



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Craig Levin and family on the birth of a grandson to Yehoshua and Chava Hall in Israel

Mazel Tov to Eli Bakst and to his parents, Moishe and Shani, on the occasion of his Bar Mitzva this Shabbos. Mazel Tov also to grandparents Chizky and Avital Salomon

Mazel Tov to Hillel and Chavi Schijveschuurder on Benji's engagement to Michal Yodaiken, daughter of Menachem and Ruchoma, Prestwich

Chaim Aruchim

We wish Chaim Aruchim to the following who have Yahrzeit this week:

Mon, 3rd Iyyar - Daniel Harris for his father and Jenny Lewin for her father

Tues, 4th Iyyar - Mark Shapiro for his father

Fri, 7th Iyyar - Elana Shapiro for her father

Ovos uBonim

The summer season of Ovos u'Bonim starts this Shabbos, every week at 5pm

Lost Property

A reminder that personal property left on the Shul premises will be disposed of every Rosh Chodesh

Sazria

Laurence Ross

From end of Chapter 1, Emuna:

Faith & Trust, Emuna & Bitachon:

The Mussar Sefer of the Chazon Ish ztzvk"l:

Imagine the honour of a person who, through constant labour, has managed to restrain his unrefined tendencies completely; he has no anger, no rage, no hatred and no hostility, wants no revenge and bears no grudge, has no craving for honour, and no desire for meaningless pleasures.

Just as the mind of this noble person is straight, and his opinions are true, so even his non-logical thinking always decides in favour of the truth, and his heart accepts the truth of the Almighty's existence – without any hesitation, with no doubt, for his heart always sees the glow beyond the natural reality. In recognising his Creator, blessed is He, he finds the solution to the mystery of the entire world, that mystery that gave him no rest.

The Lesson of House Tzaraas Rabbi Yissocher Frand (Torah.org)

The pasuk in Parshas Metzora says "When you arrive in the Land of Canaan that I give you as a possession, and I will place a tzaraas affliction upon a house in the land of your possession." (Vayikra 14:34). Parshiyos Tazria and Metzora deal with different types of tzaraas: tzaraas that appears on a person's body, tzaraas that appears on clothing, and tzaraas that appears on the walls of a house.

As the Torah describes, when such a blemish appears on the walls of a person's house, he comes to the kohen and he says, "k'nega" (something like a blemish) has appeared on the walls of my house." (Vayikra 14:35) The kohen instructs that the house be emptied out so that nothing is in the house when the kohen views the nega (lest everything in the house become tameh (impure) when he proclaims

the house tameh).

The Kli Yakar points out several anomalies in the pesukim that describe this process. First, he asks why tzaraas habayis (house leprosy) is introduced with the words "When you come to the Land of Canaan?" Next, he points out that the follow-on phrase, "that I am giving to you as an inheritance" is totally superfluous. We already know that Hakadosh Baruch Hu gave us Eretz Yisrael! Also, the repetition of the phrase "b'beis ertz achuzaschem" (in the house of the land of your inheritance) at the end of the pasuk is redundant and unnecessary. Furthermore, why the switch in expressions from "asher Ani nosen lachem l'achuza" to "beis ertz achuzaschem"? Finally, the Kli Yakar questions the expression at the beginning of the next pasuk: "U'ba asher lo habayis" (and the one to whom the house belongs will come). Who else is going to come? Of course, it is asher lo habayis (the owner of the house) who will be coming to the kohen with this problem!

The Kli Yakar refers to a Gemara (in Eruchin 16) that comments on the words "U'ba asher lo habayis" – that this refers to "mi shemeyached bayso lo" (someone who keeps his house for himself). In other words, the Gemara in Eruchin says that tzaraas comes for a variety of reasons. The most common reason is lashon harah (tale bearing). Another reason is gayvah (haughtiness). Specifically, tzaraas habayis comes for stinginess (tzorus ayin), when someone is unwilling to share his possessions.

The Ribono shel Olam knows how to take care of such a person who doesn't want to lend out anything to anyone. The Gemara there explains what happens to such a person: For example, his neighbor comes to him and says "Listen, can I borrow some folding chairs? I am making sheva brochos." He responds, "I don't have any folding chairs." Another neighbor comes and says, "Listen, my lawn mower broke. Do you mind if I borrow your lawn mower?" He responds, "I really don't have my own lawn mower. I have a service that mows my lawn." A third neighbor comes and says, "My wife had to take my car this morning. Can I borrow your car?" He responds, "It is in the shop" (when really it is in the garage). And so on and so forth. He doesn't lend out anything.

The Gemara says that the Ribono shel Olam knows how to 'fix' this type of person. It is not a vindictive punishment. The Torah wants to teach him a lesson – to not be so stingy. What happens? When a "nega appears to him in his house," before the kohen views the nega, the owner needs to take out every stitch of furniture and possession. Lo and behold, all the folding chairs and the lawn mower and the car

Davening Times

Mincha & Kabbolas Shabbos	7.10pm
Candle Lighting	7.18pm-7.36pm
Shacharis	7.25am / 9.15am
סוף זמן ק"ש	9.36am
Ovos uBonim	5.00pm
Mincha	6.00pm / 8.04pm
Motzei Shabbos	9.09pm
Sun	7.15am / 8.20am / 9.30am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	7.15pm
Late Maariv	10.00pm

are on the sidewalk in front of his house. The fellow is revealed to be a tzar ayin.

What lesson is the Ribono shel Olam trying to teach this person? The lesson is that "things are not yours!" Even when things are in a person's possession, that does not make them "his!" When Hashem gives a person possessions, they are not truly his – they are like a pikadon, a deposit entrusted to him. The person is supposed to share those possessions with others when others need them. This doesn't mean that someone is obligated to make his house or his possessions hefker, such that every Tom, Dick, or Harry who rolls down the street can have free reign over his property. Rather, it is what I like to call the principle of "prudent stewardship."

The Ribono shel Olam gave us all these things. We are the stewards of this property. So, when a 16-year-old who got his driver's license yesterday, asks to borrow your car, it is perfectly justifiable to say "No. You wreck your father's car first before I lend my car to you." That is prudent stewardship because a 16-year-old who just got his license yesterday probably does not know how to drive very well.

But in general, when Hakadosh Baruch Hu blesses a person with wealth, it is meant to be shared with others. Therefore, says the Kli Yakar, this is what the pasuk is emphasizing in so many ways. "When you come to Eretz Canaan THAT I GIVE YOU AS AN INHERITANCE." The emphasis is that I gave you this land. I gave you this house. I gave you these possessions. They are not yours!

People have the attitude "I bought this with my hard-earned money." This is all about "Kochi v'otzem yodi oshoh li es hachayil hazeh" (My strength and the power of my hand made me this.) (Devorim 8:17). The person doesn't want to part with these things because this is his stuff! The Ribono shel Olam is trying to teach us "Nothing is your stuff!" The Ribono shel Olam gave you that money.

Again, your possessions are not hefker, but they are yours in order to help others when possible. That is why the pasuk emphasizes "that I gave to you as an achuzah" (inheritance). If you refuse to share, "I will place a tzaraas blemish upon beis eretz achuzaschem." You said it is my house, my chairs, my lawn mower, mine, mine, mine. That is why the pasuk needs to emphasize "u'ba asher lo habayis." The person who says "it is MY house" needs to come to the kohen. This plague comes to him because he felt too strongly that the house and its possessions belonged solely to him. He is not the owner of these possessions. He is the custodian.

The kohen will order him to empty out his house. This way everyone sees the reality. The homeowner will then need to think "Why is this happening to me?" The Torah wants him to conclude that it was because he was being too stingy, too much of a tzar ayin, a person who doesn't want to share.

Outstanding Rabbi Yochanan Zweig (Torah.org)

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

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'as 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".¹ 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.² 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"³ – "There is no benefit gained from the speaking of loshon harah."

The advertisement is set against a bright yellow background with a sunburst pattern. At the top left is a circular logo with a menorah and Hebrew text. The main text is in red and black, inviting boys and their fathers/grandfathers to a summer event. Below the text is a photograph of a man with a beard and a boy reading a book together. A red starburst graphic contains text about a weekly raffle. A small circular logo in the bottom right corner of the photo area features a man reading. The overall design is vibrant and community-oriented.

בס"ד

Ohr Yerushalayim invites all boys and their fathers/grandfathers to join us for the summer season of

אבות ובנים

הזריע נצורת starting this **Shabbos**

Treats

5-6pm followed by Mincha

Weekly OJ raffle to win vouchers to Glida

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