



תִּזְרִיעַ - מְצֹרֶעַ

תִּזְרִיעַ

סֵפֶר וַיִּקְרָא

In this פָּרָשָׁה we learn of צָרַעַת, an illness brought about by a person's bad behaviour. The Rabbis teach us that צָרַעַת is a punishment designed to show the person who gets it that he has to change his ways.

Probably the most well-known cause of צָרַעַת is the speaking of הָרַע. The Rabbis of the תַּלְמוּד taught that the word מְצֹרֶעַ (which is the name given to the person with צָרַעַת) is made up of the two words מוֹצִיא רָע - *one who spreads slander (harmful speech about others)*. (עֲרָכִין ט"ו)

The מְצֹרֶעַ had to go to a כֹּהֵן who would inspect the white patch on the skin. If the כֹּהֵן decided that the person had צָרַעַת he would proclaim the person to be טָמֵא, but if it was not צָרַעַת then the כֹּהֵן would pronounce the person to be טָהוֹר.

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וַיִּקְרָא הַכֹּהֵן אֶת-הַנֶּגַע הָאֲשֶׁר-בְּהָשָׁר וַיִּשְׁעֶר בַּנֶּגַע הַפֶּסֶק | לִטְהַן וַיִּמְרָאוּ הַנֶּגַע אֶמֶק אֲשֶׁר הָשָׁרוּ נֶגַע צָרַעַת הוּא וַיִּמְרָאוּ הַכֹּהֵן וַיֹּאמְרוּ אִתּוֹ:

"The כֹּהֵן shall examine the mark on the person's skin, and if the hair on the mark has turned white, and the mark appears to have gone through the skin, then it is the צָרַעַת disease; the כֹּהֵן shall look at it and declare it to be טָמֵא." (וַיִּקְרָא י"ג: ג')

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Once a person knew that he indeed had the צָרַעַת disease he had to go and live outside of the camp. Why was this?

Since his illness was a punishment for הָרַע, which leads to arguments between people, it is fitting that he should have been removed from society. Living by himself, outside the camp, he can not cause any more damage to people around him with his evil gossip. It also gives him the opportunity to think about what he has done and to do תְּשׁוּבָה.

Another point we can mention is this: צָרַעַת was a punishment for doing something wrong which a person thought nobody could see him doing. ה' punished the person with a highly visible skin disease, צָרַעַת, to teach us that we can not hide our actions from ה'!

Remembering that ה' sees everything we do is a good guard against עֲבֵרוֹת.

DISCUSS AT THE SHABBOS TABLE!

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וַיִּקְרָא
צו
שְׁמִינִי
תִּזְרִיעַ
מְצֹרֶעַ
אַחֲרֵי מוֹת
קְדוֹשִׁים
אֲמֹר
בְּהָר
בְּחֻקֹּתַי

מצורע

We have already learnt that being alone outside of the camp gives the מצורע a chance to think about what he has done wrong and to do תשובה so that he can once again become worthy of living within his nation.

Then, after a three part process of purification, the מצורע could reenter the camp. He was still טמא for another week. Finally, he would bring קרבנות which would complete the process.

What had he done that was so awful? Why is לשון הרע considered to be so damaging?

Who is affected by לשון הרע? How can we stop ourselves from speaking לשון הרע?

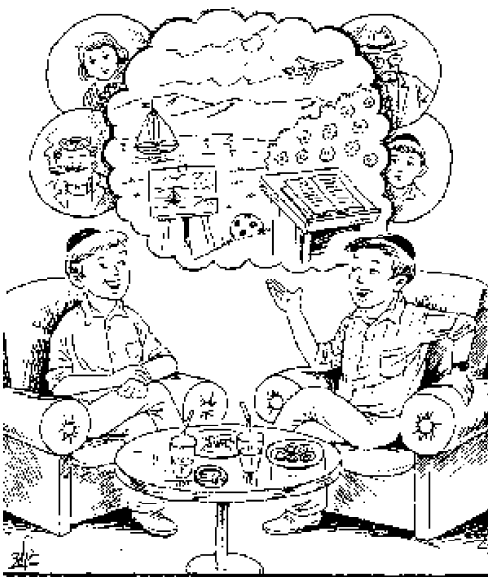
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Question:

In what way is being sent out of the camp a punishment which is

אִצָּה כְּאִצָּה אִצָּה

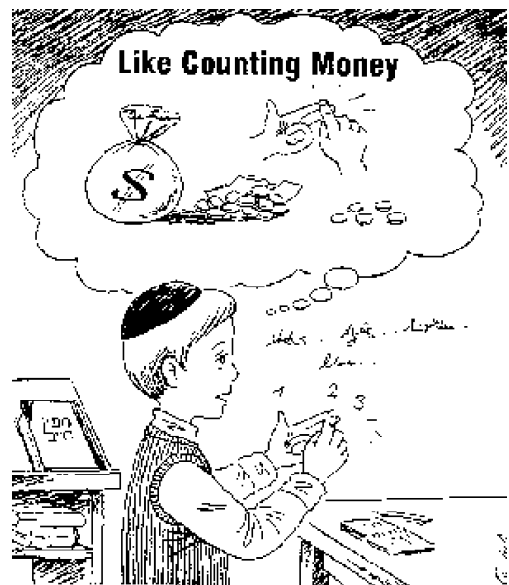
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DON'T SPEAK ABOUT PEOPLE

Speaking about people - even if you don't mean to speak Lashon Hora - can often lead to forbidden speech.

The best solution is not to speak about people at all! Try to change your conversation to other, safer topics.



DON'T TALK ALOT

Treat your words like precious stones. Don't speak without thinking - the more you talk, the greater the chance of speaking Lashon Hara. Count every word you say and make sure that there is a purpose for each and every one.

שָׁפַת שָׁלוֹם!