

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tazria-Metzora
April 21, 2023 / 30 Nissan 5783
Volume 28, Issue 26
Candlelighting: 7:55 pm

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

Friday, April 21

6:30pm Mincha / Maariv [early]
7:55pm Candlelighting
7:55pm Mincha / Maariv

Shabbos, April 22

8:45am Shacharis
Kiddush is available for sponsorship
6:50pm Pirke Avos
7:50pm Mincha / Shalosh Seudos / Maariv

Sunday, April 23

9:15am Parsha Class
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, April 24

8:00pm Qs & As

Tuesday, April 25

8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)

Wednesday, April 26

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

Thursday, April 27

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

New episodes twice a week!

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 needed materials 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.

Sponsorship

This issue is sponsored by Ivan Goldberg on the occasion of his mother's yahrzeit, Liebshe bas Yitzchok

What a Jew Believes

New class with R. Nisenbaum Mondays at 8pm beginning May 1st

Insights: Tazria-Metzora

...I will place a tzara'as affliction upon a house

...the owner of the house will come and tell the kohen... (Lev 14:34-35)

The Talmud says that *tzara'as* is brought upon the house as punishment for stinginess and jealousy. A person should rejoice over another's success and not be jealous of it. The Ponovezher Rav was invited to address the inauguration of a new yeshiva in B'nei Brak shortly after he opened his own yeshiva there. He said, "Believe me; my joy is greater when I see other yeshivas opening than when I opened my own!" "Why?" someone asked, "The Torah only says that one should love his neighbor as himself, not more than himself!" The Rav smiled and said, "It's quite simple. For my own yeshiva, the joy of students studying Torah is mixed with the awesome responsibility to raise the funds necessary for the yeshiva to function. For the other yeshivas, though, my joy is without that responsibility, so I can be even happier for them!"

Did You Know?

A person must not relate gossip even if it is well known unless it is for constructive purposes such as to warn a potential investor of a serious financial risk. The speaker must have first-hand knowledge of the risk. If he only knows from other sources, he must caution that he does not know the information with certainty. Even an item that has been publicized in the media may not be repeated if the intention is merely to spread the information further. One may, however, listen to the information if his intention is to minimize the negativity by offering a different perspective of the action by trying to give the perpetrator the benefit of doubt.

Thought for the Week: We keep a respectful distance because we find it difficult to be respectful at close quarters. (A Candle By Day)