

נפלאות התורה

תזריע

(23) אשה כי תזריע (יב:ב)

23a) This parsha teaches us about the impurity of נדה-ילדת. Why is this parsha juxtaposed with that of forbidden foods which preceded it? To teach us that if we are careful and controlled with what we eat, and separate from forbidden foods, we will also merit properly separating and controlling ourselves from women who are forbidden to us because of נדה-ילדת.

23b) What lesson is learned by juxtaposing this parsha to that of נגע that follows it? נגעים, we know, come because of לשון הרע, the worst anti-social חטא. Hashem wishes to expose this terrible sinner to the world and so, He inflicts even their newborn baby so that when people come to see the newborn, the mother/parents will be exposed as perpetrators of this terrible sin and possibly do teshuva.

(24) אדם כי יהיה בעור בשרו (יג:ב)

והבגד כי יהיה בו נגע (יג:מוז)

ונתתי נגע צרעת בבית ארץ אחזתכם (יד:לד)

24a) We are taught that in reality, the נגע would strike in the reverse order; first the house would be smitten, then the clothes, and only after, if the person did not do teshuva, was he himself smitten. However, the Torah mentions the person first in order to give him an advanced warning. The Torah is, in fact, telling him that he should know that even though his property will be struck first, should he not do teshuva, the end will be that he will be smitten. Similarly, Pharaoh also was warned by Moshe at the outset of the מכות that Hashem would smite the firstborn, even though this מכה came after all the others.

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24b) There is a G'marah that says that three things never happened: a בן סורר ומורה, an עיר הנידחת, and a בית המנוגע. This leads to a question. If a house was never struck, the house being step 1 in a three-step process (house – clothes – body), then it follows that a person was never struck with צרעת, because since a person is step 3, we can't get to step 3 if we don't get past step 1. One would have to conclude that regarding the Torah personalities that **are** known to have been smitten with צרעת, a Divine punishment, such as Moshe, Aharon and Miriam, Dovid, and Uziyahu Hamelech, were exceptions due to their exalted status. But no one else ever got it. If so, why do we have all the p'sukim dealing with it? Two full Parshios – תזריע and מצורע - and the entire Maseches Niggaim! The answer is for the same reason stated by the בן סורר ומורה and עיר הנידחת, in order to acquire שכר just for learning, we call this דרוש וקבל שכר! PS. Na'amon, a non-Jew, the general of Ben-Hadad, king of Aram (Syria), Gechazie and his sons, and Pharaoh, got Leprosy, not צרעת. (עיין מעין פה)

24c) Once again, Hashem smites, for this unique sin, the person in this very public way because He wants the world to know what type of social outcast the person is. This person is guilty of speaking לשן הרע, one of the most heinous of all anti-social crimes (Chazal say, "let him be thrown to the dogs"). Therefore, Hashem publicizes the fact. However, the צרעת will never strike directly on the person's face because that would be too much of a shame for the person to still have self-confidence to do teshuva. The rest of the body can be covered to conceal the צרעת.

(25) אדם כי יהיה בעור בשרו שאת או ספחת או בהרת (יג:ב)

25a) Three types of נגעים are mentioned here. Each one is related to one of the three types of לשן הרע. One is מוציא שם רע, where you fabricate a story, a lie, about someone. This one is like שאת, something that is lifted up or grows on top of the skin but is not part of him. Just like this growth

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is on top of the skin but is not part of his body, so, too, is the lie not part of that person's life. The second is called לשון הרע and is absolutely true. This is represented by the בהרת and is bright and clear or probably true. The third is called רכילות and is represented by the ספחת, off white. This is where the comment is innocent but can cause misunderstanding or a negative interpretation, such as "They're always baking in that house" where either good (feeding guests) or bad (gluttons) can be inferred.

26) והנה כסתה הצרעת את כל בשרו... כלו הפך לבן
(יג: יג)

26a) The Torah teaches that if he turns white completely from the top of his head to the bottom of his feet, he is tahor, because he is beyond hope. As long as some part of him is still unaffected, he is tameh but that means that he still has hope. But if the צרעת has spread all over, there is no longer any hope. He didn't do teshuva and so, this disease will kill him. He's not tamei (which is a chance to become tahor), he's doomed!

26b) On a similar note, the Gemara in Sanhedrin 93 says that Moshiach will come when the entire world (51 %) turns to apostasy and immorality, much like the person whose entire body is covered with צרעת. There is no longer any hope, so therefore, Moshiach will **have to come**.

27) והתגלח (יג: לג)

27a) We find in the Torah an instance where every letter appears at least once either extra large or extra small. In this pasuk, the "ג" in "והתגלח" (he must be shaven) is enlarged to teach that there are three people (ג) who received a full body shave with a razor (which is otherwise halachicly forbidden): a נזיר, a מצורע, and a לוי when he was first

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inaugurated into office.

(28) קרח הוא (יג:מ)
גבח הוא (יג:מא)

28a) “קרחת” is a baldness found on the back of the head while “גבחת” is a baldness found on the front. A good way to remember which one means the front and which one means the back is to keep in mind that “ג” comes before, or in front of the “ק” in the Aleph-Bais.

(29) והצרוע (יג:מה)

29a) אונקלוס translates “צרוע” as “וסגירא”, locked out of the community, banned, excommunicated, rejected. That man that founded that other religion is called הנצרי. They called him a “נזיר”, a Nazarine, which means “high class” or “holy” because they blatantly switched the “צ” to a “ז”. In reality, he was like a צרוע because he was cast out of the Jewish community. That’s why they are called נצרים – rejects, not נזירים.

(30) אדמדמת (יג:מג)

30a) אדמדמת means pink, made from the words אדום מת – a dyeing red. However, אדמדם means intense red – from אדום אדום and ירקרק means intense green. Please note that לבן אדמדם does not mean pink, it means white with red streaks.

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