



## *Parshas Metzora 2024, Redemption Through Unity*

**The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers.  
May G-d return all the hostages in Gaza immediately.**

*The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna, and in loving memory of Hinda Bas Udl, Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia. May their souls be uplifted and their memories a blessing.*

The release date of this episode coincides with the birthday of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. With immense dedication, the Rebbe set out to rebuild the Jewish Nation after the Holocaust, which had nearly shattered world Jewry.

The Rebbe sent Shluchim, emissaries across the globe to revitalize and reinvigorate the Jewish people. Today, his emissaries are in over 1,000 cities in 100 countries and in all 50 US States, totaling more than 4,000 institutions worldwide.

The Shabbos before Pesach is called Shabbos HaGadol, the great Shabbos. The Shulchan Aruch (Orach Chaim 430:1) explains that a great miracle happened on the 10th of Nissan when the Jewish people left Egypt, which was on Shabbos.

On the 10th of Nissan, the Jewish nation was told to choose a lamb for the Pesach sacrifice that G-d commanded them to offer. Miraculously, the Egyptians did not punish the Jewish people for preparing to kill one of their G-d's (the lamb). Instead, they left them alone and let them get the lamb ready for Pesach sacrifice.

Traditionally, Rabbis give a long speech to prepare the congregation for the holiday of Pesach.

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

However, a question comes to mind: There seems to be a contradiction at the beginning of the Parsha. The Pasuk writes: (14:2) " *אל־תִּבְרַח אֶל־הַכֹּהֵן* - *These are the laws a Metzora on the day of his purification when he is brought to the Cohen.*" But the following Pasuk begins with the opposite, " *וַיֵּצֵא הַכֹּהֵן אֶל־מַחֲוֵיץ לַמִּתְנַהֵּג* - *And the Cohen shall go out of the camp to see the Metzora.*" So, is the Metzora brought to the Cohen, or must the Cohen go out of the Jewish camp to purify the Metzora?

Rabbi Yosef Dov Soloveitchik, a descendant of the great Brisker Rabbinic dynasty, known simply as the Rav, gives a powerful explanation. He writes that according to the simple understanding of the law, the Metzora must go to the Cohen to begin their purification process.

But the Rav notes a slight issue, aside from being impure, a Metzora must isolate themselves from the community, they were expelled from their city until they are purified. Although the law states that they must go to Cohen, they would have been ashamed and embarrassed to enter back into the city by themselves. Hence, the Torah writes that the Cohen goes out to the Metzora so they can begin their purification process.

The Rav learns a profound lesson from the Torah's care and consideration of the Metzora's feelings. When a person is ready to make amends, we must welcome them back wholeheartedly. We should not make their process overly difficult or use their past indiscretions against them. We should accept their sincere apologies and welcome them back into the fold.

In fact, writes the Rav, we must go out of our way to make them feel our acceptance. Just as the Cohen would accompany the previously impure person back to the Jewish camp, we must demonstrate our empathy. When we associate, mingle or show our support, we complete their process of purification with their reintegration into society.

The Lubavitcher Rebbe embodied the idea of the Cohen going out to the Metzora. Rather than waiting for Jewish people to come to him, he sent thousands of Rabbis across the globe to reach out to every single Jew.

Notwithstanding their level of observance, the Rebbe wanted every Jewish person to know that they are invaluable to G-d. Without their existence or fulfillment of their potential, our world is incomplete. We will not experience the ultimate redemption if even one person is left behind.

In honor of the Rebbe's birthday, join and take part in his mission to make the Geula a reality. Embrace his visionary approach by extending a hand to someone in need—reach out and make space for them in your home or community. Ensure they know that despite their level of observance, they are necessary and essential to the Jewish nation. Actively participating in building a unified community and hastening the ultimate redemption.

**"Pesach is the festival of Jewish identity.**

**It is the night on which we tell our children who they are."**

-Rabbi Lord Jonathan Sacks

*Have a meaningful Shabbos!*

*Rabbi Sholom Yemini*