Parshas Tazria

Parsha Questions

1. When does a woman who has given birth to a son go to the mikveh?
2. After a woman gives birth, she is required to offer two types of Korbanos. Which are they?
3. What animal does the woman offer as a Chatas?
4. Which of these Korbanos makes her tahor (gives ritual purity)?
5. Which of the Korbanos does the woman offer first, the Olah or the Chatas?
6. Who determines whether a person is a metzora tamei (person with ritually unpure tzara’as) or is tahor?
7. If the Kohen sees that the tzara’as has spread after one week, how does he rule?
8. What disqualifies a Kohen from being able to give a ruling in a case of tzara’as?
9. Why is the appearance of tzara’as on the tip of one of the 24 “limbs” that project from the body usually cannot be examined?
10. On which days is a Kohen not permitted to give a ruling on tzara’as?
11. In areas of the body where collections of hair grow (e.g., the head or beard), what color hair is indicative of tumah?
12. In areas of the body where collections of hair grow, what color hair is indicative of tahara?
13. If the Kohen intentionally or unintentionally pronounces a tamei person “tahor”, what is that person’s status?
14. What signs of mourning must a metzora display?
15. Why must a metzora call out, “Tamei! Tamei!”?
16. Where must a metzora dwell?
17. Why is a metzora commanded to dwell in isolation?
18. What sign denotes tzara’as in a garment?
19. What must be done to a garment that has tzara’as?
20. If after washing a garment the signs of tzara’as disappear entirely, how is the garment purified?

Bonus

What causes tzara’as? Why do people no longer contract it?

I Did Not Know That!

The tzara’as mentioned in the Torah is a spiritual condition that comes to help a person atone for his sins. Leprosy, a medical condition, comes as a result of inappropriate life styles.

Sfornos
Parshas Tazria
For the week ending 5 Nissan 5757, 11 & 12 April 1997

Recommended Reading List

Ramban

12:2  Procreation
12:7  The “Sin” of Childbirth
13:47  The Greatness of Tzara’as

167  Respect for Kedusha
168  A Gift of Thanks

Sforno

12:8  Self Involvement
13:47  Garments

Sefer HaChinuch

Answers to this Week’s Questions

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

TAZRIA

1. 12:2 - At the end of seven days.
2. 12:6 - An Olah and a Chatas.
3. 12:6 - A tur (turtle dove) or a ben yona (young pigeon).
4. 12:7 - The Chatas.
5. 12:8 - The Chatas.
7. 13:5 - The person is tamei.
8. 13:12 - Poor vision.
9. 13:14 - The tzara’as as a whole must be seen at one time. Since these parts are angular, they cannot be seen at one time.
10. 13:14 - During the festivals, and when the afflicted person was newly married, during the seven days of feasting after the marriage.

12. 13:37 - Any color other than golden.
14. 13:45 - He must tear his garments, let his hair grow wild, and cover his lips with his garment.
15. 13:45 - So people will know to keep away from him.
16. 13:46 - Outside the camp in isolation.
17. 13:46 - Since tzara’as is a punishment for Lashon Harah (evil speech), which creates a rift between people, the Torah punishes “mida k’neged mida” (measure for measure) by placing a division between him and others.
18. 13:49 - A dark green or dark red discoloration.
19. 13:52 - It must be burned.

When a person commits certain sins, a spiritual impurity occurs. There is a spark of Kedusha within the person that cannot tolerate sin. At one time, the Kedusha within the person would reject this impurity by pushing it to the surface and the skin eruption of Tzara’as would appear. As time went on, the level of Kedusha within people decreased, so that a person no longer has the power to reject the spiritual impurities caused by sin and tzara’as ceased.

Alshech HaKadosh

Bonus

When a person commits certain sins, a spiritual impurity occurs. There is a spark of Kedusha within the person that cannot tolerate sin. At one time, the Kedusha within the person would reject this impurity by pushing it to the surface and the skin eruption of Tzara’as would appear. As time went on, the level of Kedusha within people decreased, so that a person no longer has the power to reject the spiritual impurities caused by sin and tzara’as ceased.

Alshech HaKadosh