

DAILY TORAH STUDY FOR

תזריע

PARSHAS TAZRIA

כ"ד אדר ב' - א' ניסן, תשפ"ב

MARCH 27 - APRIL 2, 2022

SAMPLE

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

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WHOSE VISION AND DEDICATION MAKES THIS POSSIBLE

# THE NAME OF THE PARSHA

From **The Gutnick Chumash**, a commentary anthologized from  
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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)*



# CHUMASH WITH RASHI

פרשת תזריע

PARSHAS TAZRIA

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BY

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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.

## פרק יב

**א** וידבר יהוה אל משה לאמר: **The Eternal spoke to Moshe, saying,**  
**ב** דבר אל-בני ישראל לאמר אשה **“Speak to the Children of Yisrael, saying to**  
**כי תזריע וילדה זכר וממאה** **them: If a woman conceives and gives birth to**  
**שבעת ימים כימי נדת דותה** **a male child, she will be impure for a seven-day**  
**תטמא:** **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 י' עם משה למימר: **ב** מליל עם בני ישראל למימר אתתא ארי תעדי ותליד דכר ותהי מסאבא שבעא

## RASHI

**אשה כי תזריע. אמר רבי שמלאי:** **ב** **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,<sup>1</sup> so too, the laws regarding him are mentioned after the laws of animals, beasts and birds.

**כי תזריע. לרבות שאפלו ילדתו** **IF... CONCEIVES.** This word<sup>2</sup> 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 (זרע), its mother has the status of impurity of birth (Niddah 27b).

**כימי נדת דותה תטמא. כסדר כל** **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: הָשֵׁשִׁי (Bereshis 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 “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 Bereshis 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).

וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב  
בְּדָמֶי טָהָרָה בְּכָל־קֹדֶשׁ לֹא־תֹנֵעַ

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

DAILY  
INSIGHT  

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P. 133

יִוְמִין כְּיוֹמֵי רַחוּק סְאוּבָתָהּ תְּהִי מִסְאָבָה: ג וּבִיּוֹמָא תְּמִינָאָה יִתְגַּזֵּר בִּסְרָא דְעִרְלָתָהּ: ד וּתְלָתִין וּתְלָתָא יוֹמִין תֵּיטֵב בְּדָם דְּכוּ בְּכָל קֹדֶשָׁא לֹא תִקְרַב

❧ ONKELOS ❧

בְּטֻמְאַת לֶדָה, וְאַפְלוּ נִפְתָּח הַקֶּבֶר  
בְּלֹא דָם:

woman in her regular menstrual time of separation) so she becomes impure with the impurity of childbirth,<sup>3</sup> even if the womb opened without any discharge of blood.<sup>4</sup>

דוֹתָהּ. לְשׁוֹן דְּבַר הַזֶּבֶב מְגוּפָה.  
לְשׁוֹן אַחֵר: לְשׁוֹן מִדָּה וְחֵלִי, שְׂאִין  
אֲשֶׁה רוֹאֶה דָם שְׁלֹא תֵּהָא תַחֲלָה  
רְאֵשָׁה וְאִבְרִיָּה כְּבֹדִין עֲלֶיהָ:

**דוֹתָהּ** – is a term for “something that flows from her body.”<sup>5</sup> Another explanation: It is a term meaning “malady (מַדְוָה) and sickness,”<sup>6</sup> for a woman does not see her menstrual flow of blood without her head and limbs feeling heavy.

תַּשֵּׁב. אִין “תַּשֵּׁב,” אֵלֹא לִשׁוֹן תַּשֵּׁב – WILL REMAIN. The term תַּשֵּׁב here is none other than an expression of “remaining,”<sup>7</sup> as in: וַתֵּשְׁבוּ בְּקֶדֶשׁ “You stayed in Kadesh” (*Devarim* 1:46); and: וַיֵּשֶׁב בְּאֵלְנֵי מִמְרָא “and he settled in Mamre’s plain, Elonei” (*Beresheet* 13:18).

בְּדָמִי טְהָרָה. אֵף עַל פִּי שְׂרוּאָה  
דָּם – טְהוֹרָה. "בְּדָמִי טְהָרָה", לֹא  
מִפִּיק ה"א, וְהוּא שֵׁם דְּבָר כְּמוֹ  
"טְהַר". יְמִי טְהָרָה, מִפִּיק ה"א,  
יְמִי טְהַר שְׁלֹה:

**הַיּוֹם בְּדָמֵי טְהוֹרָה** – [IN A STATE OF] PURITY [WITH REGARD TO HER] BLOOD – i.e. even though she sees blood, she remains pure.<sup>8</sup> **בְּדָמֵי טְהוֹרָה** – the ה of טְהוֹרָה is not sounded,<sup>9</sup> and it is a noun similar in meaning to טָהַר “purity.” **יְמֵי טְהוֹרָה** – the ה of טְהוֹרָה is sounded (ה),<sup>10</sup> meaning “her days of purity.”

לא תגע. אֶזְהָרָה לְאוֹכֵל, כְּמוֹ  
שִׁשְׁנוּיָה בִּיבְמוֹת (עה ע"א):

לֹא תִגַּע – (lit.) **SHE MUST NOT TOUCH.** This is a prohibition for one who eats<sup>11</sup> 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 נִזְרָה 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. *Beresheet* 21:7 מָלַל and *Devarim* 32:36 נִזְרָה). The word זֶרֶח “flowing” is translated in Aramaic (by *Onkelos*) as דּוּב, and the ב can be interchanged with a ו [for they are both in the category of letters פ מ ו ב, ו ( *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 זָכַרְתִּי דְבָרָךְ ד”ה זכרתיך דברך.

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: ואל המקדש לא תבא “nor enter the Holy Temple.” Thus this “touching” is linked to the

וְאֶל-הַמִּקְדָּשׁ לֹא תָבֵא עַד-מִלֹּאֲת  
יְמֵי טְהָרָהּ:

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

וְאִם-נָקְבָה תֵּלֵד וּמִמָּאָה שְׁבַע יָמִים  
כְּנִדְתָּהּ וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים  
תֵּשֵׁב עַל-דְּמֵי טְהָרָהּ:

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.

וּבְמִלֹּאֲת | יְמֵי טְהָרָהּ לְבֵן אَوْ לְבָת  
תָּבִיא כֶּבֶשׂ בֶּן-שָׁנָתוֹ לְעֹלָה וּבֶן-יוֹנָה  
אוֹ-תֹר לַחֲטָאֹת 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.

וְהִקְרִיבּוּ לִפְנֵי יְהוָה וְכִפֵּר עָלֶיהָ

He shall offer it up before the Eternal and

ONKELOS

וּלְמִקְדָּשָׁא לֹא תַעֲלוּ עַד מְשֻׁלָּם יְמֵי דְכוּתָהּ: ה' וְאִם נָקְבָתָא תֵּלִיד וְתִיהִי מְסֻבָּא אַרְבַּעַּה עָשָׂר כְּרַחוּקָה וְשִׁתִּין וְשִׁתָּא יוֹמִין תִּיתַב עַל דָּם דְּכוּ: ו' וּבְמִשְׁלָם יְמֵי דְכוּתָהּ לְבָרָא אוֹ לְבָרְתָא תִּיתִי אִמְר בֵּר שִׁתָּה לְעֹלָתָא וּבֵר יוֹנָה אוֹ שְׁפִינָא לְחֻטָּאֲתָא לְתַרַע מְשֻׁלָּם זְמָנָא לֹת כְּהֵנָּא: ז' וְיִקְרְבֵנָה קֳדָם יי וְיִכְפֹּר עָלֶיהָ

RASHI

בְּכָל קֹדֶשׁ וְגו'. לְרִבּוּת אֶת הַתְּרוּמָה,  
לְפִי שֶׁזֶּה טְבוּלַת יוֹם אֶרֶךְ שְׁטַבְלָהּ  
לְסוֹף שָׁבָעָה, וְאִין שְׁמִשָּׁה מַעְרִיב  
לְטַהֲרָהּ עַד שֶׁקִּיעַת הַחֲמָה שֶׁל יוֹם  
אַרְבָּעִים, שֶׁלְמַחֲר תָּבִיא אֶת כִּפּוּרָתָהּ  
טְהָרָתָהּ:

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

וְהִקְרִיבּוּ. לְמַדְּךָ, שֶׁאִין מִעֲכָבָה לְאַכֹּל  
בְּקֹדְשִׁים אֶלָּא אֶחָד מֵהֶם. וְאִי זֶה הוּא?  
זֶה חֻטָּאת, שֶׁנֶּאֱמַר: “וְיִכְפֹּר עָלֶיהָ הַכֹּהֵן

וְהִקְרִיבּוּ – **HE SHALL OFFER IT UP.** The suffix י “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 הַכֹּהֵן וְטַהֲרָהּ: “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 תֵּנַע, 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 (טְבוּל יוֹם) or herself (טְבוּלַת יוֹם) in a *mikveh*, but is not fully pure until nightfall. See following note.

14. This refers to 22:7: וְכָא הַשָּׁמֶשׁ וְטַהֵר וְאַחֲרָיָא לֹא 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 טְבוּל יוֹם.



וְטָהַר מִמָּקוֹר דָּמֶיהָ זֹאת תּוֹרַת  
הַיִּלְדֹּת לְזָכָר אוֹ לְנִקְבָּה:

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.<sup>15</sup>

וְאִם-לֹא תִמְצָא יָדָהּ דֵּי שֶׁהָ  
וְלָקַחְתָּ שְׁתֵּי-תוֹרִים אוֹ שְׁנֵי בְּנֵי  
יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת  
וְכָפַר עָלֶיהָ הַכֹּהֵן וְטָהַרָה: 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.<sup>16</sup>

### פֶּרֶק יג

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאָמַר: אֶהְרֹן  
The Eternal spoke to Moshe, to speak to Aharon, saying,

*Tzara'at  
that  
Develops  
out of a  
White  
Dermal  
Lesion*

ONKELOS

וְתִדְכִּי מִסְאוֹבֶת דְּמָהָ דָּא אִוְרִיתָא דִּילְדָתָא לְדָכָר אוֹ לְנוֹקְבָא: וְאִם לֹא תִשְׁכַּח יָדָהּ כְּמִסַּת אִמְרָא וְתִסְבִּי תִרִין  
שְׁפָנִין אוֹ תִרִין בְּנֵי יוֹנָה חַד לְעֹלָתָא וְחַד לְחֻטָּאתָא וְיִכָּפַר עָלֶיהָ כְּהֵנָּא וְתִדְכִּי: וְעַם מֹשֶׁה וְעַם אֶהְרֹן  
לְמִימָר:

RASHI

וְטָהַרָה, מִי שֶׁהוּא בָּא לְכַפֵּר, בּוֹ  
הַטָּהָרָה תְּלוּיָה:

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

וְטָהַרָה. מְכַלל, שְׂעֵד כָּאֵן קְרוּיָה  
טְמֵאָה:

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

אֶחָד לְעֹלָה וְאֶחָד לְחֻטָּאת. לֹא  
הַקְדִּימָה הַכְּתוּב אֶלָּא לְמִקְרָאָהּ,  
אֶבֶל לְהַקְרִיבָהּ – חֻטָּאת קוֹדֵם  
לְעוֹלָה, כִּד שְׁנִינוּ בְּזִבְחִים בְּפָרֶק  
"כָּל 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,<sup>18</sup> but with regard to their offering, the sin-offering comes before the burnt-offering.<sup>19</sup> 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: "לְחֻטָּאת" "for a sin-offering" is written next to: "וְיִכָּפַר עָלֶיהָ הַכֹּהֵן" [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 בְּהַקְדִּישָׁהּ ד"ה; 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־יִהְיֶה בְּעוֹר־בְּשָׂרוֹ שְׂאֵת  
אוֹר־סַפְחָת אוֹ בְּהֶרֶת וְהָיָה בְּעוֹר־  
בְּשָׂרוֹ לִנְגַע צָרָעַת וְהוּבָא אֶל־אַהֲרֹן  
הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיִי הַכֹּהֲנִים:

“A person — if he has on his skin a *se’ets* 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.”

LLY  
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וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר  
וְשָׁעַר בְּנֶגַע הַפֶּה | לָבָן וּמְרָאָה

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

בְּאִנְשׁ אָרִי יְהִי בַּמֶּשֶׁךְ בְּסָרָה עִמָּקָא אוֹ עֵדִיא אוֹ בְּהָרָא וְיִהִי בַּמֶּשֶׁךְ בְּסָרָה לְמַכְתָּשׁ סָגִירוֹ וְיִתִּיתִי לוֹת אַהֲרֹן  
כִּהְנָא אוֹ לוֹת חַד מִבְּנוֹהֵי כְּהֻנָּיָא: גְּ וְיִיחֲזִי כִּהְנָא יֵת מַכְתָּשָׁא בַּמֶּשֶׁךְ בְּסָרָא וְשָׁעַר בַּמַּכְתָּשָׁא אֶתְהַפִּיד לְמַחֲוֹר וּמַחֲזִי

#### RASHI

שְׂאֵת אוֹ סַפְחָת וּגו'. שְׁמוֹת נִגְעִים  
הֵם, וּלְבָנוּת זֶה מִזֶּה:

A *SE'ETS* OR *SAPACHAS*... These<sup>20</sup> are names of *tzara'as* marks,<sup>21</sup> and one is whiter than the other.<sup>22</sup>

בְּהֶרֶת. חֲבֵרְבוּרוֹת ט"א בִּלְעֻז [כְּתָם],  
וְכֵן (אִיּוֹב לז, כא): "בְּהִיר הוּא בְּשָׁחֳקִים":

– are spots; “taye” in Old French. Similarly we find: “it is a *spot* in the skies” (*Iyov* 37:21).

אֶל אַהֲרֹן וּגו'. גְּזֵרַת הַפְּתוּב הִיא, שְׂאִי  
טָמְאָת נִגְעִים וְטָהֲרָתוֹ, אֲלֵא עַל פִּי  
כֹהֵן:

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.<sup>23</sup>

וְשָׁעַר בְּנֶגַע הַפֶּה לָבָן. מִתְחַלָּה שְׁחֹר  
וְהָפֵךְ לָבָן בְּתוֹךְ הַנֶּגַע. וּמַעוֹט שְׁעַר  
שְׁנַיִם:

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.<sup>24</sup> The minimum number of hairs termed as שְׁעַר<sup>25</sup> 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 שְׁעִירָה as in *Shofetim* 20:16 (*Lifshuto Shel Rashi*, quoting Rabbi Shimshon Mishantz; cf. *Mizrachi*).

## הפטורה

HAFTARAH WITH COMMENTARY

TAZRIA – תזריע

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

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

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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.

## ד 2 KINGS 4 מלכים ב'

וַאִישׁ בָּא מִבְּעֵל שַׁלִּישָׁה וַיָּבֵא לְאִישׁ  
הָאֱלֹהִים לֶחֶם בְּכוֹרִים עֲשָׂרִים לֶחֶם  
שְׁעָרִים וְכֶרֶם בְּצִקְלָנוּ וַיֹּאמֶר תֵּן לָעָם  
וַיֹּאכְלוּ: 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  
fruits<sup>1</sup> – 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: Jehoram (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,<sup>2</sup> 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 haughtiness<sup>3</sup> and on account of having wantonly captured a young Israelite girl (5:1–2).<sup>4</sup> 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 Jehoram 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.<sup>5</sup>

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

☞ And he brought bread: Israel was suffering from famine at the time.<sup>7</sup>

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), Tazria 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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DEDICATED IN HONOR OF

**RABBI YITZCHOK AND LEAH GNIWISCH**

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The daily Tehillim schedule is on page 138

SUNDAY

24 ADAR II - MARCH 27

ידברו עינים להם ולא יראו: וְאֵינִים לָהֶם וְלֹא יִשְׁמְעוּ אֹף לָהֶם וְלֹא יִרְחוּ: זְדִיקָהּ | וְלֹא יִמְשֹׁן רִגְלֵיהֶם וְלֹא יִחַלְכוּ לֹא־יִהְיֶה בְּגִדָם: ח כְּמוֹתָם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר־בְּטֶחַ בָּהֶם: ט וְיִשְׂרָאֵל בְּטֶחַ בִּיהוָה עֲזָרָם וּמִגִּנָּם הוּא: י בֵּית אֶהְרֹן בְּטָחוּ בִיהוָה עֲזָרָם וּמִגִּנָּם הוּא: יא יִרְאִי יְהוָה בְּטָחוּ בִיהוָה עֲזָרָם וּמִגִּנָּם הוּא: יב יְהוָה זָכְרָנוּ יִכְרֹךְ יִכְרֹךְ אֶת־בֵּית יִשְׂרָאֵל יִכְרֹךְ אֶת־בֵּית אֶהְרֹן: יג יִכְרֹךְ יִרְאִי יְהוָה הַקְטָנִים עִם־הַגְּדֹלִים: יד יִסֹּף יְהוָה עֲלֵיכֶם וְעַל־בְּנֵיכֶם: טו בְּרוּכִים אַתֶּם לִיהוָה עֲשֵׂה שְׁמִים וְאַרְצִי: טז הַשְׁמִים שְׁמִים לִיהוָה וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם: ז לֹא חֲמַתִּים יִחַלְלוּ־יָהּ וְלֹא פְלִי־יָדֵי דוֹמָה: ח וְאַנְחֵנוּ | נִכְרֹךְ יָהּ מַעֲתָה וְעַד־עוֹלָם הַלְלוּיָהּ:

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.

קמוז א אהבתי כי־ישמע | יְהוָה אֶת־קוֹלִי תַחֲנוּנֵי: ב כִּי־הִטָּה אָזְנוֹ לִי וּבִנְיָ אֶקְרָא: ג אֶפְפוּנִי | חֲבִל־מָנוּת וּמִצָּרִי שְׂאוֹל מִצָּאוֹנִי צָרָה וְיָגוֹן אֶמְצֵא: ד וּבְשֵׁם־יְהוָה אֶקְרָא אָנָּה יְהוָה מִלְטָה נַפְשִׁי: ה חַנּוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מִרְחָם: ו שֹׁמֵר פְּתָאִים יְהוָה דְּלֹתִי וְלִי יְהוֹשִׁיעַ: ז שׁוּבִי נַפְשִׁי לְמִנוּחֶיכִי כִּי־יְהוָה גָּמַל עָלַי: ח כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינַי מִן־דִּמְעָה אֶת־רִגְלִי מִדָּחִי: ט אֶתְחַלֵּף לִפְנֵי יְהוָה בְּאַרְצוֹת חַיִּים: י הֶאֱמַנְתִּי כִּי אֲדַבֵּר אָנִי עֲנִיתִי מְאֹד: יא אָנִי אֲמַרְתִּי בְחָפוּזִי כִּלְיָאֲדָם כְּזָב: יב מִה־

This psalm recounts the wonders of the Exodus from Egypt.

**113 קיג א הללויה | חֲלָלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: ב יְהִי שֵׁם יְהוָה מְבֹרָךְ מַעֲתָה וְעַד־עוֹלָם: ג מִמְזֻרַח־שֶׁשׁ עַד־מְבֹאֵל מְהֻלָּל שֵׁם יְהוָה: ד רָם עַל־כָּל־גּוֹיִם | יְהוָה עַל הַשְׁמַיִם כְּבוֹדוֹ: ה מִי בִיהוָה אֱלֹהֵינוּ הַמְגִבִּיהִי לְשִׁבְתָּ: ו הַמְשַׁפִּילִי לְרֹאוֹת בְּשָׁמַיִם וּבְאָרֶץ: ז מְקִימֵי מַעֲפָר דָּל מֵאֲשַׁפֵּת יָרִים אֲבִיוֹן: ח לְהוֹשִׁיבֵי עַם־נְדִיבִים עַם נְדִיבֵי עַמּוֹ: ט מוֹשִׁיבֵי | עֲקָרַת הַבַּיִת אֶם־הַבָּנִים שְׁמַחָה הַלְלוּיָהּ:**

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 וינס הירדן יסב לאחור: ד ההרים רקדו כאילים גבעות כבני־צאן: ה מהלך הים כי תנוס הירדן תסב לאחור: ו ההרים תרקדו כאילים גבעות כבני־צאן: ז מלפני אדון חולי ארץ מלפני אלוה יעקב: ח ההפכי חצור 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 קמוז א לא לנו | יְהוָה לֹא־לָנוּ כִּי־לִשְׁמֹךְ תֵּן כְּבוֹד עַל־חֲסֹדְךָ עַל־אֲמַתְךָ: ב לְמָה יֹאמְרוּ הַגּוֹיִם אִי־הָנָא אֱלֹהֵיהֶם: ג וְאֵלֵהֵנוּ בְשָׁמַיִם כֹּל אֲשֶׁר־חָפֵץ עֲשֵׂה: ד עֲצִיבֵיהֶם כֶּסֶף וְזָהָב מַעֲשֵׂה יְדֵי אָדָם: ה פֶּה־לָהֶם וְלֹא**

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

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

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

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](https://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](https://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](https://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*





## ∞ 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 UNTERSLAK 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](http://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 בְגוֹף הַגִּשְׁמִי, וְהַדּוֹמֵם  
מִמָּשׁ בְּאֲבָנִים וְעֹפָר –

**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,**

הַהֲאָרָה הִיא בְּבְחִינַת צְמֻצוֹם  
גָּדוֹל אֲשֶׁר אֵין קְמוּהוֹ,

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

וְהַחַיּוּת יִשְׁבוּ מוֹעֲמֶת כָּל כֶּךָ, עַד  
שֶׁאֵין בּוֹ אֲפִילוּ בֶחַ הַצּוּמָח,

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

וּבְצוּמָח – הַהֲאָרָה אֵינָה  
בְּצְמֻצוֹם גָּדוֹל 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.**

וְדָרֵךְ כָּלֵל, נְחֻלְקוֹת לְאַרְבַּע  
מִדְּרָגוֹת: דּוֹמֵם, צוּמָח, חַי, מְדַבֵּר

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

בְּנִגְדֵי ד' אוֹתִיּוֹת שֵׁם הַיְיָ הֵ"ה  
בְּרִידָה-הוּא, שֶׁמִּמֶּנּוּ מוֹשְׁפָּעִים.

**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 עֲרֵךְ וְדִמְיוֹן הַהֲאָרָה  
וְהַמְשָׁכַת הַחַיּוּת שֶׁבְּדוֹמֵם  
וְצוּמָח, לְהַהֲאָרָה וְהַמְשָׁכַת  
הַחַיּוּת הַמְּלוּבֶשֶׁת 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 שֶׁבְּכֹלֵן אֶחָד שְׁוֶה בְּבְחִינַת  
הַסֵּתֶר פָּנִים, וּמְלֻבָּשׁ בְּלִבוּשׁ  
אֶחָד בְּכֹלֵן שֶׁהוּא לְבוּשׁ נֹגַהּ,

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,

כִּדְּ, אִין עֶרֶךְ וְדִמּוּן כָּלֵל בֵּין הָאֲרֵצִית  
וְהַמְּשַׁכֵּת אֹר־אִין-סוֹף בְּרוּךְ-  
הוּא, שֶׁהוּא פְּנִימִיּוּת רְצוֹנוֹ וְתַבְרִיד  
בְּלִי הַסֵּתֶר פָּנִים 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—

הַמְּאִירָה וּמְלֻבָּשֶׁת בְּמִצְוֹת מַעֲשִׂיּוֹת  
מִמֶּשׁ, וְכֵן בְּמִצְוֹת הַתְּלוּיֹת בְּדַבּוּר  
וּבִמְוִי שְׁפָתַיִם בְּלִי כְּוָנָה, שֶׁהוּא  
נִחְשָׁב כְּמַעֲשֵׂה מִמֶּשׁ כְּנֻזָּר 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*,

לְגַבִּי הָהֵאָרָה וְהַמְּשַׁכֵּת אֹר־אִין-  
סוֹף בְּרוּךְ-הוּא הַמְּאִירָה וּמְלֻבָּשֶׁת  
בְּכֻוֹנַת 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 מִתְּכַוֵּן בְּעֲשִׂיתוֹ כְּדִי  
לְדַבֵּק בּוֹ וְתַבְרִיד עַל יְדֵי קִיּוֹם  
רְצוֹנוֹ, שֶׁהוּא וְרְצוֹנוֹ 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 בְּכֻוֹנַת הַתְּפִלָּה וּקְרִיאַת  
שְׁמַע וּבְרִכּוֹתֶיהָ וּשְׁאֵר בְּרִכּוֹת,  
שֶׁבְּכֻוֹנַתוֹ בָּהֶן – מִדְּבַק  
מִחֲשַׁבְתּוֹ וְשִׁכְלוֹ בּוֹ וְתַבְרִיד.

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.

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**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.

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# 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: קיג-קה. תנאי: כי בנזף...100- בו ית'.

בְּאִמִּידַת אֲנָא בְּכַח צִדִּיק לְרִאוֹת — או  
לְצִיר בְּמַחֲשָׁבָה — הַשְּׁמוֹת, שֶׁהֵם  
הָרָאשִׁי תִּיבוֹת, אֲבָל לֹא לְאִמָּרם.

► 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.<sup>1</sup>

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. תנאי: ולא שדביקות...נא- חי ומדבר.

הַחֲסִיד ר' מֶרְדֵּכַי הָאֶרְאֲדָאקֶר סִפֵּר:  
פְּתָנָם הָרִאשׁוֹן שֶׁשָּׁמַעְנוּ מִרְבֵּנוּ הַזֶּקֶן  
כְּשֶׁבָּאנוּ לְלִיזְנָא הִיא: וּוְאֵם מַעֲן מֵאָר  
נִיט טָאָר מַעֲן נִיט, אוֹן וּוְאֵם מַעֲן מַעֲן  
דָּאָרָף מַעֲן 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.'<sup>2</sup>

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.

# SPONSORS OF RAMBAM VOLUMES

## ספר אהבה

### BOOK OF LOVE

לעילוי נשמות הבחור התמים  
אהרן מאיר ע"ה  
בן יבלחט"א הר' ברוך שליט"א  
טראפלער  
מגזע המהרש"א והרה"ק רבי מאיר מרגליות  
מגדולי תלמידי הבעש"ט הקדוש זכותם יג עלינו  
נפטר ביום כ"ד טבת, ה'תשע"ד

## ספר המדע

### BOOK OF KNOWLEDGE

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"י  
**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 ALYAH TO HER  
MENDELSON  
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Shmita observance and awareness of agricultural  
halachot go from strength to strength!*

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### BOOK OF RITUAL PURITY

IN LOVING MEMORY AND נשמות  
**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.*

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**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

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

## ❧ Rambam Synopsis ❧

Sunday	<b>Tzara'as Immunity.</b> 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	<b>A Full Body of Tzara'as.</b> 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	<b>Tzara'as Lesions in Head and Beard (Nesek).</b> 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	<b>Looking at Tzara'as.</b> 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	<b>The Laws of a Metzora (leper).</b> 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	<b>The Purification Process.</b> The detailed process, the time it takes and all the products needed for a complete purification of the Tzara'as impurity.	Page 118
Shabbos	<b>Garment Tzara'as.</b> 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 רוא  
וכל משפחתה

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מיכלא בת יונית  
אשר בן יהודית  
נילי רוא בת מיכלא



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

## SUNDAY

24 ADAR II – MARCH 27

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 החטם, ותוך הפה, והקמטים שבבטן, והקמטים שבצוואר, ותחת הברך, ובית השחי, וכף הרגל, והצפרן, והראש והזקן שיש בהן שער, והשחין והמכה (ו) המורדין.

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

ואדם השפתים נדון כבית הסתרים, ואינו מטמא בנגעים.

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

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

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.

All of these surfaces do not become impure because of blemishes, nor can they be combined with blemishes.<sup>1</sup> 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 afflicted<sup>2</sup> 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.

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

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.

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); *Kesef 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;  
אכל מעבדין את ההופך כלו לבן.

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

אלו בהרות טהורות: גוי ששהיתה  
בו בהרת ונתגייר, 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 בינתיים - הרי זו  
טהורה.

נשתנו מראיהו, בין שהעזו בין  
שכהו - יראה בתחלה.

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

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

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.

The following are *beharot* that are pure: a) A gentile  
who had a *baheret* and converted. b) A *baheret* exist-  
ed 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.<sup>3</sup> 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.

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

פיצד? שנים שבאו אצל כהן,  
בזה בהרת כגרים ובזה כסלע,  
והסגירן, ובסוף השבוע היה בזה  
כסלע ובזה כסלע, 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  
טמא.

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

חזרו שניהן להיות כסלע,  
שהרי הלך הפשיון מאחד מהן,  
הואיל ואינו ידוע אי זהו - שניהן  
טמאין, עד שיחזרו שניהן להיות

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.

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.

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*.<sup>4</sup> 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.

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.

If they both shrank to the size of a *sela* and thus the increase receded from one of them,<sup>5</sup> 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.



בגדים. וזהו שאמרו: משנזקק  
לטמאה, ספקו טמא.

וכן מי שהיתה בו בהרת, ובה  
שער לבן שקדם את הבהרת  
ושער לבן שהפכתו הבהרת,  
ואינו ידוע זה שקדם מזה  
שנהפך: אם מתוך הסגר  
נסתפק לו, הרי זה טהור; ואם  
אחר החלט, הרי זה טמא - אף  
על פי שהלך שער אחד מהן,  
ואינו יודע אי זה הלך, אם  
השער שהיה סימן טמאה או  
השער האחר.

ז מי שבא אצל כהן, וראהו  
שהוא צריך הסגר או שהוא  
פטור, ועד שלא הסגירו או  
פטרו, נולדו לו סימני טמאה -  
הרי זה יחליט.

וכן אם ראהו שיש בו סימני  
טמאה, וקדם שיחליטו ויאמר  
לו "טמא אתה", הלכו להן  
סימני טמאה: אם היה בתחלה  
או בסוף שבוע ראשון, יסגירו;  
ואם היה בסוף שבוע שני או  
לאחר הפטור, יפטר אותו.

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,<sup>6</sup> he remains impure even if one of the hairs fell off<sup>7</sup> 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

## RAMBAM: SEFER HAMITZVOS

Translated by **Dayan Berel Bell** of Montreal.

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For more information on the study of Sefer Hamitzvos,

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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:<sup>1</sup> 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.<sup>2</sup>

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 returned<sup>3</sup> 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,<sup>4</sup> in order that we should not say that "this servant doesn't mind *ona'as devarim*."<sup>5</sup>

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*.<sup>6</sup>

## 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.**<sup>7</sup>

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**

Produced by **Chabad House Publications**

THE DAILY PARSHA INSIGHT SECTION IS DEDICATED IN HONOR OF

**RABBI SOLOM 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 תֵּשֵׁב בְּדָמֵי טָהָרָה

*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 ❧

.....  
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 Chassidic 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 Chassidic works  
by **Rabbi Sholom Zirkind**

לעילוי נשמות

הרב אברהם בן הרב דוד	הרב שלמה נחמיי' בן ישראל יצחק
הרב אליהו עקיבא בן הרב חיים צבי	הרב דוב יהודה בן מאיר שמריהו
הרב יעקב עמנואל בן הרב דוב יהודה	הרב משה יוסף בן סיני
פנחס בן זאב	הרב אברהם יעקב בן חיים מרדכי
נעכא בת אליעזר	פריידא ראצא בת הרב יחיאל 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,<sup>1</sup> "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 הרש"ב נ"ע

"KUNTRES UMa'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

והגותו 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.

## פֶּרֶק ב.

## SIX DAYS YOU SHALL LABOR: IN BODY &amp; SOUL

ועל פי זה יוכן ענין הדין 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  
וינח ביום השביעי ואיתא בזהר בכל  
יומא עבד עבדיתיה וכן הוא בעבודת  
האדם דששת ימים תעבוד ועשית כל  
מלאכתך, דכל אחד ואחד מישאל  
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 עבדו ימשיך 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 עבדו  
לחבר זמן ומקום ולחדם באלקות. והוא  
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 mentions<sup>1</sup> 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).<sup>2</sup> The purpose of all the *days that were formed* and given to man is in order that *for Him, the One into them*<sup>3</sup>—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.<sup>4</sup> 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)

Excerpts from The **Koren Talmud Bavli**

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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** ז"ל

*May the merit of this study bring blessings to his soul*

אמר רבי יצחק: אסור למנות את  
ישראל אפילו לדבר מצוה, דכתיב:  
”ויפקדם בבזק”.

Rabbi Yitzhak said: It is prohibited to count Jews<sup>h</sup> 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*”<sup>n</sup> (1 Samuel 11:8), meaning that he counted them through shards, one shard representing each man, rather than counting them directly.

מתקיף לה רב אשי: ממאי דהאי בזק  
לישנא דמבזק הוא? ודילמא שמא  
דמתא הוא, כדכתיב: ”וימצאו אדוני  
בזק”? אלא מהכא, ”וישמע שאול את  
העם ויפקדם בטלאים”.

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 ❧

רבי הונא אמר אין כל הגליות הללו מתפנסות אלא בזכות משניות

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] — **היה יושב בספינה או בקרון או באסדה** — Likewise, if **someone was traveling on a boat or a wagon or a raft**, and he cannot stand<sup>[1]</sup> or even turn his head in the right direction,<sup>[2]</sup>  
— **יכון את לבו כנגד בית קדש הקדשים** — 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).

# 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.

Hebrew text is presented with permission of **Rabbi Dror Maor**

English translation by **Rabbi Eliyahu Touger**

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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 עיר שְׁהִיא מְקֻפֶּת חוֹמָה, אִפְלוּ  
הִיא גְדוּלָה מְאֹד, מְהִלָּה אֶת כָּלָה  
וְעִבּוּרָה וּמִשֵּׁם תַּחֲסוּם שַׁבָּת.

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.

וְכֵן עִיר שֶׁאֵינָהּ מְקֻפֶּת חוֹמָה  
וְהַבָּתִּים סְמוּכִים זֶה לָזֶה, כֹּל שֶׁאֵין  
בֵּין בֵּית לְבֵית יוֹתֵר מִן שְׁבַעַיִם  
אַמָּה וּשְׁנֵי שְׁלִישִׁים, נִחְשָׁב חִבּוּר,  
וְשֶׁיֵּךְ לְעִיר, אִפְלוּ הוּא מְהִלָּה כְּמֹה  
יָמִים. וּמִבֵּית הָאַחֲרוֹן, מוֹדְדִין אֶת  
הַקְרָפָה וְתַחֲסוּם שַׁבָּת.

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.

ג אֵין נוֹתֵנִים קְרָפָה אֶלָּא לְעִיר. אֲבָל  
לְבֵית אֶחָד, אֵין נוֹתֵנִין קְרָפָה, אֶלָּא  
תִּכְף מִקִּיר הַבַּיִת וְחוּצָה מִתְחִיל  
לְמִדַּד תַּחֲסוּם שַׁבָּת.

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.

# לקוטי לוי יצחק

## ❧ R' LEVI YITZCHOK'S TEACHINGS ❧

The teachings of Rabbi Levi Yitzchok Schneerson—father of the Lubavitcher Rebbe—זצ"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



אָדם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ סַפְחַת אוֹ בִּהְיֶה בְּעוֹר בְּשָׂרוֹ לְנֶגַע צָרְעָת

*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*) נֶגַע. The Tikkunei Zohar<sup>1</sup> observes that the three letters נֶגַע (lesion) can be rearranged to also form the word עֵנֶג (*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 Chasidishe 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.

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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 נשמות

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.

## WEEKLY SPONSORS

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**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 וטליה ומשפחתם, נתן קלמן ושורה 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.*

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.*

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

**SHMULY & TZIRL GOLDMAN AND FAMILY**

ג

### 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

<p>לעילוי נשמת הרה"ת ר' רפאל משה בן הרה"ת ר' יעקב מנחם מענדל הכהן ע"ה שפערלין נפטר בליל שבת-קודש פ' לך-לך, ה'תשנ"ו IN LOVING MEMORY OF <b>R' REFOEL MOSHE A"H SPERLIN</b> <i>On the occasion of his Yahrtzeit 11 Mar-Cheshvan</i> לזכות כל יוצאי חלציו לברכה והצלחה בגשמייות וברוחניות</p>	<p>וירא</p>
<p>IN HONOR OF <b>YITZCHAK &amp; LEAH GNIWISCH</b> <i>Sponsored by their Children</i> <b>YEHUDAH &amp; CHANA GNIWISCH, BEREL &amp; BRIENDY GANSBOURG, SHMUEL &amp; CHANA GNIWISCH, MAYER &amp; NEOMI GNIWISCH, PINCHAS &amp; DINI GNIWISCH, MOSHE &amp; DINA KRASNANSKI</b></p>	<p>חיי שרה</p>
<p>IN MEMORY OF <b>EMILY MESTECHKINA</b> לעילוי נשמת מרים בת ר' זעליג ע"ה נפטרה כ"ט מרחשון תשע"ח BY HER SON</p>	<p>תולדות</p>
<p>DEDICATED BY AN ANONYMOUS DONOR <b>"SAY LITTLE AND DO MUCH"</b> (MISHNA, AVOT 1:15)</p>	<p>וישלח</p>
<p>לעילוי נשמת ר' שלמה שמואל אריה הכהן ע"ה קפלנד IN LOVING MEMORY AND L'ILUY NISHMAS OF OUR DEAR FATHER <b>REB SHLOMO SHMUEL ARYEH HAKOHEN A"H CAPLAND</b> SPONSORED BY HIS DAUGHTER <b>RIVKAH LEAH &amp; YERACHMEAL JACOBSON</b></p>	<p>וישב</p>
<p><i>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!</i> <b>RABBI ROBERTO &amp; MARGIE SZERER</b></p>	<p>מקץ</p>
<p>IN HONOR OF THE YAHRTZEIT OF הרה"ח ר' צבי הירש בן הרה"ח ר' יהודה ע"ה היטריק ב' טבת, וזאת חנוכה <i>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.</i> By <b>MENDY, LEAHLE, ELIEZER, KAYLA, CHANI, ARI, TZVI HIRSCH &amp; ELLA SCHURDER</b></p>	<p>ויגש</p>



<p>לע"נ הו"ח א"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"ח גליק ת.נ.צ.ב.ה ע"י בנו ונכדו ובני משפחתנו שיחיו</p>	<p>ויחי</p>
<p>לזכות זוהר עץ 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, נעם ליבא, רבקה, יהודה לייב דרועין <i>May the furthering of Torah Study bring the entire family abundant Brochos</i></p>	<p>שמות</p>
<p>DEDICATED IN LOVING MEMORY OF OUR PARENTS <b>NACHUM CHAIM BEN MENACHEM MENDEL, A"H</b> <b>ASYA BAS BENTZION, A"H</b> <i>May this global Torah learning in their memory serve as a great merit and bring an elevation to their souls.</i> SPONSORED BY <b>MOSHE &amp; REBECCA BOLINSKY AND FAMILY</b></p>	<p>וארא</p>
<p>לאשתי, אשת חיל ואמא האהובה תמר שתחי' יום הולדת שמח! באהבה רבה יצחק, הילדים, הנכדים, והננינים</p>	<p>בא</p>
<p><b>IN TRIBUTE TO THE REBBE'S LEADERSHIP</b> <b>– ENTERING THE 72ND YEAR –</b> <b>UNITING JEWS WORLDWIDE THROUGH TORAH</b> <b>AND IN HONOR OF YUD SHEVAT</b> DEDICATED BY <b>YAAKOV AND KAREN COHEN</b></p>	<p>בשלה</p>
<p>DEDICATED IN LOVING MEMORY OF <b>REBBETZIN CHAYA MUSHKA SCHNEERSON</b> עליה השלום, זכותה יגן עלינו <i>Who embodied and was the epitome of Royalty with Modesty פנימה בת מלך פנימה</i> <i>Her exemplary life continues to inspire Jews the world over to this day!</i> SPONSORED BY <b>MAX AND LEAH COHEN AND FAMILY</b> <i>MANCHESTER U.K.</i></p>	<p>משפטים</p>

<p>DEDICATED IN LOVING MEMORY OF</p> <p><b>REB MEIR BEN REB YEHUDA LEIB HALEVI</b></p> <p>AND</p> <p><b>MARAT TEMA LEAH BAT REB AVRAHAM YITZCHAK</b></p> <p>BY THEIR CHILDREN <b>LOUIS &amp; SHARON PEARLMAN</b></p> <p>AND GRANDSON <b>GABRIEL LEWIN-PEARLMAN</b></p>	<p>תרומה</p>
<div><div>לעילוי נשמות</div><div>הרה"ח ר' נסים חי ב"ר מנחם עווד ע"ה הייורד</div><div>נפטר ו' אדר ב' ה'תשס"ג</div><div>ת.נ.צ.ב.ה</div></div> <div><div>לעילוי נשמות</div><div>הרה"ת יעקב ברוך בן ר' שניאור זלמן ע"ה גאנבורג</div><div>נלב"ע ביום ה, י"ט טבת ה'תשע"ט</div><div>ת.נ.צ.ב.ה</div></div> <div>נרבת בני משפחתו שיחיו</div>	<p>תצוה</p>
<p>DEDICATED IN LOVING MEMORY OF</p> <p>דוד בן משה ע"ה</p> <p><b>DAVID ENAYATIAN</b></p> <p><i>May the merit of Torah learning globally bring abundant blessings to your Neshoma, and to your family.</i></p> <p>WITH LOVE,</p> <p><b>HELEN ENAYATIAN &amp; SONS</b></p>	<p>כי תשא</p>
<p>מוקדש לחיזוק ההתקשרות לב"ק אדמו"ר נשיא דורנו</p> <p>נדפס ע"י ולזכות</p> <p>הרה"ת ר' לייביש משה וזוגתו מרת רינה</p> <p>ילדיהם</p> <p>קיילא באשא, בנציון דוד,</p> <p>אליהו איסר, רבקה שינדל אלטא שיחיו</p> <p>גולדהורש</p>	<p>ויקהל</p>
<p>DEDICATED IN HONOR OF</p> <p><b>RABBI AVREMEL AND REBBETZIN SHULIE VOGEL &amp; FAMILY</b></p> <p><b>RABBI YAYA AND REBBETZIN DEVORA WILHELM</b></p> <p><b>MY DEAR FAMILY, WHOM I HOLD CLOSE WITH LOVE</b></p> <p>DEDICATED BY A CLOSE FRIEND &amp; STUDENT</p> <p><b>JORDAN (SASSON)</b></p> <p><i>There are not enough words to express my heartfelt gratitude</i></p>	<p>פקודי</p>
<p>IN LOVING MEMORY OF MY GRANDPARENTS</p> <p>לעילוי נשמות</p> <div><div>וואשתו מרת גאלדא בריינדל ע"ה</div><div>בת ר' דוב ז"ל</div><div>נפטרה ביום ש"ק ח' אדר א' תשע"ד</div><div>תנצב"ה</div></div> <div><div>הרה"ח הרה"ת ר' יוסף דוב ע"ה</div><div>בהרה"ח ר' שמעון ש"ב ז"ל</div><div>נפטר ביום ו' עש"ק ה' אדר תשע"ג</div><div>תנצב"ה</div></div> <div>קרינסקי</div>	<p>ויקרא</p>

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

זכותו יגן עלינו ויזרו 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 בין

נפטר ח"י ניסן תשע"ט

ON HIS SECOND YAHRZEIT CHAI NISSAN

DEDICATED BY

THE KATZ FAMILY AND THE KATZ FOUNDATION

פסה

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

פיגוע 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

<p>DEDICATED IN MEMORY OF</p> <p>הרה"ח הרה"ת ר' ישראל הלוי בן הרה"ח הרה"ת ר' שניאור זלמן הלוי דובמאן ע"ה <i>A devoted Chossid of the Rebbe</i> מגזע חסידי חב"ד</p> <p>BY THE DUCHMAN FAMILY</p>	<p>אחרי מות קדושים</p>
<p>DEDICATED WITH LOVE IN HONOR OF</p> <p><b>RABBI YISRAEL AND MORAH VIVI DEREN</b></p> <p><i>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!</i></p>	<p>אמור</p>
<p>לעילוי נשמת</p> <p>הרה"ת ר' שלום דובער 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</p> <p>IN LOVING MEMORY OF <b>R' SCHOLOM BER RASKIN</b> DEDICATED BY HIS FAMILY</p>	<p>בהר - בחוקתי</p>
<p>IN HONOR OF</p> <p><b>RABBI SHOLOM BER &amp; REBBETZIN CHANI LIPSKAR</b></p> <p>WITH LOVE AND APPRECIATION <b>DAVID &amp; EDA SCHOTTENSTEIN AND FAMILY</b></p>	<p>במודבר</p>
<p>לעילוי נשמות</p> <p>מרת לאה מרים בת ר' לייב פסח ע"ה נפ' י"ד סיון תשס"ז</p> <p>ר' אברהם לייב בן ר' יעקב ע"ה נפ' ה' סיון תשע"ה</p> <p>BY THE HAYMAN FAMILY MONSEY, NY AND BY THE GRALNIK FAMILIES</p>	<p>נשא</p>
<p>DEDICATED IN HONOR OF THE 50<sup>TH</sup> BIRTHDAY OF</p> <p><b>BENNY AMZALAK</b> <i>Wishing you a</i> שנת ברכה והצלחה בגשמיות וברוחניות <i>May the furthering of Torah study bring the entire family an abundance of Brochos.</i> LOVE YOUR FAMILY, <b>CHANIE, MOISHE, TOVA, MENDY, LEOR AND ROCHY</b></p>	<p>בהעלתך</p>

DEDICATED IN LOVING MEMORY OF

ולעילוי נשמות

יעקב מרדכי בן אפרים ע"ה

**JACK EFRATI**

(נפטר י"ג שבט - SHEVAT 13)

משה דוד בן מרדכי ע"ה

**GEORGE DAVIDSOHN**

(נפטר ג' חשוון - CHESHVAN 3)

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, חנה 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 קייון

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 ואנוויל ע"ה גאלדמאן

מרת אסתר בת ר' יוחנן ע"ה גאלדמאן

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

*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**

פינחס

*and fellow Yeshiva Ohr Elchonon classmates of 5755*

**YEHOSHUA YITZCHOK & ROCHEL SHAINA REVERE**

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 טוניס 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-מסעי

DEDICATED BY  
**MOISHE YOSEF & ROCHEL  
ENGEL**

*In Honor of a Blessing for Chassidishe 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 BRETHREN IN ERETZ YISRAEL.

*May we merit the ultimate Geula imminently.*

ואתחנן

IN LOVING MEMORY OF  
**R' RAPHAEL BEN R' NISSEN ISAAC A" H 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 Yiddishe 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 נשמות  
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*

נציבים

**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, ELYSAF  
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 נשמות מרת בתי' 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, שבחוהו כל האומים כי גבר עלינו חסדו ואמת ה' לעולם, הללו-ה

Dear Learner,

The Chayenu team works hard to produce a product that meets a high standard of quality. However, errors and typos do creep in and we are really motivated to correct them.

We know you, our dear learners, have a keen eye, and so we are excited to crowdsource some of this work. See an error or typo in Chayenu? Either:

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IN HONOR OF THE BIRTHDAY  
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**

**DAVID AND EDA SCHOTTENSTEIN**

**RABBI ELI AND MYRIAM ENGELSON**

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