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 is a metzora commanded to dwell in isolation?
10. Why must a metzora call out, “Tamei! Tamei!”?

**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

<table>
<thead>
<tr>
<th>Tazria</th>
<th>Metzora</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ramban</td>
<td>Ramban</td>
</tr>
<tr>
<td>12:2 Procreation</td>
<td>14:2 Compulsive Cleanliness</td>
</tr>
<tr>
<td>12:7 The “Sin” of Childbirth</td>
<td>174 Purification and Rebirth</td>
</tr>
<tr>
<td>13:47 The Greatness of Tzara’as</td>
<td>175 Cleansing Waters</td>
</tr>
<tr>
<td>Sefer HaChinuch</td>
<td>Sforno</td>
</tr>
<tr>
<td>167 Respect for Kedusha</td>
<td>14:12 The Asham of the Metzora</td>
</tr>
<tr>
<td>168 A Gift of Thanks</td>
<td>14:36 The Reason for Waiting</td>
</tr>
<tr>
<td>Sforno</td>
<td>Sefer HaChinuch</td>
</tr>
<tr>
<td>12:8 Self Involvement</td>
<td>15:11 The Zav</td>
</tr>
<tr>
<td>13:47 Garments</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sefer HaChinuch</td>
</tr>
<tr>
<td>14:2 Compulsive Cleanliness</td>
<td>15:2 The Zav</td>
</tr>
<tr>
<td>15:11 The Zav</td>
<td></td>
</tr>
</tbody>
</table>

---

Prepared by Ohr Somayach in Jerusalem, Israel
©1999 Ohr Somayach International - All rights reserved.

Written and Compiled by Rabbi Reuven Subar
General Editor: Rabbi Moshe Newman

Dedication opportunities are available for Parsha Q&A — Please contact us for details.

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

Production Design: Eli Ballon
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.
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.
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.