

## "He shall sit alone, outside of the camp shall be his habitation." (13:46)

We are enjoined to send the afflicted leper out of the various camps, so that he be secluded from all people. It is appropriate that this individual who through his slander caused discord and strife among his fellow man, should now be forced to live in seclusion, which will cause him to reflect upon his terrible deeds. The *Talmud* includes the leper among the various people who because of their unfortunate situations are considered as dead (*Nedarim 64b*). At first glance it would appear that he is "considered as dead" due to the pain and gravity of his illness. The physical pain and suffering to which he is subjected is so intense, that his life is not worth living. This statement is incorrect. The very joy of living, and the hope for a better tomorrow, overrides the pain and anguish of any given moment. As *Dovid Hamelech* says in *Tehilim (118)* "*Hashem has afflicted greatly, but He has not given me over to death*". If this is the case, why then is the leper considered as if dead?

He is considered as dead because he is held in seclusion. Prohibited from associating with the rest of *Klal Yisroel*, life has no meaning for him. A person who is disqualified from being with his fellow human beings, and not having the opportunity for giving or lending a helping hand, is considered as dead. His existence is considered meaningful only when there is an ability and opportunity for interaction with others. By helping and providing for fellow human beings, a person's life have purpose and meaning. A life of seclusion and isolation is no life at all, for the life to be worth living is a life of sharing and giving.