

Shabbat Announcements

PARSHAT TAZRIA-METZORA-ROSH CHODESH

Friday, April 17

Candle Lighting: After 7:01 pm (early Shabbat) until 8:06 pm

Mincha: 6:40 pm

Shabbat, April 18

Shacharit: 9:15 am

Mincha: 7:55 pm

Shabbat ends after 9:16 pm

KIDDUSH

Kiddush is sponsored by **Lenny Sacks, Marvin Sacks, Elsie Rothstein and Nancie Bair** in memory of their father Sol Sacks of blessed memory

Seudah Shlishit is sponsored by Congregation Bnai Torah

WEEKDAY CLASSES

- Weekly Classes Daf Yomi: Every morning at 6:15, 7:45 on Sundays.
- Mishna Class: Every morning after Shacharit.
- Taam and Torah: Sunday morning at 9:30
- Lunch & Learn: Meets Mondays at noon. Rabbi Hasten is teaching the book of Melachim.
- Halacha Class: between Mincha & Maariv, Sunday through

SHABBAT CLASSES

- Shabbat Youth Groups: After Kedusha of Mussaf (Approximately 10:55). Preschool and Kindergarten meet in the playroom for parsha, davening and games with Navah and Simchah. 1st grade and up meets in the English Library for the new Mitzva Program.
- Parshat HaShavua: One hour before Mincha on Shabbat

- Thursday. Rabbi Teitelbaum is teaching the laws of Prayer
- New! Ask the Rabbi - submit your halachic questions and inquiries to Rabbi Teitelbaum either in person or via email at Rabbi.BTorah@gmail.com All submissions will remain anonymous and will be addressed between Mincha and Maariv on Sundays and Tuesdays
 - Business Halacha: Every Tuesday after Maariv.
 - Tehillim for Women: Wednesday at 7:30pm in the library.
 - Men's Mishmar: Meets on Thursday nights, an hour before Minchah. Learn with a chavrusa or join a class.
 - Night Seder: Sunday through Thursday after Maariv.

- Seudah Shlishit Class: Rabbi Teitelbaum will be speaking.

DONATIONS

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Please note that the time for Mincha this week is at 8:15 pm and not at 8:10 as per the previous version of the calendar.

PARSHAS TAZRIA-METZORA

This week's Parshah discusses the laws of *tzaraas*, a form of leprosy that a person received as a punishment for various sins (e.g. stinginess, gossip; see *Eiruchin* 16a). The afflicted person would then be required to appear before a Kohen, who would determine whether they were pure or impure, based on the color and size of the *tzaraas*.

One of the more striking laws the Torah teaches (13:12-13) is that if the *tzaraas* spreads throughout the *entire body*, the person is pure. This seems counterintuitive: if a smaller amount of *tzaraas* can render a person impure, then surely a full-body spread should certainly make them impure!

The Rambam (*Laws of Kings and Wars*, 6:7) writes that during war, when an army surrounds a city in order to capture it, they should only surround it on three sides, leaving one side open for escape. Some explain (see *Meshech Chochmah*, *Bamidbar* 31:7) that this is a practical military strategy: a fully surrounded city may fight with greater intensity, whereas leaving an escape route reduces their desperation and thus weakens their resistance. Therefore, one side is left open.

Others, however, explain this law differently. The verse in Koheles (3:15) states "האלקים ביקש את נרדף — *Hashem seeks out the pursued*." The Midrash understands this to be an ironclad principle: even if the pursued is *wicked* and the pursuer is *righteous*, Hashem still protects the one who is being pursued, for *Hashem seeks out the pursued*.

Accordingly, if a city is fully surrounded on all four sides, it attains the status of a "*nirdaf*," one who is being pursued, and is therefore granted special Divine protection. For this reason, the Torah instructs that it be surrounded on only *three* sides, so that victory may be achieved.

With this, we can now answer our original question. When a person is completely covered in impure *tzaraas*, he attains a status of a "*nirdaf*" in a spiritual sense—he feels entirely surrounded by impurity, with no way out and no hope left. Yet it is precisely in this state that the Torah declares him pure. For when a person feels utterly trapped and beyond repair, Hashem "*seeks out the nirdaf*," protects him, and helps guide him back onto a path of purity.

Have a wonderful Shabbos!

~ Rabbi Yisroel Teitelbaum



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