

KRIYAT HaTORAH COMPANION

EVERY ALIYA. A QUESTION (OR TWO).

PARSHAT TAZRIA-METZORA

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Aliya 1 | 12:1-13:23

The first half of the book of Vayikra is set out in a particular order.

Why is the childbirth, and the ensuing required sacrifices, written following an array of seemingly more minor instructions including Kashrut, and various minor sacrifice?

Rashi quoting **Vayikra Rabba** suggests that just as the creation of man was presented at the conclusion of the 6 days of creation, so to laws relating to humanity are presented in Vayikra, following those relevant to animals. **Ibn Ezra** suggests that once completing the laws of purity relating to food, the Torah begins a discussion on ritual impurity among humans. It starts with childbirth b/c that is the beginning of it all.

Aliya 2 | 13:24-39

Examine verse **13:29**.

Why does this verse specify that these laws apply to both men and women? This has not been the practice to specify this thus far?

The **Ohr HaChaim** suggests that since the Torah is discussing here an affliction that can be particular to men (on the beard) it has to include women explicitly. Interestingly, the **Ibn Ezra** points out that the terminology 'adam' is a generic term that refers more broadly to humanity and can refer to both men & women. The **Ohr HaChaim** says that 'Adam' applies only to Jews excludes gentiles.

Aliya 3 | 13:40-54

Examine **13:46**.

Why was isolation the remedy to *Tzara'at*? Did the afflicted have to sit alone, or could they sit together?

The **Ba'al HaTurim** suggests that those guilty of *Lashon Hara* were prevented from interacting with other human beings. **Rashi** states that since this person's actions caused strife between people, and ultimately separated them from one another, he was now to be separated from others.

The **Ohr HaChaim** notes that in the case of regular diseases visitors are of benefit. One afflicted with the spiritual disease of *tzara'at* benefit from feelings of loneliness.

Aliya 4 | 13:55-14:20

Examine verses **14:2-3**.

Why are there multiple verbs within these verses that described some form of travel relating to the Kohen? For example verse 2 concludes by saying: '*vehuva el HaKohen*'. Verse 3 begins by saying '*Vayatza HaKohen*'?

The **Seforno** suggests that the *Metzora* is still not permitted to enter the camp but rather comes to the edge of the encampment. In return the Kohen also travels to the edge of the encampment. This is the first step in bringing these Jews back together again.

Aliya 5 | 14:21-32

Examine verse **14:21**.

Why is the word '*dal*' used to describe someone who is poor, when it is generally used to describe a weakened physical state (see *Bereishit* 41:19 & *Tehillim* 41:2)?

The **Chuzkuni** suggests that is why the verse doesn't only describe him as poor, but of having insufficient means. The **Netziv** compares the opening language of this verse with other *Korbanot* brought in cases of poverty. This is the only case where poverty is written in the present tense b/c the *Metzora* is unique in that they have to bring their sacrifice to *Yerushalayim* as soon as they regain purity.

Aliya 6 | 14:33-15:15

Examine verse **14:34**.

Why does the Torah add to this verse "that I give to you as an inheritance"? Why did God afflict the houses of the Jewish people with *Tzara'at*?

The **Da'at Zkenim** suggests that the affliction of inanimate objects serves a reminder to the Jews of God's love for them. In **Shemot 12:17** God afflicted Pharaoh's body before he afflicted his material items. By the Jewish people this process will be reversed. Perhaps the afflicting of a home with *Tzara'at* is a reminder that the land is our inheritance. For this reason the verse explicitly mentioned the heritage of the land in connection with *tzara'at*.

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Aliya 7 | 15:16-33

Examine verse **16:32** that serves to begin the conclusion of *Metzora*.

What does the opening word, '*VhiZartem*' mean? How would you translate it?

The **Chizkuni** adds a '*heh*' to the word which makes it the Hebrew word for offering a warning to the Jewish people. The **Netziv** says that specifically in regards to family purity one has to have a sensitivity towards times where forbidden relationships may be violated.

The **Ibn Ezra** does not like those commentaries that add a letter '*heh*' to the word and translate it as a warning. Rather he suggests it is related to the idea of *Nazir*. It is offering guidance on the disposition one is supported to have towards worldly pleasure, that of control and minimization.