Divrei Torah, Ba`er Heitev באר היטב פרשׁיי בשבעים לשון. דברי תורה וחיזוק.

Vol. 10 No. 11 Parshas Metzorah - Hagodol 5779 **בס״ד פרשת מצורע - שבת הגדול תשע״ט**

זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן׃

This shall be the law of the metzoroh [leper] on the day of his purification; He shall be brought to the Cohen [priest]. {Vayikra 14:2}

The Torah studies in which the leper engages will be accepted only on the day of his cleansing. Only if the leper will repent and cleanse him from his sin can his Torah study be accepted and credited to him as a good deed. If he does not repent, though, his Torah study is to no avail. – Koimetz Haminchah

וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֶת הָאִישׁ הַמִּטַּהֵר וְאֹתָם לִפְנֵי יְקֹוָק פֶּתַח אֹהֶל מוֹעֵד׃

The Cohen who purifies shall place the person being purified along with them before Hashem at the entrance of the Tent of Meeting. {Vayikra 14:11}

In Possuk [Verses] 7 and 11, the text uses the reflexive, rather than the passive inflection to refer to the leper's process of purification. In both instances, the leper is referred to as "he who is to cleanse himself" and not as "he who is to be cleansed." This indicates that the leper must do his share to become pure. He must seek to attain purity by way of repentance and appropriate conduct. – Meshech Chochmoh

וְאִם־דַּל הוּא וְאֵין יָדוֹ מַשָּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשָּׁמֶן לְמִנְחָה וְלֹג שָׁמֶן׃

And if he be poor, and his means are not sufficient, then he shall take one lamb as a guilt offering to be waved, to make an atonement for him, and one tenth eiphah of fine flour mixed with oil for a meal offering, and a log of oil . {Vayikra 14:21}

What can we learn from the fact that rich and poor Metzoraim, lepers, must bring different Korbonos? There are people who think that, because they learn Torah and pray regularly, even if they do not fulfill every detail of the Torah properly they are doing better than others who observe even less than they do. What they forget is that, in terms of their Jewish education, they are considered "wealthy", whereas the others are comparatively "poor" in their Torah knowledge. A poor person, who cannot afford much, can get by with a poor person's offering, but a rich person who tries to bring a poor person's sacrifice has not fulfilled his obligation at all. Furthermore, it is considered that he is מביא חולין לעזרה, bringing unfit to The Azoroh {The Holy Sanctuary}. - Chofeitz Chaim

וְאִם־דַּל הוּא וְאֵין יָדוֹ מַשָּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשָּׁמֶן לְמִנְחָה וְלֹג שָׁמֶן׃

And if he be poor, and his means are not sufficient, then he shall take one lamb as a guilt offering to be waved, to make an atonement for him, and one tenth eiphah of fine flour mixed with oil for a meal offering, and a log of oil . {Vayikra 14:21}

Why is a sacrifice of lesser value effective for a poor person, just because he does not have the means to afford the full price of a sin-offering? One might perhaps explain that the poor person achieves atonement with a sacrifice of lesser value than the rich person's because, as our sages say: "Poverty is an altar of sacrifice" [because of the suffering which it entails]. Therefore, the poor person has, in addition to the sacrifice he brought as a leper, his own constant sacrifice of poverty. – Ticheiles Mordechai

ועכשיו קרבנו המקום לעבודתו. הגדה של פסח

And now The All-Encompassing – Hashem has brought us to His service.

Why does the Haggadah say "now"? Hadn't Hashem brought us to His service long ago? The answer is that any time that a Jew decides to discontinue serving his Yetzer horah - Evil Inclination and to give himself over to serving Hashem, at that moment he receives Heavenly help and is gathered into his Creator's service. Therefore a person can truthfully say to himself every time he is stirred "Now Hashem has brought us to His service." - Beis Avrohom.

The reason we eat bitter herbs at the Seder is that the very bitterness experienced by the Klal Yisroel was the beginning of the redemption - had they not sensed the bitter taste of the exile, they would not have wanted to be redeemed." – Chidushei Harim

לימוד אור החיים הק' בחבורה ליל ששי **8:30pm**

יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב
714 Park Ave Lakewood NJ 08701-2025
Fax: 1-732-730-1588 Tel: 1-732-901-6225
ברשות ובהדרכת גדולי התורה chizuk620@gmail.com
A project of Cong. Tiferes Zvi

לקבל הגליון, הן בלשון הקודש "על התורה ועל העבודה"
גם שיעור באידיש - כחצי שעה
והן הנ"ל, וכן להקדיש גליון לזכות, לרפו"ש, לע"נ או לזכות את הרבים - אחב"י ביותר מארבע אלף מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג
Contact us for dedications, in honor of a Simcha, Yohrtzeit, or Zechus etc., Loshon Hakodesh or English versions, received by thousands worldwide.
Send in yours and your friend's numbers to receive ASAP.
Ah Guttin Shabbos! - Rabbi Naftali H. Ganzweig