

THE COMMUNITY PARSHA SHEET



PARSHAT TAZRIA-METZORA

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

IDEA THAT COULD SAVE YOU MILLIONS!

A few days ago I was shown an article of how a fourteen year old child Suvir Mirchandani calculated that he could save the US government 234 Million Dollars a year!

That's a lot of money, and I read on to see if this was just another gimmick or a real article.

The idea actually added up.

His idea began when he worked out how much his school in Pennsylvania could save in ink after watching multiple leaflets be handed out.

He hypothesised and said if the school changed the font they were using from 'Times New Roman' to 'Garamond' font instead, it would use 25 per cent less ink because each character is lighter and thinner.

"Ink is two times more expensive than French perfume by volume," Suvir related.

He then extended the study to a national level and concluded that if the government used just Garamond it could save \$234 million!

A small change, could make a massive difference.

But I found a more impressive lesson from this article which is linked to this weeks Parsha.

We are taught about the sacrifice brought by a poor person who had

experienced Tzarat (a spiritual disease with physical symptoms)

The Torah takes into account a person's financial situation and therefore a poor person was able to offer 'cheaper' sacrifices.

In defining the poor persons sacrifice the Torah relates – "But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil" (14:21).

The verse is interesting because it begins by saying if a person is poor, and then seems to add the superfluous words of 'and cannot afford'. Surely a person who is poor cannot afford?

Perhaps there are two types of poor people. The first is one that defines himself as being poor. He realises his situation and becomes depressed. Accepting that nothing will ever change. The second is more positive, he realises that he might be poor now but that does not necessarily mean that he'll be poor in the future.

The first is a pessimist, while the second is an optimist.

The Midrash Vayikra Rabba 17:3 lists ten sins that can cause "Tzarat".

Three such sins are as follows:(1) conceit, (2) Lashon hara , malicious gossip, (3) acting miserly. All of these sins share a common denominator,

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DVAR TORAH
Idea that could save you millions!
By Rabbi Jonathan Tawil

DVAR TORAH
Pirkei Avot Chapter 2
By Rabbi David Baadani

TEHILLIM FOR OUR TIMES
By Rabbi Benji Stone

KIDS ZONE
Quiz

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namely "Eyin Rah" (a bad eye). This type of person sees the world in a Negative and pessimistic manner. In other words pessimism is the root cause for "Tzarat".

The Torah hints to us in verse 14:21 that a person has to go from being a "pessimistic" poor person to an "optimistic" poor person as a means by which a "cure" for Tzarat can take effect.

Part of the cure of the Metsora is to realise that he has to change his outlook of the world.

Similarly the Gemara in Ayrachin also says that the punishment of Tzarat comes "Al Tzorot HaAyin." Tzorot HaAyin [literally - narrowness of eye] does not only mean a person who is tight-fisted or cheap. Tzorot HaAyin is a person who never sees the good side of anything and always sees evil. It is the opposite of a generosity of spirit. It is a stinginess, not only regarding money, but regarding viewing life, in general. A Tzar Ayin is a person who does not like to see other people's success. The only success that he is interested in is his own success. If that is the sin that causes Tzarat, then the Tikun [correction] that causes the Tzarat to go away, is the

person doing Teshuva and switching from being a Tzar Ayin to a Tov Ayin.

The Chidushai HaRim says that when the Pasuk says, "Vhenay Lo Hofach HaNega Et Ayno" - "and behold, the Tzarat did not change its appearance," there is a double meaning. "Lo Hofach HaNega Et Ayno" - His Ayin [eye] did not change. In order to do Teshuva, this person's Ayin must change. He must change from being a Tzar Ayin to being a Tov Ayin.

The Pasuk is hinting to us, " Lo Hofach HaNega Et Ayno." His Ayin did not change. He has the same stinginess, the same unwillingness to share and be generous.

"Ayno," here, does not merely mean that the appearance did not change, but the Ayin did not change. The tzoras Ayin, the avayrah that brought on this terrible punishment is still in place.

The Chidushai HaRim continues with a classic chasidishe vort: The word "Nega" is really the same word as the word "Oneg." What is the entire difference between the word "Oneg" - pleasure and the word Nega [in the Hebrew lettering]?

The only difference is the placement of the [letter] "Ayin." The "Nun" and the "Gimel" are in the same place. The only difference is whether the "Ayin" is at the beginning or at the end. What is the difference between "Nega" and "Oneg?" What is the difference between a person having Tzarat and a person having pleasure? It all depends on the placement of the "Ayin." That is this person's problem. The problem is with the "Ayin."

His problem is with his perspective and his approach to life. His problem is with his Ayin, so his tikun must be "Hofach Hanega Et Ayno." He must change his "Ayin." He must take the "Ayin" from the word "Nega" and make it into "Oneg."

Even when we are in a down turn, even when things look bleak, there are times of encouragement ahead. We should take happiness and pleasure at others success, we should approach life with a positive outlook.

At a time when it looks like the only way to raise money is through harsh taxes, a simple idea of a 14 year old with a different outlook is shaking America.

Challenge: Change our perspective, be optimistic – you never know you could be saving millions!



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PIRKEI AVOT CHAPTER 2

In Pirkei Avot, Rabban Yohanan ben Zakkai asks his students: "Go out and observe—what is the right path to which a person should cleave?"

Each student offers a noble answer: Rabbi Eliezer says, "a good eye"; Rabbi Yehoshua says, "a good companion"; Rabbi Yose says, "a

good neighbor"; Rabbi Shimon says, "one who foresees the consequences." But Rabbi Elazar says: "a good heart." Rabban Yohanan responds, "I prefer the words of Elazar ben Arach, for in his words your words are included."

This teaches us that the foundation of all virtues lies in cultivating a lev tov—a good heart. True personal growth begins with refining our character, our intentions, and our emotional compass.

Yet, a curious contrast arises when we consider the animal most associated with the heart: the dog. The Sages often viewed the dog unfavorably, referencing the verse from Proverbs: "As a dog returns to his vomit, so a fool repeats his folly." The Zohar warns us not to be like the dog that constantly cries, "Hav, Hav" (give, give). Still, the Hebrew word kelev (dog) is derived from kulo lev—"all heart." So how can this wholeheartedness be seen so negatively?

Years ago, I posed this question to my uncle, Rabbi David Baadani Shlita. He explained that human decision-making involves three key faculties: the mind (mo'ach), the heart (lev), and the liver (kaved), which symbolize intellect, emotion, and desire. When these align with the mind guiding the heart, which then directs the desires, the person becomes a melech (king)—formed from the acronym מ.ל.כ. But when

desire and emotion rule unchecked, pushing intellect aside, the result is kelev—כ.ל.ב, symbolizing a being of uncontrolled emotion and impulse, without rational guidance.

During the days of counting the Omer, our Sages teach that it is not enough to simply possess a heart. We must refine it—transforming our Jewish heart, our warm and feeling heart, into a lev tov, a good heart. How is

this done? By allowing our intellect, guided by the wisdom of Torah, to lead the way. The Torah is the ultimate good, the absolute good, as it is written: "For I give you a good instruction; do not forsake My Torah" (Proverbs 4:2). When our hearts are shaped by the values of Torah, we are empowered to walk the straight path and make wise, meaningful decisions throughout our lives.



RABBI BENJI STONE, TAL Chavruta Program

למנצח על-הגתית מזמור לדוד - Chapter 8 Tehillim for Our Times

STANDING UP FOR OUR MESORAH

השם אֲדַבְּרֵנּוּ מֵה־אֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ
אֲשֶׁר תִּנְהַ הוֹדֵךְ עַל־הַשָּׁמַיִם:

Hashem our G-d, how splendid is your name in the whole land which casts your splendour on the heavens (Tehillim 8;1,10)

Based on the incredible commentary of the Malbim.

Hyme was delighted to be visiting the latest exhibition of the great inventor Jeffrey Marmelberg. He marvelled as he worked his way through the vast arena across which enthralling gadgets had been laid out for the visitors to observe: A robot which could be trusted to babysit your children as you sleep. A self-cloning device which would enable your other self to turn up to work on your behalf. Finally, attracting the attention of a large crowd was a demonstration of a prototype laser which would enable an innocent victim to freeze their attacker for thirty eight minutes, enabling them to flee to safety.

As Hyme neared the centre of the exhibition his eyes scanned the prominent sign in front of him "Main Exhibit – Tickets Available from Booth on the Left". Hyme excitedly purchased a ticket, bubbling over with curiosity as to what the main exhibit might be. He approached the impressive red curtain surrounding the key attraction and was allowed entry by the proud looking attendant. Hyme moved slowly towards the stand in the centre of the arena to observe the star piece. And there it was. Quite unbelievably, Hyme beheld, laid out in front of him a simple quartz wristwatch from the 1970s! Confused and disappointed, Hyme went to seek out the attendant to argue out a refund.

Looking out to space we observe numerous planets which are larger than ours and the intimidating sight of the sun itself. The four gassy planets (Neptune, Jupiter, Uranus and Saturn) dwarf planet Earth in size. Those planets also have many more moons surrounding them than ours. Peering beyond our galaxy we can only wonder how many millions of other galaxies there are and how many other stars and planets might

exist.

The claim that our tiny planet commands the special attention of Hashem appears to be a far fetched one. Would the creator really choose a relatively small and insignificant planet as His favourite when there were so many more, grander options to choose from? Furthermore, the claim that Hashem's true affection is not even for the planet itself but for the small, vulnerable species which inhabits it - known as man - seems equally bizarre. Such a claim smacks of the case of our inventor, J Marmelberg, who chose to place the least interesting object at the centre of his exhibition of novel inventions.

In this chapter King David offers a philosophical defence of our Torah which of course teaches that planet earth and most importantly, man, are indeed at the centre of Hashem's plans. This chapter is so vital as a defence of our faith that the Malbim writes that it is "elevated above other chapters in view of the importance of the subject discussed and its value"

To be continued next week Bezrat Hashem



WEEKLY PARSHA OVERVIEW

Parshat Tazria - Metzora

TAZRIA

The Torah commands a woman to bring korbanot after the birth of a child. A son is to be circumcised on the eighth day of his life. The Torah introduces the phenomenon of tzara'at (often mistranslated as leprosy) – a miraculous affliction that attacks people, clothing and buildings to awaken a person to spiritual failures. A kohen must be consulted to determine whether a particular mark is tzara'at or not. The kohen isolates the sufferer for a week. If the malady remains unchanged, confinement continues for a second week, after which the kohen decides the person's status. The Torah describes the different

forms of tzara'at. A person whose tzara'at is confirmed wears torn clothing, does not cut his hair, and must alert others that he is ritually impure. He may not have normal contact with people. The phenomenon of tzara'at on clothing is described in detail.

METZORA

The Torah describes the procedure for a metzora (a person afflicted with tzara'at) upon the conclusion of his isolation period. This process extends for a week and involves korbanot and immersions in the mikveh. Then, a kohen must pronounce the metzora pure. A metzora of limited financial

means may substitute lesser offerings for the more expensive animals. Before a kohen diagnoses that a house has tzara'at, household possessions are removed to prevent them from also being declared ritually impure. The tzara'at is removed by smashing and rebuilding that section of the house. If the tzara'at signs reappear, the entire building must be razed. The Torah details which bodily secretions render a person spiritually impure, and thereby prevent his contact with holy items. And the Torah defines how one regains a state of ritual purity.

Rabbi Sinclair,
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