

This shall be the law of the metzora on the day of his purification. (14:2)

The verbal form "vhw", "*shall be*," denotes unlimited future. This implies that the laws regarding the *metzora's* purification process are not bound by time or the end of *korbanos* in the *Bais Ha'mikdash*. Indeed, the *Rambam* opines that the laws apply at all times. The absence of a *Bais Ha'mikdash* prevents us from offering sacrifices, but what about other aspects of the law? Are we to think that the "causes" of *tzaraas* have disappeared? We disregard any form of procedure regarding the *tzaraas* affliction, because we no longer have an authentic *Kohen* who can pronounce an individual *tamei* or *tahor*. Unless a *Kohen* renders the decision concerning *tzaraas*, the *metzora* does not become a *metzora*.

We may suggest that the *Torah* alludes to a timely problem. Quite often, if one experiences a problem in the home, a "*nega ba'bayis*," he will tend either to ignore the problem or go to everyone but the "*Kohen*," the spiritual mentor. The *Torah* is telling us that the causes of the *tzaraas* affliction are not constrained by time. It also communicates to us the need to consult with an individual who characterizes and embodies the qualities of *Kehunah*. He must be steeped in *yiraas Shomayim*, fear of Heaven. He must be a *Torah* scholar and a caring individual whose devotion to his fellow man is exemplary. He will investigate the source of the plague, and he will guide us in the process of purification.