



KMS Family Parsha

LEARN ABOUT THE PARSHA WITH THE KMS YOUTH DEPARTMENT
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תַּזְרִיחַ-מִצְרָח - Tazriah-Metzorah
4.17.21

PARSHA QUESTIONS

ANSWERS ARE ON THE BACK

- 1) For how long is a mother not permitted to enter the Mishkan (Sanctuary) after having a baby?
- 2) What does a woman who gave birth bring after she is no longer Tamei?
- 3) What is Tzaraat?
- 4) From what 2 stories in the Torah do we see a connection between Tzaraat and Lashon Hara?
- 5) Who diagnoses the skin disease as Tzaraat? (13:2)
- 6) What signs of mourning must a Metzora display? (13:45)
- 7) Why does a Metzora have to be isolated outside the camp (unlike other people who become Tamei)?
- 8) Why does the Metzora require birds in the purification process?
- 9) In the purification process of a Metzora, what does the cedar wood symbolize?
- 10) Which type of vessels cannot be made Tahor after they become Tamei?

WHAT WOULD YOU DO?

Discussion starter for your Shabbat table..

If you heard that someone had said something not nice about you behind your back?

DID YOU KNOW?

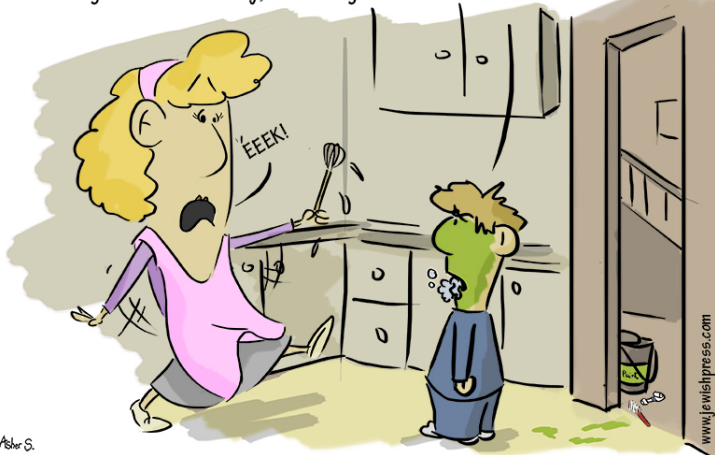
Avak Lashon Hara (Torah.org)

Avak Lashon Hara refers to speech which incites the speaking of actual Lashon Hara. Avak means dust, symbolic of the dust that gathers on one's shoes and clothing as he travels.

Some things are forbidden because they are Avak Lashon Hara (traces of Lashon Hara - it can incite speaking of Lashon Hara). For example, someone might say, "Who would have expected So-and-So would be like he is today?" or, "Stop talking about So-and-So, I don't want to tell you what's going on with him," and other such statements.

Furthermore, praising someone in front of a rival is also Avak Lashon Hara, because it will cause the listener to disparage the subject. (Note: From this we learn that other conversations are forbidden, such as simply mentioning the name of someone about whom the listener is likely to gossip.) Excessive praise is forbidden even if the listeners do not dislike the individual, because it is common to end off such statements with criticism, such as "except for his negative character trait of...." or that the listeners will respond, "Why do you praise him so much when he has such a negative trait...."

Mommy, I think I have leprosy. I don't know if I should go to school today, or ever again for that matter



PARSHA ANSWERS

- 1) If she gave birth to a boy, she waits 40 days. For a girl, 80 days.
- 2) A Korban Olah to thank Hashem for a healthy delivery, and a Korban Chatat because during her labor she may have sworn that she would not have any more children.
- 3) Tzaraat is a skin disease that Chazal say comes from speaking Lashon Harah.
- 4) Moshe's hand turning to Tzaraat after doubting Bnei Yisrael at the Burning Bush (Shemot 4:6), and Miriam getting Tzaraat after speaking about Moshe and Tzipora (BaMidbar 12:1).
- 5) The person shows his rash to a Kohen who can tell if it is Tzaraat.
- 6) He must tear his garments, let his hair grow wild, and cover his lips with his garment.
- 7) Rashi 13:46 - The Metzora must quarantine outside the camp Middah K'neged Middah. Since his words caused division between people he must now be divided from others.
- 8) Rashi 14:4 - Tzaraat 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.
- 9) Rashi 14:4 - The cedar is a lofty tree. It alludes to the fact that Tzaraat comes as a punishment for haughtiness.
- 10) Rashi 14:36 - Earthenware vessels.

ELISHEVA'S PARSHA CHALLAH



IF SOMEONE TALKS BADLY ABOUT ANOTHER THIS IS CALLED LASHON HARA, AND IN BIBLICAL TIMES THE PUNISHMENT WOULD BE TZARAAT (CLOSEST TRANSLATION IS LEPROSY). PART OF THE RECOVERY/TESHUVA PROCESS WAS THAT THE PERSON HAD TO GO INTO SECLUSION TO DO SELF RETROSPECTION. HE OR SHE HAD TO TAKE A FULL WEEK TO THINK ABOUT WHY WHAT THEY DID WAS WRONG AND HOW TO REPENT FOR IT.

THESE CHALLOT SHOW A "DO NOT ENTER" SIGN AND A ZIPPED LIPS EMOJI. IMAGINE IF WE EACH HAD THE ZIPPED LIPS EMOJI POP INTO OUR MINDS RIGHT BEFORE WE WANTED TO SAY LASHON HARA AND THEN WE ACTUALLY STOPPED OURSELVES FROM DOING IT.

DVAR TORAH

Rabbi Ozer Alport (Aish.com)

If a garment made of wool, linen, or leather develops a green or red affliction, it must be shown to a Kohen. The Kohen quarantines the garment for seven days, after which he examines it to see if the affliction has spread during this period. If it has spread, the garment must be burned, but if it has not, the garment is washed and locked up for a second seven-day period. If at the end of this period the affliction has dimmed, it is ripped out of the garment, the remainder of which may then be used. However, the Torah decrees that if the Kohen sees that during this second seven-day period the color of the garment remains the same, the entire garment must be burned in fire and destroyed.

The Chiddushei HaRim explains that during the time that the garment is quarantined, its owner should be focused on repenting his mistake which caused it to be afflicted in the first place. The Talmud (Arachin 16a) lists seven transgressions which can cause tzara'as, one of which is "tzarut ayin"- viewing others with a narrow and stingy eye. If a person is stricken with an affliction on one of his garments as a result of this, it is incumbent upon him to work on relating to others with a more generous spirit in order to rectify his character and prevent his garment from being destroyed.

In light of this, the expression "lo hafach hanega et eino" - "the affliction did not change its color" (Leviticus 13:55) - can also be understood as an allusion to the reason that such a garment must be burned. Instead of utilizing the seven-day period to change his outlook toward others and to develop within himself a positive and giving attitude, "lo hafach hanega et eino" - "the stingy eye with which he viewed others didn't change," and he still possesses the same miserly worldview which brought about the initial affliction. As a result, the Torah gives no choice but to burn his garment and remove it from the world.

Rabbi Leib Lopian points out that the letters in the words "nega"- affliction - and "oneg"- pleasure - are identical. The only difference between them is the location of the letter ayin. King Solomon writes that "hachacham einav b'rosho" - "a wise person places his eyes in front" (Ecclesiastes 2:14). This can be homiletically interpreted as teaching that by training one's eyes to focus on the strengths and talents of others, which correspond to the front, a person can place the letter ayin at the beginning of the word, and he will become a happy person whose life will be joyful oneg. However, if he puts the letter ayin at the end of the word by allowing himself to always seek out other people's shortcomings and weaknesses, he will become a bitter and stingy person whose life will be transformed into a nega, one full of afflictions and suffering.