FrumToronto Office

From: Agudah South Mailings <mailings@agudahsouth.com>
Sent: April 12, 2024 11:47 AM
To: FrumToronto Office
Subject: Bulletin for Shabbos Parashas Tazria 5784

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In light of the crisis facing כלל ישראל the Rav encourages everyone to accept shabbos early this week and be extra meticulous in its observance. May the merit of shemiras shabbos be a zechus for אחינו כל בית ישראל.

Zemannim for Shabbos Parashas Tazria

Early Mincha: 6:20

Hadlakas Neros: 7:40

Mincha**:** 7:40

Shacharis**:** 8:45

Mincha**:** 7:30

Maariv / **Motza'ei Shabbos**: 8:45

Motza'ei Shabbos R"T: 9:12

Week of Parashas Metzora / Shabbos Haggadol

Shacharis:

Sunday: 8:00

Monday: 7:00 & 8:00

Tuesday: 7:00 & 8:00

Wednesday: 7:00 & 8:00

Thursday: 7:00 & 8:00

Friday: 7:00 & 8:00

Mincha: 7:50

Maariv: 8:10

Late Maariv: 9:30

Sefer Vayyikra Schedule (PDF)

Kiddush this shabbos is sponsored by

Ben and Penina Feintuch in honour of the yahrzeit of Ben's mother Rochel bas Beirish a"h whose yahrzeit is on 9 Nisan and as a thank you to Hashem for everything He is always doing for us and our extended families.

Alex and Irina Werner for the yahrzeit of Alex's father Michael ben Arye-Aharon.

There will be Shalosh Seudos this shabbos

The speaker will be Rabbi Stein.

Mazzal Tov

Mazzal tov to Chaim and Yocheved Weinberger on the recent engagement of their daughter Batsheva to Shua Berger.

קמחא דפסחא

The Rav is collecting קמחא דפסחא for the poor of our community for their Pesach

needs. Cheques can be made out to JHF.

תזכו למצות

מכירת חמץ

The Rav is available for מכירת חמץ after Shacharis and after Mincha/Maariv and by appointment.

Kiddush & Shalosh Seudos Sponsorships Available

If anyone would like to sponsor or co-sponsor Kiddush, or sponsor Shalosh Seudos, please email Baruch Klein at barryklein21@gmail.com

NEW! Please click this link to submit the sponsorship info as soon as possible so that it can be included in the weekly bulletin.
www.tinyurl.com/agudah-south-sponsor

Please note new Kiddush and Shalosh Seudos costs

Thank you to all our past (and future!) sponsors.

Although we've always tried to keep the cost of Kiddush and Shalosh Seudos as low as possible, due to the increased cost from the vendors (food, paper goods etc), we have raised the prices slightly.

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Kiddush: $450
Co-Sponsor $300

Shalosh Seudos: $200

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Dirshu Ammud Yomi

We are pleased to announce the recent commencement of Ammud Yomi Shiurim in accordance with the Dirshu program both in the morning at 6:30 and during the shul's night seder at 8:30 pm.

Night Seder Program

Agudah South is excited to host a Night Seder Program
run by R' Yitzy Czermak.

8:30-9:30 pm followed by Maariv at 9:30.

For inquiries and chavrusas, please contact R' Ari Hofstedter (416) 459-1022
Monthly sponsorship opportunities are available.

This month's night seder program has been sponsored
L'ilui Nishmas Rachel bas yb"l R' Uri Kaufman.

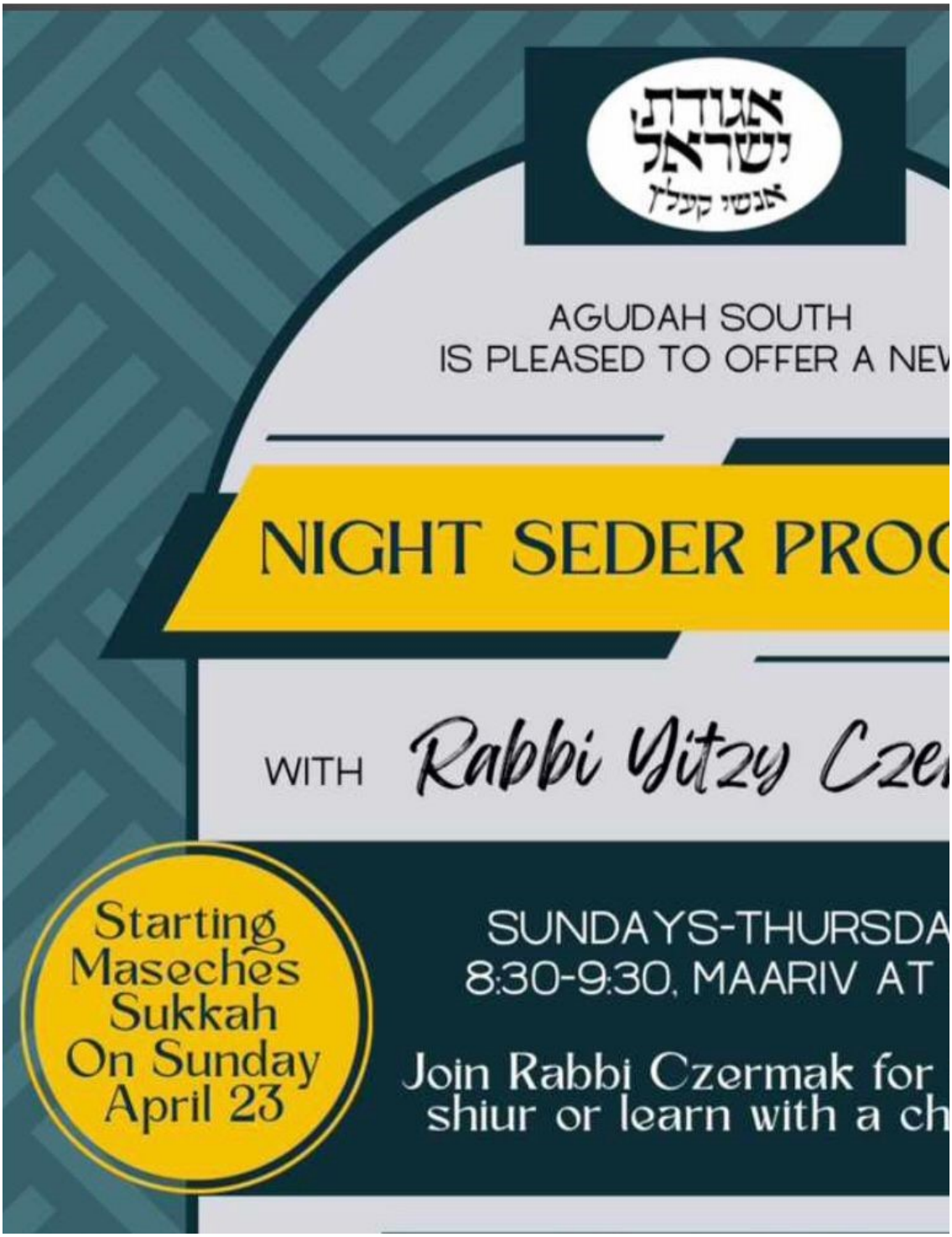
For more information about the night seder program, please contact
R' Ari Hofstedter (416) 459-1022

Wednesday Night Shiur

The Rav is giving a shiur on **Mishle** with the perushim of the Vilna Gaon and the Malbim, Wednesday nights at 8:30.

Thursday Night Shiur

Please join us for our weekly Thursday night shiur at 9:05 followed by Maariv at 9:30 and refreshments.



Weekly Shiurim

B"H the weekly shiurim are growing as more people are getting involved.
The Rav and the Shul would like to encourage and invite everyone to attend the shiurim and participate.

Daf Yomi 8:00 AM; Sundays at 7:15 AM

Ammud Yomi 6:30 AM Mon-Fri; on Shabbos half-hour before mincha

Mishle with the perush of the Vilna Gaon

Wednesday night at 8:30 PM

Thursday night shiur at 9:05 followed by Maariv at 9:30 and refreshments

Oraysa Chabura

Oraysa program learning every evening Sun-Thurs before Mincha.

עיונים בפרשת השבוע

Sunday after Shacharis

Minchas Chinnuch Shiur

Sunday 8:30 PM

Weekly Shiurim Schedule:

Daily	Daf Yomi	8:00 AM / Sunday 7:15 AM
Sun - Thurs	Oraysa (Yoma)	Before Mincha
Sunday	עיונים בפרשת השבוע	After Shacharis
Sunday	Minchas Chinnuch Shiur:	8:30 PM
Monday	Masseches Megilla	7:00 PM
Wednesday	Mishle	8:30 PM
Monday-Thursday	Ammud Yomi	6:30 AM

Bad is a Continuum[1]

By Rabbi Yitzchok Adlerstein

If a person will have on the skin of his flesh a se'eis*, or a* sapachas*, or a* baheres*, and it will become a* tzoraas *affliction on the skin.*[2]

Wading into the *parshah* of *nega'im*, we are quickly overcome by a torrent of detail. The different varieties of *nega'im* not only look different, but are treated differently. As we would expect, Chazal find halachic meaning and purpose in every nuance of every verse. Their success, however, does not free us from the obligation to find meaning and purpose on the level of ordinary *peshat* when we examine the phraseology of this *parshah*.

Consider just a few examples, beginning with the *pasuk* cited. After opening the verse with a person having a *se'eis* on the skin, why does the Torah tell us once more that his *tzoraas* is an "affliction on the skin?" Why does the *nega* here appear on the person's skin, while later the Torah locates it on the person?[3] The opening subsection speaks of two visual examinations by the kohen; those of the *shechin* and the final *tzoraas* do not mention multiple inspections. Why the difference? For that matter, why are there separate subsections allocated to the different types of *nega'im*, rather than treat all of them in one large section of *nega'im*?

It seems to me that the point of segregating the various *nega'im* in different sections is to teach us about three different kinds of evildoers.

There are those who express all manner of outrageous and obnoxious ideas. They strike us as evil and detestable. Really, however, their speech does not properly mirror their inner, core selves. As the saying goes, their bark is worse than their bite. The inner person – the one that people do not see – may be kind, compassionate and good.

Other people are consistent. What you hear is an accurate reflection of the inner self. A third group reverses the pattern of the first. Their speech may be elegant and refined, but it is part of a mask, a contrivance to hide the ugliness

within. Their speech adds a dimension to their evil, because it lures the unsuspecting to their side, where they can become infected by their evil nature.

The three groups go from bad to worse to worst. The major categories of *nega'im* deal with all of them.

The first *nega* mentioned connects to the first group. It stresses again and again the skin as the place of the *nega*, rather than the person – unlike later on. This evildoer may strike people as thoroughly corrupt, but he is not. His problem is relatively superficial. His inner person retains much goodness. It is not always easy for the observer to differentiate between the person whose evil is superficial and the one who is steeped in it. Therefore, the Torah stresses in this section multiple times that the afflicted party is sequestered for observation. The kohen, as well as everyone else, needs to study the *metzora* close up to ensure that he does not jump to an erroneous conclusion about how thoroughly evil the stricken party is. He is given multiple chances to do so.

The section of *shechin* [4] deals with the person who is consistent in his evil, inside and out. The angry torrent of words that we hear from him perfectly fits the inner person. Yet, he does not compound his evil with deviously trying to hide it from people. Because he is open and without guile about his attitudes, the Torah still locates his evil as in his skin, and not suffusing his entire person. His way back, his repentance, however, is more difficult than for the first group. The Torah mentions only a single quarantine period for him.

The third group is the worst. Here is the hypocrite, the one who would feign righteousness while practicing his evil. He deliberately creates a halo around himself to deceive people. Here, the *nega* is described as in the person himself.[5] The text makes no explicit mention of a quarantine period; his evil is blatant and obvious. No prolonged study is needed to pronounce him an evildoer.

There is hope even for such a person. If his cover is blown, if the world can see him for who he is, he can motivate himself to change. Once he loses his ability to deceive others, he may be able to face his problems and address them. The

Torah therefore describes – and does this only in his case – "if the *tzoraas* will cover the entire skin of the affliction from his head to his feet."[6] This leaves him no place to hide. Everyone discovers who he is, and he is left to ponder the evil that is now public knowledge. Through this, even he can become pure.

1. Based on Meleches Machsheves by R. Moshe Cheifetz, 1663-1711 ↑
2. Vayikra 13:2 ↑
3. Vayikra 13:9 ↑
4. Beginning Vayikra 13:18 ↑
5. Vayikra 13:9 ↑
6. Vaykira 13:12 ↑

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Agudah South
2941 Bathurst St
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