

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tazria - HaChodesh
April 1, 2022 / 29 Adar 2 5782
Volume 27, Issue 27
Candlelighting: 7:33 pm

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

Friday, April 1

7:00am Shacharis

7:33pm Candlelighting
7:35pm Mincha / Maariv

Shabbos, April 2

8:45am Shacharis

7:00pm Laws of Pesach
7:25pm Mincha / Shalosh Seudos /
Maariv

Sunday, April 3

8:00am Shacharis
9:15am **Parsha Class**
(R. Nisenbaum)
10:00am **Haggadah Insights**
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, April 4

7:00am Shacharis
8:00pm **Incredible Insights Into
the Haggadah (2/3)**
(R. Nisenbaum)

Tuesday, April 5

7:00am Shacharis
8:00pm **Avos D'Rav Nosson**
(R. Stoll)

Wednesday, April 6

7:00am Shacharis
8:00pm **Nach Still Speaks**
(R. Stoll)

Thursday, April 7

7:00am Shacharis
8:00pm **The 12 Jewish Months**
(R. Stoll)
10:15pm **Parsha Class**
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171

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

Parsha: Tazria

After completing the discussion of prohibited foods that can contaminate the Jew, the Torah discusses other forms of spiritual impurity. One of these involves the person who develops a skin condition called *tzara'as*, (related to the word psoriasis). The Talmud explains that *tzara'as* is a physical manifestation of a spiritual deficiency, usually coming as a result of specific sins, such as *lashon hara* (negative speech about others), arrogance and stinginess. Different forms of *tzara'as*, i.e. on one's skin or hair or on a burn, denote different sins so a person could understand clearly where his faults lie.

The *tzara'as* must be diagnosed by the kohen. The person is then isolated outside of the camp, until he is again visited by the kohen. The isolation is more stringent than that of any other impurity. The reason for this is that by speaking gossip one creates a rift between others, and he is thus separated from other people. Only after the kohen determines that the person has been healed is he allowed to begin the purification process. This involves shaving his hair, sprinkling of water, sacrifices and immersions.

The Torah also discusses various types of *tzara'as* that do not even affect a person's skin, but rather his clothing and even his house.

The reason why the Torah devotes such great detail to the different types of *tzara'as*, their diagnoses and the purification processes involved, is to teach us a lesson about the causes of *tzara'as* and its rectification. There is something unique about *lashon hora* that makes it more severe than many other sins. With just a few words or even a facial expression, a tremendous amount of damage can be

inflicted upon another person, or people— financial emotional, and even physical. People may not realize the destructive power of the tongue; however, the whole fabric of society can be torn apart by the choice of a few ill words.

The Talmud comments that *lashon hara* is so commonplace, almost everyone transgresses it regularly. Accordingly, the Torah goes into such great detail about the *metzora's*

isolation from society and the process how he must do teshuva to regain entry back into the community.

Even though *tzara'as* no longer exists after the Temple was destroyed, the lessons about the severity of *lashon hara* must still be taken to heart.

Insights Into the Haggadah 3-part series on Mondays at 8pm

Sell! Sell!

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

Mazel Tov!

Mendel & Chaya Newman upon
the birth of a great-grandson

Insights: Tazria

...**The kohein will examine the affliction... (Lev 13:3)** The Mishnah (Negaim 2:5) rules that the kohein can see anyone's affliction besides his own (or those of his family.) The *tzara'as* affliction is punishment for speaking *lashon hara*, and this principle applies equally to *lashon hara*. A person can see everyone else's flaws besides his own. It is very difficult to be objective about one's own faults. Rav Noach Weinberg would show how people can see themselves doing the same action as their neighbor, and view it so differently. For example, people might consider their own action as being brave, while their neighbor's as being reckless. Their own efforts at trying to convince others would be considered educating, while another person's efforts might be called brainwashing. Once we understand the double standard we often apply, that should serve as a warning to not be so quick to judge others.

Did You Know?

The Torah prohibits a Jew from owning chametz (leavened products) during Pesach. It is customary to sell the ownership of one's chametz (leavened products), through a rabbi, to a gentile before Pesach to avoid this prohibition. The chametz is placed in a locked closet or a marked-off area. It must be emphasized that the sale is legal both according to secular and religious law. The chametz in one's vessels are also sold, but not the vessels themselves. One also rents the location of the chametz to the non-Jew. It is proper to write one's name, address and location of any chametz on the rabbi's document, and also make a formal *kinyan* (legal act of transfer) with the rabbi. Some authorities require the seller to approximate the value of the chametz.

Thought for the Week: Some people notice—and misinterpret-- everything. (A Candle By Day)