

Bais HaVaad on the Parsha

*Parshas Tazria-Metzora*

### **Writing on the Wall**

**Excerpted and adapted from a shiur by Rav**

**Moshe Zev Granek**

*Alone shall he sit, outside of the camp is his dwelling place.*

(Vayikra 13:46)

According to the Torah, a *metzora* must remain outside of the camp. What does this mean? According to the Mishnah (*Kelim* 1:7), a *metzora* was sent out of any city in *Eretz Yisrael* surrounded by a wall.

The Rash adds that only cities with a wall built by the time of Yehoshua Bin Nun are included.

R' Akiva Eiger (Commentary on the Mishnah in *Keilim*) questions this from the *Haftara* (*Melachim Bais* ch. 7), which tells the story of the four *metzora'im* outside Shomron. Rashi explains that as *metzora'im*, they were forbidden to enter the city. But

Shomron was built by King Omri long after Yehoshua (see *Melachim Alef* 16:24)!

R' Akiva Eiger responds that the Targum Yonasan (*Melachim Alef* 16:24) explains that Omri

only purchased the city, which had been built long before. But the Binyan Tzion

(*Chadashos* 60) rejects this answer, citing the Gemara (*Sanhedrin* 102b) that Omri merited to become king because

he added this city to *Eretz Yisrael*. He answers instead

that the Northern kings wanted to elevate Shomron, capital of the Northern Kingdom,

to the status of Yerushalayim—from which *metzora'im* were barred—but in reality it did not have this status because its wall was too young.

A third answer is given by R' Yonasan Eibishitz (*Ahavas Yehonasan* on the *Haftaros*,

see there at length): The four *metzora'im* had a disease

called *tzara'as*, but it was not the *tzara'as* of the Torah with its attendant halachos. They

were excluded from the city only due to fear of contagion.