

Beit Chachamin

PARSHAT TAZRIA-METZORA

17TH APRIL, 2026

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THE BIG RECAP [PARSHA SUMMARY]

1 – After a woman gives birth, she remains in a state of impurity for a set period of time, followed by a process of purification and offerings. The section then turns to the first laws of tzara'at, where the priest examines skin symptoms to determine whether a person is clean or unclean. The emphasis is on careful inspection, separation, and the priest's role in identifying what is truly impure.

2 – Additional forms of tzara'at that can appear after burns, boils, or other skin conditions are explained. The priest looks closely at the discoloration, swelling, or hair changes to decide whether the mark is temporary or a real sign of impurity. The verses highlight how uncertain cases must be judged with care.

3 – The laws move to hair loss and suspicious marks on the head or beard, and the priest again determines whether the person is clean or unclean. The passage then turns to tzara'at that can affect clothing, showing that impurity is not limited to the body. If the mark spreads, the garment must be isolated, washed, or destroyed.

4 – If the garment remains affected after washing, the priest gives another inspection and may order it burned. The focus then shifts to the purification of a person who has healed from tzara'at. The process shows that restoration to purity is deliberate and multi-step.

5 – This section gives a shorter purification procedure for someone who cannot afford the full set of offerings. Even in this case, the person still brings sacrifices and completes a process that returns them to purity before God and the community. The verses show that purification is required, but the Torah makes room for different financial situations.

6 – These verses describe tzara'at that can appear in a house, where the priest inspects the walls and determines whether the house must be cleaned, repaired, or torn down. After that, the laws of bodily discharges, which also create impurity and require washing and waiting until evening, are explained.

7 – This final portion gives laws about semen emission, menstruation, and other bodily discharges. In each case, impurity is temporary but real, and the person must bathe and wait until evening before returning to purity. The section closes by stressing that these laws help protect the holiness of the camp.

PARSHAT TAZRIA-METZORA

Parashat Tazria–Metzora’s teaches that impurity is not ignored or hidden, but carefully identified, contained, and ultimately healed so that holiness can be preserved.

LEVITICUS 13:3

וְרָאָה הַכֹּהֵן אֶת־הַנִּגַּע בְּעוֹר־הַבָּשָׂר וְשַׁעַר בְּנִגַּע הַפֶּה | לִכֵּן וַיִּמְרָאָה הַנִּגַּע עִמָּק מֵעוֹר בְּשָׂרוֹ נִגַּע צִרְעַת
הוּא וְרָאָהוּ הַכֹּהֵן וְטִמְא אֹתוֹ:

The priest shall examine the affection on the skin: if hair in the affected patch has turned white and the affection appears to be deeper than the skin, it is a leprous affection; when the priest sees it, he shall pronounce the person impure.

LEVITICUS 13:46

כָּל־יְמֵי אֲשֶׁר הַנִּגַּע בּוֹ יִטְמָא טִמְא הוּא בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבּוֹ

They shall be impure as long as the disease is present. Being impure, they shall dwell apart—in a dwelling outside the camp.

LEVITICUS 14:2–3

זֹאת תְּהִיָּה תוֹרַת הַמִּצְוָה בְּיוֹם טְהִרְתּוֹ וְהוּבֵא אֶל־הַכֹּהֵן:
וַיֵּצֵא הַכֹּהֵן אֶל־מִחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגַּע־הַצִּרְעוֹת מִן־הַצִּרְוֹעַ:

This shall be the ritual for a leper at the time of being purified.

When it has been reported to the priest,
the priest shall go outside the camp. If the priest sees that the leper has been healed of the scaly affection,

LEVITICUS 14:8

וְכִבֵּס הַמִּטְהַר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שַׁעְרוֹ וְרָחַץ בַּמַּיִם וְטָהַר וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וַיֵּשֵׁב מִחוּץ
לְאֹהֲלוֹ שִׁבְעַת יָמִים:

The one to be purified shall wash their clothes, shave off all their hair, and bathe in water—and then they shall be pure. After that, the person may enter camp but must remain outside their tent seven days.

LEVITICUS 15:31

וְהִזְרַתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטְמֵאתֶם וְלֹא יָמָתוּ בְּטִמְאתֶם בְּטִמְאֵם אֶת־מִשְׁכְּנִי אֲשֶׁר בְּתוֹכֶם:

You shall put the Israelites on guard against their impurity, lest they die through their impurity by defiling My Tabernacle that is among them.

These verses show that holiness requires attention to boundaries, and that the path back to full life in the community begins with honest recognition, priestly guidance, and a deliberate process of restoration.