

## He shall be brought to the Kohen. The Kohen shall go forth to the outskirts of the camp. (14:2,3)

The text of the *pasuk* seems ambiguous. If the *metzora* is brought to the *Kohen*, why does the *Kohen* go out? *Sforno* explains that the *metzora* is brought to the outskirts of the city, and the *Kohen* comes out to meet him. **Shem M'Shmuel** interprets the *pasuk* homiletically. When the *metzora* is outside of the camp, he should make every effort to come closer to the *Kohen*, his lifestyle, his way of thinking, his total demeanor. By advancing towards the *Kohen*, the *metzora* purifies his heart and mind. When he has succeeded in motivating himself forward, the *Kohen* will now approach him. The sinner has to make the first move and demonstrate his true conviction. Only then will his *teshuvah* be accepted.

**Siach Ha'sadeh** takes a novel approach towards understanding this *pasuk*. The *Kohen* is the righteous leader of the generation. On his plateau of virtue, the most minor infraction is viewed as a grave sin. Hence, he might look at the average Jew with derision. He will abhor his sins, not realizing that he is simply not on the same spiritual level as the *Kohen*. He must learn to view the actions of the simple Jew in a positive light. The *tzaddik/Kohen* must recognize that if he were outside of the camp, away from the safety and shelter of the four cubits of *Torah*; if he were out in the market place dealing with people of adverse backgrounds and base character, he might not be so virtuous himself. Consequently, the *Torah* tells the *Kohen*: Imagine yourself out of the camp/*Bais Ha'midrash*. Remove yourself from your protective environment and look at what the man in front of you has to experience. Look at with whom he must come in contact; take into consideration the type of life to which he has been exposed. Now the *Kohen* is prepared to observe the plague and heal the *metzora*.