

"And Hashem spoke to Moshe and Aharon saying: Speak to the Bnei Yisrael and say to them, any man who will have a discharge from his flesh ... is contaminated." (15:1,2)

In this *pasuk*, the *Torah* uses the word *urcs* in the plural form. In contrast, the *Baal Ha'Turim* notes that regarding the laws of *negaim*, plagues, the *Torah* does not use the word, *urcs* in the plural form. The distinction implies that Aharon was excluded from transmitting the laws of *negaim* to *Bnei Yisrael*. He asserts that Aharon's involvement in the sin of the Golden Calf precluded his ability to teach the laws of *negaim* since the Golden Calf was the precursor of the *negaim* which were to strike *Bnei Yisrael* as punishment for their treasonous worship.

This explanation is perplexing. Does not the *metzora* go to the *kohen* to render a decision regarding whether his leprosy is *tamei*, contaminated? Why then is the *kohen* permitted to serve as the *rofeh*, healer, who helps the *metzora* return to the community, while he is not allowed to impart the laws of *tzaraas*?

Horav Chaim Elazary, z.l., offers an insightful observation. When people study the laws of *tzaraas* from the *kohen*, they will be bothered by the fact that Aharon *Ha'Kohen* was involved in a sin which caused *negaim*. The standard that people set concerning who may teach them and from whom they are inclined to learn may be unreasonably high. On the other hand, it may be self-serving. We will look for every excuse to justify not accepting the lesson the *rebbe* is teaching us. When we go to a physician to be healed, however, our readiness to accept help is less conditional. Our concern regarding a physical ailment renders us prepared to accept help from any qualified individual. If we would only realize that the person who is teaching us *Torah* is similarly providing a therapy for all of our ills, our attitude would be transformed.