



- 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 this is the Jewish people אישה 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 אישה 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.

(לקוטי שיחות כרך כז, עמ' 88)

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)



פ' תזריע OVERVIEW לקוטי שיחות

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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



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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



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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



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הוראה	ענין	פסוק	חלק
Learning the laws of Metzora awaken one to be careful and avoid these sins	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	קרח הוא יג, מ	כזג
Prior to Moshiach all Jews to do Teshuvah and be redeemed; also need to spread the concept of the 7 mitzvos for non-Jews	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”	וכסתה הצרעת יג, יב	לבא
Negaim is only “skin deep”; Person remains tahor and Cohen needs spiritual “eyes” to bring this out	Excluded from Tzara’as process: Areas of the body not normally seen A Cohen who can not see	לכל מראה עיני הכהן יג, ב	לבב
A Jew doing a Mitzvah from love, overpowers anything negative, even when that Jew is on a low level	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	אדם כי יהי בעור בשרו יג, ב	לזא
A person in a low spiritual state, still has a strong Jewish identity; & the Mitzvos that one does still have a genuine worth	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)	וביום הראות יג, יד	לזב