BAIS TORAH BULLETIN

פרשת תזריע

Candle lighting 7:15 הדלקת נרות

ד' ניסן תשפ״ד

April 12, 2024

parshas hashavua

	-
Candle Lighting7:15 p.	m.
Mincha7:00 p.	m.
Shkiah7:33 p.	m.

ערר עורה הרעוה הזריע

שבת פרשת תזריע

Daf Yomi	.8:00 a.m.
Shacharis	.8:45 a.m.
Sof Zman K'Shma	.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

Sundays8:30 a.m. Rabbi Gottlieb's Daf Yomi

ערב שבת פרשת מצורע

Candle Lighting7:23 p.m. Mincha.....7:30 p.m.

> Ner Lamaor for Nisan has been sponsored by Gili Backenroth

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 metzorah 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 <u>https://tehillimlechayal.org/</u>.

mazel tov

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

Refuah Shelaima

Joel Rosenwasser שלום אברהם בן פעשא לאה Goldress grandson

אילן רפאל בן טובה רבקה

How to Reach Us

Rabbi Yisroel Gottlieb (845) 357-3913 Daytime emergency (845) 362-8362 rabbigottlieb@gmail.com

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Rivki Faivelson, Shul Secretary (845) 494-1936

M-Th, 10:00-1:00 baistorah@gmail.com

Simcha Room Reservations Kiddushim Jack Gross (646) 450-7616

Shalosh Seudos Reservations Jack Gross (646) 450-7616

Bikur Cholim Sharon Kronenberg (914) 261-5654 Sandy Lieder (845) 304-8884

Friday Night Mikva (845) 425-6101

Shul Bulletin Send your announcements to baistorahbulletin@gmail.com

Perp Walk (continued from previous page)

Torah demands the afflicted party loudly and publicly announce his state of impurity, *tamei, tamei yikrah*, "the impure one shall declare his impurity." But, this public spectacle isn't meant to shame the offender. Quite the contrary, its purpose is to arouse the public's sympathy and, in turn, their prayer. As the rabbis of the Talmud teach, he is to relate his troubles to the public so that they may pray for him and he may be healed.

There exist any number of afflictions and hardships that one may suffer, each of which could have served as the model for the idea of sharing one's pain in order to encourage public prayer. Why is the *metzora's* plight, specifically, chosen to serve as the paradigm? Additionally, the entire idea that the afflicted should seek the prayers of others is anathema. Do we not learn from Hagar and Yishmael that the prayers of the afflicted are far more effective than those of others who pray for him?

The great genius, Rav Yehonansan Eibschitz, suggests that one question answers the other: The *metzora* finds himself in this situation due to *lashon hara*, evil speech and slander. It is for that reason, the *midrash* informs us, that his power of prayer has been diminished. The very tool of prayer, his mouth, has been defiled with evil speech. His own prayers are ineffective.

What is he to do? He must turn to others and ask them to intercede on his behalf. They will pray where he cannot, and effect healing from his pain and affliction.

It is a brilliant insight befitting the Torah giant who proposed it and it offers a valuable moral lesson, as well. It would be normal and natural for those who hear the pleas of the *metzora* to ignore him and to instead revel in the suffering he endures for his sins. After all, if G-d chooses to afflict him for his sins, who are we to object?

But, that is not what is expected from us. Instead, we are asked to follow the path of our forefather, Avraham, who challenges G-d's decision to destroy the wicked city of Sodom, begging and pleading on their behalf.

G-d does not need or want us to cheerlead from the side as He metes out punishment to sinners. Instead, He wants us to intercede. Leave the punishment to Him, the compassion and concern for all, even the greatest of sinners, that is meant to be our domain.

Is there any greater contrast between the great American perp walk, meant to shame and punish a criminal suspect in the court of public opinion and the Torah's very public parading of the *metzora*, meant to provoke us to care for and pray on behalf of he who may be guilty of a crime but is still a fellow human being who is suffering?

Something to ponder. Good Shabbos.

Ailments and Cures (continued from page 3)

tween the Hebrew words "Tazria," that we discussed above, meaning "to conceive" and "Tzara'at," referring to the disease that goes by that name. The "shoresh," or root of the first word is "Zayin," "Resh," "Ayin" - "Zaroa" - meaning to plant seed. The "shoresh" of the second word is "Tsadi," "Resh," "Ayin" - "Tzaroa" - meaning to be afflicted with the disease "Tzara'at." We have seen that Chaza"I say that the activity that causes "Tzara'at" is "leshon ha-ra," evil speech, or slander, an activity associated with the personality type of "selfish." What makes this even more interesting is that "Zayin" is the sounded cognate of "Tsadi." The creation of seed to bear children would seem to be the exact opposite of the "selfishness" required to be involved with character assassination and "slander." Furthermore, the sound produced by the "Tsadi" resembles the hiss of a snake, pictured in Parshat Bereshit as the most selfish of G-d's Creations. More fascinating still is that the meaning of the word "Tsadi" or "Tsaddik" is a Righteous Person, and Rabbi Eliezer says in Pirkei Avot 2:15, "...Warm yourself by the fire of the Sages, but beware of their fiery coals lest you be burnt - for their bite is the bite of a fox, their sting is the sting of a scorpion, their hiss is the hiss of a serpent, and all their words are like fiery coals."

That aside, and to sum up, in our materialistic society, we should realize that physical ailments don't always have physical causes or cures. Sometimes "Teshuvah" is just what the "Doctor" ordered.

L'Illuy Nishmas beni, Aharon Baruch Mordechai ben Pinchas Menachem

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"l 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

מִי שֶׁבּרַהְ אֲבוֹתֵינוּ אַבְרָהָם וִצְּחָק וְיַצֵּלְב הוּא יְבָרַהְ אֶת חַיָּלֵי צְּבָא הַגַּנָּה לְיִשְׁרָאֵל, הָעוֹמְדִים עַל מִשְׁמַר אַרְצֵנוּ וְעָרֵי אֶלקינוּ מִגְּבוּל הַלְּבָנוֹן וְעַד מִדְבַּר מִצְרַים וּמִז היים הַגָּדוֹל עַד לְבוֹא הְעֵרָבָה בַּיַבָּשָׁה בָּאֲוִיר וּבַיָּם. יִתֵּן ה' אֶת אוֹיְבֵינוּ הַקָמִים עָלֵינוּ נִגָּפִים לִפְנֵיהֶם. הַקָּדוֹשׁ־בָּרוּהְ אֶת אוֹיְבֵינוּ הַקָמִים עָלֵינוּ נִגָּפִים לִפְנֵיהֶם. הַקָּדוֹשׁ־בָּרוּהְ הוּא יִשְׁמֹר וְיַצִּיל אֶת חַיָלֵינוּ מִכְּל צֶרָה וְצוּקָה וּמִכָּל נָגַע הוּא יִשְׁמֹר וְיַצִּיל אֶת חַיָּלֵינוּ מִכָּל בָּנָים לִפְנֵיהֶם. הַקָּדוֹשׁ־בָּרוּהְ וּמִחְלָה וְיִשְׁלֵח בְּרָכָה וְהַצְּלָחָה בְּכָל מִצְשָׁה יְדִיהֶם. יַדְבָּח שוֹנְאֵינוּ הַחְתֵּיהֶם וִיעַטרם בְּכָתֶר יְשׁוּעָה וּבַעֲטֶרֶת נִצְיָחון. וּיַקַיַם בָּהֶם הַכָּתוּב: כִּי ה' אֱלֹקיכֶם הַהֹלֵך עִמָּכֶם לְהֹלָחֵם לְכָם עִם אִיְבִיכֶם לְהוֹשִׁיעַ אֶתְכָם: וְנֹאמַר אָמֵן.

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

				Congregation Bais Torah			
				Siyum Mishnayos 2024 - 57			
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	סדר זרעים			סדר נשים			סדר קדשים
	Rabbi Gottlieb			Dovid Moshe Deutsch		זבחים (14)	Mr. M Loebenstein, Moshe Palace
	Rabbi Gottlieb			Dovid Moshe Deutsch		מנחות (13)	shloime pollak, Moshe Palace
	Rabbi Gottlieb			Meir Deutsch			yisroel stein, Moshe Palace
	Rabbi Gottlieb			Nechemia Zyskind			Shloime Pollak, Moshe Palace
	Rabbi Gottlieb			Nechemia Zyskind, Avromi Fein			Gershon Barkany, Moshe Palace
	Rabbi Gottlieb			Nechemia Zyskind		תמורה (7)	Moshe Palace
מעשרות (5)				Naftoli Deutsch, S fessel, D Faigen, S. Friedman			Moshe Palace
מעשר שני (5)	Rabbi Gottlieb					מעילה (6)	Moshe Palace
	Rabbi Gottlieb, Felise Katz			סדר נזיקין			Achiezer Gable, Moshe Palace
ערלה (3)	Rabbi Gottlieb		בבא קמא (10)		917-658-1851	מידות (5)	Moshe Palace
ביכורים (3)	Rabbi Gottlieb		(10)			קנים (3)	Moshe Palace
			(10)	Dovid Bussu,			
	סדר מועד		סנהדרין (דד)	Dovid Bussu,			סדר טהרות
שבת (24)	Dovid Moshe Deutsch			Dovid Bussu.		כלים (1-10)	Yosi Goldman
(10) וווכוכוו	Dovid Royde		שבועות (8)	Dovid Bussu,		כלים (11-20)	Yosi Goldman
(10)]				Dovid Bussu,		(==,	Yosi Goldman
(10) DIDOD	Naftoli Deutsch		עדיות (8)	bovia bassa,		כלים (21-30)	
	Jossi & Mendy		עבודה זרה (5)	Dovid Russu			Shlomo Zalman
				Dovid Bussu,		אהלות (10- 18)	
יומא (8)	Jossi & Mendy, Rich Levy, S Fessel		. ,			(16	
סוכה (5)	Jossi & Mendy, David Abramczik, Rich Lev	y,sfe	הוריות (3)	Dovid Bussu,		נגעים (14)	
ביצה (5)	Jossi & Mendy, Rich Levy, S fessel					פרה (12)	Yaakov Hauer, Josh Rossman
	Jossi & Mendy, Pinchus & Miriam						Yakkov Hauer, Josh Rossman
	Frankel, Volvy Deutsch					טהרות (10)	
	Michael Kronenberg. S. Fessel						Yaakov Hillel Gross, Josh Rossman
מגילה (4)	S. Fessel					נדה (10)	Yaakov Hillel Gross, Josh Rossman
	Seymour Lutwak, S Fessel					מכשירין (6)	Joel Rosenwasser, jossi
חגיגה (3)	S. Fessel, R. Herman						Joel Rosenwasser
						טבול ים (4) שנול ים (4)	
						(4) דים	
						דים (4)	1
						עוקצין (3)	jossi