



Parshas Tazria-Metzora 5786

FRIDAY NIGHT, APRIL 17

- » Mincha/Kabalas Shabbos/Maariv 7:00 PM
- » Candles 7:41 PM
- » Sunset 7:59 PM

SHABBOS DAY, APRIL 18

- » **NEW TIME: Shacharis 8:30 AM followed by Kiddush.**
- » 15-min Pirkei Avos Shiur for Women and Kedushas Levi Chabura for Men following Kiddush.
- » Women & Children S"Sh at Rich Home 6 PM.
- » **Parsha Deep Dive** with Rabbi Yaakov Rich in shul 7:15 PM.
- » Mincha 7:30 PM
- » Sunset 7:59 PM
- » Maariv 8:41 PM
- » Shabbos Ends (50 min) 8:49 PM
- » Rabbeinu Tam (72 min) 9:12 PM

A WISE MAN WOULD SAY: "I'M FOR TRUTH, NO MATTER WHO TELLS IT. I'M FOR JUSTICE, NO MATTER WHO IT IS FOR OR AGAINST. I'M A HUMAN BEING, FIRST AND FOREMOST, AND AS SUCH I'M FOR WHOEVER AND WHATEVER BENEFITS HUMANITY AS A WHOLE."

REFUAH SHELAIMA

Men

- » Daniel Ze'ev ben Miriam (Brother of Josh Rothstein)

Women

- » Ester bas Sarah (Aunt of Yoseif Goldenberg)
- » Layah Leilech bas Shulamis (Friend of Shira Martin)
- » Devorah bas Heni (Friend of Aviva Bass)
- » Shoshana Gittel bas Chaya Leah (Sister of Naomi Goldberg)

KIDDUSH SPONSORSHIP

- » Kiddush this Shabbos is sponsored by the entire shul to welcome Yerachmiel & Leah Rivka Cohen and their family to Dallas and Congregation Toras Chaim.

TIDBITS

Parashas Tazria - Metzora • April 18th • Rosh Chodesh Iyar 5786

This Shabbos is also Rosh Chodesh. In this case, despite the normative

sefirah restrictions, many Ashkenazic poskim allow haircuts and shaving on this Erev Shabbos, Friday, April 21st, in honor of Shabbos and Rosh Chodesh. (Many allow this even for those who normally abstain from haircuts and shaving on Rosh Chodesh in accordance with Tzavaas Rav Yehudah HaChassid.)

This Shabbos is the second day of Rosh Chodesh Iyar. Yaaleh Veyavo is included in Shemoneh Esrei and Bircas Hamazon. Hallel is added after Shemoneh Esrei of Shacharis. Two Sifrei Torah are taken out; maftir for Rosh Chodesh is leined (Bamidbar 28:9-15) from the second sefer, followed by the haftarah for Rosh Chodesh (Yeshaya 66:1-24). Av Harachamim is omitted in most Shuls. Shabbos Rosh Chodesh's "Ata Yatzarta" replaces the standard Mussaf of Shabbos. Borchis Nafshi is said at the end of davening. Tzidkas'cha is omitted at Mincha.

Kiddush Levana may be recited as of Monday evening, April 20th. The final opportunity is Thursday night, April 30th.

Sefirah: On Friday night, we count the 16th day of the Omer.

The series of fast days of BeHaB begins on Monday, April 27th.

Pesach Sheini is on Friday, May 1st.

Lag Ba'omer is on Tuesday, May 5th.

Shavuot is on Friday and Shabbos, May 22nd-23rd.

TAZRIA: Days of Tumah and taharah brought about by childbirth, and the requisite offerings • Bris Milah • Types of tzara'as include S'eis, Baheres and their Mispachas subcategories, Shechin and Michvah (tzara'as on skin healed from a bruise or burn), Nesek (tzara'as on bald spots in one's scalp or beard), Karachas and Gabachas (tzara'as on widely bald areas on the front and back of one's head) • Laws of the metzora's exclusion from the Jewish camps • Tzara'as of garments

METZORA: Details of the purification of the metzora • Tzara'as on house structures in Eretz Yisrael • Tumah and taharah of a Zav and a Baal Keri • Niddah • Zavah

ROSH CHODESH: The special maftir of Rosh Chodesh (Bamidbar 28:9-15) discusses the added korbanos of Shabbos and Rosh Chodesh. The haftarah (Yeshaya 66:1-24) contains words of hope and consolation for Klal Yisrael. It concludes with the pasuk stating that in the future Klal Yisrael will gather in the Bais Hamikdash on every Rosh Chodesh to serve Hashem.

Parashas Tazria • 67 Pesukim • 5 Obligations • 2 Prohibitions



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1) A yoledes' days of tumah and taharah. 2) One may not enter the Mikdash or eat Kodashim while impure. 3) A yoledes shall bring a korban. 4) Show tzara'as affliction to a kohen. 5) Do not remove signs of tzara'as. 6) A metzora must separate himself from the population. 7) Observe the laws of tzara'as of clothing

Mitzvah Highlight: The Torah prohibits removing tzara'as signs from one's body. The Minchas Chinuch explains that when one experiences any degree of punishment, he should react with introspection and not seek to dismiss or avoid the message.

Parashas Metzora • 90 Pesukim • 11 Obligations

1) A metzora's purification process. 2) A Kohen shall shave the metzora. 3) An impure person shall immerse in a mikvah. 4) A metzora shall bring korbanos as part of his purification. 5) Observe the laws of tzara'as of structures. 6) The laws of the zav. 7) A zav shall bring a korban as part of his purification. 8) Tumah of shichvas zera. 9) The laws of niddah. 10) The laws of zavah. 11) A zavah shall bring a korban as part of her purification.

Mitzvah Highlight: Hashem, in His great mercy, takes an incremental approach in reproofing a sinner, first messaging him "softly" by putting tzara'as on a sinner's home, and only if he ignores the message, He punishes with tzara'as on clothing. And finally, only as a last resort, He afflicts the sinner's body.

"the affliction has not changed appearance" (Vayikra 13:55)

The simple meaning of this pasuk is that the appearance of the tzara'as on the garment has not changed. The Chidushei HaRim offers another, homiletic interpretation.

The Gemara says that aside from lashon hara, another sin that causes tzara'as is tzarus ha'ayin - a narrowness in spirit resulting in a negative outlook and stinginess mainly towards others. As this sin causes tzara'as, in order to heal one must remedy his "eye" and repair his attitude in this regard. The pasuk can be read, "if the nega does not lead to him remedying his eye", then the tzara'as will afflict him further.

The Chidushei HaRim adds that the word גבע - pleasure, and the word עגב (tzara'as) are very similar with interchangeable letters. The difference just being where the "ayin" is placed. When the ayin - the eye - is proper then it is blissful. When the "ayin" falls and fails, it may become a עגב.

"If he is impoverished and without the means" (Vayikra 14:21)

Halachah dictates that a metzora must bring a korban of three sheep. If the metzora cannot afford it, he can suffice by replacing two of the sheep with less expensive doves or turtledoves. But one who has the means to bring sheep and brings birds instead has not fulfilled his obligation.

The Chofetz Chaim comments on how we may erroneously compare ourselves to others in our mitzvah performance. Some may feel bad that they are doing less than others, while others may content themselves with doing only as much as those around them. This halachah demonstrates the fault in this attitude. A person is obligated to give not based on what society around him is doing, but rather according to his own means and strengths. One must take stock of his own talents and resources, and act according to what he can do.