

WORDS OF WISDOM FROM RABBI YITZI

PARSHAS TZARIA

Positive Outcomes of Struggles and Pain

In this week's parsha, Tazria, we read about the Metzora, one afflicted by a spiritual ailment called Tzaras, in which a patch of his skin, hair, etc., takes on different colors, textures, etc.

In the Talmud, a question is asked: "What is Moshiach's name? The Rabbis (the majority opinion) say, (he is called) the Metzora of the house of Rebbe.

The Midrash, on the verse "and the Metzora that has the lesion," explains, "Metzora, this is the Beis Hamikdash, the Holy Temple."

Usually we see a Metzora as an outcast, inflicted because of some wrongdoing. However, it seems from here, that a Metzora is a good thing. The holiest man, Moshiach, and the holiest place, the Beis Hamikdash, are called Metzora.

Why then are Moshiach and the Beis Hamikdash called Metzora?

To understand this, first we have to understand why there hasn't been a Metzora since the time of the Temple.

During the Temple era, when people went up to the Temple they beheld the Divine presence, they witnessed miracles regularly. The people were of a different caliber as well, they were able to reach spiritual heights that are unattainable now in exile.

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The Metzora was a person who was at the highest level. He worked on refining himself until he had absolutely no trace of evil left in him, neither in his inner spiritual makeup nor in his outer physical makeup. The only thing that was left was the

remnants of impurities he once had. These remnants come out as Tzaras.

Today, there are no longer people at these spiritual heights, hence there are no Metzoras.

Now we can understand why Moshiach and the Beis Hamikdash are called Metzora. Because a Metzora is a spiritual giant and because they are both connected to our redemption from this dark exile. In this exile we suffered unimaginable pain, this suffering also acts as a purifier, and cleanses us. Now at the end of the exile, all that is left is mere remnants. Moshiach and the Beis Hamikdash come to redeem us from these remnants.

All of us have pain in our lives, this is the condition of our exile. It helps, albeit a little, that the pangs of the exile have meaning, as they bring the redemption.

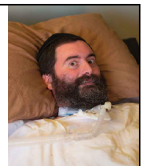
Laying here in my bed, receiving visitors and getting emails. Many have shared their pain with me, but at the same time, most found that as a result of their pain, they have attained some positive outcome, they never would have imagined they could have attained, had they not gone through their struggle.

I have experienced this first hand. Being sick has been a struggle for me, for my wonderful wife, and for my family. But this struggle has brought out love, talents, strength and inspiration we never knew we had.

So it seems in some way that our pain and suffering is good, just as a Metzora is the holiest person.

Who am I kidding, we have suffered enough. It is time for Moshiach, the Metzora of the house of Rebbe, to come and redeem us from this exile. May it happen soon.

Despite facing one of life's most difficult challenges, Rabbi Yitzi Hurwitz continues to spread joy and faith to thousands around the globe. Diagnosed in 2012 with ALS, Rabbi Yitzi is now 95% paralyzed and no longer able to speak or breath on his own. Thanks to the miracle of technology, Rabbi Yitzi continues to spread his wisdom through his eyes, focusing on each and every letter of these Torah articles. Rabbi Yitzi, his wife Dina and their seven children are the Rebbe's Shluchim to Temecula, California.



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