

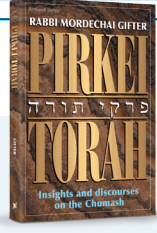
AT THE ARTSCROLL SHABBOS TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH MAN'S TRUE ESSENCE

Pirkei Torah by Rav Mordechai Gifter



אָשָׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר.

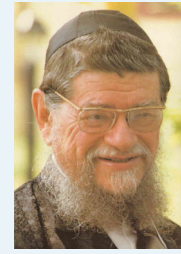
When a woman conceives and gives birth to a male...

The *pasuk* does not refer to the child as a son, but by its gender, a male. This recurs in verse 5: "If she gives birth to a female," and again in verse 7: "This is the law of one who gives birth to a male or a female." Why, however, in verse 6, does the Torah deviate from this pattern and state, "Upon the completion of her purity for a son or for a daughter"?

the result of Chavah's sinning by eating the forbidden fruit of the Tree of Knowledge. We thus understand that impurity is the result of man's for-

instead by its impulsive desires.

The nouns "son" and "daughter" are used only in connection with human beings, for when an animal gives birth, we do not consider its child a son or daughter, but rather a male or a female. Thus, when the Torah refers to the impurity that follows childbirth, it uses "male" or "female," because impurity denotes man's animalistic qualities. When, however, the Torah refers to attaining purity — i.e., pursuing *kedushah* — it uses "son" or "daughter," which are human terms used to denote man's true essence — the seeking of *kedushah*.



Rav Mordechai Gifter

IMPURITY DENOTES MAN'S ANIMALISTIC QUALITIES.

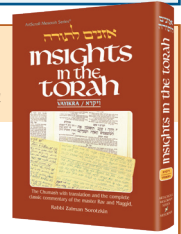
Man was created *betzelem Elokim*, in the image of Hashem — a hallowed creature, devoid of any impurity. By sinning, however, man injected himself with impurity.

saking his spiritual responsibilities in order to pursue his physical desires. In so doing, he lowers his elevated stature and becomes no better than an animal, which has no spiritual responsibilities, but lives

For example, *Chazal* (*Eiruvin* 100b) teach that the *tumah*, the impurity, of a woman was

PARASHAH OUTSIDE THE CAMP

Oznayim LaTorah – Insights in the Torah by Rav Zalman Sorotzkin



והובא אל הכהן. ויצא הכהן אל מחוץ למחנה.

He shall be brought to the Kohen. The Kohen shall go forth to the outside of the camp (14:2-3).

These two statements initially seem to contradict each other. If the *metzora* is brought to the *Kohen*, why should the *Kohen* go outside the camp? In actuality, it is not possible to bring the *metzora* into the camp, for he is still contaminated. Thus, the *Kohen* goes outside the camp to see if the affliction has healed. The Torah,

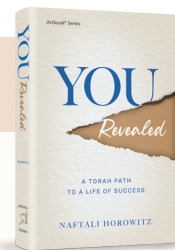
HE WOULD THINK: "LOOK HOW IMPORTANT I AM TO THEM!"

however, teaches us that the *Kohen* should not go to the *metzora's* house or tent outside the camp. Instead, the *Kohen* should designate a place outside the camp and the *metzora* should be brought to that place. Then the *Kohen* should go there to examine the affliction.

The reason is as follows. *Chazal* teach us that the *tzaraas* afflictions come as a punishment for arrogance (*Arachin* 15b). The usual *modus operandi* is for the less important person to go to the more important one.

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ARTSCROLLARTS
PUBLISHED MONTHLY



Sometimes, what we are trying to achieve seems impossible to our emotional self. We “think” we can succeed, but we don’t “feel” that we can, and motivation is therefore not forthcoming.

In my Wall Street practice, I am fortunate to meet some of the most remarkable people alive, and no one fits that description more than my beloved friend, Mr. Andrew Burian. His story of surviving the Auschwitz-Birkenau and Mau-

thausen concentration camps, as well as the infamous death-march evacuations of each camp, has been memorialized in a book called *A Boy from Bustina*. Andy, as we fondly call him, has inspired tens of thousands, young and old, with his unwavering faith and ironclad endurance. I once witnessed him in action as he kept a room of several hundred young Jewish students spellbound for two hours. Here is a life-altering story that he told me.

It was January 18, 1945, when we began the infamous death march, marching out of Birkenau to the Gleiwitz railroad station more than 30 miles away. We marched five abreast on a road that only held 2-3, which meant that many of us had to walk on the side of the road,

deep in snow. I witnessed people falling to the ground and subsequently being shot by the SS, may their memory be obliterated. The retreating German army was heading alongside us as they returned from the front lines, having suffered defeat. The wounded soldiers, who were lying in the back of the trucks,

THE MORE WE FEEL THINGS ARE POSSIBLE AND WITHIN REACH, THE MORE MOTIVATED WE WILL BE TO DO THEM.

were using their last ounces of strength to take target practice by shooting into our midst. Overhead, Russian fighter planes attacked, killing Germans and Jews alike.

I was malnourished, had rags on my feet in the place of shoes, and was freezing to death. Although I knew all too well that stumbling or not keeping pace meant instant death, by day three I could not motivate myself to march any longer. And so, I began to give up and slow down. Despite my will to live, all I wanted to do at that point was sleep. The Jewish man marching next to me noticed me weakening and said, “Don’t give up, young man. Look up ahead. Do you see the steeple up ahead? That’s where we need to get to and we will then be at our destination.” I thought, “I can hold out until that steeple.

I can see it up ahead.”

When we reached the steeple and didn’t stop, I turned to him and he quickly said, “No, not this one. The one just up ahead,” and this scene kept repeating itself until I understood the message — that a person can motivate himself to do anything so long as there’s a goal in sight. With this thought, I motivated myself to walk, mile after mile, from steeple to steeple.”

He ended the story by adding, with his classic youthful twinkle in his eyes, “Now you know why Poland has to have so many steeples — so that I would have a way to stay alive.”

Andy never lost his will to live; he had merely lost his motivation to carry out his will because he no longer felt it was possible to achieve. With each steeple that he reached, his heart experienced a triumph and enthusiasm and hope returned.

Find a steeple, an achievable goal, and head toward it. Take a task, and break it down into parts, and don’t give up until you succeed. Then repeat.

To recap: The more we feel things are possible and within reach, the more motivated we will be to do them. 📖

OUTSIDE THE CAMP continued from page 1

Hence, if the *Kohen* were to actually go to the tent of the *metzora*, this would swell his pride. He would think: “Look how important I am to them! They have brought the *Kohen* to me for my needs.” A thought like that could even cause deterioration in the condition of his affliction. Therefore, the Torah commands that the *Kohen* should designate another place outside the camp, and the *metzora* should be brought to that place. This is the meaning of: “He shall be brought to the *Kohen*” — He shall be brought to the place to which the *Kohen* will come.

However, even when two people meet on “neutral

ground,” it is possible to tell which one is more important and which one needs the other. The less important person — the one in need — arrives first and waits.

That is why the Torah first says, “He shall be brought to the *Kohen*,” i.e., to the place the *Kohen* has chosen for the examination to see if the affliction has healed. There the *metzora* sits and waits for the *Kohen* to arrive. Only afterwards does it say: “The *Kohen* shall go forth to the outside of the camp; the *Kohen* shall look, and behold! — the *tzaraas* had been healed.” When

the *metzora* has perceived his own unimportance and sees himself as unimportant, the *Kohen* will find that “the *tzaraas* had been healed.” 📖



Rav Zalman Sorotzkin

From the *Maggidim of Yesteryear* by Yaakov Ariel, adapted by Libby Lazewnik



“You have plenty of time. You have the rest of your life ahead of you,” the evil inclination tells a *yeshivah bachur* or a grown man. In this way, a person remains with his “life ahead of him,” until it’s already behind him — finished.

The Vilna Gaon once said that a person should think of three things: As if he has only one day left to live, he has one page of *Gemara* in front of him, and he is the last Jew in the world. In this way, he will succeed. For if Eliyahu Hanavi were to come along and say, “Sir, I’d like to inform you that this is your last day on earth,” would you run to the bank to withdraw cash or run to the *beis midrash*?

Hitler *ym”sh* wanted there to be just one Jew left in the world — in memory of the Jewish nation. Think of what that last Jew would be thinking about on the last day of his life. “The world rests on my shoulders! Judaism depends on me! The continued existence of Torah depends on me!” Every minute

would be used to its very fullest. Chazal tell us, “Therefore, man was born unique, to teach you that sus-



Rav Shalom Schwadron



Rav Elya Lopian

IN THIS WAY, A PERSON REMAINS WITH HIS “LIFE AHEAD OF HIM,” UNTIL IT’S ALREADY BEHIND HIM — FINISHED.

taining a single soul in *Klal Yisrael* is tantamount to sustaining an entire world.” Be proud! Did you know that you are responsible for the entire world? You are unique.

Rav Shalom Schwadron related that Rav Elya Lopian told him one night, “Bring me a *shtender*.” When he brought the *shtender*, Rav Elya stood beside it as though preparing

to deliver a *mussar* talk to Rav Shalom. Then Rav Elya called to him,

“Rav Shalom! Rav Shalom! If only I had your black beard... If only I had it! If I had a black beard like you, I would know what to do with my life.” The talk was over... a *mussar* talk from *rebbe* to student. A loving lecture for the student’s benefit.

A person is never satisfied with the amount of money he has. He wants more and more. And when he realizes that money will not accompany him to his grave, he suddenly has a genuine desire to give it to *tzedakah*, but only after his death, when it will be up to his children to make sure that the *yeshivah* receives some crumbs. “You are alive!” the *Chofetz Chaim* would say. “You are capable of helping yourself. Don’t be a fool!”

Let us increase our Torah study and charity. Let us and our children seize life! 📖

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Parashah for Children

פרשת תזריע - מצורע

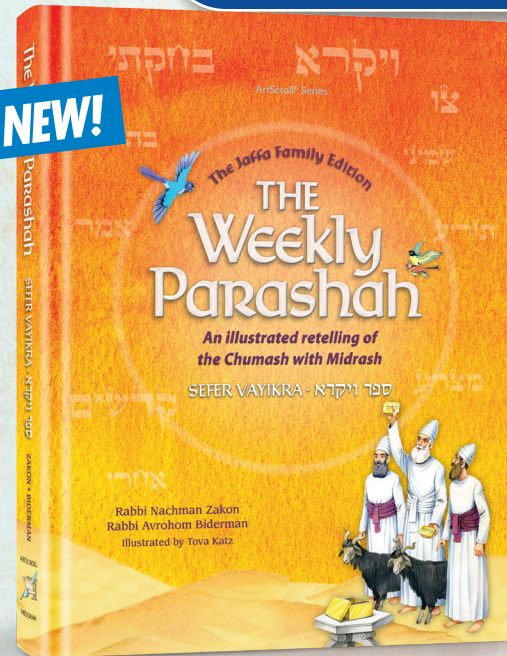
A Strange White Rash

Most of the time, when a person has a rash, he goes to the doctor to find out what it is.

The Torah tells us that some rashes had to be brought to a Kohen, a “spiritual doctor,” to see if they were tzaraas, a type of punishment that Hashem sends.

In the olden days, if a person had a white rash on his skin, or if the hair of his head or beard changed to certain colors, he would go to a Kohen. Different rashes on different parts of the body have different rules (see the chart on the next page). Depending on what he saw, the Kohen would announce that the person is tamei because he is a “metzora muchlat,” which means he is definitely a metzora. Or he might say that the person has to be “musgar,” quarantined for a week. Or he might announce that the person is completely tahor.

There are four shades of white that might be tzaraas on skin: white that is as bright as snow, white that is the color of the plaster in the Beis HaMikdash, white that is the color of white wool, and white that is the color of the thin white skin inside a chicken egg. These will be tamei even if they have some red or pink in them.



NEW!



Why is a metzora sent away from everyone, while other tamei people are not?

Hashem usually punishes “middah K'neged middah,” giving a person a punishment that is a little bit like his sin. Tzaraas comes as a punishment for certain sins, especially for lashon hara and other improper actions a person does that hurt others.

By speaking lashon hara, a person causes people not to get along. Since he separated people from each other, we separate him from everyone else.

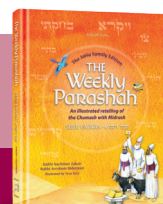
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THE WEEKLY QUESTION

Question for Parashas Tazria-Metzorah:

Usually, a man may not shave parts of his head or face with a razor, but it is a mitzvah for a metzora to do this to become tahor. What are two other cases where the Torah says that a person must shave off his hair with a razor?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday, April 21, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*



The winner of the Parashas Vayikra question is: ELI LANG

The question was: Where is there a hint in this week's parashah that we may not bring a stolen animal as a korban? The answer is: The Torah writes, "When an 'adam' (man) brings a korban," to tell us that like Adam Harishon's korban, it must not be a stolen animal.