

Parsha Q&A



Parshas Tazria-Metzorah

For the week ending 1 Iyar 5759
16 & 17 April 1999

Parsha Questions

Tazria

1. "Any holy thing she shall not touch." In this context, what does "touch" mean?
2. After a woman gives birth she is required to offer two types of *korbanos*. What are they?
3. Who declares whether an affliction of *tzara'as* is impure or pure?
4. How many hairs in a suspected area must turn white before the *kohen* can declare a person *tamei*?
5. What disqualifies a *kohen* from being able to give a ruling in a case of *tzara'as*?
6. In areas of the body where collections of hair grow (e.g., the head or beard), what color hair indicates *tumah*?
7. What is the name for *tzara'as* of the scalp or beard area?
8. What signs of mourning must a *metzora* display?
9. Why must a *metzora* call out, "Tamei! Tamei!"?
10. Why is a *metzora* commanded to dwell in isolation?

Metzora

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 a *metzora* require birds in the purification process?
4. In the purification process of a *metzora*, what does the cedar wood symbolize?
5. When the *metzora* was presented "before Hashem" (14:11) in the Beis Hamikdash, where did he stand?
6. Toward what direction does the *kohen* sprinkle the oil from the *metzora's* *korban*?
7. How was having *tzara'as* in one's house sometimes advantageous?
8. When a person enters a house that has *tzara'as*, when do his clothes become *tamei*?
9. 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?
10. What does the Torah mean when it refers to a *zav* who "has not washed his hands"?

I Did Not Know That!

"He shall shave, but the *nesek*-affliction he shall not shave..." (13:33)

When a *nesek*-affliction, a particular form of *tzara'as* on a person's hair, requires that he shave, the actual *nesek* itself was left unshaved. This hints to the idea that a person should accept Divine punishment and not try to deny it or hide it.

Sefer Hachinuch

Recommended Reading List

Tazria Ramban

- 12:2 Procreation
12:7 The "Sin" of Childbirth
13:47 The Greatness of *Tzara'as*

Sefer HaChinuch

- 167 Respect for *Kedusha*
168 A Gift of Thanks

Sforno

- 12:8 Self Involvement
13:47 Garments

Metzora Ramban

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

Sefer HaChinuch

- 174 Purification and Rebirth
175 Cleansing Waters

Sforno

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

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Parshas Tazria-Metzorah — 1 Iyar 5759, 16 & 17 April 1999

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Answers to this Week's Questions

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

Tazria

1. 12:4 - Eat.
2. 12:6 - An *olah* and a *chatas*.
3. 13:2 - A *kohen*.
4. 13:3 - At least two.
5. 13:12 - Poor vision.
6. 13:29 - Golden.
7. 13:30 - *Nesek*.
8. 13:45 - He must tear his garments, let his hair grow and enshroud his face.
9. 13:45 - So people will know to keep away from him.
10. 13:46 - Since *tzara'as* is a punishment for *lashon harah* (evil speech) which divides people, he is isolated measure-for-measure.

Metzora

1. 14:2 - At night.
2. 14:3 - Outside the three camps.
3. 14:4 - *Tzara'as* comes as punishment for *lashon harah*. The *metzora* offers birds, who chatter constantly, to atone for his sin of chattering.
4. 14:4 - The cedar is a lofty tree, hinting that *tzara'as* is a punishment for haughtiness.
5. 14:11 - At the gate of Nikanor.
6. 14:16 - Westward, toward the Holy of Holies.
7. 14:34 - Fearing Jewish conquest, the Amorites hid their valuables in their walls. After the conquest, *tzara'as* would afflict a house and the Jewish owner would tear down the wall and find the treasure.
8. 14:46 - When he remains in the house long enough to eat a small meal.
9. 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 upon it. A *tahor* person who subsequently touches the object becomes *tamei* and the garment he is wearing also becomes *tamei*. Therefore: a) *tamei*; b) *tahor*; c) *tamei*; d) *tahor*.
10. 15:11 - One who has not immersed in a *mikveh*.