

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

נגע צרעת בבית – A tzaraas affliction in a house

Many years ago, a family arrived at a strange land, and the natives that were there took them for slaves and afflicted them for many years. In the meantime, the family continued to grow until it became a large people. After many years, the Creator rescued them and took them out from their exile, established that the time they went out to freedom would be Yomim Tovim [holidays], and every year they would celebrate these days with much joy and splendor. In brief, this is the story of the exodus from Egypt.

The Torah states (14:34), 'כי תבוא אל ארץ כנען אשר אני נותן לך' – 'When you arrive in the land of Canaan that I give you as a possession', what would we expect the continuation of the *posuk* to be? Perhaps as it is written elsewhere (26:5) 'וישבתם לבטח בארצכם' – 'and you will dwell securely in your land', or something similar. But here, the Torah continues to teach 'ונתתי נגע צרעת בבית ארץ אחוזתכם' – 'and I will place a *tzaraas* affliction in a house in the land of your possession', and we wonder, this is the news? This is what the Torah promises us? Try this formula... gather your family and tell them the festive news, "We are going to a new place, and what will be? 'A *tzaraas* affliction in the houses'" The answer will be loud and clear, "We don't want it!"

But our Rabbis tell us that there is news here, and this is what Rashi writes, 'This is good news to them that afflictions are to come upon them, because the Amorites hid treasures of gold in the walls of their houses all forty years that Israel were in the wilderness, and as a result of the affliction, he breaks down the house and finds them.' And so there is good news, but we cannot see or understand this until we see the salvation with the eye, despite the salvation being hidden in the walls from forty years ago.

On the Seder night the Haggadah states, 'In every generation they stand against us to finish us off, and now *Am Yisrael* is being chased from inside and outside, and there are some who might fall into despair. But we must remember what happened when the Persians wanted 'to destroy, to kill, and exterminate' (Esther 8:11), we received the holiday of Purim, and when we left Egypt, we received the holiday of Pesach and also Succos. But come, read the continuation, 'and HaKadosh Baruch Hu will save us from their hand', we must remember that the salvation is already prepared and ready, we just have to strengthen our *emunah* in HaKadosh Baruch Hu and rely on Him that only He can save His nation from all those standing upon us to finish us, and especially as we are standing at the entrance of 'Chag HaEmunah'!

- Tiv HaTorah - Metzora

טיב ההשגחה

'מי בסקילה?' – 'Who by stoning?'

I was offered to buy a penthouse apartment in Yerushalayim, which was only in the planning stage. In order for me to get an impression of the view of the landscape and vista that I would have from my apartment after construction, the realtor took me to the building next to the new building that is supposed to be built and we climbed up to the roof level. When we got to the roof level, the realtor asked me, "Who will be the first to climb out to the roof?"

"After you", I replied.

He climbed to the roof with a roof ladder, and I waited to climb right after him. However, when his head and most of his body were already on the roof, a stone fell from the roof frame, and the realtor, with all his weight, fell down when the stone hit him in the head and injured him.

I immediately called for medical assistance who gave him first aid and evacuated him to the hospital for further treatment. He came out of it miraculously!!! Had I climbed first, I would have probably fallen the same way, and *challah* I would have been injured much more seriously since I am skinny and a fragile type... But in order to give thanks for the miracle with all my heart, the Creator of the World sent me a news item that day about an Arab construction worker who worked in Tel Aviv and fell exactly like the realtor, and he was killed instantly!!! The exact same story, the exact same height, the realtor needed a few stitches, and the Arab died!!!

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ויצא הכהן אל מחוץ למחנה וראה הכהן והנה נרפא נגע הצרעת מן הצרוע: (יד:ג)

The Kohen shall go to outside the camp, the Kohen shall look and behold! The *tzaraas* affliction has been healed from the *metzora*. (14:3)

It is brought down in the *sefer* 'Tzava'as HaRivash' (Hanhagos Yashrus Os 3) that 'sight makes an impression on a person, whether for good or not so good. Therefore, one must be careful not to gaze at a person whose thoughts are not directed to the Creator Yisbarach Shemo, for then there will be a flaw in his soul. However, one should gaze at people who are upright, always clinging to their Creator, and with this he will acquire *kedusha* in his soul.'

This is one of the reasons why *chassidim* travel to the holy *tzaddikim* for Shabbos and Yomim Tovim, this is not just to acquire ways in *avodas Hashem*, for even those who do not yet have the desire and yearning for *avodas Hashem* will still appear in the halls of *tzaddikim* during those holy days. This is just in order to gaze upon the pure face of the *tzaddik*, for with this gazing the illumination of the holiness of the *tzaddik* extends over the person, and from this he will come to have a yearning for *avodah* of his Creator. Therefore, many stories are told by *chassidim* regarding this *segulah*. Among them, it is told about Rebbe Yitzchak Isaac of Ziditchev, who said that one who merits to *daven* with warmth comes from his being able to see HaRav HaKadosh Rebbe Uri of Strelisk one time, and if he hears his Tefillah, then he will merit this warmth many times.

Similarly, it is told about the 'Magen Avraham' of Trisk, who once visited the city of Munkatch, and thousands came to see the glow of his holy face, and since there was a large press of people, HaRav HaKadosh asked his attendants to lift him up on the chair so that even the children could see him, saying that this was beneficial for them both spiritually and physically [*ruchniyos v'gashmiyos*].

This *kedusha* that the person earns by gazing at the *tzaddik* is categorized as being contained, for the eyes of the person become a receptacle to receive the illumination from the glow of the holiness of the *tzaddik*. That *kedusha* extends over the person since the *tzaddik* is categorized as a pitcher who extends this to him. For even if the *tzaddik* is not aware that someone is looking at him, *kedusha* is extended over the one who is gazing. If this is so when the *tzaddik* does not even intend to do this, then certainly when one merits that the *tzaddik* returns his gaze and extends *kedusha*, then the person earns a heaping measure of *kedusha* and *tahara*. This is similar to what was said regarding Heaven during the entire six days of creation (Bereishis 1:4, 1:10, 1:12, 1:18, 1:21, 1:25), 'וירא אלקים כי טוב' – 'G-d saw that it was good', as if the sight of HaKadosh Baruch Hu influenced 'the good' of everything that was formed, for the sight of *kedusha* influences *kedusha*!

Even on this there are stories of *tzaddikim* who influenced for good with their holy eyes. Among them is the famous story of Rebbe Aharon HaGadol of Karlin, who once came to a certain city, met a man who was a great sinner and even caused many other people in the city to sin *Rachmana litzlan*. It happened that when the Rebbe gave him just one look, immediately, his innards trembled and he regretted all that he had done, and from then on, he became a complete *baal teshuva*.

Based on what we have said, we can say that these things are hinted at in the *posuk* before us, **'the Kohen shall look and behold! The *tzaraas* affliction has been healed from the *metzora*'.**

The *tzaddik* is categorized as a Kohen who serves Hashem, and the *metzora* is the sinner who because of his sins is afflicted with *tzaraas*. When the *tzaddik* turns his gaze on the person in order to extend goodness, the gaze immediately makes an impression, for as we have said the sight of the *tzaddik* has much force and power to arouse a healing of the soul and arouse the person to Teshuva, kedusha, and *avodas Hashem*.

However, for this purpose it is incumbent on the person to serve as a utensil to receive the bracha, for as long as the person does not want this, then the gaze of the *tzaddik* will not make an impression. As we have seen in the previous parsha that there are times when the gaze of the Kohen will not make an impression, because the *metzora* does not yet want to know Hashem.

This topic is categorized as the 'eye of Above' that we find in the mitzvah of '*aliyah leregel*' – 'going up to Yerushalayim for the holiday'. Those that go up to Yerushalayim come to see and be seen (Chagigah 2a). They come so that HaKadosh Baruch Hu will see them, and He blesses them by being seen by them, for their coming is to extend the light of kedusha of Above that resides on the mount of Hashem into their hearts. The desire and yearning that they had was the utensil to give them the bracha, and in their merit HaKadosh Baruch Hu shines on them.

However, we find in Chazal (ibid.) that a blind person is exempt from going up to Yerushalayim, for the way he comes to be seen so he comes to see. There is a hint for this that there is a type of blind person who does not have the utensil to receive the good influence from the sight of Above. This is because he holds himself back from subjugating himself to his Creator, this blind person will not come to the light, for only after the person is prepared to subjugate himself to Hashem Yisbarach and also wants it, then he will merit to be enlightened from Above, so that he can walk in the good way.

The gaze of the *tzaddik* is similar to this, for if the person really wants to see and be seen with the *tzaddik*, and he wants the *tzaddik* to extend kedusha and arousal for *avodas Hashem*, then he will merit that the power of his gaze will arouse him to better his way and elevate in Torah and *avodah*, but if he does not want this, then he will not elevate from the power of this gaze.

Based on this the *posuk* before it is well explained, **'זאת תורת המצורע ביום טהרתו והוא אל הכהן' – 'This will be the law of the *metzora* on the day of his purification, he shall be brought to the Kohen'**. The words 'he shall be brought to the Kohen' need expounding, for as the Torah continues it says that the Kohen goes outside the camp to the *metzora*, and not that they bring the *metzora* to the Kohen?! However, according to our way we can say that since the Torah said **this will be the law of the *metzora* on the day** that he wants to be **cleansed**, that is, when he changes his heart to good and arouses to return and elevate in kedusha, then **he will be brought to the Kohen** – then we teach him that when the Kohen meets him he will want to see and be seen with him in order to receive the light and kedusha from him, and through this he will merit to elevate. Then he will merit that when he is brought before the Kohen **and the Kohen will look and behold! The *tzaraas* affliction has been healed**, he is cleansed and elevates in kedusha and *tahara* [purity].