

THE CHABAD WEEKLY

Chabad of Northern Beverly Hills, 409 Foothill Road . Beverly Hills, CA 90210

Rabbi Yosef Shusterman 310/271-9063

APRIL 14, 2000

VOL 3, ISSUE 28

9 NISAN 5760

❖ PARSHAT METZORAH

"This shall be the law of the leper." (14:2) QUESTION: Why is the leper called a "metzora"? ANSWER: The Gemara (Arachin 15b) says that one of the ways to become a metzora is through speaking lashon hara. The word "metzora" is a combination of two words: "motzi ra" - "one who brings out evil" [about another person]. The punishment for this is nega tzara'at - plague of leprosy. The Torah prohibits lashon hara by commanding: "Lo teileich rachil be'amecha" - "You shall not be a talebearer among your people" (19:16). These words have the numerical value of 883, the same as the numerical value of "nega tzara'at". This shows that the sin and punishment are exactly midah keneged midah - measure for measure.

The Midrash relates that Rabbi Shimon ben Gamliel sent his servant to the market and said, "Bring me the best thing you can find." The servant came back with a tongue. Another time, Rabbi Shimon ben Gamliel said to his servant, "Go to the market and bring me the worst thing you can find." Again, the servant returned with a tongue. Rabbi Shimon ben Gamliel was startled and asked his servant, "How is it that you brought me a tongue as the best thing you could find, and again a tongue as the worst?" The servant replied, "There is nothing better than a tongue that speaks good and nothing worse than a tongue that speaks evil."

"And it shall be on the seventh day, he shall shave off all his hair: his head, and his beard, and his eyebrows." (14:9) QUESTION: Since it says "all his hair," why are three areas of hair then singled out? ANSWER: There are three causes for leprosy: 1) ga'avah - arrogance, 2) lashon hara - evil talk, 3) tzarat ayin - stinginess, reluctant to share with others or help them.

The shaving of the hair reminds the metzora that he must be extremely careful in specific areas to prevent the recurrence of the spiritual illness that leads to leprosy. Shaving his head reminds him never again to walk around with his head up, looking down at other people. Cutting the hair of his beard reminds him not to open his mouth to utter lashon hara. Removing the hair of his eyebrows, warns him to henceforth use his eyes to look at another Jew with kindness. (From: Vedibarta Bam by Rabbi Moshe Bogomilsky)

The Metzora (one who has Tzora'as) represents the Bnei Yisroel in golus and the geulah: When he is sent outside the camp, it is compared to the Bnei Yisroel being sent into golus. When he is healed and he returns, it is like doing Teshuva. The Kohen who declares him Tahor, stands for Hashem, Who tells us that the time for geulah has come. He then takes two birds - which stand for Mashiach ben Yosef and Mashiach ben Dovid, the final Mashiach. The three species (Etz Erez, Ayzov, and red wool) stand for the avos. The purification is done with the bird together with the three species - Mashiach with the merit of the avos. The bird is then set free to fly All over the fields (14:7), which stands for Mashiach ruling over the entire world. And the return of the Metzora to the camp stands for the return of Bnei Yisroel to Yerushalayim and the Bais Hamikdosh - may we merit this right NOW! (Or HaChaim, From: Discover Moshiach in the Weekly Torah Portion)

❖ PESACH

Translation of a Letter of the Rebbe - 11th of Nisan, 5731 [1971]

...Passover, the Season of Our Liberation brought about an abject change from abject slavery to complete freedom, from utter darkness to brilliant light. This is also the kind of change which takes place in nature in the spring, when the earth awakens from its winter slumber, and is released

from the chains and restraints of the cold winter, to sprout and bloom until the stalks of grain begin to fill up. Or, taking a detail: When from a seed after he had rotted away there sprouts a new, living and growing crop. In both cases -- Passover and spring -- the change is not a gradual transition from one level to the next, but an extraordinary change, bearing no relation to the previous stage -- a change that creates a new being.

It has been often emphasized that every detail in Torah (meaning "instruction") conveys instruction and teaching; certainly a matter connected with a festival, and a comprehensive festival such as Passover, in particular. One general instruction that may be derived from Passover, specifically from the connection of Yetziat Mitzrayim [the Exodus from Egypt] with the month of spring, which is applicable to each and every Jew in his daily life, is the following: Human life, in general, is divided into two spheres: the personal life of the individual, and his accomplishment and contribution to the world. In both of these there is the spiritual life and the physical life.

The Jew's task is to "liberate" everything in the said spheres "from bondage to freedom," that is to say, to take all things out of their limitations and "elevate" them to spirituality (and more spirituality), until every detail of the daily life is made into an instrument of service to G-d. Even such things which apparently one cannot change -- as, for example, the fact that G-d has so created him that he must depend on food and drink, etc. for survival -- the person nevertheless has the power to transform the physical necessity into a new and incomparably higher thing: One eats for the purpose of being able to do good, to learn Torah and fulfill mitzvot, thus transforming the food into energy to serve G-d.

Moreover, in the very act of eating one serves G-d, for it gives the person an opportunity to make a bracha [blessing] before eating, and after, and so forth. Something akin to the above we find in regard to the month of spring: At first glance, there is nothing man can do about it. After all, the laws of nature were established by G-d ever since He created heaven and earth, and subsequently ordained that "so long as the earth exists...[the seasons of] cold and heat, and summer and winter, shall not cease." Nevertheless, a Jew observes and watches for the spring month in order to "make Passover to G-d your G-d." In other words, in the phenomenon of spring he perceives and discerns G-d's immutable laws in nature. And more penetratingly: That it was in the month of spring -- precisely when nature reveals its greatest powers -- that "G-d your G-d brought you out of Egypt," in a most supernatural way.

In all spheres of the daily life a person encounters conditions and situations that are "Mitzrayim" -- in the sense of restraints and hindrances -- which tend to inhibit and restrain the Jew from developing in the fullest measure his true Jewish nature, as a Torah- Jew. The hindrances and limitations are both internal -- inborn traits and acquired habits; as well as external -- the influences of the environment. A Jew must free himself from these chains and direct his efforts towards serving G-d. If, on reflection, a person finds that spiritually he is still on a very low level, so that he could hardly be expected to make a complete change from slavery to freedom and from darkness to light -- there is also in such a case a clear message in the festival of Passover. For, as has been noted, Yetziat Mitzrayim was a change from one extreme to the other: From abject bondage to the most depraved idol worshippers, the Jews were not only liberated from both physical slavery (hard labor) and spiritual slavery (idolatry), but soon afterward -- on the seventh day of Passover -- they were able to declare, "This is my G-d," as if pointing a finger; subsequently, they reached Mount Sinai, heard G-d Himself proclaim, "I am G-d your G-d," and received the whole Torah, the Written as well as the Oral Torah -- an extraordinary transformation from one extreme to the other... (L'Chaim #464, 5757)

ON THE SUBJECT OF THE CAMPAIGN TO POPULARIZE THE OBSERVANCE OF TAHARA HAMISHPACHA (1) IN YOUR COMMUNITY, PONDER THIS DEEPLY: LET US IMAGINE THAT G-D WERE TO GIVE YOU THE OPPORTUNITY TO SAVE A JEWISH COMMUNITY FROM EXTINCTION (G-D FORBID), YOU WOULD CERTAINLY BE WILLING TO RISK YOUR LIFE FOR THIS AND YOU WOULD THANK AND PRAISE HIM FOR HIS GREAT KINDNESS IN OFFERING YOU AN OPPORTUNITY OF SUCH ENORMOUS MERIT. THE SAME THEN HOLDS TRUE TO AN EVEN GREATER DEGREE WITH REGARD TO THE CAMPAIGN FOR TAHARAT HAMISHPACHA; IT IS AN ENDEAVOR WHICH LITERALLY SAVES LIVES.

Footnote: (1) "Family purity"; see Kislev 27; Sh'vat 21. (From Rebbes Hayom Yom Nissan 10)

Nissan: The midrash calls this the "month of redemption." Just as we were taken out of egypt (Mitzrayim) in this month, so too we are given the ability to rise above any boundaries and limitation (Meitzarim).

- The Rebbe

K There will be no classes Monday - Thursday, April 17 - 20.

DAILY MINYONIM:

Shacharit: Mon-Fri: 6:00 AM & 7:30 AM

Sunday: 9:00 AM

Mincha/Maariv: 7:25 PM

Sunday, the 11th of Nissan marks the birthday of the Rebbe Z.Y.A.

EREV PESACH 5760

Tuesday night, April 18 (Nissan 13) is **Bedikas Chometz**

Wednesday morning, April 19 (Nissan 14):

★ Taanis Bechorim (there will be a siyum for the first born following the 6:00 and 7:30 minyonim)

★ Chometz may be eaten until **10:40 A.M.**

★ Chometz must be burned and nullified before **11:45 A.M.**

★ Erev Pesach - **Eruv Tavshilin** must be done.

WISHING EVERYONE A KOSHER AND FREILICHEN PESACH!

Please send in your Maos Chitim as soon as possible!

SHABBAT MORNING

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Hagada 6:10 PM
- Mincha 6:55 PM followed by Seuda Shlishit
- Shabbat ends 8:06 PM

Seuda Shlishit is being sponsored by Mr. and Mrs. David Schwarcz in honor of their new baby boy.

Happy Birthday to Joshua Beroukhim, Meir Reuven Yekutiel Graff, Shelly Tannenbaum.

Yartzeits: Meir Taus - Nissan 10, Alfred Sussman - Nissan 11.

Thank you to Moshe Mahtaban for arranging to have the shul talaisim cleaned.

The shul would like to extend a Tzeischem L'shalom to all those leaving for Pesach and a Boachem L'shalom to all the guests coming for Pesach.

SHABBOS HAGADOL SHABBATON

Everyone is invited this Shabbos (April 14-15) to a Shabbos Hagadol Shabbaton with **Rabbi Manes Friedman**.

Catered meal Friday night and Shabbos day following the Kiddush

Sponsored by the Suissa Family
(Kiddush sponsored by the Sussman Family)

RSVP NECESSARY: 310 - 271-9063

SHABBAT PARSHAT METZORAH

Shabbos Hagadol

April 14, 2000

