

**Much of this week's Parsha deals with the rules of Tzaraat that appear on the body, garments and homes. What is the cause of Tzaraat appearing on someone's house?**

### Rashi Vayikra 14:34

France, 11th c.

*"I will place a plague of tzaraat."* This is good news for them, for the plagues come upon their houses because the Amorites had hidden stores of gold within the walls of their homes during all the forty years that Israel was in the wilderness. Through the appearance of the plague, the house is demolished and the treasures are discovered.

### רש"י ויקרא יד:לד

ר' שלמה יצחקי

ונתתי נגע צרעת. בשורה היא להם שהנגעים באים עליהם, לפי שהטמינו אמוריים מטמוניות של זהב בקירות בתיהם כל ארבעים שנה שהיו ישראל במדבר, ועל ידי הנגע נותץ הבית ומוצאן.

**Although we often think of Tzaraat as being a bad thing, Rashi explains that it actually can be a source of blessing for the homeowner.**

### Talmud Bavli Tractate Eiruchin 16a

Rabbi Shmuel bar Nachmani said in the name of Rabbi Yochanan: Afflictions (nega'im) come for seven things: for lashon hara (slander), for bloodshed, for a false oath, for sexual immorality, for arrogance, for theft, and for stinginess... And regarding theft—as it is written: *"Then the priest shall command that they clear out the house,"* (Leviticus 14:36). A tanna taught: He gathers in money that is not his; therefore the priest will come and scatter his possessions. And regarding stinginess—as it is written: *"And the one to whom the house belongs shall come"* (Leviticus 14:35). And the school of Rabbi Yishmael taught: This refers to one whose house is uniquely his—i.e., he refuses to lend his belongings.

### גמרא ערכין דף טז.

אמר רבי שמואל בר נחמני אמר רבי יוחנן: על שבעה דברים נגעים באין — על לשון הרע, ועל שפיכות דמים, ועל שבועת שוא, ועל גילוי עריות, ועל גסות הרוח, ועל הגזל, ועל צרות העין. וכו' ועל הגזל — דכתיב: "וצוה הכהן ופנו את הבית". תנא: הוא כונס ממון שאינו שלו, יבא הכהן ויפזר ממונו. ועל צרות העין — דכתיב: "ובא אשר לו הבית", ותנא דבי רבי ישמעאל: מי שמיחד ביתו לו.

**This Gemara seems to be in complete contrast to the idea Rashi quoted. This shows that Tzaraat on a house is a bad thing.**

## Darash Moshe Parshat Metzora

United States, 20th c.

And one must say that although he did merit the treasure, nevertheless, had he been completely righteous, he would have received the treasure without loss or suffering. Since God granted it to him only through loss and suffering, we see from this that he is a sinner who is deserving of punishment. Yet he also has merit, and because of that merit the treasure was revealed to him. Therefore, he must worry about the sin and repent, and he should not become proud because he had the merit to receive the treasure.

## דרש משה פרשת מצורע

ר' משה פיינשטיין

וצריך לומר דעכ"פ אף שזכה להמטמון מ"מ אם היה זכאי גמור היה זוכה במטמון מבלי הפסד וצער ומדלא נתן לו ה' אלא ע"י הפסד וצער חזינן מזה שהוא חוטא שחייב בהעונש אך יש לו גם זכות שבשביל זה גילה לו המטמון ולכן צריך לדאוג על החטא ולשוב בתשובה ולא יזוח דעתו עליו במה שהיה לו זכות להמטמוה.

**Rav Moshe Feinstein explains that if someone discovers treasure in their walls because of a Tzaraat affliction, it is an indication that this person is neither completely righteous nor completely evil. Rather, he has elements of both.**

### Questions for Reflection:

1. What would be the 'Midah Ki'Neged Midah' for someone who spoke Lashon Hara to have his house afflicted with Tzaraat?
2. According to Rav Moshe Feinstein, if one got Tzaraat on their house, what would be the appropriate response? Should this make him happy or sad?

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