

# BITACHON LESSON FROM THE PARSHA

**פרשיות תזריע - מצורע תשפ"ו – Don't Ignore Your Messages!**

וְהִתְגַּלַּח וְאֵת הַנֶּתֶק לֹא יִגַּלַּח וְהִסְגִּיר הִכְהִן אֶת הַנֶּתֶק שִׁבְעַת יָמִים שָׁנִית  
*He must shave himself, but he must not shave adjacent to the scab. The Kohen must quarantine the person with the scab again for seven days (Vayikra 13:33)*

The Sefer Hachinuch (Mitzvah 170) explains the root of this Mitzvah as follows:

מִשְׂרָשֵׁי הַמַּצּוּה לְרַמּוּ שִׁיִּסְבַּל כָּל אָדָם אֵיזָה צַעַר וְאִי זֶה עֲנֹשׁ שֶׁיַּעֲנִי שֶׁהוּ  
 הַשָּׁם בְּרוּךְ הוּא וְלֹא יִבְעֹט בָּהֶם  
*It is to hint to us that every person should tolerate whatever pain or punishment Hashem sends his way, and not rebel against them.*

Human nature is such that we shun shame. If something humiliating happens to us we immediately try to hide it, cover it up, pretend it didn't happen, deflect it to others, or otherwise do whatever is necessary to separate ourselves from the shameful incident.

That is not the Torah's view.

The Torah expects us to embrace the incident and accept it for the inherent atonement for which it was sent in the first place.

Moreover, the Torah wants us to accept it with joy and love, with the understanding that it was tailor-made and Heaven-sent for us, with a purpose. A painful purpose, perhaps, but a beneficial purpose nonetheless. That is a proper Bitachon mindset.

The Sefer Hachinuch (ibid.) continues:  
 וְאֵל יִחְשַׁב שֶׁיְהִיָּה יִכְלֹת בְּיָדוֹ לְבַטֵּל אוֹתָם וְלִהְעֲלִימָם מִן הַבְּרִיּוֹת, וְרַק  
 יֵשׁ לוֹ לְבַקֵּשׁ תַּחֲנָה מֵאֵת הָאֱ-לֹהִים בְּרוּךְ הוּא שֶׁיִּרְפָּא מִחַץ מִכּוֹתָיו  
*He should not think that it is in his hand to negate them and hide them from others. Rather, he should plead with Hashem – and rely on Hashem - to heal the crushing afflictions.*

The only way to alleviate pain and shame is to turn to Hashem; without Hashem, nobody can relieve him of the afflictions that Hashem sent his way. That is a proper Bitachon mindset.

This is not just a good piece of advice – to turn to Hashem and hope he helps you heal – it is much more than that. This is an integral part of why the affliction

was sent in the first place – to get you to turn to Hashem!

One who seeks alternative solutions, outside of Hashem, and thereby “kicks Hashem” as a response to Yesurim, has totally missed their point.

When one is afflicted with difficulties, be they physical, financial, emotional, or in any other area, they must make a choice:

“Will I be bitter or will I “get the message” and become better?” “Will I look for ways to mask my pain or will I peel away the mask of הַסְתַּר פְּנִים and recognize that Hashem sent it and only Hashem can remove it?” “Will my Yesurim make we run away from Hashem or make me run to Him?”

The Ramban, on the Posuk וְהִבְגִּיד כִּי יְהִיָּה בּוֹ נֶגַע צֹרְעַת בְּבָגָד צֹמֵר אוֹ בְּבָגָד פְּשֻׁתִּים (Vayikra 13:47) writes that Tzora'as only appeared on white clothing, and not on colored clothing, so it should be clear and apparent that it's a message from Hashem and not a “natural” stain. (See also the Sforno on this Posuk)

Hashem wants us to know that He is communicating with us and pleading with us to return to Him. Only if we fail to “get the message” does Hashem need to send additional, harsher messages, until we wake up.

Not only must we know that our Yesurim are messages directly from Hashem, we must know that they are a tremendous Chesed of Hashem that He sends them – as they wake us up to cure our Neshamos of our spiritual ailments!

Just as physical aches and pains alert us to more serious, underlying diseases that we would otherwise not have known about, and afford us the opportunity to treat them, so too other Yesurim are Hashem's way of prodding us to do an internal spiritual exam and fix what must be fixed!

Let's not ignore our messages! Let's not turn a blind eye to our Yesurim! Let's embrace them, utilize them and appreciate them – as they are a direct gift from Hashem! That is a proper Bitachon mindset.



## Good Shabbos! Good Chodesh!