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לקוטי תורה

Parshas Metzora

דברור המתחיל

"זאת תהיה תורת המצורע"

"Transforming the Bad Name into the
Good Name"

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Likutay Torah

ליקוטי תורה

Parshas Metzora

דברו מהתחליל

"זאת תהיה תורת המצורע"

פרק כד, ג – כה, ד

"Transforming the Bad Name into the Good Name"

(א) Chapter 1

The first verse in the Parsha introduces the laws of purifying the "Metzora":

"זאת תהיה תורת המצורע ביום טהרתתו וגו'" (פרשותנו יד, ב): "This will be the teaching for the Metzora on the day of his purification etc." (Lev. 14:2)

At the beginning of the Parsha, it states: 'Hashem said to Moshe, "This will be the teaching for the Metzora on the day of his purification: He should be brought to the Kohen, and the Kohen should go out of the camp and the Kohen should see, and if the Tzaraas was healed from the Metzora (then this will be the process of how to purify him).'" (Vayikra 14:1-3)

The maamar continues to explain several of the details that are mentioned in the first few verses. The maamar will also explain the spiritual source of Tzaraas and the purification process of the Metzora, according to Chassidus.

¹ נאמר שבת פרשת תוריע, ה' ניסן תקס"ה.

הנה מבוֹאָר בְּעַז חִיִּים "שער ל"ז", פרק ז: שִׁסְיָבַת הַנְּגָעִים הוּא מִחְמָת הַסְּתָלְקוֹת אָוֶר הַחֲכָמָה,

כִּי מַעֲזָרָע ְחָשׁוֹב כִּמֶּת"³ וּכְתִיב (איוב ה, כא): "יִמּוֹתָו וְלֹא בְּחַכְמָה" כו. עיין שם.

It is explained in Eitz Chayim, the written teachings of the Arizal, **that the cause of Tzaraas is due to the departure of “the Light of Chochma,”**

as stated in the Talmud, “**a Metzora is considered as a dead person,**” and it is written (Iyov 4:21) “**they will die because they lack Chochma.**” Thus, we see that the spiritual death that is expressed in Tzaraas comes from a lack of Chochma.

The Alter Rebbe will explain the idea of Tzaraas and its purification based on the teachings of the Arizal, which his student, R’ Chaim Vital, recorded in the work, Eitz Chayim. There, it is explained that the cause of Tzaraas is “the departure of the light of Chochma.” The maamar will proceed to explain the idea of Chochma, which is also referred to as the “Intellect of the Father.” Based on this explanation, we will come to understand the concept of the “light of Chochma” and why its departure causes Tzaraas.

ולהבין זה קצת, ציריך להבין
ענין מוחין-דאיימא ומוחין-
ראבָּא:

To understand this even slightly, we first have to understand the idea of the two parts of intellect referred to as: “The Intellect of the Mother” and “The Intellect of the Father.”

The Alter Rebbe will first explain the idea of “the Intellect of the Mother,” which is Bina, and afterward, will explain “the Intellect of the Father,” which is Chochma:

כִּי הַנָּה מַוחִין-דָּאיִמָּא הָוּא
כִּמֶּוּ שְׁכַתּוֹב (תְּהִלִּים קי, ט): “אִם
הַבָּנִים שְׁמַחָה,”

The idea of “The Intellect of the Mother” can be understood through the analogy that we derive from what is written: (Tehilim 113:9) “The ‘Mother’ of children is joyous,”

² בְּרִפּוֹסֶת שְׁקָלוֹב תְּק"ס. בְּרִפּוֹסֶם שְׁלִפְנֵינוּ שַׁעַר ל"ח.

³ נְדָרִים סָד, ב.

שעל ידי ההתבוננות נולד
 האהבה והשמחה ורשבֵי אש,
 והוא בcheinת הרצוא להסתלק
 ליבכָל בעצמותו יתברך.

The ‘Mother’ is the idea **that through the contemplation** of Hashem’s greatness **is born the love and joy and fiery flames** of love for Hashem, **which is the aspect of “running”** [i.e. yearning] **to leave the limitations of physical existence and to become included in the Essence of Hashem.**

There are two parts to intellect discussed here, one called חכמה and one called בינה. בינה is also called the “Intellect of the Father” and is also known as the “Intellect of the Mother”.

The reason for which חכמה is called “Intellect of the Father” is as follows: The way the child comes from the father is through a single drop that contains the entirety of the child, which is then given to the mother to develop over the course of nine months, eventually becoming an actual person. So too, with regard to ideas, which begin in the part of intellect known as חכמה, where there is a flash of insight, which is then developed in the second aspect of intellect - בינה - into a fully cintructed idea, which can be understood with all of its details. (חכמה is also related to imagination, abstraction, seeing the bigger picture, and is related to the right side of the brain and בינה is also related to logic, details, practicality, and is related to the left side of the brain).

In the service of Hashem, when a person comes to a deep understanding of Hashem’s greatness and he reflects on this, he can come to have a real and powerful feeling – stemming from a fiery love of Hashem - that he wants to leave the restrictions of the physical world and enter the reality of Hashem’s true existence. This is the idea that the “Intellect of the Mother” is called “the joyous mother of children,” since this deep understanding and contemplation is the “mother” of the feeling of love for Hashem and joy in the awareness of His presence and in the ability to connect to Him. (Thus, not only is the “mother” - the intellect - joyous in its awareness of Hashem’s truth, it is the “mother” of joy, since true joy can only come through this deep awareness).

However, because this is a very deep, personal awareness and feeling, it causes a person, who naturally desires what is best for himself, personally, to want to leave the limitations of the world and enter the reality of Hashem’s true existence. However, there is also a higher type of recognition and awareness of Hashem, where the person is not only

focused on what is best for himself, personally, but is mainly aware of Hashem's truth and of the fact that he must fulfill the Will of Hashem, as the maamar will continue to explain.

אֵך יָשׁ עָוֹד בְּחִינָה שְׁלָמָעָלָה
מִהְאַהֲבָה בְּרַשְׁפֵי אֵשׁ, דְּהַיָּנוּ
מוֹחִיזִיךְ אָבָא, שָׁאוֹר אַיִן-סּוֹף
בְּרוּךְ הוּא שָׂוָרָה בְּחִכְמָה-
עַלְלָאָה,

על ידי זה נמשך הביטול,

עַד שָׁאן בּוּ כָּחַ וַיְכֹלֶת
לְהַגְבִּיכְךְ אֶת עַצְמָוּ בְּבִחִינָת
רְצֹוא שֶׁהָוָא בְּחִינָת יְשָׁמֵן
שָׁאוֹהָב.

However, there is another aspect that is higher than the love of Hashem in a manner of **flames of fire, which is the “Intellect of the Father.”** The reason it is higher is that Hashem's Infinite Light is manifest in “The Supernal Wisdom,” i.e., the “Intellect of the Father,”

and through this revelation of Hashem's Infinite Light into the Supernal Wisdom comes forth the aspect of self-nullification,

to the extent that one does not even have the power to lift himself up spiritually, in a yearning to be included in the truth of Hashem, since this yearning means that he is “**someone with an ego who loves Hashem**,” as opposed to having a totally selfless devotion to Hashem.

The aspect of the Intellect of the Father, also called **חכמה** in the person refers to two stages of Intellect which are connected:

The first stage is the initial flash of insight that a person has (or a basic idea that he just learned), which contains within itself all of the details that he will later understand in **בינה**.

The second stage is that, after he understands all of the ideas and details through **בינה**, he comes to see the bigger picture and gains an acute awareness of the essence of the matter, in a higher and deeper manner than he could have by simply looking at each the details separately.

Since both of these stages are “the bigger picture” and work in abstraction, they are both called “**the Intellect of the Father**,” in contrast to the detailed understanding and concretization of **בינה**, the Intellect of the Mother.

In the service of Hashem this means that there are three stages in conscious awareness:

- 1- The initial knowledge of Hashem's existence and how He creates the world etc. before getting into the details.
- 2- The detailed knowledge of Hashem's existence etc. and the contemplation thereof.
- 3- After contemplating all of the details of this concept, he comes to "see" and directly relate to the essence of this truth; namely, that Hashem is the only thing that is true and real, and the only desire of any value is to fulfill Hashem's will, since he realizes that he is nothing more than a part of His plan and His true existence.

When a person reaches this third stage, he is sensitive enough to receive from a deeper part of his soul, where Hashem's Infinite Light is expressed more fully. This is described in Tanya (Chapter 18 and onward), where it explains that in the subconscious part of the G-dly soul, which is the source of his G-dly soul's intellect, a Jewish person "sees" the truth, that there is nothing besides Hashem. This is why every Jew has the power for self-sacrifice, since in this deeper part of the soul, called **היכנאה**, is revealed the Ultimate Truth, that there is nothing besides Hashem, which is an expression of Hashem's Infinite Light⁴.

However, this is hidden within the soul and is only revealed in either one of two ways: The first is that a person comes to a test of faith (for example, a person is threatened to deny Hashem, G-d forbid, or give up their life) and they discover that they have this innate awareness and connection to Hashem's true unity. The second way is by reflecting on Hashem's unity and how he is part of Hashem's unity, until he reveals that this truth was hidden in his soul the entire time. When a person reveals this connection through contemplation and nullifies him/herself to the truth of Hashem that is within him/herself, then he won't even have enough ego left to have a yearning to leave the world in order to enjoy G-dliness. He will completely recognize that Hashem is the only thing that exists, thus, the only thing to possibly desire is that Hashem's will be fulfilled (and not even that *he himself* connect to Hashem).

⁴ From this we can see that there are actually three aspects of **היכנאה**: 1- The hidden subconscious, which is the source of revealed intellect; 2- The flash of insight that comes into revealed intellect before being broken down into details; 3- The "coming to see the bigger picture" after contemplating all the details. This third level is where he "sees" the essence of the idea.

An analogy for this can be drawn from a person coming to see a king: Before he sees the king, he prepares himself by contemplating the greatness of the king. With this, he comes to have a yearning to see the king. However, when he actually comes to see the king, he is so awestruck that he loses his sense of self and can only stand silently, awaiting the king's orders.

So too, when one is contemplating the greatness of Hashem, he has a great yearning to leave the physical world and be included in the truth of Hashem. However, when, through all of his meditation, he comes to reveal the true connection that he has to Hashem Himself and “sees” the truth face to face, so to speak, then he loses his ego and knows that the only thing that matters is to fulfills Hashem’s will in this world.⁵

וְזַהֲוָה עַנְנֵין הַהַשְׁתְּחִווּוֹת
שֶׁבְשְׁמָנוֹנָה-עִשְׂרָה. וּכְמוֹ
שְׁנִיחְתָּבֵא רַמְּזָה בְּרוּכָתִי טוּבָא⁶.

This is also the idea of the few occasions that we bow in Shemona Esrai, as explained in many places.

During Shemona Esrai it is like one is actually standing before the King. Unlike the previous parts of the prayer service, where one is contemplating the greatness of Hashem as a “preparation” to “meet with Him,” in Shemona Esrai it is like he is standing directly before the King. The idea of bowing is that one is completely nullified to Hashem. The reason for bowing to a king is that one is so nullified that he doesn’t have the power to stand up with confidence, but is bowed over or falls to the ground. So too, the bowing in Shemona Esrai shows the total nullification that occurs when standing directly before Hashem.

This idea of standing before the King, and especially the idea of bowing in total self-nullification during Shemona Esrai, is an expression of “the Intellect of the Father.” As explained above, this is the part of the intellect of the soul where it “sees” the truth of Hashem and is totally nullified and included in that truth, to the point that the person does not feel himself.

⁵ See Sefer Hamaamarim 5666 pp. 58–62.

⁶ וְעַנְנֵין מָה שְׁנִיחְתָּבֵא: עַל פָּסּוֹק “כִּאֵשׁ הַשְׁמִים הַחֲדִישִׁים” (תּוֹרָה אָוֶר בַּרְאָשִׁית א, ד). וְעַל פָּסּוֹק “וְכָל הַעַם רֹאשִׁים אֶת הַקּוֹלֹתֹת” (תּוֹרָה אָוֶר יִתְרֹן עג, ד). וְעַל פָּסּוֹק “זֹאת חִקָּת הַתּוֹרָה” (לִקְמָן חִקָּת נָנו, ב). וּבְדִבָּר הַפְּתַחְיֵל “וְעַבְדֵד הַלְּיִוְהָוָא” (לִקְמָן קְרָחָנָה, ב). וּבְדִבָּר הַפְּתַחְיֵל “מֵאָה זָהָב” (לִעְלֵי צָו יָא, ד). וּבְדִבָּר הַפְּתַחְיֵל “צְאִינָה אַוְאִינָה”, בְּעַנְנֵין “וַיְמַחֵּן יְשָׁמֵחַ כַּוְּלֵהֶצְחִיל פְּנִים מִשְׁמָן” (לִקְמָן שִׁיר הַשִּׁירִים כו, ב). וְעַל פָּסּוֹק “כִּי תַּבְנֹאוּ אֶל אָרֶץ מוֹשֵׁבּוֹתֶיכֶם כֹּו”, בְּפְרִשְׁתַּנְסִים (לִקְמָן שְׁלָחָם, ד).

וזהו "אם רץ לברך שוב לאחד": כי על ידי הביטול דמוחין-דאבא נמשך בבחינת שוב, והוא המשכת אלחות למטה.

And this is the meaning of what is stated in the Sefer Yetzira, “**If your heart runs, return to One,**” meaning that through the self-nullification of “the Intellect of the Father,” there is drawn forth the aspect of “return,” which means to draw down G-dliness below into the physical world.

When the person loses their sense of ego and the natural mode of self-interest, doing only what he thinks is good for him, he becomes thoroughly permeated with the awareness that Hashem is the only thing that exists and that the only thing worth desiring is that Hashem’s will should be fulfilled. This recognition causes the person to return to the world, the place where he can actually fulfill Hashem’s desire by keeping the Torah and Mitzvos.

When a person only feels himself, then his main concern (even spiritually) is to enjoy the experience of leaving the physical world and being completely submerged in the awareness of Hashem’s truth.

But, when a person realizes and “sees” that spirituality is about Hashem’s desire and not not at all about himself, he will want to fulfill Hashem’s plan and desire to have a dwelling place in the physical world through the Torah and Mitzvos.

This is the idea that “if your heart runs” with a yearning to leave the limitations of the physical world and experience the spiritual bliss of being absorbed in the awareness of the truth of Hashem, then “return to One,” by returning to the physical world to reveal the truth of the Oneness of Hashem, which this is the true desire and plan of Hashem.⁸

This recognition comes specifically through “the Intellect of the Father.”⁹

⁷ ספר יצירה פרק א משנה ח. תקוני זהר בהקדמה ז, א.

⁸ Also, the real truth of Hashem can only be expressed in the physical world, for if you need to leave the world to connect to His unity, then you are saying that in the physical world Hashem’s unity cannot be expressed (G-d forbid). This is fundamentally limiting the true unity of Hashem. Only when you reveal that Hashem’s Oneness is everywhere, even in the physical world, are you connecting to His true, limitless unity (as is explained in length elsewhere).

⁹ One should ask: If the ultimate goal is to make a dwelling place for Hashem in the physical world, then why should we need to have “our heart run” away from the world? This question will be addressed further on in the maamar.

וְלֹהַמְשָׁכָה זוּ עַרְיוֹן לְהִיּוֹת
 הַרְחַבָּת הַכְּלִים, וְהָנָן אֹתְתִּיּוֹת
 וְתֹרֶה
 הַתּוֹרָה-שְׁבָכְתָב
 שְׁבָעַל-פֶּה.

And for this process of drawing down G-dliness, there need to be numerous vessels to be able to receive this revelation, and these are the letters of the Written Torah and the Oral Torah.

Just like a fire cannot be grasped and remain in the physical world without a wick and fuel, so too, Hashem's revelation cannot have a place to be revealed without something to grasp onto and give it expression in the physical world.

Fire is naturally attracted to its source above the earth, and only when something tangible is burning, does the fire have a chance to be expressed in the physical world. So too, Hashem's revelation, which is coming from an infinitely higher level of existence than the physical world, needs something physical that relates to it and expresses it here below.

The “wick and fuel” for the “fire” of Hashem's revelation are the letters of the Torah, since they are showing and revealing Hashem's infinite Will and Wisdom, which is essentially unchanged from the way it is in its supernal source.

The Alter Rebbe now mentions the letters of the Written and the Oral Torah, and as the maamar continues, he will explain the significance of both:

זֶהוּ שְׁבָכְתָב בְּעֵין חַיִים, שַׁעַר
 לְאָהָרָן פְּרָקָז, וְזֹה לְשׁוֹנוֹ:

And this is what is written in the Eitz Chayim as follows:

וּנְכֹרֶכֶל זוּ: שָׁאַיִן גָּעָשָׁה בָּ'
 פְּרַצּוֹפִים אֶלָּו לְאָהָרָן וּרְחָלְבָּאָן,
 אֶלָּא אַחֲרֵת הַתְּגִלּוֹת מָזְחִין
 דָּאָבָא בָּנָ"א. עַד כָּאן לְשׁוֹנוֹ.

“And remember this general principle, that these two divine emanations, which are referred to here as Leah and Rachel, are only able to be properly formed in their places [Bina and Malchus of Atzilus] after the revelation of “the Intellect of the Father” (here a reference to Chochma of Atzilus) in the divine emanation of Ze’er Anpin [the six emotional attributes].”

The Eitz Chayim is describing the two modes of expression of the “intellect and emotions” of Atzilus – Chochma and Bina - the “intellect of Atzilus,” and Ze’er Anpin - the “emotions of Atzilus.” One mode of expression is called “Rachel,” and the other one is referred to as “Leah.” These two aspects are only complete when the Ze’er Anpin - the six “emotional attributes” in Atzilus - is fully revealed in them, and specifically, when Ze’er Anpin is permeated with the revelation of “the Intellect of the Father,” i.e., Chochma of Atzilus.¹⁰

To illustrate, by way of analogy: Only when a person’s emotions (Ze’er Anpin) are permeated with a sense of purpose and dedication, which comes from his G-dly soul’s Chochma (“the Intellect of the Father”), can he be complete in his thought, speech and action (“Leah” and “Rachel”). If a person does not have a deep maturity and a sense of purpose that comes from his Chochma, then he won’t be driven to think, say and do the things through which he will fulfill his purpose. Even if a person has Bina and can logically understand the need to do the right thing, if he lacks the submission to the truth and responsibility and maturity that come from Chochma, he won’t drive himself to think, say and do the right things all the time.

The maamar will proceed to explain these ideas further, starting with the idea of “Leah” and “Rachel.”

כִּי לְאַהֲרֹן הִיא אָוֹתִיּוֹת
הַמְּחַשְּׁבָה. וְהִיא בְּחִינַּת
תּוֹרָה-שְׁבַתְבָּחָב, כִּי ס' רְבּוֹא
אָוֹתִיּוֹת הַתּוֹרָה¹¹ הַיְיָנוּ אָוֹתִיּוֹת
הַמְּחַשְּׁבָה.¹²

Since “Leah” is the aspect of the letters of thought and the aspect of the Written Torah, because “the 600,000 letters of the Torah” refer to letters of thought as opposed to written letters.

¹⁰ The idea of “Rachel” and “Leah” is that as the two wives of Yaakov - who represented and embodied Ze’er Anpin, the “six emotions” of Atzilus – they correspond to (and represent and embody) two aspects that reveal a person’s emotions: 1- Thought; and 2- Speech and action. Thought is a garment of the soul that reveals a person’s emotions (and intellect) to oneself. Speech and action reveal a person’s thoughts, feelings, and intellect to something or someone outside of oneself. Leah corresponds to thought, and Rachel to speech and action, as the maamar will continue to explain.

¹¹ מגלה עמkommen אֶפְנָן קִפּוֹ: יִשְׁשִׁים רְבּוֹא אָוֹתִיּוֹת לְתּוֹרָה.

¹² כְּמוֹ שְׁגַתְבָּאָר בְּמִקּוֹם אַחֲרָיו עַל פָּסּוֹק “אֹת שְׁבָתוֹתִי תְּשִׁמְרוּ” (לִקְמָן בְּהָר מַא, ב. מג, ד: “אֶפְנָן

“Leah” is the older sister “הגדולה”, who corresponds to the garment of thought, which is an expression of Bina¹³ (the “greater” letter “ה”), and is connected to the higher level of the Torah, the way it exists in Bina, which is the Written Torah (the source of the¹⁴ Oral Torah). There are 600,000 letters of the Written Torah (written in thought), which is twice as many as the approximate 300,000 letters written on the physical parchment of the Torah scroll.¹⁵

- וְרֹחֶל הִיא אֲוֹתִיּוֹת הַדְבָּר
תּוֹרָה שְׁבָעֵל-פָּה.

And “Rachel” is the aspect of the letters of speech, the Oral Torah.

שְׁבָתּוֹרָה אֵין נִמְצָא ס' רְבָא אֲוֹתִיּוֹת, הַיִנְנוּ מִפְנֵי אֲוֹתִיּוֹת הַמְשָׁרָךְ, שְׁהָם אֲוֹתִיּוֹת אֲחָוָג, שְׁבָכְלָל הַנְּקָדּוֹת, שְׁאַיְנָן בְּכַתְבָּר אֶבֶל יְשַׁעַן בְּמִחְשָׁבָה, שְׁהַקְּמַן הַוָּא', וְחַחִירָק - י' כָּל. (כְּרָפִירְשׁ רְשִׁי"ט ס' פָּרָק ו' בְּכַתְבּוֹת גְּבִי (איּוֹב כְּט, כָּה): “נְחַם בְּתִיב, בְּאַילוּ בְּתִיב י' נְאַחַם”), אַךְ אַיְזָה מְהֻנְקָדוֹת הַם - אֵין יָדוּעַ.”

פִּירְשׁ: שְׁהָוָא עַל דְּרָךְ דְּאַיְתָא בְּגַמְרָא בְּכַתְבּוֹת דָּף ס' ט, עַמּוֹד ב': יְנַחַם בְּתִיב, וּפְרִירְשׁ רְשִׁי"ט: “אֵין לְקַל לְמֹרֶר פָּתָח בְּשָׁם אָוֹת, אֶלָּא אִם כֵּן אֶלְף אָוֹה אַסְמָכוֹן לֹו, אוֹ עַל פִּי הַנְּקָדָה שְׁתְּחִתָּה, וְהִיא בָּאה בְּמִקּוֹם אָוֹת בְּאַילוּ בְּתִוב 'נְאַחַם'. עַד בָּאָן לְשָׁנוֹנוֹ.” הַרְיָי שְׁהַנְּקָדוֹה שְׁתְּחִתָּה בָּאה בְּמִקּוֹם אָוֹת, בָּאַילוּ בְּתִוב אֶלְף אָוֹה אַסְמָכוֹן. וּבָנִי"וּ יוֹדָה. וְלֹכֶן עַם חַשְׁבּוֹן אֲוֹתִיּוֹת אָלו שְׁחוּצָרִין לְרוֹאָת, רַק שְׁנָקוֹדוֹת בָּאוּ בְּמִקְוֹן, יְשַׁשִּׁים רְבָא אֲוֹתִיּוֹת בְּתּוֹרָה, וְאַיְזָה מְהֻנְקָדוֹת הַוָּא? - אֵין יָדוּעַ לְנוּוּ.”

¹³ The outward expression of Bina - the Intellect of the mother, logic, etc. - are the letters of thought, just like in a person, in whom the letters of thought are an expression of their intellect (and emotions).

¹⁴ In Hashem’s four letter name, Havaya, ה-י-ה-ו, the letter ‘ה’ appears twice:

The first ‘ה’ (after the ‘י’) corresponds to Bina and is called the “Greater Letter ‘ה,’” and the second ‘ה’, after the ‘ו’, corresponds to Malchus and is called the “Smaller Letter ‘ה.’”

¹⁵ In Likutei Torah, in the maamar entitled תְּשִׁמְרוּ (Parshas Behar) the Alter Rebbe explains that there are twice as many letters of thought in the Torah as there are written letter in the physical Torah scroll. The reason brought is that in thought, the words appear with both consonants and vowels, and some of the vowels take up the space of letters, equivalent to 300,000 letters. (In the English language there are letters which are consonants and there are other letters which are vowels. But in Hebrew all the letters are only consonants, and the vowels are separate (called נְקָדוֹת, of which there are 10 and are listed in the beginning of the Siddur separate from the Aleph-Beis chart). In the physical Torah scroll there no vowels – נְקָדוֹת – written. However, in thought, words appear together with the נְקָדוֹת, and, of those, some take the place of letters, equal to the 300,000 missing letters).

“Rachel,” is the younger sister “הַקְטָנָה” who corresponds to the garments of speech and action, which are two aspects of Malchus (the “smaller” letter “ה”), and is connected to the Oral Torah, which is derived from the Written Torah. When the Oral Torah explains how to fulfill the Mitzvos, these explanations are all based on verses from the Written Torah. This corresponds to the idea that the letters of speech come from the letters of thought, since a person can only speak about something that he thought about first. Thus, just as speech comes from thought, the Oral Torah (which is conveyed through speech) comes from the Written Torah (which represents the Torah as it exists in Hashem’s Thought).

Now, the maamar will continue to explain why these two aspects of Leah and Rachel require the revelation of “the Intellect of the Father.”

ולכן התחווות ב' בבחינות אלו
נמשך על ידי התגלות מוחין-
דאבא דיקא, שהוא הביטול
שמצוה נמשך השוב, והוא
ההמשכה בבחינת כלים
ואותיות כו'.

And therefore, the creation of these two aspects [Leah and Rachel] is drawn forth specifically through the revelation of “the Intellect of the Father,” since this is the idea of self-nullification, from which comes the idea of “returning” to the world, which is the idea of drawing down G-dliness in the vessels and letters of the performance of the Mitzvos in thought, speech, and deed, which are the aspects of Leah and Rachel,

In other words, when a person submits to Hashem’s Ultimate Truth by employing the “Intellect of the Father,” he does not leave the world, but, instead becomes empowered to fulfill his mission of revealing Hashem in the world by way of the words of Torah (on the levels of both thought and speech) and the fulfillment of the Mitzvos. Thus, the creation and completion of the garments (represented by Leah and Rachel) are specifically through revealing “the Intellect of the Father.”

Now the maamar will explain why the Intellect of the Mother is not sufficient:

מה שאין כן מבחן מוחין-
דאימה, שמהם נמשך הרצוא,
שהוא אדרבה הסתלקות

This is not the case with the aspect of “the Intellect of the Mother,” from which comes the yearning to leave the world and be included in the truth of

מה כלים והאותיות.¹⁶

Hashem, since the exact opposite effect occurs, where the person wants to leave the vessels and the letters, since he wants to leave the limitation of the physical world altogether.

In other words, if a person comes to a deep understanding of the infinite greatness of Hashem and how all the worlds are less than one thought compared to the vastness of the soul, then a person will want to leave the limitations of the world and all of the “vessels” and letters of the Torah, which are expressed in physical matters (all of the Mitzvos are specifically in physical matters), in order to be able to enter the limitless truth of Hashem’s greatness. In such a case, however, he would leave behind the garments of Torah and Mitzvos, G-d forbid, thus neglecting the ultimate desire of Hashem. This is why understanding Hashem’s greatness is not sufficient; there must be recognition and “seeing” that we are standing before the King who sent us here on a mission, and our entire existence is to fulfill that mission, as we explained.¹⁷

Based on all of the above, the maamar will now explain the idea of “Tzaraas” meaning “blocked off:”

¹⁶ ועינו מה שנותבר בדבורי המתחל "ויצר [...] את האדם" (בראשית ב, ז), בפרשת בראשית (תורה) או ר בראשית ד, ג), איך שהאותיות נמשיכים ד"ק א מוחכמה עליה, שלמעלה מבהינה. עיין שם באריכות.

¹⁷ There is also a second reason why the letters of thought, speech and action come from the Intellect of the Father, which is Chochma. Whatever is expressed and descends lower must have a higher source. For example, when a wall falls down, the stones at the top land the furthest from the base of the wall. So too in a person, the ability to express oneself outside of himself (with the letters of speech and thought etc.) come from a higher place in the soul than his ability to understand something. (The letters are actually separate from the knowledge and have a different source. As we see that the same idea can be expressed in many different ways with different letters. This shows that the idea is separate from the actual letters.) We see this in the fact that an animal and, le’havdil, a small child, are both able to understand what occurs around them, but are both unable to speak. The reason is that this higher part of the soul, known as Chochma, is not revealed in either of them. However, when the child’s mind develops, this part of his soul becomes revealed. So too in the G-dly soul, the letters of the Torah and the Mitzvos come from a higher place in the person than the understanding and knowledge itself, which is Bina. The letters come from Chochma, the Intellect of the Father.

ולכן מוחמת הסתלקות מוחיז-דאבא, שיזה ענין צערעת, ותרגומו (מצרעה יד, לב) "סגירו",

מזה נסתעף שאין לבנים פרצופי לאה ורחל, וויצוים תמורתם הנגעים - "שאת נגיד לאה כי",

And therefore, because of the removal of (lit. the ascent of) the “Intellect of the Father” – which this is the idea of Tzaraas, which is translated in Aramaic “סגירו” which means blocked off or removed¹⁸ [i.e., that the “Intellect of the Father” is blocked off or removed from being revealed] –

from this, results that the aspects of “Rachel” and “Leah” are not properly and completely formed, and in place of them come the different types of Tzaraas, the type called “שאת”, which corresponds to and comes in place of “Leah” and the types called “ספחה” and “בهرת”, corresponding to and coming in the place of “Rachel.”

The translation of the word צערת - Tzaraas in Targum Unkelos is ‘סגירו’, which means blocked off or removed. In the spiritual sense, this means that the revelation of the “Intellect of the Father” is blocked off from being revealed within the person. The result of this is that a type of Tzaraas called “שאת” forms, replacing the holy letters of thought, known as “Leah.” The same applies to the holy words and letters, the two aspects of Rachel, which are replaced by the two types of Tzaraas called “ספחה” and “בهرת”.

As explained above, the two aspects of “Leah” and “Rachel,” which are the garments of thought, speech, and deed in Torah and Mitzvos, are directly connected to the “Intellect of the Father,” which is Chochma. Chochma is the soul-power that provides one with a strong sense of responsibility, which thus drives one to fulfill the Mitzvos in this world, as explained at length. Therefore, when this Intellect of the Father is blocked, these aspects of “Rachel” and “Leah” are also removed, resulting in the various forms of Tzaraas.

¹⁸ The simple meaning in the verse is that the person who has Tzaraas is blocked off and removed from everyone else by having to live separately from everyone else and/or outside of the city etc. But in the spiritual sense, it means that the revelation of the Intellect of the Father is blocked off from being revealed in his soul.

Now, the Alter Rebbe will continue to explain why, in the absence of the aspects of "Rachel" and "Leah," the various types of Tzaraas form, and what that means, practically, in our service of Hashem:

דהינו, מלחמת שאין נמשך בבחינת שוב בכלים ואותיות דקדושה, אזי מבחינת הרצואה בלבד יכול להסתעף יניתת החריזונים.

Meaning, that since there isn't drawn forth the aspect of "return" into the vessels and letters of holiness, therefore, from the "yearning" alone, it is possible to result in giving life to unholiness.

This means that it is not possible for something to remain neutral. If there is something being taken away from holiness, automatically it is giving life to unholiness, and if this yearning to be included and subsumed in the truth of Hashem is not energizing and being directed into holy actions, it will automatically give life to unholy actions.

כמו שאחר החריזות בתפלה, אם אינו עוסק בתורה¹⁹ יכול להתחזות מהחריזות בבחינת דין, קפידה ובעס. ומהן נסתעף גם כן יש וגיטות כו', או תאות רעות.²⁰

For example, if, after a person prays with intense fervor (i.e., a strong "yearning"), he does not subsequently occupy himself with the study of Torah (a "return" to reveal Hashem in this world), then, from the very fervor of prayer, it is possible for harsh judgments to come from the person towards his fellow – like taking offense and anger, and also arrogance over the

¹⁹ בעז חיים שם: כי זה ענין אמרו "זאת תהיה תורה המצער", כי בבחינת היוטו מצער הוא לסייע הסתלקות מוחין ממעדר אבा, קבביה, הנקריא תורה בנדע, ואמן אין תקונו אלא על יורי עסוק הטענה כמאמור ר' לוי, لكن אמר "גוזרת המצער" ולא אמר "אות טהרת המצער" או פיווץ.

²⁰ [זהו שכתב ב"ען חיים" שם: "שאית כנגד לאה, ספקת בהרת כנגד רחל, כי לא יש לה אוור אחד, ורחל ב', והם ג' אלףין כי".]

וזה ענין, כי לאח היא בבחינת מחשכה, ורחל היא בבחינת דיבור, וגם בבחינת מעשה, עשייה שבਆלוות, היא המלכות. והם ג' לבושים: מחשכה, דיבור ומעשה, ונמשכים ממוחץ דאבא. וזה ענין האלפי: שהאלף הוא י"ד ו"ו י"ד²⁰, ובהסתלקות אור-אבא יוצאי תמורתן הנגעים - אותן שמשם נמשך יניתה להחריזונים].

greatness of his prayer, **or selfish desires might also occur.**

When a person thinks about the greatness of Hashem and he develops a strong feeling of yearning to connect to Hashem's truth, there are two things present: 1- the idea and knowledge (**awareness**) that he is focused on, which drives this yearning. This is the idea of Bina, the Intellect of the Mother. And, 2- the strong **feeling** in his heart, the yearning that results from the focused awareness of the Intellect of the Mother (Bina).

During the actual prayers, this feeling is connected to the awareness, and so, just like that awareness is completely holy (since it is awareness of the greatness of Hashem), the feeling is also holy, since it is a feeling of yearning for the Divinity that he has become aware of.

However, after the prayers, when he is no longer consciously aware of Hashem like he was during prayers, the feelings of yearning and fiery passion remain, but they are no longer connected to the awareness of Hashem, and hence, no longer connected to holiness.

Therefore, after prayers, when one still feels an emotional excitement from the feelings aroused during prayers, but that excitement is no longer connected to the holy, conscious awareness of Hashem that derives from the Intellect of the Mother, it is possible for these feelings to express themselves in a manner of unholiness, since they are no longer directly connected to their original, holy awareness.

Practically, this means that the holy feelings aroused during prayers will be expressed in one of three unholy ways: 1-Anger, which is a fiery feeling similar to the fiery passion felt during prayers. In particular, it is possible, following prayers, to feel angry at someone else for not being holy enough (among other, less idealistic reasons). 2- Arrogance, specifically the arrogance that results from reaching such a high spiritual level during prayer. And, 3- Passionate desire for unholy things (since the animal soul's passion is activated, but does not have the holy awareness needed to direct that passion towards holy matters).

The solution to this problem is that a person should pray, and then immediately occupy himself with the study of the Torah in order to "harness" that passion into bringing Hashem's revelation back into the world, and thus "reconnecting" the feelings aroused during prayer toward holiness, so that there be no possibility of the opposite. (This is also why,

in Shulchan Aruch²¹ it says that person should go directly from the House of Prayer to the House of Torah Study). Thus, the solution is to connect these feelings (which derive initially from the Intellect of the Mother) to the “Intellect of the Father.” This is done by bringing Hashem’s revelation into the world through the study of the Torah after prayer, as the maamar will continue to explain.

זֶהוּ עַבְדֵנוּ "מַצּוּרָע" - מַזְעִיא
"שֵׁם רֵע"

And this is the explanation of the word "מַצּוּרָע", which is connected to someone who brings out a bad name for someone else,

Our sages say that the word "מַצּוּרָע" is short for three words: "מַזְעִיא שֵׁם רֵע" (literally, one who brings out a bad name), since the punishment of Tzaraas (someone with Tzaraas is called a Metzora-*מַצּוּרָע*) is specifically related to someone who says slander about another or brings out a bad name for someone by gossiping about his wrongdoings etc. The maamar will explain the reason that Tzaraas is related specifically to bringing about a bad **name**.

The idea of a name is that it is only needed for someone else to relate to that person; when a person is by himself he doesn’t need a name. Thus, a name is similar to garments, which are needed to relate to the outside world. This is the idea of the garments of the soul - thought, speech, and deed - which are the means through which a person expresses himself.

A bad name means unholy garments of thought, speech and deed, but especially in speech, since this is the main way that a person expresses himself to someone else (since thought is only for the person himself and action is too limited to express himself to another person fully).

וְכִמוֹ שִׁבְתָּב בְּעֵץ חַיִם,
שֶׁלְאָה וִרְחֵל נִקְרָאִים 'שֵׁם':

And, like it is written in the Eitz Chayim, that “Leah” and “Rachel” are called “Name,”

²¹ Orach Chayim chapter 155. See there in the commentaries that it is not required to actually go to a different building. The idea is just to learn immediately after prayer. See also Tanya chapter 41 towards the end.

וְהִיינוּ כְּמַאֲמָר רֹא"ל²²: "כִּי
הַתּוֹרָה פּוֹלָה הִיא שְׁמוּרִית
שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא", וְהִם
בְּחִינַת שֵׁם טוֹב".

Which corresponds to what our Sages say, that "The entire Torah is the 'Names' of Hashem," which is the aspect of "the Good Name."

As explained above, that "Leah" and "Rachel" refer to the Written Torah and the Oral Torah, and from this statement of our Sages, we see that the entire Torah is compared to Hashem's Name, meaning the essential mode of expression of Hashem. Just like a person's name is used to relate to someone else, and this relationship is established through the garments of thought, speech, and deed so too, the letters of the Torah and the actions of the mitzvos are the means by which Hashem Himself creates a relationship with us. This is the idea of the "Good Name," the letters and actions that convey the revelation of Hashem to us.

*Now, the Alter Rebbe will explain the idea of the "Bad Name" (which is connected to the word "מעורע" **מַעֲרָע**):*

וְהַמְּדָבֵר לְשׁוֹן הָרָע, שַׁהוּא
הַפָּרֶךְ הַטּוֹב בָּאוֹתִיות וּכְלִים
דָּקְדוֹשָׁה, גּוֹרָם שְׁגָם לְמַעְלָה
בָּמָקוֹם שֵׁם טוֹב", שְׁהָם
הָאוֹתִיות וּכְלִים דָּקְדוֹשָׁה,
יֵצְאוּ תְּמֹרְתָּן אֹתִיות
הַנְּקָרָאים "שֵׁם רָע",

And someone who speaks slander – which is the opposite of the "Good" letters and vessels of holiness, causes that also above in the spiritual worlds in place of the "Good Name," which are the letters and vessels of holiness, there comes, in their place, the letters which are called "the Bad Name."

וְהִיינוּ שְׁבִחִינַת שֵׁם הַהָרָע
וְאֹתִיות אֵלָו הַוָּא מִקּוֹר חַיּוֹת
הָרָע. וְהִיינוּ כְּמוֹ שְׁכַבְתָּב בְּעַצְמָתָךְ,
חַיִים", שְׁמַהְנְגָעִים נִמְשָׁרָב
יַנִּיקְתָּה הַקְּלִיּוֹת²³.

Meaning, that the aspect of that "Name" and those letters of the one who speaks slander, this is the source of the lifeforce of evil, which this is like it says in Eitz Chayim, that from the Tzaraas (the letters of unholiness (the "Bad Name")) is drawn forth the lifeforce for other forms of unholiness.

²² זהר חלק ב', פז, א. קבר, א. הַקְּרָמִת הַרְמָבֵן לְפָרֹשָׁו עַל הַתּוֹרָה.

²³ וְעַזְנֵן מִה שְׁנִתְבָּאֵר בְּדִבָּרֵר הַמִּתְחָלֵל לְסָסְתִּי בְּרַכְבִּי", שְׁפָרָעָה הָעָמִיד תְּחִלָּה טוֹסִים נִקְבּוֹת כֹּו". עַזְנֵן שֵׁם (תּוֹרָה אָוֶר בְּשִׁלְחָה סג, ד).

When a person says bad things about another, he is creating unholy letters, which are themselves called, “the Bad Name,” since they are the opposite of the letters of holiness found in the Torah, which are called “the Good Name.” These unholy letters are the source of the life of evil and unholiness in the world, which is the idea of Tzaraas.²⁴ This is why the word מוציא שם רע is the same idea as “מוציא שם רע”, one who brings out a bad name.

The Alter Rebbe brings three verses the show that great evil in the world is connected to the idea of someone wanting to have their own “Name,” which is the “Bad Name” of unholiness, which is the idea of Tzaraas:

וְהַעֲנִין הוּא: עַל דָּרְךָ מֵהָ
שִׁכְתּוּב בְּדָוֶר הַפְּלָגָה (בראשית
יא, ד): “וַנֵּעֶשֶׂה לָנוּ שֵׁם”;

This idea is similar to what is written regarding the Generation of the Dispersion, when the people made the Tower of Babel and were scattered: (Bereishis 11:4) **“Let us make for ourselves a Name** so that we shouldn’t become dispersed,”

עַל דָּרְךָ וְהַנְּאָמֵר (בראשית י, ד):
“הַנָּפְלִים הָיוּ בָּאָרֶץ כִּי אָנָשִׁי
הַשֵּׁם”; וּכְנַעֲרָת קָרְחַ בְּתִיבָּ
בְּמִרְבּוֹר טו, ב): “אָנָשִׁי שֵׁם”.

Similarly, regarding the angels who ‘fell’ when they came to the earth, **it says**: (Bereishis 6:4) **“The “fallen ones were in the land**, angelic ‘men’ of **Name**,”²⁵ **and, so too, in the Gathering**

²⁴. We see from this maamar that the idea of Tzaraas is a general idea. All unholiness in the world is connected to the idea of Tzaraas. See the sicha of parshas Tazria-Metzora 5751, where the Rebbe brings numerous sources on this topic and explains how the entire exile (and all unholiness in the world, which is connected to exile) is similar to Tzaraas, and the Redemption is similar to the purification process, see there at length.

²⁵ At the end of Parshas Bereishis it describes how mankind became degenerate and corrupt, which is why Hashem decided to bring a flood upon the world. As the verses are explained in the Midrash, there were angels who complained to Hashem about the corruption of men and how easily they give in to their evil inclination. Hashem’s response was to send some angels down to the physical world and give them an evil inclination to see if they would be more successful. The result was that those angels who were sent down and tested failed to pass the test and instead ‘fell’ from their spiritual level to the same level of corruption and immorality as men. However, the corruption became multiplied due to their supernatural powers being used for corruption, rather than for holiness.

of Korach it is written: (Bamidbar 16:2)
“men of *Name*.”

וְהִינֵּנוּ, מִפְנֵי שְׁמַחְלֹקַת קָרָב
עַל אַהֲרֹן, הַוְאָ גַם כֵּן שֶׁלָּא
רָצֶחֶת שִׁיחַיו הַלּוּס טְפָלִים
וּנְכַנְעִים לְבַחִינַת הַמְשִׁבְתָּה
מוֹחַזְזַדָּאָבָא, שַׁזְהוּ בְּחִינַת
אַהֲרֹן הַכֹּהֵן, כִּי אִם לְהִוּת
הַלּוּס דָּבָר בְּפָנֵי עַצְמוֹ,

שַׁהְוָא לְהִוּת בְּבַחִינַת רָצֹא
לְבָדָר.

Meaning, that the argument of Korach against Aharon was also similar to the idea of the source of Tzaraas: He didn't want the Levites (Leviim) to be secondary and have to submit to the “Intellect of the Father,” which is the aspect of Aharon the Kohen. Rather, his intention was that the Leviim should be separate from the rest of the Jewish Nation and unto themselves.

This is another way of saying that he wanted **there to only be** “yearning” without “returning.”

The idea of the difference between the Kohanim and the Leviim is as follows: The Leviim are from the aspect of Gevuraah-severity, which means to go from below to Above, and to want to be elevated into holiness. This exhibits itself in an intense yearning to leave the restrictions and coarseness of the physical world and to become included in G-dliness. This is why their service in the Beis Hamikdash is to sing holy melodies during the offering of the sacrifices, which arouses and effects an intense yearning to be included in G-dliness. The Kohanim, on the other hand, are the aspect of Chesed-kindness, which means to bring from Above to below. This is the reason that their service is through physical activity and that their job is to bring down Hashem's blessings upon the people. Thus, the service of the Leviim corresponds to the idea of “the Intellect of the Mother,” and the service of the Kohanim corresponded to the “Intellect of the Father.”

Korach's argument was that he wanted the Leviim to be able to just have their type of service, (which is the idea of “yearning” etc.) without also having the “returning” and bringing Hashem's revelation back into the world (which is the idea of the Kohanim). Actually, Korach wanted even more than that: He wanted the service of the Leviim to be the main type of service, and that the service of the Kohanim should also mainly focus on “yearning.” This is a big mistake, as the maamar will continue to explain.

ובמו שְׁבַתּוֹב בָּזָהָר רִישׁ
 פְּרַשָּׁת קְרָחָ: "שְׁמַא לָא
 אַתְּבָלֵיל תְּדִיר בִּימִינָא, קְרָחָ
 בַּעַי לְאַחֲלָפָא כֹּו".

And as it is written in the Zohar in the beginning of Parshas Korach: "The left is always included in the right. Korach wanted to switch that so that the right should be included in the left."

Meaning, that generally the left side, which is the Gevurah-severity ("yearning"), is secondary to, and included within, the right side, which is Chased-kindness ("returning"). This is the way it should be according to Hashem's plan - the leading service is supposed to be "returning" and revealing Hashem in the world through the Torah and Mitzvos (and the yearning is only to help us in Torah and Mitzvos etc.).

However, Korach wanted to change that order to make the "yearning" the main purpose, while the "returning" should be only secondary. This, however, is not the way that Hashem desires our service to be.

ומזה נמשך יניקת הַקְלִיפּוֹת
 הַנִּקְרָא שֵׁם "רָעוֹ" (בְּרִאשִׁית אֵין,
 יְחִי), בָּמוֹ שְׁבַתּוֹב בָּרְכָה פְּרַשָּׁת
 בְּרִאשִׁית, סֹוףׁ פְּרַשָּׁה כֹּי: "נִאמֵּר
 בְּאָנְשֵׁי הַשֵּׁם, וּנִאמֵּר לְהַלֵּן
 בְּמִרְכָּבָה שֵׁם" קְרָאֵי מוֹעֵד אָנְשֵׁי
 שֵׁם²⁶.

And from this mistake of Korach is drawn forth life-giving energy to the forces of unholiness, which are called the "Bad Name." And like it is written in the [Midrash] Rabba of Parshas Bereishis (end of chapter 26): "It is written here regarding the Generation of the Dispersion and of the Fallen Angels: "men of Name," and it is written further on regarding the Gathering of Korach: "leaders of the assembly, men of Name."

The Midrash continues: Just like Korach's assembly created strife and unholiness, so too the fallen angels and the men of the Dispersion created strife and unholiness. Since the phrase that the Midrash uses to prove this connection to unholiness is from the phrase "men of Name," we see how unholiness is derived from the "Bad Name."

As we explained above, once the passion and yearning during prayer is disconnected from the holy awareness which generated it, it can give life to unholy passion and feelings, etc. (if a person doesn't reconnect that passion to holiness through learning Torah, etc.). Therefore, we can

²⁶ מה 'אָנְשֵׁי הַשֵּׁם' שִׁנְאָמֵר לְהַלֵּן - מְחֻלְקָת, אָפְּ 'אָנְשֵׁי שֵׁם' שִׁנְאָמֵר בְּאָנָן - מְחֻלְקָת."

understand why the Gathering of Korach was referred to as men of “Name,” since they brought about the “Bad Name” of the unholy letters (which result from those unholy feelings etc.), by separating the Intellect of the Father from the Intellect of the Mother, as has been explained.

This is how the Midrash explains the connection between the three cases of 1- the Fallen Angels; 2- the Generation of the Dispersion; and 3- the Gathering of Korach. In all three cases, it says “men of Men,” since they were all the idea of replacing the letters and vessels of holiness (the “Good Name”) with letters of unholiness (the “Bad Name”).²⁷

The Alter Rebbe will now give another explanation based on the word שם- Name, but by using different vowels to pronounce it, שָׁם.

וְגַם מַלְשׂוֹן שָׁם, וְכִמוֹ שְׁבַתּוֹב
ירמיהו מו, יז: קָרְאָו שָׁם פְּרֻעָה
כ"ז.

Also, the word שם (name) is related to the word שם (which means there), as it is written:²⁸ “They called ‘there’ Pharaoh.”

In explaining the idea of שְׁמָרָעַ as being related to שם רע (Bad Name) the Alter Rebbe explains that the word שם, with a tzeirei (two dots underneath), which means “name” - is related to the word שם with a kamatz, which means “there.” The word “there,” in this context, means unholiness, since “they called “there” Pharaoh,” meaning that the idea of “there” is connected to Pharaoh, who represents unholiness.

²⁷ It can be noted that in these three cases, the method by which they sought to make this Bad Name was different. The Fallen Angels and the Generation of the Dispersion sought to do this through rebellion against Hashem. Korach just wanted to change the main service of Hashem so that it should be with severity and the left side. Ultimately this leads to the unholy letters, but it was not Korach’s direct intention. Thus, even though Korach wasn’t intending to rebel against Hashem like the Fallen Angels or the Generation of the Dispersion were, by deciding to serve Hashem against His instructions, Korach is also considered to have rebelled against Hashem.

²⁸ In Yirmiya 46:17, the verse in full reads, “They called out there: Pharaoh the loudmouthed king of Egypt has missed the appointed time.” This verse is referring to the time when the Babylonian army was on the way to attack and defeat Egypt. They called out to taunt the Egyptian army, saying that Pharaoh, who always boasted of his large army, had missed the time for battle that they had designated. The Alter Rebbe is using a non-literal explanation of the verse to say, ‘They called out that “there” is [the idea of] Pharaoh.’

This is because the idea of something being “over there,” means that it is distant and removed. This can only refer to unholiness, since Hashem is “here,” meaning that He is present everywhere and He is the truth of everything, so wherever one is, Hashem is “right here.” Thus, holiness is always “right here”. But unholiness, since it isn’t real, is always “over there,” meaning far and unreal.

וְזֹהוּ וּשְׁם יִמּוֹתָו (במְרֹכֶב יְהָ) וּמֵצְרָעַ חַשׁוֹב בְּמִתְּ: ²⁹

And this is the idea of what it says (Bamidbar 14:35) “**and ‘there’ – – they shall die.**” **And** this is also the idea that **a Metzora is considered like someone who is dead.**

Specifically, in the aspect of unholiness, referred to as **מֵשֶׁה** – “*there*” could be death, since, in holiness, one is connected to Hashem, who is the source of life.

The beginning of the maamar quoted the verse (Iyov 4:21) “**יִמּוֹתָו וְלֹא בְּחַכְמָה**” – they will die because they lack Chochma,” meaning that life is only possible where there is Chochma. This is because specifically through Chochma Hashem’s Infinite Light is able to be revealed, since Chochma is totally nullified and transparent to Hashem, more than any other spiritual aspects. This is why the verse says, “and ‘*there*’ they shall die,” since unholiness (“*there*”) is lacking Chochma - nullification to and connection to Hashem, Who is the source of life.

This is also the idea that a Metzora (someone who has Tzaraas) is considered like a dead person³⁰, since, in a Metzora, the aspect of Chochma (which gives life) is hidden. Hence he is “like someone who is dead,” since his connection to his source of life is also hidden.



²⁹ וְעַיְן מַה שָׁנְתַבֵּר מִעֵנֵן “שֶׁם”, בְּדָבָר הַפּוֹתְחִיל “חוֹקֵת הַתּוֹרָה” (לִקְפָּן חֲקַת נָוֶה: “שֶׁהָוָה מִקְוָם הַמִּינָה וְשִׁבְירַת הַכְּלִים כֵּי, וְזֹהוּ” וּבְקִשְׁתָם מִשְׁמָם אֶת הָאֱלֹקִיךְ וּמִעֲצָתְךָ כֵּי, “בַּיְלָתָה אֶתֶּר פְּנֵי מִינָה, וְלֹכֶן גַם מִבְחִינַת ‘שֶׁם’ יוּכְלָו לְמַעֲזָא אֶת הָעַל יְהִי” וּבְקִשְׁתָם אֶת הָעַל, לְצַעַק אֶל הָבָצָר לוֹ, מְעוּמָקָא דְלִיבָא וּבְחִנַת חַשְׁבָה.”).

³⁰ The simple meaning of this statement is that just like a dead person makes anyone in the same room (under the same roof) impure, so too the Metzora makes others impure by going into the building with them.

Summary of Part 1 of the Maamar

To explain the idea that Tzaraas is due to the removal of the light of Chochma, which is the idea of the Intellect of the Father, we first had to explain the difference between the Intellect of the Mother (Bina), and the Intellect of the Father (Chochma).

The Intellect of the Mother (Bina) is the idea of contemplating Hashem's greatness until one develops a powerful yearning to leave the coarseness and physicality of the world and be included in Hashem's truth.

The Intellect of the Father (Chochma) is the idea of "seeing" the truth of Hashem; that He is the King and that we are standing directly before Him, literally; and that our entire existence is only to fulfill His Will by making a dwelling place for Him in this world. This is accomplished by learning Torah and doing mitzvos.

We then explained the spiritual levels referred to as "Leah" and "Rachel:"

"Leah" represents the Written Torah (which is 600,000 letters of thought), and "Rachel" represents the idea of the Oral Torah, where it explains the laws of how to actually fulfill the mitzvos.

Metaphorically, "Leah" refers to the soul-garment of thought (thinking about the ideas of the Torah), and "Rachel" refers to the soul-garments of speech and action (saying the words of Torah and performing the physical Mitzvos commanded in the Torah).

These three garments of thought, speech and deed (Leah and Rachel) can only be complete when one reveals the "Intellect of the Father - Chochma" of his G-dly soul. Chochma generates the humility and self-nullification, as well as the sense of responsibility necessary to fulfill Hashem's Will. This selfless dedication drives one to fulfill the Torah and Mitzvos in thought, speech, and deed.

However, if one only reveals the "Intellect of the Mother - Bina," then he will want to leave the world and become included in the truth of Hashem. Therefore, he will not be properly focused on revealing Hashem within the physical world.

This is the idea of Tzaraas, which is translated as “blocked off,” meaning that the light of Chochma (Intellect of the Father) is blocked off. This results in a situation where, instead of the holy letters of Torah (thought and speech) and the actions of mitzvos, one’s soul-garments are used to express unholiness (unholy thought, speech, and deed).

This comes from two factors:

- 1- When the fiery passion felt during prayer (coming from the Intellect of the Mother) becomes disconnected from the awareness of Hashem that created it, it can become distorted into unholy feelings or desires.
- 2- When the light of Chochma – the source of the holy letters - is blocked off, unholy letter automatically become expressed.
- 3- This is why the word **שׁוֹרֵעַ** is the idea of **מַזְעֵא שֵׁם רָעַ** – bringing out a bad “name.” A name is only needed in order to relate to someone else, similar to the three soul-garments, which are the three ways in which the soul expresses itself to someone else. A bad name thus refers to the three soul-garments that express unholiness. Bringing out a bad name, therefore, refers to the replacing of the holiness expressed through the soul garments with unholiness, which is the result of the “blocking” of the Intellect of the Father.

This same concept (the unholiness of the garments that derives from a blockage in Chochma) is also the explanation for Korach’s argument against Aharon. Korach wanted the main service of Hashem to be in “yearning” (derived from the Intellect of the Mother). The “return” (coming from the Intellect of the Father) should be secondary. Since this is the opposite of Hashem’s Will, this resulted in the creation of an “unholy name.” (Moreover, Korach’s argument did not only result in bad speech, but in his physical destruction).

שֵׁם - name is also related to **מְשֵׁה** - there. Holiness, being Absolute Truth that applies at all times and in all places, is always “right

here." Unholiness, though, is always "over there," distant and irrelevant, since it is essentially untrue.

This is why a Metzora is considered dead. He is lacking the light of Chochma (Intellect of the Father). The light of Chochma brings a person to true humility, connecting him with the Source of Life. Without this Chochma, he is disconnected from the Source of Life, just like one who is actually dead.

Lessons in the Service of Hashem from the Maamar

- 1- The first stage in the spiritual service of Hashem is to use our intellect (Bina) to contemplate the greatness of Hashem during davening. Through contemplating the fact that Hashem is constantly creating everything in the world and giving life to myself and everything in the world, I will desire to experience the true reality and source of all life - Hashem.³¹
- 2- The second stage in our spiritual service of Hashem is to come to "see" that, in truth, Hashem is my King and has given me a mission and a purpose. He is standing over me right now. This comes after the contemplation of Hashem's presence in my life, in creating and enlivening me. The contemplation then proceeds to how Hashem is infinitely exalted above all the spiritual levels that we can understand, and the purpose of all of these levels is only for us to actually fulfill His will in this physical world.
- 3- The third and most important stage of this spiritual service is that it should translate into the action of learning Torah and doing mitzvos. This is accomplished by saying words of Torah after davening and at fixed times throughout the day, and by performing mitzvos.

³¹ ראה דבר הפתחיל וירא ישראל תרפ"ב בסוף.

- 4- If a Jew gets excited about Hashem and about davening and thinks that the main point is to leave the physical world and just be involved in spirituality, then he is still missing the point. The main point is to dedicate himself to fulfilling Hashem's will and plan to make a dwelling place for Him in the physical world. The goal is not for a Jew to have his own spiritual satisfaction. To create this mindset, he needs to think about why Hashem sent his soul into this world.
- 5- If a Jew will have an exciting davening (or farbrengen) like he should try to have, but the spiritual excitement does not translate into learning Torah or doing a mitzva, then that excitement itself can become a source of unholiness and excitement for physicality and his own ego. Every excitement needs to have a practical effect in his physical life.

(ב) Chapter 2

After the Alter Rebbe explains the spiritual cause and meaning of Tzaraas in the first part of the maamar, he continues to explain the inner meaning behind the purification process of the Metzora:

והנה, התיICON של הנגעים ורפואתן הוא על ידי "והובא אל הכהן" (יקרא, יג, ט). ב**י הכהן** הוא הממשין אור-אבא.³²

Now, the correction of the Tzaraas affliction and its cure is through what it says in the verse: “**and he [the one with Tzaraas] shall be brought to the Kohen,**” because the Kohen is the one who draws forth the “**Light of the Father**” [meaning, the light of “the Intellect of the Father” -Chochma].

The cause of Tzaraas, as explained in the first chapter, is the “yearning” (to leave physicality to become included in G-dliness) without “returning” (to reveal Hashem in the world through the Torah and Mitzvos).

We gave an example from someone who has a passionate, fiery love of Hashem during prayer (yearning). If he doesn’t connect that passion with the learning of the Torah after prayer (returning), then from those strong feelings he can come to have strong feelings in unholiness, which are expressed in either getting upset at others or in having unholy desires. (These unholy words or actions are like the Tzaraas, which comes from a lack of the revelation of the “Intellect of the Father”- Chochma. This causes a person to become nullified before Hashem and to “return” to reveal Hashem in the world, as explained at length previously).

This is the idea of bringing the Metzora to the Kohen. The Kohen brings forth the revelation of “the Intellect of the Father” - Chochma, which is necessary for the purification of the Metzora, as the maamar will continue to explain:

³² וכמו שנטבאר על פסוק “בְּהַעֲלוֹתָךְ אֶת הַנְּרוֹת” (לקמן בהעלוותך ל, א). ועיין שם (לב, א) בענין “של גדול משליהם וכו’.”

על ידי המשכנת מוחין-דאבא
בעיר אנפין,

אוֹי יִסּוּד אָבָא בָּקָע יִסּוּד
אִימָא,

וְהוּא הַמְשִׁכֵּת בְּחִינַת הַשׁוֹב.

Through drawing forth this type of awareness that comes from “the Father” into Ze’er Anpin [i.e. the six “emotions” in Atzilus],

then this revelation of “the Father” [Chochma] penetrates inwardly into “the Mother” [Bina] i.e. penetrates deeply into Bina³³,

and this draws forth [i.e. causes] the aspect of “returning” in order to reveal Hashem in the world.

The Kohen represents and reveals Chochma (as opposed to the Levi who represents and reveals Bina), and the idea of Chochma is to be totally nullified to Hashem, like someone who is in the presence of the King, where he doesn’t feel himself.

This is expressed in the fact that the Kohanim performed the service in the Beis Hamikdash in total silence. Unlike the Leviim, whose service is to sing out loud with musical instruments, the service of the Kohanim in offering the sacrifices was performed in total silence, which shows their complete nullification before Hashem. This is like someone standing before a king who cannot speak, since he feels only the greatness of the king.

Since the Kohen represents the “the Intellect of the Father”-Chochma (which is this idea of total nullification before Hashem), the cure for the Metzora is to be brought before the Kohen. The Kohen reveals “the Intellect of the Father” (thus curing him of the Tzaraas by removing the cause).

³³Literally, it means that the aspect of connection and binding of Chochma (Yesod Chochma) penetrates into the aspect of connection and binding of Bina (Yesod Bina). This means that the higher type of awareness (Chochma) comes to connect fully and deeply in Bina. The next line of the maamar will give an analogy of a husband and wife: In order to have children, they must have a complete connection. From the deepest aspect of the husband, the wife receives inwardly into her deepest aspect. So too, a person must contemplate and connect to this higher awareness, to the point that the entire depth and power of this awareness should fully be internalized into the person’s understanding and way of thinking.

וְזֹהוּ עֲנֵנִין זִיוֹוג יַעֲקֹב עִם לֵאָה
וּרְחֵל:

יַעֲקֹב אֲוֹתִיות יִבְקֹעַ,

שִׁיסּוּד־אָבָא בּוֹקָע יִסּוּד־
אַיִּבָּא

וּמִשְׁם נִמְשָׁר הַהֲשִׁפְעָה
בָּאוֹתִיות הַמְחַשְּׁבָה וְהַדְּבָרָו,
לֵאָה וּרְחֵל,

עֹור בְּعֵד עֹור כִּי³⁴ (איוב ב, ד),

בְּחִינַת לְבָשִׁים - מְחַשְּׁבָה,
וְדְבָרָו וּמְעֵשָׂה.

וּבָמוֹ שְׁבַתּוֹב (תְּהִלִּים צג, א): "ה'
מֶלֶךְ גִּאות לְבִשׁ כִּי".

This is the idea of the union of Yaakov with Leah and Rachel,

since "יעקב" is the same letters as the word "יבקע," which means to penetrate [i.e. to break through],

Which means that this revelation of the “Father” penetrates inwardly into “the Mother” [Bina] i.e. penetrates deeply into Bina,

and from there is drawn forth the expression into letters of thought and speech, which correspond to “Leah” and “Rachel,”

which are referred to in the verse as: **“Skin in place of skin”**³⁵ meaning, that there are two types of “skin” i.e. two types of coverings or “garments” -

the aspects of the garments of thought (“Leah”) and of speech and action (“Rachel”),

as it says in the verse: “Hashem is King, He has clothed Himself in majesty,” thus conveying the idea of Hashem’s “clothing” – meaning the manner of His expression through Leah and Rachel.

³⁴ עץ חיים שער לח, פרק ב.

³⁵ The verse reads: “Skin in place of skin and all that there is to man he will give on behalf of his soul,” which refers to charity. A person would be willing to give anything to save himself, and thus, he should give charity. The Alter Rebbe is using a non-literal interpretation of the verse as a referring to two types of “skin,” meaning covering and garments. Just like the skin covers over the bones and flesh of the person and is his main covering and “garment,” so too, there are two coverings and garments: Leah - the garment of thought, expression to self - and Rachel- speech and action, expression outside of oneself.

This is the idea of the “marriage” of Yaakov with his two (main) wives - Leah and Rachel. Meaning, that in this idea, the idea of bringing down the nullification and selflessness from Chochma into the emotions of Ze’er Anpin (meaning the “yearning” that came from “the Intellect of the Mother” - Bina) is hinted at.

וְזֹהוּ עַנְנִין זֹאת תְּהִיה תּוֹרַת
הַמְצֻרָּע.

And this is the idea of what it says in the verse: “**This will be the teaching** (Torah) of the metzora.”

The verse is explaining how to purify the Metzora, but instead of saying, “This will be the **purification** of the metzora,” it says, instead, “This will be the **teaching** of the metzora,”³⁶ with the word “teaching” being related to the word **תּוֹרַה**-Torah. This implies that the purification of the Metzora is connected to learning Torah, as the Alter Rebbe will continue to explain:

וְכָמוֹ שְׁבַתּוֹב בְּעַצְמַנְתּוֹ שְׁמָם, וְזֹהַ
לְשׁוֹנוֹ:

As it is written in Eitz Chayim:

כִּי זֹהַהוּ עַנְנִין אָוּמָרְנוּ זֹאת תְּהִיה
תּוֹרַת הַמְצֻרָּע,

“This is the idea of what it says in the verse: “This shall be the Torah of the Metzora,”

כִּי כָל בְּחִנִּית הַיּוֹתוֹ מַעֲזָרָע הָוֹא
לְסַבֵּת הַסְּתָלָקּוֹת מַוחַיָּן דָמֵץ
אָבָא - חִכְמָה, הַנִּקְרָא תּוֹרָה.

Since the fact that he is a Metzora is caused by the removal of “the Intellect of the Father” – Chochma, which is referred to as “Torah,”

וְאִם כִּי אֵין תִּקְוֹנוּ אֵלֹא עַל יְדֵי
עַסְק הַתּוֹרָה,

If so, then his rectification is only through occupying himself with Torah study,

בְּמַאֲמָרְנוּ רָזָ"ל. לְכָן אָמָר 'תּוֹרַת

as the Sages of blessed memory say,
“The correction for the Metzora is

³⁶ The full verse (Lev. 14, 2) reads, “This will be the teaching of the Metzora on the day of his purification, that he should be brought to the Kohen.” The verse could have said, “This will be the purification of the Metzora, that he should be brought to the Kohen.” Instead, it says, “This will be the teaching of the Metzora...” Thus, the word “teaching” is used to tell us something else, as explained inside.

הַמְצֻוָּעַ וְלֹא 'טָהָרַת הַמְצֻוָּעַ' אָוֶ
בִּירְצָא. עַד כֵּאן לְשׁוֹנוֹ.

only through learning Torah. Therefore, it says in the verse specifically “the Torah of the Metzora” and not “the purification of the metzora” or a different expression.” Here ends the quote from Eitz Chayim.

וְעַל דָּרְךָ זֶה אִתְּחָא בַּתְּנִיחָה וּמָא
(פרק' ש' ב'), וּבִילְקוּט (ר' מז' תקנ'ה):

מְרִפְאָה לְשׁוֹן - עַז חִיִּים" (משלי טו,
ד, שָׁהַתֹּרָה - עַז חִיִּים הִיא" (שם
ג, יח), וְהִיא רְפּוֹאַתּוּ שֶׁל הַמְצֻוָּעַ
שְׁחוֹצִיא שֵׁם רָע כ'ו. עי' ז' ש'.

Similarly, in the Midrash Tanchuma and the Yalkut Shimoni it says:

“The verse (Mishlei 15:4) states, “A healing tongue is the Tree of Life.” This means that the Torah, which is the “Tree of Life (ibid. 3:18),” is the cure for the Metzora, who brought out a bad name by slandering them with his tongue. The use of the tongue to utter words of Torah heals the “tongue” of slander.” See there at length.

From the Eitz Chayim and the Midrash, we see that the cure, correction and purification of the Metzora is from the words of the Torah. This is why it says in the verse, “The Torah of the Metzora” and not “The purification of the Metzora,” since his purification is specifically through the words of Torah.

Now the Alter Rebbe will explain why the metzora's purification is specifically through the learning of the Torah:

וְהִינֵּנוּ, מְשׁוּם שָׁעַל יְדֵי הַתּוֹרָה
מִמְשִׁיר 'מוֹחִין-דָּאָבָא'.

This is because, through the Torah, is drawn forth “the Intellect of the Father.”

As explained above, the cause of tzaraas is the lack of “the Intellect of the Father” – Chochma. Through the Torah, Chochma is restored and he is cured. This is because the Torah that we have is Hashem’s Chochma, Hashem’s Wisdom, the way that it came down to be expressed in the physical world, where it deals with the Mitzvos which are performed with physical matters. This is described in the Zohar as “the Torah come forth

from Chochma,” meaning that the Torah that we have in the physical world comes from Hashem’s Chochma (Wisdom) the way it exists in Atzilus (and higher). Therefore, when a person learns Torah, he draws upon himself from the source of the Torah in Chochma (of Atzilus) - “the Intellect of the Father.” Through this the Tzaraas is corrected.

“**זֶהוּ טוֹב שֶׁם מִשְׁמָן טוֹב**
קְהֻלַּת זָאָב”

This is the idea of what it says in the verse (Koheles 6:1), “**The name is better than good oil.**”

Based on what we explained, that the correction of Tzaraas is through the words of the Torah, we can explain the verse in Koheles that says, “The name is better than good oil.” The simple meaning of the verse is that, in order to have fame and renown is better than having perfumed oil, since perfumed oil loses its fragrance over time, whereas fame and renown increases over time.

However, the Alter Rebbe is using a non-literal interpretation of the verse to mean as follows: “The Good Name comes from the Good Oil.”

In Hebrew the letter “מ” from the word “משמן” could be interpreted as “than,” and the word “טוב” from “טוב שם” could be interpreted as an adverb, “better,” “-” that the “name” - having renown - is “better than” - good oil “שמן טוב”, this is the literal interpretation.

The interpretation of the maamar is that the letter “מ” from the word “משמן” means “from,” and the word “טוב” from “טוב שם” is an adjective meaning “good.” Thus, the interpretation of the verse is as follows: the “Good Name,” “טוב שם” **comes out from** the Good Oil “שמן טוב שם.”

The Alter Rebbe will now explain what it means that “the Good Name” comes from “the Good Oil.”

שְׁעַל יְדֵי הַתּוֹרָה שֶׁהָיא בְּחִינַת
שֶׁמֶן הַטוֹּב” (תְּהִלִּים קָלָג, בּ -
חַכְמָה-עִילָּאָה, מִפְנַה נִמְשָׁר
”טוֹב שֶׁם”

This means **that through the Torah, which is the aspect of “the Good Oil,” referring to the Higher Chochma** [i.e., Chochma of Atzilus], **from there is drawn forth “the Good Name.”**

Oil represents the level of wisdom, called Chochma, since just like oil, when mixed with other liquids, floats above all the other liquids and doesn’t mix with them. So too, Chochma is the highest level in the world,

to the extent that it is a separate level unto itself. In Atzilus, Chochma of Atzilus is higher than all the other aspects of Atzilus, and is referred to here as the “Good Oil.” Therefore, the Torah is referred as “the Good Oil,” since within it, the level of Chochma of Atzilus (Hashem’s Wisdom the way it is to Himself, higher than the created worlds) is revealed.

This is the idea that “the Good Name comes from the Good Oil” - meaning that from the Torah (Good Oil) comes forth the “Good Name,” as the Alter Rebbe will explain what that implies:

שַׁחַוֹא הַטְבַת הַשָּׁם עַל דָּרָךְ
הַטְבַת הַגָּרוֹת.³⁷

This is the idea of “improving the Name,” similar to the idea of “improving the lamps” of the Menorah in the Beis Hamikdash through cleaning them and lighting them. So too, the meaning of the “Good Name” is “to make good (i.e., improve) the name.”

The word טוב – “good” in the phrase שם טוב, “good name,” is connected to the word הטבה, which means to “make better.” This means to fix up and improve the lamps in the Menorah in the Beis Hamikdash by cleaning and relighting them. So too, through the “Good Oil” of the Torah (which comes from Hashem’s Chochma), is “made better,” meaning corrected and fixed the “Bad Name” that the Metzora created through his unholy words, until it is transformed into a “Good Name” of holy letters.

וְהִינֵּנוּ עַל יְדֵי הַתּוֹרָה וּמִצְוֹת,
וּמִצְוֹת שְׁהָם הַמְשֻׁבְתָּן "שְׁמַן
הַטּוֹב"; "שְׁמַן מְשֻׁחָת קָדֵש"
(שְׁמוֹת ל, כה),

Meaning, through the Torah and the Mitzvos, which are drawn forth from “the Good Oil” “the Holy Anointing Oil” [Chochma], this creates a “Good Name,”

וְהִינֵּנוּ עַל יְדֵי הַתּוֹרָה הַפְּרָנֶת
בְּחִינַת שֵׁם רַע הַנּוּ.³⁸

Which is the opposite of “the Bad Name,” as explained above.

³⁷ וכמו שנטבאר במקומות אחר, בזבור המפתחיל “וְאֶלְהָ שְׁמוֹת,” בענין “לאתקנא רזא דשפיה” (תורה אור שמות מט, ד). ובדברו המפתחיל “משה ידב כו” (תורה אור יתרו ס, ד).

³⁸ ועיין [בזוהר] בפירוש יתרו, דף פ”ז, סוף עמוד ב’, בענין “טוב שם משמן טוב”. וכמו שנטubar במקומות אחר, על פסוק “שְׁמַן תוֹקֵן שְׁמָךְ כו” (ראה לקמן שיר השירים ג, א ואילך).

Through the Torah and the Mitzvos, which come from Hashem's Chochma ("the Intellect of the Father"), referred to here as "Good Oil" or "Holy anointing oil," the Tzaraas (which comes from a concealment of the "Good Name") is rectified. This brings out the holy letters which are called "the Good Name."

Based on what we explained above (that the purification of the metzora is through the Torah), the Alter Rebbe will explain a similar idea that is brought in the Zohar:

וזהו גם כן עניין "ביוום טהרתו", וכמו שכתוב (בזהר) בפרקשת קדושים, דף ב', עמוד ב':

ותא חזי, לא אחדבי בר נש

- לעלמין אלא במיין
- דאורייתא. בגין קר מילין
- דאורייתא לא מקבליין
- טומאה, בגין דאייה קיימת
- לדראה לאין מסאבי,
- ואסותו – באורייתא

אשתחבח כו.³⁹

This is also the idea of what it says in the verse, "[This will be the Torah of the Metzora] on the day of his purification," as explained in the Zohar for Parshas Kedoshim:

"Come and see, a person is never purified except with the words of the Torah. Therefore, the words of the Torah do not become impure,⁴¹ since they exist to purify those who are impure, and the cure of those impure people is found in the Torah."

[תרגום: ובא ראה, לא נתהר אולם לעולמים אלא בדברי תורה. משום לכך דברי תורה לא מקבלים טמאה, משום שהיא עומדת לעהר את אלו הטמאים, ורפהה – נמצאת בתורה].
 עיין שם בפירוש הרמ"ז, שהוא לפי שהתורה שרש מהוchar-טמאה שבה מלובש גבורה – דעתיק, והוא מקור הקטנת הדינים, שימוש נמושך קרע שטן כו". עיין שם.
 עיין מה שנכתב לעיל (כב, ג) פרשת תזירע, בעניין התנאים ואמונאים בעסקם בתורה, שעיל יידי זה היה להם לכך לעשות נסים גדולים כו.

⁴¹ When the Zohar says that the words of the Torah do not receive impurity, it is referring (at least on one level) to the halacha that someone who is ritually impure – tomei – is permitted to recite words of Torah, since the words of Torah cannot receive impurity. (This is in contrast to the words of prayer, where we find that certain impure individuals were at one point prohibited to say the words of prayer until they purified themselves. See Likutei Torah, Parshas Ki Savo, folio 43).

וְעַמְּכָל זֶה, "וְהַוּבָא אֶל
הַכֹּהֵן":

כִּי עִקָּר עַסְק הַתּוֹרָה צָרֵיךְ
לְהִיּוֹת בְּבִחִינַת בִּיטּוֹל,

וּכְנַזְבֵּר לְעֵיל בָּעֵנִין "שׁוֹב
לְאַחֲרָד".

And with all of this [Torah study that the Metzora must do], he is still required to “...be brought to the Kohen.”

Because the main occupation of Torah study must be combined with selflessness, which comes from the Kohen who reveals into the Metzora the aspect of “Chochma,”

And, as explained above regarding the meaning of “return to One,”

This means to return one’s focus toward revealing the Oneness of Hashem in the world. This results from a sense of responsibility to Hashem to fulfill the mission that He has given us.

מַה שָׁאֵין בָּנִים "הַאֲוֹמֵר אֵין לוֹ
אֶלָּא תּוֹרָה" (יבמות ק"ט, עמוד ב')
- "לוֹ" - בְּבִחִינַת יְשָׁאָן, "אֲפִילוֹ
תּוֹרָה אֵין לוֹ".

This is not the case with “someone who says ‘I only have Torah,’” i.e., someone who says that “I only have Torah” **in a manner of ego**, then “**even Torah he doesn’t have.**”⁴²

In order for Torah study to reveal Chochma and nullification to Hashem within the individual who learns the Torah, he must **first** prepare and sensitize himself to receive such a revelation. The individual must work on himself to become humble and to separate himself from his self-centered concerns. Thereby, he can begin to focus on fulfilling the mission that his soul was sent into this world to fulfill. When this is his focus and

⁴² The Alter Rebbe is quoting a passage from the Talmud, which states, “Whoever says ‘I only have Torah,’ even the Torah he doesn’t have.” The simple meaning of the passage is referring to someone who only learns Torah but does not fulfill the Mitzvos of the Torah. In such a case, he would not even receive the reward for Torah study. However, the Alter Rebbe is using a non-literal interpretation of the passage to explain that the reason he does not have the Torah is because of his ego. The attitude of “I only have Torah” causes him to not “have” the Torah. The Torah that he learns will not draw down the revelation of Hashem’s Chochma (of Atzilus) and the nullification to Hashem that comes with it. Thus, he will not become cured of his “Tzaraas.”

motivation, then Hashem's Chochma can be revealed in him when he learns Torah.

This is the idea of being brought to the Kohen. The Kohen represents Chochma. He reveals Chochma into the Metzora, thereby giving him the humility and selflessness that stem from Chochma. This prepares the Metzora to approach his Torah study with the necessary humility and sincere devotion. With this humble and selfless approach to Torah study, the Metzora derives his complete purification. Thus, we see that there are actually two levels of selflessness and nullification to Hashem that are required for the purification of the Metzora. The first is the selflessness received from the Kohen (who removes the blockage of Chochma for the Metzora). Subsequently, there is the second level of total nullification to Hashem that the Metzora receives through selfless Torah study.

Summary of Part 2 of the Maamar

The rectification of the Tzaraas is through "being brought to the Kohen." The Kohen reveals the aspect of "the Light of Chochma," which results in selflessness and nullification to Hashem. This moves the Metzora to shift his motivation away from seeking spiritual elevation for himself, and focus instead on revealing Hashem in the world.

The Alter Rebbe continues to explain that the Metzora is cured by the Torah study itself. Torah is Hashem's Chochma. Therefore, Torah study draws Hashem's Chochma into one's mind, causing the Metzora to become nullified to Hashem.

Why, then, is it necessary to be both brought to the Kohen and to learn Torah? Both are capable of revealing the light of Chochma. The answer is that if a person learns Torah with ego, he will not connect (in revealed manner) to the light of Chochma. Instead, he must first attain a certain level of selflessness. This is accomplished by first being brought to the Kohen. Subsequently, when he learns Torah with the humility and selflessness that the Kohen helps him achieve, he is able to complete the purification process.

Lessons in the service of Hashem from the Maamar

The cure to ego has two components:

- 1- One must put his mind into learning the Torah without any ulterior motive. His goal needs to be to discover what Hashem wants and how Hashem looks at reality. If a person only learns Torah in order to become more knowledgeable or more respected, then the Torah itself actually builds up his ego. He needs to learn with humility and a sense of discovery, meaning that he wants to open himself up to truly “hear” what Hashem is telling him.
- 2- In order to be able to learn Torah in this humble manner, he needs to first humble his ego by “going to the Kohen.” The “Kohen” is the Tzadik and Torah scholar who gives guidance in his service of Hashem. This is also the idea of “**עשה לך רב**”- make for yourself a teacher (Pikei Avos chap. 1)” In order to truly receive from a teacher, one must “make” him your teacher by overpowering your own ego in order to truly internalize and live with the teachings and instructions of his teacher. This is like one’s own personal “Kohen.” The nullification of the ego that is experienced through “making” for himself a teacher is what enables him to learn Torah with humility. Then, his learning will have the proper effect on him

(1) Chapter 3

The maamar previously explained the idea of a Metzora as someone who lacks balance between “yearning” and “returning.”

“Yearning” means a yearning to leave this world and become included in the infinite Truth of Hashem. This yearning comes from “the Intellect of the Mother” – Binah - from contemplating the greatness of Hashem until he awakens the emotions.

“Returning” means to return to reveal Hashem in this world through Torah and Mitzvos. This desire to return comes from “the Intellect of the Father” – Chochma - from a higher awareness and self-nullification to the truth. This “returning” is motivated by an awareness that Hashem is the only true existence and that His Will is for us to reveal Him in this world.

A Metzora has the “yearning” that comes from “the Intellect of the Mother,” without the “return” that comes from “the Intellect of the Father.” This lack of balance results in the impurity of Tzaraas. From the intensity and emotions of his yearning, he can come to unholy emotions and words, etc.

The rectification of the Metzora is that he should regain the revelation of the “Intellect of the Father.” This process is twofold:

First, “he should be brought to the Kohen.” The Kohen is Chochma- total self-nullification to the truth Oneness of Hashem. By connecting to the Kohen, the Metzora can attain the selflessness needed to receive the revelation of his “Intellect of the Father.”

Secondly, he must reveal his “Intellect of the Father” through learning and reciting the words of the Torah. By reciting the words of the Torah and thereby revealing Hashem in this world, he restores the revelation of the “Intellect of the Father” and is cured.

Now, the maamar will continue to explain that in addition to the need to bring back the revelation of the “Intellect of the Father” through being brought to the Kohen and learning Torah, there is something else that must be corrected.

Namely, the fact that he originally had a “yearning” without a “return.” Since the entire purpose of the “yearning” is to help him “return” to reveal Hashem in the world, if he has a “yearning” without a “return,” then the “yearning” itself is flawed. The only way to correct the “yearning” is to reconnect the “yearning” to the “return.”

This means that he cannot just learn Torah to correct his impurity. He must first arouse a “yearning” during prayer and connect **that “yearning”** to a “return,” through studying Torah and fulfilling Mitzvos. Through this, he will correct the flawed “yearning.”

The maamar will continue to explain the wording of the verses:

והנה להבין פירושו אומרו ווְהַבָּא אֶל הַבְּהֵן, שֶׁמְשַׁמְּעַו שִׁבְיָאו אֶת הַמְצֹרָע אֶל מָקוֹם הַבְּהֵן -

ונֵלֶא סְמֹוקָם מִיד אָמַר (פרשנתנו יד, ג): וַיֵּצֵא הַבְּהֵן אֶל מִחוֹן לְמִחְנָה, רַמְשַׁבָּע לְהַפְּרָץ - שַׁהַבְּהֵן יֵצֵא אֶלָיו חַוְצָה!⁴³

We must understand the meaning of what it says, “And he [the Metzora] shall be brought to the Kohen,” which implies that they should bring the Metzora to the place of the Kohen,

But immediately afterward, it says, “And the Kohen shall go outside of the camp” (outside of the Camp of the Jewish People, since the Metzora is required to leave the Jewish Camp). This implies the exact opposite- that the Kohen goes outside the camp **to the Metzora!?**

The maamar questions further:

גם ענין “זאת תהיה תורה המצורע”, דתיבת “תהיה מiotzarta לכהורה, ובמו שכתב באלשיך.

Also, we must understand the idea of the wording of the verse, “This shall be the teaching of the Metzora,” apparently the word “תֵּהִי” - “shall be,” is extra, as this question is written in the commentary of the Alshich.

The verse could have said: “זאת תורה המצורע”, “this is the teaching of the Metzora”, without the word “תֵּהִי” - “shall be.”

The maamar will continue to resolve the apparent contradiction between the verse that says that he should be brought to the Kohen and the verse that says that the Kohen should go to him.

⁴³ (ראה ש"ר על הتورה, בלי יזכיר וצרור המור באן. וראה גם רמב"ן באן).

Before doing so, the maamar explains the inner meaning of the idea that the Metzora should go to the Kohen:

אך חָנָן יְהִי, עַל פִּי מָה
 שְׁבַתּוֹב בְּזָהָר דֶּף מ"ט, עַמּוֹד ב',
 בְּפִירּוּשׁ: "וְהַבֵּא אֶל הַפָּהָן"
 "וְהַעֲלֵה מִיבָּעֵי לִיהְכֹּו".

However, the idea will be understood based on what is written in the Zohar - (vol. 3) pg. 49 side 2 - in the explanation of the verse, “And he shall be brought to the Kohen:” ‘It should have said, “And he shall be elevated (to the Kohen) etc.”’?!

In the Zohar, there is a discussion between R’ Yosi, who said that when the verse states, “And he shall be brought to **the Kohen**,” it means to the Holy One Blessed be He (Hashem). That is why sometimes it says “Aharon the Kohen” and sometimes it says only “the Kohen,” because “the Kohen” (without adding Aharon’s name) is a reference to Hashem.

In response, R’ Yitzchok asks two questions: 1- Why is Hashem called the Kohen?

2- Why does it say that he should be brought to the Kohen? It should say, “He should be elevated to the Kohen,” since being brought implies that they are on the same level, just that one is going to the other. If “the Kohen” is a reference to Hashem, then it should say that he should be elevated up to Hashem’s level?

To these 2 questions R’ Yosi replied as follows:

- 1- Hashem is called the Kohen because He is the source of all purification and holiness (just like the Kohen purifies and sanctifies the Metzora in this world).
- 2- When it says “he should be brought,” it means that he should be brought inside, like we find regarding the poles on the Aron (where the Luchos are placed), that “they should be brought into the rings” that are on the sides of the Aron. So too here, it means to “come inside” and become included in his source Above, in Hashem. Hence, it means ‘to be elevated,’ but the expression of “bringing” implies also becoming included in its source.

The Alter Rebbe will quote the Eitz Chayim to explain what the Zohar means when it says that the Metzora should be “elevated” and that he should “become included” in Hashem:

וביאר דבריו ב”ען חיים” (ש”ט),
והביאם הרמ”ז סוף פרשנת תורה:

These words of the Zohar have been explained in Eitz Chayim, and have been brought in the commentary of Rabbi Moshe Zakuta at the end of parashas Tazria:

כִּי עַל יְדֵי "הָרָאוֹתּוּ אֶל הַכֹּהֵן" (ויקרא י,ג) - הַתְּחַתּוּן, גּוֹרָם לְמַעַלָּה שָׁאוֹתָם הָאֲרוֹתָה דְּמַעַד אִימָּא שְׁבָן⁴⁴ אֶ הָיוֹצָאִים לְחוֹזֵן, וְשָׁאוֹן שָׁם נְעַשִּׁים בְּחוֹזֵן בְּחִנּוּת נְגֻעִים, וְעַל יְדֵי "הָרָאוֹתּוּ אֶל הַכֹּהֵן" גּוֹרָם לְמַעַלָּה שָׁאוֹתָם הָאֲרוֹתָה יְחוֹזְרָוּ לִמְקוֹם כֹּוֹ, בְּבִחְנִית מְטַי וְלֹא מְטַי², יוֹצֵא לְחוֹזֵן וְחוֹזֵר וּנְכַנֵּס וּמַתְּדַבֵּק בְּמִקְוֹרָוּ, וְעַל יְדֵי כֹּן לֹא יְהִי כַּח אֶל הַחִיצוֹנִים לְהַתְּחַזּוּ בָּהֶם כֹּוֹ. עַד בָּאָן לְשׁוֹנוֹ.

“Through him (the Metzora) being brought to the Kohen below (in the physical world), this causes that above (in the spiritual world) the lights from “the Mother” (Bina of Atzilus), which were expressed in Zeir Anpin, which went outside (of the realm of holiness) and became (the source for) Tzaraas, should return to their original place (in Bina) - in a manner of descending and returning⁴⁴ - and through that, there will be no power for the forces of unholiness to gain life (from those lights).”

The Eitz Chayim is explaining the Zohar to mean that when the Metzora is brought to the Kohen, this causes the source of Tzaraas - the lights of Bina that left the realm of holiness due to “yearning without returning” -

² In the original, this is called 'מְטַי וְלֹא מְטַי', which refers to a process where the light descends from its source and then returns to its source. This is similar to the life force from the soul, which descends to give life to the body, but must then return to its original essence in order to draw forth new life from its essence. Here, we mean that the lights from Bina of Atzilus, which came into Zeir Anpin and from there went out of holiness, return to their source in Zeir Anpin and Bina of Atzilus.

should be brought up to “the Kohen,” referring to Hashem. These lights should go up and become reincorporated in their original, holy source.

*Now, the maamar will explain words of the Eitz Chayim,
and how they apply to our service of Hashem:*

וביאור הענין בעבודת ה':

The explanation of the matter in the service of Hashem:

דְּהַנֶּה, עַמְּ הַיּוֹת שְׁסִיבַּת
הַצְּרִעָת וְהַנְּגָעִים הָזֶה מִחְמָת
הַסְּתָלִקּוֹת מִזְחִין־דָּאָבָא,
שֶׁהָזֶה בְּחִינַת הַבִּיטּוֹל וְהַשּׁוֹב,
שְׁמַחְמָת זוֹ הַנְּמַשֵּׁךְ יִנְקַט
הַחִיצּוֹנִים מִבְּחִינַת הַרְצָוָא
וְהַתְּלִקְבּוֹת דִּמְזִחִין־דָּאִימָא;

Even though the cause of Tzaraas is the removal of “the Intellect of the Father” - which is the of idea self-nullification to Hashem and “returning” [to reveal Hashem in the world] – due to that [removal], there is drawn forth life to the forces of unholiness from the “yearning” and excitement from “the Intellect of the Mother” (which were not channeled properly),

וְהִיא עֹלֶה עַל הַדָּעַת, שְׁתִיקָוָן
הַמְעֻוּות הָזֶה דִי עַל יְדֵי
הַעֲבוֹדָה בְּהַמְשָׁכָת מִזְחִין־
דָּאָבָא לְבַד – דְּהַיָּנוּ בְּחִינַת
הַשּׁוֹב בָּעֵסֶק הַתּוֹרָה, שֶׁהָיא
הַמְשָׁכָת מִזְחִין־דָּאָבָא
בְּהַאֲוֹתִיות וְהַכְּלִים כְּנֶלֶךְ, שָׁעַל
יְדֵי הַחִזְרָת מִזְחִין־דָּאָבָא בָּנוּא
בְּמִקְדָּם יִתְוֹקֵן הַדָּבָר, בַּיּוֹרֵר
אָבָא דָוָחָה יִנְקַט הַחִיצּוֹנִים
כְּנֶלֶךְ;

We could have thought that to correct this problem it would be sufficient to just bring back the revelation of “the Intellect of the Father,” meaning, to “return” to reveal Hashem through learning Torah; that through this is drawn forth “the Intellect of the Father” into the letters and vessels of the Torah as explained above; we would think that, through returning “the Intellect of the Father” into Zeir Anpin as this revelation was previously, the problem would be corrected since the light of “the Intellect of the Father” pushes away the forces of unholiness - but this is insufficient.

We explained above that when a person comes to a “yearning” to be bound up with Hashem but does not bring that yearning into a “return” to reveal Hashem through learning Torah and fulfilling Mitzvos, then from the

excitement and yearning which are not channeled properly, a person can come to unholy excitement or anger, etc.

Since the problem came from not bringing the “yearning” into a “returning,” in order to correct the problem we would assume it is sufficient to now focus on “returning” and start learning Torah, etc.

However, the maamar will explain that simply rectifying the aspect of “returning” is not sufficient. Since the “yearning” is also flawed, in order for his service of Hashem to be complete, he must **first** repair the aspect of “yearning,” and **then** he must channel that new and proper “yearning” into a proper “return.”

The maamar will explain this idea and how it applies to the purification of the Metzora:

אך באממת, אי אפשר להמשיך
המוחין-דאבא בז"א בלבתי
שיטחיל מתחלה לתוך
המעוזות בפוגם שהיה במוחין-
דאמא. כי "תשובה - באוטו
מקום"⁴⁵, ואו אחר כר ימשיך
המוחין-דאבא.

However, in truth, it is impossible to bring forth the revelation of “the Intellect of the Father” into Zeir Anpin without first correcting the flaw and defect in the “Intellect of the Mother,” since like it says in the Gemara (Yoma 86b), “Teshuva (return, correction) has to be in the same place as the problem was,” and only afterward he can draw forth the revelation of “the Intellect of the Father.”

The maamar will now explain how to make a “correction” in the place where the problem was, meaning, in “the Intellect of the Mother.”

ויהינו, שעריך לעורר בחינת
הרצוא וההתלהבות הנמשך
ממוחין-דאמא, ואחר כר
יתחברו לבחינת הביטול
דמוחין-דאבא,

Meaning, that the person needs to arouse the “yearning” and the excitement which comes from “the Intellect of the Mother,” and afterward, to connect that to the self-nullification to Hashem of “the Intellect of the Father,”

בְּחִינַת "וְאָמַר רָצַן לְבָבֶךָ - שׁוֹבֵבֶךָ לְאָחָד".

which is the idea of what it says in Sefer Yetzira, “**If your heart runs** in yearning, **return to** reveal the **One Hashem** through Torah and Mitzvos.”

In order to fully correct the problem, he must first awaken a yearning and **reconnect** it to a return.

The maamar will now show how these two steps (1- having a yearning, and then 2-connecting it to a return) are hinted to in the word "תְשׁוֹבָה" - "Return: "

זֶהוּ עַנְנֵן תְשׁוֹבָה - "תְשׁוֹבָה' לְגַבֵּי יוֹד":

This is the idea of (return, correction) - **to return the 'ה' to the 'ו'.**

Here, we are translating the word **תשובה** as if it were two words - **תשוב ה' -** to return the letter 'ה'. Where are we returning the letter 'ה' to? To the letter 'ו'. The maamar will explain the meaning behind this.

בַּיְהָ אֶעָלָה הִיא בִּינָה,
שְׁבִחְתָּאוֹ פָּגָם בָּה - שְׁנִפְרָדָה
מִן הַיּוֹד, שְׁחוֹא הַבִּיטוֹל
וְחַכְמָה-עִילָּה, וְעַל וְדַי וְהָ
נְמַשֵּׁךְ יְנִיקָת הַחִיצוֹנִים
מִמְּחוֹזִין-דָּאִיםָא, שְׁזֹהוּ עַנְנֵן
לְגַנְגָעִים בְּנֵי ל.

This is so, **since the higher letter 'ה' (the first letter 'ה' in Hashem's name, הָרִי)** is the sefira of **Bina** (understanding), **and through his sin** [of yearning without returning] **he blemished it**, causing that **it become separated from the letter 'ו'.** **which is the aspect of the nullification before Hashem, which comes from the sefira of the Higher level of Chochma [of Atzilus⁴⁶], and through this [separation,] life is given to the forces of unholiness from “the Intellect of the Mother”, which this is the [spiritual] cause of Tzaraas.**

The four letters of Hashem's name, ה-ו-י-ה, correspond to four aspects in the World of Atzilus.⁴⁷ The letter 'י' corresponds to Chochma, which shows

⁴⁶ This is referred to as the Higher level of Chochma, as opposed to the Chochma of Malchus of Atzilus which is referred to as the Lower level of Chochma.

⁴⁷ Here, the maamer explains that the first two letters correspond to Chochma and Bina. In other places it says that 'י' corresponds to Z'eir

total nullification before Hashem, like the letter 'ו', which is only one small point, without any expansion, symbolizing a complete lack of ego. This is the idea of Chochma, the intellect's ability to see and become bound up with something higher than intellect, higher than itself, which is the idea of objectivity and being egoless.

The letter 'ה' corresponds to Bina, which is a person's understanding with length and breadth. This is like the letter 'ה', which has three lines, indicating length, width, and breadth to attain a complete understanding that is fully developed. Bina is fully expressed during contemplation, which then leads to emotions, such as the yearning to be included in the Truth of Hashem.

Thus, when Bina – ה' is connected to Chochma – ו', then a person's yearning, which comes from his contemplation, returns its focus to revealing Hashem in this world, since the individual is totally nullified to, and sees the Hashem's true desire for us to reveal Him here.

By not connecting his Bina - ה' to his Chochma - ו', his Bina became blemished, since his contemplation and yearning were not properly channeled into fulfilling Hashem's Will.

על ידי שמחת עוזר בתרשובה
מעומק אָדָלִיבָא, "מַמְעַמְקִים
קְרַאַתִּיךְ" (תְּהִלִּים קָל, א – ב')
עוֹמְקִים דִּיסּוֹדוֹת אָבָא-זָאִימָא
יְחִידָה⁴⁸

And through awakening himself with Teshuva (return) from the depth of the heart, as it says (Tehillim 130:1): "From the depths [of my heart] I call out you," (the word "depths" in plural shows at least two deep levels, and is a reference to) **the two depths of Yesod Aba and Yesod Imma as they come together,**⁴⁹

Anpin, and the second letter 'ה' corresponds to Malchus.

(זָהָר חָלָק ב' סג. ב).

⁴⁹The term Yesod Aba is the same as Yesod Chochma, and Yesod Imma is the same as Yesod Bina. The term Yesod refers to the power of connection and binding. The idea that Yesod Chochma comes together with Yesod Bina means that the aspect of connection and binding of Chochma (Yesod Chochma) penetrates into the aspect of connection and binding of Bina (Yesod Bina). This means that the higher awareness of Chochma connects fully and deeply into Bina. Previously, the maamar gave an analogy of a husband and wife, teaching that, in order to have children they must have a complete connection. From the deepest aspect of the husband, the wife receives inwardly into her deepest aspect. So too,

דְּהַיָּנוּ בְּבָחִינַת רְצֹואַת שׁוֹבֵב,
שֶׁהָוָא בְּחִינַת אַהֲבָה-רַבָּה
וְהַבִּיטוֹל שְׁלִמְעָלָה מִן-אַהֲבָה
- עַל יְדֵי זֶה נִעְשָׂה "תְּשׁוּבָה"
לְגַבֵּי יוֹדֵד.

אֲבָל קָדָם הַתְּעוּרָרוֹת הַרְצֹאָה
שֶׁמְמוּחִין דָאִים אֵין אָפָּשׁ
לְהַמְשִׁיךְ הַמּוּחִין דָאָבָּא.⁵⁰

meaning - “Yearning” and “Returning,” which is the Great Love of Hashem and the nullification before Hashem, which is even higher than the love; through this connection between the two aspects is accomplished that the ‘ה is returned to the ‘י.

But, before this awakening of “yearning” from “the Intellect of the Mother,” it is impossible to draw forth from “the Intellect of the Father.”

The only way to come to “return” is to first have a “yearning.” When someone has a great yearning to be included in the Truth of Hashem and he wants to escape the limitations of physical existence in order to be completely bound up in the Higher Reality, then he must come to a higher recognition of Hashem. This higher recognition is an awareness that Hashem’s true Will is for us to reveal Him here.

However, if someone never had such a yearning, then from where is he “returning?” Where did he go in the first place that he must “return” to reveal Hashem in this world?

In other words, in order to come to this higher recognition of Hashem’s Truth, one must first reach the lower level of recognition of Hashem’s Truth. The lower level is to recognize that Hashem’s truth is infinitely more desirable than anything in this physical world, and to have a yearning to be bound up with this truth. The higher level is to recognize and “see” that Hashem is equally exalted above physicality and spirituality, and that His will is to reveal Him here, where we can connect to His Essence. A

a person must contemplate on and connect to this higher awareness, to the extent that the entire depth and power of this awareness should fully be internalized into the person’s understanding and way of thinking.

⁵⁰ וְעַיִן בָּמָה שָׁנַתְבָּאָר בְּדָבָר הַמְתַחְלִיל “צַאיָּה וּרְאֵיָה”, בְּעַנְנָן “זַיִן יְשִׁמְחָכָה כִּי לְהַצְּהִיל פְּנִים מִשְׁמָן” (לפקון שיר השירים כו, ג): “כִּי כָל עֵיקָר הַשְׁמָמָה בְּרַשְׁפֵּי אֲשֶׁר הַתְּשׁוֹקָה בְּתַחְלָה בְּבִנְיַת “רְצֹאַת” הָוָא, רַק כִּדֵּי שִׁיחָה אַחֲרָה כִּי בְּחִינַת הַמְּמַשְׁכָה וְגַלְיוּ אַזְרָה עַל יְדֵי הַחֲכָמָה .. נִמְצָא, שְׁהַמְּכוֹן הַעֲקָרִי הָוָא בְּחִינַת הַשׁוֹב .. כִּי בָּזָה יְשִׁים קִיּוֹם יוֹתָר. אַךְ בְּחִינַת שָׁאָי אָפָּשׁ שְׁבָכָה לְבִחִינַת שׁוֹב אַלְאָ אָם כִּן קָדָם לוֹ בְּחִינַת הַרְצֹאָה בְּרַשְׁפֵּי אֲשֶׁר דָוְקָא, וְהַיָּנוּ כִּדֵּי לְצֹאת מִפְאָסָר הָגּוֹת, שֶׁזֶה עַל יְדֵי הַתְּהִבּוּנָנוֹת וּרַשְׁפֵּי אֲשֶׁר.”)

person cannot skip the first stage of recognition. If they still desire physicality and think that the physical world is the true reality, then they cannot truly come to this higher level of total nullification to Hashem Himself. Thus, even if someone learns Torah, if they don't have the "yearning" first, then his learning is not a true "return" and is not accompanied by this higher recognition of Hashem.

על דרך זה נאמר (במדבר י, כג): "וְעַבְדֵת קָلֹוי הָוֹא" שְׁעַבְדוֹתָה קָלְוִים - לְהַמְשִׁיר מַוחַיְן-דָּאִיםָא, וְזֹהוּ עֲנָנִים

Similarly, it is stated (Bamidbar 18:23), "And the Levi will serve Him" (the word "הָוֹא - Him" is a reference to Bina⁵¹), meaning that the service of the Levites was to draw forth from "the

⁵¹ It says in the Zohar that when the Torah says, 'The Levi will serve "הָוֹא - Him,'" it refers to the spiritual level of עתיק [literally translated as "Ancient," or "Removed," since this is a level of Hashem's revelation which precedes the world (hence it is "Ancient") and it is therefore "removed" and separate from the world].

In Chassidus, it is explained that this level is a revelation of Hashem's pleasure, which He derives from the service of the Jewish people. This pleasure is the reason that Hashem created the world. Thus, this "pleasure" of Hashem precedes, and is completely higher than, the world. The idea of the Levi is that he "serves" this level, meaning, he works hard to reveal this level.

The commentaries on the Zohar explain that this is connected to the level of Bina, "Understanding," since, in order to reveal this pleasure of Hashem, it is necessary for us to have pleasure in Hashem. This is mainly accomplished by our comprehension of G-dliness (Hashem's revelation), since the highest form of pleasure is in comprehending something thoroughly. To have real pleasure in Hashem can only be through a proper understanding of G-dliness (which is revealed to us through the Torah, especially the inner aspect of the Torah).

Bina is referred to as the Hidden World, since it is higher than what can be revealed directly into the emotions. It is still included in a person's intellect.

Therefore, Bina is also called הָוֹא - "He," which is in 3rd person, referring to someone that is not directly here, but somewhere else. For this reason, Bina reflects the idea of concealment, since it is not present and visible.

And this is also the service of the Levites to "work hard" and draw forth from the level of הָוֹא, which is Hashem's concealed pleasure, hidden in the world of understanding. The Levites must bring it out to the revealed world of emotions, which a person uses to reveal himself to someone else.

This is similar to a great scholar who works on taking his pleasure in understanding the Torah into his davening, his feelings, his farbrengens, and bringing it to everyone around him.

השיר. ועל ידי זה אחר כה יומשך מוחין-דאבא, והוא עניין הכהנים. מה שאין כן בכהנים بلا לוים אי אפשר כו'.

Intellect of the Mother,” which is the idea of what is accomplished through their song, and through that service of song there can, afterwards, be drawn forth the “Intellect of the Father,” which is the idea of what is accomplished through the service of the Kohanim. However, to have the complete service of the Kohanim without first having the service of the Levites is impossible.

At the beginning of the maamar, we mentioned that the service of the Levites is to sing and bring about a great, fiery love of Hashem through contemplation, prayer and song. This is like the idea of “the Intellect of the Mother,” as explained above.

The service of the Kohanim is to bring down the fire from Above into this world, so that it could consume the sacrifices that were offered on the Mizbeach. This is also the reason that the Kohanim performed their service in silence, since their service was not to come to great excitement, but to become completely nullified to the Truth of Hashem.

This true nullification is the recognition that Hashem’s presence should be revealed into this world. This is akin to a servant in the presence of the King. The servant is completely silent, since he is totally nullified before the King.

Similarly, the service of the Kohanim is to become completely nullified to the Truth of Hashem and reveal this in the world. The Kohanim accomplished this through the service of the Korbanos (sacrifices), when the Fire from Above descended and was revealed in this world. This type of service is like “the Intellect of the Father,” as explained above.

A person cannot come to a complete recognition of Hashem and “see” that Hashem is the True existence and that we are in His presence without first coming to the lower recognition of the greatness of Hashem. Likewise, the Kohanim could not reveal the Truth of Hashem in this world without first having the spiritual elevation which was accomplished through the song, prayer and contemplation of the Leviim.

וְזֹהוּ שְׁפָטָב בְּעֵץ חַיִּים: "שָׁאָוְתָן הָאוֹת יְחִזְרוּ לִמְקוֹמָן כֵּו", בְּבִחִינַת "מְטִי וְלֹא מְטִי כֵּו" - שְׁהָוֹא בְּבִחִינַת רְצֹוֹא וְשׁוֹב".⁵²

And this is the meaning of what is written in Eitz Chayim:

“That those lights (which were in Z’er Anpin) **should return to their place** (in Bina), **in a manner of “descending and returning,”** which is similar to the idea of **“Yearning and Returning.”**

In the Eitz Chayim (quoted above), it is explained that when the person has only the excitement that comes from Bina (contemplation) without coming to the nullification that comes from Chochma, the lights that came from Bina into Zeir Anpin leave the realm of Holiness and become the source for Tzaraas. In order to correct this and have those lights return to holiness and to their source in Bina, the Metzora must attain the nullification that comes from Chochma. This fulfills the complete process of “descending and returning.”

“Descending and returning” means that there are two opposite tendencies in the light. One tendency is to shine down into the place of the darkness. The other tendency is to return to its source in the luminary and regain its power of luminescence.

This is similar to the two tendencies in the G-dly soul. One tendency is to shine into the body and illuminate the body and the world. The other tendency is to return to its source in Hashem. This second tendency is the idea of “Yearning,” and the first tendency is the idea of “Returning.”

When a person has both aspects of “Yearning and Returning,” then the lights Above will “return” to their source in Holiness (in Zeir Anpin and Bina).⁵³

⁵² (יעיון מה שנכתבär מענין רצוא ושוב, בדבורה המתחילה “וְכָל הָעָם רֹואִים אֶת הַקּוֹלֹת כֵּו” תורת אור יתרו עג, ד).

⁵³ The idea of it “Descending” by the light is that afterwards the light can shine forth in this world through Torah and Mitzvos, which is similar to when the soul “Returns” to reveal Hashem in this world.

It is important not to confuse the term “Return” of the soul, which means to return to this world, with the term “Return” of the light, which means to return to its source.

This corrects the problem of Tzaraas.

ובזה יש לפירוש פירוש" זה הובא
אל הכהן" ואחר בר" ויצא
הכהן:

"זה הובא אל הכהן" הינו ענין
התעוררות הרצוא הנמשך
ממוחין-דאימה, ושיבוא
הרצוא וויכל בבחינת ביטול
המוחין-דאבא,

And with this explanation, we can explain why it says first, "And [the Metzora] shall be brought to the Kohen," and then it says, "And the Kohen shall go out to him."

"And he shall be brought to the Kohen" - means to awaken the "Yearning," which comes from "the Intellect of the Mother," and that this "Yearning" should come and become included (elevated) into the nullification to Hashem which comes from "the Intellect of the Father."

The idea of "being brought to the Kohen" means that the "yearning" that came from his contemplation of Hashem's greatness becomes connected and elevated to the higher level awareness – the selfless dedication to Hashem that comes from "seeing" himself in the presence of Hashem and realizing that he was sent to fulfill Hashem's mission in this world. This higher awareness and dedication to Hashem is the idea of the Kohen. Thus, he must elevate himself to the level of the "Kohen."

על דרך תשוב ה' לנביי
This idea is similar to the idea of
"returning the 'ה' to the 'י'."⁵⁴

⁵⁴ וזה ענין "שמע ישראל" (דברים ו, ז): שם - גימטריא ב"ז ור' ח - יוחזר וויכל לשרשו - ע' רבתי, ז' מהותנות דאימא, וויכל בישראל סבא' כו'.

[The Alter Rebbe will now give a mystical explanation of the verse "שמע ישראל" based on the previous explanation]: And this is also the inner meaning of "שמע ישראל"- (literally translated "Hear Yisroel." The word **ענש** can be divided into two parts: **שָׁם** and **ע**). The word **שָׁם** has the same numerical equivalent (340) as the combined value of the two words **בָּ** and **רָ** (340), (which is a reference to the refinement and elevation of the 288-ה sparks of holiness that are in this world, which are elevated through the yearning to connect to Hashem which is expressed through our soul in prayer. This is the idea of Hashem's name which equals 52-בָּ, that (these two aspects whose names equal 340-ע) should return and become included in their source which is represented by the Great Letter **ע** (the third letter of **ענש**), (the value of **ע** is 70, which is 10 times 7, referring to the 7 emotional attributes of Hashem (Z'air Anpin) the way they are included in Bina (of Atzilus, which is represented by the number 10⁵⁴), and through that, these two aspects

As explained above, the word תשובה can be divided into returning the letter 'ה (Bina – contemplation) and the resulting yearning for Hashem - to the letter 'י, which refers to Chochma. Chochma is connected to the higher awareness and selfless dedication to Hashem.

Thus, the idea of the “Metzora” coming to the “Kohen” is similar to the ‘ה coming to the ‘י.

First, the maamar explained the meaning of “And [the Metzora] shall be brought to the Kohen” to mean awakening the “yearning” to become included in the truth of Hashem, and connecting that yearning to the self-nullification of Chochma (which is referred to as “the Kohen”).

*Now, the maamar will explain the meaning of the verse,
“And the Kohen will go out (to the Metzora):”*

וְאַחֲרֵ כֶּרֶב וַיֵּצֵא הַפָּהָן: הַיָּנָן
הַמְשֻׁכֵּת הַשׁוֹב לְהַתְלָבֵשׁ
בְּכָלִים וְאֹתוֹתָיו.

After this process of the Metzora coming to the Kohen, reconnecting the Yearning to the Returning, then **“The Kohen shall go out to the Metzora”** - meaning, to draw forth the aspect of “Return” to reveal Hashem in this world, to become expressed in the “vessels” and letters of the words of the Torah.

וְהוּא בְּחִינָה שִׁיסּוּד־אָבָא
בְּקוּעַ יִסּוּד־אִימָא וּנְמִשְׁרָעָה
וּמַתְפֵשֶׁת לְחוֹזֵן. וּכְנוֹרָעָה⁵⁵

This (drawing forth from Chochma) is the idea that the revelation of Chochma connects and penetrates inwardly into Bina (i.e. penetrates

will also become included in שִׁירָאֵל סַבָּא – (literally- “Yisroel the Elder,” meaning the higher level of Yisroel,⁵⁴ a reference to Chochma of Atzilus).

This mystical (somewhat complicated) explanation of the verse “שמע ישראל” is further bringing out the idea that a person’s yearning to be included in the truth of Hashem, and what that yearning accomplishes (which is represented in the word שׁ), must be elevated in two stages:

First, it must be revealed and expressed through his contemplation of Hashem’s greatness until this yearning is properly expressed. (This contemplation is represented by the great letter ‘ע’).

Secondly, it must be elevated to a selfless dedication to Hashem which is expressed in his Chochma (which is represented by the word יִשְׁרָאֵל).

עַן חַיִם שַׁעַר הַפְּלָלִים פְּרָק. י. שַׁעַר לְבִ פְּרָק א).

(⁵⁵ עַן חַיִם שַׁעַר הַפְּלָלִים פְּרָק. י. שַׁעַר לְבִ פְּרָק א).

מענין "אַךְ יֵצֵא יַעֲקֹב כֹּו"
(בראשית כו, ל).⁵⁶

deeply into Bina) and is then expressed outside [in the emotions (Z'air Anpin) and in thought speech and deed of Torah and Mitzvos], as is known the explanation of the verse: "Yaakov had just left and gone out."

⁵⁶ ועוד יוכן ענין זה, ממה שנהבאר במקומות אחר, בדברור המוחזיל "ראאה אונבי" (לקפן ראה יח, א), בענין "נחל אירן" (דברים כא, ד) - כיינו חיבור בחינת י"ה - "תירין רענן". ו"נחל אירן" הוא ההורשה מהבחינת אירן, שנמשך ומתרפש ב"ה, שהוא בבחינת המדרות והלבושים - מוחשבה, דברו ומעשיה כו, ועל דרך זה יוכן פאן ענין "והובא אל הכהן" ואחר בר "ויצא הכהן כו", ועל ידי זה (ייקרא שם): "והנה נרפא כו".

[The maamar will give another example where we see the above ideas expressed]: This idea will be further understood from what is explained elsewhere in the maamar entitled ⁵⁶ "ראאה אונבי". There, the meaning of "נחל אירן" - "A mighty river" is explained, as follows: The "Mighty" Revelation" is the revelation of the total nullification to, and bond with, Hashem, as it exists in Chochma when it is expressed in Bina, which is referred to as the connection of the letter 'א' with the letter 'ב' [which is referred to in Kabbala as] "the two friends who are always together" (meaning that Chochma and Bina must always be connected). And the "Mighty River" is a reference to the flowing of this "Mighty Revelation," which is drawn forth and expressed in the letters 'א' and 'ב'. This is a reference to the emotions and the "garments" of the soul, which are thought, speech, and deed. Similarly, we will understand the idea in our case (of the metzora) that (first) "And he shall be brought to the Kohen," and then, "the Kohen shall go out (to him)." Through this, "and the Tzaraas is healed from the Metzora."

As explained above, specifically when there is first the "Yearning" which comes from contemplation – Bina, a person can reach a higher recognition of Hashem from Chochma. This process is referred to here as "and he shall be brought to the Kohen." Then there can be a true expression of his Chochma in his emotions and his action (referred to here as "the Kohen shall go out to him). Through these two stages the Tzaraas is completely cured, since the selfless dedication to Hashem of Chochma then fully permeates all aspects of the person and removes the possibility of his excitement or actions being expressed in unholiness.

Thus, we see again the idea of the two stages in the revelation of Chochma: First in Bina, which is referred to as אירן, the Mighty revelation of Chochma into Bina. Second, the נחל - the river, meaning the flowing of this powerful revelation into the person's emotions and actions.

The maamar has just brought out this idea of "being brought to the Kohen" from the explanation of שמע ישראל. Then, the maamar brought the idea of "the Kohen shall go out to him" from the two explanations cited. 1- the explanation of אַךְ יֵצֵא יַעֲקֹב כֹּו; 2- the explanation of נחל אירן.

After the Metzora comes to the Kohen, (meaning that his “Yearning” becomes elevated to the higher recognition of Hashem of Chochma), then the Kohen comes to the Metzora.

This means that this higher awareness and self-nullification to Hashem comes down and is expressed on two levels.

First, it means that the selfless dedication to Hashem permeates one’s way of thinking (one’s understanding and Bina). This is expressed in the fact that his “yearning” comes together with an actual result - that he yearns to connect to Hashem and then realizes that he must do something tangible in Torah and Mitzvos for that connection to occur.

Second, it means that this is expressed in his feelings and actions. He should feel that he needs to do something, and he actually does something (unlike the first level, where he only understands that he must do something).

This is the meaning of “אַךְ יִצָּא יִצָּא עַקְבָּ” – the simple meaning is that Yaakov had just gone out and left his father’s tent after he received all the blessings, prior to Eisav entering the tent to request the blessings.

The deeper meaning of the verse is that “יִצָּא יִצָּא” - Yaakov went out twice. This is a reference to the revelation of Chochma (here referred to as Yaakov) in Bina and then into Z’er Anpin and Malchus (into feelings and action).

The maamar will continue to answer one of the questions asked previously on the verse:

וְעַל דָּרְךָ זוּ יַוְבֵּן גַּם כִּן עֲנֵנִי:
זֹאת תְּהִיחָה תּוֹרַת הַמְצֻורָּעַ:

Also, with this we can explain the meaning of “this - תהיה - shall be” the teaching of the Metzora.”

As mentioned above, the Alshich asks a question - why does it say “This shall be the teaching of the Metzora,” when it could have said, “This is the teaching of the Metzora.” The word ‘תְּהִיחָה -shall be’ seems superfluous.

הַיְיָנוּ שְׁכָאָשֵׁר וְהַוּבָא אֶל
הַבְּהֵן כֹּו”, בְּחִינַת תְּשׁוּבָה
- תְּשׁוּבָה ה’ לְגַבֵּי יוֹד”, אֲנוֹ אַחֲר
כֶּר תְּהִיחָה תּוֹרַת שְׁלִימָה,

The meaning of this: When “He will be brought to the Kohen” - which is the idea of Teshuva (return) - returning the ‘ה’ to the ‘ו’, then, afterwards, his Torah study “shall be” complete (in a

- **שַׁחַיָּה הַמְשֻׁכֶּת יוֹד לְגַבֵּי הַ' וְגַם בּוֹהַ' - מִלְמָעָלָה-לִמְטָה,**

continuous, lasting fashion), which is through drawing down the 'Chochma) to the 'Bina), and also into the letters (emotions and actions) from above to below.

מַה שָׁאֵין בָּן מִקְדָּם הַתְּשׁוּבָה.

This is not the case (i.e., there is no continuity to his Torah study), however, before this Teshuva process.

Thus, the meaning of “shall be” is that it shall continue to be. This is the idea of continuity. In this context, “This shall be the Torah of the Metzora” means that the Torah study of the Metzora has continuity throughout his purification process.

Before his purification, his Torah study could not last, since his Chochma was not revealed in him. This Chochma is the “Mighty” revelation of the deep connection of his soul to Hashem. If this is not revealed, one’s Torah study is limited. Once this revelation of Chochma comes down, though, his Torah study will last and be strong and reveal Hashem properly in the world.

Now, the Alter Rebbe will conclude with the practical lesson from what was explained above:

**וְהַנֵּה, לְזֹאת עִיקָּר עֲבוּדָת
הָאָדָם - לְהִיּוֹת אַחֲרַ הַרְצֹוֹת
בְּחִנַּת שׁוֹב,**

Therefore, the main service of a person to Hashem after the “Yearning” is to “Return,”

**שַׁהְרְצֹוֹת אִינּוֹן אֶלָּא הַתְּחִלָּה
לְעֹורֵר הַנֶּפֶשׁ,**

since the “Yearning” is only the beginning of the service, to arouse the soul to connect to Hashem,

**אֶבְלָל הַעִיקָּר הוּא הַמְשֻׁכֶּת
בְּכָלִים רְבִים דְּאוֹתִיּוֹת הַתּוֹרָה
וּבְמִצּוֹת.⁵⁷**

but the main thing is to draw down Hashem’s revelation into the many

⁵⁷ וְעַיֵּן מִה שְׁנַתְּבָאֶר בְּדָבָר הַמְתִחְיֵל “כִּי כְּאֵשֶׁר הַשְׁמִים הַחֲקָשִׁים” (תּוֹרָה אָזְרָ בְּרִאַשְׁתָּא בְּאָ), רְכָמָוֹ שַׁהְאָרֶץ אִינָה רָק בְּגַגְגִיר חֲרֵל לְגַבֵּי הַשְׁמִים, כְּרָעֵר בְּחִנַּת הַרְצֹוֹת לְגַבֵּי הַשּׁוֹב כּו. עַיֵּן שָׁם.

“vessels” of the letters of the Torah and the fulfillment of the Mitzvos.⁵⁸

וזהו שאמרו ר' ל' סוף פרק
קמָא דַעֲבֹדָה זָרָה (יט, א):
לעומם ליגרט אינש, זאך על
גב דמשבח, זאך על גב דלא
ידע מאי קא אמר, שנאמר
תהלים קיט, כ: 'גָּרָסָה נַפְשִׁי
לְתַאֲבָה'.

And this is what our Sages, of blessed memory, said in the end of the first chapter of Tractate Avoda Zara, “A person should always read words of Torah, even though he sometimes forgets what he learned, and even if he doesn’t know the meaning of what he is saying, as it says (Tehilim 119:20) “My soul is broken in desire (to study Your Torah).”

The proof from the verse is from the word גרשה, which here means “broken,” similar to the word גירסא, which means to learn Torah by reading many words of Torah, rather than focusing on depth. This implies that the desire of the soul is to study many words of Torah, even if it does not understand everything.

והיינו, משום שעיקר העבודה
לעשות כלים רבים לגילוי והמשכת
האור, והם אותיות של התורה
שיגרוט וילמוד בו, זאז מפניא
יומשר ויתקיים האור.⁵⁹

Since the main thing in the service of Hashem is to make many “vessels” for the revelation and to draw forth the light, and these vessels are the letters of the Torah that he reads and learns. Then, automatically

⁵⁸ See what is explained in the maamar entitled "כ"י כאשר השמים החדשים" (Torah Or pg. 2), where it is explained that just like the earth compared to the heavens is like a mustard seed compared to the earth, so too, the “Yearning” compared to the “Return” (is also like a mustard seed compared to the earth), see there.

One mustard seed compared to the entire planet is tiny. The planet earth is trillions times greater. So too, the planet earth compared to the heavens is tiny. So too, the “Yearning” a person can come to in this world is finite, whereas the Torah and Mitzvos are revealing the infinite truth of Hashem in this world. Thus, the main thing is the actual learning of Torah and performance of Mitzvos.

⁵⁹ ועינן מה שנכתבear מזה בביואר על פסוק "וְקִבְּלֵה הַיּוֹדִים כֹּו" (תורה א/or מגילת אסתר צז, א: "שְׁהַמִּצְוֹת שְׁהֵם הַכְּלִים הַמְּגֻרְבִּים שִׁבְּוֹא הַאֲוֹרֶת וַיּוּמְשַׁבְּכוּ וַיַּתְפְּשִׁטוּ בְּהַכְּלִים, וְאֵם לֹא הַכְּלִים לֹא הָיוּ הַאֲוֹרֶת נַמְשְׁכִים כָּלָל... וַיַּוּבְּנֵן זֶה עַל פִּי שְׁנִי דָרְכִים... עַיִן שֶׁם בָּאֲרִיכּוֹת).

when there will be vessels, the light will continue to last.

Based on the above, the Alter Rebbe will explain a verse from Mishlei:

ובכל זה יובן מה שכתוב (משל לא,
נא): "לא תירא לביתה משלג, כי כל
ביתה לבוש שניים":

פירוש: כי "בהרת - עזה בשלג"⁶⁰,
והוא עניין הסתלקות ועיבוב
התפשטות הדם באותו מקום
הבהרת.

שבהדם מלובש חיות הנפש,
ובשםסתלק נחפה לחור כשלג.

והוא עניין הסתלקות מוחין-דאבא,
כי "ר' החכמה תחיה" (קלהות ז, יב),
ובה מלובש אור אין-סוף, וזה עניין
הדרק.⁶¹

And with this explanation, it will be understood the meaning of the verse (Mishlei 31:21) "Her household will not fear from snow since her entire household is clothed in red wool."

Meaning, the "white coloration of the skin - בהרת which is as white as snow (a type of Tzaraas)," which is the removal and blockage of the blood in the place of the white coloration,

since in the red blood is expressed the life-force of the soul, and when the blood leaves that place, it turns white like snow.

This white area is the idea of the removal of the "Intellect of the Father (Chochma)," since "and Chochma will give life," and in it [Chochma] is expressed Hashem's Infinite Light, and this descent of Hashem's light and life-force to this world is like the idea of the pulse, which shows on the life-force from the soul descending into the body.

⁶⁰ (נעימים פרק א, א).

⁶¹ (וכמו שגתבָּאָר בָּמְקוּם אַחֲר עַל פָּסּוֹק "קֹול דָּוִי דָּוִפָּק" (לקמן שיר השירים לה, ב)).

When Chochma is removed, there will be a lack of blood, a lack of life, in the person.

וְהַנֶּה תּוֹרָה שְׁבָעֵל-פָּה נִקְרָא "חוֹטָה
הַשְׁנִי", וְהִיא הַמְשַׁבֵּת אֹור וְחַיּוֹת
הַחֲכָמָה-עַילְּאָה.

Now, the Oral Torah is referred to as “the thread of red wool,”⁶² which is the idea of drawing down the light and life-force from Chochma Above.⁶³

A thread is used to sew and connect different things. The “thread” of “red” means to bring down and connect the life-force (which is like red blood, in which is the life-force of the soul).

וְ"חוֹטָה הַשְׁנִי" - אֲדֹם, זָהָר
בָּמַשֵּׁל הַתְּפִשְׁטוֹתָה דֶּם הַנִּפְשָׁ -
הַפְּרָה הַבְּהִרְתָּה שֶׁהִיא עִפְּבוֹב
סִבְבוֹב הַדָּם כִּי⁶⁴.

And the red thread of wool, this is similar to when the life-giving blood returns to that part of the body, which is the opposite of the idea of the white

⁶² See what is explained in the maamar entitled 'נָאו לְחַיָּק בְּתֹרְרִים' Likutei Torah for Shir HaShirim pg. 13, where it gives two explanations for why the Oral Torah is referred to as “the thread of red wool.” One explanation is that since the Oral Torah is from Malchus of Atzilus, which is the idea of speech, and Malchus is built through severity- Gevura, which is represented by the color red, therefore Malchus is also “red.”

⁶³ וכמו שנטבאר סוף דבר הפתחיל “נָאו לְחַיָּק בְּתֹרְרִים” (לקמן שיר השירים יג, ג: ב'חוֹטָה
הַשְׁנִי שפתותיך ומדברך נאו) (שיר השירים ד, ג, פירוש מדרברך, כיינו הדרור בדברי
תורה... אך בענין “חוֹטָה הַשְׁנִי” א'יריך עיון: דהנה איתא בזוהר ויקרא (דף ב' ג, ב. ודף כ' ה,
סוף עמוד א' ועמוד ב'), שעל ידי עסוק ההלכה נמשך עליו 'חוֹטָה של חֶסֶד'. עיין שם. וכמו
שכתבו בגמרא. ובהר “חוֹטָה הַשְׁנִי” משמע בחינת גבורה, כמו שכתבו בזוהר חילק א' בפרש
ג' (דף רל"ח, ב'), על פסוק “כִּי כָל בִּפְתַּח לְבֹושׁ שְׁנִים” ?

אך בזוהר טרומה (דף קל"ט, א), בענין “ותולעת שני”, לפירוש ה' מקדש מלך שם - כיינו
בחינת חסד. וגם אתי שפיר דקאי על עסוק ההלכה, שהזהו בחינת תולעת, ש' אין כחו אלא
בפיו. וכמו שנטבאר במקום אחר, על פסוק “זאת חקמת ההלכה כו”, ושם נתבאר דהוא
גבורה-שבחסד כו'.

ואפשר - משום דמלכות היא תורה שבعل-פה, שבונינה מן הגבורות, וזה ענין 'דקודקי
סופרים', והם גם כן וدائית בחינת גבורה-שבחסד. ולכך נקרא "חוֹטָה הַשְׁנִי כו").

ועיין מה שנטבאר בענין “תולעת שני”, על פסוק “זאת חקמת ההלכה” (לקמן חקמת נז, ב:
“ליהוא גבורה-שבחסד”).

⁶⁴ ועיין מה שנטבאר בדיבור הפתחיל “בְּשֻׁעה שְׁהַקְדִּימוּ יִשְׂרָאֵל נִעְשָׂה לְנִשְׁמָע” (לקמן

coloration, which is the blockage of the blood circulation.

ועל כן נאמר על בנטת-ישראל - שהיא בחינת רחל, שכונגדה הקליפה הנקרה בהרת עזה כשלג", כמו שכתב ב"ען חיים" - ש"לא תירא מלהתנות בבחינה זו,

Therefore, it is stated regarding Kneses Yisroel (Malchus of Atzilus) - which is the aspect of Rachel, which her corresponding aspect in the realm of unholiness is the aspect called "a white discoloration, white as snow," as is written in the Eitz Chayim - that "she will not fear" from the possibility of the creation of this aspect,

מן פנוי "בְּכָל בִּתְהָא לְבֹשָׁשׁ שְׁנִים" - תורה שבעל-פה, שמשמך גילוי חכמה-עלילאה, אבא יסיד ברתא⁶⁵, ועל ידי זה אין שום מקום להתנות בבחינת בהרת חניל⁶⁶ ..

Because "her entire household is clothed in red wool," (which is a reference to) the Oral Torah, which draws forth the revelation of Chochma from Above, (which this concept is expressed in the statement) "the Father (Chochma) founded the Daughter (Malchus)," (through Malchus - the Oral Torah is the revelation of Chochma) and through this, there is no possibility for the creation of the white discoloration, as explained above.

Meaning, when a person lacks the revelation of Chochma, this creates the - a white spot which shows on a lack of life. But, when they learn a significant amount of Torah, which is the idea of the Oral Torah - to say many words of Torah, then this reveals the light of Chochma, and they don't have to fear from the, since they have Chochma revealed in them.

במזכיר יג, א), בעניין שהתורה נקראת אָדָם - אָדָם, שהוא ממשיך חיות לכל הרמ"ח איברים שהם המיצות.

⁶⁵ (זהר חלק ג' רנו, ב).

⁶⁶ (יעין (בזהר בפרשׁת ויחי דף רל"ח, עמוד ב', על פסוק "לא תירא כו". ובפרשׁת חקת דף קפ"ד, עמוד א').)

Summary of Part 3 of the Maamar

The Alter Rebbe explains that in order to correct the Tzaraas caused by a “Yearning” without a “Returning,” it is not enough to properly fulfill the aspect of “Returning” to reveal Hashem in the world through learning Torah and doing Mitzvos. Since his “Yearning” (the “Intellect of the Mother”) also became blemished by separating it from a “Return,” the only way to correct that blemish is to re-experience his “Yearning” in the correct way, where it is connected to a “Return” (the “Intellect of the Father”). Simply, this means that since he channeled his desire into a yearning to escape the world, but without feeling the responsibility of doing what Hashem wants from him, he has to go back and change his original feelings and approach. He needs to realize that in order to truly connect to Hashem and leave the limitations of the world, he needs to do what Hashem wants from him in this world, through learning Torah and doing Mitzvos as much as possible. He needs to change his attitude and re-channel his passion into making Hashem’s plan happen. And he needs to see that this is infinitely more valuable than just feeling good and having a mystical and spiritual experience.

Based on this concept, the Alter Rebbe explains our verse as follows: “*זאת תהיה תורה המצווע*” - With this process, the Torah study of the Metzora (who has “Yearning” without “Returning”) will be lasting and complete. “*והובא אל הכהן*” - He should arouse his “Yearning” to leave the limitations of the world and be included in the truth of Hashem, and bring that “Yearning” to the state of “a Kohen,” to a state of humility and ego deflation, where he realizes that he should direct his passion toward fulfilling Hashem’s plan. Then - “*ייצא הכהן*” He should bring his rectified, “Kohen-like” passion into actually learning Torah and fulfilling Mitzvos.

Lessons in the Service of Hashem from the Maamar

- 1- In order to serve Hashem properly, there needs to be a balanced approach of davening with great excitement and yearning to connect to the Truth of Hashem, and then taking that inspiration into learning Torah and fulfilling mitzvos.

2- What if one likes to daven and contemplate on Hashem but isn't so focused on bringing that down into the physical world in his Torah and Mitzvos? We might think that the answer is simply to stop davening and contemplating so much and just focus on *doing* what Hashem wants.

However, the Maamar teaches us otherwise. It is not enough to change focus from davening and spirituality to practical performance. There needs to be a point of reconnection, where he reawakens his passionate desire to transcend the limitations of physicality and directs it towards fueling a new commitment to action. This is the only way to draw his spiritual accomplishments into something that is helpful in the practical sense. Otherwise, he will be unable to fully devote himself to fulfilling the Torah and mitzvos in this world. Instead, his previous mindset and feelings will constantly draw him back into his old approach to serving Hashem, the incorrect approach that resulted in his Tzaraas in the first place. In order to be healed of the external expression (the Tzaraas), he must be rid of the internal attitude and perspective that caused it

Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase by phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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