

DAILY TORAH STUDY FOR

תזריע

PARSHAS TAZRIA

כ"ד אדר ב' - א' ניסן, תשפ"ב
MARCH 27 - APRIL 2, 2022

חיינו
CHAYENU

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The week of Parshas

Tazria – תזריע

כ"ד אדר ב' - א' ניסן תשפ"ב

March 27 - April 2, 2022

Vol. 14, No. 26

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THE NAME OF THE PARSHA

From **The Gutnick Chumash**, a commentary anthologized from
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Compiled and Adapted by **Rabbi Chaim Miller**
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IN LOVING MEMORY OF
GERSHON SABOL OBM

לעילוי נשמת
ר' גרשון בן אברהם ע"ה סייבאל

DEDICATED BY HIS FAMILY

A Chesed is a Chesed and lives forever

Our *Parsha* begins: “If a woman conceives (*Tazria*) and gives birth...” After discussing laws associated with childbirth, the *Parsha* deals with the supernatural “disease” called *tzara’as* which afflicted the skin and possessions of those who spoke *lashon hara* (gossip).

Since the vast majority of the *Parsha* deals with the laws of *tzara’as*, we need to explain the connection between this affliction and the name of the *Parsha*—*Tazria*—which refers to conception and birth.

At first glance, they seem to be contradictory themes: *tzara’as* is an unpleasant condition, which requires total isolation from the Jewish camp, such that the *Talmud* states: “The *tzara’as* sufferer is comparable to a dead person” (*Nedarim* 64b). How then is this connected with *Tazria*—conception and birth?

A fundamental principle of Jewish philosophy states that the punishments administered by the Torah are not intended to harm a person in return for the harm that he caused, but rather, that the punishment is primarily for the *benefit of the transgressor himself* (see *Kuzari* 2:44; *Ikarim* 4:38). This is because suffering

caused by a punishment cleanses the soul, allowing it to come close to God once again, either in this world or the next.

In most cases, the goodness within a punishment is not *apparent* to an onlooker, or to the sufferer himself. With the *tzara’as* sufferer, however, it is clear that his punishment is actually for his own benefit. For by being declared ritually impure, requiring total isolation, he will soon learn not to speak gossip any more, since there is simply no one to speak with him.

Thus from the case of the *tzara’as* sufferer we understand that in all other cases too, even where it is less apparent, the Torah’s “punishments” are aimed at helping the sufferer correct his ill ways, and begin a new life, corrected of his former faults.

And that is why our *Parsha* is called *Tazria*, alluding to conception and birth, to teach us that just like the case of *tzara’as*, all the punishments of the Torah are intended to help a person have a spiritual *rebirth* in their lives, correct their past ways, and start anew.

(Based on Likutei Sichos vol. 22, pp. 70-3)

חומש

CHUMASH WITH RASHI

פרשת תזריע
PARSHAS TAZRIA

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.....
 ראשון | FIRST

Daily Synopsis: G-d instructed Moshe concerning the laws of defilement incurred through giving birth. Giving birth to a baby boy renders a Jewish woman ritually defiled for one week. After immersing herself in a mikveh (ritual pool) at the end of this week, she is technically undefiled, but she must wait 33 days before entering the Tabernacle or consuming sacrifices. During this waiting period, however, uterine bleeding does not ritually defile her as it normally would. The periods of one week and 33 days are each doubled for a baby girl. G-d then instructed Moshe concerning the laws of the (now-extinct) disease of tzara'at. Whenever such a person suffered the specific type of dermal lesion that could have been tzara'at, he was brought to a priest for examination. If the priest determined that the person was indeed suffering from tzara'at and pronounced him ritually defiled, the sufferer had to go through a period of separation from the community followed by a process of ritual purification. Sometimes tza'arat develops out of a white dermal lesion.

פָּרַק יב

א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: **The Eternal spoke to Moshe, saying,**
 ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה
 כִּי תִזְרִיעַ וְיָלְדָה זָכָר וּמָטָאָה
 שְׁבַעַת יָמִים כִּימֵי נִדַת דְּוֹתָהּ
 תִּטְמָא:
“Speak to the Children of Yisrael, saying to them: If a woman conceives and gives birth to a male child, she will be impure for a seven-day period; she will be impure as during the time of separation for her periodic discharge.”

Defile-
ment
Con-
tracted
by Child-
birth

..... ONKELOS

א ומליל יי עם משה למימר: ב מליל עם בני ישראל למימר אתתא ארי תעדי ותליד דכר ותהי מסאבא שבעא

..... RASHI

אשֶׁה כִּי תִזְרִיעַ. אָמַר רַבִּי שְׁמַלְאִי: **IF A WOMAN CONCEIVES.** Rabbi Simla'i said: In the same way as the creation of man was after that of every animal, beast and bird in the Creation of the World,¹ so too, the laws regarding him are mentioned after the laws of animals, beasts and birds.

כִּי תִזְרִיעַ. לְרַבּוֹת שֶׁאֶפְלוּ יְלִדְתּוֹ **IF... CONCEIVES.** This word² is added to include that even if she gave birth to the fetus in a dissolved form, i.e. it was dissolved and became like semen (זָרַע), its mother has the status of impurity of birth (*Niddah* 27b).

כִּימֵי נִדַת דְּוֹתָהּ תִּטְמָא. כִּסְדֵּר כָּל **SHE WILL BE IMPURE AS DURING THE TIME OF SEPARATION FOR HER [PERIODIC] DISCHARGE** – i.e. according to the rules of any impurity stated regarding a *niddah* (a

1. The *Gemara* (*Sanhedrin* 38a) explains that the reason for this order is that man should not become conceited, for we tell him: Even the gnat was created before you! *Gur Aryeh* asks: If so, what is the parallel to our section? He explains that their laws resemble their creation – just as their creation is their physical completion, so, too, their laws are their full, spiritual completion. Similarly, we find that the *Gemara* (*Shabbos* 88a) states that the Torah added a ה for the sixth day of creation: הַשְּׁשִׁי (*Bereshtis* 1:31) to teach us that the entire creation stood in abeyance until the sixth day of Sivan; if the people of Yisrael would accept the Torah, fine – but if not, the world would return to desolation. We thus see that the Torah is the completion of the creation. (See also *Levush Ha'orah* and *Tzedah Laderech*.)

2. For the verse could have said simply: וְיָלְדָה זָכָר אִשָּׁה כִּי יָלְדָה זָכָר “a woman who gives birth to a male.” *Sefer Hazikaron* points out that this rule applies only if it is known that the fetus formerly had a human form and then became dissolved. Although the *Gemara* (ibid. 31a) learns another teaching from this phrase, that if the conception comes primarily from the woman, it results in the birth of a male (see Rashi *Bereshtis* 46:15), that teaching, however, is derived from the fact that it says: וְיָלְדָה זָכָר “[if a woman conceives] and gives birth to a male,” instead of: וְיָלְדָה זָכָר “if she gives birth to a male,” as it says regarding the female (*Mizrachi*).

וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂרָא עֶרְלָתוֹ: **And on the eighth day, the child's foreskin shall be circumcised.**
 וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֶי טְהָרָה בְּכָל־קֹדֶשׁ לֹא־תִנְעַע: **Then, for thirty-three days the mother will remain in a state of purity with regard to her blood. She must not, however, eat anything holy**

ONKELOS

יוֹמִין כְּיוֹמֵי רְחוּק סְאוֹבְתָהּ תְּהִי מְסַאָּבָא: ג וּבְיוֹמָא תְּמִינְאָה יִתְגַּזֵּר בְּסָרָא דְעֶרְלָתָהּ: ד וּתְלַתִּין וּתְלַתָּא יוֹמִין תִּיתַב בְּדָם דְּכוּ בְּכָל קֹדֶשָׁא לֹא תִקְרַב

RASHI

בְּטִמְאָת לְדָהּ, וְאִפְלוּ נִפְתַּח הַקֶּבֶר בְּלֹא דָם: woman in her regular menstrual time of separation) so she becomes impure with the impurity of childbirth,³ even if the womb opened without any discharge of blood.⁴

דוֹתָהּ. לְשׁוֹן דְּבַר הַזָּב מְגוּפָה. לְשׁוֹן אַחֵר: לְשׁוֹן מַדּוּה וְחָלִי, שְׂאִין אִשָּׁה רוֹאֶה דָם שֶׁלֹּא תֵהָא תַחְלָה רֹאשָׁה וְאַבְרֵיהָ כְּבָדִין עָלֶיהָ: דוֹתָהּ – is a term for “something that flows from her body.”⁵ Another explanation: It is a term meaning “malady (מַדּוּהָ) and sickness,”⁶ for a woman does not see her menstrual flow of blood without her head and limbs feeling heavy.

תֵּשֵׁב. אֵין “תֵּשֵׁב”, אֶלָּא לְשׁוֹן עֵכָבָה, כְּמוֹ: “וַתֵּשְׁבוּ בְּקֹדֶשׁ” (דְּבָרִים א, מו), “וַיֵּשֶׁב בְּאֵלְנֵי מַמְרָא” (בְּרֵאשִׁית יג, יח): תֵּשֵׁב – **WILL REMAIN.** The term תֵּשֵׁב here is none other than an expression of “remaining”⁷ as in: וַתֵּשְׁבוּ בְּקֹדֶשׁ “You stayed in Kadesh” (*Devarim* 1:46); and: וַיֵּשֶׁב בְּאֵלְנֵי מַמְרָא “and he settled in Mamre’s plain, Elonei” (*Bereshis* 13:18).

בְּדָמֵי טְהָרָה. אִף עַל פִּי שְׂרוּאָה דָם – טְהוּרָה. “בְּדָמֵי טְהָרָה”, לֹא מִפִּיק הָא, וְהוּא שֵׁם דְּבַר כְּמוֹ “טְהָרָה”. “יָמֵי טְהָרָה”, מִפִּיק הָא, יָמֵי טְהָרָה שְׂלָהּ: [IN A STATE OF] PURITY [WITH REGARD TO HER] BLOOD – i.e. even though she sees blood, she remains pure.⁸ בְּדָמֵי טְהָרָה – the ה of טְהָרָה is not sounded,⁹ and it is a noun similar in meaning to טְהָרָה “purity.” יָמֵי טְהָרָה – the ה of טְהָרָה is sounded (ה),¹⁰ meaning “her days of purity.”

לֹא תִנְעַע. אֲזַהְרָה לְאוֹכֵל, כְּמוֹ שֶׁשְּׁנוּיָהּ בִּיבְמוֹת (עַה ע"א): – (lit.) **SHE MUST NOT TOUCH.** This is a prohibition for one who eats¹¹ holy items in a state of impurity, as is stated in *Yevamos* (75a).

3. Rashi is explaining that the Torah is not informing us here about the length of time she becomes impure through birth, for this was just stated explicitly. Rather, it is teaching us about the nature of this impurity, as described in 15:19 ff. (*Mizrachi*).
 4. For had there been such a discharge, she would have the actual status of *niddah* (*Mizrachi* et al.).
 5. *Ramban* argues that he is not aware that the word דוֹתָהּ has any source in the Hebrew language as meaning “flowing.” *Mizrachi* answers, however, that we do find a number of words in the Torah in Aramaic (e.g. *Bereshis* 21:7 מְלֵל and *Devarim* 32:36 אֶזְכָּר). The word זֹב “flowing” is translated in Aramaic (by *Onkelos*) as דוּב, and the ב can be interchanged with a ו [for they are both in the category of letters פ, מ, כ, ג, ו, נ] (*Gur Aryeh*) (cf. Rashi 19:16: “all letters whose pronunciation emanate from the same place [in the organs of speech] are interchangeable”). See also Rashi *Devarim* 33:2 דְּבָאָד וְכִימִיד דְּבָאָד דְּבָאָד.
 6. As in *Eichah* 1:13, 22 and 5:17 (*Malkah Shel Torah*).
 7. Not “sitting” as is more commonly the definition, for it is inconceivable that she should sit constantly for 33 days (*Kitzur Mizrahi*).
 8. I.e. with regard to being permitted to her husband, even if she sees blood throughout these days (*Mizrachi*). See Tur, *Shulchan Aruch* and *Rema*, *Yoreh De'ah* 194:1 regarding the practice of this law.
 9. I.e. it does not have a *dagesh* that serves as a possessive suffix.
 10. I.e. here it **does** have a *dagesh* that serves as a possessive suffix.
 11. Although the Torah expresses this prohibition as “touching,” the *Gemara* (*Yevamos* 75a) concludes that it applies to one who eats. The reason for this is because the verse continues: וְאֵל הַמִּקְדָּשׁ לֹא תָבֵא “nor enter the Holy Temple.” Thus this “touching” is linked to the

וְאֵל־הַמִּקְדָּשׁ לֹא תָבֵא עַד־מִלְאֵת יְמֵי טְהָרָה:

nor enter the Holy Temple, until her days of purity are completed.[▼]

וְאִם־נָקְבָה תֵּלֵד וּמִמָּאָה שְׁבַע־יָמִים כַּנְּדָתָהּ וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים תֵּשֵׁב עַל־דַּמֵי טְהָרָה:

If she gives birth to a female child, she will be impure for two weeks as during her periodic separation. Then, for sixty-six days she will remain in a state of purity with regard to her blood.

וּבְמִלְאֵת יְמֵי טְהָרָה לְבֵן אִוּ לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבִן־יוֹנָה אוֹ-תוֹר לְחַטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן:

And when her days of purity for a son or a daughter are completed, she shall bring a male lamb in its first year as a burnt-offering, and a young common dove or a turtledove as a sin-offering, to the entrance of the Tent of Meeting, to the priest.

וְהִקְרִיבֹו לְפָנַי יְהוָה וּכְפַר עָלֶיהָ

He shall offer it up before the Eternal and

ONKELOS

וּלְמִקְדָּשָׁא לֹא תַעֲלוּ עַד מְשֻׁלַּם יוֹמֵי דְכוּתָהּ: ה' וְאִם נִקְבְּתָא תְּלִיד וְתֵיהּ מִסְאָבָא אַרְבַּעַה עָשָׂר כַּרְחוּקָה וְשִׁתִּין וְשִׁתָּא יוֹמִין תִּיתַב עַל דָּם דְּכוּ: ו' וּבְמִשְׁלָם יוֹמֵי דְכוּתָהּ לְבָרָא אוּ לְבָרְתָא תִּתִּי אִמְר בַּר שִׁתָּה לְעֹלְתָא וּבִר יוֹנָה אוּ שְׁפִינָא לְחַטָּאתָא לְתַרַע מִשְׁכָּן זְמַנָּא לוֹת כְּהֵנָּא: ז' וְיִקְרְבִנָה קָדָם יי וְיִכְפֹּר עֲלֶיהָ

RASHI

בְּכֹל קֹדֶשׁ וְגו'. לְרַבּוֹת אֶת הַתְּרוּמָה, לְפִי שֶׁזֶה טְבוּלַת יוֹם אַרְךָ שְׁטַבְּלָה לְסוֹף שְׁבַע־יָמִים, וְאִין שְׁמֵשָׁה מַעֲרִיב לְטַהָרָה עַד שֶׁקִּיעַת הַחֲמָה שֶׁל יוֹם אַרְבָּעִים, שֶׁלְמַחֲרָ תָּבִיא אֶת כְּפָרַת טְהָרָתָה:

בְּכֹל קֹדֶשׁ וְגו' – ANYTHING HOLY...¹² The word כֹּל “anything” is added to include *terumah*; for this woman has the status of an extended יוֹם טְבוּלָה,¹³ for she immersed herself at the end of seven days, but “her sun does not set”¹⁴ to become pure until sunset of the fortieth day, that on the next day she brings her atonement offering for her purity (v. 6).

וְהִקְרִיבֹו. לְמַדְּךָ, שְׂאִין מִעֲנֻבָה לְאַכֹּל בְּקֹדְשִׁים אֶלָּא אֶחָד מֵהֶם. וְאִי זֶה הוּא? זֶה חַטָּאת, שֶׁנֶּאֱמַר: “וְיִכְפֹּר עָלֶיהָ הַכֹּהֵן

וְהִקְרִיבֹו – HE SHALL OFFER IT UP. The suffix יוֹ “it” teaches you that the non-offering of only one of them prevents her from eating holy sacrifices. Which one is it? It is the sin-offering, for it says: וְיִכְפֹּר עָלֶיהָ וְטַהָרָה: “and the Kohen

prohibition of entering the Holy Temple in a state of impurity: just as one who enters the Temple in a state of impurity is liable for death by excision (*Bemidbar* 19:20), so, too, our case is also a prohibition punishable by death by excision. Thus, in this respect it cannot be referring to touching, for nowhere do we find a punishment of death for touching holy objects in a state of impurity, but only for eating holy food in such a state (above 7:20, 21; and regarding *terumah* 22:9). It must therefore be referring to eating. Why, then, does the verse express this prohibition as “touching”? The *Gemara* (ibid.) explains that it is to teach us that touching is forbidden in the same way as eating, although they are different with regard to their respective punishments, for only for eating is there death by excision.

12. *Gur Aryeh* points out that Rashi does not explain the verse in order, for he has already commented on תָּנַע, לא תִּנַּע, because he first wishes to give the plain meaning of the verse and afterwards explain what is derived from it.

13. The term used to refer to one who has immersed himself (יּוֹם טְבוּלָה) or herself (יּוֹם טְבוּלָה) in a *mikveh*, but is not fully pure until nightfall. See following note.

14. This refers to 22:7: וְכִּי יִשָּׁם הַשֶּׁמֶשׁ וְטַהָר יֵאָכֵל וְאַחַר יֵאָכֵל מִן הַקֹּדְשִׁים: “When the sun sets he will become pure, and after that he may eat some of the holy food.” Rashi (ibid.) explains this as referring to one who has already immersed himself to purify himself of his impurity, that he must wait until the full setting of the sun to be able to eat *terumah*. The interim state is known as יּוֹם טְבוּלָה.

וְטָהַרָהּ מִמְקַדְרָמִיָּהּ זֹאת תּוֹרַת הַיְלֵדֹת לְזָכָר אִו לְנִקְבָּהּ:

make an atonement for her, and she will thus be purified from the impurity of the source of her blood. This is the law of a woman who gives birth to either a male or female child.▼

וְאִם־לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ לְקַחְתָּהּ שְׁתֵּי־תוֹרִים אִו שְׁנֵי בְּנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחַטָּאת וְכָפַר עָלֶיהָ הַכֹּהֵן וְטָהַרָהּ: פ

If, however, she cannot afford a sheep, she shall then take two turtledoves or two young common doves, one as a burnt-offering and one as a sin-offering, and the priest shall make an atonement for her and she will thus be purified.”▼

פָּרָק יג

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאָל־ אַהֲרֹן לֵאמֹר: **The Eternal spoke to Moshe, to speak to Aharon, saying,**

Tzaraiat that Develops out of a White Dermal Lesion

ONKELOS

וְתִדְבְּרֵי מִסְאוּבַת דְּמָהָא דָּא אִוְרִיתָא דִּילְדָתָא לְדָכָר אִו לְנוֹקְבָא: וְאִם לֹא תִשְׁכַּח יָדָהּ כְּמִסַּת אִמְרָא וְתִסְבַּח תְּרִין שְׁפָנִינִין אִו תְּרִין בְּנֵי יוֹנָה חַד לְעֹלָתָא וְחַד לְחַטָּאתָא וְיִכְפֹּר עֲלֶיהָ כְּהֵנָּא וְתִדְבְּרֵי: וְכִי עִם מִשָּׁה וְעִם אַהֲרֹן לְמִימְרָ:

RASHI

וְטָהַרָהּ, מִי שֶׁהוּא בָּא לְכַפֵּר, בּו הַטָּהָרָה תְלוּיָהּ:

shall make atonement for her and she will thus be purified” (v. 8)¹⁵ – that which is brought as atonement,¹⁶ on it is the purification dependent.

וְטָהַרָהּ. מְכַלְל, שְׁעַד כָּאֵן קְרוּיָהּ טְמֵאָה:

AND SHE WILL [THUS] BE PURIFIED – from which it is to be inferred that until now she is called impure.¹⁷

אֶחָד לְעֹלָה וְאֶחָד לְחַטָּאת. לֹא הַקְדִּימָה הַכְּתוּב אֶלָּא לְמִקְרָאָהּ, אֶבֶל לְהַקְרָבָהּ – חַטָּאת קוֹדֵם לְעוֹלָה, כִּד שְׁנִינֵי בְּזִבְחִים בְּפָרָק “כֹּל הַתְּדִיר” (צ ע”א):

ONE AS A BURNT-OFFERING AND ONE AS A SIN-OFFERING. The verse puts the burnt-offering first only as regards its reading,¹⁸ but with regard to their offering, the sin-offering comes before the burnt-offering.¹⁹ So we have learnt in *Zevachim*, in Chapter הַתְּדִיר (90a).

15. Tzedah Laderech asks: Why does Rashi quote the next verse when the same concept is evident in our verse? Furthermore he points out that *Toras Kohanim*, the source of this teaching, does not mention the next verse. *Be'er Heitev* thus suggests that the word “הַכֹּהֵן” the Kohen” was mistakenly included, and indeed he found an old manuscript in which this word is omitted. *Sifsei Chachamim*, however, suggests that Rashi prefers quoting the next verse since the word: “לְחַטָּאת:” “for a sin-offering” is written next to: “וְכִי עִם מִשָּׁה וְעִם אַהֲרֹן” and [the Kohen] shall make an atonement...” indicating more clearly that the purification depends on the sin-offering.

16. Although we find that a burnt-offering can also be brought as an atonement (see 1:4 and Rashi ad loc.), a sin-offering, however, about which it often says: “and the Kohen shall make an atonement for him and he will be forgiven” (above 4:26, 31, 35, 5:10 et al.) is always brought as an atonement.

17. The *Gemara* (*Yevamos* 74b) states that although to permit contact with *ma'aser sheini* immersion is sufficient, and to permit contact with *terumah* nightfall [after previous immersion] purifies (see Rashi 11:32 and note thereon), however, with regard eating of holy sacrifices the status of impurity remains until the necessary sacrifice has been offered.

18. This means that only with regard to the actual reading of the verse is the burnt-offering put first, but even as far as regards its designation, the sin-offering precedes the burnt-offering (Rashi *Zevachim* 90a לְמִקְרָאָהּ ד”ה and *ibid.* 89a וְכִי עִם מִשָּׁה וְעִם אַהֲרֹן; cf. *Tosafos* *ibid* 90a לְמִקְרָאָהּ ד”ה).

19. This is derived from the verse above 5:8; see Rashi *ibid.* *Nachalas Yaakov* points out that the splashing of the blood of the sin-offering precedes that of the burnt-offering, but the limbs of the burnt-offering are offered on the altar before the parts of the sin-offering that are to be burned.

- אָדָם כִּי־יְהִיָּה בְעוֹר־בְּשָׂרוֹ שְׂאֵת
אוֹסְפָּחַת אוֹ בְהֵרַת וְהָיָה בְעוֹר־
בְּשָׂרוֹ לִנְגַע צָרְעַת וְהוּבָא אֶל־אַהֲרֹן
הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים:
וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר
וְשַׁעַר בְּנִגַע הַפֶּה | לָבָן וּמְרֹאָה
- “A person — if he has on his skin a *se’es* or *sapachas* or a white spot, and it appears on his skin as a mark of *tzara’as* — he shall be brought to Aharon the Priest or to one of his sons, the priests.▼
- The priest shall look at the mark on the skin, and if there are hairs in the mark that have turned white, and the mark appears deeper

ONKELOS

כְּאִנְשׁ אַרְיָ יְהִי בַמִּשְׁךְ בְּסָרָה עִמָּקָא אוֹ עֵדְיָא אוֹ בְהָרָא וְיְהִי בַמִּשְׁךְ בְּסָרָה לְמַכְתָּשׁ סָגִירוֹ וְיִתִּימִי לֹת אַהֲרֹן
כְּהֵנָא אוֹ לֹת חַד מִבְּנוֹהֵי כְּהֵנְיָא: גְּוִיחֻזִּי כְּהֵנָא יֵת מַכְתָּשָׁא בַמִּשְׁךְ בְּסָרָא וְשַׁעַר בַּמַּכְתָּשָׁא אֶתְהַפִּיד לְמַחֲוֹר וּמְחֻזִּי

RASHI

- שְׂאֵת אוֹ סַפְחַת וְגו'. שְׁמוֹת נִגְעִים
הֵם, וְלִבְנוֹת זֶה מִזֶּה:
בְּהֵרַת. חֲבַרְבוּרוֹת ט"א בְּלַעַז [כְּתָם],
וְכֵן (אִיבֹב לז, כא): "בְּהֵרַת הוּא בְּשִׁחְקִים":
אֶל אַהֲרֹן וְגו'. גְּזֵרַת הַכְּתוּב הִיא, שְׂאִין
טְמֵאת נִגְעִים וְטְהֵרְתָּן, אֶלָּא עַל פִּי
כֹהֵן:
וְשַׁעַר בְּנִגַע הַפֶּה לָבָן. מִתְחַלָּה שְׁחֹר
וְהַפֶּה לָבָן בְּתוֹךְ הַנֶּגַע. וּמַעוֹט שַׁעַר
שְׁנַיִם:
- A *SE'ES* OR *SAPACHAS*... These²⁰ are names of *tzara'as* marks,²¹ and one is whiter than the other.²²
- are spots; “taye” in Old French. Similarly we find: “it is a *spot* in the skies” (*Iyov* 37:21).
- To AHARON... This is the decree of the Torah that the impurity and purity of *tzara'as* marks are determined only by the pronouncement of a Kohen.²³
- AND [IF] THERE ARE HAIRS IN THE MARK THAT HAVE TURNED WHITE – i.e. it was first black and then turned white within the mark.²⁴ The minimum number of hairs termed as *שַׁעַר*²⁵ is two.

20. The *Mishnah* (*Nega'im* 1:1) and *Gemara* (*Shevuos* 5b) state that there are two shades of *tzara'as* mentioned in the verse, *se'es* and *baheres*, which are four altogether, for we include another two as offshoots of the two main categories. This is derived from the word *sapachas*, which the *Gemara* (*Shevuos* 6b) explains as meaning “appended,” and from the fact that *sapachas* is placed between the two categories, we derive that they both have another shade of *tzara'as* appended to them.

21. This refers to *tzara'as* marks that can appear on any part of a person's outer skin, even on a place that has much hair, except for on his head or his beard; see v. 29 ff. (*Mar'eh Kohen, Nega'im*).

22. The *Gemara* (*Shevuos* 6b) derives from v. 4 that *baheres* is the strongest white and is like that of snow, as stated in *Nega'im* 1:1. *Se'es* has a lesser brightness of white and is like that of white wool, which the *Gemara* (*ibid.*) explains refers to the whiteness of the clean wool of a new-born lamb. The secondary shade of *baheres* is less than the whiteness of *se'es* and is like the whitewash of the *Heichal* of the Holy Temple (which was completely whitewashed each year before the festival of Pesach; *Middos* 3:4). The secondary shade of *se'es*, which is the least white of the possible shades of *tzara'as*, is like that of the membrane under the shell of an egg.

23. The *Mishnah* (*Nega'im* 3:1) states that although any Jew (under the guidance of an expert; *Bartenura, ibid.*) may inspect a mark to discern if it is pure or impure, the decision is dependent on the declaration of a Kohen (even if he is ignorant, as long as he is directed by an expert what to say; *Bartenura, ibid.*).

24. This means that the change from black or any other color to white happened after the mark was on the skin. If, however, the color changed before the mark appeared, he remains pure (*Nega'im* 4:11).

25. Since it is a plural form, as we find in *Bemidbar* 6:18. The singular form is *שַׁעַר* as in *Shofetim* 20:16 (*Lifshuto Shel Rashi*, quoting Rabbi Shimshon Mishantz; cf. *Mizrachi*).

הַפְּטוּרָה

HAFTARAH WITH COMMENTARY

TAZRIA – תזריע

Excerpted with permission from the recently published **The Book of Haftarot** with an interpolated translation and commentary based on the works of **The Lubavitcher Rebbe**

Translated and Adapted by: **Rabbi Moshe Yaakov Wisniefsky**

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לכבוד חוניה בן אברהם יונה הכהן שי'
טורונטו, קנדה

2 Kings 4:42–5:19

PARASHAT TAZRI'A IS MAINLY DEVOTED TO THE LAWS OF TZARA'AT, A SKIN CONDITION that afflicted people as a result of their having committed some sin or harboring some pernicious attitude. In this *haftarah*, we see how this condition afflicted a non-Jewish, Aramean general, and how he was miraculously cured by the prophet Elisha.

מלכים ב' ד 2 KINGS 4

וְאִישׁ בָּא מִבְּעַל שְׁלִשָּׁה וַיָּבֵא לְאִישׁ
הָאֱלֹהִים לֶחֶם בְּכוֹרִים עֶשְׂרִים לֶחֶם
שְׁעָרִים וְכִרְמֵל בְּצִקְלָנוּ וַיֹּאמֶר תֵּן לָעַם
וַיֹּאבְדוּ: 42 A man came from the province of Ba'al Shalishah during Pass-
over, and he brought to Elisha, the man of God, a gift consisting
of one loaf of unleavened bread – which because he gave it to
Elisha was accounted as if he had given a priest the first of his
fruits¹ – plus 20 loaves of unleavened barley bread and one
portion of sheaves of fresh grain in their husks. Elisha said to
his servant Geichazi, “Give the food to my students, the 2,200
people whom I support, and let them eat.”

COMMENTARY

☞ Elisha was the disciple and successor of the prophet Elijah, prophesying in the northern kingdom of Israel during the reigns of its 10th to 13th kings: Yehoram (3043–3055), Yeihu (3055–3083), Yeho'achaz (3083–3097), and Yo'ash (3097–3114). In the opening of this *haftarah*, the attitude of haughtiness – one of the causes of *tzara'at* – is contrasted with the account of how during a year of famine,² Elisha selflessly shares bread brought to him personally with his students (4:42–44). This is followed by the account of Na'aman, a non-Jewish, Aramean general, who is suffering from *tzara'at*. Na'aman contracted *tzara'at* on account of his excessive haughtiness³ and on account of having wantonly captured a young Israelite girl (5:1–2).⁴ The girl suggested that Na'aman ask Elisha to cure him (5:3). Na'aman asked

leave of his king, who granted it, and sent him off with a gift and a letter of introduction to King Yehoram of Israel (5:4–7). Elisha told Na'aman to immerse himself in the Jordan River (5:8–10). Na'aman ridiculed this advice, not realizing that Elisha was testing him (5:11–12), but Na'aman's servants prevailed upon him to listen to Elisha (5:13). After he was cured, Na'aman offered to pay Elisha, who of course refused (5:14–16). Na'aman then renounced idolatry (5:17–19) and became a resident alien.⁵

☞ 42 **Ba'al Shalishah**: Shalishah, near Mount Ephraim, was where Saul went looking for his donkeys and eventually met the prophet Samuel.⁶

☞ **And he brought bread**: Israel was suffering from famine at the time.⁷

1. *Ketubot* 105b. 2. 2 Kings 4:38. 3. *Bemidbar Rabbah* 7:5; cf. Leviticus 13:2 in the Kehot edition of the Torah. 4. *Midrash Tanchuma* (ed. Buber), *Tazri'a* 16. 5. *Gitin* 57b; see Exodus 19:5 in the Kehot edition of the Torah. 6. 1 Samuel 9:4. 7. 2 Kings 4:38.

תהילים

DAILY PSALMS

IF YOU ONLY KNEW - THE TZEMACH TZEDEK SAID - THE POWER OF VERSES OF TEHILLIM AND THEIR EFFECT IN THE HIGHEST HEAVENS, YOU WOULD RECITE THEM CONSTANTLY. (HAYOM YOM, SHEVAT 24)

From the **Book of Psalms** (Kehot Edition)
Introductions translated by **Rabbi Yosef Marcus**
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SUNDAY

24 ADAR II - MARCH 27

This psalm recounts the wonders of the Exodus from Egypt.

113 קיג א הללויה | הללו עבדי יהוה הללו את-שם יהוה: ב יהי שם יהוה מברך מעתה ועד-עולם: ג ממזרח-שמש עד-מבואו מהלל שם יהוה: ד רם על-פלגים | יהוה על השמים כבודו: ה מי כיהוה אלהינו המגביהי לשבת: ו המשפילי לראות בשמים ובארץ: ז מקימי מעפר דל מאשפת ירים אביו: ח להושיבי עם-נדיבים עם נדיבי עמו: ט מושיבי | עקרת הבית אס-הבנים שמהה הללויה:

This psalm explains why the tribe of Judah merited kingship.

114 קיד א בצאת ישראל ממצרים בית יעקב מעם לעז: ב היתה יהודה לקדשו ישראל ממשלותיו: ג הים ראה ויגם הירדן יסב לאחור: ד ההרים רקדו כאילים גבעות כבני-צאן: ה מהלך הים פי תגום הירדן חסב לאחור: ו ההרים תרקדו כאילים גבעות כבני-צאן: ז מלפני אדון חולי ארץ מלפני אלוה יעקב: ח ההפכי הצור אגם-מים חלמיש למעינו-מים:

A prayer that God bring this long exile to an end—for the sake of His Name, that it not be desecrated.

115 קמו א לא לנו | יהוה לא-לנו כיר-לשמה תן כבוד על-חסדך על-אמתך: ב למה יאמרו הגוים איה-נא אלהיהם: ג ואלהינו בשמים כל אשר-חפץ עשה: ד עצביהם כסף וזהב מעשה ידי אדם: ה פה-להם ולא

ידברו עינים להם ולא יראו: ו אונים להם ולא ישמעו אף להם ולא יריחו: ז ידיהם | ולא ימישון רגליהם ולא יחלכו לא-יהגו בגרונם: ח כמוהם יהיו עשיהם כל אשר-בטח בהם: ט ישראל בטח ביהוה עזרם ומגנם הוא: י בית אהרן בטחו ביהוה עזרם ומגנם הוא: יא יראי יהוה בטחו ביהוה עזרם ומגנם הוא: יב יהוה זכרנו וברך וברך את-בית ישראל וברך את-בית אהרן: יג יברך יראי יהוה הקטנים עם-הגדלים: יד יסר יהוה עליכם ועל-בניכם: טו ברוכים אתם ליהוה עשה שמים וארץ: טז השמים שמים ליהוה והארץ נתן לבני-אדם: יז לא המתים הללויה ולא פליידי דומה: יח ואנחנו | נברך יה מעתה ועד-עולם הללויה:

This psalm contains magnificent praises to God. David describes why it is proper for him to love God in light of all the miracles He performed for him. David does not know how to repay God, declaring it impossible to repay all that God has done for him.

116 קמז א אהבתי כי-ישמע | יהוה את-קולי תחנני: ב כיהטה אוני לי ויבני אקרא: ג אפפוני | חבלי-מנת ומצרי שאול מצאוני צרה ויגון אמצא: ד ובשם-יהוה אקרא אנה יהוה מלטה נפשי: ה חנן יהוה וצדיק ואלהינו מרחם: ו שמר פתאים יהוה דלתי ולי יהושע: ז שובי נפשי למנוחוכי כיהוה גמל עלוכי: ח כי חלצת נפשי ממות את-עיני מן-דמעה את-רגלי מדחי: ט אתהלך לפני יהוה בארצות החיים: י האמנתי כי אדבר אני עינתי מאד: יא אני אמרתי בחפזי פלי-האדם כזב: יב מה-

מורה שיעור
למעגל שלשה פרקים ליום
של לימוד משנה תורה להרמב"ם ז"ל

≈ **3-Chapters-Per-Day Study Schedule** ≈
For Daily Rambam Study

DAY	DATE	SCHEDULE	שיעור	תאריך	יום
Sun	24 Adar II	Sefer Kinyan Hilchos Avadim Chapter 7-9	ספר קנין הלכות עבדים פרק ז-ט	כד אדר ב'	א
Mon	25 Adar II	Sefer Mishpatim Hilchos Sechirus Chapter 1-3	אורך ביושר וגו'. ספר משפטים והוא ספר שלשה עשר. הלכות שכירות... בפרקים אלו. פרק א-ג	כה אדר ב'	ב
Tues	26 Adar II	Hilchos Sechirus Chapter 4-6	פרק ד-ו	כו אדר ב'	ג
Wed	27 Adar II	Hilchos Sechirus Chapter 7-9	פרק ז-ט	כז אדר ב'	ד
Thurs	28 Adar II	Hilchos Sechirus Chapter 10-12	פרק י-יב	כח אדר ב'	ה
Fri	29 Adar II	Hilchos Sechirus Chapter 13 Hilchos Sh'eilah u'Pikodon Chapter 1-2	פרק יג. הלכות שאלה ופקדון... בפרקים אלו. פרק א-ב	כט אדר ב'	ו
Shabbos	1 Nissan	Hilchos Sh'eilah u'Pikodon Chapter 3-5	פרק ג-ה	א ניסן	שבת

This cycle of Three-Chapters-Per-Day is the flagship study schedule of daily Rambam Study.

We have recently launched a separate Chayenu Print Edition which includes the 3-chapters-per-day study cycle. For more information, visit Chayenu.org/3.

It is also available on the Chayenu App. Available on Apple's App Store and Android's Play Store. To download the app visit Chayenu.org/app.

For more on the 3 tracks of daily Rambam study and the importance of this study visit Chayenu.org/the-three-tracks

מוקדש לעילוי נשמת הרה"ת מנחם מענדל בן יבלחט"א הרה"ת ישראל הכהן שי' דערען
In everlasting loving memory of Rabbi Mendy Deren



תניא

∞ TANYA ∞

Chayenu is extremely grateful to the **Kehot Publication Society**, the copyright holders of Tanya, for the exclusive permission to feature this phenomenal classic.

Lessons in Tanya, by **Rabbis Levy & Sholom-Ber Wineberg**, is a translation of the Yiddish "Shiurim bSefer HaTanya" which was composed by **Rabbi Yosef Wineberg**, of blessed memory. The latter pioneered a Tanya class on the radio, to which the Lubavitcher Rebbe showed particular affection, reviewing and editing each lesson, and adding many comments and footnotes, which appear in the original edition.

DEDICATED IN TRIBUTE TO THE LIFE OF

רפאל לוי בן ישעי' דוד ע"ה

אונטערשלאק

"DR. RODNEY"

*Whose selfless devotion and love
continue to serve as an inspiration to us, Whom we were
privileged to know and be touched by, Who served as
Hashem's conduit for healing both body and soul of thousands,
He will forever be our role-model of a true Chossid.*

MAY WE BE REUNITED SOON,
WITH MOSHIACH'S COMING

BLESSINGS TO THE UNTERS LAK FAMILY



Chayenu is an aid to learning Tanya. To learn about the importance of Tanya study, its daily study-cycle and the significance of the original layout of Tanya, visit: Chayenu.org/Tanya

SUNDAY

24 ADAR II – MARCH 27

The Flow: Previously, Tanya began discussing the concept of Kavanah, mindfulness and proper intention, when performing a Mitzva. This Kavanah, Tanya explains, is the “soul” of the Mitzva, causing a greater amount of Divine energy to flow into the Mitzvah. There are, however, varying grades of Divine energy which flow into the world.

In Today’s Lesson: Just as the four distinct categories of life (mineral, plant, animal and human) vary greatly in the degree of vitality they possess (despite their equal concealment of their divine origin), similarly so is the contrast of a Mitzvah done merely in action versus one infused with intent and meaning (Kavana).

כִּי בַגּוֹף הַגָּשְׁמִי, וְהַדּוֹמֵם
מִמָּשׁ כְּאֲבָנִים וְעֶפֶר –

In the physical body [of a living creature] and in an absolutely inanimate [being] such as stones or earth, in which no life or spirituality are apparent since they lack even the power of growth,

הַהֶאֱרָה הִיא בְּבַחֲיַנֵּת צְמֻצוֹם
גְּדוֹל אֲשֶׁר אֵין כְּמוֹהוּ,

the ray of the divine creative power is in a state of unparalleled contraction.

וְהַחַיּוֹת שֶׁבּוּ מוֹעֲקֵמֶת כָּל כֶּךָ, עַד
שֶׁאֵין בּוֹ אֲפִילוּ בַח הַצּוֹמֵחַ,

So minute is the life-force within these inanimate beings that they lack even the power of growth.

וּבְצֻמָּח – הַהֶאֱרָה אֵינָה
בְּצֻמָּצוֹם גְּדוֹל כָּל כֶּךָ.

In vegetation, the ray is not so greatly contracted; the phenomenon of growth indicates the presence of something more than mere physical matter; some degree of spirituality is in evidence.

וְדַרְךָ כָּלֵל, נְחֻלְקוֹת לְאַרְבַּע
מַדְרָגוֹת: דּוֹמֵם, צוֹמֵחַ, חַי, מְדַבֵּר

In general, [all things in this world] are divided into four categories: mineral, vegetable, animal, and man (lit., “the speaker”),

בְּגִנְדַר אֹתִיּוֹת שֵׁם הַיְיָ הֵ"ה
בְּרִוּד־הוּא, שֶׁמִּמֶּנּוּ מוֹשְׁפָעִים.

corresponding to the four letters of the Divine Name (the Tetragrammaton) from which they are derived. Each of these four categories receives its vitality from one of the four letters.

וְכֵמוֹ שֶׁאֵין עֶרֶךְ וְדַמְיוֹן הַהֶאֱרָה
וְהַמְשַׁכֵּת הַחַיּוֹת שֶׁבְּדוֹמֵם
וְצוֹמֵחַ, לְהַהֶאֱרָה וְהַמְשַׁכֵּת
הַחַיּוֹת הַמְלֻבָּשֵׁת בְּחַי וּמְדַבֵּר,

Now, just as the illumination and the flow of vitality found in the mineral and vegetable [categories] bears no comparison or likeness to the illumination and flow of vitality clothed in animals and man (since in the latter two categories, it is clearly apparent that they are alive)—

אף שבוֹלֵן אור אֶחָד שְׁוֶה בְּחֵינֵת
הַסֵּתֵר פְּנִים, וּמְלֻבָּשׁ בְּלְבוּשׁ
אֶחָד בְּכוֹלֵן שֶׁהוּא לְבוּשׁ נוֹגַהּ,

although in all [four categories], the [divine animating] light is the same in terms of the “concealment of Countenance,” i.e., in all four categories, the inner aspect of the divine light is concealed equally, and in all [four categories, the light] is clothed in the same garment, namely the garment, i.e., veil, of *nogah*; hence, in none of these categories is it apparent that their vitality is actually G-dliness—yet despite this equality, the vitality of inanimate beings and plants is incomparable to that of animals and man,

כִּדְ, אֵין עֲרָךְ וְדִמּוּיִן כָּלֵל בֵּין הָאֲרֵת
וְהַמְשֻׁכֵת אור־אֵין־סוֹף בְּרוּךְ־
הוּא, שֶׁהוּא פְּנִימִיּוֹת רְצוּנוֹ יִתְבַּרְךָ
בְּלֵי הַסֵּתֵר פְּנִים וּלְבוּשׁ כָּלֵל,

similarly, there is no comparison or likeness between the illumination and flow of the blessed *Ein Sof*-light—meaning the inner aspect of His will, without “concealment of Countenance” and with no garment whatsoever—

הַמְאִירָה וּמְלֻבָּשֵׁת בְּמִצְוֹת מַעֲשִׂיּוֹת
מִמֶּשׁ, וְכֵן בְּמִצְוֹת הַתְּלוּיֹת בְּדַבּוּר
וּבִימּוֹי שְׁפָתַיִם בְּלֵי כוּוֹנָה, שֶׁהוּא
נִחְשָׁב כְּמַעֲשֵׂה מִמֶּשׁ כְּנוֹכַח לְעֵיל –

as it radiates in and is clothed within the *mitzvot* consisting of action—whether actual action or *mitzvot* performed through speech and verbal articulation, which is regarded as actual action, as mentioned above—when performed without *kavanah*,

לְגִבֵי הָהָאֲרָה וְהַמְשֻׁכֵת אור־אֵין־
סוֹף בְּרוּךְ־הוּא הַמְאִירָה וּמְלֻבָּשֵׁת
בְּכוּוֹנַת הַמִּצְוֹת מַעֲשִׂיּוֹת,

[the illumination of the *Ein Sof* found in these *mitzvot* bears no likeness or comparison] with the [superior] illumination and flow of the blessed *Ein Sof*-light radiating and clothed in the *kavanah* of the *mitzvot* of action,

שֶׁהָאָדָם מִתְכוּוֵן בְּעֲשִׂיַתּוֹ כְּדִי
לְדַבְּקָה בּוֹ יִתְבַּרְךָ עַל יְדֵי קִיּוּם
רְצוּנוֹ, שֶׁהוּא וְרְצוּנוֹ אֶחָד.

meaning man’s intention to attach himself to G-d by fulfilling His will as expressed in the *mitzvot*, since He and His will are one.

וְכֵן בְּכוּוֹנַת הַתְּפִלָּה וּקְרִיאַת
שְׁמַע וּבְרֻכּוֹתֶיהָ וּשְׁאֵר בְּרֻכּוֹת,
שֶׁבְּכוּוֹנַתוֹ בְּהֵן – מִדְּבַק
מִחִשְׁבְּתוֹ וְשִׁכְלוֹ בּוֹ יִתְבַּרְךָ.

Similarly with regard to *kavanah* in prayer, the recital of *Shema* and its blessings and in other blessings, where, through one’s *kavanah* in them, he attaches his thought and intellect to G-d.

TAKEAWAY: Action-based commandments are the will of G-d, but taking a moment when performing a commandment to contemplate that you are performing the commandment to connect to G-d, is “the life” of the commandment.

היום יום

HAYOM-YOM

AN ANTHOLOGY OF APHORISMS AND CUSTOMS ARRANGED
ACCORDING TO THE DAYS OF THE YEAR

COMPILED AND ARRANGED BY THE LUBAVITCHER REBBE IN 5703-4 (1942-3)
FROM THE TALKS AND LETTERS OF THE PREVIOUS REBBE

Translated by **Uri Kaploun** and **Rabbi Eliyahu Touger**
Editor **Rabbi Sholom B. Wineberg**

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Hebrew text, with permission of **Kehot Publication Society**

DEDICATED BY

DUDDY & CHANI FARKASH & FAMILY

To Strengthen Our Hiskashrus To The Rebbe נשיא דורנו

SUNDAY

24 ADAR II – MARCH 27

יום רביעי כד אדר שני ה'תש"ג

שיעורים. חומש: שמיני, רביעי עם פירש"י. תהלים: קג-קח. תניא: כי בנף...100- בו ית'.

בְּאִמִּירַת אָנָּא בְּכַח צְרוּךְ לְרֵאוֹת — או
לְצִיר בְּמַחְשָׁבָה — הַשְּׁמוֹת, שֶׁהֵם
הָרֵאשִׁי תִּיבוֹת, אֲבָל לֹא לְאִמְרָם. ▶ When reciting the prayer beginning *Ana BeCho'ach*, one should look at — or visualize — the Divine Names formed by the initial letters of the words, but they should not be articulated.¹

MONDAY

25 ADAR II – MARCH 28

יום חמישי כה אדר שני ה'תש"ג

שיעורים. חומש: שמיני, חמישי עם פירש"י. תהלים: קיט אשרי...מצותך מאד. תניא: ולא שדביקות...נא- חי ומדבר.

הַחֲסִיד ר' מְרֹדְכַי הָאֶרְאֵדְאֶקְעֵר סִפֵּר:
פְּתַנָּם הָרֵאוֹנוּ שֶׁשָּׂמַעְנוּ מִרְבֵּנוּ הַזְּקֵן
כְּשֶׁבָּאנוּ לְלִיזְנָא הִיא: וּוְאִם מִעַן מֵאָר
נִיט מֵאָר מִעַן נִיט, אוֹן וּוְאִם מִעַן מִעַן
דָּאֶרְפֵּי מִעַן נִיט. A chassid by the name of R. Mordechai of Horodok once recalled, "The first maxim we heard from the Alter Rebbe when we came to Liozna was this: 'What is forbidden is forbidden. And what is permitted is dispensable.'²

1. This applies whenever this prayer is recited, such as in the readings that precede the Morning and Afternoon Services (*Siddur*, pp. 22, 101), in the Prayer before Retiring at Night (*op. cit.*, p. 145), in the *Kabbalas Shabbos* Service (*op. cit.*, p. 157), and after counting the *Omer* (*op. cit.*, p. 140). See also *Siddur Im Dach, Hosafos*, p. 101 [721].

2. See also the entry for 27 Shvat, and the entry for 27 Nissan.

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לעילוי נשמת הבחור התמים
אהרן מאיר ע"ה
בן יבלחט"א הר" ברוך שליט"א
טראפלער

מגוע המהרש"א והרה"ק רבי מאיר מרגליות
מגדולי תלמידי הבעש"ט הקדוש זכותם יגן עלינו
נפטר ביום כ"ד טבת, ה'תשע"ד

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MORDECHAI & AVIGAIL ENAYATIAN,
Great Neck, NY

May this bring merit to them and their sons:

CHAIM DAVID, YISROEL,
YOSEF YITZCHAK, MENACHEM MENDEL, LEVI,
YEHUDAH LEIB & MOSHEE

ספר נשים

BOOK OF WOMEN

*In the merit of the thousands connected to our
Rebbe, the leader of our generation, through
learning Chitas and Rambam every day.*

**BORUCH & YONIT
DUCHMAN**

ספר זמנים

BOOK OF SEASONS

IN HONOR OF

ELISHEVA CHAVA שתח"ו
BAT RACHEL LEAH ע"ה

*May the learning of this book by Am
Yisroel, bring even more brachot and
simcha to her and her family!!*

ספר זרעים

BOOK OF AGRICULTURE

DEDICATED IN MEMORY OF
HARAV MENACHEM MENDEL
BEN HARAV BINYOMIN
MENDELSON

*May all who continue his holy work of strengthening
Shmita observance and awareness of agricultural
halachot go from strength to strength!*

ספר קדושה

BOOK OF HOLINESS

*In honor of the Rebbe's shluchim around the
world, bringing the Rebbe's vision into reality.*

**YAAKOV & HADASSAH
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NEW YORK, NY

ספר טהרה

BOOK OF RITUAL PURITY

IN LOVING MEMORY AND לעילוי נשמת

RACHEL LEAH

BAT **REUVEN HIRSCH** ע"ה

*who gave Tzedaka with Mesirut Nefesh for the
furtherance of Torah study. May the Torah study and
Mitzvot she enabled bring tremendous Aliyah to her
Neshama, and abundant blessings to her family.*

ספר הקרבנות

BOOK OF SACRIFICES

לזכות יוסף אליהו הבן בן רבקה חוה שי'
ולכל משפחתו שיחיו
לברכות גלויות ככל המצטרך בגשמיות וברוחניות

*In loving recognition of the shluchim of the Rebbe
whose tireless work bring us closer to the rebuilding of
the Temple and reinstatement of the Korbanos.*

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BOOK OF JUDGES

DEDICATED IN MEMORY OF
DR. CHARLES ROTHSTEIN

a pioneer Jew and the "Father of Psychology" in Maine (USA).

יקותיאל בן לייב ע"ה

*May his important work and Mitzvahs helping many people
contribute to the coming of Moshiach!*

**BY HIS WIFE, CHILDREN, GRANDCHILDREN
AND PATIENTS**

רמב"ם

RAMBAM

English translation by **Rabbi Eliyahu Touger**
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Chayenu includes the text of Mishneh Torah, as well as some of the very rich commentary and footnotes from the original. These are but a glimpse. The original volume includes many additional notes.

ספר טהרה

BOOK OF RITUAL PURITY

IN LOVING MEMORY AND לעילוי נשמת

RACHEL LEAH

BAT **REUVEN HIRSCH** ע"ה

who gave Tzedaka with Mesirut Nefesh for the furtherance of Torah study. May the Torah study and Mitzvot she enabled bring tremendous Aliyah to her Neshama, and abundant blessings to her family.

There are three tracks to learning daily Rambam: In Rambam's Mishneh Torah, either 1 or 3 chapters per day or his Sefer Hamitzvos. For more on the importance of this daily study, and the various tracks, visit: Chayenu.org/RambamTracks.

The study schedule for Rambam - 3 chapters daily can be found on page 60

☞ Rambam Synopsis ☞

Sunday	Tzara'as Immunity. A list of places on the body, people and situations that cannot become afflicted with Tzara'as. The laws when there is uncertainty regarding the impurity of Tzara'as. The laws when there is change to the skin happening as the priest is looking at the lesion.	Page 91
Monday	A Full Body of Tzara'as. The law when the entire body has Tzara'as, depending on the process in which the entire body became afflicted. How the signs of impurity and immune areas affect the laws of "a full body Tzara'as". The timing of appearing before a priest with a "full body" lesion.	Page 95
Tuesday	Tzara'as Lesions in Head and Beard (Nesek). The special set of rules for a hairy area and the signs of impurity. The immunity caused by black hair. The laws when the signs of impurity change and when there are two Nesek lesions near each other. When the entire area of hair is a lesion. The area of the head and the beard and that they are considered distinct areas.	Page 100
Wednesday	Looking at Tzara'as. Who is susceptible to Tzara'as and the laws of a priest who is allowed to, and how to, check and establish a lesion as Tzara'as. When Tzara'as is looked at. Not deciding on two lesions at the same time. Where on a body must be looked at concerning Tzara'as.	Page 106
Thursday	The Laws of a Metzora (leper). The prohibition against removing any signs of Tzara'as impurity. The laws of a person who is impure due to Tzara'as (a definite Metzora and a quarantined Metzora). The nature of ritual impurity that a Metzora contains.	Page 112
Friday	The Purification Process. The detailed process, the time it takes and all the products needed for a complete purification of the Tzara'as impurity.	Page 118
Shabbos	Garment Tzara'as. The size and color of a garment lesion and the signs of impurity. The laws when the blemished area was cut off. When the lesion spreads to the entire garment. Tzara'as can only happen on white (parts of a) garment. The size of a garment susceptible to Tzara'as.	Page 123

נשיא דורנו TO STRENGTHEN OUR HISKASHRUS TO THE REBBE

ר' מנחם מענדל הלוי בן יונית
שרה עלקא בת מלכה לאה
ישראל דובער הלוי בן יונית
עזריאל חיים צבי הלוי בן יונית
מרת רחל בת ראשא רווא
וכל משפחתה

יוסף הירשל הלוי בן לבנה מושקא
מיכלא בת יונית
אשר בן יהודית
נילי רווא בת מיכלא



ברוך הלוי בן רחל
יונית בת מנועלא
דוד אברהם יצחק הלוי בן רחל
פרומה וברוך הלוי
לבנה מושקא בת כמרא
ישראל הלוי בן לבנה מושקא

Note the fascinating alignment between this week's Rambam study—all about Tzara'as—and this week's Parsha's theme.

פרק ששי Chapter six

אלו מקומות באדם שאין מתטמאין בבהרת: תוך העין, ותוך האזן, ותוך החוטם, ותוך הפה, והקמטים שבבטן, והקמטים שבצוואר, ותחת הירד, ובית השחי, וכף הרגל, והצפרן, והראש והזקן שיש בהן שער, והשחין והמכה (ו) המורדין.

⌘ These are the places in the human body which do not incur impurity because of a *baheret*: the inside of the eye, the inside of the ear, the inside of the nose, the inside of the mouth, the folds of the stomach, the folds of the neck, under the breasts, the armpits, the underside of the foot, a nail, the head and the chin where hair grows, and open boils and burns.

כל אלו המקומות אין מתטמאין בנגעים, ואין מצטרפין בנגעים, ולא הנגע פושה לתוכן, ואין מתטמאין משום מחיה, ואין מערבין את ההופך בלו לבן, שנאמר "בעור בשרו" - וכל אלו אינו עור גלוי, אלא מהו שאינו עור, ומתן שהוא עור והוא מכסה ואינו גלוי.

All of these surfaces do not become impure because of blemishes, nor can they be combined with blemishes.¹ A blemish cannot expand into them; they are not considered as healthy flesh in the midst of a blemish, nor does the absence of *tzara'at* on them prevent a person whose entire body is afflicted² from being placed in that category. These concepts are derived from Leviticus 12:2 which speaks of a blemish being "on the skin of one's flesh." "None of the above surfaces can be considered as revealed flesh. Some of them are not flesh and some are flesh, but they are covered and not revealed."

ואדם השפתים נדון כבית הסתרים, ואינו מטמא בנגעים.

The red portions of the lips are considered as "hidden places" and cannot incur impurity from blemishes.

הראש והזקן שנשר כל שערו, והשחין והמכה שהעלו צרבת - מטמאין בבהרת, כמו שבארנו.

⌘ When all the hair of the head and the chin fell off or a boil or a burn developed a scab, they may incur impurity due to a *baheret*, as we explained.

ואינו מצטרפין זה עם זה, ואין נגע עור הבשר פושה לתוכם,

Blemishes on these surfaces are not combined with each other, nor can a blemish on ordinary skin expand into them, nor are they considered as healthy flesh in the midst of a blemish. The absence of *tzara'at* on them does, however, prevent a person

1. If there is a blemish on such a surface and a blemish that was less than a *gris* in size located adjacent to it on ordinary skin, the two are not combined to produce the measure of a *gris* [see the Rambam's Commentary to the *Mishnah* (*Nega'im* 6:8); *Kessef Mishneh*].

2. As explained in Chapter 7, Halachah 1, when a person's entire body is covered with *tzara'at*, he is considered as pure.

ואינן מטמאים משום מחיה;
אבל מעכבין את ההופך בלו לבן.

בהרת הסמוכה לראש או לעין
ולאזן וכיוצא בהן, או לשחין או
למכה - טהורה, שנאמר "וראה
הכהן את הנגע בעור הבשר" -
שניהם כל שחוצה לנגע בעור
הבשר, וראוי לפשויון.

אלו בהרות טהורות: גוי שהיתה
בו בהרת ונתגיר, היתה בעבר
ונולד, בקמט ונגלה, בראש ובזקן
כשהיה בהן שער, ונקרחו ונשר
כל השער ונתגלתה הבהרת,
היתה בשחין ובמכה כשהן
מודרין והעלו צרבת - הרי כל
אלו טהורות.

וכן אם היתה הבהרת בראש או
בזקן קדם שיעלו שער מעולם,
והעלו שער והלך השער, או
שהיתה הבהרת בעור, ונעשה
מקומה שחין או מכה, וחיו
והרי הן בעור הבשר, אף על פי
שתחלתה וסופה טמאין, הואיל
והיתה טהורה בינתים - הרי זו
טהורה.

נשתנו מראיהו, בין שהעזו בין
שכהו - יראה בתחלה.

כיצד? גוי שהיתה בו בהרת
פקרום ביצה ולאחר שנתגיר
נעשית כשלג, או שהיתה כשלג
ולאחר שנתגיר נעשית פקרום
ביצה - תראה בתחלה.

whose entire body is afflicted from being placed in
this category.

ג When there is a *baheret* next to the head, the eye,
the ear, or the like or next to a boil or a burn, it is
pure. This is derived from Leviticus 13:3: "And the
priest shall see the blemish in the flesh of the skin."
Implied is that the entire area immediately outside
the blemish must be ordinary flesh that is fit for the
blemish to spread into.

ד The following are *beharot* that are pure: a) A gentile
who had a *baheret* and converted. b) A *baheret* existed
on a fetus and then the infant was born. c) A *ba-
heret* existed in a crease of a person's flesh and then it
was revealed. d) A *baheret* existed on the head and/
or the chin where hair grew, and then all the hair
fell off and the *baheret* was revealed. e) A *baheret*
existed on a fresh, festering boil and/or burn, and
then a scab grew over that area.

f) Similarly, if a *baheret* existed on the head or
the chin before hair ever grew there, then hair grew
there and then the hair fell out, or g) There was
a *baheret* on ordinary skin, either a boil or a burn
formed on its place, and then they healed, and be-
came like ordinary skin.³ Even though the initial
and ultimate condition of the skin is susceptible to
impurity, since it was pure in the interim, it remains
pure.

In all the above instances, if the shade of the
blemish changes, whether the whiteness becomes
stronger or weaker, it should be given an initial
examination.

What is implied? A gentile had a *baheret* that
was white like the membrane of an egg. After he
converted, it became white as snow. Or originally,
it was white as snow and after he converted, it be-
came like the membrane of an egg, it should be giv-
en an initial examination.

3. And the *baheret* remained the entire time.

ובן בקטן שנולד, ובקמט שנגלה, ובראש ובזקן שנקרחו, ובשחין ובמכה שחיו: אם נשתנה מראה אותן הבהרות, יראו בתחלה; ואם לאו, טהורות.

Similarly, when an infant is born, the creases of a person's skin straighten, a person's head or chin become bald, or a boil or a burn heal, if the shade of these blemishes change, they should be given an initial examination. If not, they are considered pure.

ה כל ספק נגעים, חוץ משני ספקות שמנינו כבר - טהור, עד שלא נזקק לטמאה; אבל משנזקק לטמאה, ספקו טמא.

Until a person has been deemed impure, all questionable situations regarding blemishes are considered as pure except for the two questionable situations we mentioned already. When, however, a person has been deemed impure, a questionable situation is considered as impure.

פיצד? שנים שבאו אצל כהן, בזה בהרת כגרים ובזה פסלע, והסגירן, ובסוף השבוע היה בזה פסלע ובזה פסלע, ואין ידוע באיזה מהן פשתה - בין בשני אנשים, בין באיש אחד - הרי זה טהור; שאף על פי שנדאי פשה הנגע בזה, הואיל ואינו ידוע אי זו היא הבהרת שפשתה - הרי זה טהור, עד שידע באי זה נגע טמאו.

What is implied? Two people came to a priest, one had a *baheret* the size of a *gris* and the other, one the size of a *sela*.⁴ He had both of them isolated. At the end of the week, they both had blemishes the size of a *sela* and it was not known which blemish increased in size, they are both considered pure. Not only does this apply with regard to two people, it also applies with regard to two blemishes on the body of one person. Even though a blemish on this person's flesh definitely increased, since it is not known which blemish increased, he is deemed pure until the identity of the blemish for which he will be deemed impure is known.

ה משנזקק לטמאה, ספקו טמא. פיצד? שנים שבאו אצל כהן, בזה בהרת כגרים ובזה פסלע, והסגירם, בסוף השבוע והרי בזה פסלע ועוד ובזה פסלע ועוד - שניהן טמאין.

Once a person has been deemed impure, any questionable situation is also considered impure. What is implied? Two people came to a priest. One had a *baheret* the size of a *gris* and the other, one the size of a *sela*. He had both of them isolated. At the end of the week, they came to the priest and they both had blemishes that were larger than a *sela*. They are both deemed impure.

חזרו שניהן להיות פסלע, שיהי הלב הפשוין מאחד מהן, הואיל ואינו ידוע אי זהו - שניהן טמאין, עד שיתחזרו שניהן להיות

If they both shrank to the size of a *sela* and thus the increase receded from one of them,⁵ since it is not known which one originally had the blemish of this size, they are both impure until both their

4. A much larger measure.

5. And thus he would be fit to regain his purity.

כְּגֵרִים. וְזוֹהוּ שְׂאֵמָרוּ: מִשְׁנִזְקָק לְטִמְאָה, סִפְקוֹ טָמֵא.

וְכֵן מִי שֶׁהִיָּתָה בּוֹ בְּהֶרֶת, וּבְהֵרֵת שְׂעָר לָבָן שֶׁקָּדַם אֶת הַבְּהֶרֶת וְשְׂעָר לָבָן שֶׁהִפְכֵתוּ הַבְּהֶרֶת, וְאִינוּ יָדוּעַ זֶה שֶׁקָּדַם מִזֶּה שֶׁנִּהְפָּךְ: אִם מִתּוֹךְ הַסִּגְר וְנִסְתַּפֵּק לוֹ, הֲרִי זֶה טָהוֹר; וְאִם אַחַר הַחֲלִט, הֲרִי זֶה טָמֵא - אִף עַל פִּי שֶׁהָלַךְ שְׂעָר אֶחָד מֵהֶן, וְאִינוּ יָדוּעַ אִי זֶה הָלַךְ, אִם הַשְּׂעָר שֶׁהָיָה סִימָן טִמְאָה אוֹ הַשְּׂעָר הָאֲחֵר.

מִי שֶׁבָּא אֶצְל כֹּהֵן, וְרָאָהוּ שֶׁהוּא צָרִיךְ הַסִּגְר אוֹ שֶׁהוּא פְטוּר, וְעַד שֶׁלֹּא הִסְגִּירוֹ אוֹ פְטָרוֹ, נוֹלְדוּ לוֹ סִימְנֵי טִמְאָה - הֲרִי זֶה יִחְלִיט.

וְכֵן אִם רָאָהוּ שֵׁשׁ בּוֹ סִימְנֵי טִמְאָה, וְקָדַם שִׁיחְלִיטוֹ וַיֹּאמֶר לוֹ "טָמֵא אַתָּה", הִלְכוּ לְהַן סִימְנֵי טִמְאָה: אִם הָיָה בְּתַחֲלָה אוֹ בְּסוֹף שְׁבוּעַ רִאשׁוֹן, יִסְגִּירוֹ; וְאִם הָיָה בְּסוֹף שְׁבוּעַ שֵׁנִי אוֹ אַחַר הַפְטוּר, יִפְטֹר אוֹתוֹ.

blemishes recede to the size of a *gris*. This is what is meant by the statement when a person has been deemed impure, a questionable situation is considered as impure.

Similar concepts apply when a person had a *baheret* and there was white hair within it that had existed before the *baheret* and other hair that was turned white by the *baheret* and the priest does not know how to distinguish between the hair that existed before the *baheret* and that which was turned white. If the doubt arose while the person was in isolation, he is pure. If the doubt arose after he was definitively deemed impure,⁶ he remains impure even if one of the hairs fell off⁷ and he does not know which fell off, the hair that was sign of impurity or the other hair.

When a person comes to a priest and he sees that he needs to be isolated or that he should be released from the inspection process and before he isolates him or releases him, signs of impurity erupt, he should be deemed definitively impure.

Similarly, if he saw that he had signs of impurity and before he deemed him definitively impure and told him: "You are impure," those signs of impurity disappeared, the stringent ruling should not be delivered. Instead, if he is coming for his initial examination or at the end of the first week, he should be isolated. If he is coming after the conclusion of his second week or after he has been released from the inspection process, he should be released.

6. I.e., originally the priest was able to distinguish between the set of white hair that existed before the blemish and the set turned white by the blemish. Afterwards, he was unable to make this distinction.

7. If the white hair which fell off had come from the pair that was turned white by the blemish, the person would be deemed pure. In this situation, however, since it is not known from which pair the hair fell, he is still considered as pure.

ספר המצוות

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IN LOVING MEMORY OF

R' RAPHAEL BEN R' NISSEN ISAAC A" H ANDRUSIER

24 Av 5760

DEDICATED BY

YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

SUNDAY

24 ADAR II – MARCH 27

☞ The 235th *mitzvah* is that we are commanded regarding the treatment of Canaanite servants:¹ that we should have them serve us forever, going free only in [a case where the master struck them and caused them to lose] a tooth or [use of] an eye. The same applies to any exposed organ which does not grow back, as explained in the Oral Tradition.²

The source of this commandment are G-d's statement, exalted be He, (Vayikra 25:46), "You shall have them serve you forever" and (Shemos 21:26), "If a person strikes [his male or female servant in the eye...the tooth...he shall set the servant free...in compensation for his eye...in compensation for his tooth]."

➤ In the words of the Talmudic tractate *Gittin*: "Anyone who frees his servant transgresses a positive commandment, as it is written, 'You shall have them serve you forever.'" The words of the Written Torah itself show that he must be freed upon loss of a tooth or an eye.

The details of this *mitzvah* are completely explained in tractates *Kiddushin* and *Gittin*.

☞ The 254th prohibition is that we are forbidden from returning to his master a servant who has fled to Israel. This applies even if his master is Jewish — since he has run to Israel from outside Israel, he should not be returned³ to him. Rather, he must be freed, with his remaining value written down as a debt [owed by the When a non-Jew becomes an eved Canaani, he becomes obligated in all prohibitions of

1. This term, eved Canaani, is used not only for servants from Canaan, but for any non-Jewish servant who has been circumcised and immersed in a mikvah with the intention of becoming a servant.

2. Kiddushin 25a. These organs are the fingers, toes, ears, the tip of the nose, and the male organ.

3. The prohibition applies even to the master living outside Israel. See Kapach, 5731, footnote 86. Chavel translates, "delivered," implying that the prohibition is exclusively on the one in Israel.

the Torah and positive commandments which are not connected with a specific time. After the eved Canaani is freed, he becomes a full-fledged convert. former servant to his former master].

The source of this prohibition is G-d's statement, exalted be He, (Devarim 23:16), "You must not turn him back over to his master."

➤ It is explained in the 4th chapter of tractate *Gittin* that this verse refers to a servant who has run to Israel from outside Israel; that a document is written regarding his monetary value; that a *get cherus* (liberation document) is written for him; and that since he has come to dwell in the pure land which was chosen for the holy people, he shall never be returned to servitude. The details of this *mitzvah* are explained there.

🔗 **The 255th prohibition is that we are forbidden from hurting the feelings of this servant who has run away to us.**

The source of this prohibition is G-d's statement, exalted be He, (ibid. v. 17), "He must be allowed to live alongside you wherever he chooses in your settlements. You must do nothing to hurt his feelings."

➤ In the words of the *Sifra*: "The phrase 'You must do nothing to hurt his feelings' refers to *ona'as devarim*." In the case of a convert, G-d (exalted be He), added an extra prohibition of *ona'as devarim* due to his feeling of extreme humility and his status as a convert. In this case of a servant, who feels even more lowly and humble than a [regular] convert, G-d added a third prohibition,⁴ in order that we should not say that "this servant doesn't mind *ona'as devarim*."⁵

It is clear that the servant referred to by the verse and the convert mentioned in the prohibition of *ona'as devarim* have both accepted upon themselves the Torah, i.e. they are *gerei tzedek*.⁶

MONDAY

25 ADAR II – MARCH 28

🔗 **The 243rd *mitzvah* is that we are commanded regarding a paid watchman and a renter, since both are governed by the same law, as our Sages explained, regarding the three laws governing the four types of watchmen.**⁷

The source of this commandment is G-d's statement, exalted be He, (Shemos 22:9), "If one person gives another a donkey, an ox, a sheep [or any other animal to watch...]"

➤ The details of this *mitzvah* are explained in the 6th and 9th chapters of tractate *Bava Kama*, the 3rd and 6th chapters of *Bava Metzia*, and the 8th chapter of *Shavuos*.

4. For *ona'as devarim* against any Jew, one violates prohibition 251. For *ona'as devarim* against a convert, one violates both N251 and N252. For *ona'as devarim* against the servant mentioned in this *mitzvah*, since he is also a convert, one violates N251, N252, and N255. Hilchos Avodim 8:11.

5. One might possibly think this because of the statement of R. Yehudah (Bava Kama 87a), "servants have no shame." However, this applies only while they are still servants, not after they have been freed. See Yad Halevi, note 5.

6. When a non-Jew becomes an eved Canaani, he becomes obligated in all prohibitions of the Torah and positive commandments which are not connected with a specific time. After the eved Canaani is freed, he becomes a full-fledged convert.

7. The four "watchmen" are the paid watchman, the renter, the unpaid watchman and the borrower. Should the animal be stolen, the watchman and renter must pay the owner its value. An unpaid watchman is exempt after swearing that it was stolen. The borrower, unlike the others, must pay even if the animal died by itself. See P244, P242.

פרשה

DAILY PARSHA INSIGHT

Excerpted from **Daily Wisdom** (vol. 2)
Based on the works of the **Lubavitcher Rebbe**
Compiled and Edited by **Rabbi Moshe Yaakov Wisnefsky**
General Editor **Rabbi Chaim N. Cunin**
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THE DAILY PARSHA INSIGHT SECTION IS DEDICATED IN HONOR OF

RABBI SHOLOM BER & MRS. CHANI LIPSKAR שיחיו

May Hashem shower them with blessings in every area of their life, until 180 years

DEDICATED WITH TREMENDOUS LOVE AND APPRECIATION BY

DAVID & EDA SCHOTTENSTEIN שיחיו

PAGE 7

Sunday

Live Within, But Be Above

וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּנִיב בְּדַמֵּי טְהָרָה

For 33 days, she will remain [in a transitional state, during which] blood is not a source of defilement (12:4)

The Jewish people have undergone all the purification processes that exile is meant to accomplish, and we are now waiting for the Divinely-determined additional amount of time (and whatever experiences it is meant to bring) to pass until our redemption.

In order to hasten this passage of time, we need to behave as the new mother does with regard to her post-immersion bleeding. We may indeed “see blood,” i.e., encounter aspects of the physical world that under normal circumstances we could not prevent from “defiling” us, i.e., distracting us from God and weakening our Divine consciousness. But when we encounter such aspects of life, we must nonetheless remain undefiled: we should pay their enticements no mind, remaining staunchly true to our true selves and our Divine mission.

By not succumbing to the allurements of the material world, we will be able to proceed to the next stage in this process: elevating the material world itself, transforming it into an expression of Divinity (i.e., revealing that the “blood” itself is

לימוד

🌀 WEEKLY STUDY 🌀

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THE WEEKLY STUDY SECTION
.....

**AVAILABLE
TO
DEDICATE**



גאולה

GEULAH STUDY

In this section, we bring you themes relating to the Geulah (redemption) & Moshiach, culled from the teachings of our sages, both classic commentary as well as from the Chasidic masters.

“Studying about Moshiach and the Geulah is “the direct path” (“הדרך הישרה”) to bringing Moshiach in actuality... one should study Torah sources from the written & oral Torah, Talmud, Midrash, including the inner dimension of Torah, Zohar, Chassidus and especially the Chassidus (Ma’amorim & Likkutei Sichos) of our generation’s leader, etc.”

(The Lubavitcher Rebbe, Sichas Shabbos Parshas Tazria-Metzora, 5751)

A new **Geulah Comprehensive Curriculum**

Adapted from Classical and Chasidic works

by **Rabbi Sholom Zirkind**

לעילוי נשמות

הרב אברהם בן הרב דוד
הרב אליהו עקיבא בן הרב חיים צבי
הרב יעקב עמנואל בן הרב דוב יהודה
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הרב אברהם יעקב בן חיים מרדכי
פריידא ראצא בת הרב יהואל אפרים פישל

זכותם יגן עלינו
ת.נ.צ.ב.ה.

Previously, we explained how the anticipation for redemption is essential to Jewish faith. We explained how one must constantly anticipate, await and quicken his arrival. More recently, we discussed how this anticipation was expressed during Talmudic times. We will now discuss various current Jewish customs which reflect this anticipation.

Mentioning Eliyahu Hanovi on Motzaei Shabbos



There is a widespread custom on Motzaei Shabbos (Saturday night), to mention Eliyahu Hanovi (Elijah the Prophet), who will herald the redemption, as the verse says,¹ “Behold, I will send you Eliyahu the prophet, before the great and awesome day of G-d.”

1. Malachi, 3:23.

חסידות

CHASIDUS

קונטרס "ומעין"

מכ"ק אדמו"ר הרשב"ב נ"ע

"KUNTRES U'MA'AYAN" – A CHASIDIC DISCOURSE BY
RABBI SHALOM DOVBER SCHNEERSOHN OF LUBAVITCH

Published by **Kehot Publication Society**

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Translated by **Rabbi Zalman I. Posner**

Edited & Annotated By **Rabbi Avraham D. Vaisfiche**

לעילוי נשמות

ר' אברהם חיים ישראל ע"ה בן ר' יוסף ז"ל

וזוגתו מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד

נדפס ע"י בני משפחתם שיהיו לאיו"ש טובות מתוך הרחבה (ו)בשמחה וטוב לבב

Overcoming Folly



The Flow: The world was created by a Divine energy, that has contracted its potency (through a process known as *Tzimtzum*), in order to become compatible with (and able to create) a limited, physical world. This “down-grading” of energy, the Kabbalists teach, traverse a realm of worlds, namely, and primarily, the worlds of *Atzilus*, *Briah*, *Yetzira* and *Asiya*.

The Divine blessings that were determined for each individual during the High Holiday and New year season are also processed through the previously mentioned “down-grading system,” and at the concluding Prayer of Yom Kippur, the Neilah prayer, it enters into the final stages of the still spiritual state of the world of *Atzilus*, the attribute of *Malchus* (Kingship) of *Atzilus*.

At that moment the Divine energy goes through a process that assures (a) – that the energy and blessing will reach its intended target, and (b) – no residue of this energy will trickle to undeserving sources. However, it still remains a totally spiritual energy. It is only in the final three worlds where the blessings begins taking on physical and material trappings.

פָּרָק ב.

SIX DAYS YOU SHALL LABOR: IN BODY & SOUL

ועל פי זה יובן ענין הדיון ומשפט שיש
בכל יום וכמאמר רבותינו זכרונם לברכה
(ראש השנה מז. א) דאדם נידון בכל
יום, דהנה כתיב (שמות כ. ט) ששת
ימים תעבוד ועשית כל מלאכתך (שם
יא) כי ששת ימים עשה ה' את השמים
ואת הארץ את הים ואת כל אשר בם
וינוח ביום השביעי ואיתא בזהר בכל
יומא עבד עבדתייה וכן הוא בעבודת
האדם דששת ימים תעבוד ועשית כל
מלאכתך, דכל אחד ואחד מישראל
יש לו מלאכתו אשר בשבילה נברא
ובשבילה ירדה נשמתו למטה,

וכתיב (תהלים קלט, מז) ימים יוצרו
ולו אחד בהם דתכלית כל הימים אשר
נוצרו וניתנו להאדם הוא בכדי ולו אחד
בהם שהאדם בעבודתו ימשוך בחינת
אחד, דאחד הוא ראשי תבות דא' הוא
אין סוף ברוד הוא אלופו של עולם, ח'
הם ו' רקיעים וארץ וד' הם ר' רוחות
העולם ובכללות הוא ענין המקום וימים
הוא ענין הזמן והיינו דהאדם עבודתו
לחבר זמן ומקום ולחדם באלקות. והו'
מלאכתך שהיא מלאכת האדם בתכלית
ירידת נשמתו למטה.

Now we can understand the daily judgment as noted by our Sages (*Rosh Hashanah* 16a) that man is judged every day. It is written, *Six days you shall labor and do all your work* (Exodus 20:9), and *For [in] six days G-d made the heavens, the earth, the sea and all that is in them, and rested on the seventh day* (ibid., v. 11). The *Zohar* mentions¹ that “On every day its work was performed.” Likewise regarding man’s labor in the *six days [when] you shall labor and perform all your work*—every individual Jew has his work for which he was created and for which his soul descended.

It is also written, [*The happenings*] to be formed in future days—to Him they are the same (Psalms 139:16).² The purpose of all the *days that were formed* and given to man is in order that *for Him, the One into them*³—that man elicit the “One” with his service. *Echad* [One] is an acronym. *Alef* represents the blessed *Ein Sof*, Master of creation; *chet* [eight] represents the seven heavens and earth; *daled* [four] represents the four directions.⁴ This, in general, refers to space. *Days* in the Psalm refers to time. Man’s service then is to bring together time and space and unite them both with G-d. *Your work* [in Exodus, above] is the task imposed upon man, the purpose for his soul’s descent.

1. *Zohar* III:94b.

2. The text proceeds to explain this verse in Chasidic light.

3. This would be the literal translation of the Hebrew words “ולו אחד בהם”, when translating each word individually.

4. Each letter of the Hebrew alphabet has a numeric value. The first nine letters, from *alef* through *tet*, equal one through nine respectively. The next nine letters, *yud* through *tzaddik*, equal ten through ninety respectively. The next four letters, *kuf* through *tav*, equal one hundred through four hundred respectively.

(Other numbers are created by combining single Hebrew characters of different value. For example, one hundred and twenty-three would be *kuf chaf gimmel* — קכג. Five-hundred is represented by *tav kuf* — תק, six hundred by *tav reish* — תר, nine hundred by *tav tav kuf* — תתק, etc. One thousand is represented by a single letter followed by an apostrophe. For example, 1001 would be written: *alef 'alef* — א.א.)

תלמוד

TALMUD

עין יעקב

EIN YA'AKOV

Ein Ya'akov is a compilation of the Aggadah (Midrash-style) teachings and stories from the Talmud. It was collected by Rabbi Ya'akov Ibn Habib (1460–1516) of Spain, shortly after the expulsion. Rabbi Schneur Zalman of Liadi encouraged its study every evening, stating that, “most of the secrets of the Torah are concealed in it, and it atones man’s sins, as explained in the writings of the Arizal.” (Tanya, Iggeres HaKodesh 23)

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 Commentary by **Rabbi Adin Even-Israel (Steinsaltz)** ע"ה
 Editor-in-Chief, **Rabbi Dr. Tzvi Hersh Weinreb**

DEDICATED IN LOVING MEMORY OF

ברוך משה בן לייזער סיגל ע"ה

BENNET MOSES SEIGEL

BY HIS SON,

ZEVULUN (RICHARD) SEIGEL ש"י

May the merit of this study bring blessings to his soul

אָמַר רַבִּי יִצְחָק: אָסוּר לְמַנּוֹת אֶת
 יִשְׂרָאֵל אֲפִילוּ לְדַבֵּר מִצְוָה, דְּכַתְּיב:
 “וַיִּפְקְדֵם בְּבִזְקִי.”

Rabbi Yitzhak said: It is prohibited to count Jews^h directly, even for the purposes of a mitzva, as it is written concerning King Saul and his count of his soldiers: “And he numbered them with *bezek*”ⁿ (1 Samuel 11:8), meaning that he counted them through shards, one shard representing each man, rather than counting them directly.

מִתְקִיף לָהּ רַב אֲשִׁי: מִמָּאֵי דְהָאֵי בְּזֶק
 לִישְׁנָא דְמִיבּוֹק הוּא? וְדִילְמָא שְׂמָא
 דְּמִתָּא הוּא, כְּדַכְּתִיב: “וַיִּמְצְאוּ אֲדוֹנֵי
 בְּזֶק?” אֵלָּא מֵהֵכָא, “וַיִּשְׁמַע שָׂאוּל אֶת
 הָעָם וַיִּפְקְדֵם בְּטִלָּאִים.”

Rav Ashi strongly objects to this interpretation of the verse: From where do you derive that this word *bezek* is a term related to the verb meaning to break apart, so that it means shards? Perhaps it is the name of a town, and it means that Saul counted them in Bezek, as it is written: “And they found Adoni-bezek in Bezek” (Judges 1:5), which shows that Bezek is the name of a place. The Gemara answers: Indeed, the proof is not from that verse but from here, where it says: “And Saul summoned the people and numbered them by sheep” (1 Samuel 15:4), meaning that Saul tallied his soldiers by having each one take a sheep and put it aside to represent him in the count.

משנה

MISHNAH

רַבִּי הוּנָא אָמַר אֵין כָּל הַגְּלוּיֹת הֵלְלוּ מִתְּפִנְסוֹת אֶלָּא בְּזְכוּת מִשְׁנֵיּוֹת
 Rabbi Huna said: The ingathering of the exile will be in the merit
 of (the study of) Mishnayos (Midrash, Vayikra Rabba)

Mishnah is the foundation of the Oral Torah (תורה שבעל פה), upon which all of Talmud and subsequent Halacha is based. It is critical to authentic, comprehensive Torah study.

“The Mishnah or two recited from memory wherever one may be, in whatever sort of place he may be, will illuminate the bond between Israel and G-d. The letters MiSHNaH are the same as NeSHaMaH (soul). It is extremely difficult to find the words to express the tremendous benefit, with G-d’s help, in the general and individual protection that constant repetition of Mishnah will bring. And there are no words to describe the tremendous gratification one thereby gives the Creator, may He be blessed.” (Previous Rebbe, Hayom Yom, Sivan 9).

A Weekly Mishnah with in-depth commentary from
 the **Schottenstein Edition of the Mishnah Elucidated**
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לעילוי נשמת

הרה"ח הרה"ת אברהם אבא בן הרה"ח הרה"ת יחיאל מיכל פיקרסקי ע"ה
 נפטר ערב שבת קודש, זאת חנוכה, ג' טבת, תהא שנת פלאות אראנו
 נדבת משפחתו שיחיו

ברכות פרק ד'

BEROCHOS CHAPTER 4

משנה ו'-ז' | Mishnah 6-7

[6] הָיָה יוֹשֵׁב בְּסַפִּינָה אוּ בְּקָרוֹן אוּ בְּאֶסְדָּא [6] — Likewise, if someone was traveling on a boat or a wagon or a raft, and he cannot stand^[1] or even turn his head in the right direction,^[2] יִכּוֹן אֶת לְבוֹ כְּנֶגֶד בֵּית קֹדֶשׁ הַקְּדוֹשִׁים — he should direct his thoughts toward the Holy of Holies and pray.

[7] This Mishnah cites a dispute about whether one who prays alone must recite the prayer of Mussaf (which is added on Shabbos, Yom Tov, and Rosh Chodesh):

NOTES

1. These vehicles shake a lot, making it impossible for a passenger to stand and recite the Shemoneh Esrei (*Tos. Yom Tov*).

2. But if he can turn in the right direction, he should do so even though he is sitting [as taught in the previous Mishnah] (*Meiri*; see *Beur Halachah* 94:4 רוכב ד"ה היה רוכב).

קיצור שולחן ערוך

HALACHA

תנא דבי אליהו: כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא
It was taught in the academy of Eliyahu: Whoever studies Halacha (Jewish Law)
every day is assured of life in the World to Come (Talmud, Megillah 28b)

Kitzur Shulchan Aruch—an abridged version of the Complete Shulchan
Aruch—was authored by Rabbi Shlomo Gantzfried (19th century). It has
become a classic guide to the everyday observance of Jewish law.

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לזכות

הרה"ת שמואל זאנוויל ורעייתו מרת צירל ומשפחתם שיחיו
גאלדמאן

סימן צה: דיני ערובי תחומין (ובו יח סעיפים)

CHAPTER 95: ERUV T'CHUMIM - THE LIMITS OF WALKING ON THE SABBATH AND HOW TO EXTEND THEM

ב When a city is surrounded by a wall, one is allowed to walk through its entire expanse - and its outlying area - although it is very large.

עיר שהיא מקפת חומה, אפלו היא גדולה מאד, מהלה את כלת ועבורה ומשם תחום שבת.

Similarly, when a city is not surrounded by a wall, but is merely a collection of houses, if the houses are within seventy and two-third cubits of each other, they are considered a continuation of the city, although this continues for an extended distance. The most distant house is the point from which the *karpef* and the Sabbath limits are measured.

וכן עיר שאינה מקפת חומה והבתים סמוכים זה לזה, כל שאין בין בית לבית יותר מן שבעים אמה ושני שלישים, נחשב חבור, ושנה לעיר, אפלו הוא מהלה פמה ימים. ומבית האחרון, מודדין את הקרפף ותחום שבת.

ג Only a city is granted a *karpef*, but not a single house [located in an isolated area]. In the latter instance, the Sabbath limits are measured from the wall of the house.

אין נותנים קרפף אלא לעיר. אבל לבית אחד, אין נותנין קרפף, אלא תוך מקור הבית וחוץ מתחיל למדוד תחום שבת.

לקוטי לוי יצחק

R' LEVI YITZCHOK'S TEACHINGS

The teachings of Rabbi Levi Yitzchok Schneerson—father of the Lubavitcher Rebbe—לצ"ל, were discovered on the margins of his Seforim which he had while in exile in Kazakhstan. They reveal incredible depth and breadth of Kabbalistic knowledge and interconnect the revealed and esoteric realms of Torah. They were published as Likkutei / Toras Levi Yitzchok.

Hebrew text, with permission of **Kehot Publication Society**

Adapted by **Rabbi Dovid Dubov** in **Yalkut Levi Yitzchok Al HaTorah**

– by **Yakov ben Zina & Leah bas Shlima** –

Translated by **Rabbi Yaakov Chaiton**

Edited by **Chayenu**

DEDICATED BY

SHOLOM & ESTHER LAINE ש"י

IN MERIT OF THEIR CHILDREN

MENACHEM MENDEL & MYRIAM CHAYA SAMUELS, FRAYDA MALKA, MENACHEM MENDEL, MENUCHA ROCHEL, CHANA LIEBA, MUSHKA, MOSHE CHAIM, SHAYNA & BRACHA ש"י

PAGES 10

The Pleasure Of Unity The Pitfalls Of Sowing Discord



אדם כי יהיה בעור בשרו שאות או ספחת או בהרת והיה בעור בשרו לנגע צרעת

If a man has ... a lesion of tzara'as on the skin of his flesh (13:2)

A bad wife is considered a lesion to her husband (*Talmud Yevamos*, 63b).

Driving Question:

- What is the connection between family discord and tzara'as?

The Hebrew word for a lesion (of tzara'as) is (*Nega*) נגע. The Tikkunei Zohar¹ observes that the three letters נגע (lesion) can be rearranged to also form the word ענג (*Oineg*)—pleasure.

These two words, pleasure and lesion, represent opposite extremes; there is nothing greater than pleasure and nothing lower than affliction.

1. Tikkun 55.

לקוטי שיחות

LIKKUTEI SICHOS

Likkutei Sichos is the Magnum Opus of the Lubavitcher Rebbe's talks over the decades of his leadership, spanning every area of Torah, revealing unprecedented novelty in approach to Torah study and understanding. Project Likkutei Sichos is an initiative to cover the complete 40 volumes, by studying two Sichos (talks) each week. Following is a summary of one Sicha of this week's study schedule.

Courtesy of **Project Likkutei Sichos**

Summary from **Sichos.net**, Translated by **Eli Block**

For the full Sicha, videos and study aides, visit **ProjectLikkuteiSichos.org**

מוקדש לזכות

הרה"ת נחמן ורעיתו העניא שיחיו שפירא

על ידי בנם שמואל ורעיתו לאה שיחיו

May you have Chasidische Nachas from all your offspring!

Miraculous Nature



The Question

On the Shabbos before (or the Shabbos of) Rosh Chodesh Nissan, we read *parshas HaChodesh* (*Shemos* 12:1–20), a portion of the Torah which relates G-d's command to Moshe, instructing the Jewish people to set the Jewish calendar by the monthly new moon, and to regard Nissan as the “head of months.” G-d also instructs the people to bring the *pesach* offering.

Occasionally, the reading of *parshas HaChodesh* coincides with *parshas Tazria*. Because everything related to Torah is precise, including the alignment of dates and readings, we would expect *HaChodesh* and *Tazria* to share a similar theme.

However, they seem to have opposing themes:

G-d establishing Nissan—the month of open miracles—as the head of months, as well as the law of the Pesach offering—commemorating G-d “leaping over” the Jewish homes—highlights G-d's ability to impose Himself on nature, unilaterally uplifting a nation from slavery by supernatural means.

Parshas Tazria, on the other hand, highlights humanity's efforts to advance spiritually on their own initiative and with their own resources. The opening verse of

אגרות - קודש

REBBE RESPONSA

This section features a glimpse of the correspondence of the **Lubavitcher Rebbe, Rabbi Menachem M. Schneerson** of righteous memory, with the tens of thousands of people from all walks of life, who sought his wisdom, guidance and advice. Most of these letters were originally penned in English.

Reprinted with permission from **Chabad.org**

לעילוי נשמות

DEDICATED IN LOVING MEMORY OF

**MICHAEL (MISHA)
KALANDAROV, Z"l**

מאיר בן אברהם ז"ל
נ"ל כ"ט ניסן תשע"ה

**GENYA LUTSKY-
KALANDAROV, Z"l**

גיסיא געניא בת יבסיי ז"ל
נ"ל כ' מרחשון תשע"ה

**MIRIAM MASHA
DEXTER, Z"l**

מרים מאשע ע"ה בת ברוך שיחי'
נ"ל ב' אדר תשס"ד

By **BORIS, RENEE AND THE KALANDAR FAMILY**

Letter to the Editors of a Children's Magazine



By the Grace of G d
8th of Adar II, 5738 [March 17, 1978]
Brooklyn, N.Y.

Greeting and Blessing:

I was pleased to receive the first issue of your magazine which was published in connection with Purim and Pesach.

Since I see that the magazine includes my Purim message about the role of Jewish children in the miracle of Purim as well as a Pesach message, in which the role of Jewish children is also emphasized, there is no need for me to elaborate on it here, although the role of Jewish children in Jewish life in general, and in connection with the festivals in particular, cannot be overemphasized.

I will only add that inasmuch as G d has given every Jewish child boy and girl, such an important role, it is certain that He has given them also the powers to carry it out in the fullest measure, and with joy and gladness of heart.

[Continued on page 164]

סיפור חסידי

CHASSIDIC STORY

Selections from **Likutei Dibburim**

A record of talks delivered by the **Previous Lubavitcher Rebbe,**

Rabbi Yosef Yitzchak Schneersohn

Translated and annotated by **Uri Kaploun**

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מוקדש לעילוי נשמת

הרה"ח הרה"ת יונה ב"ר מאיר אבנן ע"ה

Becoming One With The Torah



When I was in Vienna with my father on Purim 5663 (1903), my father spoke at the table about the study of the Torah *lishmah*, for its own sake. In such a case, he explained, the student becomes unified with the Torah to the point that he and the Torah become one; his style of speech becomes a Torah style, and his intellect becomes a Torah intellect.

My father continued as follows:

My grandfather (the Tzemach Tzedek) once told my father (the Rebbe Maharash) that with the approach of his bar mitzvah his grandfather (the Alter Rebbe) had said that one ought to study Torah for its own sake, and that the preparation for this consisted of being utterly familiar with the *Talmud Bavli* and *Yerushalmi*, the *Tosefta*, *Sifra* and *Sifri*, just as the Rambam was familiar with them.

The Gaon of Lublin (R. Shneur Zalman [Ashkenazi], author of responsa entitled *Toras Chessed*) once told me that when he visited my grandfather (the Tzemach Tzedek) in Lubavitch in 5614 (1854), he brought along as always a profound *pilpul* and quite a number of novel scholastic insights, in readiness for a learned debate with my grandfather.

Arriving in Lubavitch, he mentally reviewed his subject. He was most satisfied, because he knew that through his *pilpul* he would make my grandfather happy – and for a chassid, making his Rebbe happy is one of his most cherished attainments. For a chassid knows that “the world above parallels the world below.” He who is bound with his Rebbe in the world below is privileged to be bound with his Rebbe in the world above and to be near one’s Rebbe in the world above is something sublime.

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To join our growing family of supporters/partners and have the merit of thousands of Jews' Torah-study for an entire week (or for other sponsorship opportunities) visit www.chayenu.org/dedicate

Note: Many of these dedications are continued from last year, and will become available this coming year. Please check with us, if you are interested in a particular week.

DEDICATED IN MEMORY OF TZVI AND ITTY AINSWORTH

צבי דניאל ע"ה
בן יבדלח"ט ר' דוד שי'
איטא בת ר' יוסף מרדכי ע"ה

May the merit of Torah learning and recital of Tehillim bring abundant blessings and comfort to their children

מנחם מענדל ורחל ומשפחתם, דובער ובת שבע ומשפחתם,
שמואל ועליזה ומשפחתם, שניאור זלמן ומליה ומשפחתם, נתן קלמן ושרה דבורה ומשפחתם,
חנה ועזריאל יצחק ומשפחתם, לוי יצחק וטובא ומשפחתם
שיחיו

בראשית

IN LOVING MEMORY OF OUR PARENTS לעילוי נשמות

אסתר בת ר' יוחנן ע"ה גאלדמאן
נפטרה י"ז תשרי

ESTHER GOLDMAN A"H
Her open home, open heart, and unique blend of wit and wisdom impacted all who met her.

ר' יצחק יעקב בן ר' משה ע"ה סיימאן
נפטר ד' אדר א'

**R' YITZCHOK YAakov (JERRY)
SIMON A"H**
His joy was infectious, his food was delicious, and his kindness was as big as his personality.

על ידי בנם ר' שמואל זאנוויל שי' ורעייתו צירל שתחי' ומשפחתם שיחיו גאלדמאן

SHMULY & TZIRL GOLDMAN AND FAMILY

הרב החסיד והתמים

ר' שמעון ע"ה

בן ר' שמואל זאנוויל הי"ד

גאלדמאן

נפטר כ"ט תשרי

**R' SHIMON
GOLDMAN A"H**

His family's sole survivor of the Holocaust who overcame the odds and raised a family of Chassidim. He dedicated his life to communal affairs, Jewish education and Chesed.

גנ

IN HONOR OF MY AISHES CHAYIL שת' EDA

SIROTA SCHOTTENSTEIN

In honor of her birthday, and to many many many more

THANK YOU FOR EVERYTHING!

WITH LOVE AND APPRECIATION

**DAVID BETSALEL HAKOHEH שי'
SCHOTTENSTEIN**

לד לך

לעילוי נשמת
הרה"ת ר' רפאל משה
בן הרה"ת ר' יעקב מנחם מענדל הכהן ע"ה שפערלין
נפטר בליל שבת-קודש פ' לך, ה'תשנ"ו

IN LOVING MEMORY OF
R' REFOEL MOSHE A"H SPERLIN
On the occasion of his Yahrtzeit 11 Mar-Cheshvan
לזכות כל יוצאי חלציו לברכה והצלחה בגשמיית וברוחניות

וירא

IN HONOR OF
YITZCHAK & LEAH GNIWISCH

Sponsored by their Children
**YEHUDAH & CHANA GNIWISCH, BEREL & BRIENDY GANSBOURG,
SHMUEL & CHANA GNIWISCH, MAYER & NEOMI GNIWISCH,
PINCHAS & DINI GNIWISCH, MOSHE & DINA KRASNANSKI**

חיי שרה

IN MEMORY OF
EMILY MESTECHKINA

לעילוי נשמת
מרים בת ר' זעליג ע"ה
נפטרה כ"ט מרחשון תשע"ח
BY HER SON

תולדות

DEDICATED BY AN ANONYMOUS DONOR
"SAY LITTLE AND DO MUCH"
(MISHNA, AVOT 1:15)

וישלה

לעילוי נשמת
ר' שלמה שמואל ארי'ה הכהן ע"ה קפלנד
IN LOVING MEMORY AND L'ILUY NISHMAS OF OUR DEAR FATHER
**REB SHLOMO SHMUEL ARYEH HAKOHN A"H
CAPLAND**

SPONSORED BY HIS DAUGHTER
RIVKAH LEAH & YERACHMEAL JACOBSON

וישב

*Dedicated to all those who make daily Torah study an integral part of
their lives. May the power of connecting to Hashem through Torah bring
transformation, healing and abundant blessings to every aspect of your lives!*

RABBI ROBERTO & MARGIE SZERER

מקץ

IN HONOR OF THE YAHRTZEIT OF
הרה"ח ר' צבי הירש בן הרה"ח ר' יהודה ע"ה היטריק
ב' טבת, זאת חנוכה
*and in the Zechus of our dear Savta who we all love and admire so much.
May she be blessed with abundant good health, happiness and nachas.*

By
**MENDY, LEAHLE, ELIEZER, KAYLA, CHANI, ARI, TZVI HIRSCH & ELLA
SCHURDER**

ויגש

לע"נ
הו"ח אי"א הרה"ת ר' שמואל נטע הכהן ע"ה
נפטר בדמי ימיו אור לב' תמוז תשס"ד
ואביו ר' ישראל דוד הכהן ע"ה
נפטר ט' אדר תשע"ה
גליק
ת.נ.צ.ב.ה
ע"י בנו וכדו ובני משפחתנו שיחיו

ויחי

לזכות זוהר עין חיים ורעיתו אביבה
וילדיהם
אלישבע פנינה ובעלה דוד יוסף גרינולד, מנחם מענדל ורעיתו אסתי ובתם הדסה לאה,
ישראל מרדכי נחום ורעיתו אורלי, אברהם ירחמיאל, שלום דובער, נעכא ליבא, רבקה, יהודה לייב
דרועין
May the furthering of Torah Study bring the entire family abundant Brochos

שמות

DEDICATED IN LOVING MEMORY OF OUR PARENTS
NACHUM CHAIM BEN MENACHEM MENDEL, A"H
ASYA BAS BENTZION, A"H
*May this global Torah learning in their memory serve as a
great merit and bring an elevation to their souls.*

SPONSORED BY
MOSHE & REBECCA BOLINSKY AND FAMILY

וארא

לאשתי, אשת חיל ואמא האהובה
תמר שתחי'
יום הולדת שמח!
באהבה רבה
יצחק, הילדים, הנכדים, והנינים

בא

IN TRIBUTE TO THE REBBE'S LEADERSHIP
– ENTERING THE 72ND YEAR –
UNITING JEWS WORLDWIDE THROUGH TORAH
AND IN HONOR OF YUD SHEVAT

DEDICATED BY
YAAKOV AND KAREN COHEN

בשלה

DEDICATED IN LOVING MEMORY OF
REBBETZIN CHAYA MUSHKA SCHNEERSON
עליה השלום, זכותה יגן עלינו
*Who embodied and was the epitome of Royalty with Modesty
Her exemplary life continues to inspire Jews the world over to this day!*

SPONSORED BY
MAX AND LEAH COHEN AND FAMILY
MANCHESTER U.K.

משפטים

DEDICATED IN LOVING MEMORY OF
REB MEIR BEN REB YEHUDA LEIB HALEVI

AND

MARAT TEMA LEAH BAT REB AVRAHAM YITZCHAK

BY THEIR CHILDREN **LOUIS & SHARON PEARLMAN**

AND GRANDSON **GABRIEL LEWIN-PEARLMAN**

תרומה

לעילוי נשמת
הרה"ח ר' נסים חי ב"ר מנחם עווד ע"ה הייורד
הרה"ת יעקב ברוך בן ר' שניאור זלמן ע"ה גאנבורג
נפטר ו' אדר ב' ה'תשס"ג
נלב"ע ביום ה, י"ט טבת ה'תשע"ט
ת. נ. צ. ב. ה.
ת. נ. צ. ב. ה.
נרבת בני משפחתו שיחיו

תצוה

DEDICATED IN LOVING MEMORY OF

דוד בן משה ע"ה

DAVID ENAYATIAN

*May the merit of Torah learning globally bring abundant
blessings to your Neshoma, and to your family.*

WITH LOVE,

HELEN ENAYATIAN & SONS

כי תשא

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו
נדפס ע"י ולזכות
הרה"ת ר' לייביש משה וזוגתו מרת רינה
ילדיהם
קיילא באשא, בנציון דוד,
אליהו איסר, רבקה שיינדל אלטא שיחיו
גולדהירש

ויקהל

DEDICATED IN HONOR OF

RABBI AVREMEL AND REBBETZIN SHULIE VOGEL & FAMILY

RABBI YAYA AND REBBETZIN DEVORA WILHELM

MY DEAR FAMILY, WHOM I HOLD CLOSE WITH LOVE

DEDICATED BY A CLOSE FRIEND & STUDENT

JORDAN (SASSON)

There are not enough words to express my heartfelt gratitude

פקודי

IN LOVING MEMORY OF MY GRANDPARENTS

לעילוי נשמות

וואשתו מרת גאלדא בריינדל ע"ה
בת ר' דוב ז"ל
נפטרה ביום ש"ק ה' אדר א' תשע"ד
תנצב"ה
הרה"ח הרה"ת ר' יוסף דוב ע"ה
בהרה"ח ר' שמעני שוי"ב ז"ל
נפטר ביום ו' עש"ק ה' אדר תשע"ג
תנצב"ה

ויקרא

קרינסקי

IN HONOR OF THE BIRTHDAY OF
THE LUBAVITCHER REBBE, MENACHEM MENDEL SCHNEERSON

זכותו יגן עלינו ויורו גאולתינו

The Leader of our generation,

*whose exponentially radiant Neshoma light entered the world on 11 Nissan 5662
and continues to generate evermore each year—May his life's mission,
vision and yearning be fulfilled with the coming of Moshiach Now*

לזכות הרה"ח הרה"ת המשפיע ר' אברהם (מאיאר) דריזין ע"ה

IN MEMORY OF THE MASHPIA, **REB AVRAHAM (MAYORE) DRIZIN**

For his 30th Yartzeit, 10th Nissan

צו

IN HONOR OF
A DEAR FRIEND

*whose Ahavat Yisrael—especially
toward fellow Jews in isolated environments—knows no bounds
May the merit of ensuring their Torah learning lifeline,
bring him and his family abundant life!*

שמיני

לעילוי נשמת

הרה"ח בנימין בן ר' יהודה יוסף הכהן ע"ה כ"ז

נפטר ח"י ניסן תשע"ט

ON HIS SECOND YAHRZEIT CHAI NISSAN

DEDICATED BY

THE KATZ FAMILY AND THE KATZ FOUNDATION

פסח

DEDICATED IN LOVING MEMORY OF
REB MENDEL DRIZIN

הרה"ח התמים ר' מנחם מענדל ע"ה

בן הרב החסיד התמים מגדולי חסידו חב"ד ר' אברהם (מאיאר) ז"ל

נפטר י"ט ניסן תש"פ

*A dedicated Chosid of the Rebbe, staunchly committed to the study
and dissemination of Torah and Chassidus, prominent supporter of
Torah institutions and individuals in need; a true friend and lover of
his fellow Jews, deeply and forever dedicated to his community.*

DEDICATED BY

THE DRIZIN FAMILY

שמיני תשפ"א

IN LOVING MEMORY OF
לעילוי נשמות

פייגע בת צבי הירש ע"ה

FAYGA BAS TZVI HIRSCH KRAVITZ

(נפטרה כ"ט טבת תשע"ח - 29 TEVES 5778)

משה בן אברהם ע"ה

MOSHE BEN AVRAHAM KRAVITZ

(נפטר כ"ד ניסן תשמ"ח - 24 NISSAN 5748)

SPONSORED BY

BENTZION AND DVORA KRAVITZ

Who have committed their life to bringing Jews to Judaism

תזריע-מצורע

DEDICATED IN MEMORY OF

הרה"ח הרה"ת ר' ישראל הלוי
בן הרה"ח הרה"ת ר' שניאור זלמן הלוי דוכמאן ע"ה
A devoted Chossid of the Rebbe
מגזע חסידי חב"ד

BY THE DUCHMAN FAMILY

אחרי מות
קדושים

DEDICATED WITH LOVE IN HONOR OF

**RABBI YISRAEL
AND MORAH VIVI
DEREN**

*who are loved by the Lubavitch family worldwide and who were
appointed by the Rebbe זי"ע to illuminate Connecticut and Western
Massachusetts with the light and wisdom of Chassidus!*

אמור

לעילוי נשמת

הרה"ת ר' שלום דובנר בהרה"ח ר' אהרן לייב ז"ל ראסקין
נפטר ביום השבת קודש פ' בהר, כ"ף אייר, ה'תשע"ט
ת' נ' צ' ב' ה'
נדפס על ידי משפחתו שיחיו לאורך ימים ושנים טובות

IN LOVING MEMORY OF

R' SCHOLOM BER RASKIN

DEDICATED BY HIS FAMILY

בהר - בחוקתי

IN HONOR OF

**RABBI SHOLOM BER & REBBETZIN CHANI
LIPSKAR**

WITH LOVE AND APPRECIATION

**DAVID & EDA SCHOTTENSTEIN
AND FAMILY**

במדבר

לעילוי נשמות

מרת לאה מרים בת ר' לייב פסח ע"ה
נפ' י"ד סיון תשס"ז

ר' אברהם לייב בן ר' יעקב ע"ה
נפ' ה' סיון תשע"ה

BY THE HAYMAN FAMILY

MONSEY, NY

AND BY THE GRALNIK FAMILIES

נשא

DEDICATED IN HONOR OF THE 50TH BIRTHDAY OF

BENNY AMZALAK

Wishing you a

שנת ברכה והצלחה בגשמיות וברוחניות

May the furthering of Torah study bring the entire family an abundance of Brochos.

LOVE YOUR FAMILY,

CHANIE, MOISHE, TOVA, MENDY, LEOR AND ROCHY

בהעלתך

DEDICATED IN LOVING MEMORY OF

ולעילוי נשמות

יעקב מרדכי בן אפרים ע"ה

JACK EFRATI

(SHEVAT 13 - שבט י"ג שבת - ע"ה)

משה דוד בן מרדכי ע"ה

GEORGE DAVIDSOHN

(CHESHVAN 3 - חשוון 3 - ע"ה)

שלה

May the tremendous merit of global Torah study in their memory bring awesome blessings upon their souls in heaven, and the souls of their offspring, here on earth.

IN HONOR OF THE BIRTHDAY OF OUR DEAR SON

ARYEH LEIB HAKOHN

"ARI" SCHOTTENSTEIN

Keep making us proud. We love you!

DEDICATED BY

DAVID & EDA SCHOTTENSTEIN

קרה

DEDICATED TO

OUR BELOVED REBBE

ON THE OCCASION OF

THE 27TH HILULA

May we remain connected - Mekushar - to your ideals and vision, bringing you tremendous Nachas. May we be reunited, once again, with the imminent coming of Moshiach!

SPONSORED BY

הרה"ח ר' ירחמיאל שי

AND HIS WIFE

רבקה לאה שתי יעקבסאן

May Hashem bless him, his wife and their children

מנחם מענדל ואשתו שרה עטא, הגה העניא ובעלה יעקב אליהו ובנם בצלאל יהודה אנדרוסער, אסתר ברכה ובעלה מנחם מענדל לייטער, מושקא, פריידא מרים, אלישבע, שלמה שמואל ארי' שיחיו
with brocho, hatzlocho, nachas, and only revealed good, always.

חקת

לעילוי נשמות

מרת שולע שפרה בת ר' יצחק אלחנן הלוי הי"ד ע"ה קייזן

ר' אליעזר בן ר' חיים שניאור זלמן ע"ה קליין

מרת טויבע זיסל בת ר' גדליה חנוך ע"ה קליין

ר' יהודה בן ר' אברהם הי"ד ע"ה סקרדר

ר' שמעון בן ר' שמואל זאנוויל ע"ה גאלדמאן

מרת אסתר בת ר' יוחנן ע"ה גאלדמאן

ר' שלמה שניאור זלמן בן ר' מיכאל ע"ה קייזן

May their Neshamos have an Aliyah in Gan Eden

With prayers for the ultimate redemption when we will all be reunited

בלק

DEDICATED TO OUR FAMILY AND FRIENDS

(Los Angeles - Delray Beach - Nashville - Crown Heights - Johannesburg - Miami)

AARON BINYOMIN & WIFE CHAYA

MUSHKA BAS SHMUEL YAAKOV AND

CHILDREN TOVA AND AVRAHAM MOSHE

SHOLOM NEW, SHLOMO

RASKIN, ARI ZWICK, PINKY

LEE AND THEIR FAMILIES

DOVID & WIFE ATARA BAS

SIMCHA FEIVEL AND CHILDREN

NESANEL AND CHAVA NISSAN

MICHOEL & WIFE ADELE BAS

AVRAHAM AND SONS DANIEL

AVRAHAM AND YAAKOV

and fellow Yeshiva Ohr Elchonon classmates of 5755

YEHOSHUA YITZCHOK & ROCHEL SHAINA REVERE

פינחס

לע"נ
הרה"ח הרה"ת ר' שמחה ירחמיאל בן ר' מרדכי שכנא ע"ה צירקינד
שליח כ"ק אדמו"ר זי"ע יותר מיובל שנים במדינת טונים וקנדה
נלב"ע ליל שבת קודש פ' פנחס, כ"ד תמוז ה'תשע"ה
ת.נ.צ.ב.ה

IN MEMORY OF

RABBI SIMCHA ZIRKIND

who lovingly dedicated his life, as a Chabad representative, to the Jewish communities in Tunisia, Canada, and beyond. He spread the Rebbe's teachings to hundreds of thousands through the Advice for Life series.

DEDICATED BY

HIS CHILDREN AND GRANDCHILDREN

מטות-מוסעי

DEDICATED BY

**MOISHE YOSEF & ROCHEL
ENGEL**

In Honor of a Blessing for Chassidische and Freiliche Children and Grandchildren

דברים

לעילוי נשמות

IN LOVING MEMORY OF

איטא שפרה בת מרדכי
רחמיאל בן וועלוועל
עליהם השלום

WITH PRAYERS FOR THE SPEEDY RECOVERY AND PROTECTION
OF OUR BRETHERN IN ERETZ YISRAEL.

May we merit the ultimate Geula imminently.

ואתחנן

IN LOVING MEMORY OF

R' RAPHAEL BEN R' NISSEN ISAAC A^mH ANDRUSIER

24 AV 5760

DEDICATED BY

YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

עקב

לעילוי נשמות

אליהו בן שמעון

שמואל בן אברהם

משה בן פינחס

עליהם השלום

DEDICATED BY THE

ZAR, NAZMIYAL, FARZAN AND SHAER FAMILIES

ראה

DEDICATED IN HONOUR OF

MY DEAR FAMILY

May we all be blessed with Yiddische Nachas & Happy Families

WITH LOVE FROM

MALKA ROSA BARBARA HINES

שופטים

כי תצא

ולזכות
החתן התמים שרגא ש' מאיר
וכלתו המהוללה מרים שתחי' גייסינסקי
ליום חתונתם בשעה טובה ומוצלחת,
ח' אלול, ה'תשפ"א
שיבנו בנין עדי עד בברכות רבינו נשיאנו
נדפס ע"י
לוי יצחק ויהודית חנה שיחיו
גייסינסקי

מוקדש לעילוי נשמת
הרב יהושע תנחום בן הרב יוסף דובער קסטל ע"ה
– במלאות שלשים שנה לפטירתו –
עסק בהרבצת התורה למעלה מיובל שנים בעיירות
באסטאן, פילאדעלפיא ובאלטימאר שבארצות
הברית, וקירב משפחות רבות לתורה ומצוותיה.
כיהן כמנהל ישיבת "אחי תמימים - ליובאוויטש"
בעיר באסטאן במשך 25 שנה.
נפטר ח' אלול ה'תנש"א

כי תבוא

DEDICATED IN HONOR OF
משה בן חנה שי'
MARTIN MORITZ
*In the Zchut of global Torah study may Klal Yisroel experience
abundant health, peace and prosperity*

נצבים

HAPPY BIRTHDAY ABBA!
Mazal Tov! K'AH
Love,
TAMAR TESSLER,
NEOMI RIVKA & MAYER ASHER
GNIWISCH,
MENACHEM MENDEL & SIMA CHASHA,
DOVID SHLOMO, SHABTAI SHMUEL,
CHAYA VITA
SHALOM DOVBER & RIVKA,
CHANA MIRIAM, PINCHAS NISSIM,
AVRAHAM NOSSON
BRYNDEL & LAVI,
MOSHE YISROEL, AVRAHAM ELIEZER
PERLE PNINA AND MOSHE YITZCHAK,
DOVBER
CHAYA MUSHKA & MENACHEM MENDEL
CHAVA, CHANA BRACHA
AND SHTERNA SARA
DANIELLA & YOSEF YITZCHAK
GORDON,
MENACHEM MENDEL & RENA
SHALOM DOVBER, PEREL AND
EFRAIM FISHEL MESHULOM
EFRAIM FISHEL & CHANA TESSLER,
TONYA, PERL, CHAYA MUSHKA, MOSHE
AHARON, RIVKA DINA,
MENACHEM MENDEL AND
SHNEUR ZALMAN
CHAIM MEIR & Yael Sara TESSLER,
ELNATAN MENACHEM, ELYASAF
YISRAEL AND REFAEL LEVI YEDIDYA
CHAVA & JESHAYAHU DAVID
BRODCHANDEL,
YEHUDIT MAYA, PERLA CHANA
AND SHLOMO ZALMAN
REFAEL & SIMA SHOSHANA
CHEDVA TESSLER

ראש השנה

DEDICATED IN LOVING MEMORY OF MY DEAR PARENTS
לזכר נשמות יהוקאל בן אברהם אהרן, רות בת אברהם עליהם השלום וקלמן
By
ALAN & LORI ZEKELMAN

DEDICATED BY

AVROHOM DOVID & MIKHLA DAUER

in honor of a blessing for our children & grandchildren

THE DAUERS, LIPSKERS, MAYBERGS, KORNFELDS & WUENSCHS

AND IN LOVING MEMORY OF

MOSHE BEN TZVI HIRSCH & GITTEL BAS ZEV;

SHMUEL MEYER BEN AVRUM YOSEF & ROCHEL BAS MENDEL

PENINA GITEL BAS SHMUEL MAYER

האזינו

DEDICATED IN HONOR OF OUR CHILDREN

כשריאל שלום, אלה דבורה, לילה מרים

שיחיו

May we merit to raise you L'Torah, L'Chuppah UL'Maasim Tovim

AKIVA AND CHAYA

ISENBERG

סוכות

לעילוי נשמת מרת בת' אסתר בת פסח חיים

נפ' כ"ה אדר תש"ע

IN LOVING MEMORY OF

BASYA ESTHER PALACE

Yahrtzeit Adar 25

DEDICATED BY HER FAMILY

IN HONOR OF AND GRATITUDE TO

PETER LAZARIDES

*May G-d grant many long years of good, vibrant health and blessings of divine love, grace and prosperity upon you and your entire family, including **Maritsa, Lefteri, and Andoni.***

הללו את ה' כל גוים, שבחואו כל האומים כי גבר עלינו חסדו ואמת ה' לעולם, הללו-ה

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OF OUR BELOVED FATHER
AND GRANDFATHER

**“DAD” / “POPPA”
TUVIA HIRSCH HAKOHEN
SCHOTTENSTEIN**

MAY ALL OF YOUR YEARS BE FILLED WITH
AN ABUNDANCE OF HAPPINESS,
HEALTH AND HUGE BLESSINGS.

WITH LOVE AND APPRECIATION,

RABBI ARYEH AND RAIZY SCHOTTENSTEIN

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