

# פרשת תזריע-מצורע

This week's adaptation is dedicated in honor of  
our dear son, Eli אליהו יצחק ב"י  
on his upcoming בר מצוה  
!!! מזל טוב - We are so proud of you!

"זאת תהיה תורת המצרע ביום טהרתו" (יז, ב)  
"This shall be the law of the *metzora*, on  
the day of his cleansing"

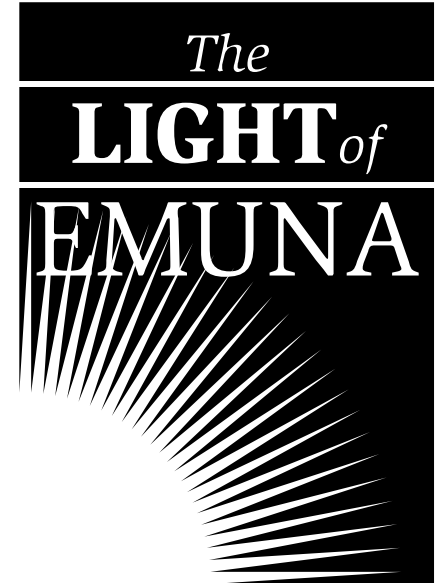
By way of the holy Torah that Moshe Rabbeinu drew down for us, we connect to Hashem's world - for even the sinners of Israel are chockfull of *mitzvos* like a pomegranate. Even those who fall and are very distant from Hashem due to evil deeds - may, nevertheless, draw close to Hashem by learning the holy Torah. The holy Torah descends even to those stuck in the depths of the husks of the netherworld, G-d forbid - it arouses them and brings them to Hashem.<sup>1</sup>

"וספר לו שבעת ימים לטהרתו" (טו, יג)  
"He shall count seven days for himself for  
his purification."

A person who wishes to ascend, to join Hashem in His service - must learn the secret of waiting.

There are periods of waiting in life. Not everything is received instantly. There are things that require time and *tefilla*. Rebbe Nachman taught that one must be very stubborn in the service of Hashem - primarily through *davening*.<sup>2</sup> If a person wishes to overcome an urge or a negative character trait - to cease losing his temper, to think positively about others, to observe others with a benevolent eye - he must never cease raising his head Heavenward, he must not neglect a single *aron kodesh* (clinging to each one and whispering his requests to Hashem), constantly pleading for

<sup>1</sup> אוצר היראה, תלמוד תורה ק"ג  
<sup>2</sup> ליקו"ת מח



Based on Harav Menachem Azolai's "Ohr Ha'Emuna"

Hashem to save him. That is the cry of the heart, a cry without sound - that is our secret weapon. These *tefillos* and supplications have amazing value. "You toiled and accomplished - believe." If we do not toil, it will not endure.

The essence of prayer is our wondrous connection to Hashem. At times, the bond with Hashem is so sweet that we forget about our deficiencies.

The service of waiting is an elevated service. We must remember that the one who prevents the salvation that we desperately pine for is Hashem Himself. He loves us with such tremendous love and only He knows what is truly best for us. Together with that knowledge, we must have *emuna* that our deliverance will arrive. People fall into such despair that they may even wish they were dead, G-d forbid. How can they know what will be a moment later? We must continue to plead, to raise our heads - this bond yields joy in our hearts. We may not yet have merited, but we are on the right track - we can work towards, we have counsel and guidance, we are not alone.

"Therefore, we must wait and wait until the day of our salvation, until it sprouts and is completely revealed. This is hinted to in the Torah with regards to the laws of purifying the unclean - for whom the majority of the purification process is dependent upon days and time. Even when they have begun the process

and immersed in a *mikvah* they still do not escape impurity completely until they wait for the following day.”<sup>3</sup>

The service of waiting is devised for contemplation. Our *parsha* opens with a woman who gave birth to a boy. The Torah tells her to wait seven days and then another thirty-three days – all the while, contemplating the wonders of the Creator, how many miracles He performs for us.

Similarly, when a person is afflicted with *tzaraas*, he must sit in solitude for seven days. We have afflictions, we have tribulations – stop, contemplate – why do we suffer so. If seven days is insufficient, sit another seven days – for it appears that you have not deliberated enough.

Likewise, we instruct a bride and groom: take seven days without work, without worries, contemplate Hashem’s wonders – be happy and express gratitude. *L’havdil*, The same concept applies after someone dies – relatives sit *shiva* for seven days to reflect on a person’s purpose in the world and where one’s priorities must be. Contemplation is the key to serving Hashem. We must regularly stop and think, look inward, introspect – are we on the right path, are we in the right direction, what we are missing, what bothers us. A person must be self-aware – am I really happy, and am I being true.

**Truth.** Truth encompasses all. The letters of the Hebrew word for truth (**אמת**) are the first, last and middle letters of the Hebrew alphabet. It is the beginning, middle and end. Are we truly with Hashem? Or, are we with our own concerns, our own plans – we talk to Hashem when we *daven* but then we continue with our own thoughts? We make a *bracha* on an apple so that we can bite into it for our own pleasure, because a Jew does not eat without a *bracha*. Contrast that to *tzaddikim* who eat an apple so that they may have the opportunity to make a *bracha* because they are filled with amazement by Hashem’s handiwork and long to thank Him

for creating such trees and such fruit – they take an apple in order to make a *bracha* with such feeling. They only eat it so that it is not a blessing in vain. Do we truly want to know what Hashem wants of us at every moment or do we readily surrender to our own egos, driven by our own honor or anything else that prevents us and confuses us and turns us into people who are angry, dissatisfied, overly particular, feel deprived? Do we look at our own shortcomings and flaws before we attack others for their failings and imperfections? If we would look at ourselves scrupulously, we would realize that not only are we no better than others but we are actually worse.

I’m waiting at the hospital for a blood test and the nurse is ten minutes late and I get upset, I am in a rush and I start considering writing a letter of complaint. But, what about my own tardiness? Just yesterday, I was fifteen minutes late to a meeting and none of the other attendees complained. Master of the World, help me see my own faults before eyeing others. Help me do *teshuvah* for my behavior. Master of the World, when will I finally merit realizing that everything is from You and everything is for the best?

When a person connects to “there is nothing aside from Hashem,” when he manages to neutralize his ego and honor and see Hashem’s will (how Hashem wants him to act at this moment and at every moment) – he touches truth. What is the truth? Truth is judging others favorably, observing each person’s uniqueness, praying for others, being genuinely happy for their happiness and truly feeling their pain – not just paying lip service. We must frankly consider how we would act put in another’s situation.

“When a person prioritizes his intellect above his *emuna* he reaches incorrect conclusions. For example, if a person lacks peace in the home, quarrels with neighbors, has difficulty at work or with raising his children – if he begins with his intellect he will exacerbate his problems because his intellect only allows him to see his own point of view and not the other side. But, one who begins with *emuna* – no matter what happens, he

<sup>3</sup> ליקו"ה ברכת השחר, ה, מא

remembers that everything is from Hashem and for the best - can see another's point of view and consider it. He is calm and perceives things with peace of mind and weighs them methodically because he has donned his *emuna* glasses."<sup>4</sup>

Arriving at the truth begins with being satisfied with our lot - knowing that everything that we have and everything that we are lacking is precisely perfect. How can perfection be with lack? It is because that is exactly what helps us fulfill our mission and attain our correction.

Truth is the foundation upon which the building is built. Hashem's seal is truth. He is all truth and that is what He seeks from us. Hashem values honesty above all else. We must be authentic even regarding small matters. Not to exaggerate - to distance ourselves from even a trace of falsehood or hypocrisy. We must accustom ourselves and our children to speak only the truth. We must ensure that our children are not afraid of our reactions to their confessions. Dishonesty stems from fear of other people, which begins in the home, between spouses and between parents and children.

Honesty is the diametric opposite of arrogance. We become angry, depressed or jealous because we believe that people do not accept our opinions as they ought to, that we do not receive what we so desperately want and *daven* for, that someone else received something that we are lacking, we are not treated as we feel we deserve to be treated. Truth is the exact opposite. True wisdom is foregoing - the more we forego, the closer we come to Hashem - and, the closer we get to Hashem the more we are able to forego. When a person lets go - rather than lose out, he receives many multiples of what he waived.

We must be honest when we *daven* and honest with ourselves. Yet, we must remember that one man's honesty is not the same as another's and one moment's truth is not the same as the next's. One person may need to work on giving *tzedaka* while another must focus on a different *mitzvah*.

Similarly, a person's duty may change from day to day or hour to hour. Whatever occurs and with whatever we are occupied - we must be sincere and authentic, as required by the situation and the moment.

To maintain the proper heading towards truthfulness we must be guided by our motivations. When faced with a decision or a dilemma we must consider whether we are acting for Hashem's sake or for our own. That will indicate whether or not we are indeed on the correct course.

**Rav Eliezer Berland Shlita:** The lust for money is more damaging than any other passion or urge. All of our other urges are embarrassing - we are embarrassed by them and that constantly reminds us to avoid them. But, wealth brings honor, we are proud of it. Rebbe Nosson taught that the craving for wealth is a double affliction because it is its own lust and, on top of that, we are praised for it, envied for it and chased for it. That makes it a difficult urge to overcome. We do not realize how our hunger for material possessions can affect us negatively. We rationalize that we need it to live and therefore we must pursue it. We forget that Hashem decides what we will have and that He takes care of us. Without *bitachon* in Hashem and longing for Hashem, the final redemption is withheld.

Three times daily we say, "The eyes of all look expectantly to You and You give them their food **at its proper time.**"<sup>5</sup> Everything arrives at its proper time. Whatever we are supposed to receive, will appear when it should. The more we chase materialism, the more we push it away. The moment we stop fixating on our livelihood - is the moment that it appears on its own.

Truthfulness means bringing others close and loving them. Just as we love ourselves and disregard our own faults, so must we see others. Each of us if filled with *mitzvos* and each of us has unique qualities. This attitude begins at

<sup>5</sup> עיני כל אליך ישברו, ואתה נותן להם את אכלם **בעתו** (אשרי)

home. Many children start to believe it when they hear their parents and teachers ask what will become of them. They give up on themselves until they encounter someone who encourages them and praises their attributes. Then, to their surprise and to the surprise of their parents, so many great qualities start to be revealed. We must show others, most of all our children, the truth about how great they can be.

We must be true to ourselves. We must not pay heed to negative things that others say about us. Our connection to Hashem must be stronger than all others. Avraham Avinu paid no attention to what others said about him – he knew the truth.

Truth is the knowledge that we are entirely dependent upon Hashem always, that we can accomplish nothing without Him. We pray for and thank after everything. There is no such thing as nature – everything is from Hashem’s amazing Divine Providence.

### **Reb Doyv’s Corner**<sup>6</sup>

“There is always hope. Even when you mess up, you have not wrestled control from Him. After all the dust has settled, where you are and how you are is exactly as He had planned at the outset of creation.

And so, there is always hope.” ~ R’ Tzvi Freeman

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## תפילה

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**Master of the World!** Help me be genuine – not to do anything simply because others do them. Even when others do positive actions, if I am not ready for them yet, if I do not have the proper mindset yet as they do, if I will become dejected by trying to take on too much – save me from that. Please give me the strength to be strong and to be myself, not to try to act as if I am more than what I truly am.

**Master of the World!** Help me be genuine – to truly be delighted for another’s joy. Let me not act as if I am happy but, in my heart, be jealous of their successes. Help me remember that they too are Your children, that they too give You pleasure and help me be mindful of how much joy You receive when I am truly happy for others.

**Master of the World!** Help me be genuine – and to really feel the pain of others, not to say words of commiseration while secretly feeling relieved that it did not happen to me. Not to feel comforted by the fact that I am not alone in having troubles, but others do as well. Give me heart, Father, help me imagine for a moment that I was in their position, as if I was going through what they were going through and to thereby fully feel their pain. Let it actually bother me.

**Master of the World!** Help me be genuine – not to think about other things while I am *davening* to You. Not to make *brachos* out of obligation – rather, to try to experience the words coming out of my mouth, to be awed by everything that You provide for us, everything that You have created. When we wish each other well – to do so wholeheartedly, to beg with our hearts that what we request with our mouths for others be fulfilled and that each person we encounter should receive the salvation that they desire.

**Master of the World!** Help me be genuine.

Have an awesome, uplifting and wonderful Shabbos,

Dov

Notice: The foregoing is based on my limited understanding of the Parsha Sheet, *Ohr Ha’Emuna*, disseminated by Harav Menachem Azolai *Shlita* and is not a complete or exact adaptation of *Ohr Ha’Emuna* and is not necessarily even a reliable interpretation of the ideas presented therein. *Ohr Ha’Emuna* is published in Hebrew; in translation, accuracy is always compromised. Rav Azolai has not reviewed this material - any inaccuracies, omissions or confusion should be attributed exclusively to me. I still hope you enjoy and it provides some *chizuk*.

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<sup>6</sup> Not Rav Azolai – from EmunaDaily.com by Jeremy Schiowitz