

**Rabbi Yehuda Aryeh Leib Alter of Ger**  
**Sfas Emes**  
**Parshas Metzora**

Vayikra, Metzora, 1	ויקרא, מצורע, א'
5632 (תרל"ב)	תרל"ב
In the Midrash, [it says:] "Metzora" [means] "Motzi Ra" (one who brings out evil), etc.	במדרש מצורע מוציא רע כו'
Because what the Holy One, blessed be He, gave—the evil inclination—also to man,	כי מה שנתן השם יתברך יצר הרע גם כן לאדם
as it is in its general state, it is not opposed to the service of Hashem,	כמו שהוא בכלל אינו מתנגד לעבודת השם יתברך
as it is said: "With both your inclinations," etc.	כמו שנאמר בשני יצריך כו'
Only [it is] when one brings it out of its general state.	רק המוציאו מן הכלל
And it is possible that the two live pure birds	ואפשר שהשתי צפרים חיות טהורות
allude to the two inclinations,	רומזים על ב' יצרים
that just as He, blessed be He, gave them, they are pure,	שכמו שנתנם השם יתברך הם טהורות
as it is said: "The soul that You have given me is pure," etc.	כמו שנאמר נשמה שנתת בי טהורה כו'
If so, there is sufficient purity within man,	אם כן יש די טהרה תוך האדם
and only that he should not bring anything out from its root, as mentioned above.	ורק שלא יוציא שום דבר משורשו כנ"ל

**[NOTE: Summary]**

This discourse explains that the **Yetzer Hara** (evil inclination) given by Hashem is **not inherently evil**.

In its **original, general state**, it **does not** oppose the service of G-d. Rather, it is the **misuse** or **"bringing out"** of the Yetzer Hara from its intended role that leads to corruption and evil.

This idea is symbolized by the purification process of the *Metzora* (the one afflicted with tzara'at/leprosy), involving **two live pure birds**, which allude to the **two inclinations** (Yetzer Tov and Yetzer Hara), both created by Hashem as pure.

The soul, as Hashem created it, is fundamentally **pure**, and so too the inclinations.

Thus, man's task is **not to distort** his inner drives but to **keep them connected to their Divine root**, ensuring that everything remains within holiness.

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**Practical Takeaway**

- **Do not see your impulses as bad** — even strong desires, drives, or emotions are, in their root, **holy tools** given by Hashem.
- **The key is not to suppress** your inner energies but to **channel them correctly**.
- Before acting on any impulse — whether ambition, passion, or even anger — **ask yourself**:  
     → *Am I using this energy as it was rooted in holiness? Or am I twisting it outward?*
- When you stay attached to the Divine source, even the Yetzer Hara can be **transformed into a positive force** for growth, commitment, and deeper service of Hashem.

**Chassidic Story (True Story Related to the Rebbe, Rebbe Elimelech of Lizhensk)**

One time, a young man came to **Rebbe Elimelech of Lizhensk**, crying bitterly:

"Rebbe! My heart burns with terrible passions! I feel so much evil within me... what should I do?"

Rebbe Elimelech smiled gently and said:

"Do not fear the fire within you. Hashem placed that fire there!

If you use it to serve Hashem — to daven with fervor, to learn Torah with intensity, to pursue acts of kindness with zeal —

then even the passions that seemed evil will reveal their true root: they were holy all along."

He then added:

"A man with no fire cannot light up the world.

Your task is not to extinguish the fire.

Your task is to **build a holy altar** within yourself, and offer that fire upwards."

The young man left uplifted, realizing that **his inner struggle was not a flaw**, but **an opportunity** to rise even higher. **END NOTE]**