



## 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 <sup>th</sup> 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 שיהות ABSTRACT פ' מצורע

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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 <sup>th</sup> 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



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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



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חלק	פסוק	ענין	הוראה
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### DAYS OF NIDAH (according to the Torah)

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

(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 18<sup>th</sup> 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 11<sup>th</sup> 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.