

the service of G-d and His Torah, people and land. And may we see the continuing redemption of Israel and a peaceful and orderly world of goodness and cooperation. *Rabbi Berel Wein and torah.org.*

## Haftarah Summary Rabbi Aron Tendler

This week's Haftarah is from Kings II Capt. 7. It took place during the reign of Yehoram who ruled over the Northern Kingdom of Israel. Yehoram was a sinful king whose actions resulted in Aram laying siege to the capitol city Shomron causing a terrible famine. The famine was so severe that mothers were eating their own children. Yehoram confronted the prophet Elisha demanding that he bring an end to the siege and the hunger. Elisha told Yehoram that G-d would perform a miracle the next day and there would be so much food that the food market would bottom out.

There were four lepers (the most obvious connection to our Parsha) who had been banished too outside the walls of Shomron. Like the rest of the people, they were starving from the famine and decided to chance approaching the enemy camp in hope of begging some food or at the very worst, a quick death.

During the night Hashem had performed a miracle and the massive forces of Aram had fled during the night leaving behind their tents, horses, and supplies. The Lepers returned to Shomron and informed Yehoram about the miraculous events. Yehoram investigated the report and confirmed the miracle.

## Minyan Schedule

Erev Shabbat Metzora	HaGadol Parashat Metzora	
Mincha (Mizrachi)		5.25 pm
Kabbalat Shabbat		6.00 pm
Candle lighting 15/04/16		5.14 pm

Shabbat HaGadol Parashat Metzora		
Shacharit 16/04/16		9.15 am
Children's Service		10.00 am
Mincha (Mizrachi)		4.58 pm
Shabbat ends		6.08 pm

Erev Pesach		
Fast of the first born		
Last time to eat chometz		9.58 am
Candle lighting 22/04/16		5.06 pm
Mincha Kabbalat Shabbat		pm

## Announcements

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The people of Shomron were allowed out of the besieged city and plunder the vacated enemy camp. The massive amount of food was so great that the price of food immediately plummeted and bottomed out as Elisha had prophesied. *Rabbi Aron Tendler and torah.org.*

# Or Chadash

קהילת אור חדש

## WEEKLY BULLETIN

### Shabbat HaGadol Parashat Metzora

8 Nissan 5776; 16 April, 2016

**Shabbat Torah reading:** Stone Chumash page 620, Haftarah page 1220.

**President** Jonathan Erlich

**Rabbi-in-residence** Rabbi Franklin

**Dvrei Torah** Rabbi Franklin

### Body and Soul Language Rabbi Marc D. Angel

It was said of Rabbi Yitzhak Luria, the great kabbalist of 16th century Safed, that he was able to see into people's souls when he looked at their faces. By looking into one's eyes, he could gain clear insight into that individual's personality. For this reason, many people were ashamed to appear before Rabbi Luria, believing that he could detect their character flaws and inadequacies.

Actually, one does not need to be a saintly kabbalist to assess people's character traits on the basis of external observation. Psychologists have pointed out that people often reveal their personalities through their facial expressions and body

language. A careful observer can learn much about others simply by paying close attention to their expressions and gestures. While these observations may not be as accurate as those of Rabbi Luria, they nonetheless provide insight.

In our own experience, we find ourselves drawn to warm, smiling and kindly-looking people. We find ourselves repelled by mean, scowling and arrogant faces. We raise our guards when we feel we are in the presence of smooth-talking hypocrites; we feel at ease when we are in the presence of compassionate and thoughtful individuals. We shape our views of others by looking into their eyes, by examining their demeanor, by reading their facial expressions. Surely, our judgments may be wrong at times; yet, we intuitively feel



that there is an intimate connection between physical appearances and spiritual/emotional/psychological qualities.

This week's Torah portion deals with "tsara'at" (often translated, incorrectly, as leprosy), providing details that are very difficult for us to understand. Yet, the underlying message seems to be: spiritual impurity may manifest itself in a physical blemish. When a person is stricken with "tsara'at," a purification ritual is required to bring body and spirit back into proper alignment. Our inner feelings and personality traits are indeed reflected in our physical appearances. While some people are better able to camouflage their emotions, even they will inevitably betray their real selves in moments of weakness.

Our goal should be to maintain a healthy spiritual/emotional life so as to have nothing to hide! We can all strive to be good, compassionate and sensitive human beings, and these qualities should be easily detected in our faces and our physical appearance. We can all strive to avoid the negative qualities associated with the arrogant, the bullies, the egotists. We can all hope to be approachable and kind, so that others will be drawn to us rather than be alienated from us.

The manifestation of a "tsara'at"

wound was a wake up call to ancient Israelites, demanding that they self-reflect and then purify themselves. Although we lack the "tsara'at" of biblical times, we have mirrors. If we look honestly at ourselves, we might detect some character traits that need improvement, and we can work to purify ourselves. If we look into the mirror and don't see character flaws that need improvement, then we can be fairly sure that we indeed do have "tsara'at," that we have become content with ourselves, and therefore have become spiritually numb.

Even if we do not see our own spiritual/emotional/character shortcomings, others can observe them clearly enough by looking at our facial expressions, our gestures, our physical demeanor. We need to live our lives in such a way that we would not be ashamed to stand before Rabbi Yitzhak Luria, or anyone else. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

## Not Afflicted, Still Affected

### Rabbi Berel Wein

The Parsha of Metzora deals with the plague of tzoraat - according to the Rabbis of the Talmud, a product

of the sin of slander and abusive speech. "Life and death are in the hands of speech and the tongue." In a society where everyone demands the right to know everything about everyone anytime, it is difficult to promote the ideas of privacy, correct speech and avoidance of gossip and unnecessary curiosity about others. Though the exact plague of tzoraat is no longer apparent in our lives, the damages of loose talk are apparent all around us. Tzoraat is not only a plague that affects the individual affected by it but it is a plague that damages the general society as well. A society that approves gossip, that condones verbal abuse, insults, obscenities and shameful statements, itself is already plagued. The level of public debate, as well as that of private conversation, requires elevation and care. A drive to arrest loshan hara (evil speech) has been prominent in the Jewish world over the past decades. It is difficult to assess its true success but the mere fact that such a drive was initiated and maintained is itself a positive thing. In a world of free speech, which is certainly a basic right of humans, self-discipline in exercising that right is necessary. Otherwise, free speech becomes destructive speech. And destructive speech should be avoided at all costs.

In our world, tzoraat is no longer an identifiable disease, but the damage of bad speech is easily recognizable in our society. Bad speech stems from bad societal attitudes. Hatred of others, "justified" denigration of those who are different than our own narrow group, an intolerance of spirit and a narrow-

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ness of vision all combine to create evil speech and eventually bad behavior. In the haftorah of Shabbat Hagadol, the prophet Malachi calls for charity of spirit and behavior in order to bring about the physical and spiritual redemption of Israel. The task of the Prophet Elijah at the end of days will be one of reconciliation and harmony and not one of revenge and exclusion. Good and optimistic attitudes father good speech and a cheerful countenance. In that attitude and view of life lies the secret potion that wards off any attack of tzoraat in our midst. We are all aware that preventive medicine and warding off disease before it strikes is the best type of health maintenance and well-being. Proper attitudes towards others and the absence of evil speech is the outstanding medical advice that the Torah provides for us in this week's Parsha.

Pesach is in the wings and I wish to extend to all of you my best wishes for happy and kosher Pesach and a wonderful holiday week. May the blessings and miracles of this great festival fill our hearts and souls and allow us to rededicate ourselves to

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