

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

This *pasuk* is rendered homiletically by the *Roshei Besamim*, based on a statement made by the *Zohar HaKadosh (Parashas Pekudei)*. The *Zohar* states that the merit of prayer and study of the individual who prays to Hashem without *kavanah*, proper intention and devotion, or studies Torah *she'lo lishmah*, not purely for the sake of learning Torah, hangs in limbo in a specially designated spiritual sphere. The first time that he prays with proper *kavanah*, or learns for the appropriate purpose of *lishmah*, this prayer or Torah-study will gather all of those other *tefillos* which hang in limbo and elevate them to their proper status.

Zos Toras ha'metzora, "This shall be the law of he who was a *motzi-ra*," the individual who opened his mouth in such a manner whereby the prayers and Torah that emanated from him were not "good." How can this be rectified? *B'yom taharaso*, "On the day of his purification," when he prays and studies properly, thereby repairing his past prayers and study, then, *v'huvah el ha'kohen*, "He shall be brought to the *Kohen*." At that time, his prayers and Torah study will be elevated and brought before Hashem.

One day a *Tchortkover chasid*, the son-in-law of a distinguished *chasid* who was a scholar, G-d-fearing and virtuous, came before the holy **Tchortkover Rebbe, zl**, with a complaint. Apparently, his revered father-in-law did not *daven*. The *Rebbe* listened intently and asked, "Forgive me for asking, but what time do you *daven*?" The young man replied that he fairly often *davened* late in the morning, since he had a study partner in the early morning that extended beyond the time that people ate their breakfast. The *Rebbe* countered, "Then your father-in-law is certainly *davening*." The *Rebbe* told the young man that, when he would be absolutely certain that his father-in-law does not *daven*, he could convey a message to him, "The *Rebbe* would like to see you."

The father-in-law entered the *Rebbe's* office in a very anxious state. It was not a common occurrence for the *Rebbe* to summon a *chasid*. "It has come to my attention that you are lax in your prayer service," the *Rebbe* began. The man did not deny the allegation. "It is true" the man replied. "How is this possible?" the *Rebbe* asked.

The man explained, "I am not the greatest of scholars, but I am an honest man. I have not been successful in maintaining the proper *kavanah*. Therefore, I feel to *daven* without *kavanah* would impugn my integrity."

With his kind and understanding heart, the *Rebbe* patiently explained to the man how our *tefillah* works. "A man walks into *shul* and prays. If the prayer lacks the appropriate *kavanah*, Hashem will mark a 'zero' next to it. Three-hundred-sixty-four days may elapse with nothing but zeros. Finally, one day, the man comes to *shul* greatly inspired – motivated to *daven* with devotion. That one day, Hashem gives him a 'one'! But where is the "one" placed: to the right of the zeros, making it a

decimal point, fractionizing the zeros even more; or does He place it on the left side, elevating the zeros, to trillions and trillions?

“David *Hamelech* says in *Sefer Tehillim*, *Hashem yispor b’chsov amim, zeh yulad sham selah*, ‘Hashem will count, when He records nations, this one was born here, *selah*’ (*Tehillim* 87:6). The nations of the world write from left to right. We write from right to left. Hashem will count according to manner of the nations of the world.

“Thus, with one stroke, all of the zeros are transformed to thousands of billions.” Hashem’s counting according to the nations of the world will engender a new birth, the creation of millions of *Tefillos*! Therefore, you do yours, by *davening* to the best of your ability. Eventually, you will merit that one prayer that will draw all of the previous prayers in your favor.”