

Parshas Tazria-Metzorah

This week we read two joined parsheos, Tazria and Metzorah. Tazria begins with the laws of purity pertaining to a woman who gives birth to a male or female child, then proceeds to the laws governing a person, home, or clothing afflicted with skin disease, including the dermatological process for diagnosis, and, in Metzorah, to the healing process. Rashi answers an initial question about the laws of purity that follow the laws of Kosher animals, which ended last week's Shemini parsha, explaining why the laws of human purity follow the laws of animal kashrus. The answer from Rabbi Simla'i is that just as, in creation, humans followed animals, so too the chronology here is the same. The Gemara in Shabbos explains, as well, and as elaborated upon extensively by Chassidus, that the world without Torah is empty and desolate. Hence, in creation, everything was created before humans and culminated with the giving of the Torah, because the entire world, as it is, sits in a state of flux, purposeless except for physical pursuits, i.e. animalistic ones. Then, and only then, with the creation of humans, and specifically Jews, can the potential of the world's existence be fulfilled, i.e. through Torah. Meaning, all actions, even mundane ones, are what they are, with no real meaning behind them. Once there is morality, specifically through Torah, even the mundane can become spiritual, i.e. for a higher purpose, in summary, to lead

to the coming of Mashiach and the revelation of Hashem. This is further evidenced by the details provided by the Torah and the scenarios it elaborates on regarding purity, dermatological afflictions, and the process for diagnosis. The guidance of the Torah, the elaboration of the Rabbanim, and the extrapolation of the details of the laws mean there have never been new developments outside the Torah that are so novel that the Torah didn't cover them. There is no scenario that arises that the Rabbanim can accord to the Torah such that there is a Halakhically viable and correct outcome. The truth that the world doesn't realize is that the laws of the Torah are eternal, and therefore are evidence of its own applicability, eternality and therefore being true. When people try to contradict the Torah, they do so on a metaphysical plane, which is the best conjecture about anything anyone is trying to prove. For example, in the creation of the universe, a random act of the Big Bang is, for some reason, more plausible than a divine being creating it. The divine being also gave rules of the universe and laws of how to act in that world; those laws have never changed and are applicable even when all science can tell us is what it wants. Further, the laws of physics fundamentally remain the same, but the application of those laws to explain esoteric concepts like creation can constantly be proven, disproven, upended, etc. (how many times has a news article come out "new research

changes what we know about XYZ...”).
Whereas the Torah laws have never changed, they are learned and adopted according to the Torah, with the 13 principles of Rabbi Yishmael to elaborate on them. Finally, the Torah provides options for financial constraints and other rules to ensure that there is no way to avoid responsibility, given a person’s material limitations.

On this note, may we continue to serve Hashem and learn Torah so that the mission is completed now, with the coming of Mashiach.

Good Shabbos.