

**KIDDUSH IS SPONSORED
BY
THE SHUL**

Mazel Tov
to
Brian and Sarah Keating on the birth of their son and daughter, and to **Isaac, Elijah and Orli** on the birth of a brother and sister.

The Shalom Zachor for the Keating baby boy will be Friday, April 20th at 9:30 p.m. at the home of Rabbi and Chaya Ertel.

The Bris, G-d willing, will take place Sunday, April 22nd after Shacharis at the Shul. Shacharis is at 8:30 a.m.

| WE THANK OUR SECURITY VOLUNTEERS | |
|---|------------------------|
| Friday Evening | |
| 6:40 p.m. | Jamin Eiseman |
| 7:20 p.m. | TBD |
| Shabbat Morning | |
| 9:00 a.m. | Scott Rappoport |
| 9:30 a.m. | Abe Loebenstein |
| 10:00 a.m. | TBD |
| 10:30 a.m. | Rabbi Ertel |
| 11:00 a.m. | Raphy Shapiro |

MINYON SCHEDULE

| | |
|-----------------------------------|-----------|
| 4/20 Daf Yomi..... | 6:00 p.m. |
| 4/20 Mincha/Kabbalat Shabbat..... | 6:45 p.m. |
| 4/20 Candles..... | 7:05 p.m. |
| Hashkama Minyon..... | 7:50 a.m. |
| Talmud in Depth..... | cancelled |
| Shabbat Morning..... | 9:00 a.m. |
| Shema-Latest Time..... | 9:30 a.m. |
| Daf Yomi..... | cancelled |
| Shabbat Mincha..... | 6:55 p.m. |
| Shabbat ends..... | 8:05 p.m. |

THIS COMING WEEK

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| Sunday Shacharit..... | 8:30 a.m. |
| Mon. & Thu. Shacharit..... | 6:30 a.m. |
| Tue., Wed. & Fri. Shacharit..... | 6:45 a.m. |
| Sun. - Thu. Mincha/Ma'ariv..... | 7:10 p.m. |

CLASS SCHEDULE

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|--------------------------------|-----------|
| Sunday | |
| Talmud in Depth..... | cancelled |
| Daf Yomi..... | 7:40 p.m. |
| Monday - Thursday | |
| Talmud I..... | cancelled |
| Monday- Friday | |
| Talmud in Depth..... | cancelled |
| Monday | |
| Pirkei Avot..... | cancelled |
| Daf Yomi..... | 7:40 p.m. |
| Tuesday | |
| Women's/Mesillat Yesharim..... | cancelled |
| Daf Yomi..... | 7:40 p.m. |
| Wednesday | |
| Women's/Pirkei Avot..... | cancelled |
| Prophets/Mishlei..... | cancelled |
| Daf Yomi..... | 7:40 p.m. |
| Thursday | |
| Parsha..... | cancelled |
| Daf Yomi..... | 7:40 p.m. |

Rabbi's classes are cancelled from 4/1/18 - 4/28/18, except as noted above. All classes will resume on 4/29/18 and all Individual Adult and Bar/Bat Mitzvah lessons will resume on 4/30/18.

In Memory of Linda Neiman

THE CONGREGATION ADAT YESHURUN
WEEKLY NEWS BULLETIN

| | |
|----------------------------------|--------------------------------|
| Rabbi Jeffrey Wohlgelemer | Todd Salovey, President |
| Vol. XXVI No. 27 | Tazria-Metzora |
| 6 Iyar 5778 April 21, 2018 | |



The Torah Reading begins on page 416 in the Hirsch and page 608 in the Stone. The Haftarah for begins on page 875 in the Hirsch and on page 1170 Stone.

LAST WEEK'S PARSHA spoke of the laws of Tumah [impurity] resulting from dead animals. The Torah now speaks of Tumah from human beings. Rashi comments that the laws of the impurity of human beings follow those of animals, because the situation is similar to the creation of the world. Just as humans were created after animals, the laws of human beings follow those of animals. The first law discussed regarding purity and impurity of human beings is that of a woman giving birth. The Torah explains that when a woman gives birth to a boy she is prohibited from her husband for a minimum seven days, or until she stops bleeding. In addition, she is impure for 33 days during which time she cannot go into the Temple. This 33 day period existed only in the time of the Temple, as it prohibited her from doing things which required a bodily sanctity which does not apply today. During the seven days minimum following her childbirth, she is like a 'niddah' [a menstruating woman] who is prohibited to her husband. Thus all the laws of niddah apply to her in this situation. When she gives birth to a girl, she is like a niddah for a minimum of two weeks, and for 66 days she is impure, as to Temple purity. Some sages say the reason the impurity for a girl is greater than for a boy is that when there is a separation of life, Tumah is left in its wake. This explains why when a person dies the corpse will render another person tameh, and when a woman menstruates she becomes tameh, because a potential life has departed. When a girl is born, it is not only one life that departs from the womb. Since the child herself is a potential life-giver and life-sustainer, the potential loss is greater than that of the single life when a male is born.

THE TORAH DESCRIBES the offerings a woman brings after childbirth, lest she may have had resentful thoughts against her husband or G-d during her labor pains. She brings a sin offering as an atonement for the possibility that in her agony she may have sworn never to live with her husband again, or never to have children again.

THE TORAH THEN discusses the laws of tzora'as [leprosy]. This kind of leprosy is not a contagious disease, but a disease caused by spiritual malady. As tzora'as is not a bodily disease, but rather a physical manifestation of a spiritual malaise, a punishment is designed to show the person he must mend his ways. Our sages explain the primary source of tzora'as is the sin of loshon horah [slander]. Even in the word 'mezorah', one can find the contraction, 'motzi rah', which means one who spreads slander. We understand that G-d punishes a human being measure for measure. Just as when we speak slander we destroy

PARSHA PAGE 2

another human being and remove him from the community, so too when we suffer from leprosy we are removed from the community.

PARSHAS MEZORAH BEGINS with the first stages of purification. This process takes over a week and goes through two stages, removing the following elements of impurity: During the first stage, one is permitted to enter the Israelite camp, and the mezorah himself no longer contaminates an entire building merely by being under its roof. However, the mezorah is still tameh, though to a lesser degree, and whatever he wears also becomes tameh. Instead of being 'av hatumah' (the primary level, or source, of impurity), as he was previously, now his clothing, bedding and riding equipment become only 'rishon letumah' (a first level of contamination). Furthermore, these articles will not become tameh if the mezorah moves them without touching them. They must come in contact with his body. To remove the remaining vestiges of contamination the mezorah, and the clothing he wears during the next seven days, requires another immersion. The next stage of purification is the shaving of his body, which must be done by a Kohain. Rav Shimshon Raphael Hirsch explains that this is because hair covers the body and is an insulation of sorts. By removing the mezorah's hair, he understands he must make a clean break with his past, and change his way of living and dealing with people. When the Levites were consecrated for their role in the temple service, they too were shaved, symbolizing the discarding of their past and of their devotion to G-d. The final stage of purification is the offerings that the mezorah is obligated to bring. Provisions are also made for the poor mezorah, in order to facilitate his ability to bring the required sacrifices.

THE TORAH THEN describes tzora'as on houses. Rashi explains that when the Canaanite inhabitants saw that the Israelites would conquer the land, they hid their valuables in the walls of their homes. In order to enable the Jewish owners of those houses to acquire this wealth, G-d placed an affliction on the part of the wall where the treasure was buried. The offending stones were cut away revealing the treasure, proving to the Jewish people that even though it seemed a great tragedy that their homes were afflicted with leprosy, 'behind every cloud is a silver lining'. The Rambam, however, comments that these afflictions are the same as all others that deal with tzora'as. They are a punishment for the sins of selfish behavior and gossip. He explains that Hashem begins by afflicting the property, first houses and then garments, and then if the victim does not learn a proper lesson and do teshuva, he too will be stricken by the affliction on his body. The Torah then describes the purification process of homes.

THE NEXT SECTION of this week's Parsha deals with male discharges. Semen discharged from a Jewish male is contaminated in itself. In addition, it causes contamination to the one who emitted it and to others who come in contact with it. There are three degrees of this type of contamination depending on the frequency and type of discharges.

THE TORAH THEN describes the 'niddah' (the menstruating woman) and the 'zavah' (the female who has a discharge of blood). Verses 19 through 28 are the basis for the sanctity of the Jewish home for they contain the laws of 'niddah', the monthly period when husband and wife may not cohabit. This mitzvah is known as 'taharat hamishpachah' [purity of the family]. The ritual that binds men and women together is called 'kiddushin' (sanctification) for Jewish marriage is an exercise in bringing sanctity to the human relationship that can most easily become an act of degradation. Thus the maintenance of this sanctity throughout the years, during which the home is built and the future brought into the world, depends on the constant purity of the family and the partners who create it. Jewish women throughout the centuries took the lead, often at great personal sacrifice and hardship, in maintaining this

PARSHA CONCLUDES

purity, thereby building their families on a summit of holiness. The Talmud states that it is often difficult for all but experts to determine when a woman is a niddah and when she is a zavah, (whose laws are far more strict than the laws of niddah). Unlike the contamination of a male discharge, which has virtually no application in the absence of the temple and sanctities that must be kept ritually pure, the female discharge discussed in this passage still has the applicability of the niddah laws. This parsha deals only with the laws of contamination. The prohibition of cohabitation with a niddah is given later on in the Torah as are the other laws of forbidden relationships.

THE RESULT IS that the law of niddah, as it is codified in the Talmud, is a combination of the laws of zavah and niddah. This makes it imperative that one not base halachic decisions on the scriptural text.

We wish our visitors a warm La Jolla welcome. Please introduce yourself to the Rabbi and the President so that we can meet and greet you.



MIKVAH APPOINTMENTS
(858) 535-1072

SPONSOR A KIDDUSH

For a regular kiddush the Primary Sponsorship is \$295 (designated as such in the bulletin). All co-sponsors of kiddush \$175. Email Annette Olson at info@adatyeshurun.org or call her at 858-535-1196 to reserve your date.

DATES THAT ARE AVAILABLE:
May 5th, 12th, 19th & 26th

YOU CAN NOW LISTEN TO THE RABBI'S CLASSES ONLINE!!

www.adatyeshurun.org

Weekly lectures are all on the web for you to listen to anytime you wish

To be added to the weekly email with a link to the classes, please send an email to Catharine at catharine@adatyeshurun.org to make your request

SUNDAY
APRIL 22, 2017



CHINESE DINNER

MAIN COURSE (INCLUDES CHICKEN & BEEF)

\$22 PER ADULT AGES 13 AND UP

\$14 PER CHILD AGES 7-12

\$8 PER CHILD 6 AND UNDER

INCLUDES SOUP, SALAD, DRINKS, & DESSERT

\$5 FUN ARTS & CRAFTS FOR KIDS (OPTIONAL)



LOCATED AT ADAT YESHURUN
8625 LA JOLLA SCENIC DR N.
LA JOLLA, CA 92037

OPEN 4:30 PM - 8:00 PM

Support the
8th grade Trip to Israel

SAVE THE DATE FOR OUR "NO GALA" GALA!
SHABBAT, MAY 5TH AND MAY 6TH!

YOU SHOULD HAVE RECEIVED YOUR INVITATIONS...PLEASE
RSVP BY MAY 1ST AND DON'T FORGET TO SEND A TRIBUTE
TO OUR HONOREES ON YOUR RSVP CARD (FOR ALL
DONOR LEVELS INVESTOR AND ABOVE).

PLEASE SUPPORT YOUR SHUL AND GIVE GENEROUSLY.
THANK YOU.

"NO GALA"



GALA



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קהילת עדת ישורון