

# Young Israel of the Main Line

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Parshas Tazria-Metzora

פרשת תזריע-מצורע

Stone Chumash page 608; Haftarah: 1172.

April 27-28, 2012

ו' אייר תשע"ב

## Weekday Shiurim

Mussar Chabura: 15 minutes before Shacharis  
Mishna Brura: Mon and Wed after Maariv  
Nefesh HaChaim: Thursday at 10:10pm  
Mussar Shiur for Women: Monday at 9:30am at 8 Concord Circle.

## Bnos and Pirchei

Bnos will meet from from 4:30 to 5:30pm at LMS. Contact Meira Friedman at 610-617-9529.  
Torah Youth will meet from 4:30 to 5:30pm on the lower level of LMS. Grades k-8. To sponsor a Shabbos or for more information contact Rabbi Ari Silver at 610-668-6833 or SilverDollar@verizon.net.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nezikin. See shul bulletin board to sign up or email eisenber@pol.net with your name and the masechta (and chapters) you intend to learn.

## Shabbos Schedule



Light Candles:	7:26pm
Mincha and Kabbalas Shabbos:	7:00pm
Parsha Chaburah by Israel Pendrak:	7:55am
Rabbi's Mishlei Shiur:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:30am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Ron and Marguerite Werrin on the occasion of the yahrzeit of Ron's mother, Shaindel bat Berel, Sophie Werrin.	
Mincha:	7:20pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr Daniel Eisenberg.	
Maariv:	8:37pm

## YIML Cookbook

The Young Israel of the Main Line announces that its cookbook, At the End of the Fork, is back in stock. The cost is \$15 per book (payable to YIML Women's League). To preview or purchase, contact Janet Eisenberg (eisenber@pol.net or 610- 664- 8554).

Sun, Apr 29	Mon, Apr 30	Tue, May 1	Wed, May 2	Thu, May 3	Fri, May 4
Shacharis 8:00am Mincha/Maariv 7:40pm כ"ב בעומר	Shacharis 6:40am Mincha/Maariv 7:40pm כ"ג בעומר	Shacharis 6:50am Mincha/Maariv 7:40pm כ"ד בעומר	Shacharis 6:50am Mincha/Maariv 7:40pm כ"ה בעומר	Shacharis 6:40am Mincha/Maariv 7:40pm כ"ו בעומר	Shacharis 6:50am Light Candles 7:40pm Mincha 7:00pm כ"ז בעומר
7 Iyyar	8 Iyyar	9 Iyyar	10 Iyyar	11 Iyyar	12 Iyyar

## Community Announcement

Chai Career Connections is a new volunteer organization to help employers and job-seekers in our community connect. The rabbis and lay leaders of the local Orthodox shuls and kollel have endorsed this effort, which has already made a number of "shidduchim". If you know about a job opening or are seeking employment, contact Joan Betesh at [coordinator@chaicareerconnections.org](mailto:coordinator@chaicareerconnections.org).

## Thought of the Week

One of the more interesting points to note in this week's parshiyot is the fact that the Torah places the entire determination of purity or impurity in the decision making process of the kohein – the priest before whom the afflicted person appears. He alone decides the matter of the person's fate. And even though the Torah does describe for the kohein the standards and methods of diagnosis of the disease, it ultimately leaves the decision up to the kohein himself. The kohein's determination of the matter ultimately is but a subjective one. It is the kohein who creates the impurity within the person afflicted and not, so to speak, the disease and its symptoms itself. This is truly a remarkable and necessary insight into the mystery of tzoraas particularly and halacha generally.

Though there are always rules, structures and limitations that govern the halachic decision making process, the ultimate decision on the particular matter in question rests in the subjective mind and hands of the halachic decisor himself. So that within the objective standards set by the Torah in halachic matters and issues, there is always space left for human thought, intuition and creativity. The person, garment or building is not impure until and unless the kohein declares it to be so. It is the kohein's declaration that decides the issue and that declaration emanating from human lips like all human decisions and declarations is of necessity a subjective one.

Over all of the centuries of Jewish life and law there has been general agreement regarding the outlines – the so-called objective standards - of Jewish law, tradition and halacha. But there has always been differing opinions amongst the scholars regarding the actual details of implementing those general principles. This is because the Torah itself allows for human participation in the halachic process, for the debates and arguments that constantly construct and amplify the halachic process.

Many a great decisor and scholar in Jewish law has admitted to the fact that his intuition and/or bent of mind influenced his final decision. This thought process is then broadened further by the Jewish tradition and idea that human intuition in halachic matters is enhanced by aid from Heaven. "The Lord is with him" – the halacha is according to his opinion in all matters, is the succinct way that the Talmud phrased this idea.

A person who is devoted to Torah ideals and lives them in practice, and who is possessed of great Torah scholarship, subconsciously obtains a holy intuition that guides him in his decision making process. The Torah allows and indeed encourages human participation and its attendant subjectivity in the halachic decision making process. But it also will help that subjectivity to arrive at a correct decision on the matter at hand.

The Torah inherently promises the kohein that his subjective decision on the matter of purity or impurity at hand before him will be adjudicated correctly. This idea has been the under pinning of the halachic process of Judaism throughout the ages from the time of Sinai forward.

Adapted from <http://www.torah.org/learning/rabbiwein/5772/tazria.html> by Rabbi Berel Wein.