

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 תהיה תורת המצורע ביום טהרתו והובא אל הכהן וגו'
And our Sages expounded: "One who brings out evil"—because of the sin of lashon hara, blemishes come.	וְדָרְשׁוּ רַז"ל מוֹצִיא רַע שְׂפָעוֹן לְשׁוֹן הָרַע נִגְעִים בָּאִין
But the matter is as it is written (Bereishis 1:1): "In the beginning, G-d created..."	אֲבָל הָעֵנִין דְּכָתִיב (בְּרֵאשִׁית א', א') בְּרֵאשִׁית בָּרָא אֱלֹהִים גו'
And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וְדָרְשׁוּ רַז"ל בְּשִׁבְלֵי הַתּוֹרָה וּבְשִׁבְלֵי יִשְׂרָאֵל
It follows that Israel is something very precious before Hashem,	נִמְצָא יִשְׂרָאֵל הֵם דְּבָר חָשׁוּב מְאֹד לִפְנֵי הָשֵׁם יִתְבָּרַךְ
for their sake He created all the worlds and all creatures,	שְׂבִיבֵלִים בָּרָא כָּל הָעוֹלָמוֹת כָּל הַבְּרוּאִים
and Hashem derives pleasure from each and every Jew, even from a great sinner.	וְהָשֵׁם יִתְבָּרַךְ מְקַבֵּל תַּעֲנוּג מִכָּל אֶחָד מִיִּשְׂרָאֵל אֲפִלּוּ מִרָשָׁע גָּדוֹל
(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.	שִׁיר הַשִּׁירִים ו', ז') כְּפֶלֶח הָרִמּוֹן רִקְתָּהּ אֲפִלּוּ רִיקָנִים שָׂבָה מְלֵאִים מִצְוֹת כְּרִמּוֹן
And when one speaks lashon hara about a Jew, even if he speaks the truth,	וּכְשֶׁמְדַבֵּר לְשׁוֹן הָרַע עַל אֶחָד מִיִּשְׂרָאֵל אֲפִלּוּ כְּשֶׁאֱמָר אֱמֶת
he nullifies the pleasure of the Creator, so to speak,	הוּא מְבַטֵּל תַּעֲנוּג הַבּוֹרָא יִתְבָּרַךְ כְּכִיכּוֹל
and brings about a measure of sadness in Him, so to speak,	וּמְבִיא בּוֹ מִדַּת עֲצֻבוּת כְּכִיכּוֹל
as it is stated (Bereishis 6:6): "And He was saddened to His heart,"	כְּאֵמֹר (בְּרֵאשִׁית ו', ו') וַיִּתְעַצֵּב אֵל לְבוֹ
and he turns pleasure into blemish (nega).	וַיַּהֲפֹךְ מֵעֵנֵג לְנֶגַע
Therefore, his reward is measure for measure—blemishes come upon him.	לְכֵן שָׂקְרוּ מִדָּה כְּנֶגֶד מִדָּה נִגְעִים בָּאִים עָלָיו
And our Sages said: Lashon hara is as great [a sin] as idol worship, forbidden relations, and murder.	וְאָמְרוּ רַז"ל גְּדוֹלָה לְשׁוֹן הָרַע כְּנֶגֶד עֲבוּדָה זָרָה גְלוּי עֲרִיּוֹת וּשְׂפִיכוֹת דָּמִים
And one must understand: what is the connection between idol worship and lashon hara?	וְצָרִיד לְדַקְדֵּק מָה עֵנִין עֲבוּדָה זָרָה לְלִשְׁוֹן הָרַע
But the matter is as it is written (Tehillim 33:6): "By the word of Hashem the heavens were made."	אֲבָל הָעֵנִין דְּכָתִיב (תְּהִלִּים ל"ג, ו') בְּדָבָר ה' שָׁמַיִם נַעֲשׂוּ

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For all the worlds and all the creatures were created through speech —	שָׁכַל הָעוֹלָמוֹת וְכָל הַבְּרִיאִים נִבְרְאוּ בְּדִבּוּר
through the twenty-two letters of the Torah, which is called the kingship of Heaven.	בְּכ"ב אוֹתִיּוֹת הַתּוֹרָה שֶׁהִיא נִקְרָא מַלְכוּת שָׁמַיִם
For when the king does not speak, his will is unknown, but when he speaks, his will is revealed,	כִּי כִשֶּׁהֱמִלָּה אֵינוֹ מְדַבֵּר אֵין יוֹדְעִים לַעֲשׂוֹת רְצוֹנוֹ וּכְשֶׁמְדַבֵּר נִתְגַּלָּה רְצוֹנוֹ
and this is "the kingship of Heaven" and "His kingdom rules over all."	וְהוּא מַלְכוּת שָׁמַיִם וּמַלְכוּתוֹ בְּכָל מְשָׁלָה
And it is brought in the Sefer Yetzirah: "He set them in the mouth" —	וְאֵיתָא בְּסֵפֶר יִצְיָרָה קִבְּעוֹן בִּפִּה
that Hashem established the twenty-two letters, the world of speech,	שֶׁהָשֵׁם יִתְבַּרְךְ קִבְּעַת הַכ"ב אוֹתִיּוֹת עוֹלָם הַדִּיבּוּר
the kingship of Heaven, the attribute of Sovereignty (Adnus),	מַלְכוּת שָׁמַיִם מִדַּת אֲדוֹנוּת
"Hashem, open my lips" (Tehillim 51:17) — He set it in the mouth of man.	אֲדֹנָי שְׁפַתִּי תִפְתָּח קִבְּעַת בִּפִּה שֶׁל אָדָם
And behold, Hashem, blessed be He, does not speak lashon hara about Israel,	וְהִנֵּה הָשֵׁם יִתְבַּרְךְ אֵינוֹ מְדַבֵּר לְשׁוֹן הָרַע עַל יִשְׂרָאֵל
just as a father does not speak about his son.	כְּמוֹ שֶׁהָאָב אֵינוֹ מְדַבֵּר עַל בְּנוֹ
It follows that when a person speaks lashon hara, he shows through himself	נִמְצָא כִשֶּׁהֱאָדָם מְדַבֵּר לְשׁוֹן הָרַע מֵרָאה בְּעַצְמוֹ
that he denies that his speech is the kingship of Heaven, the attribute of Adnus (Mastery).	שֶׁהוּא מַכְחִישׁ שֶׁדִּבּוּרוֹ הוּא מַלְכוּת שָׁמַיִם מִדַּת אֲדֹנָי
Therefore, he is considered like one who practices idol worship.	וְלָכֵן הוּא כְּעוֹבֵד עֲבוֹדָה זָרָה

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And our Sages expounded: For the sake of the Torah and for the sake of Israel [the world was created].	וְדָרְשׁוּ רַבִּי בְּשִׁבְלֵי הַתּוֹרָה וּבְשִׁבְלֵי יִשְׂרָאֵל
And this is the statement of King David, peace be upon him (Tehillim 12:5):	(וְזֶהוּ מֵאִמֶּר דָּוִד הַמֶּלֶךְ ע"ה) (תְּהִלִּים י"ב, ה')
"Who said: By our tongue we will prevail," meaning,	אֲשֶׁר אָמְרוּ לְלִשְׁוֹנֵנוּ נִגְבִּיר ר"ל
the wicked say, "We will prevail with our tongue to speak,	שְׂאוּמְרִים הִרְשָׁעִים נִגְבִּיר לִשְׁוֹנֵנוּ לְדַבֵּר
for our lips are with us; who is master over us?"	כִּי שִׁפְתֵינוּ אֵתְנוּ מִי אֲדוֹן לָנוּ
Meaning, they deny that the Sovereignty (Adnus) is in their mouth.	ר"ל שֶׁהֵם מַכְחִישִׁים שֶׁהָאֲדוֹנוּת הוּא בִּפְיָהֶם
But one must believe that his speech is the kingship of Heaven.	אֲבָל צָרִיךְ לְהֶאֱמִין שֶׁדְּבוּרוֹ הוּא מַלְכוּת שָׁמַיִם
And this is their statement (Chazal): "And who rules over Me? The tzaddik."	וְזֶהוּ מֵאִמֶּרם ז"ל וּמִי מוֹשֵׁל בִּי צַדִּיק
Meaning, that the tzaddik rules over the nations with My speech,	ר"ל שֶׁהַצַּדִּיק מוֹשֵׁל עַמִּי עִם הַדְּבוּר שְׁלִי
which is the kingship of Heaven that rules over all the worlds and all the creations.	שֶׁהוּא מַלְכוּת שָׁמַיִם הַמוֹשֶׁלֶת בְּכָל הָעוֹלָמוֹת וּבְכָל הַבְּרֻאִים
And how does one come to this belief? Through the occupation with Torah,	וְהֵיאֵךְ בָּאִים לְאֻמוּנָה זוֹ הֵינּוּ עַל יְדֵי עֶסֶק הַתּוֹרָה
meaning, when one speaks words of Torah and connects his speech with the letters of the Torah,	דְּהֵינּוּ כְּשֶׁמְדַבֵּר בְּדִבְרֵי תּוֹרָה וּמְקַשֵּׁר דְּבוּרוֹ בְּאוֹתֵי תּוֹרָה
he brings into himself the kingship of Heaven.	הוּא מְבִיא בּוֹ מַלְכוּת שָׁמַיִם
And behold, it is stated in Arachin: [There is] a disagreement.	וְהִנֵּה אֵיחָד בְּעֶרְכִּין פְּלוּגְמָא
One opinion says: One who speaks lashon hara — he has no remedy.	חֵד אָמַר סֵפֶר אֵין לוֹ תִּקְנָה
And one opinion says: Let him engage in Torah study,	וְחֵד אָמַר יַעֲסוּק בַּתּוֹרָה
as it is stated (Mishlei 15:4): "A healing tongue is a tree of life."	שֶׁנֶּאֱמַר (מִשְׁלֵי ט"ו, ד') מִרְפָּא לְשׁוֹן עֵץ חַיִּים
And certainly they do not actually disagree, for this is a general rule throughout the Torah:	וְהִנֵּה בְּנֻדָּאֵי לֹא פְּלִיגֵי שְׁזֵה כָּלל הַתּוֹרָה

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"These and these are the words of the living G-d."	אלו ואלו דברי אלהים חיים
And also here, [the matter depends]: when one studies Torah not for its own sake, certainly he has no remedy;	וְהִנֵּה גַם כָּאן לִפִּי כְּשֶׁעוֹסֵק בַּתּוֹרָה שְׂלֵא לְשִׁמָּה בְּוֹדָא אֵין לוֹ תִּקְנָה
but when he studies Torah for its own sake,	אֶבֶל כְּשֶׁעוֹסֵק לְשִׁמָּה
and connects his speech with the letters of the Torah,	וּמְקַשֵּׁר דְּבוּרוֹ בְּאוֹתֵי תוֹרָה
he brings into himself the kingship of Heaven,	הוּא מְבִיא בּוֹ מַלְכוּת שָׁמַיִם
and this is [the meaning of] "A healing tongue is a tree of life."	זֶהוּ מְרַפָּא לְשׁוֹן עֵץ חַיִּים
And this is [the meaning of] "This shall be the law of the metzora,"	וְזֶהוּ זֹאת תִּהְיֶה תּוֹרַת הַמִּצְוֹרֵעַ
meaning, the Torah and study of the "one who brings out evil" —	ר"ל הַתּוֹרָה וְלִמּוּד שֶׁל מוֹצִיא רַע
on the day of his purification — it should be in order to elevate and connect his speech,	בְּיוֹם טְהָרְתוֹ יִהְיֶה כְּדִי לְהַעֲלוֹת וּלְקַשֵּׁר אֶת דְּבוּרוֹ
which is the kingship of Heaven, which is called "this" (זאת),	שֶׁהוּא מַלְכוּת שָׁמַיִם הַנִּקְרָא זֹאת
to connect it to the Torah,	לְקַשֵּׁר אֶל הַתּוֹרָה
and then, "and he shall be brought to the kohen,"	וְאֵז וְהוּבָא אֶל הַכֹּהֵן
meaning, to Hashem, blessed be He, who is called "Kohen."	ר"ל אֶל הַשֵּׁם יִתְבָּרַךְ הַנִּקְרָא כֹהֵן

[NOTE: 📖 Summary:

This teaching explains the deeper meaning behind the verse **"זאת תהיה תורת המצורע"** — "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 שמים).

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 — והובא אל הכהן — 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:

"Every morning, before you begin your day, say aloud: '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]