



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

Melave Malka Parshas Tazria - Metzora 5762

ואם פרוח תפרח הצרעת בעור וכסתה הצרעת את כל עור הנגע מראשו ועד רגליו לכל
מראה עיני הלה. וראה הלה ונהה כסתה הצרעת את כל בשרו וטהר את הנגע כלו הפך
לבן טהור הוא. (ויקרא י"ג:י"ב - י"ג)

And if the *tzaraas* will spread extensively over the skin, and the *tzaraas* covers all the skin of the afflicted person from his head to his feet, wherever the eyes of the *kohein* may see. And the *kohein* will look and if the *tzaraas* has covered all of his skin, the *kohein* should declare that the discoloration of the skin is *tahor*, since he has turned totally white, he is *tahor*.

The Torah teaches us that when the discoloration has entirely encompassed the person, he is declared to be *tahor*.

This teaches us a fundamental principle regarding *avodas Hashem*. Even if someone looks at his fellow Jew and sees only evil, he should search until he finds the *nekudas ha'zechus* - the point of merit, that will purify him.

As my ancestor the *Meor Einayim* writes on this *parsha*:

“And *Hashem Yisbarach* receives great pleasure from each individual in *Am Yisrael*, even from a great *rasha*. As the *pasuk* in *Shir Hashirim* says, (שיר השירים ו:ז): כְּפֶלַח הָרִמּוֹן רִקְתָּךְ (שיר השירים ו:ז). From here *Chazal* learned that - Even the empty ones among you are as full of *mitzvos* as a pomegranate if full of seeds.



[1]
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And when someone speaks *lashon hara* about a Jew, even if what he says is true, he *kivyachol* eliminates the pleasure of the *Borei Yisbarach*, and brings to Him the *mida* of *atzvus* - sadness, *kivyachol*.”

This is similar to what the *Chovos Ha'levavos* teaches us ("שער הכניעה פרק ו'):

“It is told that one of the *chasidim* passed by the very rotten carcass of a dog. His *talmidim* said to him, ‘How rotten this carcass is!’. He replied to them, ‘How white are its teeth!’. They then regretted having spoken negatively about it. And if it is shameful to speak negatively about a dead dog, it is certainly far worse to speak negatively about a living person.

And if it is good to praise the white teeth of the dog’s carcass, how much greater is our obligation to praise a person who has intellect and understanding.”

This lesson brings us to a new explanation of the *Gemara* (כתובות קי"א:): טוב המלבין שינים לחבירו יותר ממשקהו חלב - Someone who displays his white teeth to his friend is greater than one who gives him milk to drink.

The straightforward *peirush* is found in Rashi:

“To display a joyous face to his friend, for when one rejoices, his teeth are revealed.”

In other words, *Chazal* teach us that that someone who makes his fellow Jew happy, is greater than someone who provides his fellow Jew with food and drink.

However, it is possible to offer another explanation. המלבין שיניים לחבירו could refer to a scenario similar to the one described in the *Chovos Ha'levavos*. If your fellow Jew has become so spiritually degraded that you view him as a “rotten carcass”, you must try to identify some positive point of merit in him, even something as minor as the whiteness of his teeth. This is certainly always possible, for, as *Chazal* teach us in



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Pirekei Avos (ד:ג) - אין לך אדם שאין לו שעה - There is no person who doesn't have his moment.

This applies even more to a Jew for *Chazal* teach us, (חגיגה כ"ז) "Even the sinners among you are as full of *mitzvos* as a pomegranate is full of seeds." So, we can certainly always find a true *nekudas zechus* in every Jew. When someone provides food and drink to a Jew who is spiritually impoverished and views himself as worthless, he certainly supports and strengthens him. However, it is far greater to identify his merits and to help him realize that in one aspect or another, he is unique and special.

If you can instill a sense of self-worth in this suffering Jew, his soul will truly begin to awaken and rejoice. This is far more revitalizing and strengthening than providing him with food and drink. In fact, those kind words will provide himself with the self-confidence he needs in order to extricate himself from his state of degradation. Once he sets out on that journey, he will be able to rise to the highest of heights.

This is the basis of Chazal's great praise for the מלבין שיניים לחבירו - one who finds the "white teeth" in his fellow Jew.

While we need to view every Jew this way, it is even more important when interacting with close family members. When parents express their sincere admiration for something that is special about their child, they enable him to escape from negative behaviors and associations, and to progress with pride and confidence in the path of Hashem.

This approach is also vital for *shalom bayis*. No matter how difficult it may be, a person must develop the habit of seeing the positive aspects of their spouse, rather than his or her shortcomings. Sincere acknowledgement and praise, accomplishes far more for *shalom bayis* than providing a spouse with food and drink.



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Success in this endeavor depends on the *mida* of *ayin tova* (the good eye), i.e. seeing the positive aspects of your friends and family rather than their shortcomings.

Sifrei Mekubalim (ספר יצירה ב:ד) reveal a hidden meaning of the *pasuk* (ויקרא י"ג:ה) - לא הפך הנגע את עינו (the blemish has not changed its appearance).

They explain that לא הפך את עינו can mean that it has not yet transformed the letter "ayin". The *pasuk* describes the *kohein* examining the *metzora* and discovering that the letter *ayin* of נגע has not yet changed its place from last to first, transforming נגע - a lesion, into ענג - delight. This signifies that the *metzora* has not yet done *teshuva* and learned to view others with *ayin tova*. Therefore, the Torah's conclusion is, טמא הוא - he remains in his state of *tumah*. Only by developing the *mida* of *ayin tova* can he achieve a state of *tahara*.

Im Yirtzeh Hashem, when we internalize the *mida* of *ayin tova*, we will be seen with *ayin tova* from above...

ונזכה לכל הברכות האמורות בתורה אכי"ר



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