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תזריע-מצורע TAZRIA-METZORA

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TAZRIA-METZORA | תזריע-מצורע

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Introduction

One of the principles the Rebbe frequently emphasizes¹ in his *sichos* is that when two Torah readings are combined together, they should not be seen as separate readings, but as one reading that fuses the two into a single organic whole.

A second principle on which he frequently focuses is that just as the name of a child is a small prophecy reflecting his or her inner being,² so too, the name of a Torah reading expresses its fundamental theme.³ Both of these principles are given expression in the *sichah* that follows.

After pointing out the obvious connection between the two Torah readings – that they both focus primarily on the phenomenon of *tzaraas* – the Rebbe notes that the themes the names convey appear to be somewhat contradictory. *Tazria* is associated with the generation of new life, while *Metzora* seems to put the emphasis on the *tzaraas* affliction, the opposite of life.⁴ Indeed, naming the Torah reading *Metzora* is itself problematic: Why give a Torah reading a name that is seemingly negative in nature? Accordingly, there are some who refer to this reading as *Zos Tihyeh*.⁵

A Springboard for Growth

The Rebbe goes on to resolve these issues, basing his explanation on the principle stated by *Rambam* that “*tzaraas* is not a natural occurrence. Instead, it is a sign and a marvel that existed among the Jewish people to warn them against *lashon hara*, ‘malicious gossip.’” Accordingly, like other punishments that G-d visits upon a person, it must be seen as positive since it is an opportunity for change, a chance for a new beginning.

The name *Tazria* alludes to this. *Tazria* represents the conception of new life, or sowing seeds which result in new growth. Similarly, although a person afflicted with *tzaraas* is forced to isolate himself from people at large, the intent is that he should focus his energies inward and, by doing so, bring about a metamorphosis of his character.

To compel him to focus on this inner change, the Torah requires him to “dwell alone, outside the camp where he lives.”⁶ So complete must his isolation be that “other impure people should not dwell with him.”⁷

The Inner Meaning of *Tzaraas*

Building on this foundation, the Rebbe introduces a mystical concept – that *tzaraas* blemishes

1. See *Likkutei Sichos*, Vol. 18, pp. 300, 380ff., *et al.* See also p. 413.

2. *Shaar HaGilgulim*, *Hakdamah* 23; the end of *Shaar Maamarei Razal*; *Emek HaMelech*, *shaar* 1, end of ch. 4; the *Maggid's Or Torah*, p. 4d, *et al.* See also *Likkutei Sichos*, Vol. 30, p. 134, *et al.*

3. See *Likkutei Sichos*, Vol. 5, p. 57ff., Vol. 25, p. 126ff., *et al.* See also p. 100ff.

4. See *Nedarim* 64b.

5. The opening words of *Parshas Metzora*. The Torah reading is given this name by Rav Saadia Gaon in his

Siddur, the section entitled, *K'rias HaTorah*, *Rashi*, *Vayikra* 13:8, and *Rambam* at the conclusion of his *Seder Tefilos*.

6. *Vayikra* 13:46.

7. *Pesachim* 67a.

afflict only a person who is on the level of *adam*, a term used to refer to a person on a lofty rung, one who is “perfect in all matters.”⁸ He is afflicted with *tzaraas* on his skin, i.e., the external dimension of his being, as a Divine cue to purify the residue of evil that remains in the outer aspects of his personality. Thus *tzaraas* afflictions show how G-d brings about a miraculous phenomenon to help a Jew reach complete fulfillment and purify even those seemingly superficial matters.

The Rebbe then explains the positive import of the name *Metzora*. The Torah reading of that name does not describe a person afflicted with *tzaraas* as he is in a state of impurity; rather, it delineates what to do “on the day of his purification.”⁹ Nevertheless, calling the Torah reading *Metzora* indicates that the activities that bring about the actual purification of the afflicted person do not cause something new, but merely serve as a catalyst to reveal the inner process of change that was already brought about within the afflicted person by the *tzaraas* itself. The person’s spiritual healing process – what *tzaraas* was intended to promote – comes about through the affliction and the resulting isolation.

From the Microcosm to the Macrocosm

The situation of an individual afflicted with *tzaraas* can be seen as an analogy for the state of the Jewish people as a whole who, in the era of exile, are “dwell[ing] alone, outside the camp where [they] live.”

In the case of a *tzaraas* affliction, the affliction and the accompanying isolation described in *Parshas Tazria* are integral elements of the process of change leading to the person’s purification described in *Parshas Metzora*. Similarly, the exile is not for the sake of punishment; rather, it is meant to engender the sowing of the seeds of redemption. The revelation of G-dliness in the era of *Mashiach* is an outgrowth of the Divine service that exile brings about.

No Need to Wait

Tazria and *Metzora* are sometimes read separately and sometimes together. This can be seen as an analogy for the way one conceives of the relationship between exile and redemption.

Even when the exile is seen as the catalyst for redemption, it is possible to view the two as separate from each other with the possibility of a block of time intervening between them – corresponding to the times when *Tazria* and *Metzora* are read as separate *parshiyos*. A person who takes such an approach awaits *Mashiach’s* coming; however, he is patient and accepts the possibility of a delay.

Combining the two readings as one reflects the approach of a person who anxiously expects *Mashiach’s* coming and every day looks forward to his coming that day. Within this latter approach itself, there are two possibilities:

a) A person performs his Divine service with the intent that it will hasten *Mashiach’s* coming. However, he sees *Mashiach’s* coming as something else, distinct from his service.

b) A loftier approach is that of a person who views *Mashiach’s* coming as the outgrowth, the flourishing and, consequently, the completion and perfection of the seeds he sowed through his Divine service.

8. *Likkutei Torah, Vayikra*, p. 22b, et al.

9. *Vayikra* 14:2.

The difference between these two approaches is reflected in the names *Zos Tihiyeh* and *Metzora*: *Zos tihiyeh*, “This shall be,” is interpreted by our Sages¹⁰ as implying, “It shall be as it is,” i.e., something that will come about independently, without a direct connection to the Divine service that precipitated it. By contrast, calling the Torah reading *Metzora* indicates that the affliction and the purification from it are a single motif. In a similar way, the exile – and the Jews’ Divine service during it – is seen and felt as merely a catalyst for the redemption *Mashiach* will bring.

What the Horizon Holds

The Rebbe also explains what we are waiting for when we say that we await *Mashiach’s* coming. As a foundation, the Rebbe cites *Rambam’s* statements at the conclusion of his *Mishneh Torah*, where he writes that *Mashiach* will engender consummate perfection in the study of the Torah’s laws and the observance of the *mitzvos*, enabling the Jewish people to know G-d to the fullest extent of human potential. This implies that when a Jew yearns for *Mashiach’s* coming, he is yearning for the era when the Jews will study the Torah and observe the *mitzvos* as G-d desires and “the occupation of the entire world will be solely to know G-d.”¹¹

All this becomes palpably relevant in the present era of *ikvesa demeshicha*, the time when *Mashiach’s* approaching footsteps can be heard. As people become aware that their Divine service can hasten *Mashiach’s* coming, they are inspired to increase their involvement in the Torah and its *mitzvos* to an even greater extent so that the world will reach its consummate perfection faster.

Making the Future Present

The Rebbe ties together all the concepts explained in the *sichah* by citing a narrative from Tractate *Sanhedrin*.¹² There the Talmud relates that the Prophet Eliyahu told Rabbi Yehoshua ben Levi that *Mashiach* “was sitting among paupers afflicted by illness,” interpreted by *Rashi* as meaning that both he and they were afflicted by *tzaraas*.

The Rebbe explains that *Mashiach* is associated with *tzaraas* because *tzaraas* blemishes reflect the state of the Jewish people in the era of *ikvesa demeshicha*. In that era, the evil in the inner dimensions of the bodies and the souls of the Jewish people as a whole will have been refined, but traces will still remain in their external dimensions.

This enables us to understand why, when Rabbi Yehoshua ben Levi asked,¹¹ “When is the master coming?” *Mashiach* answered, “Today,” which the Prophet Eliyahu explained as referring to the verse,¹³ “Today, if you hearken to His [G-d’s] voice.”

Mashiach is anxious to come. He is “watching through the windows, peering through the cracks,”¹⁴ anticipating that each day be “Today,” the day when the Jews will hearken to G-d’s voice and complete the refinement of the evil in the external dimensions of their being. By completing their service in exile, which is comparable to *tzaraas*, the Jews will bring about the redemption led by *Mashiach*.

10. *Menachos* 5a.

12. *Sanhedrin* 98a.

14. Cf. *Shir HaShirim* 2:9.

11. *Rambam, Hilchos Melachim* 12:5.

13. *Tehillim* 95:7.

Lessons G-d Gives So Man Can Grow and Flourish

What a Name Reveals

1. In most years – i.e., all years that are not leap years – the *parshiyos* of *Tazria* and *Metzora* are joined together.¹ The connection between these two *parshiyos* is obvious. First, both *parshiyos* focus on *tzaraas*² blemishes. *Parshas Tazria* describes those that appear in a person's flesh³ or on his clothes,⁴ while *Parshas Metzora* describes those that appear on walls of buildings.⁵ In addition, *Parshas Metzora* concludes the description of the concepts mentioned in *Parshas Tazria*, namely: *Parshas Tazria* describes the laws applying to the identification and conduct of a person afflicted by *tzaraas* while *Parshas Metzora* describes the process of his purification on the day that he is purified.⁶

Nevertheless, clarification is necessary regarding the names of these Torah readings. As mentioned on numerous occasions,⁷ the names of the *parshiyos* are not merely titles, i.e., words chosen from the beginning of the Torah reading and used solely to differentiate one Torah reading from another. Instead, the name of every Torah reading – like all “the names with which entities are referred to in the Holy Tongue”⁸ – embodies and expresses the fundamental theme of that Torah reading.

א. די פרשיות תזריע מצורע זיינען לויט דער קביעות פון רוב השנים (אלע שנים פשוטות) - מחוברות. דער קישור ושייכות צווישן די צוויי סדרות איז פארשטאנדיק בפשטות - נוסף אויף דעם וואס אין ביידע סדרות רעדט זיך וועגן נגעים (אין פרשת תזריע - נגעי אדם ונגעי בגדים, און אין פרשת מצורע - נגעי בתים), נאר נאך מער: פרשת מצורע איז דער סיום וחזרתם פון פרשת תזריע; די דיני המצורע וועגן וועלכע עס רעדט זיך בפרשת תזריע, איז סיומם - "תורת המצורע ביום טהרתו" - אין פרשת מצורע.

מען דארף אבער פארשטיין בנוגע די שמות הסדרות: ווי גערעדט שוין פיל מאל, זיינען די נעמען פון די סדרות נישט א סימן בעלמא, א ווארט פון התחלת הסדרה ווערט גענוצט בלויז בכדי אויסצוטיילן איין סדרה פון דער אנדערער, נאר יעדער נאמען אנטהאלט און דריקט אויס (ווי אלע "שמות שנקראים בהם בלשון הקדש") די נקודת התוכן פון דער סדרה.

1. See the charts included in the *Tur, Orach Chayim*, after *Hilchos Rosh Chodesh*. See also *Itim Li-Binah*, discourse 15.

2. *Tzaraas* is generally translated as leprosy. However, as *Rambam* writes, cited in sec. 3 below, in truth, it is not a physical disease. Although

some of its manifestations resemble leprosy, it is a manifestation of spiritual ill health in one's physical being and possessions.

3. *Vayikra* 13:2ff.

4. *Ibid.* 13:47ff.

5. *Ibid.* 14:34ff.

6. *Ibid.* 14:2-32.

7. See the sources cited in *Likkutei Sichos*, Vol. 5, pp. 57ff, 354ff., Vol. 21, p. 250, footnotes 1 and 2.

8. The Rebbe is quoting, and referring to the concepts stated in *Tanya, Shaar HaYichud VehoEmunah*, ch. 1.

This is underscored by the Jewish custom that refers to this Torah reading by the name *Tazria*,⁹ meaning “conceives,” rather than *Ishah*, “woman,”¹⁰ even though *ishah* is the first word following the opening verse, “G-d spoke to Moshe, saying...” (Since many Torah readings begin with that phrase, it would not be appropriate to use a word from it as a name for a given Torah reading.)

It is necessary to understand the connection between the name *Tazria* and the Torah reading as a whole.¹¹ Why was this word chosen as its name when almost the entire content of the Torah reading concerns *tzaraas* blemishes? Furthermore, not only does *tazria* not relate to *tzaraas* blemishes, it seemingly conveys the very opposite theme. As reflected by the verse, “When a woman conceives and [then] gives birth...,” *tazria* is connected with birth, i.e., with bringing new life into being.¹² By contrast, *tzaraas* blemishes have the opposite connotation, as our Sages say,¹³ “a person afflicted with *tzaraas* is considered as if dead.” It is not merely that his impurity¹⁴ resembles that engendered by a corpse, but rather, the afflicted person himself¹⁵ is considered as if dead.¹⁶

Similarly, the choice of the term *metzora* as

[און ווי דאס איז אויך מודגש בפרשת תזריע, אז לויט מנהג ישראל היסט זי נישט “אשה” (כאטש דאס איז דער ערשטער ווארט נאך דער פתיחה כללית “וידבר ה' גו' לאמר,” אבער מיט וועלכן עס הויבן זיך אן כחה פרשיות אין תורה, איז דאס נישט א נאמען ספעציעל פון דער פרשה), נאר איר נאמען איז “תזריע”].

פאדערט זיך א ביאור בנדון דיין - וואס איז די שייכות פון דעם ווארט (נאמען) “תזריע” צו דער פרשה בכללותה, וואס איר תוכן איז, רבה ככלה, דער ענין פון נגעים?

נאך מער: נישט בלויז האט דער ווארט “תזריע” קיין שייכות נישט צום ענין הנגעים, נאר, לכאורה, זיינען זיי הפכיים: “תזריע” ווייזט - ווי דאס איז מפורש בפרשתנו: “אשה כי תזריע וילדה גו” - אויף אן ענין וואס ברענגט א הולדה חדשה און חיים חדשים; מה שאין כן נגעים, איז דאך “מצורע חשוב כמת”*, און דער פשט דערפון איז¹⁷, אז דאס איז נישט (נאר) מצד טומאת המצורע, נאר דער מצורע עצמו איז חשוב כמת.

אויך איז נישט מובן בנוגע “מצורע”

9. The Torah reading is referred to as *Tazria* in *Magen Avraham* 428:6. *Rambam*, in his *Seder Tefilos* included at the end of *Sefer Ahavah*, and in other places, * refers to the Torah reading as *Ishah ki Tazria*. See *Likkutei Sichos*, Vol. 21, p. 146, footnote 6, which mentions several Torah readings to which *Rambam* refers with names including more than one word, while in more recent generations, people largely refer to those readings with a name of one word.

* The reference appears to be to *Hilchos Tefilah* 13:2. See the marginal note in *Likkutei Sichos*, Vol. 7, p. 100.

10. The Torah reading is referred to as *Ishah* in the *Siddur* of Rav Saadia Gaon, in the section entitled, *K'rias HaTorah*.

11. See *Likkutei Sichos*, Vol. 7, p. 74ff., which explains the unique significance of the name *Tazria*. (See also *Likkutei Sichos*, Vol. 17, pp. 148-149, p. 155.) However, those sources do not explain the connection between *tazria* and *tzaraas* blemishes, but rather to the laws pertaining to impurity that affects humans.

12. Similarly, the word *tazria* shares the root letters of the word *zera*,

meaning “seed.”

13. *Nedarim* 64b.

14. See *Sifri* and *Rashi* on *Bamidbar* 12:12.

15. See *Maharsha's Chiddushei Aggados* to *Nedarim*, loc. cit., which highlights this point.

16. A similar explanation can be given regarding the textual association (*hekesh* in Talmudic terminology) established between a person afflicted with *tzaraas* and a corpse. See *Yevamos* 103b, *Rambam*, *Hilchos Tumaas Tzaraas* 13:14. This is not the place for further discussion of the matter.

the name of that Torah reading requires clarification. That Torah reading does not describe the *tzaraas* affliction – the types of blemishes that bring about the *metzora's* impurity – but the opposite, the purification of a person with that affliction,¹⁷ how he ceases to be classified as a *metzora*, enabling him to enter the camp of the Jewish people and bring the required sacrifices. Why then is the Torah reading called *Metzora*, a name that refers to the afflicted person rather than his purification?¹⁸

Although the Torah reading also goes on to speak about *tzaraas* blemishes that appear on walls of buildings, the association with the name *Metzora* is still not entirely straightforward:

a) *Tzaraas* blemishes that appear on walls of buildings are not included in the simple understanding of the term *metzora*, that it is an affliction affecting a person's body.¹⁹

b) Furthermore, the emphasis in the passage concerning *tzaraas* blemishes that appear on walls of buildings is not on the blemishes per se, i.e., that they are a negative factor, but rather – as *Rashi* (whose commentary reflects the straightforward understanding of Scripture) comments on the verse,²⁰ “I will place a *tzaraas* blemish [upon a building]” – that this is a favorable tidings for [the Jews. Such] blemishes appear on [their homes,] for the Amorites had hidden [treasures of gold inside the walls ...] and as a result of the blemish, [a Jew] will demolish the house and discover them.

By contrast – as *Rashi* explains here²¹ and as our Sages elaborate in the interpretations they provide

אלס שם הפרשה: אין פרשת מצורע רעדט זיך ניט וועגן דעם מצורע אלס מצורע (פרטי הנגעים שבו און - זיין טומאה), נאר פארקערט - וועגן טהרתו, ער ווערט אויס מצורע, ער קען שוין אריינקומען בתוך המחנה און ברענגען זיינע קרבנות וכו'.¹⁷ - היינט פארנוואס זאל די סדרה אנגערופן ווערן "מצורע"?

[ואף על פי אז נאכדעם אין דער סדרה רעדט זיך וועגן נגעי בתים - איז ניט גלאטיק: א) אין פשטות ווערן נגעי בתים ניט נכלל אינעם מובן הפשוט פון "מצורע". (ב) נאך מער: ביי די נגעי בתים איז די הדגשה ניט אין די נגעים כשלעצמם (אלס ענין בלתי רצוי), נאר - ווי רש"י וואס ענינו איז פשוטו של מקרא, ברענגט גלייך אראפ" ונתתי נגע צרעת" - "בשורה היא להם שהנגעים באים עליהם לפי שהטמינו אמורי" כו' ועל ידי הנגע נותן הבית ומוצאן",

מה שאין כן "מצורע" איז - אדרבה, לפי המבואר בפירוש רש"י דאובארוכה אין מדרשי חז"ל

17. It is possible to say that this is the reason why several texts refer to this Torah reading as *Parshas Taharah*. See *Likkutei Sichos*, Vol. 7, p. 100, footnote 5, and the sources mentioned there.

18. Note the Torah reading called *Chayei Sarah*, "Life of Sarah." It is given that name although the

beginning of the Torah reading speaks about Sarah's passing and burial, and the Torah reading as a whole speaks about matters that happened after her passing. See *Likkutei Sichos*, Vol. 15, p. 145ff., and the sources mentioned there, which explain the connection between these matters and Sarah's life.

19. Note *Rambam's Commentary* on the *Mishnah*, *Negayim* 12:5, which differentiates between *tzaraas* blemishes that appear on a person's flesh and those that appear on garments and walls of buildings.

20. *Rashi*, *Vayikra* 14:34; *Vayikra Rabbah* 17:6.

21. *Vayikra* 14:4.

concerning the beginning of the Torah reading²² discussing the character flaws and punishment of a person afflicted with *tzaraas* – the name *Metzora* highlights the connection between that affliction and gossip and arrogance.

Another point requires clarification: This Torah reading has two names. Jewish custom refers to it as *Metzora* and the *Tur* and the *Shulchan Aruch*²³ use that name. However, Rav Saadia Gaon,²⁴ *Rashi*,²⁵ and *Rambam*²⁶ refer to it as *Zos Tihiyeh*, meaning “This shall be....” What is the reason for the difference between these two approaches?

Punishment and Purification

2. It is possible to offer the following explanation of the above. As a preface, one of the fundamental principles of our faith is the concept of reward and punishment, as *Rambam*²⁷ writes in his *Commentary on the Mishnah*.²⁸

The eleventh fundamental principle is that G-d grants a reward to a person who fulfills the *mitzvos* of the Torah and punishes one who violates its prohibitions. The greatest reward is receiving a portion in the World to Come and the most severe punishment is *kareis*, the soul being cut off and not receiving such a portion.

Rambam further elaborates on these concepts in his text, *Mishneh Torah*, in *Hilchos Teshuvah*.²⁹

אויף תחילת פרשתנו²² וועגן דעם חסרון און עונש פון א מצורע - אז דאס איז פארבונדן מיטן ענין פון לשון הרע וגסות הרוח²³.

אויך דארף מען פארשטיין וואס מען געפינט צוויי שמות פון דער סדרה: מנהג ישראל (און אזוי ווערט זי אנגערופן אין טור ושלחן ערוך²⁴) איז צו רופן איר - "מצורע"; אבער אין רס"ג²⁵, פירוש רש"י²⁶ און רמב"ם²⁷ ווערט זי אנגערופן - "זאת תהיה". וואס איז דער טעם החילוק פון די צוויי שיטות?

ב. ויש לומר הביאור בזה:

בהקדים: איינע פון די יסודות האמונה איז - דער ענין פון שכר ועונש, ובלשון הרמב"ם²⁷ (אין פירוש המשניות²⁸): (היסוד הי"א כי הוא השם יתברך נותן שכר למי שעושה מצות התורה ועניש למי שעובר על אזהרותיה וכי השכר הגדול העולם הבא והעונש החזק כרת כו'), און ווי ער איז מאריך בזה בספרו יד החזקה אין הלכות תשובה²⁹;

22. *Midrash Tanchuma; Vayikra Rabbah* 16:5-6.

23. *Tur* and *Shulchan Aruch*, *Orach Chayim* 428:4.

24. The *Siddur* of Rav Saadia Gaon, the section entitled *K'rias HaTorah*.

25. *Rashi*, *Vayikra* 13:8.

26. At the conclusion of his *Seder Tefilos*. See *Likkutei Sichos*, Vol. 7, p. 100, and the marginal note to footnote 3 there.

27. Even *Sefer HaIkrim*, which

maintains that there are only three principles of faith, includes the principle of reward and punishment as one of them (*Ikrim*, discourse 1, chs. 4 and 10.)

28. *Sanhedrin*, the introduction to ch. 10, where *Rambam* lists his Thirteen Principles of Faith.

It has already been noted that *Rambam* does not quote the concept of Thirteen Principles of Faith in his *Mishneh Torah*, because it is a text of Torah Law, not philosophy.

Nevertheless, that does not detract from their importance. See *Tur* and *Shulchan Aruch*, *Yoreh Deah* 268:2, which explain that a prospective convert should be "inform[ed] of the fundamental principles of faith."

29. See *Hilchos Teshuvah*, chs. 8 and 9, where *Rambam* explains that the observance of the Torah and its *mitzvos* will bring a person manifold blessings in this world. However, the ultimate reward for his observance will be in the World to Come.

The Torah is a “Torah of kindness.”³⁰ Accordingly, it is understood that even the penalties mandated by the Torah were not ordained solely for the sake of punishment,³¹ but rather to rectify the sinner’s soul,³² as reflected by our Sages’ statement,³³ “Those who are liable for *kareis* but who received lashes are exempted from *kareis*.” Similar concepts apply regarding the punishment of execution by the court. Thus, regarding Yehoshua’s statement prior to the execution of Achan,³⁴ “May G-d darken you this day,” our Sages comment,³⁵ “On this day, you will be darkened but you will not be darkened in the World to Come.”³⁶

Nevertheless, it is not overtly apparent that most of the Torah’s punishments to which a transgressor is subjected are for the sake of that person’s benefit in his life in this world. By contrast, as will be explained, according to *Rambam*, we can openly see that *tzaraas* blemishes are for the benefit of the afflicted person. Thus, the punishment of *tzaraas* blemishes serves as an example from which it can be derived that the same applies regarding all the punishments mandated by the Torah.³⁷

G-d-Given Cues

3. At the conclusion of *Hilchos Tumaas Tzaraas*, *Rambam* writes:³⁸

This change mentioned [above] that affects clothes and houses to which the Torah referred with the general term of *tzaraas* is not a natural occurrence. Instead, it is a sign and a marvel that existed among the Jewish people to warn them

תורה איז דאך תורת חסד. איז מובן, אז אויך די עונשי התורה זיינען ניט לשם עונש חס ושלום,³¹ נאר - דער תיקון פארן נפש החוטא,³² וכמאמר רז"ל³³ "חיבי כריתות שלקו נפטרו ידי כריתתם". ועל דרך זה בא עונש מיתת בית דין, ווי רז"ל³⁴ זאגן ביי עקב: "יעכרף ה' ביום הזה ביום הזה אתה עכור ואי אתה עכור לעולם הבא"³⁵,³⁶

אבער בא רוב עונשי התורה זעט מען ניט בגלוי אז דאס איז גאר לטובתו של האדם, בחיים חיותו בעלמא דין בעולם הזה.

מה שאין כן בא נגעי צרעת זעט מען דאס בגלוי (פדלקמן ברמב"ם) - (און פון דעם עונש הנגעים³² איז מובן אז על דרך זה איז בא אלע עונשי התורה).

ג. דער רמב"ם זאגט בסוף הלכות טומאת צרעת³⁸: "וזה השנוי האמור בבגדים ובבתים שקראתו תורה צרעת בשתפות השם אינו ממנהגו של עולם אלא אות ופלא היה בישראל כדי להזהירן מלשון הרע שהמספר

30. Cf. *Mishlei* 31:26.

31. Note *Berachos* 5a, which speaks about *yissurim shel ahavah*, "suffering [that is an expression] of [Divine] love."

32. See *Kuzari*, discourse 2, ch. 44. See also *Ikrim*, discourse 4, ch. 38.

33. The *Mishnah*, *Makkos* 23a.

34. *Yehoshua* 7:25.

35. The *Mishnah*, *Sanhedrin* 43b.

36. See *Likkutei Torah*, *Bamidbar*, pp. 53d, 86b, et al. See *Likkutei Sichos*, Vol. 23, p. 96ff., which states that this concept is understood even according to the straightforward meaning of the Scriptural verses.

37. Note the discussion in *Berachos* 5b whether *tzaraas* blemishes are considered "suffering [that are

an expression] of [Divine] love."

However, all agree that they are comparable to an "altar that brings atonement."

38. See *Rambam's Commentary on the Mishnah*, *Negayim* 12:5, and *Moreh Nevuchim*, Vol. 3, the end of ch. 47, where he makes similar statements.

against *lashon hara*, “malicious gossip.”

When a person speaks *lashon hara*, the walls of his house change color. If he repents, the house will be purified. If, [however,] he persists in his wickedness until the house is destroyed, the leather implements in his house change color.... If he persists in his wickedness until [the Torah requires that] they be burnt, the clothes he wears change color. If he repents, they will be purified. If he persists in his wickedness [until the Torah requires that] they be burnt, his skin undergoes changes and he develops *tzaraas*. [This causes him to] be isolated and for it to be made known [that he must remain] alone so that he will not be involved in the talk of the wicked³⁹ which is [characterized by] mockery and *lashon hara*.⁴⁰

Rambam is saying that G-d brings about a unique change⁴¹ in the natural order “to warn [the Jewish

בְּלִשׁוֹן הָרַע מִשְׁתַּנּוֹת קִירוֹת בֵּיתוֹ, אִם חָזַר בּוֹ יִטְהַר הַבַּיִת אִם עָמַד בְּרָשָׁעוֹ עַד שֶׁהִתַּךְ הַבַּיִת מִשְׁתַּנִּין כָּלִי הָעוֹר שֶׁבִּבֵּיתוֹ כּו' וְאִם עָמַד בְּרָשָׁעוֹ עַד שֶׁיִּשְׂרָפוּ מִשְׁתַּנִּין הַבְּגָדִים שֶׁעָלָיו, אִם חָזַר בּוֹ יִטְהַר וְאִם עָמַד בְּרָשָׁעוֹ עַד שֶׁיִּשְׂרָפוּ מִשְׁתַּנָּה עוֹרוֹ וַיִּצְטָרַע וַיְהִי מְבַדֵּל וּמִפְרָסָם לְבָדּוֹ עַד שֶׁלֹּא יִתְעַסֵּק בְּשִׁיתַת הָרָשָׁעִים^ל שֶׁהוּא הַלִּיצָנוֹת וּלְשׁוֹן הָרַע^ל.”

דָּאס הייסט, דער אויבערשטער מאכט אַ שינוי מיוחד^ל אין דער בריאה “כְּדִי לְהַזְהִיר מִלְשׁוֹן

39. Rambam's statements appeared to be sourced in the *Tosefta*, *Negayim* 6:6; *Midrash Tanchuma*, *Parshas Metzora*, the end of sec. 4; *Vayikra Rabbah* 17:4; and *Pesikta Rabasi*, ch. 17, which describes explicitly *tzaraas* afflictions as coming in this order: first, blemishes on walls of homes, etc. Nevertheless, these sources do not mention that *tzaraas* is “a sign and a wonder that existed among the Jewish people” and that it is intended to prevent Jews from “be[ing] involved in the talk of the wicked.”

40. See *Seforno* at the end of *Parshas Tazria*, which elaborates concerning the concept that *tzaraas* is a unique Divine sign granted to the Jewish people to enable them to refine their conduct.

41. According to the straightforward understanding of Rambam's wording in *Hilchos Tumaas Tzaraas*, *loc. cit.*, the expression, “is not a natural occurrence,” refers to “the change mentioned above that affects clothes and walls of houses.”

A similar understanding is reflected by Rambam's statements in his

Commentary on the Mishnah, *Negayim*, *loc. cit.*, “Garments and walls of buildings are inanimate and the change that occurs in them is not *tzaraas*; it is only that the Torah refers to it with this term.”* (This is also explicitly stated in *Ramban*, *Vayikra* 13:47, *K'li Yakar* and *Seforno* to that verse, and *Sefer HaChinuch*, *mitzvos* 172 and 177**.) The implication of these authorities' words is that *tzaraas* that affects humans is in fact a natural occurrence.

However, *Likkutei Torah*, *Vayikra*, p. 22b, quoted in sec. 6 below, states also regarding *tzaraas* that affects man, “that physical signs appearing on his flesh in an unnatural way... is a miraculous occurrence.”

However, even from Rambam's statements, it can be understood that since blemishes that affect a person come about in continuation and following the blemishes that appear on the walls of his buildings and on his garments indicates that they are not a result of natural causes.*** This also could be inferred from Rambam's statements in *Moreh Nevuchim*, *loc. cit.* Note also the con-

clusion of Rambam's *Commentary on the Mishnah*, *loc. cit.*, “Similarly, with regard to blemishes affecting men. You see that the balding of the head is referred to as *tzaraas*, which is a sickness.... And yet a person is purified of *tzaraas* when his entire body becomes white.... Obviously, these conditions are Torah decrees.” (See also Rav Kapach's translation of that passage.)

See also *K'li Yakar*, *loc. cit.*, which states, “This also is a general category applying also to blemishes on a person's body; they are also unnatural, visited upon him as a punishment.” See similar statements by Rabbeinu Bachya, *Vayikra* 13:58.

* The above follows Rav Kapach's translation of that passage. However, the standard translated text of *Rambam's Commentary on the Mishnah*, *loc. cit.*, suggests two versions of this passage.

** Note the variation in the wording in *Sefer HaChinuch*. With regard to blemishes on garments, that text states (*mitzvah* 172), “This matter is not a natural

people] against *lashon hara*.” Therefore, the order is that G-d first brings about this change in the walls of buildings, then in garments, so that the Jews will be warned. The signs begin with a lesser situation and proceed to one that is more severe, so that they take heed and guard against *lashon hara*.⁴²

Also, the confinement which a person afflicted with *tzaraas* must undergo has a positive purpose. It is prescribed that “he must be isolated and it be made known that he must remain alone”⁴³ and that “he shall dwell alone, outside the camp where he lives.”⁴⁴ These measures were enacted with the purpose that “he will not be involved in the talk of the wicked which is [characterized by] mockery and *lashon hara*.”

To Begin Anew

4. It can be said that the Torah reading is named *Tazria* for this reason. As stated in sec. 1 above, the term *tazria* is the beginning of the conception of new life, like sowing the seeds of grain or fruit, which result in new growth.

This is also the intent of the *tzaraas* blemishes described in *Parshas Tazria*. Both the *tzaraas* blemish itself and the confinement the afflicted person must undergo, that he “be isolated and it be made known that he must remain alone,” are not (only) punishments and undesirable factors that the afflicted person must bear, but they are elements and means to correct and heal him,

הָרַע. וְזֶה דְּעִרְפָּא אִיז דְּעַר סֵדָה, אֲזִי דְּעַר אִיבְעֶרְשְׁטֵער בְּרַעַנְגֵט עֵס (דַּעַם שְׂיִנּוּי) פֿרִיעֶר אִין דִּי בְּתִים און דְּעִרְנָאךְ אוֹיף דִּי בְּגָדִים וכו', בְּכַדִּי צו מִזְהִיר זײַן דִּי אִידן מִן הַקֵּל אֶל הַכָּבֵד צו זײַן אָפֿגֶעהיט פֿון לָשׁוֹן הָרַע.⁴²

און אוֹיף דְּעַר הַסֵּגֶר פֿון דַּעַם מִצְוֶרַע עֲצָמוֹ, וְזֶה ווערט געטאן אִין אַן אָפֿן שְׂיִיָּה מִבְּדֵל וּמִפֶּרֶס לְבָדוֹ, “בְּדָד יֵשֵׁב מִחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ”⁴³, אִיז מִיט דְּעַר מִטְרָה אֲזִי דָאס זָאל אוֹיף אִים פֿועלן “שְׁלֹא יִתְעַסֵּק בְּשִׁיחַת הָרָשָׁעִים שְׁהוּא הִלְצָנוֹת וְלָשׁוֹן הָרַע.”

ד. וְעַל פִּי זֶה יֵשׁ לֹמֵר אֲזִי מֵהָאִ טַעְמָא ווערט דִּי פֿרָשָׁה אָנגערופֿן “תְּזַרְיָע”: תְּזַרְיָע אִיז דִּי הַתְחַלַּת הַלִּידָה פֿון חַיִּים חֲדָשִׁים, כִּנֵּל סַעֲיָא א (עַל דֶּרֶךְ ווי זְרִיעָה בֵּא תְּבוּאָה וּפִירוֹת - אֲזִי דְּעִרְפֿון זָאל נֶאכְדַּעַם קומען אַ נִיעֶ צְמִיחָה) -

אזוי אִיז דְּעַר תּוֹכֵן עֲנִין הַנִּגְעִים פֿון פֿרִשַׁת תְּזַרְיָע: סײַ דְּעַר נִגַּע עֲצָמוֹ און סײַ דְּעַר הַסֵּגֶר וְהַחֲלֵט פֿון דַּעַם מִצְוֶרַע וְזֶה עַר אִיז “מִבְּדֵל וּמִפֶּרֶס לְבָדוֹ” זײַנען נִיט (נֶאֱרָא?) בְּתוֹר עוֹנֵשׁ וְהַעֲדָר הַטּוֹב פֿאַר דַּעַם מִצְוֶרַע כִּנֵּל, נֶאֱרָא פֿרָטִים און מִיטלען אִין דַּעַם תִּיקוֹן

occurrence, but rather a wondrous sign found among the holy nation so that they learn [and accept rebuke].” With regard to blemishes on walls of buildings, that text states (*mitzvah* 177), “I heard that it is not a natural occurrence, but a wondrous matter, that will appear from time to time in Jewish homes to rebuke them.”

***This understanding is also

reflected in the statements of *Likkutei Torah*, loc. cit., “*Tzaraas* blemishes are not a result of the moistness that is found, as stated by *Rambam*.” This refers to *tzaraas* blemishes affecting a person as stated in the body of the footnote. See also the sources mentioned in footnote 59 below and see *Likkutei Sichos*, Vol. 22, p. 65, footnote 9.

42. Note the wording of *Sefer HaChinuch*, *mitzvah* 172, “One of the themes of the *mitzvah* is that G-d, in His great kindness, desired to chastise us “as a father chastises his son” (*Devarim* 8:5). And in *mitzvah* 177, that text states, “As a result of G-d’s love for them, He makes known...”

43. *Rambam*, *Hilchos Tzaraas*, loc. cit.

44. *Vayikra* 13:46.

enabling him to enter a new lifestyle in which he will have no connection with “the talk of the wicked that is [characterized by] mockery and *lashon hara*.”

Since the purpose of the Torah is to serve as instruction (*hora'ah*),⁴⁵ it follows that the passage regarding *tzaraas* blemishes teaches a lesson⁴⁶ regarding all the punishments mandated by the Torah – i.e., that they serve as a unique Divine act to lead to an improvement in a Jew's conduct, causing him to follow an upright path.

Why was *tzaraas* singled out as the example through which to teach this lesson?

A person afflicted with *tzaraas* is considered as if he were deceased. It is evident therefore that the impurity imparted by *tzaraas* is one of the most severe types of impurity.⁴⁷ Consequently, the punishment the afflicted person receives – being forced to dwell alone outside the camp – is one of the most severe forms of punishment.⁴⁸

Despite its severity, ultimately, the isolation suffered by a person afflicted by *tzaraas* that serves as his punishment is for his own benefit. From this, it can be derived that all other punishments are also the beginning – and intrinsic elements – of the advancement and restoration

(אין דער היילונג) פון דעם מצורע, אז ער זאל אריין אין א סדר פון חיים חדשים און ניט האבן קיין שייכות מיט “שיחת הרשעים שהוא הליצנות ולשון הרע.”

און וויבאלד אז ענגנה של תורה איז - הוראה, איז מובן, אז פון פרשת נגעים איז דא א הוראה לט אויף אלע עונשי התורה, אז ענגנס איז א פעולה מיוחדת פון דעם אויבערשטן צו מתקן זיין דעם אידן, ער זאל גיין בדרך הישר.

פארוואס ווערט דאס אנגעוויזן און געזאגט דוקא בא מצורע?

היות אז ער איז חשוב כמת (און בגילוי איז טומאת מצורע פון די טומאות הכי חמורות,⁴⁷ זיין עונש - בדרך ישוב מחוץ למחנה מושבו - איז פון די עונשים הכי חמורים⁴⁸).

און פון דעם לערנט מען אפ אויך בנוגע די אנדערע עונשים, אז זיי זיינען א התחלה ופרט פון דעם תיקון האדם,

45. Indeed, the words Torah and *hora'ah* share the same Hebrew root. See Radak, *Tehillim* 19:8; Zohar, Vol. III, p. 53b, et al.

46. Note *Sefer HaChinuch* (*mitzvah* 169) that states that the motivating principles for this *mitzvah* of *tzaraas* blemishes, “to render a person afflicted by them impure... so that he come to a *kohen*” is “to establish within our souls that the Holy One, blessed be He, oversees every person with specific Divine providence.”

47. The impurity causes the afflicted person to dwell “outside his camp,” indeed, outside all three camps:

a) the camp of the *Shechinah*, i.e., the Sanctuary and its courtyard, and

in the era of the *Beis HaMikdash*, the *Beis HaMikdash* and its inner courtyard;

b) the camp of the Levites, who camped between the Sanctuary and camp of the Israelites, and in the era of the *Beis HaMikdash*, the enclosed area of the Mountain of the *Beis HaMikdash*;

c) the camp of the Israelites, in the era of the *Beis HaMikdash*, the walled cities in *Eretz Yisrael* (Rabbeinu Asher; Rav Ovadiah of Bartenura, et al., *Keilim* 1:7; there are, however, other views).

No one who contracted other forms of impurity was required to be separated to such a great degree. See *Toras Kohanim* and *Rashi* to *Va-*

yikra 13:46; *Pesachim* 67a, quoted by *Rashi*, *Bamidbar* 5:2.

48. *Sefer HaChinuch*, *mitzvah* 410, describes the anguish a person punished by exile for causing a person's death accidentally as “almost equal to the anguish of death, for the person is separated from his loved ones... and compelled to dwell... among strangers.” The anguish suffered by a person afflicted with *tzaraas* is even greater, for he is compelled to dwell alone. Note *Raavad's* commentary on *Toras Kohanim*, loc. cit., which states that a person afflicted with *tzaraas* is like a person placed under a ban of ostracism. See footnote 57, below.

of the person being punished. Just like the *tzaraas* blemishes – and the quarantine and isolation they cause – enable the afflicted person to proceed from a state comparable to death to becoming a new entity, so too, the other punishments mandated by the Torah] are aspects of a new “conception.”

אזוי ווי דער ענין הנגעים, מיט די ימי הסגר והחלט, זיינען אן ענין פון “תזריע” (אז דער כמות זאל ווערן א בריה חדשה).

Growing Through Isolation

5. The above concept also leads to a *halachic* distinction. The law regarding a person afflicted by *tzaraas* – that “throughout the time he is [afflicted by] the blemish, he shall dwell alone, outside the camp where he lives”⁴⁴ – can be interpreted in two ways:⁴⁹

a) The separation that he must undergo resembles the laws applying to other people who contracted ritual impurity, e.g., a *zav*,⁵⁰ a *zavah*,⁵¹ or one who came in contact with a human corpse. They are forbidden to enter the camp of the *Shechinah*⁴⁷ or the camp of the Levites. Similarly, a person who is afflicted by *tzaraas*, because his impurity is more severe, must be distanced from all three camps, even the camp of the Israelites. Consequently, he will perforce dwell alone. According to this understanding, the obligation to isolate a person afflicted by *tzaraas* is of the same type as the isolation of other impure people. However, because his impurity is more severe, his isolation is also of a more encompassing nature.

b) Alternatively, the pronouncement – “He shall dwell alone, outside the camp” – is a singular law applying specifically to a person afflicted by *tzaraas*. It is not solely associated with his impurity, but rather results from his distinct personal circumstances, which are different from those of other individuals who have contracted impurity.

ה. ויש לומר, אז פון דעם קומט ארויס אויך א נפקא-מינה להלכה:

דעם^{מב} דין בא מצורע, אז “כל ימי אשר הנגע בו יטמא כו’ בדד ישב מחוץ למחנה מושבו”^{לח}, קען מען מגדיר זיין אין צוויי אופנים – אז דאס איז א דין על דרך ווי בא אנדערע טמאים (זבים וזבות וטמאי מתים) וועלכע טארן ניט זיין בתוך מחנה שכניה אדער מחנה לויה, על דרך זה דארף א מצורע, מצד חומר יותר בטומאתו, זיך געפינען מחוץ לג’ מחנות, אויך מחוץ למחנה ישראל (ובחילא איז “בדד ישב גו”^מ); אדער אז די אזהרה “בדד ישב מחוץ למחנה” איז א דין מיוחד בא מצורע דוקא, ניט (נאר) פארבונדן מיט זיין טומאה, נאר (אויך) מיט ענינו המיוחד ומשונה פון שאר הטמאים.

49. With regard to the concepts that follow, see *Likkutei Sichos*, Vol. 18, p. 135ff., and the sources mentioned there.

50. The term *zav* refers to a man

who discovers emissions from his male organ that, according to some, resemble those of a person suffering from gonorrhea. He is therefore deemed impure. See *Vayikra*, ch. 15.

51. The term *zavah* refers to a woman who discovers vaginal bleeding outside her ordinary menstrual cycle and is therefore deemed impure. See *Vayikra*, loc. cit.

To elaborate – it appears that there are two categories of laws that apply to a person afflicted by *tzaraas*:

a) The general law applying to all people who have contracted impurity is stated in *Parshas Naso*,⁵² “They shall send forth from the camp all those afflicted by *tzaraas*, all *zavim*, and all those who have contracted the impurity associated with a human corpse.” The reason for this measure is “so that they do not make their camp impure,”⁵³ i.e., the measure is enacted for the sake of the purity of the camp. Thus, the isolation of the person afflicted with *tzaraas* is not being demanded for the sake of the person, (i.e., to enable his purification), but rather is an outcome of his impure state.

b) The command, “He shall dwell alone, outside the camp where he lives,” is a unique law applying specifically to the person afflicted with *tzaraas*. Its purpose is not only to distance him from the camp because of his impurity, but rather for his personal sake, to lead to his purification.

It is possible to say that there are several corollaries stemming from these two laws. Among them:

a) With regard to the general law – “They shall send forth from the camp...”⁵² – the fundamental purpose is an exclusion, causing impure persons to leave the camp “so that they do not make your camp impure.”⁵³ Accordingly, when the laws applying to the different camps of the Jewish people were nullified and the laws regarding ritual impurity were no longer practiced, an impure person no longer needed to separate from others since he was no longer “in the camp.”⁵⁴

52. *Bamidbar* 5:2.

53. *Ibid.* 5:3.

54. Since the camp(s) no longer exist, the impure person is not obligated to separate.

In its original sense, the term “the nullification of the camps” referred to the situation that prevailed during the actual journeys of the Jewish people in the desert when the three camps described in footnote 47 were

temporarily suspended until the Jewish people encamped again.

With regard to later eras, according to *Rambam*, *Hilchos Beis HaBechirah* 6:15-16, the holiness of the camps still applies with regard to Jerusalem. *Raavad* and others dispute that position. Outside of Jerusalem, *Tosafos* (*Berachos* 5b) maintains that the holiness of the third camp – the walled cities of *Eretz Yisrael* – was nullified with the exile of a portion

לְכַאֲרֶה אִיזוֹ בֵּי מְצֻרֶעַ דָּא צְוִי
בְּאִזְוִנְדֶּרֶע סֻגִּי דִּין: (א) דְּעַר דִּין
כָּל־לִי פֻּן טִמְאִים וְעֵלְכֶּע שְׁטִיט
אִין פִּרְשֵׁת נִשְׂאֵא מִדִּ: “וַיִּשְׁלַחוּ מִן
הַמַּחֲנֶה כָּל צָרוּעַ וְכָל זָב וְכָל טִמְא
לְנֶפֶשׁ.” און דער טעם אִיז “וְלֹא
יִטְמְאוּ אֶת מַחֲנֵיהֶם”^{מב} (צוֹלֵיב דִּי
מַחֲנוֹת), וְוָאס דָּאס אִיז פֿאַרְבּוֹנֶדן
מִיט דער טוּמְאָה פֻּן מְצֻרֶע;
און (ב) דער צְוִי “כָּדָד יֵשֵׁב מִחוּץ
לַמַּחֲנֶה מוֹשְׁבֹו” אַ דִּין מִיּוֹחַד
בֵּא מְצֻרֶע, וְוָאס אִיז נוגַע עִם,
לְטַהֲרָתוֹ (נִיט (נֶאֱר) אֶלֶס הִרְחַקָה
מִהַמַּחֲנוֹת מִצֵּד טוּמְאָתוֹ).

וַיֵּשׁ לומר, אַז צְוִישֵׁן דִּי צְוִי
דִּינִים זײַנען דָּא כְּמָה נִפְקָא־מִינָה,
ומִהֶם:

(א) בֵּי דַעַם דִּין הַכָּלְלִי “וַיִּשְׁלַחוּ
מִן הַמַּחֲנֶה” אִיז נוגַע דִּי שְׁלִיחָה,
עַר זֶאל נִיט זײַן אִין דְּעַר מַחֲנֶה
(“וְלֹא יִטְמְאוּ אֶת מַחֲנֵיהֶם”
וּבְמִילָא - כְּשֶׁבְטְלוּ מַחֲנוֹת אִיז
עַר אוֹיךְ דַּעֲמָאֻלְט נִיט בְּמַחֲנֶה);

of the Jewish people in the era of the first *Beis HaMikdash*. From that time onward, the majority of the Jewish people did not live in *Eretz Yisrael* and the laws pertaining to the Jubilee year were also nullified, including the holiness of the walled cities. However, this point is a matter of discussion among the commentators. See *Likkutei Sichos*, Vol. 18, p. 134ff. where these concepts are discussed.

However, putting the emphasis on the responsibility incumbent on the impure person – “He shall dwell alone, outside the camp where he lives,”⁴⁴ that he shall be “alone, outside the camp” – leads to a different inference. If for whatever reason he does not “dwell alone, outside the camp where he lives” – even when the reason he does not do so is because there are no “camps” or the like – he cannot attain purification, as explained in another source.⁴⁹

b) The law that a person afflicted by *tzaraas* must dwell outside all three camps appears to indicate that our Sages⁵⁵ interpretation of the obligation incumbent on a person afflicted by *tzaraas* – “He should dwell in isolation; other impure people should not dwell with him” – only implies that such a person should separate from individuals who contracted other forms of impurity (e.g., one who came in contact with a human corpse, a *zav*, or a *zavah*). However, it does not appear to mandate his separation from other persons also afflicted by *tzaraas*.⁵⁶

By contrast, the command, “He shall dwell alone,” produces an obligation incumbent on the afflicted person: he must dwell alone, also separate from others who are similarly afflicted.⁵⁷ Specifically in such a manner will he “be isolated and it [will] be made known that he must remain alone.”⁵⁸ Only in this way

מה שאין כן אין דעם דין “בדד ישב מחוץ למחנה מושבו” איז נוגע דער חייב - אז ער זאל זיין בדד מחוץ למחנה - ובמילא אויב עס האט זיך (מאיזו סיבה שתהיה) ניט אויסגעפירט ביי אים דער ענין פון “בדד ישב מחוץ למחנה מושבו” (- ווען ס’איז ניטא קיין מציאות פון מחנות כנ”ל וכיוצא בזה), דארף אויסקומען, אז ער קען דעמולט ניט קומען לטהרתו. וכמבואר במקום אחר.⁵⁷

(ב) מצד דעם דין, אז ער דארף זיין מחוץ לג’ מחנות, דארף אויסקומען, אז די אזהרה “בדד ישב לבדו ישב שלא יהו טמאין אחרים יושבין עמו”⁵⁸ איז בלויז שולל אן אנדער סוג טמאים (טמאי מת, זבים וזבות) אבער ניט מצורעים⁵⁹; דאקעגן מצד דעם חייב פון “בדד ישב”, דארף זיין “בדד” אויף פון אנדערע מצורעים⁶⁰: דוקא דעמאלט ווערט ביי אים נתקיים “ויהיה מבדל ומפרסם לבדו”, און נאר

55. *Pesachim* 67a. See also the other sources cited in footnote 47.

56. This is the straightforward understanding of the words of Rabbi Yehudah, the author of the teaching in *Pesachim*, *loc. cit.*

57. This interpretation can be understood from *Raavad’s* commentary on *Toras Kohanim*, *loc. cit.* It also appears to be implied by *Rashi’s* commentary on *Vayikra* 13:46, s.v. *badad yeishev*, where he explains the reason for the isolation of a person afflicted by *tzaraas* after asking rhetorically, “Why is he different from other ritually impure people [and] required to dwell in isolation?” The implication is actual isolation

from all others. Were the intent to be that he must dwell outside all three camps, that is explained by *Rashi* in his next entry, “outside the camp – outside the three camps.” Since *Rashi* states that a person afflicted by *tzaraas* must dwell outside the three camps, it is obvious that he must separate from other impure individuals. Hence, his statement that he must live in isolation means a further state of isolation, i.e., separate from all others.

See, however, Rabbi Eliyahu Mizrahi and other super-commentaries to *Rashi*, *loc. cit.*, and other commentaries to *Toras Kohanim*, *loc. cit.*, who follow a different understanding.

See also *Tzaphnas Paneiach al HaTo-*

rah to *Vayikra*, *loc. cit.*, which cites several sources that indicate that people afflicted with *tzaraas* would actually dwell together. See also *II Melachim* 7:3 (the *Haftarah* read for *Parshas Tazria-Metzora*) that describes “Four men afflicted with *tzaraas*” and states that “one said to the other.” (Nevertheless, it could be said that an exception was made in that instance because the four were *Gechazi* and his three sons and they were obligated to honor their father.)

58. This seems to be the intent of the passage from *Rambam* cited above. See also *Rambam*, *Hilchos Tumaas Tzaraas* 10:7, which states that a person afflicted with *tzaraas* must “dwell isolated.”

can it be assured “that he will not be involved in the talk of the wicked.” By contrast, were he to dwell together with other people afflicted with *tzaraas* – and only with them – it is likely that the opposite would occur.

A Mystical Understanding of *Tzaraas* Blemishes

6. As mentioned, according to a straightforward understanding of the matter and, similarly, according to *halachah*, *tzaraas* blemishes are a sign and a warning to a Jew to refrain from speaking *lashon hara*. If he is so habituated in this undesirable path of conduct that his skin undergoes changes and he develops *tzaraas*,⁴¹ activities reflecting the intent of “he shall dwell alone” must be mandated to heal him and separate him from “the talk of the wicked.”

Similar concepts apply – and, indeed, to an even greater extent – with regard to the inner dimensions of the concept. As explained in *Likkutei Torah*,⁵⁹ it is significant that the verse referring to *tzaraas* blemishes⁶⁰ – “When a person has a discoloration on the skin of his flesh...” – uses the term *adam*, a very lofty term used to describe to a Jewish person. *Tzaraas* blemishes afflict only a person who is on the level of *adam*, an elevated rung, referring to one “perfect in all matters.”⁵⁹ The reason for the above is that the appearance of *tzaraas* blemishes on “the skin of his flesh” indicates that the evil in the person’s character that caused the *tzaraas* blemish is not within the person’s inner dimensions; instead, it is merely a residue of evil that remains in the external dimensions of his personality, “at the fringe of his garments.”⁵⁹ Therefore, the result produced by this inner evil is, like its cause, only a blemish on

אזוי ווערט באווארנט “שלא יתעסק בשחת הרשעים” (מה שאין פן כשנמצא עם מצורעים ובפרט - רק עמיהם - הרי זה פועל להיפך!).

1. כשם ווי דאס איז אין פשוטם של הענינים ועל דרך ההלכה - אז נגעים איז אן אות און א ווארנונג אפצוהיטן א אידן פון לשון הרע, און אז אויב ער איז נאך ווייטער אריינגעצויגן געווארן אין דעם ביז אז “משתנה עורו ויצטרע”, ווערן געטאן פעולות “בדד ישוב גו” אים צו היילן און אפשיידן פון שיחת הרשעים כו’ -

על דרך זה (און נאך מער) איז עס מודגש בפנימיות הענינים:

ס’איז מבוואר אין לקוטי תורה,⁶¹ אז דאס וואס ביי נגעים שטייט “אדם כי יהיה בעור בשרו גו” - דער תואר אדם וואס איז דער שם המעלה פון אידן - איז ווייל דער ענין הנגעים איז שייך דוקא ביי איינעם וואס איז במדרגת אדם, וועלכע איז א מדרגה גדולה, “שלימו דכלא”.

און דער טעם דערפון איז, ווייל דער ענין הנגעים “בעור בשרו” ווייזט אז דער רע וואס איז גורם דעם נגע איז נישט בתוך און (דער פנימיות פון) דעם מענטשן, נאר ס’איז “פסולת” ורע וועלכע איז פארבליבן בלויז אין זיין חיצוניות - “בסוף לבושיו”, און דערפאר ווערט דערפון אזוי אויך אין דעם מסובב (בדומה צו זיין סיבה) א נגע וואס איז

59. *Likkutei Torah*, *Vayikra*, p. 22b. See also the end of the *maamarim* entitled *Adam Ki Yihiyeh*, 5666 (in the series of *maamarim* entitled,

Yom Tov shel Rosh HaShanah, 5666), and 5675 (in the series of *maamarim* entitled, *BeShaah Shehikdimu*, 5672), See also *Alshich* to

Vayikra at the beginning of *Parshas Tazria*. See also *Likkutei Sichos*, Vol. 22, p. 65ff.

60. *Vayikra* 13:2.

“the skin of his flesh,” i.e., the external dimensions of his body.

On the basis of this explanation, the Alter Rebbe also clarifies why “the *mitzvah* concerning *tzaraas* blemishes is not practiced in our time, after the destruction of the *Beis HaMikdash*, because they no longer exist at all⁶¹... for they are a miraculous matter.”⁶²

The reason there are no longer *tzaraas* blemishes in the present era is that, in this time, a person who has no evil at all in his inner dimensions no longer exists. “Even a righteous and good man still has some evil within his inner dimensions.”⁵⁹ Accordingly, in our time, evil does not bring about *tzaraas* blemishes.

These explanations provide added clarification for the rationale explained above: that the concept of *tzaraas* blemishes mentioned in *Parshas Tazria* follows the general theme of *tazria* – that it is for the sake of conceiving something new and loftier.

Why does G-d bring about these “miraculous matters”? So that even the external residue of evil that a Jew possesses will be refined.

Negative Factors as Springboards for Growth

7. Based on the above, it is possible to clarify the significance of the name of the second Torah reading of this week, *Metzora*. This name is given to the Torah reading although it does not describe a person afflicted with *tzaraas* as he is in a state of impurity, but rather “on the day of his purification.”⁶³

This name clarifies that the purification and the

(נאר) “בעור בשרו”, בחיצוניות הגוף.

דערמיט איז דער אלטער רבי אויך מבאר פארנוואס “מצות נגעים אינו נהוג בזמננו זה אחר החורבן מפני שאין מצוין כלל כו' אך מעשה נסים הם”⁶² -

היות אז “אינו בנמצא בזמננו” אזא מענש וואס האט אינגאנצן ניט קיין רע בפנימיות, “שאף הצדיק והטוב עדיין הרע קצת בפנימיות”, דערפאר איז דער רע בזמננו ניט גורם קיין נגעים.

לפי זה איז נאך מער מוסבר דער טעם הנ”ל, אז דער ענין הנגעים המבואר בפרשת תזריע איז תוכנו אן ענין פון “תזריע” - צוליב א הולדה חדשה ונעלה:

דעם מעשה נסים מאכט דער אויבערשטער בכדי אז אויך די חיצוניות ופסולת הרע זאל נתברר ווערן בא אידן.

ז. על פי זה איז אויך מבואר דער שם פון דער צווייטער סדרה, “מצורע”, כאטש דארט רעדט זיך ניט ווי דער מצורע איז במצב של טומאה, נאר ווי ער איז “ביום טהרתו”:

דערמיט ווערט ארויסגעבראכט,

61. Analysis is required of the meaning of the Alter Rebbe’s statement quoted in the main text. Is the intent that the reason these laws do not apply at present is that *tzaraas* blemishes simply do not exist? Theoretically, the laws are applicable even in the era when the

Beis HaMikdash no longer stands (Rambam, *Hilchos Tumaas Tzaraas* 11:6), provided that there are no obstacles to their observance, e.g., the lack of a *kohen* whose lineage has been established.

See *Torah Shleimah* (Shmos, *Milui'im*, sec. 18), which cites various

opinions regarding whether the laws regarding *tzaraas* blemishes are observed in the present era and the reasons for those views. See also the sources mentioned in *Likkutei Sichos*, Vol. 22, p. 65, footnote 9.

62. See footnote 41 above.

63. *Vayikra* 14:2.

healing of the afflicted person described in *Parshas Metzora* is not a new development, something that was made possible only as a result of the actions and sacrifices mentioned in this Torah reading. Instead, this all comes about as a continuation and as a result of the matters explained in *Parshas Tazria*.

In other words, the activities described in *Parshas Metzora* that bring about the actual purification of the afflicted person do not cause something new. Rather, they merely serve as a catalyst to reveal the inner process of change that was already brought about within the afflicted person by the *tzaraas* itself. As explained above, the person's spiritual healing process – which was the purpose the *tzaraas* was intended to promote – comes about through the affliction and the resulting isolation (“He shall dwell alone”).

For this reason, the Torah reading is not named *Bayom Taharaso*, “On the Day of His Purification,” or the like,⁶⁴ which would indicate that it is the activities mentioned here that bring about the afflicted person's purification. Instead, it is specifically called *Metzora*, highlighting that the purification is a result of the *tzaraas* affliction itself.

Exile as a Facilitator of Redemption

8. The situation of an individual afflicted with *tzaraas* can be seen as an analogy for the state of the Jewish people as a whole who in the era of exile are “dwell[ing] alone, outside the camp where [they] live.”⁶⁵

The Divine service⁶⁶ of the Jews in the era of exile follows the motif of *tazria*,⁶⁷ new conception or sowing of seed, a necessary stage for the beginning

אז טהרת (ורפואת) המצורע (המבוארת בפרשת מצורע) איז נישט קיין באזונדער אויפטו, וואס ווערט נתחדש (בלויז) מצד די פעולות וקרבנות וועלכע זיינען מבואר אין דער פרשה, נאר דאס אלץ קומט בהמשך און אלס מסובב פון די ענינים המבוארים בפרשת תזריע.

בסגנון אחר: די פעולות שבפרשת מצורע וואס טוען אויף די טהרה (בפועל), זיינען (בלויז) ממשיך ומגלה דאס וואס האט זיך שוין אויפגעטאן אין דעם אדם דורך דער צרעת גופא, וכנ”ל אז די רפואת האדם ברוחניות (וואס דאס איז די סיבת הצרעת) איז דורך דער צרעת והסגר (“בדד ישב גו”).

און דעריבער ווערט די פרשה נישט אנגערופן “ביום טהרתו” (וכיוצא בזה⁶⁷) וואס וואלט אנגעדייטעט אז דוקא דא טוט זיך אויף טהרתו, נאר דוקא “מצורע” וואס ברענגט ארויס אז דאס איז די תוצאה פון דעם ענין ה”מצורע” גופא.

ח. קלש ווי דאס איז בנוגע א מצורע פרטי, על דרך זה איז מובן בנוגע כללות עם ישראל, וואס געפינענדיק זיך אין גלות זיינען אידן אין א מעמד ומצב פון “בדד ישב מחוץ למחנה מושבו”:

דיג* עבודה פון אידן בזמן הגלות איז אן ענין פון “תזריע” - א זריעה⁶⁸

64. See *Likkutei Sichos*, Vol. 7, pp. 103-104, and footnote 40 there, which focuses on the different names of this Torah reading.

65. See the end of ch. 17 in *Vayikra Rabbah* that interprets the entire pas-

sage describing *tzaraas* that afflicts walls of buildings as referring to the destruction of the *Beis HaMikdash* and “the people exiled to Bavel,” i.e., taken outside their camp/land.

66. With regard to the concept to

follow, see also *Sefer HaSichos* 5751, Vol. 2, p. 490ff.

67. See the *maamarim* that focus on the verse (*Yeshayahu* 27:6) *HaBa'im yashrich Yaakov...* in *Torah Or; Parshas Shmos*, p. 53c ff., and other sources.

of the new growth that will take place in the era of Redemption. As the Alter Rebbe states in *Tanya*,⁶⁸ the revelations of that future era are “dependent on our actions and Divine service over the entire course of the exile, because the cause of the reward for a *mitzvah* is the *mitzvah* itself.” The intent is that the revelations that will be brought about in the era of Redemption and the era of the Resurrection are not separate entities from the exile. Instead, they are the outgrowth, i.e., what sprouts forth from the Jews’ labor in sowing seeds of redemption during the era of exile.

This points to the lesson for each person to apply in his Divine service from these Torah readings being named *Tazria* and *Metzora*:

It is a given that a Jew must study the Torah and fulfill its *mitzvos* with *kabbalas ol*, performing these activities solely because G-d commanded them. Accordingly, it is possible for him to think that there is no difference at all regarding what the effect his Divine service will have.⁶⁹

The names *Tazria* and *Metzora* teach us that although a commitment of *kabbalas ol* is necessary, it is also essential for us to appreciate that, through “our actions and Divine service” in the era of exile, we are sowing seeds which will sprout forth in the revelation of *Mashiach*. Consequently, the revelations of that future era are not a separate entity from our Divine service in the era of exile, but rather a continuation and a product of it, following the motif of *Tazria-Metzora*, i.e., they are the outgrowth of our Divine service during the era of exile.

וְהִכָּרָה לְצִמְיָחָהּ וְהִתְחַלֵּת הַצִּמְיָחָה בְּזִמְנָהּ פֶּן דָּעַר גָּאוֹלָהּ. וְוִי דָּעַר אֶלְטָעַר רַבִּי זָאָגְט אֵין תִּנְיָא^ט, אַז די גִּילוּיִים דִּלְעִתִּיד זײַנען “תִּלְוִי בְּמַעֲשֵׂינוּ וְעִבּוּדֵינוּ כָּל זְמַן מִשָּׁךְ הַגָּלוּת, כִּי הַגּוֹרֵם שֶׁכֶּר הַמִּצְוָה הִיא הַמִּצְוָה עַצְמָהּ.” דָּאס הֵייסֵט אַז דָּאס וואָס עס טוט זײַך אויף לִימּוֹת הַמִּשְׁיָח וְתַחֲתֵית הַמַּתִּים אִיז נִיט קײן באַזונדער זאַך פֿון עֲנִין הַגָּלוּת, נָאר דָּאס אִיז די “צִמְיָחָה”, וואָס “וואַקסֵט אויס” פֿון עִבּוּדֵת הַ“תִּרְיָעָה” בְּזִמְנָהּ הַגָּלוּת.

און דָּאס אִיז די הוֹרָאָה פֿון די שְׁמוֹת הַסְּדֵרוֹת “תִּזְרִיעַ-מִצּוֹרַע” בְּעִבּוּדֵת כָּל אָחָד:

אַ אִיד דאַרף לִעֲרַנֶּען תּוֹרָה וּמִקְיִים זײַן מִצּוֹת מִיט קְבֻלַּת עוֹל, וְוִייל אַזוי האָט דָּער אויבערשטער גֵּעִהֵיטֶן.

קען ער טראַכטן אַז ס’אִיז קײן נִפְקָא מִינָה נִיט כָּלֵל וואָס די עִבּוּדָה טוט אויף^ט,

- אִיז אויף דָּעם די הוֹרָאָה, אַז (בִּיחָד עִם הַנִּל) אִיז אֵין “מַעֲשֵׂינוּ וְעִבּוּדֵינוּ” פֿון זְמַן הַגָּלוּת דאַרף דַּעֲרָהֶערט ווערן אַז דָּאס אִיז אַן עֲנִין פֿון “תִּזְרִיעַ” וואָס בְּרַעֲנָגְט די “צִמְיָחָה”, דָּעם גִּילוֹי פֿון מִשְׁיָח צִדְקָנוּ; וּבְמִלָּא, אַז די גִּילוּיִים דִּלְעִתִּיד זײַנען נִיט קײן באַזונדער עֲנִין, נָאר אַ הַמִּשָּׁךְ וְתוֹצָאָה פֿון דָּער עִבּוּדָה פֿון גָּלוּת (על דֶּרֶךְ “תִּזְרִיעַ-מִצּוֹרַע”, כַּנִּל) - די צִמְיָחָה וואָס קוּמט פֿון דָּער עִבּוּדָה אֵין גָּלוּת.

When Patience Is Not a Virtue

9. There are, however, several ways to relate

ט. אֵין דָּעם פֿאַרבוּנֵד פֿון דָּער עִבּוּדָה

68. *Tanya*, the beginning of ch. 37

69. To borrow an oft-quoted expression from chassidic thought (*Likkutei*

Torah, Bamidbar, p. 40a): We are obligated to perform G-d’s service whatever it might be, “even were we commanded to chop down trees,”

i.e., perform an activity that lacks any obvious spiritual meaning. See the note in *Moreh Nevuchim*, Vol. 3, ch. 51. See also p. 71, footnote 33 above.

to the connection between the Divine service of the era of exile (*Tazria*) and the coming of *Mashiach* (*Metzora*). Every Jew believes in the coming of *Mashiach* and awaits his coming, for this is one of the fundamental principles of the Jewish faith shared universally by all Jews. However, there can be a difference in the degree that the coming of *Mashiach* relates to a Jew's study of the Torah and observance of the *mitzvos*, i.e., his actions and his Divine service.

For example, it is possible that a Jew will study the Torah and observe *mitzvos* and know that his actions follow the mode of *Tazria*, i.e., that they lead to the coming of *Mashiach*. However, this knowledge is abstract, and it does not affect his Divine service. He is not studying the Torah or observing the *mitzvos* for this purpose. Moreover, it does not really bother him that the Redemption will be delayed and come at a later time, even during a later generation, Heaven forbid. Figuratively speaking, this is comparable to having *Metzora* read as a separate Torah reading. In his generation, in his time, he is content and happy with studying the Torah and fulfilling its *mitzvos*, knowing that he is sowing the seeds of the Redemption even if that Redemption is not imminent.

In response to such an approach, a lesson can be derived from the fact that, in most years, the two Torah readings are read together. The significance of the frequency of their combination receives greater focus based on the fundamental principle that the Torah speaks about the most prevalent circumstances⁷⁰ and one of the basic principles in actual *halachic* rulings is to follow the majority.⁷¹ Thus, the lesson from the combination of the two readings is of greater relevance.

In this instance, this means that the Divine service associated with the *parshiyos Tazria* and *Metzora* involves the complete union of the lessons from each Torah reading. This is reflected in the universal, common Jewish practice that when asked what is the Torah reading associated with a week when they are

בזמן הגלות (תזריע) מיט ביאת המשיח (מצורע) זיינען אבער דא כמה אופנים: אף על פי אז יעדער איד איז מאמין אין ביאת המשיח און איז "מחכה לביאתו", וואס דאס איז א יסוד פון די יסודות האמונה אין וועלכן אלע אידן זיינען גלייך - קען אבער זיין א חילוק אויף וויפל דאס איז פארבונדן מיט לימוד התורה וקיום המצות, מיט מעשינו ועבודתינו פון א אידן:

ער קען לערנען תורה און מקיים זיין מצות וויסנדיק אז דאס איז "תזריע", אז דאס ברענגט משיח'ן, אבער צו "אים" (צו זיין עבודה) האט דאס גיט, ווייל - א) גיט צוליב דעם לערנט ער תורה און איז מקיים מצות. ב) אים ארשט גיט אז די גאולה וועט זיין אין א שפעטערדיקן זמן, אין א זמן שפעטער (קריאת מצורע בשבוע בפני עצמו) - ביז אן אנדער דור חס ושלום. "ער" באנוגנט זיך און איז צופרידן מיט דעם וואס ער לערנט תורה, איז מקיים מצות און מאכט די וריעה אויף דער גאולה.

אויף דעם איז די הוראה, אז ברוב השנים זיינען די ביידע סדרות מחוברות, און א כלל גדול בתורה איז - שעל הרוב תנברג און א דין עיקרי בהלכה למעשה בפועל איז - אזלינג בתר רובא⁷² -

דאס הייסט עס דארף זיין דער חיבור פון תזריע און מצורע, און אזוי בשלימות, אז - כמנהג ישראל אומעטום - אז מ'פרעגט ביים ראשון פון דער וואך (אדער בשאר הימים) פון וועלכער וואך,

70. *Moreh Nevuchim*, Vol. 3, ch. 34.

71. *Chulin* 11a, et al.

joined, the straightforward answer is *Tazria-Metzora*, combining the two as one.

The implication of this linkage is that during exile, a Jew's Divine service must be permeated by the constant expectation⁷² and striving for the Redemption – "I await him (*Mashiach*) every day, that he come."⁷³

Since every person "was created to serve [his] Creator,"⁷⁴ a Jew's Divine service continues throughout his entire day. Thus, during the entire day, his study of the Torah and observance of the *mitzvos* should be permeated with the feeling that his Divine service leads to and hastens the coming of the Redemption.⁷⁵

What Defines the Era of *Mashiach*

10. Within the second approach itself, there are two possibilities:

a) The person appreciates that his Divine service is *Tazria*, planting seeds¹² that will bring about the flourishing of growth, i.e., the Redemption. However, he looks at it as *Zos tihiyeh*, "This shall be,"⁷⁶ interpreted by our Sages⁷⁷ as implying, "It shall be as it is," i.e., something that will come about independently, without a direct connection to the Divine service that precipitated it. True, the person "awaits [*Mashiach*] every day, that he come" and performs his Divine service with the intent that it will hasten *Mashiach's* coming. However, he sees *Mashiach's* coming as something else, distinct from his service. He realizes that "our actions and Divine service" will bring about and hasten the achievement of a purpose, i.e., *Mashiach's* coming, and "if [we] merit, [we] will

איז דער ענטפער בפשוטות: פון פרשת תזריע מצורע,

זיין עבודה אין גלות דארף זיין דורכגענומען מיט דער שטענדיקער צפיה⁷⁵ און שטרעבונג צו דער גאולה, אחכה לו בכל יום שיבוא⁷⁶. און וויבאלד אז אני נבראתי לשמש את קוניי, דאס איז די עבודה פון דעם איין כל היום, דערהערט ער אין זיין קיום התורה ומצוות, אז דאס ברענגט און איז ממחרת די גאולה⁷⁷.

יוד. אבער דאס גופא קען זיין אויף צוויי אופנים:

(א) ער דערהערט ווי זיין עבודה, "תזריע", איז א זריעה וואס וועט ברענגען די צמיחה, די גאולה, אבער דאס איז אין אן אופן פון "זאת תהיה" בהיותו תהא⁷⁶ - אלס נאך א זאך, וואס וועט זיין בנפרד; ער האלט טאקע בא "אחכה לו בכל יום שיבוא" און די עבודה איז צוליב דעם "שיבוא" - בא אים הערט זיך דאס אבער ווי נאך אן ענין, אז דורך מעשינו ועבודתינו ברענגט מען אראפ און מ'איז ממחרת (א באזונדער ענין) ביאת משיח צדקנו, ובפרט "זכו -

72. See *Pesikta Rabasi*, the beginning of ch. 36, "What is the light to which the Jewish people look forward? The light of *Mashiach*."

See *Shabbos* 31a, which states that one of the questions every person will be asked in his heavenly judgment is, "Did you look forward to [the Jews'] salvation?" (*Rashi's* commentary on that passage requires

clarification.) See also *Zohar*, Vol. I, pp. 4a, 140a, et al.

73. This expression is taken from a translation of the summation of the twelfth of *Rambam's* Thirteen Principles of Faith, each beginning with the phrase, *Ani Maamin*, "I believe."

74. The conclusion of Tractate *Kiddushin*.

75. See *Likkutei Dibburim*, Vol. 3, p. 422a, (also printed in *Sefer HaSichos* 5703, p. 73.) See also *Sefer HaSichos* 5752, Vol. 1, pp. 111, 131, 249, which emphasizes the importance of dedicating one's efforts to hastening *Mashiach's* coming.

76. These are the opening words of *Parshas Metzora*.

77. *Menachos* 5a.

‘hasten it,’⁷⁸ but this purpose is seen as something different from the service itself.

b) There is a loftier approach – the person sees *Tazria* and *Metzora* as joined together. His continuous awaiting and looking forward to the Future Redemption is felt every day in his Divine service of *Tazria*. Not only does he see every dimension of Divine service that he performs as immediately bringing about *Mashiach’s* coming, he also sees the Future Redemption as identified entirely with his Divine service. For him, *Tazria* and *Metzora* are joined together as one reading. He sees *Mashiach’s* coming as the outgrowth, the flourishing, and consequently, the completion and perfection of the seeds he sowed.

The above concept can be connected with the concept that *Mashiach* will bring about consummate perfection in the study of the Torah and the observance of the *mitzvos*. Hence, in that future era, “the Tishbite [the prophet Eliyahu], will resolve all questions and queries.”⁷⁹ *Mashiach* will reveal the inner motivating rationale for the Torah’s laws⁸⁰ and he will teach the Torah to all Jews.⁸¹

This perfection in Torah study will include the description of the era of *Mashiach* given by *Rambam*:⁸²

In the future, the King *Mashiach* will arise and renew the Davidic dynasty, restoring it to its initial

אחישנה”⁸¹.

(ב) א העכערער אופן איז, אז בא אים איז “תוריע ומצורע” מחוברות - דער אחכה און קוינו כל היום צו דער גאולה וואס ווערט נרגש בכל יום אין זיין עבודת “תוריע”, איז גיט נאר אז יעדע זיין עבודה וועט גלייך גורם זיין “שיבוא”, נאר אז די גאולה העתידה איז איין זאך מיט תוכן עבודתו (“תוריע-מצורע” ווערן איין פרשה) - ווייל ביאת המשיח איז די צמיחה ובמילא די שלימות פון זיין וריעה:

ויש לקשר זה דערמיט וואס דער ענין פון משיח'ן איז וואס דעמולט וועט זיין די שלימות אין תורה און די שלימות אין מצות, תשבי יתרץ קושיות ואבעיות⁸¹ משיח יגלה טעמי תורה⁸² כו' ילמד תורה⁸³, וכו'

כולל - בלשון הרמב"ם:
המלך המשיח עתיד לעמוד ולהחזיר מלכות דוד לישנה

78. *Sanhedrin* 98a. In that source, our Sages comment on *Yeshayahu* 60:22, “In its time, I will hasten it [the Redemption],” explaining, “If mankind merits, ‘I will hasten it’; if not, it will come ‘in its time.’”

79. *Tosfos Yom Tov*, the conclusion of Tractate *Eduyos*; *Shelah*, p. 409a, based on the *Zohar*, Vol. III, p. 28a. See also *Aruch HaShaleim*, *erech teiku*.

80. *Rashi*, *Shir HaShirim* 1:2, states explicitly that in the Ultimate Future, G-d will reveal the inner motivating principles of the Torah without specifying who will reveal them. In this, there is a contrast to the transmission of the revealed, legal dimension of the Torah, concerning which *Avos* 1:1 states, “Moshe received [the Torah....]”.

Osios D’Rabbi Akiva, os 7 (also cited in *Yalkut Shimoni*, *Yeshayahu*, the beginning of sec. 429) states that in the future, G-d will teach the righteous in *Gan Eden* the inner motivating principles of the Torah that will ultimately be communicated by *Mashiach*. (*Yalkut Shimoni* speaks about G-d teaching the righteous, but does not mention the Torah’s inner motivating principles.) See also the sources mentioned in the following footnote.

81. *Rambam*, *Hilchos Teshuvah* 9:2. *Rambam’s Commentary on the Mishnah* (*Sanhedrin*, the introduction to ch. 10, s.v. *Veatah achail*) states that wonders will be revealed by *Mashiach*. This refers to wondrous explanations of the Torah’s motivating

principles. (This is the wording of Rav Kapach’s translation. The standard translation understands that phrase as coming in continuation to the previous statement, “The peoples of all lands will serve him because of his great righteousness and the wonders that he will work.”)* See *Likkutei Torah*, *Vayikra*, p. 17b; *Shaar HaEmunah*, ch. 56ff.; *Derech Mitzvosecha*, *mitzvaz minui melech*, ch. 3.

* According to Rav Kapach’s translation, *Mashiach* will reveal wondrous explanations of Torah. According to the standard translation, he will reveal wonders and miracles in the world

82. *Mishneh Torah*, *Hilchos Melachim* 11:1.

sovereignty. He will rebuild the *Beis HaMikdash* and gather in the dispersed remnant of Israel. [Then,] in his days, all the statutes will be re-instituted as in former times. [We] will offer sacrifices and observe the Sabbatical and Jubilee years according to all their commandments as set forth in the Torah.

As explained in another source,⁸³ with that statement, *Rambam* is teaching a *halachah* and defining the nature of the change in the world that *Mashiach* will bring about: *Mashiach* will engender consummate perfection in the Torah's laws and *mitzvos*. This is the intent of *Rambam's* statements: Everything that was lacking in the consummate observance of the Torah and its *mitzvos* – due to the fact that the entire Jewish people do not live in *Eretz Yisrael* and the *Beis HaMikdash* is destroyed, these being the defining characteristics of the Jews' exile – will be restored by *Mashiach*. This is the implication of the statement that “*Mashiach* will... renew the Davidic dynasty, restoring it to its initial sovereignty... and all the statutes will be reinstituted as in former times,” i.e., *Mashiach* will make possible the complete observance of the laws and commandments of the Torah.

The perfect state that will exist within the Torah and its *mitzvos* will also lead to perfection in the Jewish people's observance, since in that era, the Jews “will be free from the oppression of the gentile kingdoms who do not allow them to occupy themselves with Torah and *mitzvos* properly”⁸⁴ and they will be “unencumbered so that they can occupy themselves with the Torah and its wisdom.”⁸⁵ Moreover, “In that era, there will be neither famine or war, envy or competition... and the occupation of the entire world will be solely to know G-d.”⁸⁶

לְמַשְׁלָה הָרִאשׁוֹנָה וּבִנְיַן הַמִּקְדָּשׁ וּמִקְבֹּץ נִדְחֵי יִשְׂרָאֵל וְחֻזְרֵי כָּל הַמְשֻׁפְּטִים בְּיָמָיו כְּשֶׁהָיוּ מִקְדָּם, מִקְרִיבִין קִרְבָּנוֹת וְעוֹשִׂין שְׁמַטִּין וְיוֹבְלוֹת כְּכָל מִצְוֹתָהּ הָאֲמֹרָה בַּתּוֹרָה.”

וְזוּי מְבוֹאָר בְּמָקוֹם אֲחֵרֵם אֲזַי דְּעֲרַמִּיט גִּיט דְּעַר רַמְבַּ"ם אַרְיִס אַ הֶלְכָּה, אֲזַי דְּעַר גָּדַר פֿון מְשִׁיח'ן אִיז, וְזֵאס עַר בְּרַעֲנֵגֶט צוּרִיק דִּי שְׁלִימוֹת הֶלְכוֹת וּמִצְוֹת הַתּוֹרָה. אֲזַי דָּאס זָאגט דְּעַר רַמְבַּ"ם: דִּי אַלע עֲנִינִים וְזֵאס הָאָבֵן גְּעִפְפֵּלֶט אִין דְּעַר שְׁלִימוֹת פֿון קִיּוֹם הַתּוֹרָה וּמִצְוֹת (מִצַּד דְּעַם וְזֵאס עֵס הָאֵט גְּעִפְפֵּלֶט אִין שְׁלִימוֹת כָּל יִשְׂרָאֵל וּבֵית הַמִּקְדָּשׁ - וְזֵאס דָּאס אִיז כָּלִלוֹת עֲנִין הַגָּלוּת) - וְעֵרֶט נִשְׁלָם דוּרְךְ מְשִׁיח'ן. אֲזַי אִיז דְּעַם בְּאַשְׁטֵיט וְזֵאס מְשִׁיח' אִיז מְחֻזָּר "מִלְכוּת בֵּית דָּוִד לְיִשְׁנָה כו' וְחֻזְרֵי כָּל הַמְשֻׁפְּטִים" - עַר בְּרַעֲנֵגֶט צוּרִיק דִּי שְׁלִימוֹת הֶלְכוֹת וּמִצְוֹת הַתּוֹרָה.

אֲזַי וְזֵיבְאָלֶד אֲזַי דִּי חֶפְצָא (תּוֹרָה וּמִצְוֹת) אִיז דָּאן בְּשְׁלִימוֹת, וְעַט דְּעִמְאָלֶט אִיז דְּעַר קִיּוֹם מִצַּד הַגְּבָרָא זִיין בְּשְׁלִימוֹת וְזֵארוֹם "זִינוּחוֹ מִמְלְכוּת שְׂאִינֵן מְנִיחוֹת לָהֶם לְעִסוֹק בַּתּוֹרָה וּמִצְוֹת כְּהוֹג'ן"⁸⁷ אֲזַי "יִהְיוּ פְּנוּיִן בַּתּוֹרָה וְחֻזְרֵי כָּל הַמְשֻׁפְּטִים". נִאָכְמַעַר: "וּבְאֹתוֹ הַזֶּמֶן לֹא יִהְיֶה שָׁם לֹא רָעַב וְלֹא מִלְחָמָה וְלֹא קִנְיָא וְתַחֲרוּת כו' וְלֹא יִהְיֶה עֵסֶק כָּל הָעוֹלָם אֶלָּא לְדַעַת אֶת ה' בְּלִבָּד כו'".⁸⁸

83. Likkutei Sichos, Vol. 18, p. 277ff.

84. *Rambam, Hilchos Teshuvah*, loc. cit. See also *Hilchos Teshuvah* 9:1.

85. *Rambam, Hilchos Melachim*

12:4. Consult that source and also *Hilchos Teshuvah* 9:2 which states, "For this reason, the entire Jewish people desired... the era of *Mashiach*." See the elaboration in

Rambam's statements in his *Commentary on the Mishnah*, loc. cit.

86. *Rambam, Hilchos Melachim* 12:5.

The above defines the belief in the coming of *Mashiach* and, as *Rambam* states,⁸⁷ what the Jewish people must await anxiously for his coming to bring about. A Jew's study of the Torah and observance of the *mitzvos* should be permeated with the faith that these efforts will bring him and the entire world to a state of consummate perfection in the study and knowledge of the Torah and the observance of its *mitzvos*, and consummate perfection in the knowledge of the Creator. This is what constitutes *Mashiach's* coming and what a Jew is obligated to anxiously await.

און אין דעם באשטייט די אמונה אין ביאת המשיח און דער "מחפה לביאתו" וואס דער רמב"ם זאגט בהמשך להנ"ל⁸⁷: דער לימוד התורה און דער קיום המצוות איז דורכגענומען מיט דער אמונה אז דאס ברענגט אים און די גאנצע וועלט צו דער שלימות לימוד וידיעת התורה, פון מצוות וקיומן און צו דער שלימות פון ידיעת הבורא - אין דעם באשטייט דער "מחפה לביאתו" כנ"ל.

Inspired By Awareness

11. It is possible to say that the above concepts represent one of the reasons why, in previous generations, the second of this week's Torah readings would be referred to as *Zos Tihyeh*, "This shall be..." and it is specifically in recent generations that it is called *Metzora*, as mentioned above at the end of sec. 1.⁸⁸

The earlier generations which were further removed from the era of the Redemption conceived of the Redemption as something that "will be," something that would take place in the future, separate from their Divine service. Consequently, that Divine service was not permeated entirely with the feeling that the observance of the Torah and its *mitzvos* itself will also immediately blossom into consummate perfection in this world.

By contrast, in recent generations, which are referred to as *ikvesa demeshicha*, "the era in which *Mashiach's* approaching footsteps can be heard," Jews are much more conscious of *Mashiach*. Therefore, in these generations, the Torah reading is called *Metzora*. Jews appreciate and feel – and certainly,

יא. על פי זה יש לומר אז דאס איז איינער פון די טעמים וואס בדורות הראשונים האט די סדרה געהייסן "זאת תהיה" און דוקא בדורות האחרונים ווערט זי גערופן "מצורע" (כנ"ל סוף סעיף א)״.

בדורות הראשונים, וועלכע זיינען געווען ווייטער פון זמן הגאולה, האט זיך די גאולה אנגעהערט אין אן אופן פון "זאת תהיה" - אן ענין וואס וועט זיין בעתיד, בנפרד; ובמילא, איז די עבודה ניט געווען דורכגעדרונגען עד כדי כך מיט דעם הרגש, אז דער קיום התורה ומצוות גופא קומט גלייך לשלימותו אויך בעולם,

אבער אין די דורות האחרונים, וועלכע ווערן אנגערופן "עקבתא דמשיחא", הערט זיך ביי אידן א סך מער דער ענין פון משיח, און דערפאר ווערט די סדרה אנגערופן בדורות אלו מיטן נאמען "מצורע" - אידן הערן און פילן, ופשיטא אז

87. *Rambam, Hilchos Melachim* 11:1; see *Likkutei Sichos, loc. cit.*, p. 278ff.

88. See *Likkutei Sichos*, Vol. 7, p. 103ff., where this concept is also explained.

the spiritual source of their souls sees⁸⁹ – that as a result of their Divine service *Mashiach* will come imminently. Accordingly, cognizant that “action is most essential,”⁹⁰ they feel the necessity to increase their involvement in the Torah and its *mitzvos* to an even greater extent so that the world will reach its consummate perfection much faster. Then, in that perfect setting, with the coming of *Mashiach* and the building of the Third *Beis HaMikdash*, it will be possible to carry out the *mitzvos* “in accordance with the command of Your will.”⁹¹

Our Place in Time

12. Based on the explanation in sec. 6 above, we can appreciate even more the reason why, specifically in recent generations, this Torah reading is called *Metzora*. With regard to an individual person, *tzaraas* blemishes afflict specifically a “consummately perfect man,” one whose “actions are [entirely] appropriate, who has corrected all the lofty matters and qualities in the spiritual realm.”⁹² Nevertheless, “the residue of evil has not been refined from his lower dimensions.”⁹² Therefore, the physical signs of his imperfections are generated only on his flesh, alluding to the fact that the residue that has yet to be refined remains only “at the fringe of his garments.”⁹²

Similar concepts apply to the Jewish people as a whole. Since in recent generations, in the era of *ikvesa demeshicha*, when we are very close to the coming of *Mashiach*, we sense the positive import

מְזַלְהוּ חַיִּי - אֵין זִייער עבֹדָה אַז אַט אַט קומט משיח, ובמילא - הפעשה הוא העיקר - מוז מען נאך מער מוסיף זיין אין תורה ומצוות, די וועלט זאל קומען לשלימותה וואס שטעלער און מקיים זיין מצוות “כמצוות רצונך”⁹¹ בביאת משיח צדקנו אין דעם בית המקדש השלישי.

יב. על פי הנ”ל (סעיף ו). יש להמתיק עוד יותר, וואס דוקא בדורות האחרונים ווערט די סדרה אנגערופן “מצורע”:

כָּשֶׁם וְוִי דָאס אִיז בִּי אֵן אָדָם פֿרטי, אַז דוקא דער ענין פון נגעים (“מצורע”) ווייזט אויף אַן אָדָם הַשֵּׁלֶם “שמוכשרין מעשיו ותקן כל הדברים והבחינות שלמעלה”⁹², ס’איז נאר אַז די בחינה “התחתונה שבו לא נתברר הרע והפסולת ממנו”⁹², און דערפאר ווערן נולד סימנים גשמיים נאר בעורו, לרמז, אַז נאר “בסוף לבושו” אִיז געבליבן פסולת וואס אִיז נאך נִיט נתברר געווארן -

על דרך זה אִיז בנוגע לכללות עם ישראל: וויבאלד אַז בדורות האחרונים פון עקבתא דמשיחא האלט מען גאר

89. The Rebbe is borrowing the wording of *Megillah* 3a, which cites *Daniel* 10:7, “I, Daniel, was the only one who saw the vision. The men who were with me did not see the vision, but a great trembling fell upon them, and they fled into hiding.” Our Sages ask: Since those men did not see the vision, why did “a great trembling fall upon them”? They answer: Even though they did not see the vision, their *mazal*, the source of their souls

in the spiritual realms, did. And as a result of the vision perceived by their *mazal*, “a great trembling fell upon them” (see *Likkutei Torah, Bamidbar*, p.16a; *Likkutei Sichos*, Vol. 29, pp. 18-19 and footnotes 9-11; *et al.*). Similarly, in the instance at hand, the source of the Jews’ souls perceives the extent to which their Divine service hastens *Mashiach’s* coming and that inspires them as they exist on this material plane.

90. Cf. *Avos* 1:17.

91. See *Toras Chayim, Bereishis*, p. 236a; the series of *maamarim* entitled *Vekachah*, 5637, ch. 17ff., which explain that in the Ultimate Future, when the world and humanity reached a state of perfection, the *mitzvos* be fulfilled “in accordance with the command of Your will,” in a manner reflecting G-d’s true desire.

92. *Likkutei Torah, Vayikra*, p. 22b.

of *Metzora*. As explained above, the inner dimensions of the Jewish people have already been refined through the Divine service they performed over the course of all the generations and all that remains to be refined is the residue and external dimensions that are “at the fringe of [their] garments.”

נאענט צו ביאת המשיח, דערפאר פילט מען איצט דעם תוכן נעלה פון בחינת “מצורע”, כנ”ל, אז די פנימיות פון כלל ישראל איז שוין נתברר געווארן (דורך דער עבודה פון אידן במשך כל הדורות), און עס איז געבליבן אויף צו מברר זיין נאר די פסולת און חיצוניות פון “סוף לבושיו”.

Finishing the Task

13. Based on the above, it is also possible to understand a narrative from Tractate *Sanhedrin*⁹³ which relates that when Rabbi Yehoshua ben Levi asked the prophet Eliyahu to see *Mashiach*, the Prophet Eliyahu told him that *Mashiach* “was sitting among paupers afflicted by illness.” *Rashi* interprets the latter phrase as meaning, “they are afflicted by *tzaraas* blemishes and he is also so afflicted.” In a similar vein, our Sages⁹⁴ discuss the name of *Mashiach*. Some Sages maintain that he is referred to as “the *metzora* of the House of Rabbi [Yehudah HaNasi], as it is written,⁹⁵ ‘Indeed... we deemed him as afflicted.’”

It is difficult to understand, why is it that *Mashiach* should be referred to as “afflicted” and a “*metzora*”?

The fact that *Mashiach* suffers afflictions – and therefore “sits among” those “afflicted by illness” – can be understood. Thus, *Rashi* cites the verses,⁹⁶ “He is pained by our transgressions,” and “He bore our sickness.”⁹⁵ Similarly, there are Sages who cite the latter verse as a proof-text for their interpretation of *Mashiach*’s name. However, the fact that it is specifically *tzaraas* blemishes that are associated with *Mashiach*’s affliction requires explanation.

יג. על פי הנ”ל איז אויך מובן וואס מ’געפינט אין סנהדרין ע”כ, אז אליהו האט געזאגט צו רבי יהושע בן לוי אז משיח “יתב ביני עניי סובלי חלאים”, און רש”י איז מפרש: “מנגעים והוא נמי מנגע”; אויך – די שקלא וטריא אין גמרא⁹³ וועגן שמו של משיח און לדעת רבנן “חורא דבי רבי שמו (מצורע של בית רבי - רש”י) שנאמר⁹⁴ אכן . . חשבנוהו מנגע גו”.

איז לכאורה תמוה: ווי קומט עס, אז משיח זאל אנגערופן ווערן “מנגע” און “מצורע”?

בשלמא דאס וואס משיח ליידט יסורים בכלל (“ביני . . סובלי חלאים”) קען מען פארשטיין, ווי רש”י הנ”ל אין גמרא ברענגט דעם פסוק⁹⁵ “והוא מחולל מפשעינו וכתב⁹⁶ חליינו הוא נשא”, ועל דרך זה ברענגען די רבנן אין גמרא די ראיה אויפן נאמען פון דעם פסוק הנ”ל – וואס איז אבער דער דיוק און דער תוכן פון דעם ענין הנגעים של משיח?

93. *Sanhedrin* 98a.

95. *Yeshayahu* 53:4.

94. *Ibid.* 98b.

96. *Ibid.* 53:5.

In light of the above, it is possible to clarify the latter point as follows:⁹⁷ *Tzaraas* blemishes reflect the state of the Jewish people in the era of *ikve-sa demeshicha*. The evil in the inner dimensions of the bodies and the souls of the Jewish people as a whole have been refined. It is only in their external dimensions that evil still remains, for as a whole, our people's state is one of "worthiness."⁹⁸

On this basis, we can understand why, in the encounter mentioned above, when Rabbi Yehoshua ben Levi asked *Mashiach*,⁹³ "When is the master coming?" *Mashiach* answered, "Today," which the Prophet Eliyahu explained as referring to the verse,⁹⁹ "Today, if you hearken to His [G-d's] voice."

There is a general principle regarding the interpretation of the Torah,¹⁰⁰ "The meaning of a verse never departs from its straightforward interpretation." Similarly, in his answer to Rabbi Yehoshua ben Levi, the Prophet Eliyahu was not negating the simple meaning of the word "today" that *Mashiach* used. Fundamentally, the state of the Jewish people is one of merit and they are worthy that *Mashiach* come today. However, the Prophet Eliyahu was explaining that the reason *Mashiach* had yet to come is because it cannot be said that the Jews were "hearken[ing] to His voice" in a complete sense. They had not completed refining the external dimensions of evil.

In particular, this is true in our generation, when the Jews perceive and feel that¹⁰¹ "Behold, he [*Mashiach*] is standing behind our wall."¹⁰² Moreover, the wall already has windows and cracks, and *Mashiach*

ועל פי הנ"ל יש לומר הביאור אין דעם⁹⁷: נגעים ברענגען ארויס דעם מצב פון אידן אין זמן פון עקבתא דמשיחא, אז ס'איז דא די "התבררות הרע" אין פנימיות הגוף והנפש (פון כלל ישראל) און ס'איז געבליבן רע נאר בחיצוניות, אזוי אז מ'האלט שוין בא דעם מצב פון "זכו".

- ועל פי זה איז מובן אויך דער ענטפער פון משיח צו רבי יהושע בן לוי⁹³ (אויף זיין שאלה "לאימת אתי מר") "אמר ליה היום", און די הסברה פון אליהו "הכי אמר לך היום⁹⁹ אם בקולו תשמעו":

כלל בתורה - אין מקרא יוצא מידי פשוט⁹⁹, מען מיינט ניט שולל זיין דעם פירוש הפשוט פון "היום" וואס משיח האט געזאגט, אז היום איז א מצב פון "זכו" און מ'איז ראוי ער זאל קומען "היום", נאר מען איז מסביר, אז דאס וואס "לא אתא" איז ווייל עס האט געפעלט די שלימות פון "בקולו תשמעו", דער גמר הביור פון חיצוניות הרע -

ובפרט בדורותינו אלו, אז אידן הערן און פילן אז משיח איז "הנה⁹⁸ זה עומד אחר כתלנו"¹⁰¹; און נאכמער: דער כותל האט שוין "חלונות" און "חרכים", און נאכמער: משיח

97. See also *Likkutei Sichos*, Vol. 37, p. 33ff.; *Sefer HaSichos*, 5751, Vol. 2, pp. 491, 496ff.

98. The Rebbe is referring to our Sages' reconciliation of two seemingly conflicting verses: The seer Daniel (*Daniel* 7:13) describes *Mashiach* as coming in a uniquely distinguished manner, "I was watching in night visions and behold, with the clouds of the heaven, one whose visage was

like a man was coming." By contrast, the prophet Zechariah (*Zechariah* 9:9) had an entirely different vision, describing *Mashiach* as appearing as "a poor man, riding on a donkey." Our Sages (*Sanhedrin* 98a) explain, "If the Jews are worthy, *Mashiach* will come 'with the clouds of the heaven.' If they are not worthy, he will come as 'a poor man riding on a donkey.'"

99. *Tehillim* 95:7.

100. *Shabbos* 63a.

101. *Shir HaShirim* 2:9.

102. See the *Kol Korei* published by my revered father-in-law, the Rebbe Rayatz in *HaK'riah VehoKedushah*, *Sivan* 5701 [1941], and his *Igros Kodesh*, Vol. 5, Letter no. 1080, that interprets the phrase as referring to *Mashiach*.

is “watching through the windows, peering through the cracks.”¹⁰¹ He is looking to see when we will finish refining “the small utensils”¹⁰³ and “polishing the buttons,”¹⁰⁴ i.e., complete the refinement of the residue of evil on the fringes of our garments.

When these tasks are completed, *Mashiach* will come immediately as we read in the Book of *Daniel*, “I was watching in night visions and behold, with the clouds of the heaven, one whose visage was like a man was coming.”¹⁰⁵ His coming will be hastened, because the state of the Jewish people will be “entirely righteous, as it is written,¹⁰⁶ ‘Your people are all righteous; they will inherit the land forever.’”¹⁰⁸

As a result of G-d “sow[ing the Jewish people] in the land for Me,”¹⁰⁷ exiling them among the nations, “[In days to] come, Yaakov will send forth roots,”¹⁰⁸ and ultimately, “Yisrael will flourish and blossom and they will fill the face of the world with fruit.”¹⁰⁸ May it be in the immediate future.

אִיזוֹ “מִשְׁגִּיחַ” מִן הַחַלּוֹנוֹת מִצִּיץ מִן הַחֲרָכִים - עַר אִיזוֹ “מִשְׁגִּיחַ” אֹן קוֹקֵט אִוִּס, וְעֵן מִיר וְעֵלֶן שׁוֹיִן פֶּאֶרְעָנְדִּיקֶן דִּי “פִּכִּים קִטְנִים”, “צוּפּוּצֵן דִּי קִנְעֶפֶלְען” פֶּאֶרְעָנְדִּיקֶן דְּעֵם בִּירור “שֶׁבְסוּף לְבוֹשִׁיו” -

וואס דעמאלט קומט משיח תיכף ומיד, “ארויף” עס ענני שמיא כבר אַנש אַתה, ער קומט באופן פון אַחישנה, ווארום ס’איז אַ מצב פון “כלו זכאי דכתיב” ועמד כלם צדיקים לעולם יירשו ארץ”¹⁰⁶,

פון דעם “וורעתי לי בארץ” - “הבאים” ישרש יעקב” - ווערט דער “צייץ” ופרח ישראל ומלאו פני תבל תנובה, בקרוב ממש.

(משיחות ש”פ תזריע תשמ”א,

ש”פ תזו”מ תשמ”ב)

103. Cf. Rashi, Bereishis 32:25; Chulin 91a; et al.

104. I.e., that all the preparatory work to bring *Mashiach* has already been completed. See *Sichas Simchas Torah*, 5789.

105. *Daniel* 7:13, cited by *Sanhedrin*

98a.

106. *Yeshayahu* 60:21.

107. *Hoshea* 2:25.

108. *Yeshayahu* 27:6, as interpreted by *Radak* and *Metzudos David*. See the *maamar* entitled with this

verse in *Torah Or* and *Or HaTorah*, *Parshas Shmos*. Those sources interpret the verse as referring to the Jews’ service in the observance of *mitzvos* using material entities and, particularly, their carrying out that service in the era of exile.

ח”ז ע’ 100 הערה 5 ובהנסמן שם.
(ז) להעיר גם מפרשת “חיי שרה” אף שתחלת הסדרה מדברת בפטירתה וקבורתה, ובכל הסדרה מדובר בענינים שארעו אחר מיתתה - ראה לקו”ש חט”ו ע’ 145 ואילך. ושם נסמן.
(ז) להעיר מפירוש המשניות נגעים פ”ב, ה.
(ח) יד, לד מויקרא רבה פ”ז, ו.
(ט) נתחומא, ויקרא רבה (פט”ז, ה’ו).
(כ) אורח חיים סתכ”ח.
(כא) בסידורו - קריאת התורה.
(כב) על התורה תוריע יג, ח.
(כג) בסדר תפלות שלו בסופו. וראה לקו”ש ח”ז ע’ 100 ובשולי הגליון להערה 3 שם.

בכמה סדרות.
(י) ראה לקו”ש ח”ז ע’ 74 ואילך הענין המיוחד שבשם “תזריע” (וראה לקו”ש ח”ז ע’ 148 ו’ 155). אבל לא נתבארה שם השייכות לתוכן ענין הנגעים כי אם “תורת האדם” בכלל.
(יא) נדרים סד, ב.
(יב) ראה חדושי אגדות מהרש”א נדרים שם.
(יג) ראה ספרי ורש”י בהעלותך יב, יב.
(יד) ועל דרך זה יש לומר גם בהא דאמרין מצורע איתקש למת - ראה יבמות קג, ב. רמב”ם הלכות טומאת צרעת פ”ג ה”ד. ואין כאן מקומו.
(טו) ויש לומר שלכן נקראת בכמה ספרים בשם פרשת “טהרה”. וראה לקו”ש

(א) ראה לוחות העיבור שבטור אורח חיים אחרי הלכות ראש חודש ובעתים לבינה מאמר טו.
(ב) יג, ב ואילך.
(ג) שם, מז ואילך.
(ד) יד, לד ואילך.
(ה) יד, ב - עד שם, לב.
(ו) ראה בהנסמן בלקו”ש חכ”א ע’ 250 הערה 12.
(ז) ראה שער היחוד והאמונה פ”א.
(ח) כפי שנקראת בסידור הרס”ג - קריאת התורה.
(ט) כבמן אברהם א”ח סתכ”ח. וברמב”ם (סוף ספר אהבה בסדר תפילות שלו בסופו (ועוד) “אשה כי תזריע”. וראה לקו”ש שם ע’ 146 הערה 6 על דרך זה

(כד) ואפילו לדעת ספר העיקרים דרך שלשה עיקרים הם - שכו ועונש אחד מהם (ח"א פ"ד, פ"י).

(כה) סנהדרין ריש פרק חלק. - וכבר העירו על זה שלא הביא בספר היד ענין העיקרים, אבל מובן שאין זה מבטל חשיבותם. וראה טור ושולחן ערוך יורה דעה סרס"ח ס"ב.

(כו) פ"ח ואילך.

(כז) להעיר מברכות ה, א.

(כח) ראה כוזרי מאמר שני פמ"ד. וראה גם עיקרים מאמר רביעי פל"ח.

(כט) מכות כג, סע"א במשנה.

(ל) סנהדרין מג, ב במשנה.

(לא) ראה לקוטי תורה קרח נג, ד. מטות פו, ב. ובכמה מקומות. וראה לקו"ש חכ"ג ע' 96 ואילך, שמוכן הוא גם בפשוטו של מקרא.

(לב) להעיר מברכות (ה, ב) אם נגעים הוו יסורין של אהבה. אבל לכולי עלמא הוי מובה כפרה.

(לג) ועל דרך זה בפירוש המשניות נגעים פ"ב מ"ה. מורה נבוכים ח"ג ספמ"ו.

(לד) מקור הרמב"ם הוא (לכאורה) בתוספתא נגעים פ"ו, ו; תנחומא מצורע ד (בסופו); ויקרא רבה פ"ו, ד; פסיקתא רבתי יז - ששם מפורש הסדר הנ"ל, תחלה נגעי בתים כו', אבל במקומות הנ"ל אינו מפורש: (א) "אות ופלא היה בישראל". (ב) עד שלא יתעסק בשיחת הרשעים כו'. ואין כאן מקומו.

(לה) וראה ספורנו סוף פרשת תזריע.

(לו) פשטות לשון הרמב"ם בהלכות טומאת צרעת שם, "אינו ממנהגו של עולם", קאי על "השינוי האמור בבגדים ובבתים", ועל דרך זה מובן ממה שכתוב בפירוש המשניות שם "כי הבגדים והבתים דוממים והשוני הנולד בהם אינו צרעת אלא שהתורה קראתו כך" (וכן מפורש ברמב"ן על התורה פרשתנו יג, מז. כלי יקר וספורנו שם. חינוך מצוה קעב, קעז"). אבל בלקוטי תורה פרשתנו (כב, ב. הובא לקמן בפנים סעיף ו) כתב גם על צרעת באדם "שנולדו סימנים בגשמיים בבשרו שלא כדרך הטבע. . אך מעשה נסים הם",

אבל גם ברמב"ם מובן, מכיוון שנגעי אדם באים על האדם בהמשך ולאחרי נגעי בתים ונגעי בגדים מוכח שסיבתם אינה טבעית***. וכן משמע במורה נבוכים שם, ולהעיר ממה

שמיסיים בפירוש המשניות שם "וכן נגעי אדם אתה תראה שישים הנתקים צרעת והוא חולי. . ויטהר הצרעת כאשר הפך כולו לבן. . ואמנם הם ענינים תוריים" (וראה תרגום קאפח שם). ובכלי יקר שם "וזהו בנין אב גם על נגעי הגוף שהם חוץ לטבע על צד העונש". וראה גם בחיי (שם, נח).

(*) כן הוא בתרגום קאפח שם, ולפניו בפירוש המשניות ב' נוסחאות.

(**) להעיר משינוי הלשון בחינוך: בנוגע לנגעי בגדים כתב (מצוה קעב) "כי זה הענין אינו בטבע אבל מופת הוא באומה הקדושה למען ילמדו כו'". ובנוגע לנגעי בתים כתב (מצוה קעז) "שמעתי שאיננו דבר טבעי אבל הוא ענין מופתי יבוא לפעמים בבתי ישראל להוכיחם".

(***) וכן משמע גם ממה שכתוב בלקוטי תורה שם "הנגעים שאינם מליחות המצויים כמו שכתב הרמב"ם", וקאי על נגעי אדם (כפנים ההערה). וראה בהנחמן לקמן הערה נא. וראה לקו"ש חכ"ב ע' 65 הערה 9.

(לז) להעיר מלשון החנוך במצוה קעב "משרשי המצוה שרצה הא"ל בטובו הגדול לייסרנו כאשר ייסר איש את בנו כו'", ובמצוה קעז "כי מאהבת ה' אותם יודיע כו'".

(לח) יג, מז.

(לט) להעיר שבחינוך (מצוה קסט) כתב בשרשי המצוה (דנגעים) - "לטמא אדם מצורע. . שיבוא אל הכהן" "לקבוע בנפשותינו כי השגחת הקב"ה פרטית על כל אחד מבני אדם כו'". עיין שם.

(מ) דמחוך למחנה מושבו, מחוך לג' מחנות, מה שאין כן שאר טמאים (ראה תורת כהנים ורש"י פרשתנו שם. פסחים סז, א - הובא בפירוש רש"י נשא ה, ב).

(מא) ובמכל שכן מצער גלות שהוא "שקול כמעט כצער מיתה שנפרד האדם מאוהביו כו' ושוכן כו' עם זרים" (חינוך מצוה תי), ויותר מזה במצורע "בדד ישב". ולהעיר מפירוש הראב"ד לתורת כהנים שם - שיהא כמנודה כו'. וראה לקמן הערה מט.

(מב) בכל הבא לקמן - ראה לקו"ש ח"ח ע' 135 ואילך. ושם נסמן.

(מג) מקומות שבהערה מ.

(מד) ה, ב.

(מה) שם, ג.

(מו) ראה בארוכה לקו"ש שם.

(מז) פסחים סז, א. וראה גם שאר המקומות שבהערה מ.

(מח) כפשטות הפירוש בדברי רבי יהודה פסחים שם.

(מט) כן הוא לפירוש הראב"ד בתורת כהנים שם. ולכאורה כן מובן מרש"י ד"ה בדד ישב (יג, מז) שמבאר בהמשך פירושו "מה נשתנה משאר טמאים לישב בדד כו'", דהיינו לבדו ממש - דאילו זה שמושב חוץ לג' מחנות מפרש רש"י בד"ה שלאחרי זה שזהו פירוש ד"מחוך למחנה - חוץ לשלש מחנות". אבל ראה רא"ם ועוד בפירוש רש"י ובשאר מפרשי התורה כהנים. וראה צפת פענח על התורה שם דמביא מכמה מקומות דמצורעים יושבים ביחד. וראה גם מליכ"ב ז, ג (הפסטר פרשתנו): וארבעה אנשים היו מצורעים גו' ויאמרו איש אל רעהו גו' (אלא שזהו גיחוי ובניו שמחוייבים לכבדו וכו').

(נ) לכאורה כן משמע מלשון הרמב"ם הנ"ל בפנים. וראה רמב"ם שם פ"י ה"ו.

(נא) תזריע כב, ב. וראה גם סוף ד"ה אדם כי יהיה תרס"ו, תרע"ה (בהמשך תער"ב). וראה גם אלשיך פרשתנו שם. וראה לקו"ש חכ"ב ע' 65 ואילך.

(נב) תזריע יג, ב.

(נג) צריך עיון אם הכוונה רק מפני זה (כי דינם שנוהגים גם שלא בזמן הבית (רמב"ם הלכות טומאת צרעת פ"א ה"ו)) - ואין כל מניעות, כהן מיוחס וכו'. וראה תורה שלמה (שמות מילואים סימן ח"י) הדעות אם נגעים נוהגין בזמן הזה והטעמים.

וראה הנסמן בלקו"ש חכ"ב ע' 65 הערה 9.

(נד) ראה לעיל הערה לו.

(נה) וראה לקו"ש ח"ז ע' 103'4 ובהערה 40 שם.

(נו) ראה ויקרא רבה ספ"ז דדריש כל הפרשה בנגעי בתים על חורבן בית המקדש "ועמא הגלי לבבל" כו'.

(נז) ראה גם סה"ש תנש"א ח"ב ע' 490 ואילך.

(נז) ראה דרושי חסידות על הפסוק הבאים ישרש יעקב (תורה אור כו' פרשת שמות).

- (נח) רפל"ז.
(נט) ובלשון הידוע אילו נצטווה לחטוב עצים (לקוטי תורה שלח (מ, א). וראה מורה נבוכים ח"ג פנ"א בהערה).
- (ס) מורה נבוכים ח"ג פל"ד.
(סא) חולין יא, א. ובכמה מקומות.
(סב) ראה פסיקתא רבתי רפל"ז: איזה אור שכנסת ישראל נוצפה זה אורו של משיח. וראה שבת לא, א: צפית לישועה (וצריך עיון בפירוש רש"י שם). זח"א ד, סע"א. קמ, א. ועוד.
- (סג) כנוסח אני מאמין.
(סד) קדושין בסופה.
(סד*) ראה לקוטי דיבורים ח"ג תכב, א (סה"ש תש"ג ע' 73). וראה סה"ש תשנ"ב ח"א (ע' 111, 131, 249).
- (סה) מנחות ה, א.
(סו) סנהדרין צח, א.
(סז) תוספות יום טוב סוף מסכת עדיות. של"ה תט, א. והוא על פי זח"ג כח, א. ועיין גם כן ערוך השלם בערכו.
- (סח) ברש"י שיר השירים (א, ב) מפורש שלעתידי לבא הקב"ה מגלה טעמי תורה (מבלי לפרט על ידי מי כמו בנגלה - שמשא קבל וכו') ובאותיות דרבי עקיבא אות ז (ילקוט שמעוני ישעי' רמז תכט בתחלתו): והקב"ה
- דורש להם (לצדיקים בגן עדן) טעמי תורה חדשה שעתידי הקב"ה ליתן להם על ידי משיח (ובילקוט שמעוני שם ליתא תיבת "טעמי"). וראה הנסמן בהערה הבאה.
- (סט) רמב"ם הלכות תשובה פ"ט ה"ב. ובפירוש המשניות להרמב"ם (סנהדרין ריש פרק חלק ד"ה ועתה אחל): ונפלאות יתגלו על ידו (כן הוא הלשון בהעתקת קאפח. ובפירוש המשניות לפנינו בא בהמשך למה שכתוב לפני זה: ויעבדוהו כל הארצות לצדקו הגדול ולנפלאות שיהא על ידו). וראה לקוטי תורה צו יז, ב. שער האמונה פנ"ו ואילך. ספר המצוות להצמח צדק מצות מינוי מלך פ"ג.
- (ע) הלכות מלכים ריש פי"א.
(עא) לקו"ש ח"ח ע' 277 ואילך.
(עב) רמב"ם הלכות תשובה שם. עיין שם ובהלכה א שם.
(עג) רמב"ם הלכות מלכים פי"ב ה"ד. עיין שם ובהל' תשובה שם ה"ב "שמפני זה נתאו כל ישראל כו' לימות המשיח". וראה בארוכה - פירוש המשניות להרמב"ם שם.
(עד) רמב"ם ספי"ב מהלכות מלכים.
(עה) בריש פי"א שם. וראה לקו"ש שם ע'
- 278 ואילך.
(עו) ראה לקו"ש ח"ז ע' 103 ואילך.
(עז) ראה תורת חיים ריש פרשת ויחי. המשך וככה תרל"ז פי"ז ואילך.
(עח) לשון הלקו"ת שנסמן לעיל שם.
(עט) שם.
(פ) שם ע"ב.
(פא) ישעי' נג, ד.
(פב) שם, ה.
(פב*) ראה גם לקו"ש חל"ז ע' 33 ואילך. סה"ש תנש"א ח"ב (ע' 491, 496 ואילך).
(פג) תהלים צה, ז.
(פד) שבת סג, א.
(פה) שיר השירים ב, ט.
(פו) ראה קול קורא לכ"ק מו"ח אדמו"ר (נדפס בהקריאה והקדושה תש"א. אגרות קודש אדמו"ר מהוריי"צ ח"ה ע' תיד) דמפרש זה על משיח.
(פז) ראה שיחת שמחת תורה תרפ"ט.
(פח) דניאל ז, יג (ושם: אנש) - הובא בסנהדרין שם, א.
(פט) ישעי' ס, כא.
(צ) הושע ב, כה.
(צא) ישעי' כז, ו. וראה תורה אור ואור התורה ד"ה זה (בס' שמות).



SICHOS IN ENGLISH