



## *Parshas Metzora 2019, hiding in plain sight*

*The Parsha Perspective is sponsored in memory of Shlomo Ben Edward; may his soul be uplifted and his memory a blessing.*

Our Parsha begins with the very rigorous purification process a person must undergo after their Tzara'as - leprosy is pronounced healed by a Cohen. The Torah explains that Tzara'as can be found in homes as well.

The Pasuk says (14:34) that when the Jewish people arrive in the land of Canaan, they might find some houses plagued with Tzara'as, which is when a stone becomes discolored with a red or green complexion.

A Cohen is summoned if a person sees the symptoms and thinks the house has Tzara'as. He must examine the house, and if Cohen suspects that the discoloration may be Tzara'as, the house must be quarantined for up to three weeks. At that point, the house is either declared pure or specific stones must be removed. In the most extreme of cases, the house must be demolished.

Rashi quotes the Vayikra Rabbah (17:6) that Tzara'as in a home can also mean good news. The nation of Emor hid away their treasures in the walls of their homes in preparation for the war with the Jewish nation. So if a person demolishes their home because of Tzara'as and finds treasures, it means that Tzara'as was only a way for them to receive blessings.

However, a question comes to mind: how can Tzara'as be the catalyst for a powerful blessing?

Tzara'as normally represents a person who is sinful with their language, how can it also be a vessel for amazing blessings and evidence of a strong personal connection with G-d?!

When Jewish people left Egypt, they constantly complained to G-d, whether it was about the lack of variety in their food or the seemingly endless amount of travel, they showed their lack of trust in G-d and his plans.

However, through the fact that Tzara'as in a home can also mean incredible blessings, G-d is telling the Jewish nation that any challenges that they will encounter and perceive as negative also have positive aspects as well, whether they see it or not.

The Mishnah in Berachah (9:5) says, "*A person is obligated to bless upon the bad just as he blesses upon the good.*" This is because G-d is inherently good and wants only the best for all his creations, and as the Gemara in Brachos says, "*Whatever G-d does, he does for the good.*" Therefore we must bless the bad as on good and hope that the blessing will break out of its disguise and come to fruition in our lives.

In our daily life, it is imperative that we understand that sometimes the greatest treasures of life come through difficulty and adversity. The challenges that we will encounter in our life, in business or in personal relationships, strengthen us. They develop our mental calluses and fortitude and prepare us to achieve and maintain the highest levels of happiness, success, and prosperity.

***"Today's tears sweep the roads for tomorrow's blessing."***

*Have a meaningful Shabbos!*

*Rabbi Sholom Yemini*