



Adapted from the sefer חמין במוצאי שבת and חדויות דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Melave Malka Parshas Tazria-Metzora 5759

In *Parshas Metzora*, Hakadosh Baruch Hu tells Moshe Rabeinu, והזרתם את בני ישראל מטמאתם (ויקרא ט"ו ל"א) - You shall separate *Bnei Yisrael* from their *tumah*.

The *Sfas Emes zy"z* (תזריע תרמ"א) explains that the term והזרתם means not only separation (as a נזיר separates from wine) but also "to crown", for נזר is one of the terms in *Lashon Hakodesh* for "crown". He goes on to explain that when *Am Yisrael* distance themselves from *tumah* while living in *Olam Hazei*, which is full of *tumah*, they deserve great praise. This is why in *Yeshaya* (מ"ט:ג) - Hashem says that he glorifies himself with *Am Yisrael*. ישראל אשר בך אתפאר.

The *Sfas Emes* points out that Hashem so to speak, crowns himself with *Am Yisrael* even though He is surrounded by *seraphim*.

The truth is that when we separate from *tumah*, it becomes clear retroactively that our ability to reach a state of *tahara* depends on our initial state of *tumah*.

We see this in the Rambam's commentary on the *Mishna* (פרה ג:ב),

"There is no difference between a person who never became *tamei mes*, and a person who was *tamei mes* all of his life and then became *tahor* by immersing and by having the water of the *Para Aduma* sprinkled on him on the third and seventh day.



[1]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

In fact, the one who becomes *tahor* via the sprinkling of water on the third and seventh day attains a higher level of *tahara*, for the words of the Torah decree that he is *tahor*.”

This *peirush* of the Rambam helps us understand the *Sfas Emes*. Only someone who was *tamei* and successfully separates himself from *tumah* is crowned with the glory of *tahara*. Had he never been *tamei*, he would never have been able to attain such honor.

This parallels the words of *Shlomo Hamelech* (קהלת ב:י"ג) יתרון האור מן-החשך - The advantage of light over darkness. The inner meaning of the *pasuk* is that there is an advantage to light that comes from the darkness itself. The *Zohar Hakadosh* says, (ח"ב:קפ"ד) -

“There is no light other than that which comes from within darkness. there is no service of Hashem other than that which comes from within darkness, and there is no good other than that which comes from within evil.”

In other words, light can only be ascertained by its contrast to darkness, and good can only be recognized in the context of evil.

We can now understand why the Rambam states that one who was *tamei* and became *tahor* achieves a higher level of *tahara* than one who never became *tamei*. *Tahara* can only come from within *tumah*.

We find a similar formulation in *Maseches Nazir* (א"ס:א)

“The *pasuk* says והזה הטֹהַר עַל הַטֹּמֵא - the one who is *tahor* shall sprinkle the waters on the one who is *tamei*. Anything that has a state of *tumah* also have a state of *tahara*. Anything that doesn't have a state of *tahara* also doesn't have a state of *tumah*.”

Why does someone who becomes *tahor* after *tumah* achieve a higher level of *tahara* than one who never became *tamei*? It's because he



[2]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא עיה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com

needed to work hard in order to become *tahor*. That which is acquired through hard work and *mesirus nefesh* leaves a deep impression in a person's heart. The *tahara* achieved by one who was previously *tamei* is engraved in his heart, and becomes part of his eternal identity.

The heart of someone who is *tahor* simply because he never became *tamei*, didn't undergo that transformation, because he never had to struggle or sacrifice in order to extricate himself from *tumah*.

This principle applies not only to *tumas meis*, but to the process of *teshuva*. The Rambam writes (הלכות תשובה ז:ד)

“Chazal said, ‘in the place where *baalei teshuva* stand, *tzadikim gemurim* are unable to stand’. This means to say that the level of *baalei teshuva* is higher than that of those who have never sinned, because their struggle to conquer the *yetzer hara* is far greater (than that of *tzadikim gemurim*).”

Hashem Yisbarach, the Creator of all worlds, knows the weakness of our impoverished generation. We no longer have the great minds and thinkers of the previous generations. Most of our lives are wasted on goals and activities that are meaningless. Nonetheless, the Torah teaches us that even a generation that is immersed in worldly desires can reach the level of *והזרתם*, presenting Hashem with the crown that we create by extricating ourselves from *tumah*.

That process enables us to discern the advantage of light over darkness specifically because of the darkness we have experienced. This can explain why the Rambam named the section of his *Mishnah Torah* that deals with the laws of *tumah* - *Sefer Tahara*! For it is the *tumah* itself that enables a person to acquire *tahara*.

Seudas Melave Malka, is a very appropriate time to strengthen our commitment to achieving *tahara* in all areas.

להטהר ולהתקדש בקדושה של מעלה אכי"ר



[3]

© כל הזכויות שמורות למכון 'המאור שבתורה' שע"י מוסדות טאלנא ע"ה"ק ירושלים תובב"א

The editor is solely responsible for any mistakes and omissions

If you would like to be added to our mailing list, or for any comments, please email us at

hamaortolna@gmail.com