

## I'm not slandering, It's True!

By Zalman Posner (chabad.org)



There are conceptions of morality expounded in Torah that are all but unknown to other peoples, defects recognized by Torah and deprecated if not totally ignored by others. This week's Torah portion discusses at length the affliction called *tzora'at*, commonly translated as "leprosy." The sages describe this affliction as the punishment for *loshon hara*, an evil tongue.

There are laws of slander and libel in the secular codes. However, so long as one takes care to make only provable statements, no matter how vicious and harmful his words, he is immune to legal punishments. Not even social sanctions are exercised against him. How often people justify malicious gossip that's "just too good to keep" with the acceptable explanation that the slander is true? Disparaging other people, gratuitously discussing their faults simply for the "pleasure" involved -- these are forcefully and constantly denounced in the Torah. (Of course all this does not apply in situations like testimony in a court of law.)

The Torah goes still further. Besides forbidding the Jew to speak evil of another, and even to hint at another's shortcomings, it is actually forbidden to listen to evil talk. The passive listener who doesn't utter a word is committing a sin.

Do Jews have to go to others to learn what morality is? Might not more exploration of other practically unknown aspects of Torah ethics and standards of conduct demonstrate the superiority of Torah living to other ways of life?

### Wit

Only after the greatest of terrors, the 10 plagues, did Pharaoh release the Jews and let them leave Egypt to journey to the Promised Land.

But in the face of such convincing evidence that more were coming, why didn't the Pharaoh release the Jews after the first plague? It took years of research by leading scholars studying the Dead Sea Scrolls to find the answer. "Pharaoh was still in deNile".

### Wisdom

A person should have two pockets in his coat. One should contain the Talmudic saying (Sanhedrin 37a), "A person is commanded to maintain: For my sake was the world created." In the second pocket he should keep the verse (Genesis 18:17), "I am but dust and ashes."

-Rabbi Bunim of Peshischa

## Next Week in Jewish History

Thursday - Miriam's Passing (1274 BCE)

Miriam, the sister of Moses, passed away at the age of 126 on the 10th of Nissan of the year 2487 from creation (1274 BCE) -- 39 years after the Exodus and exactly one year before the Children of Israel entered the Holy Land. It is in deference to her passing that the "Great Shabbat" is commemorated on the Shabbat before Passover rather than the calendar date of the miracle's occurrence, Nissan 10.

## Times

Parshas Metzora

4/5 Nissan, 5774 - 4/5 April 2014

### Friday Night

Candle Lighting Time / Mincha: 7:19pm  
 Shabbat Dinner: 8:30pm

### Shabbat Day

(Latest Shema: 9:45am)

Chassidus Shiur with

Rabbi Gershon Overlander: 9:15am

Shacharis: 9:45am

Kiddush / Farbrengen: approx. 12:15pm

Mincha: 7:15pm

Followed by a Shiur on Pesach

Shabbos ends / Maariv: 8:32pm

Video Presentation: Following Maariv

## Communal Pesach Seder



Join us for an uplifting and meaningful Seder

\*Four Cups of Wine

\*Hand Made Shemurah Matzah

\*Gourmet Holiday Meal

All in a warm and inviting environment

Bookings: chabadlive.com

April 14 2014  
 at 8:00pm

## Mazel Tov



This weeks Kiddush is in honour of the engagement of Binyomin Lubin to Shoshi Chernick of Toronto. Mazel Tov!

## Sell Your Chametz



For a sale of Chametz form please speak to the Rabbis or Gabboim.

Alternatively visit chabadlive.com

Since it is prohibited to possess chametz on Pesach, any chametz left undisposed must be sold to a non-Jew.

Therefore, all chametz that will not be eaten or burned before Pesach and all chametz utensils that will not be thoroughly cleaned by then should be stored away in a locked or taped off area leased to the non-Jew.

Since there are many legal intricacies in this sale the Rabbi acts as our agent both to sell the chametz to the non-Jew on the morning before Pesach starts and also to buy it back the evening after Pesach ends.