# Divrei Torah, Ba`er Heitev באר היטב פרש"י בע' לשון. דברי תורה, שמחה וחיזוק.

## בס"ד פרשת מצורע - שבת הגדול - תשפ"ד

## PARSHAS MITZOROH SHABBOS HAGODOL 5784 Vol. 15 No. 29


**וְאִם דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד אָשָׁם לְתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשֶּׁמֶן לְמִנְחָה וְלוֹג שָׁמֶן: ויקרא פי"ד פכ"א**

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 eiphoh 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 Daven {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 {Holy Sanctuary}. - Chofetz Chaim

**וְעַכְשָׁיו קֵרְבָנוּ הַמָּקוֹם לַעֲבוֹדָתוֹ. - 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 motivated "Now Hashem has brought us to His service." – Sefer Beis Avrohom.


יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב


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Ah Guttin Shabbos - Rabbi Naftali H Ganzweig


**זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ: ויקרא פי"ד פ"ב**

This shall be the law of the Mitzoroh [leper] on the day of his purification. {Vayikroh 14:2}

This shall be the Torah {instruction} specifically for the Mitzoroh. The day of his purification should be precise. He shall no longer look excessively on the past and dwell on his bad deeds, Chas ViSholom. Nor shall he contemplate his thoughts about what will be with him in the future. Rather he shall place before himself only his current day of purification. Now the Torah Hakedoshoh {Holy Torah} gave me the consent to learn, Daven and make a Nachas Ruach before Hakodosh Boruch Hu {G-D}. This is my life; today is the day that I shall rejoice and be happy in. It is not incumbent on me to make calculations on the past and future actions, which will withdraw me from serving Hashem Yisborach. The importance is "BiYom TiHoroso – The day of his purification"! – Sefer Divrei Shmuel - Slonim

**זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל הַכֹּהֵן: ויקרא פי"ד פ"ב**

This shall be the law of the Mitzoroh [leper] on the day of his purification; He shall be brought to the Cohen [priest]. {Vayikroh 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 himself 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. – Sefer Koimetz Haminchoh

**וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֵת הָאִישׁ הַמִּטַּהֵר וְאֹתָם לִפְנֵי ה' פֶּתַח אֹהֶל מוֹעֵד: ויקרא פי"ד פי"א**

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 – Sefer Meshech Chochmoh