

# Young Israel of the Main Line

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Parshas Tazria-Metzora

פרשת תזריע-מצורע

Stone Chumash page 608; Haftarah: 1172.

April 12-13, 2013

ג' אייר תשע"ג

## Weekday Shiurim

**Mussar Chabura:** 15 minutes before Shacharis

**Mishna Brura:** Monday and Wednesday after Maariv, given by Eli Back.

**Ruach Chaim:** Thursday at 10:15pm, given by Rav Sholom Kamenetsky.

**Women's Mussar Shiur:** Tuesday at 3pm, at the home of Eve Rosen.

## Chevra Mishnayos

The Chevra Mishnayos is learning Seder Nizikim. Sign up on shul bulletin board or email [eisenberg.dj@verizon.net](mailto:eisenberg.dj@verizon.net) with your name and the masechta and chapters you intend to learn.

**Bnos:** Will meet from 4:30 to 5:30pm at LMS. Contact Meira Friedman 610-617-9529 or [dmf201@gmail.com](mailto:dmf201@gmail.com).

**Torah Youth:** Contact Rabbi Schwartz at [sruli@torahyouth.org](mailto:sruli@torahyouth.org) or Rabbi Silver at [silverDollar@verizon.net](mailto:silverDollar@verizon.net).



## Shabbos Schedule



Light Candles:	7:18pm
Mincha, followed by Kabbalas Shabbos:	7:00pm
Parsha Chaburah given by Naftali Perlberger:	7:55am
Shiur on Sefer Tehillim with the Malbim's Commentary:	8:15am
Shacharis:	8:45am
Sof Zman Krias Shema:	9:43am
Shabbos Groups, upstairs, for ages 2 and up.	9:45am
Kiddush is sponsored by Ron and Marguerite Werrin to commemorate the yahrzeit of Ron's mother, Shaindel bat Berel. May her neshama have an aliyah.	
Mincha:	7:05pm
Shalosh Seudos is community sponsored.	
Medical Halacha Shiur given by Dr. Daniel Eisenberg.	
Maariv:	8:22pm

## YIML Cholim List Reminder

The YIML cholim list is cleared and renewed each Rosh Chodesh. Please submit names of cholim to [yimlcholim@gmail.com](mailto:yimlcholim@gmail.com), the gabbaim, or add them directly to the list by clicking here: (<https://spreadsheets.google.com/ccc?key=0AhzUhsDQjn2NdDAyYUZIN2RNM2hVVk1YY09HNzREd0E&hl=en&authkey=CKWn8pwD>). The link is also from the YIML Internet Archive.

Sun, Apr 14	Mon, Apr 15	Tue, Apr 16	Wed, Apr 17	Thu, Apr 18	Fri, Apr 19
Shacharis I 7:15am Shacharis II 8:00am Mincha 7:25pm	Shacharis 6:40am Mincha 7:25pm	Shacharis 6:50am Mincha 7:25pm	Shacharis 6:50am Mincha 7:25pm	Shacharis 6:40am Mincha 7:25pm	Shacharis 6:50am Light Candles 7:25pm Mincha 7:00pm
4 Iyyar	5 Iyyar	6 Iyyar	7 Iyyar	8 Iyyar	9 Iyyar

To subscribe to the YIML email list, visit <http://mail.chaseplanet.us/mailman/listinfo/yiml>

## Thought of the Week

"Upon the completion of the days of her purity for a son or for a daughter, she shall bring a sheep . . . This is the law of one who gives birth to a male or to a female. But if she cannot afford a sheep . . ." (12:6-8)

R' Avraham Elkanah Kahana-Shapira z"l (1914-2007; rosh yeshiva of Merkaz Harav and Ashkenazic Chief Rabbi of Israel) quotes one of the Belzer Rebbes as asking: Why is the phrase "This is the law of one who gives birth" placed between the rich woman's korban and the poor woman's korban? Shouldn't this phrase be the conclusion after all of the childbirth-sacrifices have been described? The answer, said the Rebbe, is that after describing the rich woman's sacrifice, the Torah says, "This is the law of one who gives birth," as if to say: Ideally, this is the way it should be, i.e., all Jews should be financially comfortable. But, if there is a poor woman, she should bring the following sacrifice after giving birth.

R' Shapira adds: This may explain also why Yaakov blessed Yosef (Bereishit 48:20), "Through you shall Yisrael bless [their children] saying, 'May Elokim make you like Ephraim and like Menashe'." Why Ephraim and Menashe, not Reuven, Shimon, Levi, etc.? The answer is that all of Yaakov's sons experienced poverty and deprivation at some point in their lives, for example, in Lavan's house. When a Jew blesses his children, he should bless them with the ideal--that, like Ephraim and Menashe, who were raised as sons of the Egyptian viceroy, they should never know any deprivation. (Imrei Shefer)

"and the Kohein shall place at the middle part of the ear of the man being purified"(14:25)

Adapted from <http://torah.org/learning/hamaayan/5773/tazria.html> by Shlomo Katz.

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This week's parsha records the purification process that the metzora, an individual with a skin malady, undergoes to permit him to regain entry into society. The tzora's malady from which the metzora suffers is a result of "loshon harah", the slanderous conversation in which the metzora has engaged; hence the name metzora from the term "motzi rah" - "one who brings forth evil".<sup>1</sup> After the metzora is separated for seven days, the Kohein takes blood from the guilt-offering brought by the metzora and dabs it on his right ear, thumb and big toe as part of the final purification process.<sup>2</sup> This process is found on only one other occasion, the inauguration of the Kohein. Why does the Kohein, who is the most noble and elevated member of Klal Yisroel, undergo the same process as the individual who has just been ousted from society as a result of his odious behavior?

The Talmud records that the primordial serpent walked upright and was the original king of all beasts. After instigating Chava to sin, the serpent was cursed by the loss of its limbs and the inability to savor its food. The serpent, which is also the symbol of loshon horah, proclaimed that just as he is unable to enjoy his food, there is no satisfaction in speaking loshon harah, "mah yisron l'baal halashon"<sup>3</sup> - "There is no benefit gained from the speaking of loshon harah." The Talmud relates that while a minority of people are susceptible to the desires of promiscuity, a majority are tempted by theft. However, everyone is susceptible to the sin of loshon harah. Generally, man is motivated by gratification, which explains the temptation for promiscuity and theft. Why is every man susceptible to the sin of loshon horah if there is no gratification in this transgression?

Every person has a deep yearning to sense self-worth. Secular society promotes competition as the forum in which to gauge our worth; we sense our self-worth vis-à-vis our contemporaries. Unfortunately this manner of gauging ourselves is fraught with great dangers. We are never truly encouraged to fully develop our own potential and individuality for success is achieved by besting others, not by challenging ourselves to be all that we can be. Furthermore, instead of applying ourselves and developing our talents we sometimes choose the path of least resistance. We elevate ourselves by stepping upon others. By putting others down we delude ourselves into believing that we are better than them. However, instead of feeling accomplished, we are left feeling empty and unproductive. The greater a person's potential, the greater the void that is left when he is unfulfilled. For this reason the greatest cynics and ba'alei loshon horah who are capable of making the most insulting remarks are usually the most talented individuals who take the easy way out and attempt to feel accomplished by belittling others instead of making the effort to develop themselves in a positive manner. It is this desire to feel self-worth that fuels a person to speak loshon harah. Every individual is affected because everyone has the need to feel fulfilled. The Kohein is the individual who embodies self-accomplishment. Having developed his potential, he stands out in society. The inaugural process that he undergoes highlights the fact that he is an outstanding individual. The message to the metzora is that he too can be an outstanding individual and it need not be for his negativity. Rather, he should emulate the Kohein and develop his potential so that he too will be elevated for his positive accomplishments

1.Arachin 16a; 2.Shemos 29:20; 3.Taanis 8a

Adapted from <http://torah.org/learning/rabbizweig/5773/tazria.html> by Rabbi Zweig.