

Parshat Tazria
Esther Wein
31 March 2022
28 Adar II 5782

Dedications”

- Refuah shelaima to Chaya bat Rivka
- Ruchie Ackerman l'iluy nishmat her father-in-law Naftali Zvi ben Shraga Feivel
- Pessy Florans on the occasion of her daughter Sarachelle's wedding to Zev Gruman

☀ PESACH CAMPAIGN is in full swing!☀

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A. Let's read carefully

1. Vayikra 12: 1-8!

וַיְדַבֵּר ה' אֶל־מֹשֶׁה לֵאמֹר:

Hashem spoke to Moses, saying:

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וַיִּלְדָּה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּי־מִי נִדְתָּ דוֹתָהּ תִּטְמָא:

Speak to the Israelite people thus: When a woman at childbirth**at childbirth* Heb. tazria', lit. "brings forth seed." bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual separation.—

וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ:

On the eighth day the flesh of his foreskin shall be circumcised.—

ושלשים יום ושלשת ימים תשב בדמי טהרה בכל־קדש לא־תגע ואל־המקדש לא תבא עד־מלאת ימי טהרה:

She shall remain in a state of blood purification**state of blood purification Meaning of Heb. deme tohorah uncertain.* for thirty-three days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed.

ואם־נקבה תלד וטמאה שבעים כנדתה ושלשים יום ושלשת ימים תשב על־דמי טהרה:

If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification**state of blood purification See note at v. 4.* for sixty-six days.

ובמלאת ימי טהרה לבן או לבת תביא כבש בן־שנתו לעלה----- ובן־יונה או־תר לחטאת אל־פתח אהל־מועד אל־הכהן:

On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering.**sin offering See note at 4.3.*

והקריבו לפני ה' וכפר עליה וטהרה ממקור דמיה זאת תורת הילדת לזכר או לנקבה:

He shall offer it before יהוה and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female.

ואם־לא תמצא ידה־די שׂה ולקחה שת־יתרים או שני בני יונה אחד לעלה ואחד לחטאת וכפר עליה הכהן וטהרה:

If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest shall make expiation on her behalf, and she shall be pure.

B. Why a Chatat?

1. Niddah 31b, explains that the sin-offering (*chatat*) after birth is to atone for inappropriate vows she might have made during the birth.

R. Simeon b. Yohai was asked by his disciples: Why did the Torah ordain that a woman after childbirth should bring a sacrifice? He replied: When she kneels in bearing she swears impetuously that she will have no intercourse with her husband. The Torah, therefore, ordained that she should bring a sacrifice.

2. Questions:

1. A chatat only applies to chayav Karet with a few exceptions
2. This does not necessarily apply to all women
3. This “vow” would be a shogeg, which she would not be held accountable for
4. Her husband can annul her vow
5. Chatat is not the procedure for accidentally violating a vow

C. How we think about our children,

Bereishis 3:16

אֶל-הָאִשָּׁה אָמַר ה'רְבָה אֲרֻבָּה עֲצָבוֹנָךְ וְהָרַגְתְּ בְעֵצָב תֵּלְדִי בָנִים

Rav SR Hirsch

עצב -sadness

עזב -Left behind, forfeited

Chatat- slipping into a moment of survival mode = zachar, nekeiva

Olah- ben, bat

D. What this teaches us about Tzarat

1. Malbim explains that when a Chatat is offered as an atonement, it takes precedence. Not only is it offered before an accompanying Olah, it is the more important of the pair. But in the instance of a woman who has given

birth, the Chatat is not offered as an atonement. Therefore, although the Chatat is offered first – in conformity with the general principle – the Olah is the more significant, or important, of the pair. The Talmud is telling us that this is the message of the passage. The Olah is mentioned first in order to communicate the relative significance of the pair. The Olah is the more essential sacrifice.

2. Worse than death

a). A recovered Metzora brings an Asham, chatas, Olah and Mincha

b). The Talmud lists seven reasons one might be afflicted with the disease: Gossip, murder, perjury, forbidden sexual relationships, arrogance, theft, and envy ([Arakhin 16a](#))

דעת זקנים על ויקרא י"ד:ב'א

זאת תהיה. ומכאן סמכו רז"ל ל' דעל ל' הרע נגעים באים המצורע קרי ביה המוציא שם רע

The midrash focuses on gossip, as have many more modern and contemporary commentators, connecting the word **metzora**, a person afflicted with the condition, to **motzi shem ra**, a person guilty of slander or libel.

c). If a person was afflicted with *tzaraath* in their skin, they were required to reside away from other people wear torn clothes, keep their hair unkempt, cover the lower part of their face, cry out *[ritually] impure, [ritually] impure*, and

d) Death in utero

Bamidbar 12:12

אַל-נָא תְהִי כַמֵּת אֲשֶׁר בְּצֵאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכַל חֲצִי בְשָׂרוֹ:

Let her not be like a stillbirth which emerges from its mother's womb with half its flesh eaten away

Tzara'at is the result of man's failure or inability to manifest the divine image in which he was created.

This extreme punishment, total isolation, indicates that misuse of speech brings about the most extreme type of impurity - even more than the impurity known as the *avi avot hatum'ah*, the 'father of all impurity', caused by contact with the dead. In the latter case, a person who has become impure is not so isolated; despite this extreme type of impurity, he can be with other people, and is distanced only from the Temple (Mishkan/Mikdash) and not from society.

E. It's all in our perspective

1. The word *nega* is used several times(7) in this week's parsha in reference to the affliction of *tzara'at*. The word *oneg* is associated with the pleasure derived on the holy day of Shabbat.

These are the four forms of afflictions: it is reported in the Holy Zohar that *nega* is the opposite of *oneg* as it says there is nothing higher than *oneg* and nothing lower than *nega*. And it further says that he who cancels *oneg Shabbat* turns the *oneg* into *nega*. Similarly it says that *tzara'at* is the opposite of *Atzeret*...(Sfat Emet, Parshat Tazria 5658)

2. 13:55

וְרָאָה הַכֹּהֵן אַחֲרָיו הַכֹּהֵן אֶת־הַנֶּגַע וְהִנֵּה לֹא־הַפֵּךְ הִנֵּגַע אֶת־עֵינוֹ וְהִנֵּגַע לֹא־פָשָׁה טִמְאָה הוּא בְּאֵשׁ תִּשְׂרָפוּ: פְּחָתָת
הוּא בְּקִרְחָתוֹ אִוּ בְּגִבְחָתוֹ: .

The point, according to the Chiddushei HaRim, is that whether something is an affliction (*nega*) or it is a pleasure (*oneg*), all depends where one places the ayin (the eye). Many things in life depend on a person's perspective. Something can happen that appears to be a blemish, an illness, an affliction. Depending on how a person views the situation, the event can be transformed. With the proper perspective and insight, a person can see this same incident as an *oneg* – a delight.

3. Rav Yochanan Bechoffer

Oneg Vs Simcha

Mesillat Yesharim, chp 1

והנה מה שהורונו חכמינו זכרונם לברכה הוא, שהאדם לא נברא אלא להתענג על ה' ולהנות מזיו שכינתו שזהו התענוג האמיתי והעידון הגדול מכל העידונים שיכולים להמצא. ומקום העידון הזה באמת הוא העולם הבא, כי הוא הנברא בהכנה המצטרפת לדבר הזה.

Behold, what our sages, of blessed memory, have taught us is that man was created solely to delight in G-d and to derive pleasure in the radiance of the Shechina (divine presence). For this is the true delight and the greatest pleasure that can possibly exist. The place of this pleasure is, in truth, in Olam Haba (the World to Come). For it was created expressly for this purpose.

Oneg Shabbat-
Simchat Yom Tov-

Takeaway: