

the Jewish future is concerned. *Rabbi Berel Wein and torah.org.*

Maftir Summary Rabbi Aron Tendler

This week, in addition to the regular Parsha, we read the section known as HaChodesh. This additional section from Shemos, Parshas Bo, is read on the Shabbos before the month of Nissan, or on the Shabbos of Rosh Chodesh Nissan. This section is an account of the very first Mitzvah given to the Jewish people as a nation. It includes the concept of Rosh Chodesh - the New Moon, as well as the basic laws of Pesach and the Pascal Lamb. Being that Pesach starts on the 15th of Nissan, this section is read about two weeks before Pesach begins. As with Parshas Parah, Chazal wanted the reading of this Parsha to be a reminder that Pesach is almost upon us! Only two more weeks to make the necessary arrangements to get to Yerushalayim and bring the Paschal Lamb! Only two more weeks and your house had better be in order! (are you panicked yet?)

It is interesting that Hashem selected the Mitzvah of the New Moon as the first national Mitzvah. Basically, the Mitzvah required two eye witnesses to testify before Beis Din that they had seen the tiny sliver of the new moon's crescent that is the very first exposure of the moon's new monthly cycle. The Beis Din would then declare the start of the new month.

The most obvious consequence of this procedure was the 29 or 30 day month, otherwise identified by a one or two day Rosh Chodesh. A two day Rosh Chodesh is comprised of the 30th day of the previous month and the 1st day of the new month. A one day Rosh Chodesh means that the preceding month was only 29 days long making Rosh Chodesh the 1st

Minyan Schedule

Erev Shabbat HaChodesh	Rosh Parashat Tzaria	Chodesh
Kabbalat Shabbat		5.25 pm
Candle lighting 8/04/16		5.23 pm

Shabbat Parashat Tzaria	Rosh Chodesh HaChodesh
Shacharit 9/04/16	9.15 am
Children's Service	10.00 am
Mincha (Mizrachi)	5.07 pm
Shabbat ends	6.17 pm

Erev Shabbat Metzora	HaGadol Parashat
Kabbalat Shabbat	5.10 pm
Candle lighting 15/04/16	5.14 pm

Announcements

**Kiddush is sponsored by
Michala and Naava Lander
to thank the Or Chadash
community**

**Please see your email for
further details of upcoming
events**

day of the new month. This would have an immediate effect on the scheduling of Yomim Tovim and other calendar ordained activities. It underscores from the very inception of the nation that the Beis Din, representing the Rabbinic leadership of the nation, were the single most important factor in guaranteeing the practice of Torah throughout time. It was as if G-d would wait for Beis Din to notify Him when His Yomim Tovim were to be. *Rabbi Aron Tendler and torah.org.*

Or Chadash

קהילת אור חדש

WEEKLY BULLETIN

**Shabbat Rosh Chodesh HaChodesh
Parashat Tzaria**
1 Nissan 5776; 9 April, 2016
Shabbat Torah reading: Stone Chumash

President Jonathan Erlich
Rabbi-in-residence Rabbi Franklin
Dvrei Torah Michala Lander
p 608, Maftir p 348, Haftarah p 1218.

Seeking Truth Rabbi Marc D. Angel

How important is it to admit the truth when one is wrong? In his book of sermons (Tokhahat Hayyim), Rabbi Hayyim Palachi of 19th century Izmir, opens his discussion of Parashat Tazria, with a reference to Uzziah, a generally successful king of Judah during the 8th century BCE. King Uzziah eventually became arrogant with power, and decided that he could serve as a priest (cohen) and bring an offering in the Temple.

Uzziah was warned by the priests and a prophet to desist from this flagrant violation of religious law, but the King proceeded in spite of the warnings. The Bible reports that King Uzziah was stricken with leprosy as punishment for his sinful arrogance. Although it was clear to everyone that Uzziah had acted wrongly, the King

himself did not admit his sin. He lived the rest of his life with leprosy, never repenting for his error in judgment. Rabbi Palachi cites the example of King Uzziah to stress the importance of admitting one's mistakes. Indeed, the wiser a person is, the greater the desire to adhere to truth.

In a remarkable passage, Rabbi Palachi wrote: "Anyone who comes to refute me in any of my teachings or rulings, whether something I wrote or spoke, let him refute and correct me with heavenly intent, to clarify the truth; he should not be ashamed or embarrassed [to disprove my teachings], for this is my wish and desire, especially for my children and students. They should not be concerned that I will take offense [at being proven wrong]; on the contrary, this is my honor." (p. 45).

Rabbi Palachi was emphasizing a vital concept: we must pursue truth; we must allow, and welcome, honest criticism and admit when we are wrong. Our goal must



not be to promote our views at any cost; our goal must be to arrive at truth. The search for truth entails several basic features. Diligence: one needs to pursue truth with single-minded devotion and thoroughness. Honesty: one must be as objective as possible and consider a range of facts and opinions. Humility: one must be willing to admit error.

Beware of those who propound views that are not factually correct or that are based on biased or faulty reasoning. Beware of those who insist on their views, without taking into consideration the valid criticisms against them. Beware of those who promote their ideas, even when their ideas and policies have been demonstrated to be misguided and wrong. Arrogant and egotistical people are not essentially interested in truth. Rather, they engage in propaganda, mind-control, and stubborn adherence to their own opinions regardless of how erroneous, biased, or dangerous. Like King Uzziah, they would rather suffer than admit personal error.

Professor Daniel Kahneman, the Israeli Nobel Prize winner in Economics, has coined the phrase "illusion of validity." He points out that people tend to think that their own opinions and intuitions are correct. They tend to overlook hard data that contradict their worldview and to dismiss arguments that don't coincide with their own conception of things. They operate under the illusion that their ideas, insights, intuitions are valid; they don't let facts or opposing

views get in their way.

The illusion of validity leads to innumerable errors, to wrong judgments, to unnecessary confrontations. If people could be more open and honest, self-reflective, willing to entertain new ideas and to correct erroneous assumptions, they would find themselves in a better, happier and more humane world. The illusion of validity does not just affect arrogant and egotistical people, although it surely is most pronounced in such individuals. The problem affects all human beings, even the wisest and most humble. It is all too easy to become complacent with our "truths" and not maintain clarity of thought. Genuine seekers of truth maintain alert and critical minds; they are open to new ideas and new perspectives.

The Talmud at the end of tractate Berakhot teaches that Torah scholars have no peace, not in this world and not in the next world. Why not? Because they are always searching and growing, asking new questions and finding new answers. They are never content that they have mastered the whole truth and nothing but the truth. They go from one intellectual struggle to the next.

Rabbi Palachi taught that genuine seekers of truth are characterized by humility, the willingness to admit imperfection, the desire to learn and to grow. Those who follow the model of King Uzziah are destructive to themselves, their families and society. *Rabbi Marc D. Angel and the Institute of Jewish Ideas and Ideals.*

Children Rabbi Berel Wein

One of the primary commandments in Judaism is to marry and have children. In the Garden of Eden we find Adam and Chava blessed by G-d and told to procreate and fill the world with people. For the Jewish people, having children has become a demographic necessity. Even though it is nearly seventy-five years since World II and the resultant Holocaust, the Jewish people has not as of yet made good on those immense losses in terms of population.

This is due to a lower than average birthrate amongst nonobservant Jews, a high rate of divorce, later-in-life marriages and an increasing population of singles. The ravages of assimilation and intermarriage also play a great part in the fact that Jews can currently hardly replace themselves, let alone make up for the deficit of population caused by the Holocaust.

The Torah places a high priority on children. It sees in children not only the physical continuity of the Jewish people but also a spiritual and heavenly connection that transcends one's life span. The rabbis commented regarding our father Jacob that as long as his descendants were alive and functioning then Jacob himself, so to speak, was also still alive.

Seeing one's self 'past the grave,' is one of the hallmarks of Judaism and of the Jewish people. The concept of the immortal soul is reinforced by being able to project one's self forward in time, living vicariously in the lives of one's descendants.

But, my friends, we all know that having and raising children is no easy task. And we also know that a parent remains a parent for one's entire life. I feel that this is one of the subtle messages conveyed at the beginning

Or Chadash is a friendly community. We hold tuneful participatory services, in the nusach Ashkenaz tradition, on Shabbat and Yom Tov. Focusing on personal growth, we welcome all, from small children to older men and women, of all levels of observance.

We have operated since 1995. During the year we arrange special activities including: learning, shiur/lecture series and social events.

of this week's Torah reading. The Torah speaks of impurity, sacrifice and isolation of the mother after the birth of a child. This is the Torah's indication that these are factors that are unavoidable in the raising and nurturing of a child.

In all human society it is natural, indeed expected, for parents to do everything possible to give their children a good and healthy life. Those parents who do not somehow have that instinct within them are shunned in society and even liable to criminal punishment for neglect or abuse of their children. They are, even in our most open and liberal society, treated as being aberrant and cruel. The Torah, which is the book of practical human life, minces no words in describing the difficulties - impurity, sacrifice and separation from others - that having and raising children automatically brings to parents.

It is perhaps for this very reason that the Torah gave women such a strong maternal instinct and the desire to have children. For without that instinct, based only on the practicalities of life and the difficulties of raising children, Jewish demographics would, in a practical sense, offer us no hope whatsoever for the future. The rabbis in Avot correctly stated that "the reward is directly commensurate with the effort and sacrifice." That is certainly true as far as children and generations and

Are you on the Or Chadash email list? To receive information about Or Chadash times and events, contact us on orchadash613@gmail.com.

Please be in contact if you have recently changed your details.

Contributions to Or Chadash Inc. can be made by contacting Jonathan Erlich on 0404 093 173 or orchadash613@gmail.com or by post **PO Box 109, Rose Bay**

NSW 2029. Details are also available at www.orchadash.org.au

Divrei Torah