

~ ENGLISH EDITION ~

# די חסידישע פרשה

מאמרים על פרשיות השבוע ומועדי השנה  
מלוקטים מספרי תורה אור ולקוטי תורה

“TRANSFORMING THE BAD NAME”

ד"ה זאת תהי' תורת המצורע

**Parshas Tazria-Metzora, 5773**

מחולק לסעיפים עם פיסוק מלא,  
בהוספת ביאורים, פיענוחים, הערות וציונים

INSTALLMENT 2

שנת חמשת אלפים שבע מאות שבעים ושלוש לבריאה

## PREFACE

We are pleased to present the second volume of The Chassidische Parsha - English Edition; "Transforming the Bad Name".

In light of the great success that the series "The Chassidische Parsha" has had in lashon kodesh all around the world, we have decided to take this project to the next level.

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We hope that with this new effort in spreading the wellsprings of Chassidus outwards that Moshiach will come speedily in our days!

*The Chassidische Parsha*

Rosh Chodesh Iyar 5773

## די חסידישע פרשה

# THE CHASSIDISHE PARSHA IN ENGLISH

With Hashem's help I hope to translate the maamar for Metzora in "The Chassidische Parsha" series by Hatomim R' Levi Gelb sheyichye as part of (with Hashem's help) a series of translations, to enable as many people as possible to learn the Torah Ohr/ Likutei Torah in particular, and in general to enable people to increase in their learning of Chassidus which will help bring the coming of Moshiach as soon as possible. (Notes in brackets like this ([ ]) means that it's from the translator.)

**For this week we will present the first installment of the translation, and with Hashem's help next week we will continue with the translation of the maamar.**

- Avraham Katz (Translation) -

- Yosef Boruch Gelb (Editor) -

לקו"ת פ' מצורע, ד"ה זאת תהי' תורת המצורע [כד, ג – כה, ד]

## "Transforming the Bad Name"

### Chapter 1

Explaining the idea of Tzaraas as the removal of the light of Chochma; explaining the difference between "the Intellect of the Father" and "the Intellect of the Mother".

"זאת תהיה תורת המצורע ביום מהרתו וגו'."

**"This will be the teaching for the Metzora on the day of his purification etc."** (Lev. 14, 2)

In 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, that 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 etc.)” (Lev 14, 1-3)

As the maamar continues it will explain several of the details that are mentioned in this verse, and the order of what is stated in the first few verses. Also the maamar will explain the spiritual source of Tzaraas and the purification process of the Metzora according to Chassidus.

הנה, מבואר בעין חיים שער ל"ז – שסיבת הנגעים הוא מחמת הסתלקות אור ההכמה, כי 'מצורע חשוב כמת', וכתוב "ימותו ולא בחכמה" בו, עיין שם.

**It is explained in Eitz Chayim, the written teachings of the Arizal gate 37, that the cause of Tzaraas is due to the departure of “the Light of Chochma”, and as stated in the Talmud “a Metzora is considered like a dead person”, and it is written “they will die because they lack Chochma” etc.** Thus we see that spiritual death that is expressed in Tzaraas comes from a lack of Chochma **see there** [Eitz Chayim above] for more information on this.

The Alter Rebbe will explain the idea of Tzaraas and its purification based on the teachings of the Arizal, which are recorded in Eitz Chayim by his student, R' Chaim Vital. There it is explained that the cause of Tzaraas is because of “the departure of the light of Chochma”. Chochma is sometimes translated as “Wisdom”, and it is part of intellect, and the maamar will proceed to explain the idea of Chochma, which is also referred to as “Intellect of the Father”. Based on that we will come to understand the idea of the “light of Chochma” and why its departure causes Tzaraas.

ולהבין זה קצת, צריך להבין ענין 'מוחין דאבא' ו'מוחין דאמא'.

**To understand this** [what was mentioned above] even **slightly, we first have to understand the idea of two parts of intellect which are referred to as “The Intellect of the Father” and “The Intellect of the Mother”.**

To understand the idea of Chochma, and the “light of Chochma”, we have to understand the difference between the two aspects of intellect, Chochma and Bina, in which Chochma is referred to as “the Intellect of the Father”, and Bina is referred to as “the Intellect of the Mother”.

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

כי, הנה, 'מוחין דאימא' הוא כמ"ש "אם הפנים שְׂמחה", שעל ידי ההתבוננות נולדה אהבה והשמחה ורשפי אש, והוא בחינת ה'רצוא' להסתלק וליכלל בעצמותו ית'.

**The idea of "The Intellect of the Mother" is understandable through the analogy that we derive from what is written "The "Mother" of children is joyous", that the "Mother" is the idea that through the contemplation of Hashem's greatness is born the love and joy and fiery flames of love, and this is the aspect of "running [yearning]" to leave the limitations of physical existence and to be included in the Essence of Hashem.**

There are two parts to intellect: one called חכמה and one called בינה. חכמה is also called "Intellect of the Father" and בינה is also called "Intellect of the Mother". חכמה is called "Intellect of the Father" because, just like the child comes from the father in one point that contains everything, which is then given to the mother to develop over 9 months into an actual person, so too the idea the way it starts in the part of intellect of חכמה is in one flash of insight, which is then developed in the second part of intellect בינה into a completely understood idea with all 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 contemplates on this, he can come to have a real and powerful feeling- 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" 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 brings a feeling of wanting the best thing for himself personally, namely to want to leave the limitations of the world and enter the reality of Hashem's true existence. But there is a higher type of recognition and awareness of Hashem where he isn't focused on what's best for him, but is only aware of Hashem's truth and that what Hashem wants must be fulfilled. Thus he isn't thinking about what's good for him, since he doesn't feel himself. This is what the maamar will continue to explain.

אך, יש עוד בחינה שלמעלה מהאהבה ברשפי אש, דהיינו, 'מוחין דאבא', שאור אין סוף ב"ה שורה בחכמה עילאה, ועל ידי זה נמשך הביטול, עד שאין בו כח ויכולת להגביה את עצמו בבחינת 'רצוא', שהוא בחינת 'יש מי שאוהב'.

**However, there is another aspect that is higher than the love in a manner of flames of fire, which this “the Intellect of the Father”, that Hashem’s Infinite Light rests [i.e. is manifest] in “The Supernal Wisdom” [a reference to the Intellect of the Father] and through this revelation of Hashem’s Infinite Light in the Supernal Wisdom is drawn forth the aspect of self-nullification, until he doesn’t have the power to pick himself up in a yearning to be included in the truth of Hashem, which this yearning is an aspect of “someone with an ego who loves Hashem”, as opposed to having a selfless love of 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 thing it refers to is the initial flash of insight that a person has (or a basic idea that he just learned from something outside of himself) which contains in itself all the details that he will later understand in בינה. The second thing that this refers to is that, after he understands all of the ideas of the concept 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 just by looking at the details separately. Since both of these stages are “the bigger picture” and work in abstraction, they are both called חכמה “the Intellect of the Father”, as opposed to the details 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 the details of this concept, he comes to “see” and relate directly to the essence of this truth; namely, that Hashem is the only thing that is true and real, and the only thing I could possibly want is fulfill Hashem’s will, since I am only part of His plan and His true existence

When a person reaches this third stage he is sensitive to and able to receive from a deeper part of his soul where Hashem’s Infinite Light is expressed. This is described in Tanya chapter 18 and onward, that in the higher than conscious part of the soul which is the source of 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 חכמה, is revealed the

Ultimate Truth that there is nothing besides Hashem, which is an expression of Hashem's Infinite Light<sup>1</sup>. However, this is hidden in the soul, and is only revealed in either one of two ways: 1- that a person comes to a test of the 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, or 2- that they contemplate on Hashem's unity and how they are part of Hashem's unity until they reveal that this truth was hidden in their soul the entire time. When a person does that and reveals this connection and nullification to Hashem's truth in themselves, then they won't have enough ego left to have a yearning to leave the world etc. They completely recognize that Hashem is the only thing that exists, and they only thing they could want is that His will should be fulfilled.

An analogy for this is when a person comes to see a king: there is a difference between when he is preparing himself to see the king and when he is standing before the king. He contemplates the greatness of the king and has a yearning to see the king, but when he comes to see the king himself, he is so awestruck that he loses his ego and can only remain silent and wait for the king to give him orders since he doesn't feel himself at all. So too, when he is contemplating the greatness of Hashem he has a great yearning to leave the physical world and be included in the truth of Hashem. But when he comes to reveal the true connection that he has to Hashem Himself after all the contemplation 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 fulfill Hashem's will in this world. (See Sefer Hamaamarim 5666 pg 58-62).

וזהו ענין ההשתחוואות שבשמונה עשרה, וכמ"ש מזה ברוכתי טובא.

**And this is the idea of the several times of bowing in Shemona Esrai, as this is explained in many places.**

The idea of Shemona is like they are actually standing before the King. Unlike the previous parts of the prayer service where one is contemplating the greatness of Hashem, in Shemona Esrai it is like they are standing directly before the King, and the idea of bowing is that one is completely nullified to Hashem. Just like the reason for bowing to a king is because 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

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1. This aspect of חכמה is connected to the first stage of awareness, where there is a flash of insight before it comes into details, however this is an even deeper aspect before it comes to any flash of insight, and hence is completely hidden; so actually there are: three aspects of חכמה, 1- the hidden subconscious which is the source of revealed intellect, 2 the flash of insight that comes into revealed intellect before coming into details, 3- the "coming to see the bigger picture" after contemplating all the details where he "sees" the essence of the idea.

when standing directly before Hashem (especially when saying אתה “You” that at that point we bow forward).

This idea of standing before the King, and especially the idea of bowing in total self-nullification in 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 where the person doesn’t feel himself.

וזהו 'אם רץ לבך, שוב לאחד' – כי על ידי הביטול ד'מוחין דאבא', נמשך בחינת 'שוב', והוא המשכת אלהות 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 this is the idea of drawing down G-dliness below into the physical world.**

Because the person loses the sense of ego and just doing what he thinks is good for himself, he becomes completely permeated with the awareness that Hashem is the only thing that exists. And that the only thing he could want is that Hashem’s will should be fulfilled, this causes the person to return to the world. When a person only feels himself, then he wants mainly 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 it isn’t about himself at all, it’s about Hashem and His plan, he will want to fulfill Hashem’s plan and desire of having a dwelling place in the physical world through the Torah and Mitzvos.

This is the idea that “if your heart runs” in yearning to leave the limitations of the physical world and just experience the spiritual bliss of being absorbed in the awareness of the truth of Hashem, then “return to One” is to return to the physical world to reveal the truth of the Oneness of Hashem, which this is the true desire and plan of Hashem.<sup>2</sup>

This recognition comes specifically through “the Intellect of the Father”.<sup>3</sup>

ולמשכה זו צריכה להיות הרחבת הכלים, והן אותיות התורה שבכתב ותורה שבעל פה.

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2. 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 can’t be expressed (G-d forbid). This is fundamentally limiting the true unity of Hashem; only when you reveal that Hashem is One everywhere, even in the physical world, are you connecting to His true limitless unity (as is explained in length elsewhere.)

3. One may 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 in the maamar.



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

Just like a fire cannot be grasped and remain in the physical world without a wick and fuel for it to be expressed in, so too Hashem's revelation cannot have a place to be revealed without something to grasp it and give it expression in the physical world. (Just like fire is naturally attracted to its source above the earth, and only when something physical is burning does it 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 mentions here the letters of the Written and the Oral Torah, and as the maamar continues will explain the significance of both:]*

וזהו שכתוב בעין חיים שער לאה ורחל פרק ז', וזה לשונו:  
"וזכור כלל זה: שאין נעשה ב' פרצופים אלו – לאה ורחל – כאן, אלא אחר התגלות מוחין דאבא בו"א", עד כאן לשונו.

**And this is what is written in the Eitz Chayim in the gate called "gate of Leah and Rachel" chapter 7, as follows:**

**"And remember this general principal, 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'eir Anpin [the six emotional attributes]."**

The Eitz Chayim is describing how there are two aspects of how the "intellect and emotions" of Atzilus – which are Chochma, Bina and Ze'eir Anpin – are expressed: one called "Rachel" and one called "Leah". These two aspects are only complete when there is revealed in them the full revelation of the sefira of Ze'eir Anpin, the six "emotional attributes" in Atzilus, and specifically,

when Ze'eir Anpin is permeated with the revelation of "the Intellect of the Father", of Chochma of Atzilus.<sup>4</sup>

To illustrate by way of analogy: In a person there are the garments of thought, speech and action, and there is intellect and emotion. The garments of thought and speech of the person are the idea of Rachel and Leah (as the maamar will continue to explain). The emotions of the person are like the "Ze'eir Anpin" of the person, and in the intellect of the person, the "Intellect of the Father" in him is like "Chochma", and the "Intellect of the Mother" is like "Bina". Only when a person's emotions are permeated with a sense of purpose and dedication which comes from "the Intellect of the Father", can he be complete in his thought, speech and action. If a person doesn't have the deep maturity and sense of purpose that comes from his Chochma, then he won't be driven to think, say and do the right things through which he will fulfill his purpose. Even if a person has Bina and can understand logically the need to do the right thing, if he doesn't have that submission to the truth and responsibility and maturity that come from Chochma, he won't push 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":]*

כי, 'לאה' היא אותיות המחשבה, והיא בחינת תורה שבכתב, כי 'ס' ר אותיות התורה, היינו, אותיות המחשבה.

**Because, "Leah" is the aspect of the letters of thought and the aspect of the Written Torah, since "the 600,000 letters of the Torah" refers to letters of thought as opposed to the actual written letters in the Torah scroll, which are only around 300,000.**

"Leah", who was the older sister "הגדולה", who corresponded to the garment of thought, which is an expression of Bina<sup>5</sup> (the "greater" letter "ה"), is connected to the higher level of the Torah

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4. The idea of "Rachel" and "Leah" is that as the two wives of Yaakov - who represented and embodied Ze'eir Anpin, the "six emotions" of Atzilus – they correspond to (and represent and embody) two aspects which reveal a person's emotions: namely- 1- thought, and 2- speech and action. Thought is a garment of the soul which reveals a person's emotions (and intellect) to one's self, and speech and action reveal a person's thoughts etc. to something or someone outside of one's self. Leah corresponds to thought, and Rachel to speech and action, as the maamar will continue to explain.

5. The outward expression of Bina- the Intellect of the mother, logic, etc.- are the letters of thought, just like in a person that the letters of thought that they have are an expression of his intellect (and emotions).

(In truth one could ask that the letters of thought seem to be higher than emotions, since they are coming from the outward expression of Bina which is higher than emotions, thus why would we say that Leah is only the wife of

the way it exists in Bina, which is the Written Torah (which is the source of the Oral Torah), and since this is the idea of letters of thought (as opposed to spoken or physically written letters). There are 600,000 letters of the Written Torah (written in thought), which is twice as much as the approximate 300,000 letters written on the physical parchment of the Torah scroll).<sup>6</sup>

וְרַחֵל הִיא אוֹתוֹת הַדְּבָר, תּוֹרַה שְׁבַעֲלֵ פֶה.

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

“Rachel”, who was the younger sister "הַקְטָנָה", who corresponded to the garments of speech and action, which are two aspects of Malchus (the “smaller” letter "ה"), is connected to the Oral Torah, which derives from the Written Torah (all of the explanations in the Oral of how to fulfill the Mitzvos etc. are based on verses from the Written Torah) just like the letters of speech, which derive from the letters of thought (a person can only speak about something they thought about first).

*[Now the maamar will continue to explain why these two aspects of Leah and Rachel require the revelation of “the Intellect of the Father”:]*

וְלִכֵּן, הַתְּהוּוֹת ב' בְּחִינֹת אֱלֹהִים, נִמְשָׁךְ עַל יְדֵי הַתְּגָלוֹת 'מוֹחִין דַּאֲבָא' דִּיִּיקָא, שֶׁהוּא הַבִּיטוּל, שְׂמוּזָה נִמְשָׁךְ ה'שׁוֹב', וְהוּא הַהִמְשָׁכָה בְּבַחֵי כְלִים וְאוֹתוֹת כּו'.

**And therefore, the creation of these two aspects [Leah and Rachel] is drawn forth through the revelation of specifically “the Intellect of the Father”, since this is the idea of self-nullification, that from this comes the idea of “returning” to the**

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Ze'ir Anpin (Yaakov)? The answer in short is because, even though the letters of thought are an **expression** of Bina, they themselves are only a garment of the soul which can always change and aren't unified with the person to the extent of the emotions which is considered as part of the person himself. That's why the emotions only change with intense effort etc. Thus the emotions are actually higher than the letters of thought. This is why a person only thinks of something if it first enters his emotions, at least partially, to have a feeling to want to think about it etc.)

6. In Likutei Torah in the maamar entitled **את שבתותי תשמרו** in Parshas Behar the Alter Rebbe explains that the idea that there are twice as many letters of thought in the Torah as there are in the physical Torah scroll is because in the letters of thought the words appear with both consonants and vowels, and the 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 letters which are vowels, but in Hebrew all the letters themselves are only consonants, and the vowels are separate (called נְקוּדוֹת, 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 – נְקוּדוֹת written, but in thought words appear together with the נְקוּדוֹת, and of those נְקוּדוֹת some of them take the place of letters, equal to the 300,000 missing letters.)

world, **which is the idea of drawing down G-dliness into the world, 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, through the submission to the truth of Hashem that comes through “the Intellect of the Father”, a person comes to not leave the world, but to fulfill his mission of revealing G-dliness in the world through bringing Hashem’s revelation into the vessels of the words of the Torah in thought and speech, and through the fulfillment of the Mitzvos. Thus, the creation and completion of the garments (referred to as Leah and Rachel) is specifically through revealing “the Intellect of the Father”.

*[Now the maamar will explain why it isn't enough to have the Intellect of the Mother:]*

משא"כ מבחינת 'מוחין דאימא', שמהם נמשך הרצוא, שהוא אדרבה – ההסתלקות מהכלים והאותיות.

**Which is not the case with the aspect of “the Intellect of the Mother”, which from that is drawn forth the yearning to leave the world and be included in the truth of Hashem, since the exact opposite effect occurs, that the person wants to leave the vessels and the letters** since he wants to leave the limitation of the physical world completely.

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 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. Thus, he would leave behind the garments of Torah and Mitzvos, G-d forbid. This is why understanding about Hashem’s greatness isn’t enough; 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 etc., as explained.<sup>7</sup>

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7. There is also a second reason why the letters of thought and speech and action come from the Intellect of the Father which is Chochma, since we see that whatever is able to expressed lower must have a higher source. For example, when a wall falls down, the stones at the top go the farthest from the base of the wall. So too in a person: the ability to express himself outside of himself in letters of speech and thought etc. come from a higher place in the person 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 the idea is separate from the actual letters.) We see this in the fact that an animal and le'havdil a small child, even though they understand what is going on around them, aren't able to speak since they don't

*[Based on all of the above the maamar will explain the idea of Tzaraas:]*

ולכן, מחמת הסתלקות 'מוחין דאבא' – שזהו ענין צרעת, דתרגומו: 'קְגִירוּ' – מזה נסתעף שאין נבנים פרצופי לאה ורחל, ויוצאים תמורתם הנגעים, 'שאת' נגר לאה כו'.

**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 'קְגִירוּ' which means blocked off or removed<sup>8</sup> [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 "ספחת" and "בהרת" correspond to and come in the place of “Rachel”.**

The translation of the word צרעת-Tzaraas in Targum Unkelos is 'קְגִירוּ', which means blocked off or removed (see note 8). In the spiritual sense it means that the revelation of the “Intellect of the Father” is blocked off from being revealed in the person, resulting in the fact that instead of the letters of thought in holiness -“Leah”- there comes the type of Tzaraas called "שאת". Instead of the words and actions in holiness -the two aspects of “Rachel”- there come the two types of Tzaraas called "ספחת" and "בהרת".

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, since that is the drive behind him taking the responsibility to fulfill the Mitzvos in this world as explained at length (and also for the reason explained in footnote 7). Thus, when this Intellect of the Father is blocked, these aspects of “Rachel” and “Leah” are also removed, resulting in the various forms of Tzaraas.

*[Now the Alter Rebbe will continue to explain why, in the absence of the aspects of “Rachel” and “Leah”, there results these types of Tzaraas, and what that means practically in a person’s service of Hashem:]*

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have revealed in them this higher part of the soul which is called Chochma. Only when the child’s mind develops is there revealed in him this part of himself. So too, in the G-dly soul, the letters of Torah and the Mitzvos are coming from a higher place in the person than the understanding and knowledge itself, which is Bina. They come from Chochma, the Intellect of the Father.

8. 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 etc.

דהיינו, מחמת שאין נמשך בחינת 'שוב' בכלים ואותיות דקדושה, אזי, מבחינת ה'רצוא' לבר יוכל להסתעף יניקת החיצונים.

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

This means that it isn't 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 isn't being channeled into and giving life to holy actions, automatically it will give life to unholy actions, as the maamar will continue to explain.

כמו שאחר ההתלהבות בתפלה, אם אינו עוסק בתורה, יוכל להתהוות מההתלהבות בחי' דינים – קפידא וכעס, ומזה נסתעף גם כן 'יש' וגסות כו', או תאוות רעות.

**For example, if after a person prays with intense fervor (i.e. a strong "yearning"), if afterwards he doesn't occupy himself with the study of Torah (a "return" to reveal Hashem in this world) then from the very fervor of prayer there can come harsh judgments in the person towards his fellow – like taking offense and anger, and there can also result from the very fervor of prayer that the person could become arrogant over the greatness of his prayer or he might come to have bad desires.**

The explanation in short:

When a person is involved in thinking about the greatness of Hashem and he comes to have a strong feeling of yearning to connect to this truth etc., there are two things present: 1- the idea and knowledge (**awareness**) that he is focused on that drives this yearning, which is the idea of Bina, the Intellect of the Mother, and 2- the strong **feeling** in his heart, that yearning which results from that focused awareness of the Intellect of the Mother (Bina). During the actual prayers this feeling is connected to that awareness, and so, just like that awareness is completely holy since it is awareness of the greatness of Hashem, so that feeling is also holy since it is a feeling of yearning for that awareness. However, after the prayers, when that awareness isn't consciously present anymore but that feeling of yearning and fire passion remain, it is no longer connected to that awareness, and hence no longer connected to holiness.

Thus, when he has that feeling but it isn't connected to holiness, it will express itself in unholiness, meaning that fiery feelings will want to express itself in one of three things which

are connected with fiery feelings: 1- to get angry at someone for not being holy enough (or maybe even for not such a good reason) 2- to become arrogant for reaching such a high level of praying with fervor 3- to have desires for unholy things (since the passion of the animal soul is activated but without it being connected to that holy awareness etc.).

The solution to this problem is that, after the prayers, a person should immediately occupy himself with the study of the Torah, to “harness” that passion into bringing Hashem’s revelation back into the world, and thus “reconnecting” this feeling to holiness so that it shouldn’t have the possibility of the opposite etc. (This is also why in Shulchan Aruch<sup>9</sup> it says that person should go directly from the House of Prayer to the House of Torah Study.) Thus, the solution is to bring in the “Intellect of the Father” by bringing Hashem’s revelation into the world through the study of the Torah after prayer, as the maamar will continue to explain later on.

וזהו ענין 'מצורע', מוציא שם רע.

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

Our sages say that the word "מצורע" is short for three words: "מוציא שם רע" (literally, one who brings out a bad name), since the punishment of Tzaraas (someone with Tzaraas is called a Metzora-מצורע) is specifically related to someone who says slander about someone else or brings out a bad name for someone by gossiping about his bad deeds etc. The maamar will explain the idea of why 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, and is the idea of garments of thought speech and deed, which are how 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 for the person himself and action is too limited to express one’s self properly.)

וכמו שכתוב בעץ חיים שלא יהו ורחל נקראות 'שם', והיינו, כמאמר רז"ל: 'כל התורה כולה היא שמותיו של הקב"ה, והם בחי' 'שם טוב'.

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9. Orach Chayim chapter 155, see there in the commentaries that it isn’t 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.

**And like it is written in the Eitz Chayim, that “Leah” and “Rachel” are called “Name”, as our Sages say that “The entire Torah is the names of Hashem”, which this 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 the idea of Hashem’s names, which is the idea of “the Good Name”, meaning the name of Hashem the way it’s expressed in the Torah (the ultimate good etc.)

In a similar fashion to what we explained above, Hashem’s Name is the Torah, since it is the ultimate expression of Hashem.

*[Now the Alter Rebbe will explain the idea of the “Bad Name” (which is connected to the word “מצורע”):]*

והמדבר לשון הרע – שהוא הפך הטוב באותיות וכלים דקדושה – גורם שגם למעלה במקום ‘שם טוב’, שהם האותיות והכלים דקדושה, יצאו תמורתן אותיות הנקראות ‘שם רע’.  
דהיינו, שבחינת ‘שם’ שהוא ואותיות אלו, הוא מקור חיות הרע, והיינו, כמו שכתוב בעץ חיים – שמהנגעים נמשך יניקת הקליפות.

**And someone who speaks slander – which this 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 these are the letters and vessels of holiness, there comes in their place the letters which are called “the Bad Name”.**

**Meaning, that the aspect of that “Name” and those letters of the one who speaks slander, this is the source of the life 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 life for other forms of unholiness.**

Now we can explain the idea that "מצורע" is made up of the words "מוציא שם רע", someone who brings out a bad name, and the idea that slander and giving someone a bad name is one of the main causes of Tzaraas.

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, which



are the letters of 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.<sup>10</sup>

*[As the maamar continues it will explain why this “Bad Name” is the idea of Tzaraas:]*

והענין הוא:

על דרך מה שכתוב בדור הפלגה – “ונעשה לנו שם”, ועל דרך זה נאמר “הנפילים היו בארץ כו’, אנשי השם”, וכן בעדת קרח כתיב “אנשי שם”.

**The idea is:** [i.e. of Tzaraas and how it’s connected to “Bad Names”]

**similar to what is written regarding the Generation of the Dispersion** when the people made the Tower of Babel and were scattered “let us make for ourselves a “Name” so that we shouldn’t become dispersed etc.”, **and similarly regarding the angels who “fell” when they came to the earth it says “the “fallen ones” were in the land, men of “Name”, and so too in the Gathering of Korach it is written “men of “Name”.**

The Alter Rebbe quotes three verses where we see that great evil in the world was 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.

והיינו, מפני שמחלוקת קרח על אהרן הוא גם כן שלא רצה שיהיו הלויים מפלים ונכנעים לבחינת המשכת ‘מוחין דאבא’, שזהו בחינת אהרן הכהן, כי אם להיות הלויים דבר בפני עצמם. שהוא להיות בבחינת ‘רצוא’ לבד.

**Meaning, that the argument of Korach against Aharon was also similar to the idea of the source of Tzaraas that he didn’t want that the Levites (Leviim) should be secondary and have to submit to the “Intellect of the Father”, which this is the aspect of Aharon the Kohen, rather that the Leviim should be separate and unto themselves. Which this means that his intention was that there should only be “yearning” without “returning”.**

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

The idea of the difference between the Kohanim and the Leviim is as follows: The Leviim are from the aspect of severity, which means to go from below to Above to want to be elevated into holiness, and to have an intense yearning to leave the restrictions and coarseness of the physical world and 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 this intense yearning to want to be included in G-dliness. The Kohanim are the aspect of kindness which means to bring from Above to below. This is why their service is through physical action and that their job is to bring down Hashem's blessings upon the people. Thus, the service of the Leviim corresponded 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 having to also have the "returning" and bringing Hashem's revelation back into the world (which is the idea of the Kohanim). Actually, he wanted more than that: he wanted that service of the Leviim should be the main type of service, and the Kohanim should also mainly focus on "yearning". This is a big mistake, as the maamar will continue to explain.

וּכְמוֹ שֶׁכָּתוּב בְּזוֹהַר רִישׁ פֶּרֶשֶׁת קֹרַח: "שְׂמֹאלָא אֲתִכְלִיל תְּדִיר בְּיַמִּינָא, קֹרַח בְּעֵי לְאַחֲלָפָא כּו'".

**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 that the right should be included in the left etc.**

Meaning, that generally the left side, which is severity ("yearning"), is secondary to and included within the right side, which is kindness (returning). This is the way it should be according to Hashem's plan, that the main 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 and make that the main thing should be the "yearning", while the "returning" should be secondary, which is not the way that Hashem desires.

וּמִזֶּה נִמְשָׁךְ יְנִיקַת הַקְּלִיפּוֹת הַנִּקְרָאוֹת 'שֵׁם רַע'.

וּכְמוֹ שֶׁכָּתוּב בְּרַבֵּה פֶּרֶשֶׁת בְּרֵאשִׁית סוּף פֶּרֶק כ"ו: "נֹאמֵר כֹּאן 'אֲנֹשֵׁי הַשֵּׁם', וְנֹאמֵר לְהֵלֵן 'קֹרַאי מוֹעֵד אֲנֹשֵׁי שֵׁם' כּו'".

**And from this mistake of Korach is drawn forth life to the forces of unholiness which are called “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 is written further on regarding the Gathering of Korach: “leaders of the assembly, men of Name” thus showing how all three are connected.**

As we explained above, once the passion and yearning during prayer is disconnected from the holy awareness which created it, it can give life to unholy passion and feelings etc. (if a person doesn't reconnect that passion through learning Torah etc.). Therefore we can understand why the Gathering of Korach were called men of “Name”, since they were the idea of bringing 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 learns out the connection between the three cases of 1- the Fallen Angels 2- the Generation of the Dispersion, and 3- the Gathering of Korach, that 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”).<sup>11</sup>

*[The Alter Rebbe will now give another explanation based on the word דַּשׁ-Name, but by using different vowelization to pronounce it דַּשׁ:]*

וגם מלשון 'שם', וכמו שכתוב "קראו שם פרעה" כו'.

**Also the word דַּשׁ (name) is related to the word דַּשׁ (which means there), as it is written<sup>12</sup> “They called out *there*: Paroh etc.”**

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11. Obviously it must be noted that in these three cases the method by which they sought to make this Bad Name was different. The Fallen Angels sought to do this with the improper things that they did, the Generation of the Dispersion sought to do this through uniting together in rebellion against Hashem, and Korach just wanted that the main service of Hashem should be with severity and the left side, which ultimately leads to the unholy letters. Thus, obviously Korach wasn't outright intending to rebel against Hashem like the Fallen Angels or the Generation of the Dispersion. Nonetheless, since we have to serve Hashem the way that He told us to and not any other way, by going against that it is also considered a rebellion against Hashem.

12. In Yirmiya 46, 17, the verse in full reads: “They called out there: Paroh the loudmouthed king of Egypt has missed the appointed time.” It is referring to the Babylonian army that when they were on the way to attack and defeat Egypt, they called out there - to the Egyptian army – in taunt saying that Paroh, who always boasted of his large army, has missed the appointed time for battle that they made up to fight. The Alter Rebbe is using a non-literal explanation of the verse as it if meant to say “They called out that **“there”** is the idea of Paroh.

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

This is because the idea of something being "over there" means that it's distant and removed. This can only refer to unholiness, since Hashem is "here", meaning that He is everywhere and the truth of everything, so wherever you are Hashem is "right here". Thus, holiness is always "right here". But unholiness, since it isn't real, is always "over there", meaning that it's unreal.

וזהו "וְשָׁם יָמוּתוּ". וְמִצֹּרַע חָשׁוּב כְּמֵת'.

**And this is the idea of what it says "and 'there' they shall die (without Chochma)". 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 "there" could there be death, since in holiness one is connected to Hashem, who is the source of life. This is specifically through Chochma (Intellect of the Father), which in Chochma is able to be revealed Hashem's Infinite Light, since it is completely nullified to Hashem. This is why the verse says "and 'there' they shall die without Chochma", since the fact they could die comes from the lack of Chochma and 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 person<sup>13</sup>, since in a Metzora the Intellect of the Father which is Chochma (which gives life as explained) is hidden. Hence he is "like someone who is dead", since his nullification to and connection to his source of life is also hidden.

### Summary of Chapter 1

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), which is the idea of contemplating Hashem's greatness until a person comes to have a powerful yearning to leave the coarseness and physicality of the world and be included in Hashem's truth; and the Intellect of the Father (Chochma), which is the idea of "seeing" the truth of Hashem, that He is the King

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

and that we are standing directly before Him literally, and that our entire existence is only to fulfill His Will of making a dwelling place for Him in this world through Torah and Mitzvos.

We then used that to explain the idea that the two aspects of “Leah”, which is the Written Torah and “Rachel”, which is the Oral Torah. In a person this means the garments of thought of the Torah (“Leah”) and speech of Torah and fulfillment of Mitzvos (two aspects of “Rachel”) can only be complete when he has revealed in himself the Intellect of the Father –Chochma- in his soul. This humility and nullification to and sense of responsibility to Hashem will drive him to fulfill the Torah and Mitzvos; whereas if he would only have the Intellect of the Mother he would want to leave the world, etc.

This is the idea of Tzaraas, which is translated as “blocked off”, meaning the light of Chochma (Intellect of the Father) is blocked off. This results in a situation where, instead of the holy letters of Torah etc. there come in their place the unholy letters (unholy garments of thought speech and deed). This is from two factors: 1- That the fiery passion that he feels during prayer (coming from the Intellect of the Mother), when it becomes disconnected from the awareness that created it, those feelings themselves can become strong feelings of unholiness; and 2- the fact the light of Chochma, which is the source of the holy letters, is blocked off, automatically causing that in their place will come the unholy letters.

This we explained is the idea of מצורע is the idea of מוציא שם רע – bringing out a bad “name”, since the idea of a name which is needed to relate to someone else and refers to the garments of thought, speech and deed (especially in speech), in this case unholy garments.

This is also the idea of Korach’s argument with Aharon, that he wanted that the main service of Hashem should be only in “yearning” (coming from the Intellect of the Mother) and that the “return” (coming from the Intellect of the Father) should be secondary (opposite of the way Hashem really wants). This resulted in the creation of an “unholy name”.

This is also that קדש is related to קדש. Holiness is always “right here”, as it’s the Absolute Truth which is everywhere, whereas unholiness is always “over there”, since it is essentially unreal.

This is the idea that a Metzora is like someone who is dead, since he is lacking the light of Chochma (Intellect of the Father), which specifically in Chochma is the true humility to and connection to the Source of Life.







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