

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Metzora - HaGadol

April 8, 2022 / 7 Nisan 5782

Volume 27, Issue 28

Candlelighting: 7:41 pm

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

Friday, April 8

7:00am Shacharis

7:41pm Candlelighting
7:45pm Mincha / Maariv

Shabbos, April 9

8:45am Shacharis
*Kiddush is sponsored by
Murray Richelson*

6:30pm Shabbos HaGadol Speech
(men & women)

7:35pm Mincha / Shalosh Seudos /
Maariv

Sunday, April 10

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)

10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, April 11

7:00am Shacharis

8:00pm **Incredible Insights Into
the Haggadah (3/3)**
(R. Nisenbaum)

Tuesday, April 12

7:00am Shacharis

8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, April 13

7:00am Shacharis

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

Thursday, April 14

7:00am Shacharis

Friday, April 15

7:00am Shacharis
Followed by Siyyum
Full schedule available
separately

Class Connection

R. Nisenbaum:
425-436-6200 #352171

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

Parsha: Metzora

After discussing the nature of the *tzara'as* disease and its contamination, the Torah now describes the purification process. This involves a few stages, beginning after the *tzara'as* sores are healed.

As a first step, the kohen prepared two birds, a piece of cedar wood, a piece of crimson-dyed wool, and a clump of hyssop, a low-growing plant. One of the birds was slaughtered, and its blood mixed with running water and the other materials. This mixture would be sprinkled on the contaminated person. The second bird would then be set free. The person then immersed in a mikveh, the ritual bath; counted seven days; shaved off his hair; and then immersed again. The *metzora* then brought two sacrifices to complete the purification and atonement process.

Each of these materials symbolizes 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 main cause of *tzara'as*. The cedar wood, a very tall tree, is a reminder of the speaker's arrogance, another common factor leading to speaking negatively about others. The red wool, which is produced from

a worm's blood, and the lowly plant too, both serve as a reminder to be humble.

The Torah also introduces other types of *tzara'as*, one that affects a person's clothing, and 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 to deal with the person who misuses his tongue.

The Midrash 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. Sometimes, this inconvenience would be a blessing in disguise, for when tearing down the house they would often find treasures hidden there by the original Canaanite owners. If this did not succeed in improving the person's 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* are meant to impress upon us the severity of *lashon hara*, and the importance of using one's tongue properly and constructively.

Insights Into the Haggadah Series ends Monday at 8pm

Sell! Sell!

Don't forget to sell your
chometz! Call R. Nisenbaum at
216-659-1118

Mazel Tov!

Rabbi Ephraim & Chanie
Nisenbaum upon the birth of a
grandson

Insights: Metzora

... **These are the laws of the metzora ... (Lev 14:2)** A Jew came to Rav Naftali Amsterdam for his assistance. The man wanted to divorce his wife, but the woman refused to accept the divorce, thus preventing the divorce from taking effect. The man wanted Rav Naftali to sign on a document of heter me'ah rabbanim, where if one hundred recognized rabbis agree, the husband would be permitted to marry another woman. During the course of the conversation the man maligned his wife. Rav Naftali chastised the husband. "I don't understand you! You are going through such effort to find an allowance for you to marry another woman, which at worst is only prohibited by Rabbeinu Gershom, the eleventh century rabbi who prohibited bigamy. Yet when it comes to transgressing a clear Torah prohibition of speaking *lashon hara* about your wife, you seek no such permit."

Did You Know?

The reclining at the Seder should be on a pillow, leaning to the left. Leaning in the air without a pillow or some other prop is not considered reclining. Women are not required to recline. One reclines while drinking the four cups of wine and while eating the matza. The marror (bitter herbs) need not be eaten while reclining. If one drank the wine without reclining, the first, third, and fourth cup need not be drunk again, as it would give the appearance of drinking five cups. The second cup, however, which covers any drinking during the meal, should be drunk over again. If one ate the matza without reclining, he should eat another piece of matza. The matza-marror sandwich and the Afikoman, however, need not be eaten again.

Thought for the Week: "Traumatic inexperience" would be closer to the truth...
(A Candle By Day)