

B”H

*Eitz Chayim Hee: A Torah Commentary for Environmental Learning and Action*

## Hebrew/English Source Sheet

### Torah Portion of Metzora

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**ויקרא יד:ד**

וְצִנָּה, הַכֹּהֵן, וְלָקַח לְמִטְהַר שְׁתֵּי-צִפְרִים חַיִּוֹת, טְהוֹרוֹת; וְעֵץ אֲרֶז, וְשְׁנֵי תוֹלַעַת וְאַזּוֹב

#### Leviticus 14:4

4. Then the kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop.

**רש"י ויקרא יד:ד**

חיות - , (חולין קמו) פרט לטרפות  
טהורות - פרט לעוף טמא לפי שהנגעים באין על לשון הרע (חולין קמ ערכין טו) שהוא מעשה  
פטוטי דברים לפיכך הוזקקו לטהרתו צפרים שמפטטין תמיד בצפצוף קול  
ועץ ארז - לפי שהנגעים באין על גסות הרוח  
ושני תולעת ואזוב - מה תקנתו ויתרפא ישפיל עצמו מגאותו כתולעת וכאזוב  
עץ ארז - מקל של ארז  
ושני תולעת - לשון של צמר צבוע זהורית (ב"מ כט)

#### Rashi commentary to Leviticus 14:4

**live [birds]** Heb., חַיִּוֹת, excluding [birds] that have a fatal disease or injury. — [See *Chul.* 140a]

**clean [birds]** Excluding an unclean bird, [i.e., forbidden to be eaten] (see *Chul.* 140a). [Why are birds required for this cleansing rite?] Because lesions of *tzara'ath* come as a result of derogatory speech, which is done by chattering. Therefore, for his cleansing, this person is required to bring birds, which twitter constantly with chirping sounds. — [*Arachin* 16b]

**a cedar stick** Because lesions of *tzara'ath* come because of haughtiness [symbolized by the tall cedar]. — [*Arachin* 16a]

**a strip of crimson [wool], and hyssop** What is the remedy that he may be healed [of his *tzara'ath*]? He must humble himself from his haughtiness, just as [symbolized by] the תוֹלַעַת [lit., “a worm,” which infested the berries from which the crimson dye was extracted to color wool], and the [lowly] hyssop. — [*Tanchuma* 3]

**cedar stick** Heb. וְעֵץ אֲרֶז, a stick of cedar wood. — [*Torath Kohanim* 13:12]

**a strip of crimson [wool]** Heb. וְשְׁנֵי תוֹלַעַת, a tongue-like strip of wool dyed crimson. — [*Torath Kohanim* 14:13]

### תלמוד בבלי ערכין טז:

ואמרי לה מרבי יהושע בן לוי מה נשתנה מצורע שאמרה תורה (ויקרא יג) בדד ישב מחוץ למחנה מושבו הוא הבדיל בין איש לאשתו בין איש לרעהו לפיכך אמרה תורה בדד ישב

### Tractate Erchin Babylonian Talmud 16b

Rabbi Yehoushua Ben Levi said. What is different about the metzora that the Torah says "alone he shall sit, outside the camp shall be his dwelling" (Leviticus 13) Because he caused a separation between man and wife, between man and his friend, therefore the Torah says "alone he shall dwell" (translation by gideon aronovich)

### במדבר יג:לב

לב ויציא דבַּת האָרץ, אֲשֶׁר תֵּרוּ אֹתָהּ, אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ, אָרֶץ אֲכָלֹת יוֹשְׁבֵיהָ הִוא, וְכָל-הָעָם אֲשֶׁר-רָאינוּ בְּתוֹכָהּ, אֲנָשֵׁי מִדּוֹת.

### Numbers 13:32

32. They spread an [evil] report about the land which they had scouted, telling the children of Israel, "The land we passed through to explore is a land that consumes its inhabitants, and all the people we saw in it are men of stature.

**Unless otherwise noted, all translations are from Judaica Press, available online at [www.chabad.org](http://www.chabad.org)**

### **Sources not included:**

Commentary of the Ra'avad on Sefer Yetzira, Chapter 1, Mishna 10

"Horev" Commentary of R. Samson Refael Hirsch on the Torah, Leviticus 14

Sfas Emes, Parshas Metzora