

# BAIS TORAH BULLETIN

פרשת תזריע

April 12, 2024

Candle lighting 7:15 הדלקת נרות

ד' ניסן תשפ"ד

## ערב שבת פרשת תזריע

Candle Lighting .....7:15 p.m.  
Mincha.....7:00 p.m.  
Shkiah .....7:33 p.m.

## שבת פרשת תזריע

Daf Yomi .....8:00 a.m.  
Shacharis .....8:45 a.m.  
Sof Zman K'Shema .....9:38 a.m.  
Halacha Shiur.....6:25 p.m.  
Mincha.....7:10 p.m.  
Maariv .....8:17 p.m.  
Shabbos ends .....8:25 p.m.

### Weekday Schedule

#### Shacharis

Zoom #790 613 352

Sunday .....7:45 a.m.  
Monday, Thurs 6:20, 7:45 a.m.  
Tues, Wed, Fr ..6:25, 7:45 a.m.

#### Mincha-Ma'ariv

Zoom #790 613 352

Sunday-Thursday.....7:25 p.m.

#### Rabbi Fein's Daf Yomi

Sunday .....6:25 a.m.  
Monday - Friday.....5:25 a.m.

#### Rabbi Gottlieb's Gemara Shiur

Zoom #721 128 697

Sundays .....8:30 a.m.

#### Rabbi Gottlieb's Daf Yomi

Zoom #266 109 506

Sunday - Friday .....7:00 a.m.

## ערב שבת פרשת מצורע

Candle Lighting .....7:23 p.m.  
Mincha.....7:30 p.m.

*Ner Lamaor for Nisan  
has been sponsored by  
Gili Backenroth*

## parshas hashavua

### Perp Walk

by Rabbi Yisroel Gottlieb



The intersection point between the American criminal justice system and the overhyped, overeager media is the perp walk. That is the name given to the very public escorting of a suspect to court after his or her arrest. Often, especially in cases of well-known criminal suspects, the police will inform the media in advance of time and place, maximizing coverage and sensationalism.

Needless to say, the practice has drawn its share of controversy and detractors who view it as an invasion of privacy and a public presumption of guilt for an individual only charged with but not yet convicted of a crime.

Is there a Torah version of the perp walk?

The exile of the *metzora* from the city confines certainly seems to fit the bill. The  
*(continued on next page)*

## what's new

The Rabbi will be giving his weekly **Halacha Shiur** on Shabbos at 6:25 p.m. The topic will be "How Maxwell House Became Synonymous With Pesach: Coffee, Kitniyos, and Marketing" Been wondering about a topic or issue? Click the link to submit topics for discussion: <https://forms.gle/4HHwX8s9MJ2x6AvXA>.

Jossi and Sandy Lieder and Pinchas and Miriam Frankel are co-sponsoring this week's **kiddush** with hakoras hatov to Hashem for the chesed He showed Bais Torah one year ago. The fire last year could have destroyed the entire building but only caused minimal damage and no injuries.

**Daf Yomi** has been dedicated by Ronnie Herrmann in memory of his father, Lou Herrmann, Hechaver Aryeh Yaakov Eliezer ben Hechaver Naftali.

Rabbi Gottlieb's next **Pesach shiur** will be given Wednesday night, April 17th at 8:15 p.m. on the topic of the Hagadah. The shiur will also be live streamed on Zoom at ID #590-354-028, password Bais.

The Rav will once again be **selling chometz** for all those who authorize him to do so on their behalf. Please print out the emailed forms and leave them unsigned until you meet Rabbi Gottlieb in person. All forms must be in by April 21, 2024.

Save the date: On May 19th, Bais Torah will celebrate its **Annual Siyum Mishnayos**. The guest speaker will be Rabbi Yosef Fried. See page 5 for a list of learning commitments.

**Rabbi Frand's** TCN shiurim will be streaming on Thursday evenings; **Rabbi Reisman's** shiur will be broadcast this Motzoei Shabbos at 10:00 p.m.

On page 4 there is a list of **chayalim** with a connection to Bais Torah who need your prayers. You can also say Tehillim for soldiers at <https://tehillimlechayal.org/>.

## mazel tov

Dovid and Rena Bussu on the birth of a grandson, born to their children, Eliezer and Yehudit Bussu.



## Physical and Non-Physical Ailments and Cures



Parshat Tazria describes the procedures to be performed by a Jewish woman after giving birth. One such procedure involves the woman bringing two sacrifices, an “Olah,” a Burnt Sacrifice, and a “Chatat,” a Sin Offering. According to Jewish Tradition, both these sacrifices are brought for the purpose of obtaining atonement for the woman. The Ibn Ezra explains that the “Olah” is brought as atonement for resentful thoughts she may have had against her husband or even against her Creator for imposing the pain of childbirth upon her. The “Chatat” is brought as atonement for the possibility that she may have, because of those pains, made a vow never to live with her husband again.

These sacrifices relate to the curse that was placed upon Chavah and her descendants, *“To the woman He said, ‘I will greatly increase your suffering in the process initiated by conception; you will give birth in pain...’”* (Bereshit 3:16) for the sin of enticing Adam into eating from the “Eitz HaDa’at,” the Tree of Knowledge. The concomitant curse placed upon Adam, that introduced “Itzavon,” Suffering and “Kotz ve-Dardar,” Thorns and Thistles into daily life and ultimately “Mavet,” Death, whereby Man would return to the ground from which he had been taken, have been part of human experience since our banishment from Gan Eden.

The Parshah continues with another subject that seems on the surface to be a purely physical matter, but in fact is entirely related to matters of the spirit and of action, if “speech” is considered an action, which is a matter of Talmudic dispute. In any case, I am referring to the condition identified by the Torah as “Tzara’at.”

Note that I have not mistranslated “Tzara’at” as leprosy, as is often done, for as Rabbi Samson Rephael Hirsch demonstrates, the two differ radically. Leprosy is an unfortunate condition of the skin, with physical causes (or non-physical causes, that are unrelated to those that cause “Tzara’at”). Some of the features of “Tzara’at” that make it evident that it is not to be confused with leprosy are the following:

a. When the condition covers the “patient’s” entire body, he is considered “tahor,” ritually pure. If he begins to heal, he is considered “tamei,” ritually impure (VaYikra 13:13-14).

b. The Talmud teaches that neither newlyweds nor at the time of a Festival, is examination for “Tzara’at” done by the Kohen. If “Tzara’at” were an ordinary disease, wouldn’t it be more logical to attempt to diagnose its symptoms specifically at times of crowds being present and much mingling of people?

Other aspects of “Tzara’at” that seem to prove the same point are:

c. Very similar “symptoms” to those described as afflicting people are attributed to garments (VaYikra 13:47-59).

d. “Tzara’at” may affect not only people and/or their garments but the stones of their houses as well (VaYikra

14:33-53).

e. When Aharon and Miriam commit what seems to be the exact same offense, Miriam is punished by the “Yodea Machashavot,” the One Who knows the innermost thoughts of human beings, with “Tzara’at,” while Aharon is not. (Do not make the mistake of concluding that Miriam cared less about Moshe than Aharon, for it was she who persuaded Amram to re-marry Yocheved, following which Moshe was born, she was also involved in saving Moshe’s life at the Nile, and she was Moshe’s equal in “Emunah,” Faith in HaShem, as she led the women in song after “Kriat Yam Suf,” the Splitting of the Sea of Reeds).

Chaza”I say that “Tzara’at” is a physical manifestation of sin, and the primary sin is “leshon ha-ra,” evil speech, or slander. Linguistically, the word is related to the expression “motzi ra,” one who expresses evil. The physical condition is designed by the “Borei Olam,” the Creator of the World, to teach the sinner the drastic nature of his offense. The one who commits the sin must be quarantined, to teach him how his slander has isolated his victim from society.

Chaza”I also say that “Tzara’at” is a consequence of other person-to-person sins or negative attitudes, such as murder that could not for technical reasons be adjudicated by the courts, false oaths, or extreme selfishness. “Selfishness” is emphasized in the story of the four “metzora’im,” who were encamped outside the walls of Shomron at the time of a massive siege imposed by the King of Aram (II Kings 7:3-20). The four, as explained by the Talmud, were Gechazi and his sons, who had been punished for the selfishness of Gechazi. The latter had been a loyal servant of Elisha the Prophet, but when Elisha healed Na’aman, the General of Aram, who had become afflicted with “Tzara’at,” by instructing him to bathe seven times in the Yarden, Elisha had refused any form of compensation or reward (II Kings 5:1-19). But the temptation was too much for Gechazi. He had run after the General and requested a reward of silver and garments, thus diminishing the “Kiddush HaShem,” Sanctification of G-d’s Name, accomplished by Elisha. Elisha had then transferred the “Tzara’at” of Na’aman to Gechazi and his descendants (II Kings 5:20-27).

HaShem frightened the forces of Aram with the sounds of a gigantic assault by imaginary mercenaries hired (so it seemed to them) by Israel, and they had fled in panic. The “metzora’im” discovered this, and their first selfish impulse was to collect the booty for themselves. But they realized the error of their ways, and they said to each other, *“...we do not behave correctly; this day is a day of good tidings...if we delay till the morning light, punishment will come upon us; now therefore come, that we may go and tell the king’s household.”* They overcame their selfishness, which was the cause of their “Tzara’at,” thereby doing “Teshuvah,” Repentance, for their father’s and their own moral failing, that had resulted in their punishment.

There is also an interesting linguistic connection be-

*(continued on page 2)*

**Please daven for our chayalim:**

Yehuda Aryeh ben Esther Frumit
Avraham Ben Chana Elazar
Yonatan Ben Chana Elazar
Eytan Ben Tzvi
Yair Ben Tzvi
Dvir Ben Avraham Natan
Yishai Ben Tzvi
Hillel ben Avigayil
Binyamin Chai ben Chava Dina
Jacob Haim ben Chava Dina
Moshe Avraham ben Eve Dina
Ephraim ben Ilana
Daniel Yeshaya ben Yehudis Chana
Maoz Tzvi ben Tamar Ruchama
Tzvi ben Sharona
Ariel Naftoli ben Devorah Rivka
Shlomo ben Sharon Shulamit Shifra
Yisrael Meir ben Meira
Moshe Tzvi ben Sharon Shulamit Shifra
Elan Yitzchok ben Rachelle Bracha
Tzvi Dov ben Sora Baila
Asher Menashe Raphael ben Edit
Rafael Yonatan ben Fraydel Gittel
Michael ben Chana Chentcha
Orlee Chaya bat Rachelle Bracha
ישי לב בן נחמה יעטע
דניאל חיים מיכאל בן נחמה יעטע
Yitzhak Ori ben Edit

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את חילי צבא הגנה לישראל, העומדים על משמר ארצנו וערי אלקינו מגבול הלבנון ועד מדבר מצרים ומזוהים הגדול עד לבוא הערבה ביבשה באויר ובים. יתן ה' את אויבינו הקמים עלינו נגפים לפניהם. הקדוש ברוך הוא ישמר ויציל את חילינו מכל צרה וצוקה ומכל נגע ומחלה וישלח ברכה והצלחה בכל מעשה ידיהם. ידבר שונאינו תחתיהם ויעטרם בכתר ישועה ובבטרת נצחון. ויקים בהם הפתוב: פי ה' אלקיכם ההלף עמכם להלחם לכם עם איביכם להושיע אתכם: ונאמר אמן.

Avraham ben Sharon Shulamit Shifra
Moshe Yair ben Yael
Yosef Yisrael ben Yael
Yosef Lev ben Gita
Zvi Aryeh Chaim ben Bracha Miriam
Asher Yisrael ben Mindel Bruria
Eliezer Leib ben Mindel Bruria
Yosef Yedidya ben Mindel Bruria
Menachem Chaim ben Mindel Bruria
Amichai ben Mina Etel
Zvi ben Bracha Miriam
Chaim Ze'ev ben Bracha Miriam
Yitzhak Aryeh ben Bracha Miriam
Yosef Yeshayahu ben Aviva Etel
Yechiam ben Efrat
Daniel Meir ben Shira
Cole Daniel Ben Yael
Gavriel Shai ben Rena Tovah



