

CONGREGATION BAIS TORAH

April 16, 2010 · 89 West Carlton Rd · Suffern, NY 10901 · (845)352-1343 · www.baistorah.org · ב' אייר ערב שבת פרשת תזריע-מצורע

ערב שבת פרשת תזריע-מצורע

מנחה 7:00 PM
הדלקת נרות 7:19 PM
שקיעה 7:37 PM

שבת פרשת תזריע-מצורע

דף היומי 8:00 AM
שחרית 8:45 AM
9:35 AM סוף זמן קריאת שמע
5:35 PM פרקי אבות
6:25 PM Contemporary Halachic Issues
7:10 PM מנחה
7:38 PM שקיעה
8:20 PM מעריב

שחרית Weekday

Sunday 7:45 AM
Mon, and Thurs 6:20, 7:45 AM
Tues., Weds and Fri 6:30, 7:45 AM

מנחה-מעריב Weekday

Sunday- Thursday : 7:30 PM

ערב שבת פרשת אחרי מות-קדושים

מנחה 7:00 PM*
7:20 PM** הדלקת נרות
7:27 PM הדלקת נרות Regular
7:45 PM שקיעה

*early mincha for the summer

** Shul accepts Shabbos

Shiurim

Women's תהלים group מנדל מתחם לז'ן פייגל בת מנחה 45 minutes before פרקי אבות שבת meets on

Sundays at 8:30 AM – מסכת סנהדרין – Rabbi Yisroel Gottlieb
Tuesdays at 8:15 PM – Partners in Torah
Tuesdays at 8:15 PM – Ladies' Mishnayos Class - Rabbi Avromy Fein
Wednesdays at 8:15 PM – מלכים ב' – Rabbi Yisroel Gottlieb.
דף היומי I, Monday through Friday 5:25 AM and Sunday at 6:30 AM – Mordechai Rudman
דף היומי II, Monday through Friday 7:00 AM – Rabbi Yisroel Gottlieb
דף היומי III, Sunday through Thursday 9:45 AM – Rabbi Yosef Fischer
Monday through Friday at 7 AM - ירושלמי - Mordechai Rudman
Monday through Friday after the second שחרית נבאים - Rabbi Yosef Fischer
Monday through Thursday at 9:45 AM - גמרא שיעור - Rabbi Leibel Reznick

Shul Announcements

This week's **Kiddush** is sponsored by Yossie & Gail Tuchman in honor of the yartzheits of Max Tuchman and Gertrude Hochberg **סועדה שלישה** is co-sponsored by Yussie Deutsch in honor of the yartzheit of his father, Mayer ben Yehudah Leib, and Moshe and Avi Rosenbaum in honor of the yartzheit of their grandmother, Feigel Bas Menachem Mendel.

THIS SUNDAY, April 18th, Congregation Bais Torah will be co-sponsoring a Monsey community celebration of **Yom Ha'atzmaut** featuring festive tefilla, divrei Torah and a special presentation by Colonel Bentzi Gruber, vice-commander of an armored division in the IDF Reserves. His topic will be "**Ethics in the Field: An Inside Look at the Israeli Defense Forces.**" The celebration will be held at Community Synagogue, beginning with Mincha at 7:30 PM. Everyone is invited to attend.

THE BAIS TORAH ANNUAL DINNER is around the corner!!! April 25 at the Holidome in Suffern, -Guests of honor -Moe and Bayla Tilson, Keser Shem Tov Award- Ben and Hilde Zauderer and the Aishes Chayil Award – Hinda Kimmel. **To have your ad included in the journal, it must be received no later than this Saturday night and can be FAXED to: 426-5392. Late ads will be placed in a supplement.**

The new **KOSHER FOOD PANTRY** collection date is May 5.

Mazal Tov

David and Shoshi Mayerfeld on the birth of a grandson, born to their children, Shmuel and Elisheva Erlanger
Michael and Sharon Kronenberg on the birth of a grandson, born to their children, Yocheved and David Lisker of Passaic
Yis and Bella Helprin on the birth of a granddaughter, born to their children, Chaim and Gayil Helprin of Houston
Shlomo and Chaya Minzer on the birth of a grandson, born to their children, Fraidy and Yisroel Forgash.
Mickey and Mona Montel on the marriage of their children Robin and Barry Adams
Charlie and Shulamith Grandovsky on the bar mitzvah of their grandson, Chaim, son of Sara and Raanan Gelberman of Baltimore

Hamokom Yenachem

Oswald Wilner on the p'tira of his brother

Refuah Shelaimah

אליעזר בן דורה Allen Nussbaum's father
רבקה בת הינה Carl Markowitz's mother-
Katie Tannenbaum's
יהנתן משה בן דבורה טובה- Grandson
חיים מאיר יחיאל בן מלכה לאה- Henry Shapiro
מנחם מונש בן חנה פרידא- Manny London
אסתר מלכה בת קילה- Esther Lutwak
חיים ראובן בן הענדל יהודית- Bob Schore
יוסף בן שרה- Suzie Kirshenbaum's father
צחק אייזק שמחה בן פייגא בילא- Eddie Tager

בנימין בן בילה- Ben Zauderer
חיה עטיל בת שלימה
חנה פרומא בת יהודית גיטל- Chana Mayerfeld
Joel Rosenwasser's mother -
פשע לאה בת שפרינצא
אריה לייב בן רבקה- Larry Seligson
הילני בת רחל- Leni Loebenstein
פיגע בת חיה רבקה- Bella Helprin's mother

How to Reach Us

Rabbi Yisroel Gottlieb 357-3913, rabbigottlieb@gmail.com – Daytime emergency 362-8362

President Allen Nussbaum president@baistorah.org

Treasurer Barry Lifschitz, 352-0226, Fax 352-0841 or barry@lifschitz.net

Maintenance Yis Helprin 494-7446

Shul Secretary Aviva Schmutter 352-1343 aviva@baistorah.org M-TH 9:00-3:00, To receive e-mail updates, write to baistorah@gmail.com

Simcha Room Reservations/Kiddushim Jack Gross, 357-4121

Bikur Cholim Eveline Kranzler, 352-8410 and

Chosh Levy, 425-6827

Eiruv 362-4302

Mikvah 425-6101

Chesed Committee Charlie Grandovsky, 425-4683

Sisterhood Liaison Betty Schloss, 369 – 1833

Lost and Found Michael Loebenstein, 425-8895

Chevre Kadisha Steve Fessel, 425-1713, Ephraim Pessin, 914-420-6714 or Gloria Gordon, 425-1276

Sisterhood Tribute Cards, Mona Selzer 356-0129

Bais Torah Bulletin Email baistorahbulletin@gmail.com, or call (845) 371-5337. All submissions are subject to review and must be submitted by 9pm Wednesday evening.. This bulletin is downloadable from the web at www.baistorah.org.

In Case of Emergency

The **red Hatzolah phone** is in the hallway on the wall between the rear washing station and the Simcha Room.

The **defibrillator** is in a cubby in the coat room opposite the Hatzolah phone.

Tazria - Metzora - 5770 –

The Theme of Tzara'as Reflected in Haftaras Tazria

(Some of the material found in this essay is taken from "The Midrash Says on the Weekly Haftaras" by Rabbi Moshe Weissman)

The theme of "tzara'as," mistranslated as "leprosy," is a major one in both of the Parashios read this Shabbos, and in both of their Haftaras. I wish to focus on the Haftarah of Parashas Tazria. The early chapters of II Melachim picture the Prophet Elisha, disciple of Eliyahu, as a wonder-working Prophet, who has been given by HaShem the "Key of Opening the Womb," as we see in the account of the Woman of Shunam, and the "Key of Reviving the Dead," as we see in the account of her son. The political background is that Israel is subject to Aram, then among the premier world powers.

Na'aman, Chief General of the Army of Aram, haughty with military success, has contracted tzara'as. Another event occurring at that time is that the forces of Aram have invaded Israel and among their captives is a young Israelite girl, who is assigned the position of household helper to Na'aman's wife. A knowledgeable student of the Bible, she tells her mistress that Na'aman's illness does not have a physical origin, and the only way he can rid himself of it is to go to the Prophet of Israel, Elisha, and follow his instructions. Na'aman's wife tells her husband what her handmaiden has told her (illustrating the principle, as Pirkei Avos does with regard to Megilas Esther, where Esther informs Achashverosh of the conspiracy against him by Bigson and Seresh, **in the name of Mordechai**, that one who transmits life-saving information in the name of the one who provided it, brings redemption to the world). When Na'aman communicates that information to the King of Aram, the latter sends a huge gift meant for the Prophet to the King of Israel, Yehoram, who, upon receipt of the gift and the accompanying documentation immediately goes into mourning, because he fears a ruse from Aram and, as the unworthy son of unworthy King Achav, he has no confidence that the prophet can help in any case. Elisha sends a message to the palace, asking why the king has donned the clothes of mourning – let Na'aman come to the Prophet, who will cure him by instruction from HaShem, and he will know that **there is a true Prophet in Israel**.

Na'aman goes to Elisha's house with his chariots and his horses, and remains "parked" outside, certain that because of his own greatness and reputation, the Prophet will have to come out to him. He will wave a "magic wand," pronounce some blessing and the cure, if there will be one, will be forthcoming. But Elisha does no such thing. He sends his servant Gehazi out to tell him that he will find relief only if he immerses himself in the Yarden River seven times **with a contrite attitude**, and he will then be cured. Na'aman is at first unbelieving, for he has already tried the cure by immersion in Aramean Rivers far greater physically than the Yarden, to no avail. But his servants suggest that Jews are anything but stupid, and if the Prophet had suggested immersion in the Yarden, he should at least try it. Na'aman goes to the Yarden, attempts to work up a contrite attitude, immerses himself seven times, and emerges, to his amazement, with the skin of a young boy. Na'aman returns, with his entire entourage to the home of Elisha and makes the following declaration: *"I know now that there is no G-d in the World but HaShem! Now accept a present from your servant" (II Melachim 5:15)* But Elisha responds, *"By the Life of HaShem Whom I have served, I will take nothing!" (II Melachim 5:16)* Na'aman repeatedly tries to convince him, but he steadfastly refuses.

In Parashas Vayishlach, we find our Father Ya'akov urging his brother, Esav, to accept a gift from him, and the language used is *"...vayiftzar bo, vayikach"* – *"And he urged him, and he accepted" (Bereshis 33:11)*, quite the opposite from what we find in the Haftarah, *"...vayiftzar bo, vayema'en"* – *"And he urged him, but he adamantly refused" (II Melachim 5:16)* The term *"vayema'en"* is identical to the term that the Torah uses in connection with Yoseph's refusal to be seduced by Potifar's wife (Bereshis 39:8), indicating that here, as there, there was a tremendous inner struggle within the Prophet to accept the gift. After all, he had undertaken to support 2,200 prophets and the wealth he would acquire by accepting the gift would relieve him of the requirement to be *"somech al ha-nes,"* "rely upon constant miracles," as described at the beginning of the Haftarah, where he was able to feed 100 with one piece of bread, to continue that support.

According to the "Ba'al HaTurim" on Shemos 28:7, Na'aman became a convert and one of his descendants taught Torah publicly in Israel. Again, here we see the power of "Teshuvah," Repentance, to bring back the wicked from their evil ways. Although the initial level of wickedness is nowhere near that great, it would behoove us, as well, to learn a lesson from Na'aman, and return to HaShem en masse, thereby "allowing him" to bring the Mashiach in our time.