



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 righteous and the good still have 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 one quality or two.

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 [חסד וגבורה] ורחמים וכל המדות והנהגות השייכות במי שהוא שליט ומושל בעולם

“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 who is ruler and sovereign in the world.

The maamar opens with the verse that begins the laws of nega'im, the skin afflictions of the Torah, which calls the afflicted person adam. The Zohar (3:48a) ranks adam highest of the names for a human being (adam, gever, enosh, ish), because adam is “the completeness of all”: he contains every quality, Chesed (kindness), Gevurah (restraint) and compassion, and every trait and mode of conduct that one who rules the world needs.

משא"כ מי שהוא דבוק לבחי' א' בלבד או שתים אינו נק' אדם כמו משה האיש⁴ איש האלקים⁵

By contrast, one who cleaves to one aspect alone, or to two, is not called adam, such as “Moshe the man (ish),” “the man (ish) of G-d.”

A ruler must answer every situation with kindness, severity or compassion, as each is called for. One bound to only one or two of these qualities, however lofty, lacks that completeness and is not called adam; so Moshe is called ish, “the man,” in “this Moshe, the man” (Exodus 32:1) and “Moshe, the man of G-d” (Deuteronomy 33:1; Psalms 90:1).

אע"פ [אף על פי] שבח"י משה למעלה מעלה מ"מ בח"י אדם למעלה הימנו כמ"ש בזהר פ' תזריע דמ"ח ע"א^{6,7}

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.

Moshe's level is exceedingly high, yet the level of adam is higher. The Zohar cited here explains that Moshe is called ish because he is called the King's servant, and so he is ish in relation to the supernal Adam, while adam is "the completeness of all and the inclusion of all."

והיינו מפני היות בו כל הדברים כו' ויוכל להעלות למעלה בעניניו ומעשיו. ולהשפיל למטה וכל העולם תלוי בו (וע' ר"פ משפטים דצ"ד סע"ב [סוף עמוד ב.]).⁸ ובמדרש ויקרא רבה ר"פ ב' ⁹ ובקהלת ע"פ אדם אחד מאלף מצאתי^{10,11}. אדם זה משה¹² שבא לאלף דור¹³ כו')

That is, because all things are within him, etc., and he can raise [things] up on high through his affairs and his deeds, 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, at the 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 all things, his deeds can raise everything up or bring it down, and the whole world depends on him. The Zohar at the start of Parshas Mishpatim (2:94b) describes one who merits ever more until he is given the Name Havayah in the fullness of its letters, "which is adam, in the manner of Atzilus above," with dominion over all the hosts above and below; and the Midrash on "One adam out of a thousand I have found" reads this rare adam as Moshe. In Or HaTorah, as the Kehot notes report, the Tzemach Tzedek links the two: the "one adam out of a thousand" is one whose soul is from Atzilus, and the verse refers to 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 הטבע

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

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 (not yet separated from the good, as chaff from grain); that residue then shows itself as physical signs in his flesh that do not come about naturally.

והם הנגעים שאינם מליחות המצויים כמ"ש הרמב"ם [הרבי משה בן מימון]¹⁵ שמצות נגעים אינו נהוג בזמננו זה אחר החורבן מפני שאינו מצויין כלל¹⁶ שיהי' [שיהיה] שינוי בבשר עצמו בלא שום ליחה שהרי הוא כמראה החמה עמוקה מן הצל¹⁷ וכו'

And these are the nega'im (afflictions), which are not from the common [bodily] 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 a nega is a change in the flesh itself with no fluid behind it, its white looking deeper than the skin as a sunlit spot looks deeper than the shade (Shevuot 6b). The Alter Rebbe cites the Rambam that the mitzvah of nega'im no longer applies after the Destruction because such a change no longer occurs. The Kehot note points to the Rambam's closing law of tzaraas (Laws of Tumas Tzaraas 16:10), that the tzaraas of garments and houses "is not of the natural order, but was a sign and wonder in Israel," and asks (from Likkutei Sichos) whether this is the only reason, since by law nega'im apply even when the Temple is not standing (11:6).

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

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. Therefore they arose in his flesh.

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 through which the soul expresses itself (in Chassidus, its garments of thought, speech and action); because the inner work is complete, this last residue surfaces outwardly, in his flesh.

וגם נגעים דברים גבוהים¹⁸ הן שאינו נק' טמא עד שיקראנו הכהן טמא^{19,20}

Moreover, nega'im are lofty things, for he is not called impure until the kohen calls him impure.

A second point: nega'im are lofty in themselves. By law a nega makes a person impure only when the kohen (priest) declares it so (Mishnah Negaim 3:1); as Rashi on the verse puts it, citing the Sifra, it is a decree of Scripture that the impurity and purity of nega'im depend only on the word of a kohen.

וכשעדיין לא קרא לו שם טמא אין הנגעים בכלל טומאה אלא אדרבה הם אורות עליונים²¹ רק שהם דינא קשיא דקדושה²² כדאיתא בע"ח [בעץ חיים]²³ ע"ש (ועיין בהרמ"ז [בהרב משה זכות] ס"פ תזריע במ"ש והבן ענין גדול שאין טומאות הצרעת ככל שאר טומאות כו' ע"ש)

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, 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.)

Until the kohen speaks, the nega is not impurity at all but a supernal light, a “harsh judgment of holiness”: a severity that belongs to holiness itself. Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings, says so (38:7: the nega “is not the impurity itself, only holy, harsh judgments,” from which the impure forces draw nourishment), and the Ramaz, Rabbi Moshe Zacuto, a seventeenth-century Kabbalist, writes in his glosses on the Zohar that tzaraas is unlike all other impurity, for, as the Alter Rebbe quotes him in the next maamar (Likkutei Torah, Tazria 6:26), it “does not make impure until the kohen comes.” The Kehot note adds that nega (נגע) has the letters of oneg (ענג, delight), as the Zohar notes (1:26b), and suggests that these supernal lights are the supernal delight.

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 [ולהמתיקם]

“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 (in Eliyahu's opening prayer, Patach Eliyahu) calls “the right arm,” and kindness can sweeten severe judgments, tempering them until they become good: 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 בבני 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 [ודי למבין] (וע' מ"ש בפ' מקץ סד"ה כי אתה נרי ועיין בסש"ב [בספר של בינונים] ח"א [חלק א'] פרק יו"ד):^{28, 29}

And this is not to be found among us, for even [in] the righteous and the good, a little of the evil is still 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 the righteous and the good still have a little evil in their 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" (Torah Ohr, Miketz 12:24-26): the lofty souls of earlier generations could master the evil in themselves, while in the later generations, "the heels of Moshiach," there are neither such wicked people nor such good tzaddikim, and the soul lacks the strength to master its evil without 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"ר נב. וראה שם ע' תקטו. תקלא. נתבאר בשיחת ש"פ תזריע תנש"א כרך-ב ע' 492 ואילך.

2 אדם כי יהי בעור בשרו

G-d tells Moshe and Aharon: "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." In its plain sense adam here is any person at all, man or woman, young or old; the maamar, following the Zohar, reads the word as the highest of the names for a human being. (context: Steinsaltz Tanakh)

ויקרא י"ג:ב"ב:2:13 Leviticus

אדם כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרוֹ שָׂאת אוֹ־סַפְחַת אוֹ בְּהֶרֶת וְהָיָה בְּעוֹר־בְּשָׂרוֹ לְנֶגַע צָרַעַת וְהוּכָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־אֶחָד מִבְּנֵי 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

When Moshe was late in coming down from Mount Sinai, 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." The Zohar (3:48a) brings it as a verse that calls Moshe ish, "the man," not adam.

שמות ל"ב:א:32: Exodus

וַיֵּרָא הָעָם כִּי־בָשַׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקְהַל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוֹם עֲשֵׂה־לָּנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לִפְנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֵעֲלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מַה־הָיָה 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

The Torah introduces Moshe's last blessing: "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 33:1א"ג:33: Deuteronomy

וְזֹאת הַבְּרִכָּה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים 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 90:1א"צ:90: Psalms

תַּפְלָה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים אֲדֹנָי 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, and so is ish in relation to the supernal Adam. The Alter Rebbe cites it for the level of adam being above that of Moshe as ish.

ספר הזוהר, תזריע כ"ב:ק"ה-כ"ג:קט"ו115:23-105:22 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 neshamah 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 כו' דאיהו אדם בארץ דאצילות כו' וזהו אדם אחד מאלף מצאתי. ועי' מזה בלקו"ת פ' תזריע".

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 "ייל 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 ליין, ור"ל דכמ"ב אחד מאלף היינו היותר חשוב ומשובח כו'".

11 Koheles, telling of his search through people one by one, says: "One man (adam) out of a thousand I have found, but a woman among all these I have not found." Plainly, he found barely one in a thousand who was truly upright; the Midrashim cited in the parenthesis read this rare adam as Moshe. (context: Steinsaltz Tanakh)

Ecclesiastes 7:28ח"כ: קהלת ז'

אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מָצָאתִי אָדָם אֶחָד מֵאֲלָף מִצְאָתִי וְאִשָּׁה בְּכָל־
אֶלֶּה 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

Opening its comment on "When a man (adam) of you brings an offering," 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, as it says, "One adam out of a thousand I

have found"; it then reads this adam as Avraham, as Amram, and as Moshe.

ויקרא רבה ב':א'1: Vayikra Rabbah 2:1

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'כ"ח: קהלת רבה ז'

... וְאִשָּׁה, זֶה יוֹכֶדֶד. דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה. וְאִשָּׁה, אֵלּוּ נְשֵׁי הַמִּדְבָּר.
דָּבָר אַחֵר, אָדָם, זֶה מֹשֶׁה, שֶׁבָּא לְאֶלֶף דּוֹר. וְאִשָּׁה, זֶה הִיא הַתּוֹרָה
שֶׁנִּתְּנָה לְאֶלֶף דּוֹר, הִנֵּה הִיא דִּקְתִּיב (תהלים קה, ח): דָּבָר צִוָּה לְאֶלֶף
דּוֹר, מִלְּמֹד שֶׁצִּפָּה הַקְדוּשׁ בְּרוּךְ הוּא בְּכָל הַקְּנָנִים וְלֹא מָצָא קְנָנוּ זְפוֹת
מִקְנָנוּ שֶׁל מֹשֶׁה, שֶׁפָּשַׁט יָדוֹ וְקָבַל אֶת הַתּוֹרָה.

"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"יא 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 Scripture 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.

Shevuot 6b:4 ר' ב: ד' ע"ב

תנו רבנן: “בהרת” – עמוקה, וכן הוא אומר: “ומראה עמוק מן העור”; כמראה חמה העמוקה מן הצל. “שאת” – אין שאת אלא גבוה, וכן הוא אומר: “על כל ההרים הרמים ועל כל הגבעות הנשאות”. “ספחת” – אין ספחת אלא טפילה, וכן הוא אומר: “ואמר ספחני נא”.

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

נבאר בלקו"ש לפי זו תנשי"א סעיף ג. ובשיחת ש"פ תוריע תנשי"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 הל' טומאת צרעת פ"ב ה"ב. וראה תוי"ב ורש"י פרשתינו יג, ב. תוי"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"א: ג' 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 המחלט. אין מסגירין את המחלט, 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 נג (nega) has the letters of נג (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 תוי"מ תנשי"א (סה"ש תנשי"א ח"ב) הערה 34. ושם בהשיחה מבאר בארוכה כי ענינים הא' שהנגעים הם רק פסולת שעדיין לא נתברר, והכ' 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” (Sha’ar Leah and Rachel, chapter 7), 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.

Sefer Etz Chaim 38:7 ז"ל: עץ חיים

... והנה כאשר יש סגירו דנהורא עלאה שהם מוחין מצד אבא ואין שם מוחין רק מצד אמא אז נקרא נגע והוא מ"ש בוהר שהוא כח הדינין קשים דקדושה עלאה הגרשת את החיצונים ואת הקל"י 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 קכ"ג כמנין מילוי של אהי"ה דאלפ"י 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

שי' לאה ורחל פ"ז [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 יהיה בעור־בשרו שאַת או־ספחת או בהרת והיה בעור־בשרו לנגע צרעת והובא אל־אהרן הכהן או אל־אחד מבניו הכהנים:

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"י בהקדמה.

26 חסד עילאה דרועא ימינא

In Eliyahu'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 י"ז א:ט"ז-י"ז 17a:16-17 Tikkunei Zohar

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 אלין 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, explaining why a doubtful case of tzaraas is pure, the Alter Rebbe quotes the Ramaz's words in full (Likkutei Torah, Tazria 6:26): "Understand a great matter: the impurity of tzaraas is not like all other impurities, for its impurity is not known and it does not make impure until the kohen comes," and notes that the Ramaz gives the reason from Etz Chaim.

KEHOT'S NOTE

ראה לקמן כד, א שמעתיק לשון הרמ"ז.

29 ועיין בס"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 righteous.

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



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THE CHASSIDISHE PARSHA

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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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