

**The Kohen shall command, and for the person being purified there shall be taken two live, clean birds, cedar wood and crimson wool and hyssop... and the one bird shall be slaughtered into an earthenware vessel over spring water. (14:4, 5)**

Horav Nosson Gestetner, zl, observes that the *taharas*, purification process, of the *metzora* involves the four *yesodos*, foundations, types of Creation: *domeim*, inanimate; *tzomeiach*, growing vegetation; *chai*, living creature; *medaber*, human who has the power of speech. The water and earthenware vessel are *domemim*, inanimate objects. The cedar wood and hyssop represent the *tzomeiach*, growing vegetation. The bird and crimson wool dyed from the blood of a worm, correspond to *chai*, living creatures. The *Kohen* who performs the purification is the *medaber*, symbolizes the human speaking creature. The lesson for us is straightforward: one who speaks *lashon hora* defiles every aspect of Creation. Thus, his purification must be effected by representations of all four *yesodos* of Creation.

This idea is expressed by the *mitzvos* surrounding the Festival of *Pesach*. Here, too, we use all four forms of Creation. The water which is used for the *matzah* is a *domeim*; the flour is derived from a *tzomeiach*; and the *marror* is a *tzomeiach*. The *Korban Pesach*, Pascal Sacrifice, is a *chai*; and the person who executes the *Seder*, relating the story of the liberation and exodus from Egypt, is the *medaber*. The *mitzvah* of *Sippur Yetzias Mitzrayim*, relating the exodus from Egypt, is specifically carried out through the medium of the "mouth" – the *peh – sach*, mouth which speaks, because the liberation from Egypt involved all four *yesodos* of Creation, as the plagues that struck Egypt affected all four *yesodos*.