

# ...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)

## ParshaPix 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 |

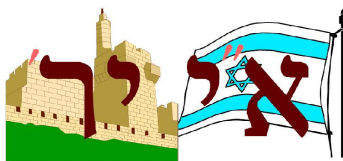
Rabbeinu Tam Shabbat out Tazria-M'tzora (I'lem) - 8:25pm



**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     |



### Orthodox Union

OU Kashrut • NCSY • Jewish Action  
NJCD / Yachad / Our Way • IPA  
Synagogue Support Services  
OURadio.org • Young Leadership  
834pdfProject Areivim • OU West Coast

**Stephen Savitsky, President, Orthodox Union**

Harvey Blitz, Chairman of the Board, Orthodox Union

**Rabbi Steven Weil, Executive Vice President**

Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus

Headquarters: 11 Broadway, New York, NY 10004  
212-563-4000 • website: www.ou.org

Produced, printed\*, collated, and folded in-house

Phil Chernofsky • (02) 560-9124  
tt@ouisrael.org • www.ou.org/torah/tt

Advertising: Ita Rochel  
ttads@ouisrael.org • (02) 560-9125

TT Distribution • 0505-772-111 • tt@ouisrael.org

OU Israel and Torah Tidbits do not endorse the political or halachic positions of its editor, columnists, or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kosher of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the Israel Center or Torah Tidbits

### OU ISRAEL

**Seymour J. Abrams • Orthodox Union • Jerusalem World Center**

OU Israel Center programs • Makom BaLev • Lev Yehudi  
Pearl & Harold M. Jacobs ZULA Center • NESTO • The Jack  
Gindi Oraita Program • Mashiv HaRuach • OU Israel Kashrut

**Yitzchak Fund, President, OU Israel**

Rabbi Emanuel Quint, Senior Vice President

Prof. Meni Koslowsky, Vice President

Stuart Hershkowitz, Vaad member

Moshe Kempinski, Vaad member

Sandy Kestenbaum, Vaad member

Zvi Sand, Vaad member

Harvey Wolinetz, Vaad member

**Rabbi Avi Berman, Director-General, OU Israel**

David Katz, CFO, OU Israel

Menachem Persoff, Director of Programs, Israel Center

Phil Chernofsky, Educational Director and TT editor

22 Keren HaYesod • POB 37015 • Jerusalem 91370

phone: (02) 560-9100 • fax: (02) 561-7432

email: office@ouisrael.org • website: www.ouisrael.org

Torah Tidbits and many of the projects of OU Israel are assisted by grants from **The Jewish Agency for Israel**

**Founders and initial benefactors of the Israel Center:  
George z'I and Ilse Falk**

## 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

May the Torah learned from this issue of Torah Tidbits be לעילי נשמת  
our beloved and revered father,  
grandfather & great-grandfather  
הרב אברהם ישעיהו דולגין ז"ל  
Rabbi Simon A. Dolgin ז"ל  
on his 6th yearzeit  
יהי זכרו ברוך

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

May the Torah learned from this issue of Torah Tidbits be לע"נ  
our beloved mother, mother-in-law,  
grandmother, great-grandmother  
רות בת אברהם ע"ה  
Rita Rayburn ע"ה  
on her 4th yearzeit, 30 Nissan

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

Cyril S. החלמה מהירה

**Jonathan Rosenblum DPM**

Pediatric and Geriatric Foot Care, Bunions, Hammertoes, and Diabetic Wound Care

(02) 6333-133 • 050-595-5161

## Eye World

Your American  
Optometrist in ISRAEL

- ☞ **Comprehensive Eye Exams**
- ☞ **Expert fitting of multi-focal lenses** -- starting at only 950₪!
- ☞ **Contact lens professionals**
- ☞ **Wide selection of frames to fit all budgets**

**We guarantee your satisfaction**

2 CONVENIENT LOCATIONS:

**16 King George** (upstairs from Bank Ha'poalim) (02) **625-0163**

**Ramot Eshkol Shopping Center**  
Rehov Paran 9 • (02) **582-8455**

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.

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

## 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

In loving memory of

**Dr. Bernard Friedson**

דב בער ב"ר שמשון אלטר זצ"ל

"Grampy" to generations who love him

on his third yahrtzeit

*Ruth Friedson, children, grandchildren  
and great-grandchildren*

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.

## Luxurious Properties FOR SALE

**NEW ON THE MARKET!! Beautiful townhouse in best German Colony, 220m, 6 rooms, nice private garden, completely renovated, quiet, charming, private parking, private entrance- MUST SEE!!**

**NEW! Amazing new Garden apartment in Talbieh, new luxurious building, spa, gym, 265m on one level with 300m private garden, luxurious standard, Shabbat elevator, parking, storage**

**NEW!! Amazing and unique new 320m apartment on one level in Rehavia!! Small luxurious building, 50m succah terrace, luxurious standard, 2 parking spots, storage room - FOR SERIOUS CUSTOMERS ONLY!**

**NEW!! Authentic beautiful Arab style Gem in the heart of Baka, 240m, 5 rooms, 150m private garden, very bright, quiet, 4.5m ceilings, arches windows, luxurious standard and design**

**Penthouse in Old Katamon, 150m, 5 rooms, succah balcony, renovated, lobby, Shabbat elevator, parking, only \$900,000! Call David - 054-4548202**

**Unique 170m apartment in the heart of Rehavia in a beautiful building! 5 rooms, renovated, succah, balcony and garden, private parking, Shabbat elevator, including a 3-room separate unit**

**ARNONA, new building, new garden apartment of 180m on one level with 110m private garden, views, private parking, amazing price!!- DAVID- 054-4548202**

**EXCLUSIVE TO DEBORAH TOUTOU  
0544-804767 • www.realestatejerusalem.co.il**

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].

*L.A.K. Creations*  
Have a limited budget for your simcha, promotional needs or conference? No problem! Call us for ideas for affordable, quality favors / souvenirs

- Personalized favors for Bar/Bat Mitzva, parties, weddings, special events, groups, schools...
- Promotional Items for Businesses & Organizations
- Unique magnetic & printed gifts to take abroad
- Gift bags for Shabbat guests at your Simcha

World-wide delivery • Online gift store  
**www.gr8gifts4u.com**  
Tel: (02) 590-0908

[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 HaBeged. 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

יְהִי רְצוֹן מִלְפָּנֶיךָ ה' אֱלֹהֵינוּ וְאֵלֵהֶי אֲבוֹתֵינוּ  
שֶׁתְּשַׁלַּח מִהֲרָה רְפוּאָה שְׁלֵמָה מִן הַשָּׁמַיִם  
רְפוּאָת הַנַּפְשׁ וְרְפוּאָת הַגּוּף לְחֹלִים

קיילא חיינא בת חנה פרומא  
עזי בת ליבה איטה  
יהודה יורם בן קרן אור  
אילנה מיכל בת אלישבע מלכה  
רחל שירה בת יפיה דבורה  
אברהם ישעיהו בן אבינה  
ציפורה בת חנה מנוחה  
משה שלמה בן חנה לאה  
יצחק קלמן בן דזיסה  
חנה רבקה בת רייזל  
פסח בן שרה

משה בנימין בן פייגא אסתר  
מאירה מינדל בת חוה גאלדא  
Menya Leba bat Yitta Chaya  
Irwin "Chuck" Reichman  
Chaim Ya'acov ben Sarah Liba  
Hinda Molly bat Zelda  
Shoshana Abra bat Chaya Beila  
בְּתוֹךְ שְׁאֵר חוֹלֵי יִשְׂרָאֵל.

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,

### על אלה אני בוכיה "For these I weep"

Eddie's Travel together with  
Rabbi Dr Aaron Adler present...

#### A Unique Jewish Heritage Experience of Poland

WED to THU, July 7-15

Visit: Warsaw, Lublin, Kotzk,  
Tarnow, Majdanek, Ger, Auschwitz,  
and more... with an unforgettable  
Shabbat in Krakow

Strictly limited to 30 participants

For full details and registration  
email [david@eddiestravel.com](mailto:david@eddiestravel.com)  
or call (02) 992-9801 ext 2

All Inclusive Price

Rabbi Adler has led over 20  
historical missions to Poland

**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,

AMITZ OUTDOOR  
LEADERSHIP offers

### PAINTBALL

ATV, Jeeping, Rock climbing,  
Wilderness Racing, and more...  
Best Prices • Best equipment in Israel  
Best Madrich (Yoni Zagdanski, former US Army Ranger)  
052-977-2357 • [www.amitz.biz](http://www.amitz.biz)

**We go anywhere in Israel**

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.

### On the first yartzheit of Rabbi Moshe Rose ז"ר

Former Executive Director of the Conference of  
European Rabbis; first Director of Young Israel in Israel

we will meet at Har HaMenuchot  
(car park) at 5:15pm  
on Sunday, 11 Iyar (25th April)  
Siyum at 7:00pm  
Rechov Machal 30/2, Jerusalem

*The Family*

[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.

# EDDIE'S TRAVEL

Where you will experience the difference!

## Summer 2010 Glatt Kosher Cruises

**Alaska:** June 20 / July 25 - Aboard Holland America ms Oosterdam  
Scholars-in-Residence: Rabbi Muskin, Young Israel of Century City (June 20th)  
and Rabbi Dr Basil Herring, RCA (July 25th)

**Canada & New England:** August 1st - Aboard Celebrity Summit  
Jewish Music Festival featuring: Cantors Motzen, Helfgot, Miller  
Singers: Dudu Fisher, Avrohom Fried & Lipa Shmeltzer.  
Scholars-in-Residence: Rabbi Steven Weil and Steven Savitsky, Orthodox Union

**Mediterranean:** July 26 - Aboard the Holland America ms Noordam.  
Scholar-in-Residence: Rabbi Marvin Hier, Simon Wiesenthal Center, LA

**Baltics & Russia:** August 8 - Aboard the brand new Costa Delisioza.  
Scholar-in-Residence: Rabbi Shlomo Riskin and Cantor Yakov Motzen

The world is at your fingertips with Eddie's Travel luxury kosher cruises

## ALL NEW LAND TOURS

**KOSHER LIMEHADRIN • Check our website for dates & other details**

Morocco (11 days) • Russia & White Nights (10 days) • Lithuania & Latvia (7 days)  
Alaska & Canadian Rockies (19 days) • 20th Jewish Festival in Krakow (8 days)  
Tibet & Nepal (16 days) • Ecuador, Galapagos & Peru (15 days) • Japan (14 days)  
Vietnam & Cambodia (17 days) • India: Jewish Heritage (13 days) • S. Africa (15 days)

[www.koshertravelers.com](http://www.koshertravelers.com)

tel: (02) 992-9801 • [info@eddiestravel.com](mailto:info@eddiestravel.com)

[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].

AMITAI'S TWIN GRANDSONS

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

**Condolences to the daughters  
and family of the  
"Chicken Lady of Jerusalem"  
(Dr.) Clara Hammer ה"ע**

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 TZARA'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 TZARA'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.

**Condolences to Yair and Eliav  
Silverman on the passing of their  
MOTHER ה"ע**

**Condolences to the children  
and family of  
Dr. Ruth Goodman ה"ע**

# 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.

## TERROR VICTIMS SUPPORT CENTER

**Liora Tedgi**, a mother of ten, was injured in a suicide bomb attack. Since 2002 she has dedicated herself to helping other victims of terror.

Your donation is desperately needed to help her buy food for the needy.

### Help us give a victim of terror a **Shabbat Basket**

Choose from our three sizes:  
100₪ 🕍 180₪ 🕍 250₪

Mail donations (see address below)  
or go to our website

[www.terror-victims.org.il](http://www.terror-victims.org.il)

Donations followed by a tax receipt



### Give an hour of your time!

### Pack food parcels for Terror Victims in Crisis

Every Thursday 10 am - 1 pm

3 Yakim Street, Jerusalem  
(off Shmuel HaNavi)

(02) 582-4630 • 052-833-0901

ArtScroll Series • Mesorah Publications Ltd.

## 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.

---

*Shmuel Himelstein's Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" - available at your local Jewish bookstore*  
Reprinted with permission of the copyright holder

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.

Personalized & Polite **050-409-2827**

### Taxi Service

to all parts of Israel  
24 hrs. a day

Jonathan Feder at your service

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

*L.D. Events Ltd*

When you want to enjoy your simcha with all your guests, **CALL LENNY!**  
He handles everything...

While you relax & enjoy, he is meticulously overseeing every little detail; coordinating & orchestrating as the event joyously unfolds

*Over 30 years experience  
planning & coordinating,  
producing & directing events,  
congresses, & tours in Israel*

**www.LDevents.com**

phone **(02) 673-0721**

fax **(02) 673-0722**

mobile **054-557-3101**

**ldevents@netvision.net.il**

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

*Mazal Tov to  
Howie & Mimi Kahn  
and family  
on the birth of  
a grandson*

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

**Torah Tidbits**

**AUDIO**

**www.OUradio.org**

and on **www.israelnationalradio.com**

First broadcast (usually): THU 8:00pm, then repeated several times, and available "on demand"

Also on Radio Shalom 1650 AM, Montreal, Fri.

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.

## 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

#### Rabbi Dov Lipman

who teaches at Reishit Yerushalayim and Machon Maayan in Beit shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); and his His Hagada commentary, "SEDER SAWY" (Targum) [ppp@ouisrael.org](mailto:ppp@ouisrael.org)

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

Done this before. Do you remember?

*Mazal Tov to Dr. Michael & Marion Silman and family on the birth of a grandson*

## 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.

Now that the baseball season has started... How do you say "On-deck circle?"  
לִיב הַשְּׂחָקוֹן הַמְתַּכְנֵן

"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

## OLD MOVIES

VIDEO-DVD QUALITY TRANSFER

Call Michael:

970-9090 • 0522-868626

Make a film of your family's heritage

Preserve family history

## 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 an 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 is 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.

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

# 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

### 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.

## FOR SALE

Investment property and second home on a prime street in Nahlaot, in the heart of Jerusalem. 3-story building with 4 separate rentable units. Great income! Visit at [www.nahlaot.com](http://www.nahlaot.com) - and Elegant 3-floor house in Nahlaot. Call 054-4236590

# Praying with Passion

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

Excerpted and reprinted with permission of the author

## MA TOVU part I

מֵה טָבוּ אֱהָלֶיךָ יַעֲקֹב, מִשְׁכְּנֵיךָ יִשְׂרָאֵל.

וְאָנִי בְּרַב חֶסֶדךָ אָבוֹא בֵיתְךָ, אֲשֶׁתְּחֹה אֶל הִיכַל קֹדֶשְׁךָ בִּירְאֶתְךָ. ה' אֶהְבֵּתִי  
מֵעוֹן בֵּיתְךָ, וּמִקּוֹם מִשְׁכַּן כְּבוֹדְךָ. וְאָנִי אֲשֶׁתְּחֹה וְאֶכְרַעָה, אֶבְרַכָּה לְפָנֵי ה'  
עֹשִׂי. וְאָנִי תִפְלְתִי לְךָ ה', עֵת רִצּוֹן, אֱלֹהִים בְּרַב חֶסֶדְךָ, עֲנֵנִי בְּאַמֶּת יִשְׁעֶךָ.

**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

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.

The mission of the V'Ani Tefillah Foundation is to increase awareness of the importance and power of tefillah and to provide education, inspiration, and tools for more sincere, powerful, and effective tefillah. ([www.prayingwithfire.org](http://www.prayingwithfire.org))

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 Avni, 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.

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

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).

Torah Tidbits Guide to Early Shabbat is available in two forms:

[www.ttidbits.com/early5770.pdf](http://www.ttidbits.com/early5770.pdf)  
(6-page PDF file which is a 12 page document)

[www.ttidbits.com/early5770-lite.pdf](http://www.ttidbits.com/early5770-lite.pdf)  
(2-page PDF file which is a 4 page document)

## The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

### 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

### KFAR SABA

House on Property of 375m  
Building Option for 4 floors  
Religious Neighborhood  
050-6282452 • 054-5505479

*The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Offices in Jerusalem, New York, Los Angeles and Paris. Contact: (02) 651-5050 (Isr) • 718-336-0603 (US). [www.puahonline.org](http://www.puahonline.org)*

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

### WATER AEROBICS

exercise class

with certified instructor

In English  
For women

**No need to know how to swim**

Perfect for pre- & post-natal

Babysitting available

**Malka Kornreich**  
(02) 581-1085

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

# TIYULIM

**Travel Desk - DIRECT LINE: 560-9110  
or 050-725-8392**

THE TRAVEL DESK is for making reservations and receiving info about Israel Center tiyulim. Please note that ALL Israel Center tiyulim require advance registration.

**The TRAVEL DESK will also help you - whether you live in Israel or abroad - to make hotel reservations throughout Israel. This service is in conjunction with TRAVEL DEAL • (02) 659-8916 • www.traveldealisrael.com**

## **Please note Travel Desk hours**

At your service **SUN 12:00-5:00pm • MON 11:00am-4:00pm  
THU 11:00am-3:00pm** • Other times, leave message at 560-9110

**Call Naomi** at the OU Israel Center Travel Desk, 560-9110 or 050-725-8392; fax: 566-0156; email: tiyul@ouisrael.org • Outside Travel Desk hours, please leave a message...

**Call Shulamit Neaman** at 050-593-7932 on the day of a tiyul or the evening preceding it. Also, if you are running late for a tiyul or for last minute cancelation.

**CANCELLATION POLICIES:** We reserve the right to charge a cancellation fee in case of last-minute cancellations. Also... Price of tiyul is based on a minimum number of participants, meaning that we can cancel a tiyul with too low registration

**BOOKED?** When a tiyul is listed as BOOKED - you can call to be wait-listed; you will be called back if there is a cancellation, if we add a bus, or when we fix a new date for the tiyul.

**STUDENTS FROM ABROAD:** Parents visiting you this year? If so, speak to us! (560-9110) to check out our tiyulim or Shabbatonim (call Ita Rochel 560-9125) that might interest them.

**KASHRUT POLICY:** Food for Israel Center In-House programs is supervised by ©-Israel Mehadrin. Israel Center sponsored trips and programs are Mehadrin. Hotels, restaurants, and tiyulim advertised by outside parties are not necessarily Mehadrin and are not endorsed by the OU or the Israel Center.

**Calls from abroad:** Due to time differences, we recommend that people from abroad, email tiyul@ouisrael.org or fax 972-2-5660156 for attention of OU Israel Travel Desk • Please be sure to include email or fax number for reply, in addition to phone number.

Israel Center tiyulim are partially subsidized by the Jewish Agency for Israel

OU Israel Center TT 903 ✨ 29 ✨ the Tazri'a-M'tzora 5770 issue

## **“Two Different Worlds next door to each other”**

A lively tiyul to  
**Bnei Brak and Givat Shmuel**  
with historian and guide  
**Gabriella Licsko**

Wed. April 21st • 8:00am - 6:00pm  
**BOOKED • Waiting List**

Travel with us to Bnei Brak, the second largest religious city in Israel, second only to Jerusalem.

Discover the world of many yeshivot, shuls and seminaries, the home of various Orthodox organizations.

Visit the famous Ponevetz Yeshiva and the Wolf Girls' Seminary, take a walk in Kiriyat Vishnitz.

Become more familiar with the life style of the Chazon Ish zt"l, followers, and also with small Chasidic groups like Machnovke, Kodinov, Nerol and Darog, which you will only meet in Bnei Brak.

*Buy lunch in the area or bring your own*

We will end the day with a visit to the fastly growing and changing town of Givat Shmuel, between Bnei Brak and Bar Ilan University, home of many professors and religious Zionists formerly of Bnei Brak. It is a rapidly growing center with a modern orthodox and national religious population.

85▫ members / 100▫ non-mem.

Call Naomi at the Travel Desk  
560-9110 or 050-725-8392

## **“Jerusalem of Gold - Jerusalem of Colors”**

Featuring historian and guide  
**Gabriella Licsko**

On an exciting tour of **Rechavia**  
and **Shaarei Chesed**

**Wed. April 28th, from 1:00pm**

Come with us and discover Rechavia, one of Jerusalem's more affluent neighborhoods, home of many intellectuals, and national leaders. More recently, it has attracted many English-speaking religious olim.

Our tour (combined with local history, anecdotes, and stories about famous residents) includes the famous Yeshurun synagogue, the Gymnasium high school, the Windmill, the little gardens and many more sites.

Afterwards, we shall walk to the Sha'arei Chesed area, a world in its own right. We shall hear the story of the neighborhood built by Yerushalmi Litvaks. Today, it is mostly inhabited by Anglo Orthodox. We shall get to know the world view and values of the traditional Yerushalmis, visit the G-ra shul and the synagogues of Rav Shlomo Zalman Auerbach zt"l, and Rav Moshe Yaakov Charlap zt"l.

25▫ members / 36▫ non-mem.

Call Naomi at the Travel Desk  
560-9110 or 050-725-8392

**Tiyul section cont. p.35**

OU Israel Center TT 903 ✨ 30 ✨ the Tazri'a-M'tzora 5770 issue

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

Another Unique

# Surprise Tiyul

Sunday, Lag LaOmer • May 2nd

8:00am to 6:00pm approx.

Here are some hints for the locations we will visit:

- Expanding environmental educational ecological experience  
**Green grass**
- Whatever the weather will be, we will weather the weather  
**Weather wonders**
- The newest largest park in the center of the country • **Water works**

Register now to insure your seat on the bus before it is full!  
99% chance you've never been to these unusual and special places!

120₪ members / 135₪ non-mem

Call Naomi at the Travel Desk 560-9110 or 050-725-8392

*Shulamit's tiyulim are always treats; come! you will surely enjoy her delicious sweets.*

AGUDAN / METEOROLOGY / HIRIHA

## Return to the Rova

Join us on Wednesday afternoon, May 5th from 1:00 to 3:30 for a

**Wheelchair Tour** of the **Jewish Quarter**

with Tour Guide **Reb. Faige Kahana**

*The Kahana Family have been residents of the Old City for decades*

Among the places we shall be touring are: **The Cardo, Rothschild Plaza**  
**The Broad Wall** • and of course, the rebuilt **Churva Synagogue**

Limited to 5 participants in wheelchairs!

Each one may bring along a caregiver or other assistant

Admission 30₪ • Call Shulamit at 02-5822058 for reservations

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

## 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

## FOR SALE

### Active printing business

Rubber stamps and signs  
Religious neighborhood in J'lem  
For details call Yossi  
054-237-4140

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.

## OU Israel Free Spirit Summer Birthright Groups

A Great Opportunity:

We are accepting volunteer Madrichim/Madrichot applications for this upcoming summer season:

### MADRICHIM/OT

Does this describe you?

- Experienced in Hadracha
- Experience working with overseas chanichim
- Proficient in Hebrew & English
- Dynamic and inspiring
- Responsible and flexible
- At least one year in Israel
- Strong Torah background

### Then this is for you!

More details, call Menachem  
**0505-701-067**

Send CV to  
**menp@netvision.net.il**

### APPEAL

for a lonely, sick woman a cancer survivor who suffers from a severe heart condition which needs constant monitoring & care. She desperately needs money for the most basic living expenses and medical expenses. We beseech you to open your heart and help her generously.

Please send your tzedaka to  
Rebbitzen Michal Retman  
64 Shaulson St. Har Nof

*May you be blessed with much bracha & good health*

Endorsed by Rav Sheinberg, Rav Gans,  
Rav Yaacov Hillel, Rav E. Barclay

# Everything you want done for your computer

Ring this number  
**054-267-9312**

ligasveiki@yahoo.com

and ring for all  
photo and office  
services, too

Announcing our very first

## Shabbaton in Israel!

May 7-8, '10 in Modi'in

AGE RANGE: Up to 35 years old  
COST: 130 Shekels (or \$35)

An ETM Shabbaton is a great opportunity to make new friends and enjoy Shabbos in a warm community. This Shabbaton will be hosted by two shuls in the community of Modi'in, Yakir Efraim and Mercaz Modi'in. There are only 48 spots available for this event, 24 men and 24 women, so if you are interested in joining us I urge you to request a reservation immediately! Housing and meals will be with local families... Friday night Oneg at one of the host shuls, and programming Shabbos afternoon (to be announced). Motzei Shabbos Melava Malka... Reservations are subject to approval and must be pre-paid. Please email Chananya at [admin@endthemadness.org](mailto:admin@endthemadness.org) with your name, age, and phone number. For more information about EndTheMadness, visit [www.endthemadness.org](http://www.endthemadness.org)

# Portion from the Portion

## TZARAAT OF HOUSES

This weeks 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 ones 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 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'RAKRKOT 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 HaAtzmaut.

## 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.

## Men over 50

Natural, herbal supplement  
to treat male ED  
Safe, effective, powerful • kosher  
(02) 624-1316 • 054-490-4795

## Center for Weight Loss and Stress Management

(02) 654-0728 • loseit@loseit.co.il  
www.loseit.co.il

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).

**LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER**

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

# **CHESED FUND**

**Our Chessed Fund is an "off the record" fund to help individuals and families who turn to us for help**

**Please help us help them**

Make checks to "Chesed Fund" and send to: **Chesed Fund**  
Israel Center att. Menachem Persoff / POB 37015 / Jerusalem 91370

## **Apartment Management**

Na-Eh Jerusalem Properties / Itzhak Kotler  
(02) 586-1554 • 052-286-3877  
See us at [www.jerusalem-management.com](http://www.jerusalem-management.com)

## **Dr. Eliezer Rosenblum**

NYS Licensed and Board Certified

**052-662-4658**

## **Chiropractor**

Offices in Jerusalem, EFRAT,  
Ramat Beit Shemesh

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

# TRIDDLES

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

8 Malchei Yisrael, Geula  
Rav Shefa mall, J'lem  
R' Akiva 115, Bnei Braq

Cassettes, CDs, CD-ROMs, DVDs, videos  
Lots of edu-tainment for you and your children  
Wide selection, good prices, personal attention  
[www.jewish-music.co.il](http://www.jewish-music.co.il)

## Jerusalem (4 stores)

- 15 Malchei Yisrael in Geula
- Rechov Lunz right off Ben Yehuda  
Midrachov in the center of town
- Kanfei Nesharim 64
- Talpiot - Yad Charutzim 16
- Ramat Beit Shemesh
- RBS Alef Shopping Center
- Bnei Braq • Rabbi Akiva Street
- Ra'anana • R' Achuza 110
- Ramat Gan • 29 Bialik
- Rishon L'Tziyon • Kenyon HaB'air

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

*Mazal Tov to Dr. Harvey &  
Rivka Woolf and family  
on the birth of their son*

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" 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

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

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.

*Mazal Tov to David &  
Debbie Nabozny and family  
on the marriage of their daughter*

### [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 (Rohtza), 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?

*Mazal Tov to  
Benji & Sarah Weil and family  
on the engagement of their son*

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. TTridders 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] **TTriddle from TT 902½**

What is TT 902½? If you ask this question, you are not one of the relatively small number of TTridders 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 TTriddle was: "They previewed on Tue & Thu". They, in TTriddles 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 TTridders a chance to win a CD.

## Organize Me

'order from chaos'

054-622-0490  
organizeme18@gmail.com

## Yitzy Russek PHOTOGRAPHY

Small events:  
Bar/Bat Mitzva, Bris, etc.  
054-305-3505  
yitzy@ysrphoto.com  
www.ysrphoto.com

***Did you know that  
American citizens  
living in Israel  
can qualify for a  
US tax credit of  
\$1000 per child?***

***We specialize in  
US Income Tax Returns***

We are a full service  
income tax preparation firm

Tel: (03) 721-9237  
Office in Malden, MA, USA  
Fax: (02) 533-3946  
jaylamport@thetaxdepot.com

**The Tax Depot, Inc.**  
Jay Lamport, MBA, Public Accountant

## N.Y. Catering

for all occasions

**Catering from 38NIS p.p.**

Mehadrin Mateh Binyamin

Includes: **7 salads • appetizer  
main + 2 sides • dessert  
Challa rolls • paper goods**

For information call

**Aharon 050-696-1829**

## Dr. Miriam Staub, M.D.

Child, Adolescent  
and Adult Psychiatry  
Medication Consultation  
and Psychotherapy

**054-463 8074 / Miriam@staub.cc**  
Board Certified in the USA and Israel

**initially large**

## GAV HAHAR Movers Beit El Homes • Offices • Lifts

Packing Services and Storage

Call for recommendations  
(02) 997-8757  
052-607-1171

## Kosher B&B Zimmer • Rosh Pina Folberg Family

**054-472-2351 • (04) 680-0065**  
folberg@bezeqint.net  
www.roshpina-b-and-b.com

## AVI FLAX Anglo Tour Guide

057-310-7630 • (02) 580-7630  
flaxae@gmail.com

Interesting & fun tours across Israel  
Standard and off the beaten track

- *WORLDWIDE CALLING PLAN  
STARTING AT \$9.95 A MONTH*
- *LONG DISTANCE RATES AS LOW AS  
2¢ A MINUTE*
- *TRAVELING TO THE U.S? VISITING  
ISRAEL? CELL PHONE / SIMCARD RENTAL  
- LOWEST RATES IN THE MARKET!*
- *LOCAL PHONE NUMBERS AVAILABLE FOR  
US, ISRAEL AND MORE*
- *FREE 1 MONTH SERVICE FOR REFERRALS  
AND HIGH COMMISSIONS FOR SALES*

**MSMnetphone**  
**03-915-5754 • (US) 1-(646) - 462-4204**

## The Wonder of Pregnancy & Birth

Discover  
the beauty  
of creation  
as you connect  
to the life within

### 6-week seminar for mothers and couples

Monday, May 3rd • 19 Iyar  
19:15-21:00 (English speakers)

Friday, May 7th • 23 Iyar  
9:00-10:45 (Hebrew speakers)

## Tal Torah

Emek Refaim 64  
Jerusalem

(02) 566-5403

taltorah@gmail.com

www.taltorah.org

*This Summer...*

## Incredible ITALY

July 25 - August 3  
August 22-31

## Splendid SPAIN

July 4-12

## Mystical MOROCCO

August 8-17

We do custom-made tours all over  
Western Europe, Africa & Israel

For more information & airfare rates,

call: **054-840-3395**

(U.S.) 999-253-9167, 917-753-5178

jhtours@gmail.com

www.ahavathorah.com

## Betty's Inn - Golan Heights

4 deluxe vacation suites on a religious  
moshav. includes an equipped kitchen,  
jacuzzi, 2 satellite TVs, DVD, wireless  
internet, a/c, lovely surroundings, nearby  
swimming pool (separate hrs), more...

Catered meals available for Shabbat  
Make your summer reservations

www.bettysin.com • 04-676-3587

Swimdresses,  
Skirts, Shorts,  
Headcovers

Colorful, Sun-Safe

All sizes available incl. ++

Marci Rapp: 050-414-8359

MarSeaModest@gmail.com

www.MarSeaModest.com

Made in Israel!

## GARDEN

Design  
Installation  
Maintenance  
Irrigation Systems

## Nachum

0545-640-490

Logs are usually solid, but...

A seminar on

## U.S. ESTATE TAX PLANNING - Opportunities and Pitfalls

featuring Los Angeles CPA

## Selwyn Gerber

Thursday, April 22nd • 2:30pm  
(later session is booked)

at the offices of

Broide & Co., CPA (Isr.)  
43A Emek Refaim Street (1st floor)  
Jerusalem

Selwyn is the managing partner  
in Gerber & Co. Inc., CPAs.  
(www.GerberCo.com)

He has vast experience in U.S. Estate  
Tax Planning and Compliance

*Light Refreshments will be served*

RSVP (02) 561-1323

hyla@broide.com

## Elchanan Wertheim Professional Painter

- Impeccable workmanship
- Excellent clean-up
- Competitive prices

אלחנן ורטהיים • צבע מקצועי

עבודה מקצועית ונקיה | מחירים נוחים

**052-356-6473**

Also: Interior renovations, handyman

Each type separately can  
"get into trouble";  
combined they are trouble!

## Pinchus Klahr, MD Rheumatology

*US Board Certified / Misrad HaBriut  
recognized specialist in all Arthritis conditions  
Joint and Muscle Pain*

Conscientious "American style" Care

Conveniently located at Refa Na Medical  
Center, Givat Shaul, Jerusalem

052-713-2224

LARGE GRAPHIC  
ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE"  
FILE  
SIGNIFICANTLY  
SMALLER

## **US Citizenship for your Children and Grandchildren**

**Michele Coven Wolgel**  
Attorney and Notary

Specializing in American  
Immigration and Naturalization Law  
for over 20 years

**www.wolgelaw.co.il**  
**lawyer@wolgelaw.co.il**  
**Tel: (02) 590-3444**

*Servicing All of Israel*

Member, AILA  
(American Immigration Lawyers Association)

Of Counsel to Bretz & Coven, LLP • [www.bretzlaw.com](http://www.bretzlaw.com)

### **Sponsor a Shiur**

or a day of learning  
at the Israel Center

**Call 560-9100**

### **Chaya Gross** BA, BSW

Specializing in "transitions":

- aliyah counselling,
- elderly parent care,
- women's issues.

For appointment: 02-6250025

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

**Avrom Silver Jerusalem College for Adults** **903**  
of the Seymour J. Abrams • Orthodox Union • Jerusalem World Center  
Rabbi Sholom Gold, Dean • Phil Chernofsky, Educational director

"Regular" IC classes & lectures - 25₪ members, 30₪ non-members.  
5₪ maintenance fee for life members. Special rates for mornings with two  
or more shiurim: 50₪ members, 60₪ non-members. 10₪ for life members.  
Yearly membership 360₪ couple, 275₪ single. Life membership, call us.  
Programs of the Center are partially funded by the Jewish Agency for Israel  
No one will be turned away for inability to pay.

**YOM R'VI'I, 30 NISSAN, R'CH IYAR • WED, APRIL 14TH**

9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*

10:45am **PARSHAT HASHAVUA R' Yosef Wolicki**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

12:30pm **VIDEO/library: Rabbi Leff- Yom Hazikaron & Why We Need to Praise G-d**

12:45pm **TAICHI FOR HEALTH** with **Avi Hirsch**

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** 050-7671-722

1:30pm *Verna with the knitting needles in the Library*

2:30pm **Women's Beit Midrash - Pearl Borow**

First hour: the **KUZARI**; Second hour on Chumash with Rashi

7:30pm **Rabbi Chaim Eisen's shiur**

**YOM CHAMISHI, ROSH CHODESH IYAR • THU, APRIL 15TH**

10:30am **SECRETS OF THE OMER** **Dr. Hayim Abramson**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

Previously unannounced video presentation: THU, April 15th, 7:30pm

**THE WAVE**

To explain to his students the atmosphere in  
Nazi-Germany, history teacher Burt Ross initiates a daring  
experiment... This is a short (45 min.) but very powerful  
warning about whether or not history can repeat itself.

**Friday**

**2 Iyar / April 16th**

**ערב שבת**

9:00am **The Weird and Wonderful World of Aggadah - Rabbi Chaim Eisen**

Plumbing the depths of meaning in the often anecdotal - and often bizarre - nonlegal passages that are interspersed throughout Talmudic literature

11:00am **RCA Daf Yomi**

**Shabbat**

**3 Iyar / April 17th**

**שבת קודש**

5:00pm **Parsha & Perek** Shabbat afternoon shiur by **Rabbi Binyamin Wolff**

6:00pm **MINCHA**

**Sun-Thu** *in the Ganchover Beis Medrash (first floor)*

|                |  |
|----------------|--|
| <b>10:00am</b> | SUN/TUE/THU: <b>Rabbi Jeff Bienenfeld</b> - Gemara shiur       |
| <b>11:15am</b> | <b>RCA Daf Yomi</b> by <b>Rotation</b> (and Fri. at 11:00am)   |
| <b>1:20pm</b>  | <b>Mincha</b> (this time stays the same throughout the year)   |
| <b>3:15pm*</b> | <b>Hilchot Shabbat - Rabbi Ch. Sendic</b> (052-668-0312) *Tu/W |
| <b>4:30pm</b>  | <b>Masechet K'tuvot</b> with <b>Rabbi Hillel Ruvell</b>        |

**Sunday**

**4 Iyar / April 18th**

**יום ראשון**

**L'AYLA:** Learning initiative for young women - see inside back page for details

9:30am *Let's Study the Hagada* **Tonia Frohwein** women

10:30am *Mystical Insights into the Months of the Year* **Golda Warhaftig** women

12:00pm **Hebrew for Beginners** Learn to read and converse in Hebrew  
Hebrew and feel more comfortable when you daven.

Given by **Haya Graus** with **Cecily Davis** 10₪ per session

**MORE SUNDAY...**

- 2:00pm **Rabbi Ephraim Sprecher** (April 18th)  
**Special shiur for Yom HaZikaron**  
**Was Rabbi Akiva's a Hesder Yeshiva?**
- 5:20pm *Pri Chadash Women's Writing Workshop* (2 hrs)  
Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)
- 7:30pm Special shiur for Leil Yom HaZikaron by Rabbi Chaim Eisen  
**Ramban on Divine Providence: Seeking**  
**- and finding - G-d's Hand in History**

7:30pm The Book of Nechemya - Rabbi Mordechai Machlis  
8:30pm The Book of Shmuel - Rabbi Dr. Joseph Klausner (Yedidyahu)  
These two classes are open to men and women, and are free of charge

**Monday**      **5 Iyar / April 19th**      **יום שני**

**YOM HAZIKARON - IDF MEMORIAL DAY**

Some of today's shiurim will focus on Yom HaZikaron and Yom HaAtzma'ut

N'SHEI LIBRARY: 10:00-12:30

**MOMMY & BABY MUSIC CLASSES** with Jackie  
Mondays at the Israel Center • 9:30am for 6-18 months • 10:30am for 1-3 year olds  
Call Jackie to register for classes: 999-5524 / 054-533-9305

- 9:15am **EXCURSIONS INTO THE BOOK OF YEHOShUA** Pearl Borow
- 10:30am **Rambam's 13 Principles** - Rabbi Zev Leff
- 11:30am **FIT FOREVER: LOOK & FEEL YOUR BEST!**  
Exercise for women of all ages • Call Sura Faecher 993-2524

**MORE MONDAY...**

Monday, April 19th, 11:30am  
**Israeli Orthodox communities "who's who and what's what"?**  
Yom HaAtzma'ut special - Different Israeli Orthodox communities, (Meah Shearim, Charedim, Chardal, Religious Zionists) connection to Jewish self-defense, Independence and Army service  
Interactive lecture with photos...  
with **Gabriella Licisko** researcher

12:30pm VIDEO SCREENING in the LIBRARY - see box on bottom of BackPage E

*Women's Beit Midrash*

- 2:00pm **"BRING ON THE BLESSINGS"** - Pearl Borow  
3:00pm **Mishna, Mitzvot, and More** - Phil Chernofsky

**Tuesday, April 20th • 8:30am**

יום שלישי, יום העצמאות (נדחה)

**Festive Shacharit**

with the participation of

**Rabbi Sholom Gold, Rabbi Aharon Adler,**  
**Rabbi Eddie Abramson and YOU!**

followed by light buffet brunch

The Center will be closed after the morning program  
and re-open IY"H on Wednesday morning  
(L'AYLA shiurim will take place on Tuesday night)

**Wednesday** 7 Iyar / Apr 21st יום רביעי

9:20am **Contemporary Halachic Issues** *Rabbi Macy Gordon*

10:45am **PARSHAT HASHAVUA** R' Yosef Wolicki

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

12:30pm **VIDEO in the LIBRARY** - see box at bottom of BackPage E

12:45pm **TAI CHI FOR HEALTH** with **Avi Hirsch** 050-7671-722

1:30pm **MEDICAL CHI KONG** with **Avi Hirsch** **FREE TRIAL**

1:30pm *Knitting* with *Verna*

2:30pm **Women's Beit Midrash - Pearl Borow**  
First hour: the **KUZARI**; Second hour on Chumash with Rashi

7:30pm **Rabbi Chaim Eisen's shiur**

WED April 21st - 8:00pm

**HOW TO WORK WITH THE U.S. CONGRESS TO  
OFFSET PRESSURE ON ISRAEL FROM THE PRESIDENT**

Practical workshop with **David Bedein**

Community Organizer and Investigative Reporter, [www.IsraelBehindTheNews.com](http://www.IsraelBehindTheNews.com)

**How to Help the Israeli Government Withstand that Pressure**

further info: 0547-222-661

**VIDEOS** **MON Apr 19** Rabbi Aharon Adler  
**Library** "Yom HaZikaron"

**TUE Apr 20** **No Video (Yom HaAtzmaut)**

**WED Apr 21** Rabbi Sholom Gold  
"Ruth and Revelation" (part 1)

**Thursday** 8 Iyar / Apr 22nd יום חמישי

10:30am (to 12:30) **Geula in the Blink of an Eye** **Dr. Hayim Abramson**

various **MINI-SHIUR/DIVREI TORAH WHILE YOU FOLD**

Thursday, April 22nd, 7:30pm • **Back by Popular Demand...**

**Farewell Israel** This acclaimed documentary presents the history of Islam with an emphasis on the last 300 years of its decline, dominated by the West and humiliated by Israel. The film is a meticulously researched, superbly produced look at the tumultuous MidEast and the West's tragic misunderstanding of it. The film reaches the conclusion that war between the West and Islam is inevitable and it will have dire consequences for the West and especially for Israel, chas v'shalom.

Hailed by historian Martin Gilbert as "Powerful!" and praised by previous Israel Center audiences, this documentary should be widely viewed.

We appreciate greatly the generosity of the filmmaker, Joel Gilbert, in granting us permission to show his film

**Friday** 9 Iyar / April 23rd ערב שבת

9:00am **The Weird and Wonderful World of  
Aggadah - Rabbi Chaim Eisen**

Plumbing the depths of meaning in the often anecdotal - and often bizarre - nonlegal passages that are interspersed throughout Talmudic literature

11:00am RCA Daf Yomi

**UPCOMING...**

Shabbat afternoon, Parshat Acharei-K'doshim, April 24th • 5:00pm

**Rabbi Yaakov Moshe Poupko** Mincha at 6:00pm

**OU-Israel's 7th Annual Gala Yom Yerushalayim Dinner**  
at the Ramada Jerusalem Hotel • see page 32 for details

## More UPCOMINGS...

Monday, April 26th, 11:30am • **Hats On!**

a most interesting, inspiring, and informative - a just ingenious lecture full of ideas - simple yet clever - given by **Mrs. Tova Silverstein** former co-owner for many years of a prestigious hat shop - **Headlines** Ideas will be given as to how to trim your headgear • Suggestions as how to fashion simple flowers • Make your own exquisite hat pins • How to tie scarves to enhance your appearance • Hats for Sale and much more!! We will be Announcing an unusual Judaica Contest at the above lecture!

Monday, April 26th, 7:30pm

**“Israel and the Evangelicals: a match NOT made in heaven”**

Introductory remarks by Rabbi Sholom Gold followed by a presentation by Jewish Israel (Jewishisrael.com) - a public awareness organization which takes a critical look at Israel's alliances with Fundamentalist Christian groups, and provides a platform for ongoing monitoring and pro-active responses to evangelical missionary campaigns targeting Jews for conversion.

Monday and Tuesday, April 26th & 27th, 7:30pm

**2-part series on Critical Financial Issues  
by the Financial Resource Network**

(1) Retirement Planning, Living Wills, Health and Long Term Care Insurance  
(2) Why you should consider Investing in Israel!  
Further details: (02) 622-3065, 991-0029, 052-762-6830, Shelley@lsrenet.com

Tuesday, April 27th, 8:00pm • **Book Signing and Talk**

**"Cracking the Qur'an Code"** by Lowell Gallin  
Founder and President, Root and Branch Association, Ltd.  
Program Chair: Dr. Asher Eder  
Written greetings: Sheikh Abdul Hadi Palazzi

Thursday, April 29th, 8:00pm • **The Joy Club Rabbi Zelig Pliskin**

Tuesday and Wednesday, April 27th & 28th

**Financial Seminars in French**

Further details: (02) 622-3065, 991-0029, 052-762-6830, Shelley@lsrenet.com

LARGE GRAPHIC ELEMENT  
REMOVED FROM THE  
"WHOLE" FILE  
TO MAKE THIS "LITE" FILE  
SIGNIFICANTLY SMALLER

### **Pirkei Avot** perek 2

[ט] רבן יוחנן בן זכאי קבל מהלל ומשמאי.  
הוא היה אומר: אם למדת תורה הרבה, אל  
תחזיק טובה לעצמך, כי לכה נוצרת.

*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.

**Delicious sandwiches,  
snacks, soups, salads...  
ice cream, drinks...**

Café and in-house catering are under  
the supervision of @-Israel Mehadrin

**Sun-Thu 10:00am - 3:00pm**

plus... Catering for all occasions on and off the  
premises by *Schocketino Catering*

And... selection of beautiful platters  
(cheese, fruit, vegetables, pastry)

**Call Chaim: 052-855-1538**

### **Dale Carnegie Course®**

**FREE preview** Tuesday, April 27th  
**Call now for details: 09-745-4025**

Learn how to... Speak In Public • Lead with Confidence  
Manage Stress • Improve Memory • Communicate Clearly  
and Concisely • Negotiate • Win People to Your Point of View

Offered in Israel by Ron Bowman & Assoc.Ltd.  
ron.bowman@dalecarnegie.com  
www.israel.dalecarnegie.com

וְאָמַר לֹא יִלְקַח יְאִמֵּר עוֹד שְׂמוֹךְ  
כִּי אֲבִי־יִשְׂרָאֵל

וּבַיּוֹם הַשְּׂמִינִי יִמוּל בְּשָׂר עַרְלֹתָיו:

GM: Each pasuk represents a transition  
from the individual to his membership or  
representing the people of Israel.

Learn how to fashion jewelry with  
**Marlit** Famous jewelry designer

Class limited to 10 participants

You must register in advance

Beginning soon

Learn how to make or (re)make your  
own jewelry for yourself or your loved  
ones • this is a 3-session series (100nis)  
with the opportunity to use your own  
materials or acquire them at the class

Call Naomi to register and for details