

**Menachem Nachum of Chernobyl**  
**Me'or Einayim**  
**Parshas Metzora**

This shall be the law of the metzora on the day of his purification, and he shall be brought to the kohen, etc.	זאת פתקה תורת המצורע ביום טהרטו והובא אל הכהן גוי
And our Sages expounded: "One who brings out evil"—because of the sin of lashon hara, blemishes come.	וזרשו רז"ל מוציא רע שבעון לשון קרע נגעים באין
But the matter is as it is written (Bereishis 1:1): "In the beginning, G-d created..."	אבל קענין דכתיב (בראשית א', א') בראותיך ברא אלhim גוי
And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וזרשו רז"ל בשכילת התורה ובשכילת ישראל
It follows that Israel is something very precious before Hashem, for their sake He created all the worlds and all creatures,	נמצא ישראל הם כבר חשוב מאד לפני השם יתברך
and Hashem derives pleasure from each and every Jew, even from a great sinner.	וכשהם יתברך מ加倍 פענוג מכל אחד מישראל אפלו מרגש גדול
(Shir HaShirim 6:7) "As a slice of pomegranate is your temple"— even the empty ones among you are filled with mitzvos like a pomegranate.	שיר השירים ו', ז') כפלח כרמון רקמה אפלו ריקנים שבח מלאים מזוות כרמון
And when one speaks lashon hara about a Jew, even if he speaks the truth,	וכשחוצב לשון קרע על אחד מישראל אפלו כושאמר אמת
he nullifies the pleasure of the Creator, so to speak,	הוא מבטל פענוג הבורא יתברך בבריכול
and brings about a measure of sadness in Him, so to speak,	ומביא בו מזת עצות בבריכול
as it is stated (Bereishis 6:6): "And He was saddened to His heart,"	כאמור (בראשית ו', ו') ויתעצב אל לבו
and he turns pleasure into blemish (nega).	ומהפה מנג נגע
Therefore, his reward is measure for measure—blemishes come upon him.	לכן שברוא מזה בנגד מזה נגעים באים עליו
And our Sages said: Lashon hara is as great [a sin] as idol worship, forbidden relations, and murder.	ואמרו רז"ל גדולה לשון קרע בנגד עבודה זרה גלוי עריות ושפיכות דמים
And one must understand: what is the connection between idol worship and lashon hara?	ואיך לדרוש מה ענין עבודה זרה לשון קרע
But the matter is as it is written (Tehillim 33:6): "By the word of Hashem the heavens were made."	אבל קענין דכתיב (תהלים ל"ג, ו') בבר ה שמים נעשה

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And our Sages expounded: "One who brings out evil"—because of the sin of lashon hara, blemishes come.	וְזֶרֶשׁ רָזָ"ל מוֹצִיא רָע שְׁבָעָן לְשׁוֹן קָרָע נָגָעִים בָּאֵין
But the matter is as it is written (Bereishis 1:1): "In the beginning, G-d created..."	אָכָל הַעֲמָן דְכִתְבָ (בְרָאשִׁית א', א') בְרָאשִׁית בָרָא אֱלֹהִים גּוֹי
And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וְזֶרֶשׁ רָזָ"ל בְשִׁבְיל הַתּוֹרָה וּבְשִׁבְיל יִשְׂרָאֵל
For all the worlds and all the creatures were created through speech —	שְׁכָל הָעוֹלָמּוֹת וְכָל הַבָּרוֹאִים נִבְרָאו בְּקָבּוֹר
through the twenty-two letters of the Torah, which is called the kingship of Heaven.	בְכָב אֹתִיות הַתּוֹרָה שֶׁהָוָא נִקְרָא מֶלֶכְתָ שָׁמִים
For when the king does not speak, his will is unknown, but when he speaks, his will is revealed,	כִּי כְּשֶׁהַמֶּלֶךְ אֵינוֹ מַדְבֵר אֵין יוֹקָעִים לְעַשׂוֹת רְצׁוֹנוֹ וְכִשְׁמַדְבֵר נִתְגָּלָה רְצׁוֹנוֹ
and this is "the kingship of Heaven" and "His kingdom rules over all."	וְהִיא מֶלֶכְתָ שָׁמִים וּמֶלֶכְתָו בְּכָל מֶשֶׁלה
And it is brought in the Sefer Yetzirah: "He set them in the mouth" —	וְאִתָּה בְּסֶפֶר יְצִירָה קָבָעַ בְּפֶה
that Hashem established the twenty-two letters, the world of speech,	שְׁכָל שָׁמִים יִתְבַּרְךְ קָבָע הַכָּב אֹתִיות עַולְם הַקִּבּוֹר
the kingship of Heaven, the attribute of Sovereignty (Adnus),	מֶלֶכְתָ שָׁמִים מִדָּת אֲדוֹנוֹת
"Hashem, open my lips" (Tehillim 51:17) — He set it in the mouth of man.	אָדָנִי שְׁפָתִי תִּפְתַּח קָבָע בְּפֶה שֶׁל אָדָם
And behold, Hashem, blessed be He, does not speak lashon hara about Israel,	וְהַנֶּה הַשָּׁם יִתְבַּרְךְ אֵינוֹ מַדְבֵר לְשׁוֹן קָרָע עַל יִשְׂרָאֵל
just as a father does not speak about his son.	כְּמוֹ שְׁהָאָב אֵינוֹ מַדְבֵר עַל בָּנוֹ
It follows that when a person speaks lashon hara, he shows through himself	נִמְצָא כְּשֶׁהָאָדָם מַדְבֵר לְשׁוֹן קָרָע מִרְאָה בְּעַצְמוֹ
that he denies that his speech is the kingship of Heaven, the attribute of Adnus (Mastery).	שֶׁהָוָא מַכְחִישׁ שְׁדָבּוֹרָו הָוָא מֶלֶכְתָ שָׁמִים מִדָּת אֲדָנָן,
Therefore, he is considered like one who practices idol worship.	וְלֹא הָוָא כָעֹזֶב עֲבֹזֶה זֶרֶה

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And our Sages expounded: "One who brings out evil"—because of the sin of lashon hara, blemishes come.	וְזֶרֶשׁ רָזָ"ל מוֹצִיא רָע שְׁבָעָז לְשׁוֹן קָרָע נָגָעִים בָּאֵין
But the matter is as it is written (Bereishis 1:1): "In the beginning, G-d created..."	אָכָל הַעֲדָן דְּכִתְבָ (בְּרָאָשִׁית א', א') בְּרָאָשִׁית בְּרָא אֱלֹהִים גָּוֹ'
And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וְזֶרֶשׁ רָזָ"ל בְּשִׁבְיל הַתּוֹרָה וּבְשִׁבְיל יִשְׂרָאֵל
And this is the statement of King David, peace be upon him (Tehillim 12:5):	(וְזֹהוּ מָאֵר דָוִד הַמֶּלֶךְ עַ"ה (תְּהִלִּים י"ב, ה')
"Who said: By our tongue we will prevail," meaning, the wicked say, "We will prevail with our tongue to speak, for our lips are with us; who is master over us?"	אֲשֶׁר אָמַר לְשׁוֹנוֹ נָגֵבֵר ר"ל שָׂאָמְרִים קָרְשָׁעִים נָגֵבֵר לְשׁוֹנוֹ לְדָבֵר כִּי שְׁפָתִינוּ אָתָנוּ מַי אָדוֹן לָנוּ
Meaning, they deny that the Sovereignty (Adnus) is in their mouth.	ר"ל שְׁהָם מַכְחִישִׁים שְׁהָאֲדוֹנָות הָוָא בְּפִיהם
But one must believe that his speech is the kingship of Heaven.	אָכָל צָרִיךְ לְהִאמְנִין שְׁדָבָרוּ הָוָא מַלְכּוֹת שָׁמִים
And this is their statement (Chazal): "And who rules over Me? The tzaddik."	וְזֹהוּ מָאֵרֶם ז"ל וְמַי מֹשֵׁל בַּצְדִיק
Meaning, that the tzaddik rules over the nations with My speech, which is the kingship of Heaven that rules over all the worlds and all the creations.	ר"ל שְׁהָצָדִיק מֹשֵׁל עַמִּי עַם הַדָּבָר שְׁלֵי שְׁהָוָא מַלְכּוֹת שָׁמִים הַמּוֹשְׁלָת בְּכָל הַעוֹלָמָות וְכָל הַכְּבָרוֹאִים
And how does one come to this belief? Through the occupation with Torah,	וְהַצָּא בְּאִים לְאָמֹנָה זו הַיָּנו עַל יָדֵי עַסְקַת תּוֹרָה
meaning, when one speaks words of Torah and connects his speech with the letters of the Torah,	דְּהַיָּנוּ כַּשְׁמַדְבֵּר בְּדָבֵר תּוֹרָה וּמַקְשֵׁר דָבָרוֹ בְּאָוֹתִיּוֹת הַתּוֹרָה
he brings into himself the kingship of Heaven.	הָוָא מַבִּיא בּוּ מַלְכּוֹת שָׁמִים
And behold, it is stated in Arachin: [There is] a disagreement.	וְהַנֶּה אִתָּא בְּעַרְכֵיכְן פְּלוֹגְתָּא
One opinion says: One who speaks lashon hara — he has no remedy.	שֶׁדָּאֵר סְפִר אֵין לוֹ פְּקָנָה
And one opinion says: Let him engage in Torah study,	וְחַד אִמְרָה יַעֲסֹק בְּתּוֹרָה
as it is stated (Mishlei 15:4): "A healing tongue is a tree of life."	שְׁגָנָאֵמָר (מִשְׁלֵי ט"ו, ד') מַרְפָּא לְשׁוֹן עַז חַיִם
And certainly they do not actually disagree, for this is a general rule throughout the Torah:	וְהַנֶּה בְּזַדְאֵי לֹא פְּלִיגִי שְׁזָה כָּל בְּכָל הַתּוֹרָה

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And our Sages expounded: "One who brings out evil"—because of the sin of lashon hara, blemishes come.	וזרשו רז"ל מוציא רע שבעון לשון הרע נגעים באין
But the matter is as it is written (Bereishis 1:1): "In the beginning, G-d created..."	אכל הענן דכתיב (בראשית א', א') בראשית ברא אלhim גוי
And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וזרשו רז"ל בשכילת התורה ובשביל ישראל
"These and these are the words of the living G-d."	אלו ואלו דברי אלhim חיים
And also here, [the matter depends]: when one studies Torah not for its own sake, certainly he has no remedy;	והנה גם כן לפि כשעוסק בתורה שלא לשמה בונדי אין לו תקונה
but when he studies Torah for its own sake,	אכל כשבועסק לשמה
and connects his speech with the letters of the Torah,	ומקשר דברו באותיות התורה
he brings into himself the kingship of Heaven,	הוא מביא בו מלכות שמים
and this is [the meaning of] "A healing tongue is a tree of life."	ונז"ה מרפא לשון עץ חיים
And this is [the meaning of] "This shall be the law of the metzora,"	ז"ה זאת תקינה תורה המצויר
meaning, the Torah and study of the "one who brings out evil" —	ר"ל התורה ולימוד של מוציא רע
on the day of his purification — it should be in order to elevate and connect his speech,	ביום טהרטו יהיה כדי להעלות ולקשר את דברו
which is the kingship of Heaven, which is called "this" (זאת),	שזה מלכות שמים הנקרא זאת
to connect it to the Torah,	לקשר אל התורה
and then, "and he shall be brought to the kohen,"	ואז והובא אל הכהן
meaning, to Hashem, blessed be He, who is called "Kohen."	ר"ל אל השם יתפרק הנקרא כהן

**[NOTE:  Summary:**

This teaching explains the deeper meaning behind the verse "זאת תורה המצויר" — "This shall be the law of the metzora."

The "metzora" (who brings out evil through speech) is taught that his Torah learning and speech must be directed towards purification: to **elevate and reconnect his words**, which are an expression of **the Kingship of Heaven** (מלכות שמים), referred to as "זאת" ("this"), back to **the Torah**.

When he accomplishes this, "והובא אל הכהן" — he is spiritually brought closer to **Hashem**, who is called "Kohen," symbolizing kindness and elevated connection.

Thus, true purification comes when the metzora transforms his speech into words of Torah and sanctity, reconnecting himself to the Divine source of his speech.

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#### 🎯 Practical Takeaway:

##### Your words are royal.

Every word we speak carries a piece of the Divine Kingship (מלכות שמיים).

When a person uses his speech for Torah, kindness, and uplifting purposes — he reconnects his mouth to its true origin: **the throne of Hashem's sovereignty**.

Especially if someone struggles with negative speech, the **best remedy** is not just to stop speaking badly, but to **flood the mouth with holy speech** — **Torah learning, blessings, encouragement, davening**.

The more we align our speech with Torah, the more we naturally draw ourselves close to Hashem — **וְהוֹבֵא אֶל הַכָּהן** — being "brought" lovingly back to the Source.



#### True Chassidic Story:

##### The Baal Shem Tov and the Power of Pure Speech

Once, a Jew came to the Baal Shem Tov confessing that he struggled constantly with speaking lashon hara.

He asked for a **segulah** (spiritual remedy).

The Baal Shem Tov advised him:

—'ריבונו של עולם, תן בפי דברי קדושה' —  
*'Master of the Universe, place words of holiness in my mouth.' Then learn even just a little Torah, even a few pesukim, before speaking with others."*

The man followed this faithfully.

Within weeks, he noticed an incredible shift: he no longer *wanted* to speak lashon hara. His mouth felt *too precious, too holy*, as if it belonged to Heaven itself.

The Baal Shem Tov explained:

*"When you fill your mouth with words of Torah and holiness, there is no room left for impurity. A king's mouth cannot be used for gossip — it must be used for decrees of life and blessing."*

**END NOTE]**