



LIKKUTEI TORAH • PARSHAS TAZRIA • MAAMAR 5

אדם כי יהיה בעור בשרו

“When a Man Shall Have
in the Skin of His Flesh”



Nega'im, the Torah's skin afflictions, are not ordinary impurity but supernal lights, harsh judgments of holiness: they appear only on adam, the complete person who has refined everything within him except the outermost dross, and through the kohen, who embodies supernal Chesed, they can be sweetened into complete good.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok



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THE BIG IDEA

Nega'im, the Torah's skin afflictions, are not ordinary impurity but supernal lights, harsh judgments of holiness: they appear only on adam, the complete person who has refined everything within him except the outermost dross, and through the kohen, who embodies supernal Chesed, they can be sweetened into complete good.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The Torah introduces the laws of nega'im with the word adam, the highest name for a person. Adam is "the completeness of all": he contains Chesed, Gevurah and compassion and every quality that a ruler of the world needs, whereas one bound to a single quality or two is called ish, as Moshe is called "the man (ish) of G-d"; and through his deeds adam can raise things up or bring them down, so that the whole world depends on him. Such a person may have rectified all his higher levels while evil and dross remain in "the skin of his flesh," his lowest level, and these surface as nega'im, signs that come about not by nature but miraculously. Nega'im are also lofty in themselves: a person is impure only once the kohen calls him impure, and until then the nega is a supernal light, a harsh judgment of holiness. Brought to Aharon the kohen, supernal Chesed, nega'im are sweetened and turned to complete good, though some cannot be. Nega'im no longer appear, because they require that evil be cleared from the inner dimension, while today a little evil remains within even the righteous.

OUTLINE

1 Adam, the completeness of all

¶1

Adam contains Chesed, Gevurah, compassion and every quality of a ruler; one bound to one or two qualities, like Moshe the ish, is not called adam; adam raises and lowers, and the world depends on him (the Zohar on Mishpatim; the Midrash on "one adam out of a thousand").

2 Dross in the skin of his flesh

¶1

One who has rectified all his higher levels may still have unsifted dross at the end of his garments, his outermost layer; it surfaces as nega'im, which do not come from bodily fluids (as the Rambam writes, such a change no longer occurs in our time) but are miraculous.

3 Supernal lights sweetened by the kohen

¶¶

A nega is not impurity until the kohen calls it impure; before that it is a supernal light, a harsh judgment of holiness (Etz Chaim; the Ramaz). The kohen, supernal Chesed, the right arm, sweetens it, and when he says “pure” it turns to complete good; some nega'im he cannot sweeten.

4 Why nega'im are absent today

¶¶

Nega'im show that evil has been cleared from the inner dimension of body and soul and remains only outside; among us even the tzaddik still has a little evil within (Torah Ohr, Miketz, “For You are my lamp”; Tanya, chapter 10).

KEY CONCEPTS

Adam אדם

The highest name for a human being, “the completeness of all”: one who includes every quality, Chesed, Gevurah and compassion, and every mode of conduct needed to rule the world, as against ish, one bound to a single quality.

Nega (affliction) נגע

The skin affliction of Leviticus 13. Here it is a sign, not of natural origin, that dross remains in the outermost layer of one who has refined everything else; in itself it is a supernal light, impure only once the kohen declares it so.

Harsh judgment of holiness דינא קשיא דקדושה

A severity that belongs to holiness itself. Following Etz Chaim, the nega is not impurity but a holy, harsh judgment, from which the impure external forces can draw nourishment.

Supernal Chesed, the right arm חסד עילאה דרועא ימינא

The kohen embodies the supernal kindness that the Tikkunei Zohar calls “the right arm”; kindness sweetens severities, so the kohen's word “pure” turns the nega into complete good.

Sifting (beirur) בירור

Separating the evil and the dross from the good through one's service of G-d. Nega'im appear only when this work is complete in the inner dimension and only the outermost dross remains.

Inner and outer dimension פנימיות וחיצוניות

The inner core and the external layer of body and soul. Nega'im indicate evil remaining only in the outer dimension; in our times a little evil remains in the inner dimension even of the righteous.

SECTION 1 • ¶1

Adam, the completeness of all

SECTION 2 • ¶1

Dross in the skin of his flesh

SECTION 3 • ¶1

Supernal lights sweetened by the kohen

SECTION 4 • ¶1

Why nega'im are absent today

1 אדם כי^{1,2} יהיה בעור בשרו. אדם הוא במדרגה גדולה לפי שהוא שלימו דכולא.³ פ"י מפני שהוא כלול

מכל הבחי' חו"ג ורחמים וכל המדות והנהגות השייכות במי

“When a man (adam) shall have in the skin of his flesh.” Adam is at a great level, for he is “the completeness of all” (shleimu dechola). That is, because he is comprised of all the aspects, Chesed (kindness), Gevurah (restraint) and compassion, and all the emotive attributes (middos) and modes of conduct that pertain to one

The maamar opens with the verse that begins the laws of nega'im, the skin afflictions of the Torah, where the afflicted person is called adam. Adam is the highest name for a human being because it means “the completeness of all”: one who contains every quality, Chesed (kindness), Gevurah (restraint) and compassion, and every trait and mode of conduct a ruler needs.

שהוא שליט ומושל בעולם משא"כ מי שהוא דבוק לבחי' א' בלבד או שתים אינו נק' אדם

who is ruler and sovereign in the world; whereas one who cleaves to one aspect alone, or to two, is not called adam,

A ruler must be able to answer every situation with kindness, severity or compassion as each is called for. One who is bound to only one or two of these qualities, however lofty, lacks that completeness, and so is not called adam.

כמו משה האיש⁴ איש האלקים⁵ אע"פ שבחיי משה למעלה מעלה מ"מ בחיי אדם למעלה הימנו כמ"ש בזהר פ' תזריע דמ"ח ע"א^{6,7} והיינו מפני היות בו כל הדברים כו' ויוכל להעלות למעלה בעניניו ומעשיו.

such as "Moshe the man (ish)," "the man (ish) of G-d." Although the level of Moshe is exceedingly high, nevertheless the level of adam is above him, as is written in the Zohar, Parshas Tazria, folio 48, side a. That is, because all things are within him, etc., and he can raise [things] up on high through his affairs and his deeds,

Moshe is called ish ("Moshe the man," "the man of G-d"), not adam; the Zohar on Parshas Tazria explains that he is called ish because he is called the King's servant, while adam is "the completeness of all." So although Moshe's level is exceedingly high, the level of adam, which contains all things, is higher, and through his affairs and deeds such a person can raise everything upward.

ולהשפיל למטה וכל העולם תלוי בו (וע' ר"פ משפטים דצ"ד סע"ב.⁸ ובמדרש ויקרא רבה ר"פ ב"י⁹ ובקהלת ע"פ אדם אחד מאלף מצאתי^{10,11} אדם זה משה¹² שבא לאלף דור¹³ כו')

and bring down below, and the whole world depends on him. (And see [the Zohar,] the beginning of Parshas Mishpatim, folio 94, end of side b; and in the Midrash, Vayikra Rabbah, beginning of chapter 2; and in [the Midrash on] Koheles, on the verse "One man (adam) out of a thousand I have found": "Adam — this is Moshe, who came for a thousand generations," etc.)

Because adam contains everything, he can both raise things up and bring them down, and the whole world depends on him. The parenthesis points to the Zohar at the start of Parshas Mishpatim, where one who merits most is called adam "in the manner of Atzilus" and has dominion over all the hosts above and below, and to the Midrash on "One adam out of a thousand I have found," which reads this adam as Moshe.

והנה אדם הזה כשמוכשרין מעשיו ותיקן כל הדברים והבחי שלמעלה יוכל להיות עדיין בעור בשרו¹⁴ בחי' התחתונה שבו לא נתברר הרע והפסולת ממנו ונולדים סימנים בגשמיות בבשרו שלא כדרך

Now, this adam, when his deeds are worthy and he has rectified all the matters and levels that are above, it can be that still, in "the skin of his flesh," the lowest level in him, the evil and the dross have not been sifted out of it, and signs arise physically in his flesh, not in the way of

Now the maamar turns to the nega'im themselves. A person on the level of adam may have refined all his higher faculties, yet in "the skin of his flesh," his lowest and outermost layer, evil and dross may remain unsifted; that residue then shows itself as physical signs in his flesh that do not come about naturally.

הטבע והם הנגעים שאינם מליחות המצויים כמ"ש הרמב"ם¹⁵ שמצות נגעים אינו נהוג בזמננו זה אחר החורבן מפני שאינו מצויין כלל¹⁶ שיהי' שינוי בבשר עצמו בלא שום ליחה שהרי הוא כמראה החמה עמוקה מן הצל¹⁷ וכו'

nature; and these are the nega'im (afflictions), which are not from the common fluids, as the Rambam writes, that the mitzvah of nega'im does not apply in this time of ours, after the Destruction [of the Temple], because it is not found at all that there should be a change in the flesh itself without any fluid, for it is "like the appearance of the sun, deeper than the shade," etc.

Ordinary skin ailments were understood to come from the body's fluids (the "humors" of the old medicine), but nega'im do not. The Alter Rebbe cites the Rambam that the mitzvah of nega'im no longer applies after the Destruction because such a change in the flesh itself, with no fluid behind it, whose white looks deeper than the skin as sunlight looks deeper than the shade, no longer occurs.

אך מעשה נסים הם מפני שברוחניות בעבודת ה' תיקן במעשיו ובירר הרע מן הטוב בכל הדברים רק פסולת שבסוף לבושו עדיין לא נתברר

Rather, they are miraculous occurrences, because spiritually, in the service of G-d, he has made rectification through his deeds and sifted the evil from the good in all matters; only the dross at the end of his garments has not yet been sifted.

So nega'im are miraculous. They come to one who, in his spiritual service of G-d, has already sifted the evil from the good in everything, leaving unsifted only the dross at the very end of his "garments," the outermost layers that clothe his inner self.

לכן נולדו בבשרו וגם נגעים דברים גבוהים¹⁸ הן שאינו נק' טמא עד שיקראנו הכהן טמא^{19,20} וכשעדיין לא קרא לו שם טמא אין הנגעים בכלל טומאה

Therefore they arose in his flesh. Moreover, nega'im are lofty things, for he is not called impure until the kohen calls him impure; and as long as [the kohen] has not yet called him by the name "impure," the nega'im are not within the category of impurity,

Because the inner work is complete, the last residue surfaces outwardly, in his flesh. A second point follows: nega'im are lofty in themselves, since by law a nega makes a person impure only when the kohen declares it (as Rashi on the verse puts it, citing the Sifra, the impurity and purity of nega'im depend only on the word of a kohen), so until then it is not impurity at all.

אלא אדרבה הם אורות עליונים²¹ רק שהם דינא קשיא דקדושה²² כדאיתא בע"ח²³ ע"ש (ועיין בהרמ"ז ס"פ תזריע במ"ש והבן ענין גדול שאין טומאות הצרעת ככל שאר טומאות כו' ע"ש)

but on the contrary, they are supernal lights; only they are a harsh judgment (dina kashya) of holiness, as is found in Etz Chaim; see there. (And see the Ramaz [on the Zohar], at the end of Parshas Tazria, on what he writes: "And understand a great matter: that the impurities of tzaraas are not like all the other impurities," etc.; see there.)

Before the kohen speaks, the nega is a supernal light, a "harsh judgment of holiness": a severity that belongs to the side of holiness. Etz Chaim says that the nega is not impurity itself but harsh, holy judgments from which the impure forces draw nourishment, and the Ramaz on the Zohar likewise stresses that the impurity of tzaraas is unlike all other impurities.

והובא אל אהרן הכהן²⁴ שנתעלים ע"י הכהן שהוא חסד עילאה דרועא ימינא^{25,26} ויוכל להמתיק דינים כשאומר טהור²⁷ מתטהרים הנגעים ונהפכו לטוב גמור ויש נגעים שלא יוכל הכהן להעלותם ולהמתיק "And he shall be brought to Aharon the kohen": for they are elevated through the kohen, who is the supernal Chesed, "the right arm," and he can sweeten the severities (dinim). When he says "pure," the nega'im become pure and are transformed into complete good. And there are nega'im that the kohen cannot elevate and sweeten.

The verse continues, "And he shall be brought to Aharon the kohen." The kohen embodies supernal Chesed, which the Tikkunei Zohar calls "the right arm," and kindness can sweeten severe judgments: when he pronounces the person pure, the nega itself is purified and turned into complete good. Some nega'im, however, are beyond the kohen's power to raise and sweeten.

ולכן אין נגעים נהוג בזמננו זה דהיינו שאין מצויים בכני אדם מפני שהם מורים על התבררות הרע מן פנימיות הגוף ונפש רק בחיצוניות

Therefore nega'im do not apply in this time of ours, that is, they are not found among people, because they indicate that the evil has been sifted out of the inner dimension (pnimiyus) of body and soul, [so that it remains] only in the outer dimension (chitzoniyus).

This explains why nega'im are not found in our times. A nega can appear only when the evil has already been cleared from the inner dimension of body and soul and remains only on the outside, where it can surface on the skin.

וזהו אינו בנמצא אצלנו שאף הצדיק והטוב עדיין הרע קצת בפנימיות וד"ל (ועי' מ"ש בפ' מקץ סד"ה כי אתה נרי ועיין בסש"ב ח"א פרק יו"ד):^{28, 29}

And this is not to be found among us, for even [in] the tzaddik and the good person, the evil is still [present] slightly in the inner dimension. This suffices for one who understands. (And see what is written in Parshas Miketz, at the end of the discourse beginning “For You are my lamp”; and see Sefer Shel Beinonim [Tanya], Part I, chapter 10.)

In our times even one who is righteous and good still has a little evil in his inner dimension, so the condition for nega'im is missing. The text points to the end of Torah Ohr's discourse “For You are my lamp” (Miketz), which contrasts the lofty souls of earlier generations, who could master the evil in themselves, with the later generations of the “footsteps of Moshiach,” who need great toil; and to Tanya, chapter 10, on the tzaddik who is not complete, in whom a tiny measure of evil remains, subdued by the good.

IN ONE'S AVODAH

The service the maamar describes is to rectify through one's deeds and to sift the evil from the good in all matters, in the service of G-d, down to the outermost layer of one's “garments.”

QUESTIONS FOR DISCUSSION

1. Why is adam, rather than ish, the higher title, and how can the level of adam be above that of Moshe, whom the Midrash itself calls adam?
2. How can nega'im be both unsifted dross and supernal lights, a “harsh judgment of holiness”?
3. Why does the kohen's word decide whether a nega is impurity, and what does it mean that the kohen is supernal Chesed, the right arm?
4. Why does the absence of nega'im in our times point to evil within, rather than to greater purity?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אדם כי יהי בעור בשרו

The note says that Or HaTorah on Vayikra (vol. 1, p. 252) has notes and glosses on this maamar, and points to further discussions in the same volume, pp. 516 and 531.

KEHOT'S NOTE

הערות והגהות באוה"ת ויקרא-א ע' רנב. וראה שם ע' תקטו. תקלא. נתבאר בשיחת ש"פ תזריע תנש"א כרך-ב ע' 492 ואילך.

2 אדם כי יהי בעור בשרו

"When a man (adam) has in the skin of his flesh a swelling, a scab or a bright spot, and it becomes in the skin of his flesh a nega of tzaraas, he shall be brought to Aharon the kohen or to one of his sons the kohanim." The maamar reads the verse's word adam as the highest name for a person.

Leviticus 13:2:ב' ויקרא

אָדָם כִּי־יִהְיֶה בְּעוֹר־בְּשָׁרוֹ שָׂאֵת אוֹ־סַפְחָת אוּ בְהֶרֶת וְהָיָה בְּעוֹר־בְּשָׁרוֹ לִנְגַע צָרַעַת וְהוּכָא אֶל־אַהֲרֹן הַכֹּהֵן אוּ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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KEHOT'S NOTE

ויקרא יג, ב.

3 אדם . . שלימו דכולא

Sefer HaErchim Chabad is an encyclopedia of concepts in Chabad Chassidus; the note points to its first volume, p. 124, and the sources listed there, for adam as "the completeness of all."

KEHOT'S NOTE

ראה ספרי הערכים-חב"ד כרך-א ע' קכד. וש"נ.

4 משה האיש

The people said to Aharon, "for this Moshe, the man who brought us up out of the land of Egypt, we do not know what has become of him." One of the verses where Moshe is called ish, "the man."

Exodus 32:1:א' שמות ל"ב

וַיִּקְרָא הָעָם בְּיַבְשׁ מֹשֶׁה לְרֹדֶת מִן־הָהָר וַיִּקְהֵל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוֹם עֲשֵׂה־לָּנוּ אֱלֹקִים אֲשֶׁר יִלְכוּ לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־יְהִי לוֹ:

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

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KEHOT'S NOTE

שמות לב, א.

5 איש האלקים

"And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel before his death." Moshe is called "the man (ish) of G-d."

Deuteronomy 33:1:א' דברים ל"ג

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing wherewith Moses the man of G-d blessed the children of Israel before his death.

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Psalms 90:1:א' תהילים צ'

תִּפְלֶה לְמֹשֶׁה אִישׁ־הָאֱלֹקִים אֲדֹנִי מַעֲוֹן אֶתָּה הָיִיתָ לָּנוּ בֵּדֶר וָדֹר:

A Prayer of Moses the man of G-d. L-rd, Thou hast been our dwelling-place in all generations.

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KEHOT'S NOTE

דברים לג, א. תהלים צ, א.

6 כמ"ש בזהר פ' תזריע דמ"ח ע"א

The note points to Or HaTorah on Vayikra (vol. 4, p. 1049) in connection with the Zohar on Tazria (48a) that the maamar cites for adam being above Moshe's level.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ד ע' א'מט.

7 בחי' אדם למעלה הימנו כמ"ש בזהר פ' תזריע דמ"ח ע"א

The Zohar teaches that of the names for a human being (adam, gever, enosh, ish) the greatest is adam, "the completeness of all and the inclusion of all," and that Moshe is called "the man (ish)" because he is called the King's servant. The Alter Rebbe cites it for the level of adam being above that of Moshe as ish.

ספר הזהר, תזריע כ"ב:ק"ה-כ"ג:קט"ו115-105:22 Zohar, Tazria

So the benefit of light is only felt from its contrast with darkness, and similarly white is only known and valued from its contrast with black.' R. Isaac said: 'It is the same with sweet and bitter: a man does not know what sweet is until he tastes bitter.' We have learnt: Man in the Scripture has four names- adam, geber, enosh, ish-and the highest of them is adam.' Said R. Judah: 'But is it not written, "When a man (adam) shall bring from you an offering" (Lev. 1, 2), ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

8 ועי ר"פ משפטים דצ"ד סע"ב

Or HaTorah on Vayikra (vol. 1, p. 252) sums up the Zohar: "adam is higher than ish... implying that he has a ne-shamah of Atzilus," above the level of "He blew into his nostrils the breath of life." Or HaTorah on Nach (vol. 1, p. 380) quotes the Zohar, "if he merits more... he is adam in the manner of Atzilus," adds, "and this is 'One adam out of

a thousand I have found,” and refers to Likkutei Torah, Tazria.

KEHOT'S NOTE

בזהר ח"ב "אדם גבוה מאיש . . . משמע שיש לו נשמה דאצ"י ולמעלה מבחי' ויפח באפיו נשמת חיים" — אוה"ת ויקרא-א ע' רנב. ובאוה"ת נ"ך-א ע' שפ מעתיק מהזהר "זכה יתיר כי דאיהו אדם בארץ דאצילות כי וזהו אדם אחד מאלף מצאתי. וע' מזה בלקו"ת פ' תוריע".

9 ובמדרש ויקרא רבה ר"פ ב'

Yahel Or quotes this Midrash on “One adam out of a thousand I have found”: of a thousand people who begin the study of Scripture, a hundred go on to Mishnah, ten to Talmud, and one to rendering halachic decisions.

KEHOT'S NOTE

ע"פ אדם אחד מאלף מצאתי בנוהג שבעולם אלף בני אדם נכנסים למקרא יוצאים מהם מאה למשנה יוצאים מהם עשרה לתלמוד יוצא מהן אחד להוראה הה"ד אדם אחד מאלף מצאתי כו' עכ"ל" — יהל אור ע' שכא. ראה אוה"ת אוה"ת נ"ך-א ע' שעט-פ ושם "י"ל כי הגה אדם אחד מאלף מצאתי זהו שנשמתו מאצ"י". ושם ע' תט "דקאי על משה".

10 ובקהלת ע"פ אדם אחד מאלף מצאתי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ז, כח "כהדא דתנן במנחות פרק כל קרבנות הצבור אלפא ליינ, ור"ל דכמ"כ אחד מאלף היינו היותר חשוב ומשובח כו'".

11 Koheles says, "One man (adam) out of a thousand I have found." The Midrashim cited in the parenthesis expound this verse.

Ecclesiastes 7:28 כ"ח:28 קהלת ז':

אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי אָדָם אֶחָד מֵאֲלֶף מִצְאָתִי וְאִשָּׁה בְּכָל־אֶלֶף לֹא מָצָאתִי:

which yet my soul sought, but I found not; one man among a thousand have I found; but a woman among all those have I not found.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

12 אדם אחד מאלף מצאתי אדם זה משה

On this verse the Midrash says that ordinarily a thousand people begin the study of Scripture, a hundred of them go on to Mishnah, ten to Talmud, and of those ten one emerges; it then reads “one adam out of a thousand” as Avraham, as Amram, and as Moshe.

Yayikra Rabbah 2:1 א'1:2 ויקרא רבה ב':

13 אדם זה משה שבא לאלף דור

The Midrash on Koheles brings the same teaching, and among its readings: “adam — this is Moshe, who came for a thousand generations,” while the Torah given through him was given “for a thousand generations” (Psalms 105:8).

Kohelet Rabbah 7:28 א'28:7 קוהלת רבה ז':

... וְאִשָּׁה, זו יוכבד. דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה. וְאִשָּׁה, אֵלּוּ נְשֵׁי הַמִּדְבָּר. דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה, שֶׁבָּא לְאֶלֶף דּוֹר. וְאִשָּׁה, זו היא התורה שֶׁנִּתְּנָה לְאֶלֶף דּוֹר, הִנָּהּ הוּא דְכָתִיב (תהלים קה, ח): דָּבָר צִוָּה לְאֶלֶף

דור, מלמד שצפה הקדוש ברוך הוא בכל הקנקנים ולא מצא קנקן זפות מקנקנו של משה, שפשט ידו וקבל את התורה.

“What my soul sought further, I did not find; one man from one thousand I have found; but a woman among all these I did not find” (Ecclesiastes 7:28). “What my soul sought further, I did not find; one man from one thousand I have found.” According to the way of the world, one thousand people enter to study Bible, one hundred of them emerge to study Mishna, ten of them emerge to study Talmud, and one of them emerges to issue rulings; that is what is written: “One man ...

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14 יכול להיות עדיין בעור בשרו

The note says that the point made here, that a person may still have unsifted evil “in the skin of his flesh,” is explained in the talk of Shabbos Parshas Tazria-Metzora 5751, printed in Sefer HaSichos 5751, vol. 2.

KEHOT'S NOTE

נתבאר בשיחת ש"פ תו"מ תנש"א (סה"ש תנש"א ח"ב).

15 כמ"ש הרמב"ם

Besides the Rambam (Laws of Tumas Tzaraas 16:10), the note points to two notes in Likkutei Sichos, vol. 22 (p. 72, note 36, and p. 65, note 9), for this citation of the Rambam.

KEHOT'S NOTE

הלי' טו"צ טז, י. ראה בלקו"ש חכ"ב ע' 72 הערה 36. שם ע' 65 הערה 9.

16 מפני שאינו מצויין כלל

The note quotes Likkutei Sichos: it requires study whether this is the only reason, since the laws of nega'im apply even when the Temple is not standing (Rambam, Laws of Tumas Tzaraas 11:6), and there are no obstacles, such as [the need for] a kohen of established lineage, etc.

KEHOT'S NOTE

צ"ע אם הכוונה רק מפני זה (כי דינם שנוהגים גם שלא בזמן הבית (רמב"ם הלי' טו"צ פ"א ה"ו)) — ואין כל מניעות, כהן מיוחס וכו'. וראה תו"ש (שמות מילואים סח"י) הדעות אם נגעים נוהגין בזה"ז והטעמים. — לקו"ש חכ"ב ע' 75 הערה 53.

17 כמראה החמה עמוקה מן הצל

A baraisa defines the bright spot (bahares) as “deep,” for it says “its appearance is deeper than the skin,” “like the appearance of the sun, which is deeper than the shade.” The Alter Rebbe quotes this description of a nega's appearance.

שבועות ו' ב:ד'4:6 Shevuot 6b:4

תנו רבנן: בְּהֶרֶת – עֲמוּקָה, וְכֵן הוּא אוֹמֵר: “וּמִרְאָה עֲמֻק מִן הָעוֹר; כְּמִרְאָה חֲמָה הַעֲמוּקָה מִן הַצֵּל. “שֵׁאֵת” – אֵין שֵׁאֵת אֶלָּא גְבוּהָ, וְכֵן הוּא אוֹמֵר: “עַל כָּל הָהָרִים הָרָמִים וְעַל כָּל הַגְּבָעוֹת הַנִּשְׂאוֹת.” “סִפְחַת” – אֵין סִפְחַת אֶלָּא טְפִילָה, וְכֵן הוּא אוֹמֵר: “וְאִמֵּר סִפְחָנִי נָא.”

William Davidson, Vocalized Aramaic (CC-BY-NC)

18 נגעים דברים גבוהים

The note says that the idea that nega'im are lofty things is explained in section 3 of the Likkutei Sichos talk on this parsha from 5751.

KEHOT'S NOTE

נתבאר בלקו"ש לפ' זו תנש"א סעיף ג. ובשיחת ש"פ תוריע תנש"א סעיף ד.

19 שאינו נקי טמא עד שיקראנו הכהן טמא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

נגעים רפ"ג. רמב"ם ה' טומאת צרעת פ"ב ה"ב. וראה תו"כ ורש"י פרשתינו יג, ב. תו"כ ר"פ מצורע.

20 שאינו נקי טמא עד שיקראנו הכהן טמא

"Everyone is fit to inspect nega'im, but the impurity and the purity are in the hands of a kohen: they tell him, 'Say impure,' and he says 'impure'; 'Say pure,' and he says 'pure.'" Hence a nega makes a person impure only once the kohen pronounces it.

Mishnah Negaim 3:1 א' ג' משנה נגעים

הכל מטמאין בנגעים, חוץ מן הנכרים וגר תושב. הכל כשרים לראות את הנגעים, אלא שהטמא והטהרה בידי כהן. אומרים לו אמר טמא, והוא אומר טמא. אמר טהור, והוא אומר טהור. אין רואים שני נגעים כאחד, בין באיש אחד ובין בשני אנשים, אלא רואה את האחד ומסגירו ומחליטו ופוטרו, וחוזר לשני. אין מסגירין את המסגר ולא מחליטין את המחקט. אין מסגירין את המחקט, ולא מחליטין את המסגר. אבל בתחלה, בסוף שבוע, המסגר מסגיר, ...

Everyone can become impure from negaim, except for a non-Jew and a resident alien. All are qualified to inspect negaim, but only a priest may declare them unclean or clean. He is told, "Say: 'unclean,'" and he repeats "unclean," or "Say: 'clean,'" and he repeats "clean." Two negaim may not be inspected simultaneously whether in one man or in two men; rather he inspects one first and isolates him, certifies him as unclean or pronounces him clean, and then he inspects the second. One who is isolated may not be ...

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21 אורות עליונים

The talk's note 34 remarks that nega (nega) has the letters of ענג (oneg, delight), as the Zohar notes, and suggests that the "supernal lights" of nega'im are the supernal delight.

KEHOT'S NOTE

"להעיר ש'נגע' אותיות 'ענג' (זהר ח"א כו, ריש ע"ב. ח"ב סה, ב. ח"ג רעג, א. ועוד). ועפ"י י"ל שה'אורות עליונים' ד'נגעים' קאי על בחי' 'עונג העליון' — שיחת ש"פ תו"מ תנש"א (סה"ש תנש"א ח"ב) הערה 34. ושם בהשיחה מבאר בארוכה ב' ענינים הא' שהנגעים הם רק פסולת שעדיין לא נתברר, והב' שהם דברים גבוהים אורות עליונים, שלכאורה הם ענינים הפכיים, וביאר שם שייכותם ושתלויים זה בזה. ע"ש.

22 דינא קשיא דקדושה

Expounding "When a man shall have in the skin of his flesh," Etz Chaim writes: "Do not wonder at this, for the nega is not the impurity itself, only holy, harsh judgments

from which the impure external forces draw nourishment, and it is rectified only through Aharon the kohen, the supernal Abba." This is the Etz Chaim the Alter Rebbe cites for the nega as a harsh judgment of holiness.

עץ חיים ל"ח:ז' Sefer Etz Chaim 38:7

... והנה כאשר יש סגירו דנהורא עלאה שהם מוחין מצד אבא ואין שם מוחין רק מצד אמא אז נקרא נגע והוא מ"ש בזהר שהוא כח הדינין קשים דקדושה עלאה הגרשת את החיצונים ואת הקלי' כנודע כי בחי' בינה דוחה את החיצונים בסוד התכלת אלא שאין כח הזה בבינה רק ע"י היותה יחד עם החכמה אבל עתה שהיא לבדה בלתי חכמה אינו כך ולסבה זאת ג"כ היא עתה דינא קשיא להיותה נפרדת מן החכמה לכן נגע גימטריא כ"ג כמנין מילוי של אה"י דאלפ"ן כי הוא קמ"ג והמילוי לבדו הם גימטריא קכ"ג ...

Sefer Etz Chaim (Public Domain)

23 כדאיתא בע"ה

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ש' לאה ורחל פ"ו [כ]. וראה לקמן כד, ג.

24 והובא אל אהרן הכהן

The words here quote Leviticus 13:2; the passage is shown below.

ויקרא י"ג:ב' Leviticus 13:2

אדם כי יִהְיֶה בְעוֹר־בְּשָׁרוֹ שֵׁאת אוֹסֶפֶת אוֹ בְּהֶרֶת וְהָיָה בְּעוֹר־בְּשָׁרוֹ לְנֶגַע צִרְעָת וְהוּבָא אֶל־אֶהֱרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנָיו הַכֹּהֲנִים:

When a man shall have in the skin of his flesh a rising, or a scab, or a bright spot, and it become in the skin of his flesh the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

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KEHOT'S NOTE

ויקרא יג, ב.

25 חסד עילאה דרועא ימינא

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה.

26 חסד עילאה דרועא ימינא

In Elijah's opening prayer (Patach Eliyahu) the Sefiros are described as a body: "Chesed is the right arm, Gevurah the left arm." The kohen is identified with this supernal Chesed.

תקוני זוהר מ"ז א' ט"ז-י"ז Tikkunei Zohar 17a:16-17

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינו.

Constantinople, 1740 (CC-BY-NC)

27 שנתעלים ע"י הכהן. . כשאמר טהור

The note quotes Likkutei Sichos: this means that the very object of the nega, before the kohen calls it impure, is not a matter of impurity but, on the contrary, a matter of holiness.

KEHOT'S NOTE

"זאת אומרת שעצם החפצא ד"נגע" (קודם קריאת שם טמא ע"י הכהן) אינו ענין של טומאה, אלא אדרבה ענין של קדושה" בלקו"ש שם.

28 ועיין הרמ"ז. . והבן ענין גדול

In the next maamar the Alter Rebbe returns to this, citing Etz Chaim that "the nega is not impurity in itself, only a harsh judgment," and explaining that from the nega nourishment is later drawn to kelipas nogah (the "glowing husk," in which good and evil are mixed) of Atzilus, which is the impurity when the nega is declared impure; he refers again to the Ramaz at the end of Tazria, and a little further on quotes his words, that the impurity of tzaraas is not like all other impurities.

KEHOT'S NOTE

ראה לקמן כד, א שמעתיק לשון הרמ"ז.

29 ועיין בסש"ב ח"א פרק יו"ד

Tanya, chapter 10: one who drives the evil out but has not turned it into good is "a tzaddik who is not complete," in whom a tiny measure of evil remains, bent and nullified before the good because it is so small; the complete tzaddik, who has turned his evil to good, is rare. The text points here for the evil that remains even in the tzaddik.

תניא, חלק ראשון; ליקוטי אמרים י" 10 Likkutei Amarim



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: [likuteitorah.com/about/the-chassidishe-parsha/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok