

דבר תורה parshas metzora

A Metzora is a person who has tzaraas. This person is impure and has to leave the camp (or city) and wait there until the tzaraas goes away. When the kohen visits him outside of the camp and sees that he no longer has tzaraas, he does a special procedure with two birds, spring water, a cedar stick, a strip of red wool, and a bundle of the herb hyssop. Then the person washes his clothing, shaves his hair and immerses in the mikvah. He is now purified and may return to the camp.

Houses can also be afflicted with tzaraas, and again it is the kohen's job to identify it. If he detects tzaraas in the walls, he locks up the house and it is left alone for seven days. If the tzaraas then disappears, the house is fine, but if nothing happens, or if the tzaraas has spread, the afflicted stones are removed and replaced, the walls are replastered, and the house is locked up for another seven days. If after the second week the kohen sees that the tzaraas has spread, he declares the the house tameh and it is burned or destroyed.

Garments can also be afflicted with tzaraas. The treatment of an afflicted garment is similar to that of a house. The end of the parshah discusses three other types of impurity, and how someone can be purified from each one.

GAME

pesach word search

O U U L W I L D A N I M A L S
R L P G A B E R H M S D P A O
P L L S O G T O H I I I O A O
O R I A Y U M R A G A E H S R
L E M P C A R D I L O S L O L
U S T R L A S A O B A A O I M
H A I L U A E C M S L U M T N
S G S H U H U T A H O A M L S
O O H I E S P H A A O F O A B
M A O O T A Y I E F R W D H L
A L R W P H A R A O H O P A O
A N B I O O O O G L G M N S O
S E H S O M S S L I O B I H D
I P A A H O H E L A F I D E S
O O O B R A H U O O E H B M S

pharaoh	frogs	locust	hashem
moshe	Aaron	wild animals	egypt
hail	boils	blood	

FUN FACT

florida's State Bird is the mockingbird

JOKES and RIDDLES



Why do we have a Haggadah at Pesach?
So we can Seder right words!
What did one seder plate say to the other?
Dinner is on me!

story

There were once two beggars who used to go around begging together. One was Jewish and the other a gentile. As the night of Passover approached, the Jewish beggar offered to help his non-Jewish friend get invited to a seder (the festive Passover meal accompanied by many commandments and rituals) and get a good meal. "Just put on some Jewish clothes and come with me to the synagogue. Everyone brings home poor guests for the seder. It's easy, you'll see." The non-Jewish beggar happily agreed. On the first night of Passover they went to the synagogue, and sure enough, both got invited to different homes for the festive ceremony.

Hours later they met in a predetermined place in the local park. But to the amazement of the Jewish beggar, his friend was blazing mad.

"What did you do to me?" He shouted. "You call that a meal? It was torture!! I'll pay you back for this—you'll see..."

"What do you mean? What happened?" the Jew asked.

"What happened? As if you didn't know! You Jews are crazy—that's what happened! First we drank a glass of wine. I like wine, but on an empty stomach... My head started spinning a bit but I figured that any second we would begin the meal. The smell of the food from the kitchen was great. Then we ate a bit of parsley. Then they started talking, and talking, and talking. In Hebrew. All the time I'm smiling and nodding my head as if I understand what they're saying—like you told me to—but my head is really swimming and hurting from the wine and I'm dying of hunger.

"The smell of the food from the kitchen is making me insane, but they don't bring it out. For two hours they don't bring anything out! Just talking, and more talking. Then, just what I needed.... another cup of wine! Then we get up, wash hands, sit back down and eat this big wafer called matzah that tastes like newspaper, leaning to the left (don't ask me why...). I started choking, almost threw up. And then finally they give me this lettuce, I took a big bite and wham! My mouth was on fire. My throat! There was horseradish inside! Nothing to eat but horseradish! You guys are crazy....

"Well, I just got up and left. Enough is enough!"

"Ah, I should have told you." replied the Jew. "What a shame! After the bitter herbs is a glorious meal. You suffered so long; you should have just held out for a few more minutes...!"

Jewish history is a seder. We've had our appetite teased with small moments of triumph. But mostly we've had "bread of faith" that our palates can't really appreciate. And generous helpings of bitter herbs.

THE MOST SPECIAL BUSINESS PARTNER

he wanted to go again to the rebbe for a bracha



he flew to new York



Im finally here in new york again



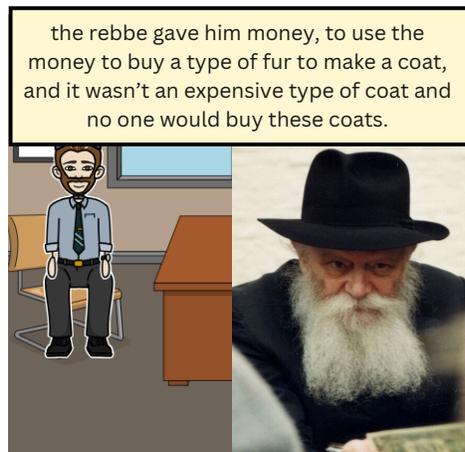
do you want to be my business partner?



why would i ask the rebbe to be my bussnes partner



the rebbe gave him money, to use the money to buy a type of fur to make a coat, and it wasn't an expensive type of coat and no one would buy these coats.



why would the rebbe ask me to get that kind of fur if I'm not going to make money on it I'm just going to lose money?



he flew back to England



I'm finally back home



can i get 500 of this and this type of fur



could you tell the rebbe i bought it what should i do now?



stop everything you are doing and make these furs in to coats



ok boss!

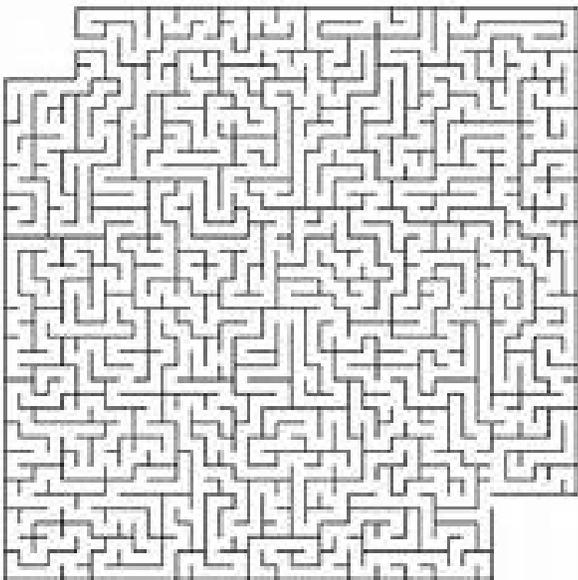
TO BE CONTINUED...

דבר תורה

After the two sons of Aaron died (in Parshah Shemini), he warned against anybody going into the special chamber of the Miskan called the Holy of Holies. Only Aaron himself may enter, once a year, on Yom Kippur, the holiest day of the year. Another thing done on Yom Kippur is that two goats are taken and a lottery is made. One goat is offered to G-d and the second one, to "azazel", is sent to the wilderness to atone for the sins of the Jews.

Other important warnings in the Parshah of Acharie: It is forbidden to bring a korban (sacrifice), anywhere but in the Holy Temple. It is forbidden to eat blood in any way (this is why all kosher meat is salted—to take out the blood, and why we check eggs for blood before using); and a discussion of those who we are forbidden to marry.

GAME



FUN FACT

The shortest war in history was between Britain and Zanzibar on August 27, 1896. It lasted only 38 minutes.

JOSES and RIDDLES



2 men from Chelm were going on a walk when it started to rain!" one said open your umbrella chaim!" "it won't help it has 100 holes" chaim said "so then why do you have an umbrella?" the first one said. chaim said "cause' i thought that it won't rain"

story

When the rabbi of our shul in the Nachlaot neighborhood of Jerusalem reached out to me a few months ago to ask if I wanted to take on the commitment of studying a complete tractate of the Talmud this year, I had to think long and hard, since my schedule was already packed with work, other learning commitments and family-time. It's the custom of many Chabad congregations for members to volunteer to learn one or more tractates over the year so that the entire Gemara will be learned by the congregation before the coming 19 Kisle, the "New Year" of Chassidism, but it's something I had never taken part in before.

It took me more than a week to make up my mind to accept the commitment. When I did, there were only a few tractates left, and they included some of the longest and/or the most challenging. I signed up to learn Nedarim, which deals with the laws of vows. With 91 dafim or 182 pages, it's not the longest, but is considered one of the more difficult tractates, owing to the compactness and ambiguousness of many statements throughout the tractate, and that, unlike almost every other tractate, it does not have the invaluable commentary of Rashi.

As I'm not a seasoned Talmud student by any means, it would not have been possible for me to make any headway at all without the extraordinary commentary of Rabbi Adin Even-Israel (Steinsaltz) translated into English under the direction of Rabbi Tzvi Hersh Weinreb. But even that was not enough for me, and from day one I turned Chabad.org for lessons on each page of the Talmud I was learning from Chabad.org's Rabbi Avraham Zajac, who is truly a master teacher

While both Rabbi Even-Israel and Rabbi Zajac would point out the final halachah in Shulchan Aruch of a topic under discussion, I would often wonder what Maimonides concluded about the issue in Mishneh Torah. But I did not make it part of my routine, and learning the Rambam on Nedarim went on my very long aspirational-things-I'd like-to-do list.

Last Tuesday, 2 Adar Sheni, was my birthday, and as I do each morning in shul after Shacharit, I turned to Chabad.org's Daily Study App to say Tehilim, and learn Tanya, Chumash, HaYom Yom, and Rambam's Sefer HaMitzvot from the app before turning to my study of Tractate Nedarim.

I was about to click on Sefer HaMitzvot and a thought came to me out of the blue: "It's your birthday, why not commit to start learning Rambam's Mishneh Torah today?" It was not an easy decision to make. Before tapping into 1 Chapter Rambam, I thought about one of the best pieces of advice I received from Rabbi J.J. Hecht when I was a newcomer to Jewish observance studying at Hadar Hatorah: "Take it slow. But when you decide to take on a mitzvah, make up your mind to take it on forever!"

So I knew that if I clicked on the much more time-consuming Rambam One Chapter a Day instead of the briefer Sefer HaMitzvot, it would be something that I would be continuing every day. I took a deep breath and clicked on Rambam One Chapter a Day.

When I did, I looked at the page and could not believe what I saw. I looked upward and said "Thanks for the birthday present!"

The daily Rambam on my birthday was the first chapter of Hilchot Nedarim, the laws of vows.

THE MOST SPECIAL BUSINESS PARTNER

