



## POROSHAS METZOROH – MR GERSHON HEPNER

Here is a step-by-step account of the Taharoh process of the Metzoroh.

The Kohen visits the Metzoroh outside the city to check on his Tzoraas symptoms.

When the symptoms have cleared up, that day is considered Day 1 of the Taharoh process.

The following items are brought to the Kohen – cedar wood, *eizov* and crimson wool;

the piece of cedar wood measures one amoh long, and is a quarter of the thickness of a leg of a bed;

the *eizov* is at least one tefach long, and is either oregano, sage, hyssop, marjoram or thyme (*machlokes*);

the wool is combed and not spun, it is dyed crimson with a type of berry extract, and weighs at least half a shekel.

The Kohen fills a new earthenware vessel with a *reviis* of water from a running spring.

The Kohen takes two kosher wild birds;

ideally they should be identical in appearance, height and value;

ideally they should be obtained simultaneously by the Metzoroh, and designated simultaneously for the Taharoh ritual.

The Kohen slaughters the better quality bird over the earthenware vessel, so that its blood flows into the water in the vessel;

being *ossur bahano'oh*, the slaughtered bird is then buried in the ground in front of the Metzoroh.

The Kohen ties together the piece of cedar wood and the *eizov* with the crimson thread.

The Kohen dips these tied items together with the wing tips and tail tips of the living bird into the blood and water mixture.

The Kohen sprinkles the blood and water mixture from the tied items and the living bird onto the back of the Metzoroh's right hand.

This sprinkling procedure is repeated a total of seven times.

The Kohen enters the city together with the living bird.

The Kohen faces towards the fields outside the city limits, and releases the living bird towards the fields.

The Kohen returns to the Metzoroh outside the city.

The Kohen shaves all bodily hair from the Metzoroh with a razor;

even the beard and payos need to be shaved with the razor, contrary to Halachic norms;

the only hairs that need not be shaved are those growing within the Metzoroh's nose;

up to a maximum of one hair may be left unshaved.

The Metzoroh immerses himself in a Mikveh.

The clothing of the Metzoroh is immersed in a Mikveh.

The Metzoroh may now re-enter the city, but may not yet enter his own home;

marital relations remain forbidden for the Metzoroh.

The Metzoroh waits until Day 7, when the Kohen shaves him a second time, in the same manner as previously.

The Metzoroh immerses himself in a Mikveh.

The clothing of the Metzoroh is immersed in a Mikveh.

A degree of Taharoh has now been achieved, and the Metzoroh is permitted to eat *Maaser Sheni* in Yerushalayim.

After nightfall at the start of Day 8, an increased level of Taharoh has been achieved;

if the Metzoroh is a Kohen, he may now eat Terumah;

the Metzoroh may not yet enter the Beis HaMikdash, nor may he eat the meat of a Korban.

On Day 8 the Metzoroh immerses himself in a Mikveh close to the eastern entrance to the Azoroh.

The Metzoroh then brings his Korbonos, as follows:

Oshom

one ram less than a year old;

this is accompanied by a Minchoh of one *issaron* of flour mixed with olive oil;

unusual for an Oshom, this Oshom is accompanied by a wine libation;

Chatos

a ewe less than a year old; if he is poor, he may substitute a bird instead;

this is accompanied by a Minchoh of one *issaron* of flour mixed with olive oil;

unusual for a Chatos, this Chatos is accompanied by a wine libation;

Oloh

a ram less than a year old; if he is poor, he may substitute a bird instead;

this is accompanied by a Minchoh of one *issaron* of flour mixed with olive oil;

as usual for an Oloh, this Oloh is accompanied by a wine libation;

a container holding one *log* of olive oil.

The Metzoroh brings his Oshom, its Minchoh and the *log* of olive oil to the Gate of Nikanor at the eastern entrance to the Azoroh.

The Kohen waves the Oshom ram together with the oil container in six directions, rather like we shake *arba minim*.

The Metzoroh performs semichoh – placing his hands upon the head of the Oshom ram, and leaning with all his weight;

the Metzoroh recites *Viduy* and does *Teshuvah* whilst leaning upon the ram;

the ram stands inside the Azoroh, while the Metzoroh (not yet completely Tohor) remains just beyond the Gate of Nikanor;

only the Metzoroh's hands are within the airspace of the Azoroh.

The Oshom ram is slaughtered in the northern section of the Azoroh, immediately following the semichoh.

The blood from the Oshom ram is caught:

by one Kohen in a *mizrok* vessel held in his right hand;

who then dashes the blood against the north-east and south-west corners of the Mizbeach;

and also by a second Kohen in his right hand;

who then pours the blood from his right hand into his left hand;

then dips his right forefinger into the blood and applies it onto the Metzoroh's:

right ear (precisely where on the ear is a *machlokes*);

right thumb (middle joint);

right big toe (middle joint);

the Metzoroh extends each limb in turn (head, right hand, right foot) into the airspace of the Azoroh for the applications.

The Kohanim then take the ewe Chatos, and offer it as a Korban according to the normal Chatos procedures.

The Kohanim then take the ram Oloh, and offer it as a Korban according to the normal Oloh procedures.

Then a Kohen takes the container holding one *log* of olive oil, and pours some of the contents into the left hand of another Kohen.

This second Kohen dips his right forefinger into the handful of oil, and sprinkles it towards the Kodesh HaKodoshim;

this dipping and sprinkling procedure is repeated a total of seven times.

The oil is then applied to the Metzoroh's right ear, right thumb and right big toe in the same manner as the blood of the Oshom was applied.

The residual oil remaining in the Kohen's hand is applied to the head of the Metzoroh.

The rest of the oil still in the container is shared between the serving Kohanim, who eat it in the Azoroh.

This completes the Taharoh process for the Metzoroh.

LE'ILUY NISHMAS HABOCHUR NAFTOLI BENZION BEN R' MEIR LANZKRON – MURDERED IN THE INTIFADA 4<sup>TH</sup> NISSAN 5761

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DVAR TORAH – DO NOT DISCARD