

WORDS OF WISDOM FROM RABBI YITZI

לרפואה שלימה ליוסף יצחק בן ברכה

PARSHAT METZORAH

Haftora: Sudden Redemption

The Haftora for Parshas Metzora (and Tazria - Metzora when they are together) is from the book of Melachim Beis (II Kings) and is part of a string of miracles done by our prophet Elisha.

The setting of the Haftora is that Ben Hadad, the king of Aram, gathered his whole army and laid siege around the city of Shomron (Samaria), the Capitol of the Northern Tribes. Aram didn't allow food into the city, and the people were starving. King Yehoram, the son of Achav, wanted to kill Elisha because he was certain that Elisha could do something about the situation

by praying to Hashem, and he wasn't. When he came to Elisha, the prophet told him that by this time tomorrow, a se'ah of flour will sell for a shekel, and two se'ahs of barley will sell for a shekel. The king's officer scoffed at the words of Elisha, "Even if Hashem made windows in the sky, could such a thing happen?" The prophet told him, "You will see

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it with your eyes but you will not eat of it.

In the Haftora of Parshas Tazria, we read about how Elisha miraculously cured Naaman, the commander of Aram's army, from Tzaraas, a skin ailment. Elisha refused to take any payment, but his servant Gaychazi chased after Naaman and took his money. Elisha told Gaychazi that because of what he did, he would now be afflicted with Naaman's Tzaraas.

The Haftora opens with four Metzora (a Metzora is someone afflicted with Tzaraas); they were Gaychazi and his three sons.

The four Metzora were outside the city because a Metzora was not permitted to go into the city. They reasoned, there is no food in the city so there's no use going there, and staying here is futile because we will starve to death. Let's go to Aram's camp, maybe there we could get something to eat. When they came to the camp, it was deserted. Hashem made a miracle. They had heard sounds of a great army descending upon them and they panicked. Aram left everything behind and fled.

This was an opportunity for Gaychazi to do Teshuva by not taking Aram's loot for himself, as he took Naaman's money earlier. At first, he made a move for the money, but then he came to his senses.

The Metzora went and notified the guards at the city's gate, who notified the king. The king had some riders check it out, and when they confirmed that it was true, the people went out and found so much food in the camp that a se'ah of flour sold for a shekel, and two se'ahs of barley sold for a shekel, just as Elisha said.

The king's officer, who scoffed at the words of Elisha, was appointed to stand by the city's gate. In their haste, the officer was trampled by the people who were rushing to get food, and he died. He saw the food but couldn't eat from it, just as Elisha said.

The connection to our parsha is that Parshas Metzora (and Tazria-Metzora) speak about the Metzora. The Haftora tells the story of the



four Metzoraahs. And the comparison teaches us that even in the case of a Metzoraah, there is good to be found and accomplished.

The theme of the Haftora is the miraculous sudden change from darkness and captivity to light and redemption. And this is a lesson to us that Moshiach will also come suddenly and miraculously.

Most years, Tazria and Metzoraah are read together, and when they are, this Haftora is read. Metzoraah speaks about the purification process of the Metzoraah, which could be seen as a redemption. It also tells us that when Tzaraas afflicted a house, the affected area had to be knocked down. Rashi tells us that the Emorites hid their valuables in the walls of their homes, and when we conquered them, Hashem put Tzaraas on the walls that had treasures hidden in them. When the walls were demolished, the hidden treasures would be revealed. This can be seen as a redemption as well.

However, Tazria speaks about pregnancy and birth, and then it goes into the details of diagnosis of a Metzoraah. We must conclude that somehow, Tazria is also about redemption. How is this possible?

In the Talmud, there is a discussion about Moshiach. The rabbis say that he is the Metzoraah of the House of Rebbe. Here, we see another connection between a Metzoraah and Moshiach.

As mentioned above, Tazria speaks about pregnancy and birth. This exile is compared to a pregnancy; the suffering we endure is the pain associated with pregnancy. Now, at the end of the exile, it has become unbearable; this is the pain of labor. But soon, Moshiach will come, like a baby that is born; we realize that it was all worth it. Redemption.

Tazria means to plant. That is what the exile is about. Our hard work, pain, and suffering during the exile, is what brings the redemption, when we will reap the fruits of our labor.

The same is true about Tzaraas. Of course, Tzaraas is a horrible affliction which was brought on by speaking badly of another. But getting Tzaraas was not the end, rather it was the beginning of a

process of becoming a better person. He would be sent out of the city and sit alone, which gave him time to think about what he did and work on himself to become a new person. When he was healed, it too was the birth of a new person and a redemption.

We each have our own ailments to break free from. Working on ourselves to become better is like planting seeds, and the reward for your hard work is a personal redemption.

May our efforts to better ourselves, especially in our service to Hashem, by adding in Torah and mitzvahs, bring the ultimate redemption, the coming of Moshiach. May he come soon.

"Dear Rabbi Yitzi,

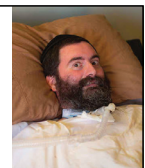
Wow you are such an inspiration! Thank you so much for sharing your story; it's so profound! Life is so hectic nowadays and to stop and see this video makes us realize the small things the things that matter.

Your unbelievable connecting to Hashem is admirable!"

- Eliana S, Panama

RABBI YITZI WOULD LOVE TO HEAR FROM YOU! SEND YOUR MESSAGE TO:
(937) 770-4802 | TORAHFROMMYEYES@GMAIL.COM

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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