



פ' תזריע BEN CHAMESH L'MIKRA

בס"ד

- הענינים מלקו"ש השבועי ועוד -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

Understanding the Parsha According to the Rebbe

QUESTION: *Or HaChaim explains the first verse as follows: תזריע אישׁה this is the Jewish people this is the service of the Jews doing good deeds and mitzvos וילדה זכר resulting in the "birth" of the redemption. Why are the Jews referred to as a woman?*

ANSWER: The word אישׁה expresses the concept of connection and desire to the man (HaShem). This desire is part of our soul. And when we bring forth this desire by *doing* good deeds and mitzvos, we "sow" the environment to be able to give "birth" to the final redemption.

(לקוטי שיחות כרך א, עמ' 236)

QUESTION: *First one cleans the garment (using soap and water) and then Rashi explains a second cleaning refers to immersion in a Mikvah. What is the lesson for us?*

ANSWER: The main reason for Tzra'as is punishment for Lashon HaRa. Teshuvah involves two parts: first, a person must repent with complete atonement to remove the defect created by the sin; second, a person adds in purity to achieve favored status again with HaShem.

(לקוטי שיחות כרך ז, עמ' 92)

QUESTION: *How does the name of the Parsha which implies seeding for new items, fit with the contents of the Parsha that discuss matters of tumah?*

ANSWER: Purpose of all punishments (distancing from HaShem), like the spiritual disease of Tzara'as, is to cause a seeding תזריע and a new birth within a person for the good of life.

(לקוטי שיחות כרך כב, עמ' 70)

QUESTION: *Why does this law require a Cohen to pronounce the status of a Metzora?*

ANSWER: A Metzora is a very stringent form of tumah, requiring one to be sent out of all three camps and to live alone. A Cohen is a person based on Chesed. This teaches an important lesson in Ahavas Yisrael. Even when a fellow Jew needs to be chastised, one must examine oneself to be sure that it is done out of love.

כז, עמ' 88)

(לקוטי שיחות כרך

QUESTION: *When a significant part of the body has Tzara'as, then one becomes Tameh. However, if the entire body is covered with Tzara'as, then one is tahor. What is the logic?*

ANSWER: When a part of the body has the "disease" then obviously one is sick. However, if the entire body is covered with this appearance, then the body is not sick, but this is the natural state of this body. Thus, the same concept exists with the Geulah. When the entire world seems to be involved with suffering and injustice (diseased) then this is a sign that the Geulah is near since it is not dependent on the order of the world.

(לקוטי שיחות כרך לב, עמ' 77)

For weekly email, send an email to info@parshapages.com



פ' תזריע OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
Concept of male & female in avodah and in the future redemption – combining meditation with physical deeds	אשה כי תזריע	א
Bris Milah reveals the holy connection and our inherent potential		ג
Contrast of Human existence; Value of our human efforts	אשה כי תזריע	זא
These 33 days of tahor blood, are days of tahor without limitation	*תשב	זב
To be clean and to be tahor	*וכבס שנית	זג
Disagreement in the higher worlds	אדם כי יהי בעור בשרו	יבא
Different concepts in the matter if the man or woman provides seed first	אשה כי תזריע	יבב
The night that shines like the day	וביום	יזא
From going down one can reach to a greater height	סיום מס' קנים	יזב
Mitzvah that protects	ישב	יזג
Avodah below, which awakens miraculous ways to nullify natural influences	אשה כי תזריע	יזד
Minhag that a pregnant woman does not act as a <i>Kvater</i> or as an <i>Unterfirer</i>		כבא
Tzara'as is connected to Lashon HaRa, abuse of speech itself (more subtle yet far-reaching)	רמב"ם	כבב
Seeding and causing to grow a blessing		כבג
A woman after birth is called tamai until she brings her sacrifices since until then she still lacks complete atonement	וטהרה	כזא
Judgment with love	וראהו הכהן וטמא אתו	כזב
A lesion in an area covered by hair Rashi says results from speaking Lashon HaRa Rambam says results from a denial of the basics of G-d	קרח הוא	כזג
Spreading of evil "outside" is an indicator of geulah	וכסתה הצרעת	לבא
Excluded from Tzara'as process: Areas of body not normally seen; a Cohen who cannot see	לכל מראה עיני הכהן	לבב
Great is the love of a Jew	אדם כי יהי בעור	לזא
Nega'im are an example of G-d's love for all Jews, even those that sin	וביום הראות	לזב



לקוטי שיחות ABSTRACT פ' תזריע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
Future Redemption takes place after our avodah in this world, combining endurance and <i>pnimiyus</i> Spiritual pursuit combined with Mitzvos leads to revelation and G-d	א) (Tishrei is the elevation from below upwards, but is limited in evoking only a finite response; Nissan is the drawing down from Above transcending the world's order, and not subject to limitation טו) ("Ishah" is the level of the Jews' meditation joined with action (sowing)	אשה כי תזריע יב, ב	א
A Jew's connection to HaShem transcends all bounds & is always whole	A Milah delayed has the same effect as one in the proper time; Milah exposes the pre-existing spiritual state and one's inherent potential		ג
The name of the Parsha expresses the concept of a person's own efforts and its value	Prior to doing good deeds, a person is lower than the animals, since possesses the potential to do bad; through one's own efforts in doing good, one becomes the high point of creation	אשה כי תזריע יב, ב	זא
Goal of our avodah in Galus is to turn blood (darkness) into tahor (light)	These 33 days are days of tahor; during these days the blood itself is tahor without limitation	*תשב יב, ד	זב
First, a person must repent to complete atonement; second, a person adds in purity to achieve favor again with HaShem	First cleaning is washing to remove the Tzara'as from the garment The second cleaning is immersion in the Mikveh to remove ritual impurity that spread to the rest of the garment	*וכבס שנית יג, נה	זג
Tumah comes from yeshus Tahor comes from learning Torah	Story regarding doubt of Nega'im; HaShem & the Upper Mesivta disagreed; Rabbah offered a third opinion which was accepted "Disagreement" refers to different levels of G-dliness; the farther from the source, the more "yeshus" exists & then <i>machmir</i> when in doubt	אדם כי יהי בעור בשרו יג, ב	יבא
Building a Dwelling Place below begins with our service	Different concepts in the matter if the man or woman provides seed first See table below	אשה כי תזריע יב, ב	יבב

אשה – כנס"י	איש – הקב"ה	מי מזריע תחילה
אתעדל"ת לפני אתעדל"ע	אתעדל"ע בלי קדימה אתעדל"ת	עבודה
זכר – אהבה רבה	נקבה – אהבה זוטא	מי יולדת
פנימיות	חיצוניות	אור
עושה	נותן	תורה
העתידה	ממצרים	גאולה
לשבועות	מן הפסח	זמן ספה"ע



לקוטי שיחות ABSTRACT פ' תזריע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
Each day we reenact leaving Mizraim (boundaries), skipping from the side of limits, to the other side of holiness (lacking limits)	Mitzvos of the first Pesach, including Milah, were done at night; concept of "Dilug", skipping levels, in order that that particular night of redemption should light up like the day (removing distinctions between day & night)	וביום יב, ג	יזא
Pregnancy alludes to Galus; birth to Geulah 7 sounds – Avos & Imahos are treated as separate One sound unity of the Avos	After childbirth, a woman brings 2 birds; due to doubts and circumstances, might bring 7 (or 8) Rabbi Yehoshua says just like a live bird uses one sound; with a death bird's body, one can make 7 or 8 (musical) sounds	סיום מס' קנים	יזב
Shabbos lights provide a spiritual protection, turning the darkness (Metzora) into light, even when done by young girls	A Metzora makes vessels tamei in a another's house, if the owner does not order the Metzora out within the time it takes to light a candle Shalom Bayis comes as a result of Shabbos lights, pushing off Lashon HaRa	ישב יג, מז	יזג
Service of Kabalos Ol and also of one's inner powers are really the same	Chodesh – Geulah above נס = ניסן Woman gives seed – avodah below; awakens miraculous ways to nullify natural influences	אשה כי תזריע יב, ב	יזד
In the time one wishes to connect to a new thing (a woman, a baby, etc.), do so with Simchah	Minhag that a pregnant woman does not act as a <i>Kvatar</i> or as a <i>Unterfirer</i> ; these activities require one man and one woman (the unborn child would be an extra soul); alludes to the two participants of HaShem and the Jewish people (excluding all others)		כבא
Damage is hidden and needs the Cohen (high source) through speech to rectify	Tzara'as is not just a punishment for Lashon HaRa, but also a means to fix the problem which begins with declaration of Tzara'as	רמב"ם	כבב
When heeded, Metzora leads to healing and born anew Reinforced by Medrash about Moshiach being a Metzora	Name of the Parsha connected with contents of Tzara'as Purpose of all punishments is to cause a seeding תזריע and a new birth within a person for good	תזריע - מצורע	כבג
In Galus we are called tamai but are not really, just lack final atonement	A woman after birth is called tamai, until she brings her sacrifices, since until then, she still lacks complete atonement	*וטהרה יב, ו	כזא
If one wishes to chastise another, one must examine oneself to be sure that it is done out of love	Cohen (a person of Chesed) verbally declares a person a Metzora; the harsh judgment needed at that point for this person, is done out of love	וראהו הכהן וטמא אתו יג, ג	כזב



לקוטי שיחות ABSTRACT פ' תזריע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

חלק	פסוק	ענין	הוראה
כזג	קרח הוא יג, מ	Rashi – a lesion in an area covered by hair is the same as other lesions, just another location (result of Lashon HaRa) Rambam – on the head is a separate category, a result of denying the basics of G-d	Learning the laws of Metzora awaken one to be careful and avoid these sins
לבא	וכסתה הצרעת יג, יב	If the whole body is covered, this indicates that this is the very nature of this body, and thus is Tahor situation; “Bad” all on the outside, indicates that the inside lacks room for it due to being filled with “good”	Prior to Moshiach all Jews to do Teshuvah and be redeemed; also need to spread the concept of the 7 mitzvos for non-Jews
לבב	לכל מראה עיני הכהן יג, ב	Excluded from Tzara'as process: Areas of the body not normally seen A Cohen who can not see	Negaim is only “skin deep”; Person remains tahor and Cohen needs spiritual “eyes” to bring this out
לזא	אדם כי יהי בעור בשרו יג, ב	Source of Metzora is the Gevoros of Kedusha The Cohen (Chesed) can at times (chasan, holidays, property removal) sweeten the Gevurah, by going above limitations Moshiach called “Metzora” since Geulah is the means to take us out of limitations	A Jew doing a Mitzvah from love, overpowers anything negative, even when that Jew is on a low level
לזב	וביום הראות יג, יד	Nega'im are an example of G-d's love for all Jews even those that sin; concerned about their property (דבר רשות), or teaches about the merit of Mitzvah deeds done by any Jew (דבר מצוה)	A person in a low spiritual state, still has a strong Jewish identity; & the Mitzvos that one does still have a genuine worth



Understanding the Parsha according to the Rebbe

QUESTION: *Why does HaShem provide an open miracle regarding the Tzara'as on a house (finding the hidden treasure)?*

ANSWER: One might think that pain and suffering are a result of the natural order of life. Rather, one must believe that all pain and suffering have a purpose to keep us from sin and to provide a stimulus to Teshuvah. We are called "believers, children of believers" since we have faith that just as by the plague on the houses clearly reveals the Hand of G-d, so we believe regarding all pain and suffering.
(לקוטי שיחות כרך א, עמ' 239)

QUESTION: *The verse (VaYikra 14, 2) says that the Metzora is brought **הובא** to the Cohen, implying even against his will. What is the lesson?*

ANSWER: No matter where a Jew is found, HaShem always brings opportunities for Teshuvah. However, a person can be brought to the opportunity, but the person has to do Teshuvah from one's free will in order to make a complete Teshuvah.
(לקוטי שיחות כרך ז, עמ' 100)

QUESTION: *The name Metzora is connected to Moshiach in our Galus. Moshiach feels the pain of our Galus and that is why he is called a Metzora. What is the lesson for us?*

ANSWER: The pain and suffering of Metzora does not affect the internal person, or even most of one's body, just the most external part of a person, the skin. One's essence remains the same. In one aspect a Metzora represents a person on a high level who is making the final purification of their most external portion, since the rest is done. The same is with the end times of our Galus, when it appears to be full of suffering and problems, but they are only the final purification of the external.
(לקוטי שיחות כרך כב, עמ' 490 ספר השיחות תנש"א כרך ב, עמ' 78)

QUESTION: *Why does Rambam declare the law that if a rich person vows to bring a Korban on behalf of a poor person, he must bring a rich person's Korban? If he is offering the Korban in the place of the poor person, then should offer the poor-person's Korban?*

ANSWER: To achieve atonement, the two (rich person that made the vow and the poor person that was obligated to bring the korbanos of Metzora) merge identities, and then, the type of korban depends on the status of the maker of the vow. This principle teaches that the Jewish people are one "body" and can feel each other's problem as their own.
(לקוטי שיחות כרך כז, עמ' 101)

QUESTION: *HaShem tells the Jews that when they enter the Land, He would reward the Jews with plagues on their houses. What is that?*

ANSWER: The Jews destroyed the houses to remove the Tzar'as, they discovered the hidden treasures. When the Jews fulfill their purpose and turn their talk from profane to matters of holiness, we reveal the previously hidden rewards that result.
(לקוטי שיחות כרך לב, עמ' 91)



פ' מצורע OVERVIEW לקוטי שיחות

- הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos

CONTENT HIGHLIGHT	פסוק	חלק
Jews always search for a miracle		א
Niddah laws involve prohibition (evil appreciated by intellect and emotions); impurity by contrast refers to evil which can not be appreciated but is a decree that can not be removed		ג
Even if afflicted with Tzara'as, a person will be "brought to the Cohen"; then, can repent and return to holiness	והובא אל הכהן	זא
In the matter of "only" the 11 th day in the cycle for Zivus, it is not possible to become Zavah Gedolah; nevertheless, Bais Shamai says still concerned since one goes after the potential		זב
Need specific teaching that the purification of the Metzora can not occur at night	*זאת תהי'	יב
Standard definitions not according to the simple meaning	*תנוך	יזא
A Jew's essence always remains pure	*יגע בו	יזב
Rashi learns that a Zav that sees two times is a different category than a Zav that sees three times	*והזב	כב
One Jew can offer to achieve atonement for another	אם דל הוא	כזא
Tzara'as of the houses displays the great goodness that is "locked up"	צרעת בבית	כזב
Finding hidden treasures	*נגע צרעת	לב
Every new level requires a new teshuvah		לז



לקוטי שיחות ABSTRACT פ' מצורע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
Concealment of divinity allows for a person to err; faith allows one to see Divine Providence	Emunah of the Jews is an appreciation of transcendental Divinity; special purpose exists just like the Negaim in the house (concealment is not a natural event)		א
A Jew's distance from G-d is likened to prohibition, which temporarily interrupts, but does not sever the relationship	Niddah laws involve prohibition (evil appreciated by intellect and emotions); impurity by contrast refers to evil, which can not be grasped by human intellect, and thus, can not be removed very easily		ג
The proximity of Moshiach can make from a Metzora, a parsha of Torah	Even if someone is outside of holiness, one is brought to the Cohen to ensure the opportunity to do Teshuvah; yet to permeate, one needs to do teshuvah from one's own free will	והובא אל הכהן יד, ב	זא
When a person is in a state that their revealed powers cannot accomplish, still the potential of Mesiras Nefesh exists to make an effect	When looking into the matter of the 11 th day by itself in the cycle for Zivus, it is not possible to become Zavah Gedolah; nevertheless, Bais Shamai is still concerned for that day, since their philosophy is to follow after the potential		זב
Motzi Shem Ra (in words and in names) needs Torah (holy words and names) to achieve rectification	All words are exact זאת תהי' תורת must be exact, by day and not by night	*זאת תהי' יד, ב	יב
Metzora (the removal of intellect) reflects death; the affirmation of tahor by the Cohen brings intellect back into the mind	The word תנוך is known (possibilities exist), but Rashi states he does not know its meaning It does not change the halacha here And the other definitions do not fit the simple meaning of the verse	*תנוך יד, יד	יזא
Earthly vessels, like a person, has its roots in the earth; neither the vessel or the person has its "insides" affected by the outside (essence remains intact)	Earthen vessels only have tumah occur on the inside, and not from the outer side; might have thought that simple touching on the outside by a Zav does cause tumah, but verse teaches it does not (only "complete touching", movement by a zav, causes tumah even to the outside)	*יגע בו טו, יג	יזב
	Rashi learns that a Zav that sees two times is a different category from one that sees three times, rather than just an additional korban	*והזב טו, לג	כב



לקוטי שיחות ABSTRACT פ' מצורע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
<p>1. Teaches that if a person pledges to charity beyond one's means, G-d assists</p> <p>2. Teaches Jewish people are one "body" and can feel each other's problem as their own</p>	<p>If a person vows to bring a sacrifice for another's tzara'as sufferer, there are two elements:</p> <p>1. To fulfill the vow – one acts in that person's place; then, rich or poor depends on the sufferer</p> <p>2. To achieve atonement – they merge identities and then, rich or poor depends on the status of the maker of the vow</p>	<p>אם דל הוא יד, כא רמב"ם</p>	כזא
<p>Tzara'as of the houses reveals openly the unique purpose of "going down for the sake of elevation"</p>	<p>Tzara'as has a spiritual source that was misdirected; Tzara'as of the houses displays the great goodness that is "locked up" in the strong tumah of avodah zarah</p>	<p>צרעת בבית יד, לד</p>	כזב
<p>Intention of Tzara'as is not to negate the bad talk (אמורי), but to turn one's talk into (previously hidden) holy talks</p>	<p>Amorites knew their time for eviction had arrived when the Jews left Egypt; they hid their gold, since they hoped the Jews would sin, and then they would get their gold back</p>	<p>*נגע צרעת יד, לד</p>	לב
<p>One accidental discharge becomes a Zav; this corresponds to strengthening the bad inclination even if not one's fault</p> <p>Second discharge must be intentional to become a Zav Ketana; this corresponds to the acute strengthening of the bad inclination when a person incites oneself to sin more</p> <p>The third discharge (after any type of two earlier ones) can be unintentional; this corresponds to the effects of chronic strengthening of the bad inclination even without choosing to do so</p> <p>The law is different for each stage; this corresponds to the need for a new type of Teshuvah at each stage</p>			לז



לקוטי שיחות ABSTRACT פ' מצורע

- תוכן הענינים מלקו"ש השבועי -

נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

▪ Resource to encourage the study of the Rebbe's sichos ▪

הוראה	ענין	פסוק	חלק
-------	------	------	-----

DAYS OF NIDAH (according to the Torah)

1	2	3	4	5	6	7
---	---	---	---	---	---	---

(a) Day one starts with the first sign of menses. Seven days of Nidah ensue, in which she is prohibited to her husband and has the status of an Av HaTumah. She can bleed the entire seven days. On the night of the eighth day if she does not experience bleeding the woman goes to the Mikvah and becomes Tehorah, starting the eleven days of Zivus.

DAYS OF ZIVUS (according to the Torah)

8	9	10	11	12	13	14	15	16	17	18
mikvah										
1	2	3	4	5	6	7	8	9	10	11

(b) The eleven days, that follow the seven days of Nidah, are "days of Zivah."

Example of Zavah Ketanah

8	9	10	11	12	13	14	15	16	17	18	
1	2	3	Mikvah	4	5	6	7	8	9	10	11
			Shomeres Yom								
			k'Neged Yom								

(c) If a woman experiences bleeding during these days for one or two consecutive days, she becomes a Zavah Ketanah and is Temei'ah. She is prohibited to her husband & has the status of an Av HaTumah. If she does not experience bleeding the following night and day, she may immerse in a Mikvah during the day to become Tehorah. She may even immerse on the morning immediately following the day on which she experienced bleeding, but her Tum'ah and Taharah are contingent upon whether or not she experiences bleeding afterwards on that day. She is called a Shomeres Yom k'Neged Yom, because she must *watch* the following day to confirm whether or not she experiences bleeding.

Example of Zavah Gedolah

8	9	10	11							
1	2	3	4							

(d) If a woman experiences bleeding for three consecutive days during her eleven days of Zivah, she becomes a Zavah Gedolah. In order for her to become Tehorah, she must count "Shiv'ah Neki'im", seven "clean days" that she experiences no other bleeding. On the morning of the seventh day she immerses in a Mikvah. If she does not experience bleeding during the rest of the day, she is Tehorah and no longer a Zavah. A Zavah Gedolah must bring a Korban Zavah to permit her to enter the Beis ha'Mikdash or to eat Kodshim. The Korban is two Torim or two Benei Yonah, one offered as an Olah and one as a Chatas (Vayikra 15:25-30).

Example of Bleeding on the Eleventh Day

8	9	10	11	12	13	14	15	16	17	18
1	2	3	4	5	6	7	8	9	10	11

(e) After the 18th day, she can no longer become a Zivah in this period of time. At the next sighting of blood the process starts over and she is a Nidah.

(f) Thus, in the matter of "only" bleeding on the 11th day in the cycle for Zivus, it is not possible to become Zavah Gedolah. Nevertheless, she observes all the same laws of Shomeres Yom k'Neged Yom.

Example of Nidah Nowadays

1	2	3	4	5	6	7	1						
8	2	9	3	10	4	11	5	12	6	13	7	14	Mikvah

(g) Nowadays, Jewish women accepted upon themselves a double stringency: all menses blood in whatever time period are considered Nidah, and requires seven clean days prior to going to Mikvah.