

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tazria-Metzora
April 17, 2026 / 30 Nisan 5786
Volume 31, Issue 25
Candlelighting: 7:51 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, April 17

6:30pm Early Mincha / Maariv
7:51pm Candlelighting
7:55pm Mincha / Maariv

Shabbos, April 18

8:45am Shacharis @ **Heights Jewish Center**
Kiddush sponsored by the Geller Family

6:45pm Pirke Avos
7:45pm Mincha / Shalosh Seudos
9:00pm Maariv

Sunday, April 19

9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)
7:30pm Conn / Kalski Vort @ JLC

Monday, April 20

8:00pm Q & A and the Omer
(R. Nisenbaum)

Tuesday, April 21

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, April 22

8:00pm Nach Still Speaks –
MISHLEI (R. Stoll)

Thursday, April 23

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's "Torah Podcast" at Spotify, Apple Podcasts, iHeartRadio, and more, or download at www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Tazria-Metzora

The Torah discusses the different laws of spiritual contamination and their purification. One type of contamination comes as a result of childbirth. Although bringing a new life with an untarnished soul into the world is actually the highest expression of holiness and sanctity, the mother herself becomes impure. She must go through a purification process, lasting forty days upon the birth of a male, and eighty days upon the birth of a female. After that, she brings two sacrifices to the Temple, a burnt offering and a sin offering. Only then is she allowed to enter the Temple.

The Torah also discusses the nature of the *tzara'as* disease, its contamination, and the purification process. *Tzara'as* is a type of skin ailment that comes as punishment for various sins, most notably *lashon hara* and arrogance. The word *metzora* is actually a contraction of *motzi ra*, one who emits evil. The *metzora* was isolated outside of the camp. One who speaks *lashon hara* shows he cannot interact properly with others and he must be isolated from the rest of society.

In the purification process, the kohen prepared two birds, a piece of cedar wood, a piece of crimson-dyed

wool, and a clump of a low-growing plant. Each of the materials needed symbolized one facet of the person's sin and atonement. The chirping birds serve as a reminder of the idle chatter that tends to lead to slander and gossip, the primary cause of *tzara'as*. The cedar wood, a very tall tree, is a reminder of the

speaker's arrogance. The red wool, *tzara'as*, one that affects the person's clothing another that affects the stones of one's house. This condition, if it spreads, could result in having to tear down the entire house. These types of *tzara'as*, too, are meant as ways of dealing with the person who misuses his tongue.

Rashi points out that when a person would first sin, G-d would send the *tzara'as* to the stones of his house, merely causing an inconvenience, and perhaps a financial loss. If this did not succeed in arousing the person to improve his behavior, G-d would cause his clothing to become

affected with *tzara'as*. If this too did not succeed, the person's own body would be affected, until he would learn to be more careful with his speech.

The laws of *tzara'as* impress upon us the severity of *lashon hara*, and the importance of using one's tongue properly and constructively.

Mazel Tov

Mr. and Mrs. Simcha Geller upon the bar mitzvah of their son.

David Conn and Rochelle Kalski upon their engagement. Vort Sunday @ 7:30pm @ JLC

Issue Sponsorship

by Ivan Goldberg on the occasion of his mother's *yahrzeit*, Liebshe bas Yitzchak

Taste of Mussar / Chassidus

9 part series w/ R. Nisenbaum

Insights: Tazria-Metzora

These are the laws of the metzora (Lev 14:2) A student of Rav Isaac Sher of Slabodka confided that he had a difficult time refraining from speaking *lashon hara*. The Rosh Yeshiva told the young man, "You know, yesterday I was speaking to your father. He seems like a fine person. Do you have a desire to speak badly about him as well?"

"Of course not!" the student exclaimed, "He's my father and I love him!."

"Exactly," said Rav Sher, "Your problem is not with *lashon hara*; it is with loving a fellow Jew. If you would love others, you would not speak negatively about them either."

Did You Know?

It is sometimes necessary to relate something negative about others for constructive purposes. An example might be to prevent somebody from incurring a loss. Even in such a situation, however, it is not permitted to speak indiscriminately. The Chafetz Chaim lists several stipulations that must first be met. The speaker must have first-hand knowledge of a problem. His intentions should be solely to help the person, not as a personal vendetta. If possible, he should try to first take care of the problem with the perpetrator rather than tell it to another person. It is prohibited to exaggerate any wrongdoing at all.

Thought for the Week: Making things easy for ourselves is more often making easy things for ourselves. (*A Candle By Day*)