



דעם רבינ'ס א ווארט

A Word
on the
Parsha

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תזריע

אָדָם כִּי־יְהִיָּה בְּעוֹר־בְּשָׂרוֹ שָׂאת אֹי־סַפְחַת אוֹ-
בְּהֶרֶת וְהָיָה בְּעוֹר־בְּשָׂרוֹ לְנֹגַע צָרַעַת וְהוּבֵא אֶל־
אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנֵי הַכֹּהֲנִים: (יג, ב)

If a person has a se'eis, a sappachas, or a baheres on the skin of his flesh, and it forms a lesion of tzara'as on the skin of his flesh, he shall be brought to Aaron hakohen, or to one of his sons, the kohanim.

Rashi on this *posuk* notes that by *gzeiras hakasuv* (scriptural decree) both the impurity of *tzora'as*, as well as the purification thereof, come into effect exclusively by the pronouncement of a *kohen*.

This *halacha*—that the *tumah* of *tzora'as* comes into effect through the *kohen's* words—is unique to *tzora'as*, whereas all other forms of impurity (e.g. contact with a dead body) arise from the circumstances themselves, and do not need a *kohen's* declaration.

Another difference between the *tumah* of *tzora'as* and other *tumos* is that there is an extra measure of severity by *tzora'as*—the *metzora* is required to leave all three camps and sit in isolation.

The two differences go hand-in-hand with one another: The *kohen* is referred to as a “man of kindness” (תומיך ואוריך) “לאיש חסידך” (לאיש חסידך) and personifies the qualities of kindness and love (as represented in the *birkas kohanim* which must be given “באהבה”—with love).

Therefore, it is precisely the *kohen* who is given the task of declaring a person *tamei* (with *tzora'as*), because only a

person who is kind can be trusted to pass such severe judgment regarding a fellow *Yid*. This individual will be deeply pained by the severity of the verdict, and will not approach it lightly. If he does go through with the declaration, we can be confident that it is a well-founded decision based on rigorous and thorough investigation.

Takeaway:

We can learn from this just how careful we must be when it comes to passing judgment on another *Yid* who appears to be lacking in *Yiddishkeit*, *rachmana litzlan*. When it comes to making such a critical and severe pronouncement, even the greatest sage who is well-versed in the entire Torah—but is lacking in true *ahavas Yisroel*—will not suffice. Only a man of kindness, whose heart burns with love for every single *Yid*—only someone like that can deliver such a verdict.

(Likkutei Sichos vol. 27, p. 88)

מצורע

וְאֵת תְּהִיָּה תוֹרַת הַמְצָרַע בְּיוֹם מְהַרְתּוֹ וְהוּבֵא אֶל־
הַכֹּהֵן: וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וַרְאֵה הַכֹּהֵן
וְהָיָה נִרְפָּא נֹגַע־הַצָּרַעַת מִן־הַצָּרוּעַ: (יד, ב-ג)

This shall be the law of the person afflicted with *tzora'as*, on the day of his cleansing: He shall be brought to the *kohen*. The *kohen* shall go outside the camp, and the *kohen* shall look, and behold, the lesion of *tzora'as* has healed in the afflicted person.

Meforshim ask a question: What is the meaning of the words “וְהוּבָא אֶל־הַכֹּהֵן” “and he was brought to the kohen”? Wasn’t it the *kohen* who went out to him, as the next *possuk* continues: “וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה” “And the kohen went outside the camp”?

An additional question: Why does the *possuk* use the word [“וְהוּבָא אֶל־הַכֹּהֵן” “and he was brought [to the kohen]”] (instead of “וּבָא אֶל־הַכֹּהֵן”)? The language implies that the *metzora* was brought to the *kohen* against his will.

Chassidus explains: The *metzora* symbolizes an individual who has committed extremely serious *aveiros*. The fact that he needs to sit outside the camp is because of his complete dissociation, so to speak, with the realm of *kedusha*.

Regarding such a person, the *possuk* says “וְהוּבָא אֶל־הַכֹּהֵן”: Every single *Yid*—even one who has committed the most serious of *aveiros*—will ultimately do *teshuva* and return to the “camp of *kedusha*”. And if he does not do so of his own will, he will be compelled to do so from above, as the *Novi Yechezkel* says: “But what enters your mind shall not come about, what you say, ‘Let us be like the nations, like the families of the lands...’”

The Torah continues: “וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה”: Though the beginning of the process may have to be in a manner of “וְהוּבָא אֶל־הַכֹּהֵן”—against his will—Hashem’s desire is that, ultimately, the *teshuva* should not be forced upon the person, but rather that it should ultimately penetrate the core and affect his *pnimiyus*. With this process, the *metzora* transforms his place and his standing—both geographically as well as spiritually—to the point where it is ultimately even higher than where the *kohen* himself is coming from. For this reason, the *kohen* is called to join the *metzora* in his place—*michutz lamachaneh*.

Takeaway:

In previous generations, the *parsha* was referred to as *Zos Tihiyeh*, but recently it is increasingly called *Parshas Metzora*—even though the *metzora* is a seemingly negative phenomenon. The reason for this is that since we are very near to the era of Moshiach, and the light of Moshiach already shines in the Torah, we are granted the ability to transform what *seems* negative to us now, and make it holy; to transform the *metzora* into holiness, to the extent that it becomes an entire *parsha* in Torah.

(Likkutei Sichos vol. 7, p. 100)

אחרי מות

וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֵבִיאוּ לְהַקְרִיב קָרְבָּן לַיהוָה לִפְנֵי מוֹשֶׁכֶן ה' דָּם יִחַשֵׁב לְאִישׁ הַהוּא דָּם שָׁפָךְ... לִמְעַן אֲשֶׁר יֵבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים עַל־פְּנֵי הַשֹּׁדֶה וְהֵבִיאוּ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן וְנִבְחוּ

זִבְחֵי שְׁלָמִים לַיהוָה אֹתָם: וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבֵּחַ ה' פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֶלֶב לְרִיחַ נִיחַח לַיהוָה: (י"ד, י"ג)

Any man [who slaughters an animal outside the camp], but does not bring it to the entrance of the Ohel Moed to offer up as a sacrifice to Hashem before the Mishkan of Hashem, this [act] shall be counted for that man as blood he has shed blood...in order that the B'nei Yisroel should bring their offerings which they slaughter on the open field, and bring them to Hashem, to the entrance of the Ohel Moed, to the kohen, and slaughter them as peace offerings to the Hashem. And the kohen shall dash the blood upon the mizbeich of Hashem at the entrance of the Ohel Moed, and he shall cause the fat to go up in smoke, as a pleasing fragrance to Hashem.

In terms of one’s personal *avodas Hashem*, the animal’s fats symbolize one’s capacity to experience pleasure (since pleasure increases the fat in the body), while the blood of the animal symbolizes a person’s ardor and enthusiasm.

The *yetzer hara* might come to a person and say: “True, your ‘fats’ and ‘blood’ (the attributes of pleasure and enthusiasm) need to be channeled towards *kedusha* (the *מזבח* ‘ה)—but you can also use them in other areas! Obviously not if it’s against Torah (which is *מחוץ למחנה*), *chas v’shalom*, but for kosher and permissible activities which can be categorized as neutral pursuits (*reshus*); such as for the purpose of making a livelihood and the like—it is still *במחנה*..!”

The Torah therefore tells us that the blood and fats must only be offered on the *mizbeach* (“על מזבח ה”) and nowhere else—even if that place is “within the camp”; meaning, not directly opposed to *kedusha*. One’s pleasure, fervor, and enthusiasm must be reserved exclusively for *kedusha*, and not for any other purpose; not even for things that are permissible—or even important. If they are not matters of *kedusha*, they should be done out of necessity, but are not to be invested in with zeal and enthusiasm.

Takeaway:

“כך אומנתו של יצר הרע”—such is the scheme of the *yetzer hara*: He first tries to convince a *Yid* to invest his *chayus* and *geshmak* in permissible things—still within the “מחנה”. Once he has succeeded with that, he goes on to convince the *Yid* to invest his *chayus* and *geshmak* **outside** of the “מחנה”; and the *yetzer hara* doesn’t stop there... The way to deal with this enemy is to not allow him entry to begin with; not to concede to his first “compromise”. How do we have the *koach* to withstand his pressure? “בראתי לו תורה תבלין”: By studying this *parsha* in the Torah, which instructs us on what to do and what not to do, then not only are we protected, but we can actually transform the *yetzer hara* and count him as one of us!

(Sichas leil Yud Alef Nissan 5741)