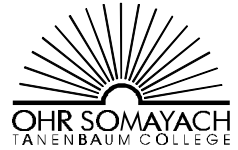


Parsha Q&A



Parshas Metzora Shabbos Hagadol

For the week ending 12 Nissan 5757
18 & 19 April 1997

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Parsha Questions

1. When may a *metzora* not be pronounced *tahor*?
2. In the Midbar, where did a *metzora* dwell while he was *tamei*?
3. Why does the *metzora* require birds in the purification process?
4. In the purification process of a *metzora*, what does the cedar wood symbolize?
5. During the purification process, the *metzora* is required to shave his hair. Which hair must he shave?
6. What is unique about the Chatas and the *Asham* offered by the *metzora*?
7. In the Beis Hamikdash, when the *metzora* was presented "before Hashem" (14:11), where did he stand?
8. Where was the *Asham* of the *metzora* slaughtered?
9. How was having *tzara'as* in one's house sometimes advantageous?
10. When a house is suspected as having *tzara'as*, what is its status prior to the inspection by a Kohen?
11. What happens to the vessels that are in a house found to have *tzara'as*?
12. Which type of vessels cannot be made *tahor* after they become *tamei*?
13. Where were stones afflicted with *tzara'as* discarded?
14. When a house is suspected of having *tzara'as*, a Kohen commands that the affected stones be replaced and the house plastered. What is the law if the *tzara'as*: a) returns and spreads; b) does not return; c) returns, but does not spread?
15. When a person enters a house that has *tzara'as*, when do his clothes become *tamei*?
16. What is the status of a man who is *zav* (sees a flow): a) two times or two consecutive days; b) three times or three consecutive days?
17. A *zav* sat or slept on the following: a) a bed; b) a plank; c) a chair; d) a rock. If a *tahor* person touches these things what is his status?
18. What does the Torah mean when it refers to a *zav* who "has not washed his hands" (15:11)?
19. When may a *zav* immerse in a *mikveh* to purify himself?
20. What is the status of someone who experiences a one time flow?

Bonus Q:

Since the signs of a *tzara'as* are easily recognized, why is the person's status dependent only upon the word and declaration of the Kohen?

I Did Not Know That!

"And he (the metzora) shall offer it as an Asham (guilt offering)..." (14:12)

An *Asham* is offered when one has misused holy possessions. The *metzora* brings an *Asham* because he misused his faculty of speech.

Sforno

Prepared by Ohr Somayach in Jerusalem, Israel
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Written and Compiled by Rabbi Reuven Subar
General Editor: Rabbi Moshe Newman

22 Shimon Hatzadik Street, POB 18103, Jerusalem Israel ☎ 972-2-581-0315 fax: 972-2-581-2890
38 East 29th Street 8th floor, New York, NY 10016, USA ☎ 1-212-213-3100 fax: 1-212-213-8717
613 Clark Avenue West, Thornhill, Ontario L4J 5V3, Canada ☎ 1-905-886-5730 fax: 1-905-886-6065

ohr@virtual.co.il
RZCorlin@aol.com or estern@Aol.com
Somayach@MSN.com

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Recommended Reading List

Ramban

14:2 Compulsive Cleanliness
15:11 The *Zav*

Sforno

14:12 The *Asham* of the *Metzora*
14:36 The Reason for Waiting
15:2 The *Zav*

Sefer HaChinuch

174 Purification and Rebirth
175 Cleansing Waters

Answers to this Week's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

- 14:2 - At night.
- 14:3 - Outside the three camps.
- 14:4 - *Tzara'as* comes as a punishment for *Lashon Harah*. Therefore, the Torah requires the *metzora* to offer birds, who chatter constantly, to atone for his sin of chattering.
- 14:4 - The cedar is a lofty tree. It alludes to the fact that *tzara'as* comes as a punishment for haughtiness.
- 14:9 - Any visible collection of hair on the body.
- 14:10 - They require *n'sachim* (drink offerings).
- 14:11 - At the gate of Nikanor.
- 14:13 - On the northern side of the *Mizbe'ach*.
- 14:34 - The Amorites concealed treasures in the walls of their houses. After the conquest of the Land, *tzara'as* would afflict these houses. The Jewish owner would tear down the house and find the treasures.
- 14:36 - It is *tahor*.
- 14:36 - They become *tamei*.
- 14:36 - Earthenware vessels.
- 14:40 - In places where *tahor* objects were not handled.
- a) 14:44-45 - It is called "*tzara'as mam'eres*," and the house must be demolished; b) 14:48 - the house is pronounced *tahor*; c) 14:44 - The house must be demolished.
- 14:46 - When he remains in the house long enough to eat a small meal.
- 15:2 - a) He is *tamei*; b) he is *tamei* and is also required to bring a Korban.
- 15:4-5 - Only a type of object that one usually lies or sits upon becomes a transmitter of tumah when a *zav* sits or lies on it. A *tahor* person who subsequently touches the object becomes *tomei* and the clothes he is wearing are also *tme'im*. Therefore: a) *tamei*; b) *tahor*; c) *tamei*; d) *tahor*.
- 15:11 - One who has not immersed in a *mikveh*.
- 15:13 - After seven consecutive days without a flow.
- 15:32 - He is *tamei* until evening.

BONUS

A:

Tzara'as is the punishment for *Lashon Harah*. A person who speaks *Lashon Harah* doesn't realize the power of speech. The Torah teaches this to the *metzora* by giving the Kohen the ability to declare, with a single word, that the person is *tamei*.

Ohel Yaakov

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