zav" and "Zava", most probably attributable to sexual misconduct. The one afflicted is himself "Tamei" as well as causing other people and objects to become "ritually impure" through contact, both direct and indirect [178,A104 15:2]. The one afflicted, must bring special korbanot after a purification process [179,A74 15:13].

## Sh'VII - Seventh Aliya

### 13+5=18 p'sukim - 15:16-33

[S> 15:16 (3)] There is also a "ritual impurity" (of a lesser degree i.e. one-day type) in cases of normal seminal emissions [180, A105 15:17].

A menstruating woman is "ritually unclean". This is counted as a positive mitzva [181,A99 15:19]; the prohibition "other side of the coin" to this mitzva is in the next sedra.

[P> 15:19 (6)] A woman with an unnatural discharge has a specific set of rules. In the case of a Zava, there are differences in her status depending upon how many sightings of blood there are, and how frequent.

[S> 15:25 (9)] The longer-term Zava is presented in its own parsha, a S'TUMA that can be seen as a sub-parsha of the previous P'TUCHA that introduced the topic of ZAVA. These rules and procedures constitute a mitzva [182, A106 15:19].

The requirement of the korbanot at the conclusion of the period of impurity is a mitzva [183,A75 15:29]. The people of Israel have a great potential for attaining spiritual heights. They have an equally great potential for descending to low levels of spiritual impurity.

The last 3 p'sukim of the sedra serve as a summary to the topics of ritual purity and impurity and

present the challenge to the Jewish People to rise above mundane physical existence by scrupulously avoiding "impurity".

**SDT:** *Generally, when there is a rich man's korban and a poor man's korban for the same situation, if a rich man brings the less expensive version of the korban, he fulfills his obligation, after the fact. Not proper, but valid, nonetheless. Tzora'at is an exception. If a rich man brought a poor man's offering, he has not fulfilled his obligation. The son of the Nodeh B'Yehuda beautifully explained why. One of the causes of Tzora'at is stinginess. Even the term in our Vidui can be seen as a play on words - TZAROT AYIN. If a rich man brings a poor person's korban, in this case it is an indication that he hasn't healed. The korban cannot bring atonement.*

## Haftara 18 p'sukim M'lachim Bet 7:3-20

The Haftara tells the story of four M'TZORA'IM (lepers, not the greatest translation) who decided to enter a Syrian camp to find food. They found that the Syrians had fled. They reported the status of the enemy camp to the guards of the Jewish city. As Elisha had prophesied, the famine ended on the following day and grain and food was found.

Rabbi Jacobs z"l in A Haftara Companion says that aside from the obvious, but seemingly shallow connection between sedra and Haftara – both mention

TZA'RA'AT – there is a deeper lesson to be learned from the haftara. Four people who were outcasts, no one would touch them, they were isolated from their society, they were on their own during very difficult times, nonetheless embarked on the path of spiritual improvement by being concerned with their fellow Jews and reporting the condition of the enemy camp so that others would be able to obtain food and be saved. If, as mentioned earlier in the previous SDT, one of the causes of TZA'RA'AT is stinginess, then the intrepid four of the Haftara are indeed on the mend. The Gemara tells us that the four M'tzora'im were Geichazi and his sons.

STATS for M'tzora haftara: 26.3% it is HaGadol, 18.05% Rosh Chodesh, and 55.04% of the time, its regular.

# Divrei Menachem

Parshat Metzora tells us of the afflictions that befell the gossip-mongers who thought highly of themselves and oft lowly of others. One of the symptoms of this malaise, "Nig'ei Bayit", was a discoloration on the walls of the house - a symbol of Tum'a (impurity) that caused the house to be evacuated, if not completely destroyed. According to the Rambam, this affliction was akin to the other Tzara'at-like punishments that might (later) affect the slanderer's clothes and body, in succession, until he repented his ways.

This supernatural reprimand, whereby blemishes appeared in the haughty offender's house, sent a message, as if to say, "You are not really king of your own castle!" And this domestic disease could only occur in Eretz Yisrael, as if to say that in the Holy Land, especially, you are expected to behave in a modest, appropriate manner as a member of the Jewish community.

The Torah tells us that the afflicted house owner had to come and declare to the Kohen that, "something like the NEGA" had appeared in his home (Vayikra 14:35). Rashi comments that even if the house owner was knowledgeable enough to know what was going on he had to humble himself by consulting a "professional," as it were. Clearly, this is a valuable lesson for all time.

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**WISDOM & WIT**  
by Shmuel Himelstein

In a concentration camp to which Jews from Cracow had been sent, a large group of chassidim had been assigned to a factory where brushes were made. The Germans imposed a weekly quota of brushes on each Jew, rather than a daily one.

By working very hard on the other days of the week, the Jews manage to complete their weekly quota in only six days. This enabled them to refrain from working on Shabbat. On Shabbat, each Jew would stay in the factory, with a partially finished brush in his hand. If a German guard came by, he would work on his partially finished brush - an action obviously halachically permissible when their lives were at stake.

In fact, they went much further than that in their pursuit of a Jewish life under the eyes of the Germans. One of the chassidim who was learned, had managed to find a small Gemara. While the others doubled their efforts to fill this man's quota, he would spend all his time in the factory - again with a half-finished brush in front of him - while he taught the Gemara to all the men as they worked.



The accursed Nazis made a point of beating up chassidic Jews, even more than other Jews.

In the Lodz Ghetto, a young chassid names Naftali Lakover refused to shave

off his payis (sidelocks), as some had done simply in self-preservation.

Once, as Naftali was walking in the ghetto, a German officer spotted his payis. "Jew, come over here!" demanded the officer. When Naftali approached, the German asked him to uncurl his long payis. For some reason, the German found the sight of a young man with long sidelocks very amusing; so funny, in fact, that he wanted a photograph of this "species". But the German had a problem - he didn't have his camera with him.

Trusting his assumption that no Jew would dare disobey a German officer, the German told Naftali, "I want you to report here tomorrow at the same time, so I can photograph you and your sidelocks."

"Officer," pleaded Naftali, "that may be impossible. As you know, many Germans, seeing these sidelocks, just walk over and snip them off with scissors. That may happen to me between today and tomorrow."

"If your'e worried about that," said the officer, "I can solve that easily."

Taking out an official notebook, he wrote: "No one has permission to touch this Jew's sidelocks."

Naftali took the note, but never showed up for his "photo session". On the other hand, the note helped on countless occasions thereafter, when Germans caught him and threatened him.

Rabbi Weinreb's Weekly Column:

## **TAZRI'A-M'TZORA Going At It Alone**

"No man is an island." "It takes a village."

These are just some of the clichés that are used to convey the importance of social groups, of the realization that people cannot "go at it alone".

But just as it is vital that each of us learns that we are ultimately limited in what we can accomplish by ourselves, it is equally vital that we learn of the benefits of occasional solitude and of the need to sometimes just be alone.

In this week's double Torah portion, Tazri'a-M'tzora, we read at length and in great detail about an individual who is afflicted by a condition known as tzora'at, often translated (albeit inaccurately) as leprosy. It is a condition which is characterized by specific discolorations of the skin and which is understood by our sages to be the consequence of immoral behavior, particularly malicious gossip.

The Torah prescribes that such an individual rend his clothes and let his hair grow. He is considered ritually unclean, and "...he shall dwell apart; his dwelling shall be outside that camp." (Vayikra 13:46)

Opinions vary as to why he must

be removed from society. Some say simply that he is quarantined because his condition is contagious. Others insist that since his misdeeds caused harm to others, he must be punished by living apart from others.

I prefer, however, the view that believes that a period of solitude is imposed upon this individual to afford him an opportunity to think, to reconsider his actions, and to resolve to live a new moral life style. He is afforded the social isolation necessary for thorough-going introspection, a chance to think for himself.

There is a lesson here about the benefits of solitude that is of renewed relevance in our day and age.

The most recent edition of *The American Scholar* (Spring 2010) carries an essay by William Deresiewicz which he delivered to the plebe class at the United States Military Academy at West Point in October of last year. The essay is entitled "Solitude and Leadership."

Mr. Deresiewicz eloquently conveys the message to these future military leaders that leadership demands a mindset which can only come about with frequent and sustained periods of solitude.

He emphasizes the importance of thinking and writes, "Thinking means concentrating on one thing long enough to develop an idea

about it."

He further emphasizes the importance of concentrating, and writes that it means "gathering yourself together into a single point rather than letting yourself be dispersed everywhere into a cloud of electronic and social input."

Ralph Waldo Emerson made Mr. Deresiewicz's point long ago when he said, "He who should inspire and lead his race must be defended from traveling with the souls of other men, from living, breathing, reading, and writing in the daily, time-worn yoke of their opinions."

These opinions of a famous 19th century essayist and one of his contemporary counterparts stress and amplify a message implicit in this week's Torah portion. The message is that time by oneself, reflecting and engaging in serious introspection, is an essential component of self-improvement and a prerequisite not only for membership in society, but for leadership of society.

Jewish sources go much further than Emerson and Deresiewicz. The latter restrict their insightful comments to the importance of solitude in everyday, mundane affairs. Our tradition goes beyond that and teaches that solitude is necessary for spiritual growth and for religious leadership.

The sages of the Talmud insist upon the necessity of CHESHBON

HANEFESH, self-reckoning. The Jewish ethical treatises of medieval times recommend that one regularly withdraw from society to engage in such self-reckoning. Chassidim, and most particularly the followers of Rabbi Nachman of Breslav, daily engage in periods of hisbod'dus, solitary contemplation.

The secular writers quoted above are helpful in that they make it clear that solitude need not entail mystical practices or spiritual techniques. Rather, solitude provides an opportunity for thinking on one's own and for concentrating deeply without the undue influences of one's social surround.

I personally am convinced that occasional solitude would be a healthy antidote to the blind conformity which is imposed upon all of us by our contemporary world.

Once again, the Torah, in the midst of a passage which seems most out of tune with modernity, gives us a lesson essential for coping with modernity.

**CHIZUK AND IDUD**  
*Divrei Torah from the weekly sedra  
with a focus on living in Eretz Yisrael -  
Chizuk for Olim & Idud for not-yet-Olim*

Last week's parsha told us which animals, fish and fowl we can eat, and which we can't.

Why are we limited in what we can eat?

Because, explains Rashi, "we are attached to Hashem and therefore worthy of life" (11,2). We're more refined, with a constitution that is meant for this world and the next, and spiritually can't tolerate those foods that are forbidden.

A similar idea is brought at the end of the parsha, when we're told to distance ourselves from sheratzim - a variety of creepy, crawly things that we're anyway not inclined to want to get close to. What's the reason for this prohibition? "I am Hashem your G-d and you are to sanctify yourselves and become holy, for I am holy" (11:44).

Explains HaRav Zalman Sorotzkin in Oznayim LaTorah, this pasuk makes three references to the word "Kadosh" - reminiscent of the pasuk "Kadosh, Kadosh, Kadosh..." that we say in davening and which alludes to G-d's name being sanctified in three spheres: the Heavens, on earth, and in the future.

"Hakadosh Baruch Hu wanted to endow Bnei Yisrael with these three kedushot on condition that they

sanctify themselves in this world," writes Harav Sorotzkin. "A person sanctifies himself a bit, and from above they help sanctify him a lot; a person sanctifies himself on earth, they sanctify him above; a person sanctifies himself in this world; they sanctify him in the world to come."

In helping us understand the nature of these prohibitions, the commentators are reminding us that the mitzvot we fulfill and the Torah we learn are a means to an end. The goal is v'he'yitem kedoshim - "sanctify yourselves."

This has to be the overriding issue when we make important life decisions such as where to live and how to educate our children. Which country will give me the best chance of keeping distant from sheratzim of all kinds and drawing close to Hashem in fulfillment of "sanctify yourselves"?

That's got to be the central question in our lives. And the answer is pretty obvious.

Rabbi Joel Rebibo, Beit El

## TRUTH AND JUSTICE IN THE MARKET PLACE [part 3]

by **Dr. Meir Tamari**

There seems to be an ethically grey area where, although there is no outright theft or robbery or defrauding of weights and measures, there nevertheless is an immorality of transparency, of full disclosure. In

such cases, it is often argued by ethicists of the free market that morality is secured by the due diligence of both parties to investigate the truth regarding the quality, quantity, suitability, or price of the articles or goods; the Roman dictum of "caveat emptor", "let the buyer beware", is actually the corner-stone of free markets ideology. Basically this is based on an assumption of the free flow of information and the equal freedom of all parties to make informed judgments. In real life, however, the parties are not equal and do not enjoy the same access to truthful and full information. Here, Jewish morality insists on halakhic protection for the weaker party and communal enforcement of such protection.

Such protection takes two forms: the mistaken or fraudulent sale, MEKACH TA'UT, and the issur of geneivat da'at, literally the stealing of another's mind. The former referring to cases where the goods or services delivered were not as promised either in quantity or quality or in price; the later to forms of deceptive or exaggerated advertising. Rambam deals with them both in the framework of the laws of buying and selling, thus highlighting their presence in the everyday market transactions.

"It is forbidden to defraud people in buying or selling or to steal their minds" (Choshen Mishpat 226, 227). There is often one set of morals for people of the same religion, or even of the same degree of religious observance, and another for others. This is a

slippery slope often leading to immorality to everyone. It is pertinent to note therefore, that while idolaters are usually considered to have put themselves beyond the pale of civilized behavior, here R' Yosef Karo's use of people includes them in the issur, while Rambam specifically uses the term idolaters.

"Mekach Ta'ut is when one sells to his fellow by weight, by measure or by number and errs even slightly [differentiated from stealing or robbery that require a 'shaveh prutah' for litigation], then the transaction may be cancelled without any limitation in time. [It is significant that violations of kasrut require some minimum quantity for the transgression whereas in eating or possessing chametz on Pesach, like mekach ta'ut, ma shehu, is sufficient for transgression]" (Choshen Mishpat 226:1). Mekach Ta'ut does not require any intention to defraud on the part of the other party. Rabbinic literature assumes that there is always a warranty; any absence of a written one is regarded as a error of the scribe not a legal loophole.

Geneivat Da'at refers to a seller knowingly creating a false impression of the goods or services he is selling and is the more insidious, perhaps the most widespread problem of fraud in the market place. "If there is a defect in the article being sold one is obligated to reveal it to the buyer. [This exists over and above forbidding disguising or concealing the defect]. One may not sell non-kosher meat to an idolater on the understanding that it its kosher

[even though he suffers no harm since treif meat is permissible to him, there is geneivat da'at as he attributes certain qualities to it]. One may not mix a small quantity of inferior fruit with a large quantity of quality fruit to give the impression that it is all first grade. It is forbidden to dye the beard of an old slave to make him appear younger or to feed animals special bran which makes them appear fatter and makes their hides firmer and glossier, or to paint old baskets to make them look new" (Choshen Mishpat 227).

The inclusion of temporary assets in corporate reporting, the use of creative accounting and general unsubstantiated advertising, are all modern examples of those practices mentioned in geneivat da'at by the Shulchan Arukh. The explosion of the service and information industries and the increased sophistication of the financial and money markets all over the world makes the question of geneivat da'at, transparency and full disclosure a paramount one in our modern world. It is one requiring constant religious and spiritual education to help prevent it; when offering goods or services for sale, when writing personal curriculum vitae's, even when extending hospitality or giving gifts.

## Vebbe Rebbe

### QUESTION

*I give a handyman a lot of work and pay him at a generous hourly rate, trusting him to report the hours. It has now come to my attention that he charges me for things that I do not think are right. This includes the time he spends asking experts how to do things and the time and "wear and tear" on the car when he picks up things for me. I told him that I thought those things, which are not his work itself should be on his account, yet he keeps on charging me. Can he do that after I told him that he should not be charging?*

### ANSWER

We cannot give you a definitive answer, not only because we have not heard the handyman's version, but also because many of the issues may depend on nuances that we are not aware of. After learning some of the principles, you should be reasonably equipped to work out a system of dealing with past and future questions [through communication](#).

The standard obligation to a worker requires the employer's explicit - or at least implicit - agreement that he provide a service. However, there is another possibility to be obligated even without agreement, based on the concept of NEHENEH (benefit).

The Rama (Choshen Mishpat 264:4) talks about one who, along with a friend, was in jail and used his

resources to secure not only his own release but his friend's also. The Rama says that if he added resources to include his friend's release or if he made the outlays with both of them in mind, his friend must pay him. He then creates a general rule: "Anyone who does an action or a favor for his friend, [the friend] cannot say: 'You did it for free because I did not tell you to do it,' but rather he must pay his wages." Since no pay was discussed, he would have to pay according to the lower end of the range of salaries (K'tzot HaChoshen 331:3). The exception to the rule is when that which was done is something that is generally done for free (Pitchei Choshen, S'chirut 8:31). Thus to the extent that the "extra" things the handyman did were of value to you, you would have to pay, but if they were beyond the scope of what you had asked, not at the usual generous rate.

After your initial protest, it is possible that your stance improves. The Rama discusses a case where the recipient of the favor said nothing in advance regarding payment, but you said that you did not want to pay for the extras, which could change matters. Although he raises that possibility, the Pri Tevu'ah (cited in Pitchei Teshuva, ibid.:3) rules that if the worker intended to get paid and there was NEHENEH, the recipient still has to pay (unless the provider of the benefit could be forced to provide the service, e.g., if it required no sacrifice on his part).

On the other hand, Shut Mahariya

HaLevi (151) says that it does not make sense that one must pay after he told his counterpart in advance that he refuses to do so. If there are differing halachic opinions, it is difficult to extract money. The Pitchei Choshen (S'chirut 8:(64)) says that the Pri Tevu'ah was talking about a case where the recipient expressed dissatisfaction at the idea of paying, but wanted the work done, but if there were a conclusive refusal to pay, all would exempt him.

This distinction is likely pertinent in your case, as you may have only protested but not refused. On the other hand, there is likely a distinction in your favor in your case. The aforementioned sources discussed cases where the recipient wants not to pay anything. In contrast, you are paying for services generously. Therefore, it makes sense to interpret your protest as follows: "As long as I am generous with the rate of pay, I expect you to be generous at not running up the bill by counting incidental time expenditures. If you want to charge for NEHENEH, then let's use a low rate for everything." Especially if there are standard practices in this area of work, one should not generalize in one person's favor or the other regarding all charges but look at each type of charge. A compromise about the past and guidelines for the future (for example, that he must ask you in advance about certain types of work) is probably best.

## Parsha Points to Ponder Tazri'a-M'tzora

1) Why does the Torah first refer to newborn babies as ZACHAR and NEKAIVA, meaning male and female (12:2,5), and then switch to calling them BEN and BAT, meaning son and daughter (12:6)?

2) Why does the Torah say AND THE KOHEIN CHECKS AND BEHOLD THE TZARA'AT MARK HAS BEEN HEALED FROM THE PERSON WHO HAD THE TZARAAT (14:3)? Why does it have to identify the person who has the tzaraat? Of course we are talking about them being healed and no one else?

3) Why does the Torah use the unusual word V'HIZARTEM (15:31) to describe the separation of the Jewish people from impurity?

### Parsha Points to Ponder

is prepared by

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Answers are somewhere else in this issue  
Look for them, but only after a good pondering

Done this before. Do you remember?

## Praying with Passion

Giving more meaning to our T'fillah One Week at a Time

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### MA TOVU part I

מה טובו אהליך יעקב,  
משכנתיך ישראל. ואני ברב חסדך  
אבוא ביתך, אשתחוה אל היכל קדשך  
ביראתך. ה' אלהי מעון ביתך, ומקום  
משכן כבודך. ואני אשתחוה ואכרעה,  
אברכה לפני ה' עשי. ואני תפילתי לך ה', עת  
ציון, אלהים ברב חסדך, ענני באמת ישעך.

**Translation:** (Koren/OU Siddur)

**How goodly are your tents,  
Yaakov, your dwelling places,  
Yisrael.**

As for me, in Your great loving-kindness, I will come into Your House. I will bow down to Your holy Temple in awe of You. HaShem, I love the habitation of Your House, the place where Your glory dwells. As for me, I will bow in worship; I will bend the knee before HaShem my Maker. As for me, may my prayer come to You, HaShem, at a time of favor. God, in Your great loving-kindness, answer me with Your faithful salvation.

**Origin:**

MA TOVU is a collection of p'sukim from Bamidbar 24:5 and Tehillim 5:8, 26:8, 95:6, and 69:14. The Scriptural

Now that the baseball season has started... How do you say "On-deck circle?"  
לוח השחקן המתכונן

portion comes from the blessing pronounced by the gentile prophet, Bil'am, who was sent to curse the Jewish nation. When he came upon their encampment, arrayed in all its holiness, G-d caused his planned curse to emerge as a blessing.

**Theme:** The shul is an exalted place of holiness.

**Insight:** Deeper meaning...

The Sages interpret OHALECHA YAAKOV as a reference to its "tents of prayer and learning". The Gemara teaches that the Shechina resides in places of holiness: the Holy Temple, Jerusalem, and in a shul when ten men pray together. Therefore, when one enters the shul, he is entering into a place where the Divine Presence can be more vividly felt.

However, this sense of holiness does not come automatically. The Ramchal teaches that although the Shechina's influence manifests itself in certain holy places, it is only there for those who seek to connect to Hashem.

**Meaning within:** The word MA is traditionally translated as "what". However, Rabbi Meir Schuck z'tl offers a more penetrating definition based on three well-known uses of the word MA. The first is when Yaakov Avnie, upon reaching the place of the future Beit HaMikdash, exclaimed: MA NORA HAMAKOM HAZEH - What an awesome place this is!" Secondly, on the Seder night, the young child calls out MA NISHTANA HALAILA HAZEH - what is so different about this night?" Both of these instances are exclamations of stunning realization. The third instance is the verse of MA TOVU itself, which

comes from Bil'am's reaction when he perceived the holiness of the Jewish homes. The word MA, then, can indicate a remarkable realization, appreciation of a place or event, as if it were brand new.

So too, when we enter shul for the first time each day, we can experience anew feelings of joy and trepidation. The mere recitation of the word MA can then instill within you a wonderful appreciation of the moment!

### **Halacha:**

MA TOVU is said upon entering shul in the morning to pray. Although it is not cited in the Gemara and Tur, Seder Rav Amram Gaon and Siddur Rashi state that it is recited in praise and reverence of the shul, which we have in lieu of the Beit HaMikdash.

The Mishna Berura (151:1) explains that the verse "and My Sanctuary shall you revere" applies to every shul, each of which has the halachic status of kedusha. Therefore, in shul or in a house of learning a person is prohibited from acting foolishly or even engaging in idle talk.

### **Q&A:**

**QUESTION:** I'm a little confused about the laws regarding entering a shul for non-religious purposes. I've learned in the past that a person is not allowed to use a shul just for the purpose of warming up or cooling off or getting out of the rain. But what if there's no other shelter available nearby? And also, my 15-year-old son often goes to shul during bein hazmanim to learn with his friends. If I need to reach him, am I allowed to enter the shul just for that purpose?

**ANSWER:** The shul itself must be

treated with reverence. A person may not enter a shul to take shelter from inclement weather if there are other unholy buildings available (Mishna Berura 151:4). He may not use a shul as a shortcut or enter it for personal use (151:5). If someone is searching for a friend in shul, he should not call the person first before he has said some words of Torah (i.e. a pasuk, Mishna or a halacha) inside as it would appear that the saying of the words of Torah is only secondary to his needs (MB).

## **The Puah Institute Revealing Medical Secrets**

Relationships that we build with couples who turn to us for fertility issues often blossom into life long friendships. The fact that we are aware of many of a family's most closely guarded secrets make us a natural source to turn to when issues arise that are central to these secrets. One of the questions that often arises regards how much information one needs to reveal in shidduchim.

These are complex questions that cover a variety of different issues. Which medical conditions need to be stated before the shidduch can be concluded? At what stage must this information be given? What happens if this information is not supplied? Who should tell and who should be told? In truth, these issues are so complex that we evaluate each case individually, evaluating the

needs of the prospective shidduch and the significance of the medical condition involved.

However, for Rabbis at the PUAH Institute and for community Rabbis worldwide as well as doctors and other medical professionals, there is a greater question. If they know of medical circumstances on one side of a potential shidduch, are they obligated to reveal them? This question was raised in a lecture by Rabbi Yisrael Meir Lau, the former Chief Rabbi of Israel, at the recent Annual Puah Conference held in Jerusalem.

If there is a strong likelihood that future children could have medical issues based on known information, it makes sense that the information should be disclosed. On the other hand, many of these issues are not really significant and carry a stigma that is unfairly applied to those who have them. Perhaps, for the sake of getting a shidduch and having a family, these issues do not need to be brought up until they need to be dealt with?

Rabbi Lau opened clarifying that the question is not only relevant to medical conditions but also to family circumstances or the spiritual level of the potential spouse. When there is a complex family situation, or when a person has had religious problems in the past this information may also be very relevant for a shidduch. How then done one determine how much they need to reveal about themselves and their family?

Rabbi Lau stressed that he was not going to touch on the question of

aesthetics or conditions that may alter someone's appearance. He added that aesthetics are vitally important to the long term success of a relationship. However, since the major questions that are raised regarding a Rabbi's obligation to disclose medical issues in shidduchim relate to medical conditions that may have medical ramifications later on, either for the person involved or for their children - he addressed only those types of issues.

One example that Rabbi Lau raised was a person who has diabetes. Even though he may be currently healthy, he may eventually develop a serious medical condition that could even be life threatening.

There are two different and separate issues to take into account. One is the privacy of an individual or family that has come to us for help, in confidence. On the other hand, there is a clear prohibition against cheating others in the area of shidduchim.

Next Week: Rav Lau's answer

logs are usually solid, but...

## ParshaPix explanations

- Following the birth of a baby boy, there is a 7-day period of Tum'a for the mother followed by a 33 day period of Tahara. See the Sedra Summary for details.
  - Knife for Brit Mila follows the 7th day. I.E. on the 8th day.
  - For the birth of a baby girl, the periods of Tum'a and Tahara is 14 days and 66 days.
  - Then come the turtle dove and lamb, which are two parts of the Korban Yoledet, the offerings of the woman who has given birth, after 40 or 80 days.
  - There is a hand afflicted by a NEGA... this represents the various N'GA'IM that can afflict the body of a person.
  - The shirt with a NEGA represents those garments and materials that are able to be afflicted with NIG'EI HABEGED.
  - The number sign, a.k.a. SULAMIT (in Hebrew), pound sign, hash, cross-hash, hex, and the best name: octothorpe. In this ParshaPix, it represents the SH'TI & EIREV, the warp & woof weave of garments afflicted by a NEGA.
  - That lizard-like reptile is a CHAMELION, noted for changing colors - a significant factor in the determination of NEGA'IM.
  - The traffic light also refers to the
- changing of colors in the NEGA'IM. This is a particularly appropriate graphic to use for this, since its colors are all mentioned in the sedra. Hair in a wound changing to yellow (or not). And the term Y'RAKRAK, greenish (or maybe strong green). So too ADAMDAM, reddish, or powerful red.
- The two birds are part of the purification process of a M'ITZORA. The TZIPOR (two of them) of the purification process for a M'ITZORA is the D'ROR - speculated to be a sparrow or one type of swallow. Pictured in the ParshaPix are sparrows. Neither bird of the two required is a korban (sacrifice) and is therefore not necessarily a dove or turtledove - those being the only two birds eligible for the Mizbei'ach.
  - Also pictured are the cedar tree (EITZ EREZ), the hyssop plant (EISOV), and a red wool thread (SH'NI TOLAAT, not shown), all part of the M'tora's purification.
  - The M'tzora is required to shave all the hair of his body (razor)...
  - including, as is mentioned in the Torah, the eyebrows. In the picture, one eyebrow has already been shaved.
  - The 2+1 on the lamb are for 2 male sheep and 1 female - part of the procedure of purification.
  - To the right of the traffic light are

the three recipients of the blood and oil of the purification process - the earlobe (one opinion - others hold the top of the outer ear, or the middle ridge of cartilage), thumb, and big toe - of the right ear, the right hand, and the right foot.

- Pictured is HaRav Avraham Yitzchak HaKohein Kook zt"l, wearing glasses. This stands for the oft repeated phrase, V'RA'A HAKOHEN, and the kohein saw. Searching the Tanach, one finds that the phrase occurs 14 times altogether, 13 in Tazri'a (chapter 13 therein) and once, a 14th time, in chapter 14 (M'tzora). And to make the life of a Bar Mitzva boy who is trying to study this parsha challenging, V'RA'A HAKOHEN comes in 8 different TROP-combinations. And this doesn't take into account the 5 V'RA'AHU HAKOHENs with their TROP variations. And this is also not to mention the 40 HEI-VAV-ALEFs in Tazri'a, 18 of which are HI (meaning she) and 22 of which are HU (meaning he), but in most cases really meaning "it". Not to mention other laying hard-spots in M'tzora. In all, a tough pair of sedras to read. But we digress...
- Besides one's body and certain garments (wool, linen, leather), certain types of homes (depends upon building materials) are subject to N'GA'IM. There is an afflicted house in the lower-left of the

ParshaPix.

- The double three domino stands for the unique pair of consecutive p'sukim that contain three words each. ULTZARAAT HABEGED V'LABAYIT: V'LASEIT V'LASAPACHAT V'LABAHERET:
- Along the right side of the PP from the top is EEYORE, Winnie the Pooh's donkey friend. His name is pronounced very much like the name of the month IYAR that we have just recently begun.
- The goalie is from the haftara - SHO'EIR. In the haftara it means the gatekeeper of a town. In hockey and soccer, it is the goalkeeper, a.k.a. goalie.
- Looney Tunes' Tazmanian Devil, affectionately known as TAZ
- followed by the second largest bird in the world, the Rhea of South America. Together, they give you TAZRI'A.
- This leads to orange juice, MITZ ORANGE. Take away the NGE and you get MITZORA.

# NA, NACH...

No, it's not what you think. What it is, is a review of part of the split personality known as the SH'VA. The Lead Tidbit is entitled: LIG-ULA SH'LEIMA. We apologized for the awkward transliteration of LIG-ULA; here's the reason for it.

In addition to praying for, working towards, and anticipating the GEULA, let's take a closer look at the word itself. Although the standard way to write the word in English is GEULA, by the usual transliteration guidelines we follow at Torah Tidbits, the word would be spelled G'ULA. This is because the GIMEL is voweled by a SH'VA NA. The SH'VA under the first letter of a word is always NA, which means that there is a very short vowel sound that goes with the consonant sound of the GIMEL. Many people use an e for most SH'VA NAs. Menora, rather than M'NORA; Tehilim rather than T'HILIM. We prefer the apostrophe to the e (usually). Anyway, this is not the point - only some background.

Here is the point. The LAMED (meaning "to") prefix usually has a SH'VA under it. L'CHAYIM! If the first letter of the word to be prefixed is voweled with a SH'VA, since you cannot have two consecutive SH'VAs at the beginning of a word, the vowel under the LAMED is changed to a CHIRIK.

But something else happens. The LAMED pulls the first letter to it in

the same syllable and the SH'VA under the first letter of the word becomes NACH. The first syllable of the new word is LIG. The next two syllables are U and LA. The GIMEL in G'ULA is part of the first syllable of the word G'U. The prefix broke the GIMEL away from the U and the SH'VA changed flavors.

Since LIGULA can be misunderstood as LI, GU, and LA, the best way we have to write the word in English is LIG and ULA. (ULA is two syllables, but we don't have to write the word as LIG-U-LA, since ULA is unambiguous.)

BTW, the second word in the phrase is SH'LEIMA, with a SH'VA NA under the SHIN. As already mentioned, we prefer SH' to SHE, which others use. We also stay away from SHLEIMA, since this seems to suggest a consonant blend of the SHIN and the LAMED - something that is common in English, but not in correct Hebrew. You can SHLEP (some use schlep or schlepp) something around, because the word has been incorporated into English, and the SH blends with the L. So too for SHMOOZE. But in Hebrew, the letters are distinct (not to be blended). As in, SH'MA.

## Portion from the Portion

### TZARAAT OF HOUSES

This week's double portion of TAZRIA-MEZORA deals with TZARA'AT - which is translated as leprosy, but which has nothing to do with the disease of the same name. First we are told about TZARAAT of the skin, then of the clothes, then we are told how someone purifies himself from either one of these afflictions. Finally in Vayikra 14:34 we are told: "KI TAVO'U EL ERETZ CANAAN - When you come to the land of Canaan, which I am giving you as an inheritance, I will place the mark of the leprous curse in houses in the land you inherit." These verses deal with TZARAAT that is seen on houses.

But we can ask a number of questions about these verses. Why does it only say here (and not with TZARAAT of the skin and on the clothes) that TZARAAT is related in some way with entering the land of Israel? What is the significance? Also this verse seems to be written in a positive way, V'NATATI, so it seems that TZARAAT on one's house is a gift from Hashem given only to those who live in Israel. But how can having one's house destroyed be a gift?

Midrash Rabbah says that TZARAAT on the house is a sign that the person has TZARUT AYIN - he is stingy. The Midrash tells about someone who is

SIN-ALEF, SAMACH-PEI-CHEV, BET-HEI-REISH

asked for wheat and he says he has none or he is asked for dates and he says he has none, when he really does have. It describes a woman who is asked to lend out a sifter and she says she doesn't have one though she really has one. G-d will bring TZARAAT on their homes, which will then have to be destroyed so everyone will see that they really had these things but just didn't want to share them with others. They will be embarrassed into the realization that they have a bad character trait of miserliness that should be fixed. This is the gift NATATI that G-d gives to the person by bringing TZARAAT on his house - that he will realize that he must work on improving himself. This is done in only Eretz Yisrael which has a higher level of holiness.

Kli Yakar explains that we can see the source for this detrimental character in the words BEIT ACHU-ZATCHEM -- if the person believes that his house belongs to him by his merit instead of that it is ASHER ANI NOTEN LACHEM LAACHUZA - that G-d has given to him - then he won't share his belongings. But if he realizes that everything he has is because G-d gave it to him then there is no reason why he won't share with others. The person is given the opportunity to mend his ways - first he has to take all his belongings out of his house - if he changes then the ZARAAT won't spread - but if he doesn't, then his whole house must be destroyed - because such a house is not worthy to stand.

Having sovereignty in Israel today is also a gift from G-d that is celebrated on Yom HaAtzmaut. We will be more deserving of this miracle that occurs

for us every day if we are able to incorporate the lessons taught by the mitzva of TZARAAT HABAYIT and share our belongings with those around us who could benefit from them.

**Since the AVANIM**, stones (rocks) of a house stricken with TZARAAT, must be removed and thrown outside the city when there are (14:37) SH'KAARUROT Y'RAKRAKOT O ADAMDAMOT - penetrating bright red or green streaks on the walls of the house, the recipe this week uses Rock (salt) and red potatoes. Cook these potatoes ahead of time and wrap them in tin foil and add them on your grill for a bit on Yom HaAatzmaut.

## RED ROASTED POTATOES WITH ROCK SALT

- 7 red potatoes
- 2-3 Tbsp olive oil
- 1 Tbsp rock (or coarse sea salt)
- 1 tsp fresh coarsely cracked black pepper
- 2 Tbsp fresh chives or scallions, chopped
- ½ onion, thinly sliced
- 2 cloves garlic, peeled
- 1 sprig fresh rosemary
- paprika (optional)

Preheat oven to 400°F (200°C). Wash, peel and slice potatoes into 1 inch thick pieces.

In a heavy bottom oven-proof cast iron skillet, heat the olive oil for two minutes then add the onions and

scallions or chives and sauté until the onions are translucent. Add red potato slices. Stir to keep from sticking and allow the edges to brown. Don't cook fully - this will be done in the oven.

As the potatoes are browning roast whole garlic cloves (turn to roast on both sides) then crush the garlic into the oil when softened (do not allow garlic to brown - push it to the side if it is cooking too quickly). Place a sprig of fresh rosemary over the top and cover the pan; place in preheated oven for 35-45 minutes or until potatoes are tender.

Remove from oven. Discard rosemary. Serve garnished with a few fresh chopped chives or scallions (or fresh parsley if available).

Drizzle very lightly with additional extra olive oil, if desired. Add the rock salt or coarse sea salt. Sprinkle lightly on top with paprika. Season to taste with pepper (or salt if needed) and serve.

# Rabbi Quint

Lesson # 515

## Completing the role of GUARDIAN

When the minor reaches his majority, Beit Din has no discretion but must terminate the guardianship and turn over to the minor all of his assets. Beit Din can, however, provide for training the former minor so that he will be a productive citizen. However, if the father of the minor, before he died, provided that the guardian should continue to function until the minor reached a specified age beyond his attaining his majority, or having certain admirable qualities, the wishes of the father will be adhered to by Beit Din. When the minor reaches adulthood, the guardian must turn over to him all the assets of the minor that the guardian has in his possession. If any assets are missing because they were stolen or lost or destroyed by force majeure, the guardian takes the same oath as does a gratuitous bailee. The oath consists of three parts: (1) that the guardian was not negligent in causing the loss of the asset; (2) that he did not make unauthorized use of the asset before it was lost or stolen; and (3) that the asset is not in his possession.

If the guardian is appointed by Beit Din, he is not required to render an accounting of the receipts and disbursements. He may tell the minor he is turning back to him that which remains from his assets. In such event he must take an oath while holding a sacred object that

he did not rob the minor of anything. However, if the guardian was appointed by the father of the minor or by another ancestor of the minor, he is required to render an accounting, but he is not required to take an oath. As the halacha developed over the centuries, the guardian renders an accounting and takes no oath. If there are two competent witnesses that the guardian has not accounted accurately or turned over all of the assets of the minor or is guilty of misconduct, the guardian must pay such damages. If the guardian was appointed by a secular court, he must render an accounting since that is usually the practice in the secular courts.

In all situations where the guardian has a monetary interest in the outcome of the gain or loss of the assets, even if appointed by the father of the of the minor, the guardian must take an oath when he returns the asset to the minor upon his achieving his majority.

If the guardian, when appointed, has all of the virtuous qualities that are required and then changes his ways and no longer has these moral qualities, he is to be removed as guardian. Beit Din is the final arbiter as to whether he should be removed.

The major responsibility of accounting for the assets of the minor is to the true Father of the orphans. “A father of the fatherless, and a judge of the widows is Hashem in His holy habitation” (Ps. 68:6).

# TRIDDLES

Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (the Tripple one) TTriddles:

## [1] Easily removable with H&S

SH'MINI: H&S is the popular anti-dandruff shampoo, Head & Shoulders. Dandruff in Hebrew is KAS-K'SIM, the word for scales, i.e. flakes of dead skin on the scalp. (Dandruff is an example of scurf, which is scaly dry skin anywhere on the body - JTYLTK.) This is the same word as KASKESET, the Torah's word for the scales on a fish that make it kosher. What makes the wording of the TTriddle fit well is the fact that among the different types of scales that fishes have, the ones that indicate that the fish is kosher must be easily scraped off, even with just a fingernail, without damaging the skin underneath. As a counter-example, take a shark. Please. Sharks have fins, of course - the appearance above the surface of a shark's dorsal fin, for example, is usually accompanied by nail-biting, suspenseful music. It has several other pairs of fins, as well. AND its body is covered in scales. So a shark is kosher, right? WRONG! The shark has placoid scales, which are of dermal origin, meaning that they are part of the shark's skin and do not easily scrape off. Sharks certainly have fins but they do NOT have the kosher-qualifying scales. Same for rays (sorry, Tampa Bay fans).

## [2] It would be 8 p'sukim longer than Naso if we bypass the Shnayim Mikra

TZAV: Parshat Tzav is "supposed to"

## Parsha Points to Ponder

### Suggested answers

1) Meshech Chochma teaches that before the child is 30 days old, they are not viable beings in halacha and, therefore, are referred to as MALE and FEMALE. The Torah switches to calling them a SON and DAUGHTER after their first 30 days of life.

2) The Alshich answers that the Torah is teaching that the tzara'at will only be healed if the person with the tzara'at goes through a process of repentance from the sins which led to the spiritual disease in the first place. Thus, the healing must take place FROM THE PERSON, starting with the transformation which he undergoes.

3) S'fat Emet explains that the ZAYIN REISH root means CROWN and the Torah is teaching that when the Jewish people succeed in separating from impurity they are CROWNED with G-D's glory.

have 96 p'sukim, which is equal to the numeric value of the word TZAV. This is our tradition, despite the fact that we count 97 p'sukim for the sedra. There are different ways to shrug off the discrepancy of one. Besides the point. We are supposed to review each week's sedra in the manner called: SH'NAYIM MIKRA V'ECHAD TARGUM, reading the text twice (in Hebrew) and once in Targum. If we were to skip the reading in the original Hebrew and just read the Aramaic translation, the sedra might have been named PAKEID, PEI-KUF-DALET - which is the Targum for TZAV. Keeping the sedra's unique tradition of the

gimatriya of its name equalling the number of p'sukim, Parshat Pakeid would have 184 p'sukim, which is 10 more than our currently longest sedra of Naso, with 176 p'sukim. (In case you remember the TTriddle claiming 10 p'sukim rather than 8, you are not hallucinating - we were in error in the original wording of the TTriddle.)

## [3] Was Aharon a foreign exchange student there?

TZAV: Although the commands and descriptions of the garments of the kohanim in general and the Kohein Gadol in particular are found in the book of Sh'mot (specifically, in T'tzaveh and P'kudei), there is reference to the garments in Parshat Tzav, as well. This TTriddle refers to the URIM V'TUMIM that was inserted into the CHOSHEN. The words URIM V'TUMIM (in Hebrew) can be found on the emblem of Yale University. It is therefore the speculation of this TTriddle that Aharon might have been a foreign exchange student (or more likely, a visiting professor) at Yale.

## [4] metafile breakout almanac

PESACH: Since 902 was a 104-page Tripple issue (yes, we know that triple only has one p, but the word is more expressive with three of them), some of the TTriddles were for Tzav, some for Sh'mini, and some for Pesach. This one was for the Seder, specifically for the hidden afikoman. The three words of the TTriddle are each hiding one syllable of the word AFI-KO-MAN.

## [5] The expensive holiday

PESACH: If we break down the word PESACH into the English word PAY and the Yiddish word for a large amount, SACH, you get the answer to this

TTriddle. (People who go away to hotels for Pesach already knew the answer without benefit of a multi-lingual play-on-words.

## [6] Weigh the '62 Plymouth Fury

SH'MINI: Backk to kosher fish. Weighing is done with scales. The 1962 Plymouth Fury had exaggerated fins that ended in the rear lights of the car. The car also featured push-button gear shifting, which was short-lived as a not-so-safe alternative to a regular shift stick under the steering wheel or on the floor.

## [7] KUKY MR. MM M.K. SO TB HN

PESACH: These are the initial letters of Kadeish, Urchatz, Karpas, Yachatz, Magid, Rachatz (Rochtzta), Motzi Matza, Maror, Koreich, Shulchan Oreich, Tzafun, Bareich, Hallel, Nirtza. Did you get this one? Did any of your children, grandchildren, or guests?

## [8] Results in a briny auto permit

PESACH: Still with the Pesach Seder... auto is car or KAR, a permit is a pass or PAS, and when we dip KARPAS into salt water, a.k.a. brine, we get a briny auto permit.

## [9] When should the Bavli blow his horn?

Hey, we know we should have done these TTriddle answers before Pesach, but... by the time of this writing, the solution to this one is eluding us. Probably a Targum Onkeles word that resembles Shofar, but that's as far as we got. TTraders are invited to help out with this one.

## [10] This child sings Chad Gadya

PESACH: The TAM, because his name

TAM, in addition to any of the translations that refer to this child, means end, conclusion - as in TAM V'NISHLAM. Who better to sing the final song of the Seder?

[and] **TTtriddle from TT 902½**

What is TT 902½? If you ask this question, you are not one of the relatively small number of TTreaders who received the "Special Limited Edition Supplement to the Tripple Issue" which we printed in only a few hundred copies (compared with 8800 for TT 902). The TTtriddle was: "They previewed on Tue & Thu". They, in TTtriddles and in TT in general, often refers to Jews who have not yet made Aliya, i.e. Jews in Chutz LaAretz, a.k.a. the Diaspora and Galut (or Golus). The coming week's sedra is usually "previewed" on Monday and Thursday mornings, as well as at Mincha of the previous Shabbat. Last week, Monday was the 7th day of Pesach, so in Israel, Sh'mini was previewed only on Thursday. But outside Israel, Tuesday was the last day of Pesach, a.k.a. Sh'mini (shel Pesach). So they previewed on Tuesday and on Thursday. TT 902½ also had the MazalPic for Iyar, as appears in this issue in the Word of the Month box. So we will not yet explain it and give TTreaders a chance to win a CD.

וַיֹּאמֶר לָא יַעֲקֹב יֹאמֶר עוֹד שְׂמִינָה  
כִּי אִם-יִשְׂרָאֵל  
וּבַיּוֹם הַשְּׂמִינִי יְמוּל בְּשֵׁר עֲרֻלָּתוֹ:  
GM: Each pasuk represents a transition from the individual to his membership or representing the people of Israel.

**Pirkei Avot** perek 2  
[ט] רַבֵּן יוֹחָנָן בֶּן זַכַּאי קָבַל מֵהֵלֵל וּמִשְׁמַאי.  
הוּא הָיָה אוֹמֵר: אִם לָמַדְתָּ תוֹרָה הֲרֵבָה, אַל  
תִּחְזִיק טוֹבָה לְעַצְמְךָ, כִּי לְכַד נּוֹצְרֶתָ.  
*Rabban Yochanan ben Zakkai would say: If you have learned much Torah, ascribe not any merit to yourself, for thereunto were you created.*  
This idea should apply to everything good and proper we do in our lives. Learning Torah, teaching Torah, mitzva observance, acts of Chesed, living in Israel, raising a family, sanctifying G-d's Name... don't pat yourself on the back; all of the above is why we exist - as individuals and as part of Klal Yisrael.

**Largest carnivorous marsupial meets the largest South American bird**

**initially large**