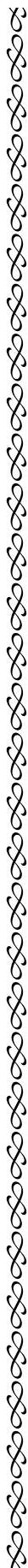




TORAH



# חומש ויקרא

# THE TORAH

*With an Interpolated English Translation  
and Commentary Based on the Works of  
The Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson*  
וצוקללה"ה נבג"מ זי"ע

**Chumash Vayikra**  
*The Book of Leviticus*

**Parshat Metzora**



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**THE TORAH - CHUMASH VAYIKRA**  
WITH AN INTERPOLATED ENGLISH TRANSLATION  
AND COMMENTARY BASED ON THE WORKS OF  
THE LUBAVITCHER REBBE

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# מִצְרָע Metzora

## Overview

The name of this *parashah*, *Metzora*, means “a person afflicted with *tzara’at*.” *Tzara’at*, as we saw in the previous *parashah*, *Tazria*, is a condition that imparts ritual impurity, thereby denying the afflicted person entrance to the Temple and involvement in any of its rituals, and even in the social life of the community. Thus separated from the Temple—the locus of life and Godliness (which is the source of life)—and the life of the community, the *metzora* is, in the sages’ words, a walking metaphor for death.

Although the word *metzora* is indeed one of the first words in the *parashah*, the actual subject of the first third of the *parashah* is the process by which the *metzora* becomes *cured* of *tzara’at*, i.e., the negation of the condition of being a *metzora*. The subject of the next third of the *parashah* is *tzara’at* that afflicts a house and how an afflicted house is purified of this defilement. The subject of the final third of the *parashah* is two additional but unrelated forms of defilement and the process of purification from them.

Given the debilitating nature of *tzara’at*, it seems odd indeed that a *parashah* devoted to curing an individual of this condition should be named after the one afflicted by it. But the explanation we gave of the name of the previous *parashah*, *Tazria*, can serve to explain the choice of the name of this *parashah*, as well. *Parashat Tazria* is named after the act of “sowing”—the act of optimistically embarking on a process leading to new life and new growth—even though the bulk of the *parashah* is focused on the particulars of the life-negating disease of *tzara’at*, because *tzara’at* is not intended as a punishment but as a new beginning, an impetus to reaffirm life. As such, it can and should indeed be seen as “sowing” the seeds of a new, higher level of living.

Similarly, *parashat Metzora* is named after the person afflicted with this malady—despite the fact that the bulk of the *parashah* is focused on how to extricate the sufferer from it—because the purification process is nothing more than a continuation of the condition itself, that is, the next step in the rehabilitative process that began with the original contraction of the condition.



One of the idioms the prophets use to describe the redemptive process—and even the Messiah himself—is that of “sprouting”:

## OVERVIEW OF METZORA

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- “For as the earth sends forth its growth, and as a garden sprouts its seedlings, so will God cause righteousness and praise to sprout in the presence of all the nations.”<sup>1</sup>
- “Behold, the days are coming, says God, when I will raise up a righteous sprout from David; a king will reign and prosper, and he will administer justice and righteousness in the land.”<sup>2</sup>

In addition, the sages of the Talmud say that the Messiah’s epithet is “the *Metzora* of the House of Rabbi Yehudah the Prince,” citing the verse,<sup>3</sup> “In truth, it was our illnesses that he bore and our pains that he carried, but we regarded him as a *metzora*, smitten by God and afflicted.”<sup>4</sup>

The Talmud even records an episode in which the Messiah was seen in the guise of a *metzora*:

Rabbi Yehoshua ben Levi met Elijah the prophet standing at the entrance to Rabbi Shimon bar Yochai’s cave. He asked Elijah, “When will the Messiah come?”

He replied, “Go and ask him himself.”

“Where is he sitting?”

“At the entrance to the city.”

“And by what sign will I be able recognize him?”

“He is sitting among the destitute people afflicted with *tzara’at*. But whereas the others first loosen all their bandages and then [after treating all their sores] retie them all, he unties and reties his [bandages] one at a time, thinking, ‘Perhaps I will be summoned [at any moment to reveal myself as the Messiah, and if so,] I must not be delayed [by having to re-bandage many sores].’”<sup>5</sup>

We have seen<sup>6</sup> why the Messiah, of all possible manifestations, assumes the garb of a *metzora*. But in this context, it is possible to interpret the names of the two *parashiot* that discuss *tzara’at* as referring to the process of redemption: *Tazria*, meaning “sow,” refers to the work we do to cause redemption to “sprout”; *Metzora* refers to the Messiah himself. Thus, the phrase *Tazria-Metzora* allegorically means “Sow the seeds of the messianic redemption.”

In most years, the two *parashiot* of *Tazria* and *Metzora* are combined in the public reading of the Torah in the synagogue. In the allegorical context just mentioned, this teaches us that we must view our efforts to refine the world through studying the Torah and fulfilling its commandments not only as ends unto themselves—which they most certainly are, inasmuch as we are instructed to fulfill God’s commandments out of devoted obedience—but also as the means by which we hasten the advent of the Messiah. We must not dissociate our *Tazria*—our sowing—from *Metzora*—its messianic goal.

Moreover, we should ideally envision our efforts and their goal—living our lives according to the Torah’s dictates and the messianic Redemption—not as two separate entities, but as one continuum. Living the Torah life leads organically into the Redemption, and the Re-

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1. Isaiah 61:11.

2. Jeremiah 23:5; see also *ibid*, 33:15.

3. Isaiah 53:4.

4. *Sanhedrin* 98b; Rashi *ad loc*.

5. *Sanhedrin* 98a; Rashi *ad loc*. See discussion and sources cited in *Kol Yisrael*, pp. 449-455.

6. On 13:2, above.

## OVERVIEW OF METZORA

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demption is simply the fullest flowering of the Torah and its commandments that we knew during our exile. The Torah of the messianic future will be the same Torah we now possess, the only difference being that its innermost dimensions will finally be fully revealed to us. Similarly, in the messianic future we will continue to observe the Torah's commandments, only in their fullest scope—both quantitatively, as those commandments that can be performed only when the Temple stands and only when the entire Jewish people are settled in their homeland become once again practicable; and qualitatively, as reality sheds the gross materialism that presently conceals most of the Divine revelations that result from observing God's commandments—including the innate materialistic orientation of our own consciousness, which will be replaced by heightened Divine consciousness.

In reading about the odyssey of the *metzora* and the process of his or her redemption from social ostracism—“exiled” from society—we are at the same time reading about both our own personal odysseys of spiritual crisis and redemption as well as our collective, national odyssey through our exile, as we work toward our final Redemption.<sup>7</sup>

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7. *Likutei Sichot*, vol. 22, pp. 70-80.

— ONKELOS —  
 14:1 ומליל יי עם משה למימרי:  
 2 דא תהי אורייתא דסגירא ביומא  
 דדכותה ויתמי לות פהנא: 3 ויפוק  
 פהנא למברא למשריתא ויחזי  
 פהנא והא אתסי מכתש סגירותא  
 מן סגירא: 4 ויפקד פהנא ויטב  
 לדמדכי תרתי צפרין חזן דכין  
 ואעא דארזא וצבע זחורי ואזובא:  
 5 ויפקד פהנא ויבוס ית צפרא  
 חדא למן דחסף על מי מבוע:

14:1 וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 2 זֹאת תִּהְיֶה תּוֹרַת  
 הַמְּצַרֵּעַ בַּיּוֹם טָהַרְתּוּ וְהוֹבֵא אֶל־הַכֹּהֵן: 3 וַיֵּצֵא הַכֹּהֵן  
 אֶל־מַחוּץ לְמַחֲנֶה וּרְאֵה הַכֹּהֵן וְהִנֵּה נִרְפָּא נִגְעֵי־הַצָּרַעַת  
 מִן־הַצָּרוּעַ: 4 וַצֹּהַר הַכֹּהֵן וְלָקַח לְמַטְהַר שְׁתֵּי־צַפְרִים  
 חַיִּוֹת טְהוֹרוֹת וַעֲיַן אֲרוֹז וּשְׁנֵי תוֹלַעַת וְאֵזוֹב: 5 וַצֹּהַר הַכֹּהֵן  
 וַשְׁחַט אֶת־הַצָּפוּר הָאֶחָת אֶל־כְּלֵי־הַרְשׁ עַל־מִים חַיִּים:

— RASHI —

קול: ועץ ארז. לפי שהנגעים באין על גסות הרוח:  
 ושני תולעת ואזב. מה תקנתו ויתרפא, ושפיל עצמו  
 מגאותו, בתולעת וכאזוב: עץ ארז. מקל של ארז:  
 ושני תולעת. לשון של צמר צבוע וזורית: 5 על מים  
 חיים. נותן אותם תחלה בכלי, כדי שיהא דם צפור  
 נכר בהם, וכמה הן? רביעית:

2 זאת תהיה תורת המצרע וגו'. מלמד שאין מטהרין  
 אותו בלילה: 3 אל מחוץ למחנה. חוץ לשלש מחנות  
 שגשגתלח שם בימי חלוטו: 4 חיות. פרט לטרפות:  
 טהרות. פרט לעוף טמא. לפי שהנגעים באין על  
 לשון הרע, שהוא מעשה פטפטי דברים, לפיכך  
 הזקקו לטהרתו צפרים שמפטפטין תמיד בצפצוף

INNER DIMENSIONS

[continued...] in which *chesed* is situated on the right axis and *gevurah* on the left axis. Thus, favoring one propensity over the other—rapture over devotion or vice versa—upsets the balance between these axes of the soul.

The “cure” for *tzara’at*, then, is the harmonization of these two opposing drives. In order to harmonize opposing forces, a third force, which transcends them both, must be invoked. The harmonizing force between *chesed* and *gevurah* is always *tiferet*, which, due to its direct root in *keter*, is able to transcend and include both. This, in fact, is the meaning of the word *tiferet* (“beauty”), the harmonious combination of different colors into a pleasing picture or design.

The sages teach us that the world metaphorically stands on three pillars: the study of the Torah, the sacrifices (for which prayer substitutes nowadays), and acts of loving-kindness.<sup>8</sup> These three pillars correspond to the three *sefirot* of *tiferet*, *gevurah*, and *chesed*, respectively. It follows that the harmonization of rapture and devotion (*ratzo* and *shov*) is effected by the study of the Torah. This is because true study of the Torah must be undertaken out of a sense of self-nullification to God, and by nullifying ourselves to God, we can, like Him, harmonize opposites.

The Torah therefore states, “The following is the

law [literally, ‘the Torah’] regarding the person afflicted with *tzara’at*,” intimating that the cure for *tzara’at*, the harmonization of *ratzo* and *shov*, is the selfless study of the Torah.<sup>9</sup>

**The following is the law:** As has been explained, a person becomes afflicted with *tzara’at* on account of having drawn evil energy into the world through the specific misdeeds that cause this condition. Each variety of evil energy is expressed through its own “name,” or combination of energy channels (“letters”). This is alluded to in the Hebrew word for a sufferer of *tzara’at* (*מצורע*), which can be read as “one who elicits evil name[s]” (*מוציא שם רע*).

The rectification of this multiplication of evil in the world is accomplished through its inverse: drawing positive, holy energy into the world by studying the Torah profusely. Inasmuch as the Torah’s letters are all “names” of God<sup>10</sup>—i.e., configurations of holy letters, these being channels of holy energy—the influx of holiness into the world effected through the study of the Torah counteracts the influx of evil that produces *tzara’at*, replacing the destructive, evil “names” with constructive, Divine “names.”

This reality is alluded to in the opening phrase of this *parashah*, “The following is the law (literally, ‘the Torah’) [to cure] the person afflicted

8. Avot 1:2. 9. Sefer HaSichot 5751, vol. 2, pp. 493-494. 10. Nachmanides, Introduction to Commentary on the Torah, quoting Zohar 2:27a.

## Purification from Tzara'at

14:1 God spoke to Moses, saying,

2 **“The following is the law regarding** the procedure that must be followed<sup>1</sup> in order to rid **the person afflicted with tzara'at** of his defilement. The process of **his purification** must take place **during the day**.

Once the symptoms of *tzara'at* have disappeared, **he must be brought to the priest** who is designated to examine him, but only after

3 **the priest has gone outside the camp**, since the afflicted person had been banished from the camp<sup>2</sup> and may not reenter it until he is pronounced rid of this defilement. **The priest must examine him, and if the lesion of tzara'at has healed in the afflicted person,**

4 **the priest must order someone to take for the person who is to be purified two fowl** that are (a) **alive** and not suffering from a fatal disease and (b) of a species that does **not** render one spiritually **defiled**, plus **an unpeeled cedar stick** at least a cubit [48 cm or 19 inches] long,<sup>3</sup> **a strip of scarlet wool, and some hyssop**. The fowl allude to the fact that *tzara'at* is a corrective punishment for gossip or slander, which are usually said in the course of the idle chatter that is reminiscent of how fowl chirp. The stick of a tall cedar tree alludes to haughtiness, which is also punishable by *tzara'at*. The strip of wool dyed with the scarlet blood of a lowly worm and the lowly hyssop allude to the humility the sufferer must learn in order to repent of these sins. The cedar stick and the hyssop must be bound together using the excess length<sup>4</sup> of the strip of scarlet wool.

5 **The priest must order someone to slaughter one fowl** such that its blood drip **into an earthenware vessel and onto spring water** that has been placed in that vessel. The amount of water that must be placed in the vessel is one quarter of a *log* [86 ml or 2.91 oz]; any more than this will dilute the fowl's blood to the point that it will no longer be discernible in the water.

Even though this fowl is from a species normally permitted for consumption and it was slaughtered properly, you may not eat it.<sup>5</sup> In order to prevent anyone from eating it, it is buried immediately after being slaughtered.<sup>6</sup>

### ✧ INNER DIMENSIONS ✧

[2] **The following is the law:** As we have explained previously,<sup>7</sup> *tzara'at* indicates the presence of an overabundance of spiritual “light,” which overflows its “vessel.” This imbalance is manifest experientially as a rapturous desire to experience Divinity (*ratzo*) unmitigated by a concomitant humble devotion to accomplishing God's will (*shov*).

Divine rapture is an expression of our love of God, whereas humble devotion to His will is an expression of our fear of God. Love and fear of God are in turn expressions of the soul's powers of loving-kindness (*chesed*) and restraint (*gevurah*). As we have seen, these are reflections of the supernal *sefirot* of the same names, which are organized into a structural hierarchy

1. *Likutei Sichot*, vol. 12, pp. 78-81. 2. Above, 13:46. 3. *Mishneh Torah, Tumat Tzara'at* 11:1. 4. *Negaim* 14:1. 5. Rashi on Deuteronomy 14:12. 6. *Negaim* 14:1; *Mishneh Torah, Tumat Tzara'at* 11:1. 7. On 13:2, above.

ONKELOS

6 ית צפרא חיתא יסב יתה וית אעא דארוא וית צבע זהורי וית אובא ויטבל יתהון וית צפרא חיתא בדמא דצפרא דנכיסא על מי מבוע: 7 וידי על דמדפי מן סגירותא שבע זמנין וידכנה וישלח ית צפרא חיתא על אפי חקלא: 8 ויצבע דמדפי ית לבושוהי ויגלח ית כל שיערה ויטחי במיא וידיכי ובתר כן יעול למשריתא ויתב מברא למשכנה שבועא זימין: 9 ויהי ביומא שביעאה יגלח ית כל שיערה ית רישה וית דקנה וית גביני עינוהי וית כל שיערה יגלח ויצבע ית לבושוהי ויטחי ית בסרה במיא וידיכי: 10 וביומא תמינאה יסב תרין אמרין שלמין ואמרתא חדא בת שמה שלמתא ותלתא עשרונין סלתא מנחתא דפילא במשה ולגא חד דמשחא: 11 ויקים כהנא דמדפי ית גברא דמדפי ויתהון קדם יי בתרע משפן זמנא: 12 ויסב כהנא ית אמרא חד ויקרב יתה לאשמא וית לגא דמשחא ויריס יתהון ארמא קדם יי:

6 אֶת־הַצֹּפֵר הַחִיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֵרוֹ וְאֶת־שָׁנֵי הַתּוֹלְעֵת וְאֶת־הָאֹזֹב וְטָבַל אוֹתָם וְאֶת | הַצֹּפֵר הַחִיָּה בְּדָם הַצֹּפֵר הַשֹּׁחֵטָה עַל הַמַּיִם הַחַיִּים: 7 וְהִזְהָה עַל הַמַּטְהָר מִן־הַצֹּרֶעַת שִׁבְעַ פְּעָמִים וְטָהָרוּ וְשָׁלַח אֶת־הַצֹּפֵר הַחִיָּה עַל־פְּנֵי הַשָּׂדֶה: 8 וְכִבֶּס הַמַּטְהָר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׂעָרוֹ וְרַחֵץ בַּמַּיִם וְטָהַר וְאַחַר יָבֹוא אֶל־הַמַּחֲנֶה וַיֵּשֶׁב מַחוּץ לְאֹהֲלוֹ שִׁבְעַת יָמִים: 9 וְהָיָה בַּיּוֹם הַשְּׁבִיעִי יִגְלַח אֶת־כָּל־שְׂעָרוֹ אֶת־רֵאשׁוֹ וְאֶת־זָקְנוֹ וְאֶת גִּבְתוֹ עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ יִגְלַח וְכִבֶּס אֶת־בְּגָדָיו וְרַחֵץ אֶת־בְּשָׂרוֹ בַּמַּיִם וְטָהַר: 10 וּבַיּוֹם הַשְּׁמִינִי יִקַּח שְׁנֵי־כִבְשִׁים תְּמִימִם וְכִבְשָׂה אַחַת בַּת־שָׁנָתָה תְּמִימָה וְשָׁלְשָׁה עֶשְׂרֹנִים סֶלֶת מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְלֶגַּ אֶחָד שֶׁמֶן: 11 וְהֵעֲמִיד הַכֹּהֵן הַמַּטְהָר אֶת הָאִישׁ הַמַּטְהָר וְאָתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: 12 וְלָקַח הַכֹּהֵן אֶת־הַכֶּבֶשׂ הָאֶחָד וְהִקְרִיב אֹתוֹ לְאִשֶׁם וְאֶת־לֶגַּ שֶׁמֶן וְהִנִּיף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה:

RASHI

כל מקום כנוס שער ונראה: 10 וכבשה אחת. לחטאת: ושלשה עשרונים. לנספי שלשה כבשים הללו, שחטאתו ואשמו של מצרע טעונון נסכים: ולג אחד שמן. להזות עליו שבע ולתן ממנו על תנוף אָנו ומתן בהונות: 11 לפני ה'. בשער נקנה, ולא בעזרה עצמה, לפי שהוא מחסר כפורים: 12 והקריב אתו לאשם. יקריבנו לתוף העזרה לשם אשם: והניף שהוא טעון תנופה חי: והניף אתם. את האשם ואת הלג:

6 את הצפר החיה יקח אתה. מלמד שאינו אוגדה עמהם, אלא מפרישה לעצמה, אבל העץ והאזוב כרוכים יחד בלשון זהורית, כענין שנאמר: "ואת עץ הארו ואת שני התולעת ואת האזוב", קיחה אחת לשלשתן. יכול כשם שאינה בכלל אגדה כן לא תהא בכלל טבילה? תלמוד לומר: "וטבל אותם ואת הצפור החיה", החזיר את הצפור לכלל טבילה: 8 וישב מחוץ לאהלו. מלמד שאסור בתשמיש המטה: 9 את כל שעריו וגו'. כלל ופרט וכלל, להביא

## INNER DIMENSIONS

[continued...] with tzara'at."

However, in order that our study of the Torah indeed elicit Divine energy and infuse it into creation, we must study it with pure motives—fulfilling God's will and disseminating

Divine consciousness. Therefore, "he must be brought to the priest," for the priest personifies the *sefirah* of *chochmah*, whose inner dimension and corresponding soul-attribute is self-nullification (*bitul*).<sup>17</sup>

6 As for the live fowl, the priest must take it, along with the bundle comprising the cedar stick, the strip of scarlet wool, and the hyssop, and dip the bundle, along with the live fowl, into the blood of the slaughtered fowl that previously dripped onto the spring water.

7 He must then dip his finger into the solution of blood and spring water and sprinkle some of it seven times upon the back of the hand<sup>11</sup> of the person being purified from *tzara'at*, and he will thereby begin to purify him. The priest must then send away the live fowl into the open field. This fowl is permitted for consumption if it is subsequently caught.<sup>12</sup>

8 The person being purified must then immerse his garments in a *mikveh*, shave off all the hair on his body with a razor<sup>13</sup>—even those parts of the head that it is normally forbidden to shave<sup>14</sup>—and immerse himself in the water of a *mikveh*, and he will thus be purified to an additional degree, although not yet completely. After this, he may enter the camp, but he must remain 'outside his tent,' i.e., he must not engage in marital relations, for seven days.

9 On the seventh day, he must again shave off all his hair, but this time only that which is similar to the hair on his head, his beard, and his eyebrows—i.e., he must shave off all his hair from the places on his body where there is usually a visible, dense growth of hair. He must then again immerse his garments and immerse his flesh in the water of a *mikveh*, and thus be purified to an even greater degree, although still not yet completely.

10 On the eighth day, he must take two unblemished male lambs in their first year and one unblemished female lamb in its first year, in order to sacrifice them—one as an ascent-offering, one as a guilt-offering, and one as a sin-offering, respectively—as will be described presently. All three of these offerings require accompanying grain-offerings and wine-libations, even though, as you will be taught later,<sup>15</sup> guilt-offerings and sin-offerings are not generally accompanied by grain-offerings and wine-libations. Therefore, in addition to the three animals, the person being purified must take three separate tenths of an *ephah* of fine flour, each mixed with a quarter of a *hin* of olive oil as a grain-offering to accompany each animal sacrifice, plus three quarter-hins of wine for the libations accompanying each animal sacrifice.<sup>16</sup> In addition, he must take one log of olive oil for the purification rites, as will be presently described.

11 The priest who is performing the purification must position the person being purified, together with these things, before God, i.e., outside the entrance of the Courtyard of the Tent of Meeting. The person cannot yet actually enter the Tabernacle precincts, since he is still not completely purified of his defilement.

12 The priest must take one male lamb and bring it into the Courtyard in order to sacrifice it as a guilt-offering, along with the log of oil. Before slaughtering the lamb, he must wave them—the lamb and the oil—as a wave-offering before God.

11. *Negaim* 14:1; *Mishneh Torah*, *Tumat Tzara'at* 11:1. 12. Rashi on Deuteronomy 14:11. 13. *Negaim* 14:4. 14. See 19:27, below. 15. Numbers 15:1-16. 16. *Mishneh Torah*, *Ma'aseh HaKorbanot* 2:6.

— ONKELOS —

13 ויבוס ית אמרא באתר די יבוס  
 ית חטאתא וית עלתא באתר  
 קדיש ארי כחטאתא אשמא הוא  
 לכהנא קדש קדשין הוא: 14 ויסב  
 כהנא מדמא דאשמא ויתן כהנא  
 על רום אדנא דמדפי דימינא ועל  
 אליון ידה דימינא ועל אליון רגלה  
 דימינא: 15 ויסב כהנא מלגא  
 דמשחא ויריק על ידא דכהנא  
 דשמאלא: 16 ויטבול כהנא ית  
 אצבעה דימינא מן משחא די על  
 ידה דשמאלא וידי מן משחא  
 באצבעה שבע זמנין קדם יי:  
 17 ומשאר משחא די על ידה  
 יתן כהנא על רום אדנא דמדפי  
 דימינא ועל אליון ידה דימינא  
 ועל אליון רגלה דימינא על דמא  
 דאשמא: 18 ודישתאר במשחא  
 די על ידא דכהנא יתן על רישא  
 דמדפי ויכפר עלוהי כהנא קדם  
 יי: 19 ויעבד כהנא ית חטאתא  
 ויכפר על דמדפי מסאובתה ובתר  
 כן יבוס ית עלתא: 20 ויסק כהנא  
 ית עלתא וית מנחתא למדבחא  
 ויכפר עלוהי כהנא וידי: 21 ואם  
 מספן הוא ולית ידה מדבכא ויסב  
 אמר חד אשמא לארמא לכפרא  
 עלוהי ועשרונו סלתא חד דפיל  
 במשח למנחתא ולגא דמשחא:

◆ שני 13 ושחט את־הכֹּבֵשׁ בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת־  
 החטאת ואת־העֹלָה בַּמָּקוֹם הַקֹּדֶשׁ כִּי כַחֲטָאת הָאִשִּׁים  
 הוא לַבְּהֵן קֹדֶשׁ קֹדְשִׁים הוּא: 14 וְלָקַח הַכֹּהֵן מִדָּם  
 הָאִשִּׁים וְנָתַן הַכֹּהֵן עַל־תְּנוּךְ אֵזֶן הַמִּטְהַר הַיְמָנִית וְעַל־  
 בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן רִגְלוֹ הַיְמָנִית: 15 וְלָקַח הַכֹּהֵן  
 מִלֶּגַּע הַשֶּׁמֶן וַיִּצַק עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית: 16 וַטְבֹּל  
 הַכֹּהֵן אֶת־אֶצְבָּעוֹ הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ  
 הַשְּׂמָאלִית וְהִזָּה מִן־הַשֶּׁמֶן בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים לִפְנֵי  
 יְהוָה: 17 וּמֵיתֵר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפוֹ יִתֵּן הַכֹּהֵן עַל־  
 תְּנוּךְ אֵזֶן הַמִּטְהַר הַיְמָנִית וְעַל־בֶּהֶן יָדוֹ הַיְמָנִית וְעַל־בֶּהֶן  
 רִגְלוֹ הַיְמָנִית עַל דָּם הָאִשִּׁים: 18 וְהִנּוֹתֵר בַּשֶּׁמֶן אֲשֶׁר  
 עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רִאשׁ הַמִּטְהַר וְכִפֵּר עָלָיו הַכֹּהֵן  
 לִפְנֵי יְהוָה: 19 וְעִשָּׂה הַכֹּהֵן אֶת־הַחֲטָאת וְכִפֵּר עַל־  
 הַמִּטְהַר מִטְּמֵאתוֹ וְאַחַר יִשְׁחַט אֶת־הָעֹלָה: 20 וְהָעֹלָה  
 הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמְּזֻבָּחָה וְכִפֵּר עָלָיו  
 הַכֹּהֵן וְטָהַר: 8

◆ שלישי (חמישי במחוברין) 21 ואם־דל הוא ואין ידו  
 משֻׁנֵּת וְלָקַח כֹּבֵשׁ אֶחָד אִשִּׁים לַתְּנוּפָה לְכַפֵּר עָלָיו  
 וְעִשְׂרוֹן סֶלֶת אֶחָד בְּלוּל בַּשֶּׁמֶן לַמִּנְחָה וְלֶגַע שֶׁמֶן:

— RASHI —

לגבי מנחת, לכהן נאמר: "כי כחטאת האשם הוא  
 לכהן". יכול יהא דמו נתן למעלה כחטאתא תלמוד  
 לומר וכו', בתורת כהנים: 14 תנוף. גדר אמצעי  
 שבאזן. ולשון "תנוף" לא נודע לי, והפותרים קורים  
 לו טנדרו"ס: בהן. גודל: 18 לפני ה'. כנגד בית  
 קדשי הקדשים: 20 ואת המנחה. מנחת נסכים של  
 בהמה: 21 ועשרון סלת אחד. לכבש זה, שהוא אחד,  
 נביא עשרון אחד לנסכיו: ולג שמן. לתת ממנו על  
 הבהונות. ושמן של נסכי המנחה, לא הוזק הכתוב  
 לפרש:

13 במקום אשר ישחט וגו'. על ירך המנזבב בצפון.  
 ומה תלמוד לומר, והלא כבר נאמר בתורת אשם  
 בפרשת "צו את אהרן" שהאשם טעון שחיטה  
 בצפון? לפי שיצא זה מכלל אשמות לדון בהעמדה,  
 יכול תהא שחיטתו במקום העמדתו, לכהן נאמר:  
 "ושחט במקום אשר ישחט" וגו'. כי כחטאת. כי  
 ככל החטאות: האשם. הוה: הוא לכהן. ככל עבודות  
 התלויות בכהן הטהור אשם זה לחטאת. שלא  
 תאמר: הואיל ויצא דמו מכלל שאר אשמות להנתן  
 על תנוף ובהונות, לא יהא טעון מתן דמים ואמורים

1. ויקרא ז, ב. 2. חסויס.

Thus, he must take one male lamb as a guilt-offering, first to be waved as a wave-offering, to effect atonement for him, one-tenth of an ephah of fine flour mixed with oil as an accompanying grain-offering for the guilt-offering, a quarter-hin of wine for its accompanying libation, a log of oil for the purification rites,

◆ *Second Reading* 13 Even though this guilt-offering is exceptional in that it must be positioned at the entrance of the Courtyard before being slaughtered, the priest **must still slaughter the lamb in the place where one slaughters the sin-offering and the ascent-offering**, just like all guilt offerings, i.e., **within the holy place**, the Courtyard, north of the Outer Altar.<sup>18</sup> Furthermore, despite the fact that the purification rites require special applications of this offering's blood, as will be described presently, its blood still must be applied to the Altar and its fat burned up upon the Altar, **for regarding these aspects of the priest's service, the guilt-offering—including this one—is like the sin-offering**. Nonetheless, just as the blood of other guilt-offerings is applied to the lower half of the Altar by sprinkling it at the two diagonally opposite corners—unlike the blood of sin-offerings, which is applied to the protrusions of the Altar—so is the case with this guilt-offering. **It is a sacrifice of superior holiness** like all other guilt-offerings; its blood is therefore applied to the Altar in the same way as that of all other guilt-offerings.

14 After the lamb is slaughtered, **the priest must take some of the blood of the guilt-offering, and the priest must apply it above the middle ridge of the right ear of the person being purified, on the thumb of his right hand, and on the big toe of his right foot.**

15 The priest must then take some of the *log* of oil and pour it onto the priest's—i.e., his own—**left palm.**

16 The priest must then dip his right index finger into some of the oil that is on his left palm, and sprinkle some of the oil with his index finger seven times in the direction of the Holy of Holies, this being considered **before God.**

17 The priest must then apply some of the remainder of the oil that is in his palm **on the middle ridge of the right ear of the person being purified, on the thumb of his right hand, and on the big toe of his right foot**, on the places where he just applied the blood of the guilt-offering. It does not matter if the blood is still there or if it had been wiped off in the meantime.<sup>19</sup>

18 The priest must then apply what is left over from the oil in the priest's—i.e., his own—**palm upon the head of the person being purified. The priest will thus effect partial atonement for him before God.**

19 The priest must then offer up the female lamb as a sin-offering, thereby effecting additional atonement for the person being purified of his defilement. **After this, he must slaughter the second male lamb as an ascent-offering.**

20 As opposed to the guilt-offering and the sin-offering, only parts of which are burned up on the Altar, **the priest must bring the entire ascent-offering**, just like its accompanying grain-offering, **up to the top of the Altar** in order to burn it up there. The priests must eat their portions of the guilt- and sin-offerings. **The priest will thus effect complete atonement for him, and he will be completely purified.**

### **Purification from Tzara'at for a Poor Person**

◆ *Third Reading (Fifth when combined)* 21 **If he is poor and cannot afford these sacrifices, he can use fowl instead of lambs for the sin-offering and ascent-offering.**

18. Above, 7:2, 6:9, 19, etc. 19. Rashi on v. 28, below.

— ONKELOS —

22 ותריץ שפנינין או תריץ בני יונה  
 די תרביק ידה ויהי חד חטאתא  
 וחד עלתא: 23 וייתי יתהון ביומא  
 תמינא דלכותה לות פהנא  
 לתרע משפן זמנא לקדם יי:  
 24 ויסב פהנא ית אמרא דאשמא  
 וית לגא דמשחא ויריס יתהון  
 פהנא ארמא קדם יי: 25 ויפוס ית  
 אמרא דאשמא ויסב פהנא מדמא  
 דאשמא ויתן על רום אדנא  
 דמדכי דימינא ועל אליון ידה  
 דימינא ועל אליון רגלה דימינא:  
 26 ומן משחא יריק פהנא על ידא  
 דכהנא דשמאלא: 27 וידי כהנא  
 באצבע דימינא מן משחא די  
 על ידה דשמאלא שבע זמנין קדם  
 יי: 28 ויתן פהנא מן משחא די על  
 ידה על רום אדנא דמדכי דימינא  
 ועל אליון ידה דימינא ועל אליון  
 רגלה דימינא על אתר דמא  
 דאשמא: 29 ודישתאר מן משחא  
 די על ידא דכהנא יתן על רישא  
 דמדכי לכפרא עלוהי קדם יי:  
 30 ויעבד ית חד מן שפניניא או מן  
 בני יונה מדתרביק ידה: 31 ית די  
 תרביק ידה ית חד חטאתא וית חד  
 עלתא על מנחתא ויכפר פהנא  
 על דמדכי קדם יי: 32 דא אורייתא  
 די בה מכתש סגירו די לא תרביק  
 ידה בכותה: 33 ומליל יי עם  
 משה ועם אהרן למימר: 34 ארי  
 תעלו לארעא דכנען די אנא יחב  
 לכוון לאחסנא ואמתן מכתש סגירו  
 בבית ארע אחסנתכוון:

22 ושתתי תרים או שני בני יונה אשר תשיג ידו והיה  
 אחד תפאת והאחד עלה: 23 והביא אתם ביום  
 השמיני למחרתו אל־הכהן אל־פתח אהל־מועד לפני  
 יהוה: 24 ולקח הכהן את־כבש האשם ואת־לג השמן  
 והניף אתם הכהן תנופה לפני יהוה: 25 ושחט את־  
 כבש האשם ולקח הכהן מדם האשם ונתן על־תנוך  
 און־המטהר הימנית ועל־כהן ידו הימנית ועל־כהן  
 רגלו הימנית: 26 ומן־השמן יצק הכהן על־כף הכהן  
 השמאלית: 27 והזה הכהן באצבעו הימנית מן־השמן  
 אשר על־כפו השמאלית שבע פעמים לפני יהוה:  
 28 ונתן הכהן מן־השמן אשר על־כפו על־תנוך און  
 המטהר הימנית ועל־כהן ידו הימנית ועל־כהן רגלו  
 הימנית על־מקום גם האשם: 29 והנותר מן־השמן  
 אשר על־כף הכהן יתן על־ראש המטהר לכפר עליו  
 לפני יהוה: 30 ועשה את־האחד מן־התרים או מן  
 בני היונה מאשר תשיג ידו: 31 את אשר־תשיג ידו  
 את־האחד תפאת ואת־האחד עלה על־המנחה וכפר  
 הכהן על המטהר לפני יהוה: 32 זאת תורת אשר־בו  
 נגע צרעת אשר לא־תשיג ידו במחרתו: פ

◆ רביעי (ששי במחוברין) 33 וידבר יהוה אל־משה ואל־  
 אהרן לאמר: 34 כי תבאו אל־ארץ כנען אשר אני נתן  
 לכם לאחזה ונתתלי נגע צרעת בבית ארץ אחוזתכם:

— RASHI —

שהנגעים באים עליהם, לפי שהטמינו אמוריים  
 מטמוניות של זקב בקירות בתיהם, כל ארבעים  
 שנה שהיו ישראל במדבר, ועל ידי הנגע נותן הבית  
 ומוצאן:

23 שמיני לטהרתו. שמיני לצפרים ולהזאת  
 עץ ארו ואזוב ושני תולעת: 28 על מקום דם האשם.  
 אפלו נתקנח הדם, למד שאין הדם גורם, אלא  
 המקום גורם: 34 ונתתי נגע צרעת. בשורה היא להם

God's promise to Abraham that you will dispossess them.<sup>21</sup> But since, in that very promise, God stated that their dispossession will be a punishment for their sins, they also cherish the hope that God will likewise someday punish you for your

22 **and two turtledoves, or two young pigeons** (which are even less expensive than turtledoves), according to what he can afford, one as a sin-offering and the other as an ascent-offering.

23 **He must bring them to the priest on the eighth day of his purification, to the entrance of the Courtyard of the Tent of Meeting,** this being considered before God.

24 **The priest must then take the guilt-offering lamb and the log of oil,** bring them inside the Courtyard, and the priest must wave them as a wave-offering before God.

25 **He must slaughter the guilt-offering lamb. The priest must then take some of the blood of the guilt-offering and apply it on the middle ridge of the right ear of the person being purified, on the thumb of his right hand, and on the big toe of his right foot.**

26 **The priest must then pour some of the oil onto the priest's—i.e., his own—left palm.**

27 **The priest must sprinkle with his right index finger some of the oil that is in his left palm, seven times** in the direction of the Holy of Holies, this being considered before God.

28 **The priest must then apply some of the remainder of the oil that is in his palm onto the middle ridge of the right ear of the person being purified, on the thumb of his right hand, and on the big toe of his right foot, on the same place** where he just applied the blood of the guilt-offering. It does not matter if the blood is still there or if it had been wiped off in the meantime.

29 **The priest must then apply what is left over from the oil in the priest's—i.e., his own—palm upon the head of the person being purified, in order to effect partial atonement for him before God.**

30 **He must then offer up one of the two turtledoves or one of the two young pigeons, whichever** the person being purified can afford,

31 as part of offering up both of **whichever** of these two types of fowl **he can afford, one as a sin-offering and the other as an ascent-offering.** The priest must offer up these fowl **after** having offered up the **grain-offering** accompanying the guilt-offering. **The priest will thus effect atonement for the person being purified before God.**

32 **This is the law regarding someone suffering from a lesion of *tzara'at* but who cannot afford the full array of sacrifices when he is to be purified."**

### **Tzara'at on Homes**

- ◆ *Fourth Reading (Sixth when combined)* 33 **God spoke to Moses,** instructing him to convey His words<sup>20</sup> to Aaron, for him to say in turn to the Israelites in God's name, 34 **"When you enter Canaan, which I am giving you as a possession,** you will dispossess the nations who presently occupy the land and be able to inhabit the homes they inhabit now. Of these nations, the Amorites in particular are fully aware of

20. Rashi on 1:1, above. 21. Genesis 15:16.

— ONKELOS —  
 35 וַיִּיֵּתִי דְדִילָהּ בֵּיתָא וַיַּחֲזִי  
 לְכַהֲנָא לְמִימְרָא בְּמַכְתָּשָׂא אֲתַחֲזִי  
 לִי בְּבֵיתָא: 36 וַיִּפְקֵד בְּהֵנָא וַיִּפְנֹן  
 יֵת בֵּיתָא עַד לֹא יַעֲוֹל בְּהֵנָא לְמַחֲזִי  
 יֵת מַכְתָּשָׂא וְלֹא יִסְתַּאֲבַב כֹּל דִּי  
 בְּבֵיתָא וּבְתֵר כֹּן יַעֲוֹל בְּהֵנָא לְמַחֲזִי  
 יֵת בֵּיתָא: 37 וַיַּחֲזִי יֵת מַכְתָּשָׂא  
 וְהָא מַכְתָּשָׂא בְּכַתְלֵי בֵּיתָא פְּתִתָן  
 יִרְקֹן אוּ סַמְקֹן וּמַחֲזִיֵּיהֶן מִכִּיּוּ מִן  
 בְּתַלְתָּא:

35 וּבָא אֲשֶׁר-לוֹ הַבַּיִת וְהִגִּיד לַפְּהִן לְאֹמֵר כְּנָנַע נִרְאָה  
 לִי בַּבַּיִת: 36 וְצִוָּה הַפְּהִן וּפְנֵן אֶת-הַבַּיִת בְּטָרָם יִבֵּא  
 הַפְּהִן לְרֵאוֹת אֶת-הַנִּנְנַע וְלֹא יִטְמֵא כָּל-אֲשֶׁר בַּבַּיִת  
 וְאַחֵר כֵּן יִבֵּא הַפְּהִן לְרֵאוֹת אֶת-הַבַּיִת: 37 וְרֵאָה אֶת-  
 הַנִּנְנַע וְהִנֵּה הַנִּנְנַע בְּקִירַת הַבַּיִת שֶׁקְּעָרוֹת יִרְקַנְקַת אוּ  
 אֲדַמְדָּמַת וּמֵרֵאִיֶּהֶן שֹׁפֵל מִן-הַקִּיר:

— RASHI —

מה שבתוכו יטמא. ועל מה חסה תורה? אם על כלי  
 שטף — יטבילם ויטהרו, ואם על אכלין ומשקין —  
 יאכלם בימי טמאתו. הא לא חסה התורה אלא על  
 כלי חרס, שאין להם טהרה במקוה: 37 שקערורות.  
 שוקעות במראיהן:

35 כְּנָנַע נִרְאָה לִי בַּבַּיִת. אָפְלוּ תַלְמִיד חֲכָם שְׂיֹדַע  
 שְׁהוּא נִנְנַע וְדָא, לֹא יִפְסַק דְּבַר בְּרוּר לֹאֹמֵר: "נִנְנַע  
 נִרְאָה לִי", אֲלָא: "כְּנָנַע נִרְאָה לִי": 36 בְּטָרָם יִבֵּא  
 הַפְּהִן וּגו'. שֹׁפֵל זְמַן שְׁאִין בְּהֵן נִזְקַק לוֹ, אִין שָׁם  
 תּוֹרַת טְמֵאָה: וְלֹא יִטְמֵא כָּל אֲשֶׁר בַּבַּיִת. שְׂאֵם לֹא  
 יִפְנֵהוּ וַיִּבֵּא הַפְּהִן וַיִּרְאָה הַנִּנְנַע, נִזְקַק לְהִסְגֵּר, וְכֵל

— CHASIDIC INSIGHTS —

In most cases, the occupation of these homes by their new owners, God's holy people, together with the holiness of the commandments that began to be observed in these homes (beginning with the fastening of *mezuzot* to their doorposts<sup>32</sup>) was enough to dispel the absorbed evil. If, however, the former inhabitants were especially depraved—even by Canaanite standards—the introduction of Jewish holiness into their homes was not sufficient to rid these homes of their evil ambiance; these homes had to be partially or wholly demolished. They therefore broke out in *tzara'at*.

It thus follows that it was specifically the most depraved of the Canaanites who hid their gold in the walls of their homes. Indeed, it stands to reason that only the worst Canaanites would not resign themselves to God's plan for the Jewish people to take possession of the land and stubbornly harbor hopes of eventually driving them out.

It further follows that Divine providence also arranged that the exceptionally righteous Jews be drawn to inhabit specifically the homes of the most depraved Canaanites. This, too, stands to reason, for the preternatural evil internalized in these homes could only be outmatched by the preternatural righteousness of these individuals (through the outbreak of *tzara'at* that affected them specifically).<sup>33</sup>

This pairing of the highest levels of holiness with the lowest levels of evil is in fact characteristic of *tzara'at* in general. As we have noted,<sup>34</sup> the reper-

cussions of contracting *tzara'at* are the most severe of all types of ritual impurity, necessitating ostracism from society. On the other hand, the purpose of *tzara'at* is to purify the individual to a degree unattainable by human effort, and therefore, this affliction is "awarded" only to those who have spiritually refined themselves to the maximum extent humanly possible.

In other words: As we have seen,<sup>35</sup> sincere repentance (*teshuvah*) elevates us to degrees of Divine consciousness inaccessible to wholly righteous individuals. Thus, *tzara'at* enables the wholly righteous to achieve the closeness to God normally reserved for the penitent.

Although this dynamic characterizes *tzara'at* in general, it is most evident in the *tzara'at* of homes, where the sufferer's reward is openly manifest in the form of his sudden accrual of worldly wealth. The reason for this is that, as has been pointed out above,<sup>36</sup> of the three "venues" for *tzara'at*—skin, clothing, and home—the home is the most external, and is therefore the physical correlate of the most sublime aspect of the soul, which is the most removed from our normative consciousness. This is the quintessential core of the soul, termed the *yechidah* ("unique one"),<sup>37</sup> whose consciousness is entirely that of being one with God. It is from the perspective of this level of the soul, which is synonymous with God's own perspective, that the true nature of *tzara'at*—a gift-tool for transcendent spiritual refinement—is most evident.<sup>38</sup>

32. Deuteronomy 6:9, 11:20. 33. See *Likutei Sichot*, vol. 1, pp. 249-250, vol. 3, p. 1016d. 34. On 13:2, above. 35. On Genesis 2:17-18. 36. On v. 2. 37. See on Exodus 30:2. 38. *Likutei Sichot*, vol. 27, pp. 107-114.

sins and exile you from the land, at which time they will be free to repossess it and move back into their homes. Thus, some of them<sup>22</sup> have been stashing their gold in the walls of their houses ever since you left Egypt.<sup>23</sup> Therefore, do not fret when I **place a *tzara'at*-lesion upon a house in the land of your possession**, for even if, on that account, you are forced to demolish your house, you will thereby reveal these hidden treasures and gain considerable wealth.

**35** When a lesion appears on a house, **the owner of the house must come and tell the priest** about it, **saying, 'Something resembling a lesion has appeared on my house.'** Even if the owner is familiar with the signs of *tzara'at* and is sure that the lesion is *tzara'at*, he must not state this fact decisively; rather, he must leave that to the priest.

**36** **The priest must order that the house be cleared out before he, the priest, comes inside to examine the lesion, so that everything in the house not become ritually defiled** if he indeed pronounces the lesion to be *tzara'at*, for even if the lesion is *tzara'at*, nothing in the house becomes defiled until the priest pronounces it to be so. True, the wooden or metal utensils in the house can later be purified of ritual defilement by immersing them in a *mikveh*, and the food in the house can be consumed by someone who happens to be defiled at the time. However, as you know, earthenware vessels cannot be purified of ritual defilement by immersion,<sup>24</sup> so once these become ritually defiled, they may never again be used for ritually undefiled food. It is therefore for the sake of these vessels that the house must be emptied out. The repercussions of the ritual defilement contracted by a house afflicted with *tzara'at* or quarantined for suspected *tzara'at* are the same as those for the ritual defilement of a man who has suffered two or more discrete non-seminal discharges<sup>25</sup> (which will be discussed in detail later<sup>26</sup>).

**After this, the priest must come to examine the house.**

**37** **He must examine the lesion. If the lesion on the walls of the house** (a) appears on the stones of the walls,<sup>27</sup> (b) covers at least an area equivalent to a rectangle two of whose sides are equal to the diameter of a Cilician bean and whose two other sides are equal to twice the diameter of a Cilician bean<sup>28</sup> [308 mm<sup>2</sup> or 0.48 in<sup>2</sup>], and (c) **consists of pure green or pure red sunken-looking stains** (or stains of a mixture of both colors<sup>29</sup>), **appearing to be deeper than the wall,**

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∞ CHASIDIC INSIGHTS ∞

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**34 Do not fret:** As stated, only some—probably only a small fraction—of the Canaanites hid their gold in the walls of their homes before being driven out of them. It was these houses that were eventually stricken with *tzara'at*, in order to enable their new Jewish owners to inherit these Canaanites' hidden gold. Since, as we have noted, *tzara'at* only affected the homes of exceptionally righteous individuals—who needed *tzara'at* to help them purge themselves

of their last, subtlest character imperfections—it follows that Divine providence arranged that specifically these individuals settled in the homes that contained these hidden treasures.

According to the *Zohar*,<sup>30</sup> there was an additional reason why *tzara'at* broke out on the walls of certain homes: The Canaanites were idolaters of such exceptional moral corruption<sup>31</sup> that their spiritual depravity seeped into the very walls of their homes.

22. *Likutei Sichot*, vol. 27, p. 108. 23. *Likutei Sichot*, vol. 32, pp. 91-97. 24. Above, 11:33-35. 25. *Mishneh Torah, Tumat Tzara'at* 16:1. 26. Below, 15:4-12. 27. *Mishneh Torah, Tumat Tzara'at* 14:7. 28. *Sifra, Metzora, parashah* 6:1; *Mishneh Torah, Tumat Tzara'at* 14:1. 29. *Mishneh Torah, Tumat Tzara'at* 14:2. 30. 3:50a. 31. See below, 18:3.

ONKELOS

38 ויפוק כהנא מן ביתא לתרע ביתא ויסגר ית ביתא שבועא יומין: 39 ויתוב כהנא ביומא שביעאה ויחזי והא אוסף מכתשא בכתלי ביתא: 40 ויפקד כהנא וישלפון ית אבנאי די בהן מכתשא וירמון יתהון למברא לקרתא לאתר מסאב: 41 וית ביתא קלפון מגו סחור סחור וירמון ית עפרא די קליפו למברא לקרתא לאתר מסאב: 42 ויסבון אבניו אחרנין ויעלון באתר אבנאי ועפר אחרן יסב וישוע ית ביתא: 43 ואם יתוב מכתשא ויסיגי בביתא בטר דשליפו ית אבנאי ובטר דקליפו ית ביתא ובטר דאתשע: 44 ויעול כהנא ויחזי והא אוסף מכתשא בביתא סגירות מחסרא היא בביתא מסאב הוא:

38 ויצא הכהן מן הבית אל־פתח הבית והסגיר את הבית שבעת ימים: 39 וישב הכהן ביום השביעי וראה והנה פשה הנגע בקירת הבית: 40 וצוה הכהן וחלצו את האבנים אשר בהן הנגע והשליכו אתהן אל־מחוץ לעיר אל־מקום טמא: 41 ואת־הבית יקצע מבית סביב ושפכו את־העפר אשר הקצו אל־מחוץ לעיר אל־מקום טמא: 42 ולקחו אבנים אחרות והביאו אל־תחת האבנים ועפר אחר יקה וטח את־הבית: 43 ואם־ישוב הנגע ופרח בבית אחר חליץ את־האבנים ואחרי הקצות את־הבית ואחרי הטוח: 44 ובא הכהן וראה והנה פשה הנגע בבית צרעת ממארת הוא בבית טמא הוא:

RASHI

פושא. אם כן, מה תלמוד לומר: "והנה פשה"? אין כאן מקומו של מקרא זה, אלא "ונתץ את הבית" היה לו לכתב אחר: "ואם ישוב הנגע", "וראה והנה פשה", הא לא בא ללמד אלא על נגע העומד בעיניו בשבוע ראשון ובא בסוף שבוע שני ומצאו שפשה, שלא פרש בו הכתוב למעלה כלום בעומד בעיניו בשבוע ראשון, ולמדך כאן בפשיון זה, שאינו מדבר אלא בעומד בראשון ופשה בשני. ומה יעשה לזו? יכול לתצנו, כמו שסמך לו: "ונתץ את הבית"? תלמוד לומר: "ושב הכהן", "ובא הכהן", גלמוד ביאה משיבה — מה שיבה חולץ וקוצה וטח ונתן לו שבוע, אף ביאה חולץ וקוצה וטח ונתן לו שבוע, ואם חזר — נותץ, לא חזר — טהור. ומנין שאם עמד בזה ובזה, חולץ וקוצה וטח ונתן לו שבוע? תלמוד לומר: "ובא", "ואם בא יבא", במה הכתוב מדבר? אם בפושה בראשון — הרי כבר אמור, אם בפושה בשני — הרי כבר אמור. הא, אינו אומר "ובא", "ואם בא יבא", אלא את שבא בסוף ראשון, ובא בסוף שבוע שני "וראה והנה לא פשה". זה

40 וחלצו את האבנים. בתרגומו: "וישלפון" — וטלו משם, כמו: "וחלצה נעלו", לשון הסרה: אל מקום טמא. מקום שאין טהרות משתמשות שם, למדך הכתוב שהאבנים הללו מטמאות מקומן בעודן בו: 41 יקצע. רודוניי"ר בלעז, ובלשון משנה יש הרבה: מביית. מבפנים: סביב. סביבות הנגע. בתורת כהנים נדרש כן, שיקלף הטיח שסביב אבני הנגע: הקצו. לשון קצה, אשר קצעו בקצות הנגע סביב: 43 הקצות. לשון העשות, וכן "הטוח". אבל "חליץ את האבנים", מוסב הלשון על האדם שחלצן, והוא משקל לשון כבד, כמו: "כפר", "דבר": ואם ישוב הנגע וגו'. יכול חזר בו ביום, והא טמא? תלמוד לומר: "ושב הכהן", "ואם ישוב" — מה "שיבה" האמורה להלן לסוף שבוע, אף "שיבה" האמורה כאן בסוף שבוע: 44 ובא הכהן וראה והנה פשה. יכול לא יהא החוזר טמא אלא אם כן פשה? נאמר: "צרעת ממארת" בבתים, ונאמר: "צרעת ממארת" בבגדים. מה להלן טמא את החוזר אף על פי שאינו פושה, אף כאן טמא את החוזר אף על פי שאינו

3. דברים כה, ט. 4. לפרסם, להקציע. 5. פסוק לט. 6. פסוק מח.

tine week.<sup>44</sup> If the *tzara'at* returns after this third week, this indicates conclusively that it is an onerous *tzara'at*-lesion in the house; the house is defiled.

44. *Mishneh Torah, Tumat Tzara'at* 15:1.

**38 then the priest must go out of the house, to the entrance of the house, and he must quarantine the house for seven days** (see Figure 1, p. 119).

**39 Then the priest must return on the seventh day and examine** the house. If the lesion has disappeared or turned a lighter or darker shade of red or green, the affected area must be scraped and the priest must then pronounce the house rid of this defilement.<sup>39</sup>

If, however, **the lesion has spread on the walls of the house**, the house must be purged, as follows:

**40 The priest must order that the stones upon which the lesion is found be removed, and those who remove them must dispose of them outside the city, to a designated place** that either already is or that will thereby become **defiled**. As long as defiled stones are in this place, anyone who enters it will become defiled.

**41** In addition to removing the affected stones, the workers **must scrape out the house from the inside**, but only **all around** the vicinity of the removed stones. **They must pour out the mortar dust that they removed outside the city—specifically, into a defiled place**, as they did with the stones.

**42 They must then take other, unaffected stones and bring them to replace the removed stones.** One of the workers **must take other mortar dust, and plaster** the new stones into the wall of **the house**.

**43** After this purging process, the house must be quarantined for another week. The seventh day of the first quarantine week also counts as the first day of the second quarantine week.<sup>40</sup> **If, after this, the lesion erupts again in the house—after the workers had removed the stones, and after the wall of the house had been scraped around the area of the removed stones, and after the wall had been repaired and re-plastered—the house must be demolished**, as will be described presently.<sup>41</sup> If the lesion does not reappear, the priest must declare the house rid of this defilement and purify it by means of the procedure that will be described later.<sup>42</sup>

**44** As stated, the priest must examine the house after the first week of quarantine. If the lesion did not spread during the first week of quarantine, **the priest must quarantine the house for a second week**, after which he must **come and examine** it again. If the lesion has disappeared or turned a lighter or darker shade of red or green, the affected area must be removed and the priest must then pronounce the house rid of this defilement and proceed to purify it according to the process that will be described later.<sup>43</sup>

If, however, **the lesion in the house spread** during the second week, the affected stones must be removed, the area around them scraped, all that was removed deposited in a place designated for defilement outside the city, the wall re-plastered with unaffected stones, and the house quarantined for a third week. The seventh day of the second quarantine week also counts as the first day of the third quaran-

<sup>39</sup>. *Negaim* 13:1; *Mishneh Torah, Tumat Tzara'at* 15:2. <sup>40</sup>. *Mishneh Torah, Tumat Tzara'at* 15:1. <sup>41</sup>. In v. 45. <sup>42</sup>. Vv. 49-53. <sup>43</sup>. Vv. 49-53. *Negaim* 13:1.

— ONKELOS —

45 ויתרע ית ביתא ית אבנהי וית אעוהי וית כל עפר ביתא ויפק למקרא לקרמא לאתר מסאב: 46 ודיעול לביתא כל יומין דיסגר יתה יהי מסאב עד רמשא: 47 ודישוב בביתא צבע ית לבושהי ודיכול בביתא ית לבושהי: 48 ואם מעל יעול מהנא ויחוי והא לא אוסף מכתשא בביתא בחר דאתשע ית ביתא וידבי כהנא ית ביתא ארי אתסי מכתשא: 49 ויטב לדכאה ית ביתא תרתין צפרין ואעא דארזא וצבע זוררי ואובא:

45 ונתין את־הבית את־אבניו ואת־עציו ואת כל־  
עפר הבית והוציא אל־מחויץ לעיר אל־מקום טמא:  
46 והבא אל־הבית כל־ימי הסגיר אתו יטמא עד־  
הערב: 47 והשכב בבית יכבס את־בגדיו והאכל  
בבית יכבס את־בגדיו: 48 ואם־בא יבא הכהן וראה  
והנה לא־פשה הנגע בבית אחרי הטח את־הבית  
וטהר הכהן את־הבית כי נרפא הנגע: 49 ולקח לחטא  
את־הבית שתי צפרים ועץ ארו ושני תולעת ואוב:

— RASHI —

מקרא: "וטהר הכהן את הבית?" תלמוד לומר: "כי נרפא הנגע", לא טהרתי אלא את הרפוי, ואין רפוי אלא הבית שהקצה והוטח ולא חזר הנגע. אכל זה טעון חליצה וקצוי וטיחה ושבוע שלישי. וכן המקרא נדרש: "ואם בא יבא" בשני, "וראה והנה לא פשה", וטיחנו, ואין טיחה בלא חלוץ וקצוי. "ואחרי הטוח את הבית, וטהר הכהן את הבית", אם לא חזר לטוף השבוע, "כי נרפא הנגע". ואם חזר, כבר פירש על החזור שטעון נתיצה: 46 כל ימי הסגיר אתו. ולא ימים שקלף את נגעו. יכול שאני מוציא המחלט שקלף את נגעו? תלמוד לומר: "כל ימי". **יטמא עד הערב.** מלמד שאין מטמא בגדים. יכול אפלו שהה בכדי אכילת פרס? תלמוד לומר: "והאכל בבית יכבס את בגדיו". אין לי אלא אוכל, שוכב מנין? תלמוד לומר "והשכב". אין לי אלא אוכל ושוכב, לא אוכל ולא שוכב מנין? תלמוד לומר: "יכבס", "יכבס", רבה. אם פן למה נאמר: "אכל ושכב" לתן שעור לשוכב כדי אכילת פרס:

העומד מה יעשה לו? יכול יפטר וילך, כמו שכתוב כאן: "וטהר הכהן את הבית?" תלמוד לומר: "כי נרפא הנגע", לא טהרתי אלא את הרפוי. מה יעשה לו? "ביאה" אמורה למעלה ו"ביאה" אמורה למטה. מה בעליונה חולץ וקוצה וטח ונותן לו שבוע, דגמר לה "זהו שיבה, זהו ביאה", אף בתחתונה כן וכו'. כדאיתא בתורת כהנים. גמרו של דבר: אין נתיצה, אלא בנגע החוזר אחר חליצה וקצוי וטיחה, ואין החוזר צריך פשיון. וסדר המקראות כך הוא: "ואם ישוב", "ונתין", "והבא אל הבית", "והאכל בבית", "ובא הכהן וראה והנה פשה", ודבר הכתוב בעומד בראשון, שנותן לו שבוע שני להסגרו, ובסוף שבוע שני להסגרו בא וראהו שפשה. ומה יעשה לו? חולץ וקוצה וטח ונותן לו שבוע. חזר — נותין, לא חזר — טעון צפרים, שאין בנגעים יותר משלשה שבועות. "ואם בא יבא" לסוף שבוע שני, "וראה והנה לא פשה", מקרא זה בא ללמד בעיניו בראשון ובשני, מה יעשה לו? יכול יטהרנו, כמשמעו של

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## Parashat Metzora—

- The purification process for *tzara'at* on the skin (14:1-32).
- The diagnostic process for *tzara'at* on homes and its purification (14:33-57).

We see that the rules for the diagnosis and purification of *tzara'at* on the skin are not only separated into discontinuous sections but appear in two

separate *parashiot*, whereas the rules for *tzara'at* on homes are given together, in one sequence (similar to the rules of *tzara'at* on clothing, which are given together simply because the rules for their purification are not complex enough to warrant being given separately).

The reason for this dichotomy is that, as we have seen,<sup>49</sup> the home, being the most external of the three "venues" for *tzara'at*—skin, clothing, and home—is

49. On v. 34, above.

**45 He must demolish the house, its stones, its wood, and all the mortar-dust of the house, and he must take them outside the city, to a defiled place.**

**46 Anyone entering the house during any of the days of one of its ‘initial’ quarantines—i.e., a quarantine that is not preceded by purging—will become ritually defiled until the evening.**

47 The garments that this person is wearing, however, do not become ritually defiled unless **he lies down in the house** or otherwise tarries there, in which case **he must immerse his garments** in a *mikveh*—but only if he tarries **in the house** for the amount of time usually taken by **someone eating** half a loaf of bread (approximately 4 minutes<sup>45</sup>). Only in such a case **must he immerse his garments** in a *mikveh*.

In contrast, a person who enters the house during a ‘successional’ quarantine—i.e., one that is preceded by purging—is not rendered ritually defiled. Nonetheless, anyone entering a house that has been declared defiled becomes ritually defiled, even if for some reason the house was purged before being demolished.

**48 If the priest comes** and examines the house after the first week of quarantine and finds that the *tzara’at*-lesion has not spread, **and** then, after having the house quarantined for a second week, the priest **comes again and examines** the lesion a second time, **and the lesion again did not spread in the house from the time that the house had been re-plastered** at the end of the first week, then the procedure to be followed is the same as if the lesion had spread during the second week of quarantine: the affected stones must be removed, the area around them scraped, all that was removed deposited in a place designated for defilement outside the city, the wall re-plastered with unaffected stones, and the house quarantined for a third week. If the lesion reappears after this, the house is defiled and must be demolished. If the lesion does not reappear after the third week of quarantine, **the priest must pronounce the house rid of this defilement, because the lesion has healed.**

**49 To ritually purify the house, he must take** the same items as must a person being purified from *tzara’at*:<sup>46</sup> **two fowl, a cedar stick, a strip of scarlet wool, and some hyssop.** The cedar stick and hyssop must be bound together using the strip of scarlet wool.

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∞ CHASIDIC INSIGHTS ∞

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**41 In order to purify the house:** The elaborate purification ritual for a house that has contracted *tzara’at* is quite similar to that for a person who has contracted *tzara’at* on his skin.<sup>47</sup> In contrast, the purification process for an article of clothing that has contracted *tzara’at* is quite perfunctory: simple immersion in a *mikveh* suffices.<sup>48</sup> This similarity between skin- and house-*tzara’at* (as emphasized by their shared dissimilarity to clothing-*tzara’at*) leads us to expect that the presentation of their laws

should be likewise similar. Conspicuously, however, their respective laws are presented quite differently, as is revealed if we analyze the order in which the Torah presents the subject matter of *tzara’at*:

*Parashat Tazria*—

- The diagnostic process for *tzara’at* on the skin (13:1-46).
- The diagnostic process for *tzara’at* on clothing (and its purification) (13:47-59).

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45. *Shiurei Torah* 15 (p. 203); *Kuntres HaShiurim* 18 (p. 16); *Shiurei Tzion* 9 (p. 70). 46. Above, v. 4. 47. Above, 14:1-32. 48. Above, 13:58.

— ONKELOS —  
 50 ויבוס ית צפרא חדא למן דחספה על מי מבוע: 51 ויסב ית אָעא דארזא וית אזוכא וית צבע זהורי וית צפרא חיתא ויטבול יתהון בדמא דצפרא דנכיסא ובמי מבוע וידי לביתא שבע זמנין: 52 וידיפי ית ביתא בדמא דצפרא ובמי מבוע ובצפרא חיתא ובאָעא דארזא ובאזוכא ובצבע זהורי: 53 וישלח ית צפרא חיתא למברא לקרתא לאפי חקלא ויכפר על ביתא וידיפי: 54 דא אורייתא לכל מכתש סגירותא ולנתקא: 55 ולסגירות לבושא ולביתא: 56 ולעמקא ולעדיא ולבהרא: 57 לאלפא ביום מסאבא וביום דכיא דא אורייתא דסגירותא: 15:1 ומליל יי עם משה ועם אהרן למימר: 2 מלילו עם בני ישראל ותימרון להון גבר גבר ארי יהי דאיב מבשרה דובה מטאב הוא:

50 וְשָׁחַט אֶת־הַצֹּפֵר הָאֵתָּה אֶל־כְּלֵי־חָרֶשׁ עַל־מַיִם חַיִּים: 51 וְלָקַח אֶת־עֵיץ־הָאֵרוֹ וְאֶת־הָאֹזֶב וְאֵת שְׁנֵי הַתּוֹלְעֹת וְאֵת הַצֹּפֵר הַחַיָּה וְטָבַל אֹתָם בְּדָם הַצֹּפֵר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שִׁבְעַ פְּעָמִים: 52 וְחִטָּא אֶת־הַבַּיִת בְּדָם הַצֹּפֹר וּבַמַּיִם הַחַיִּים וּבַצֹּפֵר הַחַיָּה וּבְעֵץ הָאֵרוֹ וּבְאֹזֶב וּבְשְׁנֵי הַתּוֹלְעֹת: 53 וְשִׁלַּח אֶת־הַצֹּפֵר הַחַיָּה אֶל־מַחוּץ לְעִיר אֶל־פְּנֵי הַשָּׂדֶה וּכְפַר עַל־הַבַּיִת וְטָהַר:

◆ חמישי 54 זאת התורה לכל־נגע הצרעת ולנתק: 55 ולצרעת הפגד ולבית: 56 ולשאת ולספחת ולבהרת: 57 להורת ביום הפטא וביום הפהור זאת תורת הצרעת: פ

15:1 וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: 2 דִּבְרוּ אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ זָבֹו טָמֵא הוּא:

— RASHI —

הַזָּב, מִמְּקוֹם שֶׁמִּטְמֵא טְמֵאָה קְלָה — קָרִי, מִטְמֵא טְמֵאָה חֲמוּרָה — זִיבָה: זָבֹו טָמֵא. לְמַד עַל הַטְּפָה שֶׁהִיא מִטְמֵאָה. "זָב" דּוּמָה לְמִי בְּצַק שֶׁל שְׁעוּרִין וְדַחוּי, וְדוּמָה לְלֶכֶן בִּיצָה הַמוּוֹרֶת. "שִׁכְבַת זָרַע" קָשׁוּר, כְּלָכֶן בִּיצָה שְׂאִינָה מוּוֹרֶת:

57 להורת ביום הפטא וגו'. איזה יום מטהרו ואיזה יום מטמאו: 2 כי יהיה זב. יכול זב מקל מקום יהא טמא? תלמוד לומר: "מבשרו", ולא כל בשרו. אחר שחלק הפתוב בין בשר לבשר, וכתי לדין, טמא בזב וטמא בזבה: מה זבה, ממקום שהיא מטמאה טמאה קלה — נדה, מטמאה טמאה חמורה — זיבה, אף

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pears more as the severe form of ritual impurity it is. From this perspective, the experiential side of *tzara'at* and its potential as a tool for spiritual refinement are entirely separate, and therefore these aspects of it are treated in separate sections of the Torah. *Tzara'at* of homes is covered in one contiguous section because in it the experiential aspect of this condition is most openly seen in the context of its beneficial purpose.

With this perspective in mind, we can understand that the purpose of the destruction of God's

"house," the Temple, was<sup>52</sup> in order to reveal the "hidden treasures" of Divine consciousness that will be manifest with the restoration of the Temple in the messianic Redemption.<sup>53</sup>

**2 Discharges originating in the reproductive organs:** These types of ritual impurity serve to remind us how much our lives are a product of the events that occurred at the dawn of human history—the incident with the Tree of Knowledge of good and evil and the expulsion from the Garden of Eden—and how we must continually strive to

52. *Vayikra Rabbah* 17:7; *Likutei Sichot*, vol. 22, pp. 197 ff. 53. *Likutei Sichot*, vol. 27, pp. 107-114.

50 He must slaughter one fowl such that its blood drip into an earthenware vessel and onto spring water that has been placed in that vessel.

51 He must take the bundle comprising the cedar stick, the hyssop, and the strip of scarlet wool, plus the live fowl, and he must dip them into the blood of the slaughtered fowl and into the spring water. He must then dip his finger into the solution of blood and spring water and sprinkle some of it toward the house seven times.

52 He must thus purify the house using the blood of the fowl, the spring water, the live fowl, the cedar wood, the hyssop, and the strip of scarlet wool.

53 He must then send away the live fowl outside the city, into the open field. He will thus effect atonement for the house, and it will be purified from defilement.

◆ *Fifth Reading* 54 All this is the law for every lesion of *tzara'at*, for a *netek*,

55 for *tzara'at* of garments and houses,

56 for a wool-white spot, for an egg-membrane-white or lime-white spot, and for a snow-white spot—

57 by which the priest is required to render decisions regarding on which day in the process of the sufferer's diagnosis or purification process he can be pronounced defiled and on which day he can be pronounced rid of this defilement. This is the law of *tzara'at*."

### Defilement Contracted by Males via Abnormal Discharges

15:1 God spoke to Moses, instructing him to convey His words<sup>50</sup> to Aaron, saying, 2 "Speak to the Israelites, and say to them, 'The following are the laws governing ritual defilement from discharges originating in the reproductive organs.

If any man has a discharge of a specific type of non-seminal fluid from the orifice of his reproductive organ—this fluid being similar in consistency to the liquid that exudes from barley dough and similar in color to the white of an egg that was incubated so long that it will no longer hatch<sup>51</sup>—his discharge is itself ritually defiled and renders anyone who touches it ritually defiled.

	Non-Seminal Discharge	Seminal Discharge
Consistency	watery	viscous
Color	white of a spoiled egg	white of a sound egg

Figure 2. Differences between Defiling non-Seminal and Seminal Discharges

#### ∞ CHASIDIC INSIGHTS ∞

the physical correlate of the *yechidah*, the aspect of the soul most removed from our normative consciousness. It is specifically from the perspective of this level of the soul that *tzara'at* is clearly seen as

a tool for spiritual refinement. From the perspective of the lower levels of the soul, which define our normative consciousness and whose physical correlates are our clothing and bodies, *tzara'at* ap-

50. Rashi on 1:1, above. 51. Rashi on *Chulin* 12:3 (140b, in commentary of Rabbeinu Nisim).

— ONKELOS —  
 3 וְדָא תְהִי סְאוּבְתָהּ בְּדוּבָהּ  
 רִיר בְּשֵׁרָה יֵת דּוּבָהּ אִו חֲתִים  
 בְּשֵׁרָה מְדוּבָה סְאוּבְתָהּ הִיא:  
 4 כָּל מִשְׁכָּבָא דִּי יִשְׁכּוּב עֲלוּהִי  
 דוֹבְנָא זְהִי מְסָאָב וְכָל מְנָא דִּיתִיב  
 עֲלוּהִי זְהִי מְסָאָב: 5 וְגַבְרֵי דִּי יִקְרַב  
 בְּמִשְׁכָּבָה יִצְבַּע לְבוּשׁוֹהִי וְיִסְחִי  
 בְּמִיָּא וְיִהִי מְסָאָב עַד רְמִשָּׂא:

3 וְזֹאת תְהִי־הָ טְמֵאתוֹ בְּזוּבוֹ רַר בְּשָׁרוֹ אֶת־זוּבוֹ אוֹ-  
 הַחֲתִים בְּשָׁרוֹ מְזוּבוֹ טְמֵאתוֹ הוּא: 4 כָּל־הַמִּשְׁכָּב  
 אֲשֶׁר יִשְׁכַּב עָלָיו הִזְבַּיט וְכָל־הַכְּלִי אֲשֶׁר־יִישַׁב עָלָיו  
 יִטְמָא: 5 וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יִכְבֵּם בְּגָדָיו וְרַחֲוִי  
 בְּמִיָּם וְטִמָּא עַד־הָעָרֶב:

— RASHI —

לְמִשְׁכָּב. יְכוּל אֶפְלוּ מִיָּחֹד לְמִלְאָכָה אַחֲרֵת? תִּלְמוּד  
 לוֹמֵר: "אֲשֶׁר יִשְׁכַּב" — "אֲשֶׁר שָׁכַב" לֹא נֶאֱמַר, אֶלָּא  
 "אֲשֶׁר יִשְׁכַּב", הַמִּיָּחֹד תְּמִיד לְכָה, יִצָּא זֶה שְׂאוּמְרִים  
 לוֹ: עֵמֶד וְנַעֲשֶׂה מִלְאָכְתָּנוּ: אֲשֶׁר יִשַׁב. "יִשַׁב" לֹא  
 נֶאֱמַר, אֶלָּא "אֲשֶׁר יִשַׁב עָלָיו הִזְבַּיט" — בְּמִיָּחֹד תְּמִיד  
 לְכָה: 5 וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ. לְמַד עַל הַמִּשְׁכָּב  
 שְׂחֵמוֹר מִן הַמְּגַע, שְׂזֵה נַעֲשֶׂה אֵב הַטְּמֵאָה לְטִמָּא  
 אָדָם לְטִמָּא בְּגָדִים, וְהַמְּגַע שְׂאִינוּ מִשְׁכָּב, אִינוּ אֶלָּא  
 וְלֹד הַטְּמֵאָה, וְאִינוּ מְטִמָּא אֶלָּא אֶכְלִין וּמִשְׁקִין:

3 רַר. לְשׁוֹן רִיר שְׁזַב אֶת בְּשָׁרוֹ: אֶת זוּבוֹ. כְּמוֹ רִיר,  
 שְׂיוּצָא צְלוּל: אִו הַחֲתִים. שְׂיוּצָא עֵב וְסוּתֵם אֶת  
 פִּי הָאֵמָה, וְנִסְתָּם בְּשָׁרוֹ מִטַּפַּת זוּבוֹ. זֶהוּ פְּשׁוּטוֹ.  
 וּמִדְרָשׁוֹ: מִנְּהַ הַכְּתוּב הָרֵאשׁוֹן רֵאִיוֹת שְׂתִים וּקְרָאוּ  
 "טְמָא", שְׂנֶאֱמַר: "זַב מִבְּשָׁרוֹ זוּבוֹ טְמָא הוּא", וּמִנְּהַ  
 הַכְּתוּב הַשְּׁנִי רֵאִיוֹת שְׂלֹשׁ וּקְרָאוּ "טְמָא", שְׂנֶאֱמַר:  
 "טְמֵאתוֹ בְּזוּבוֹ, רַר בְּשָׁרוֹ אֶת זוּבוֹ אִו הַחֲתִים בְּשָׁרוֹ  
 מְזוּבוֹ, טְמֵאתוֹ הוּא", הֵא כִּיצַד? שְׂתִים לְטִמָּאָה,  
 וְהַשְּׁלִישִׁית מְזַקֵּיקְתוֹ לְקָרְבָן: 4 כָּל הַמִּשְׁכָּב. הָרֵאִיוֹ

7. מגילה ח, א.

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genuinely altruistic love for our fellow creatures. Nonetheless, none of us can extricate ourselves from our fallen perspective completely; this will occur only when God "causes the spirit of impurity to pass away from the earth."<sup>57</sup> The sages therefore inform us that even the select few who attained the greatest spiritual refinement possible in the present order of creation still had to die, for no reason other than the bite of the primordial snake.<sup>58</sup> Objectifying another human being can thus be seen as the ultimate and archetypal sin, the epitome of the evil that opposes the world's progress toward redemption. In this context, we can understand the critical importance the Torah attaches to how we harness our carnal desires. There is no human activity that can produce pleasure comparable to that produced by carnal intimacy and release; it is therefore paramount that we experience this pleasure—as far as possible—only in the course of making another person the subject of the experience (by striving to grant them pleasure) rather than in objectifying them (by using them as a means to derive pleasure for ourselves). Therefore, the Torah insists that the only permitted form of seminal emission is that in which a husband inseminates

his wife—and even then, he is required to focus on her pleasure rather than his own. Any other type of seminal emission serves to objectify womankind in the man's perspective, and is therefore antithetical to the essence of redemption and contributes to the prolongation of the exile.

A man is therefore rendered ritually defiled by any emission from his procreative organ that results from carnal desire. There are two types of such emissions: seminal and non-seminal. Seminal emissions are the result of a natural carnal drive; they render a man ritually defiled to a limited extent, as we will see.<sup>59</sup> Even permitted seminal emissions render a husband ritually defiled, since, as just stated, it is impossible not to experience at least some pleasure in marital relations; indeed, it is necessary for the husband to enjoy marital relations in order to please his wife—so that she can see that he desires her company. Thus, paradoxically, even though the Torah all but insists that the husband experience this pleasure, he becomes ritually defiled thereby, for even the smallest iota of self-awareness separates us from God, even if subtly.

Non-seminal emissions, in contrast, are the result

57. Par. Zachariah 13:2. 58. Shabbat 55b; Bava Batra 17a. 59. Vv. 16-18, below. 60. Sukah 52b; Sotah 107a.

3 In addition, the man experiencing the discharge will also become ritually defiled. **This is how he will contract ritual defilement due to his discharge:** either if **his reproductive organ runs freely with his discharge** or if **his reproductive organ is plugged up by his discharge** because the discharge is somewhat more viscous.

The law pertaining to a man who has only one discharge will be given below.<sup>54</sup> If a man has two or more discrete discharges, **his defilement is** sufficient to render him ritually impure to the following degree:

**4 Any object intended for reclining upon, upon which the man with the discharge lies will thereby become defiled; and any object intended for sitting upon, upon which he sits will thereby become defiled.**

5 This is the nature of the defilement that these objects acquire through contact with the man with the discharge:

It was mentioned previously<sup>55</sup> that only food and drink contract ritual defilement indirectly; people and implements do not. The exception to this is when the medium of transmission is an object upon which a man suffering from a discharge has reclined or sat. Such objects transmit ritual defilement even to people and implements (including garments), as follows:

**Anyone who touches an object that the man with the discharge reclined upon, or reclines on such an object even without touching it (for example, by reclining upon any number of ritually undefiled blankets that are spread over a bed upon which the man with the discharge reclined), becomes ritually defiled.** In addition, any garments that this person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water of a mikveh, after which he will remain ritually defiled until evening,** at which time he and his garments will become rid of this defilement.

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reverse the results of these events until reality is consummately spiritually healed, with the final, messianic Redemption.

We have seen<sup>56</sup> how Adam and Eve's eating of the fruit of the Tree of Knowledge resulted in the descent of reality into a comprehensive materiality that obscures the Divine energy continuously creating it. This hiding of Divinity makes us acutely aware of our own existence, causing us to feel separate from God and even so unaware of His existence that it is possible to deny it. Our intensely subjective perspective also encourages us to objectify all other human beings (as well as all other creatures in general). Were we to be aware—as we were before the primordial sin—of the Divine reality that constantly

creates all creation, we would be hardly conscious of ourselves as independent beings, and certainly not consider our own existence and interests worthy of any more of our attention than those of any other creature. But our acquired subjectivity—the existential “venom” of the primordial snake—locks us into an objectifying perspective on reality that we must do our best to overcome.

And indeed, the Torah assures us that we can overcome it to a great extent. This is the ultimate purpose of the study of the Torah and the observance of all its commandments, which together are capable of purifying and raising our consciousness to levels of almost angelic innocence, freeing us from the shackles of self-awareness and enabling us to feel

54. V. 32. 55. Above, 11:34. 56. On Genesis 2:17-18.

— ONKELOS —

6 וְדִיתִיב על מָנָא די יתיב עלוהי  
דובנא יצבע לבושהי ויסחי במינא  
יהי מטאב עד רמשא: 7 וְדִיקָרַב  
בבשר דובנא יצבע לבושהי  
וְיִסְחִי במינא ויהי מטאב עד רמשא:  
8 וְאָרִי ירוק דובנא בְּדִקְיָא ויצבע  
לבושהי ויסחי במינא ויהי מטאב  
עד רמשא: 9 וְכָל מְרַכְבָּא די ירכוב  
עלוהי דובנא יהי מטאב: 10 וְכָל־  
דִּיקָרַב ככל די יהי תחותיה יהי  
מטאב עד רמשא ודיטול יתהון  
יצבע לבושהי ויסחי במינא ויהי  
מטאב עד רמשא:

6 וְהִישֵׁב עַל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הַזֶּבֶב יִכְבֹּס בְּגָדָיו  
וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: 7 וְהִנְגַּע בְּבִשָׂר הַזֶּבֶב  
יִכְבֹּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: 8 וְכִי־יֵרַק  
הַזֶּבֶב בַּטְּהוֹר וְכִבֹּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:  
9 וְכָל־הַמְּרַכֵּב אֲשֶׁר יִרְכַּב עָלָיו הַזֶּבֶב יִטְמָא: 10 וְכָל־  
הַנִּגְעַת בְּכָל־אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא  
אוֹתָם יִכְבֹּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב:

— RASHI —

10 וְכָל הַנִּגְעַת בְּכָל אֲשֶׁר יִהְיֶה תַּחְתָּיו. שֶׁל זָבִי. בָּא וְלָמַד  
עַל הַמְּרַכֵּב שֶׁיְהֵא הַנּוֹגֵעַ בּוֹ טָמֵא, וְאִין טְעוֹן כְּבוֹס  
בְּגָדִים, וְהוּא חָמֵר בַּמְשַׁכֵּב מִבְּמְרַכֵּב: וְהַנּוֹשֵׂא אוֹתָם.  
אֵת כָּל הָאֲמוֹר בְּעֵינֵי הַזֶּבֶב, זָוֵב, וְרוֹקוֹ, וְשִׁכְבַת וְרַעוּ,  
וּמִימֵי רִגְלָיו, וְהַמְשַׁכֵּב, וְהַמְּרַכֵּב, וְהַמּוֹשֵׁב, שֶׁיְהֵא  
מִשְׁאֵן מְטָמֵא אֲדָם לְטָמֵא בְּגָדִים:

6 וְהִישֵׁב עַל הַכְּלִי. אֲפֹלוֹ לֹא נִגַּע, אֲפֹלוֹ עֲשָׂרָה כְּלִים  
זֶה עַל זֶה, כִּלְיָן מְטָמֵאִין מִשׁוּם מוֹשֵׁב, וְכֵן בַּמְשַׁכֵּב:  
8 וְכִי יֵרַק הַזֶּבֶב בַּטְּהוֹר. וְנִגַּע בּוֹ אִו נִשְׂאוֹ, שֶׁהֵרַק מְטָמֵא  
בַּמִּשְׁאֵ: 9 וְכָל הַמְּרַכֵּב. אֵף עַל פִּי שֶׁלֹּא יֵשֵׁב עָלָיו,  
כְּגוֹן: הַתְּפוֹס שֶׁל סִרְגָּא שְׁקוֹרִין אֲרַצ״ן, טָמֵא מִשׁוּם  
מְרַכֵּב. וְהָאֵף שְׁקוֹרִין אֲלוּי״שׁ, טָמֵא טְמֵאת מוֹשֵׁב:

.8 .9 .9 מוֹשֵׁב אֵף.

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of an abnormally inflated carnal appetite, resulting in turn from overindulgence in lascivious behavior, speech, or thought. In the words of the sages, “Man possesses a small organ: [the more] he starves it, [the more] it is satisfied; [the more] he satisfies it, [the more] it hungers.”<sup>60</sup> Nevertheless, a single, isolated instance of non-seminal emission only renders a man ritually impure to the same degree as does a seminal emission,<sup>61</sup> since, as an isolated incident, it reflects no more than the fallen state of consciousness that we all inherit from the primordial snake.

However, when a man experiences two non-seminal emissions in succession (i.e., separated by less than a full intervening day), it indicates that he has purposely corrupted himself beyond “natural” (i.e., post-Tree-of-Knowledge) human objectification. In

such a case, his ritual defilement is more serious, and therefore a full week is required for him to be purged of it. When a man experiences three non-seminal emissions in succession, it indicates that he has become so entrenched in his corrupt perspective on life that it has become his normative consciousness, and therefore, his ritual impurity is so severe that it requires—in addition to a full week of purgation—a full sacrificial rite.

Nonetheless, together with its warning against reinforcing anti-Divine consciousness through transgressing God’s will, the Torah informs us that the power of repentance is such that even someone who has internalized evil to the extent that it has displaced his natural consciousness altogether can still be rehabilitated.<sup>62</sup>

61. Below, v. 32. 62. *Likutei Sichot*, vol. 37, pp. 42-46.

6 Similarly, **anyone who touches or even sits on an object upon which the man with the discharge sat** without touching it, becomes ritually defiled. In addition, any garments that this person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain ritually defiled until evening**, at which time he and his garments will become rid of this defilement.

In contrast, if the man with the discharge merely *touches* an object (even an object that is made for reclining or sitting), the touched object transmits defilement only to food and drink, not to people or implements.

Type of Contact with Object by Man with Discharge	Entity Defiled by Touching Object or by Sitting/Reclining on Object without Touching
reclines on object made for reclining or sits on object made for sitting	person, implements, food, drink; implements touching the touched person while he is being defiled
touches such objects	food, drink

Figure 3. Indirect Transmission of Ritual Defilement

7 Based on this, it goes without saying that **anyone who directly touches the flesh of the man with the discharge** becomes ritually defiled, and, in addition, any garments he is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

8 **If the man with the discharge spits on an undefiled person**, and the saliva either touches the person himself or he carries it (not touching it directly), such a person becomes ritually defiled, as do any garments he is touching or otherwise wearing while this ritual impurity is being transmitted to him. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

9 With regard to **any part of a saddle other than the seat** (e.g., the pommel or the cantle), **if the man with the discharge rides—i.e., leans—upon it, it becomes defiled** thereby.

10 **Whoever touches any such part of the saddle that was ‘under’ the man with the discharge—i.e., that he leaned upon but did not sit upon—becomes ritually defiled**, but his garments do not become defiled. Thus, he is only required to immerse himself in a *mikveh* and wait **until evening** in order to become rid of this defilement; he does not have to immerse his garments.

The law regarding the saliva of the man with the discharge also applies to the discharge itself, the man’s vital seed, his urine, and objects on which he has reclined, sat, or ridden. **Whoever carries them** becomes ritually defiled, as do any garments this person is touching or otherwise wearing while this ritual impurity is being transmitted to him. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

— ONKELOS —

11 וְכָל דֵּי יִקְרַב בַּהּ דּוֹכְנָא וִידוּהִי  
לֹא שִׁטַּף בְּמֵיא וְיִצְבַּע לְבוּשׁוֹהִי  
וְיִסְחִי בְּמֵיא וִיהִי מְסָאָב עַד רְמִשָּׂא:  
12 וּמִן דְּחִסְפָּא דֵּי יִקְרַב בַּהּ דּוֹכְנָא  
יִתְבַּר וְכָל מִן דְּאָע שְׁתִּיטִּיף בְּמֵיא:  
13 וְאָרִי יִדְכִי דּוֹכְנָא מִדּוּבָהּ וְיִמְנִי  
לֵה שְׁבַעַא יוֹמִין לְדְכוּתָהּ וְיִצְבַּע  
לְבוּשׁוֹהִי וְיִסְחִי בְּסָרְהָ בְּמֵי מְבוּעַ  
וְיִדְכִי: 14 וּבִיּוֹמָא תְּמִינָאָה יִסַּב לֵה  
תְּרִין שְׁפָנִינִין אִו תְּרִין בְּנֵי יוֹנָה וְיִיִתִּי  
לְקָדָם ?? לְתַרְעַ מְשָׁפֵן זְמָנָא וְיִתְנַנּוּן  
לְכַהֲנָא: 15 וְיַעֲבֵד יִתְהוֹן כְּהֵנָא חַד  
חִטָּאָתָא וְחַד עֲלֵתָא וְיִכְפֹּר עֲלוּהִי  
כְּהֵנָא קָדָם ?? מִדּוּבָהּ: 16 וְגַבְר  
אָרִי תְּפוּק מְנַה שְׁכַבְתָּ וְרַעָא וְיִסְחִי  
בְּמֵיא יִת כָּל בְּשָׂרָהּ וִיהִי מְסָאָב עַד  
רְמִשָּׂא: 17 וְכָל לְבוּשׁ וְכָל מְשָׁף דֵּי  
יְהִי עֲלוּהִי שְׁכַבְתָּ וְרַעָא וְיִצְטַבַּע  
בְּמֵיא וִיהִי מְסָאָב עַד רְמִשָּׂא:

11 וְכָל אֲשֶׁר יִגְעֻבוּ הַזֵּב וְיִדְּוֵי לְא־שִׁטַּף בְּמַיִם וְכֹכֵם  
בְּגִדָיו וְרַחֲוֵן בְּמַיִם וְטָמֵא עַד־הָעֶרֶב: 12 וְכָל־יִחְרַשׁ  
אֲשֶׁר־יִגְעֻבוּ הַזֵּב יִשְׁבֵּר וְכָל־פְּלִי־עֵץ יִשִּׁטַּף בְּמַיִם:  
13 וְכִי־יִטְהַר הַזֵּב מִזּוּבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהַרְתּוֹ  
וְכֹכֵם בְּגִדָיו וְרַחֲוֵן בְּשָׂרוֹ בְּמַיִם חַיִּים וְטָהַר: 14 וּבַיּוֹם  
הַשְּׁמִינִי יִקְחֵלּוּ שְׁתֵּי תָרִים אוֹ שְׁנַי בְּנֵי יוֹנָה וּבָא | לְפָנָי  
יְהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד וּנְתַנֶּם אֶל־הַכֹּהֵן: 15 וְעָשָׂה  
אֶתֶם הַכֹּהֵן אֶחָד חֲטָאת וְהָאֶחָד עֹלָה וְכִפֹּר עָלָיו הַכֹּהֵן  
לְפָנָי יְהוָה מִזּוּבוֹ: ם

◆ ששי (שביעי במחוברין) 16 וְאִישׁ כִּי־תִצֵּא מִמֶּנּוּ שְׁכַבְתָּ  
זָרַע וְרַחֲוֵן בְּמַיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעֶרֶב:  
17 וְכָל־בְּגָד וְכָל־עוֹר אֲשֶׁר־יְהִיהָ עָלָיו שְׁכַבְתָּ־זָרַע  
וְכֹכֵם בְּמַיִם וְטָמֵא עַד־הָעֶרֶב:

— RASHI —

הַיָּדִים: 12 וְכָלִי חֲרַשׁ אֲשֶׁר יִגַּע בוּ הַזֵּב. יְכוּל אֶפְלוּ  
נִגַּע בוּ מְאֹחֲרָיו וְכוּ', כִּדְאִיתָא בְּתוֹרַת כְּהֵנִים, עַד:  
אִינְהוּ מִגְעוּ שֶׁהוּא בְּכֹלּוֹ הָיִי אוֹמֵר: זֶה הַסְּטוּ: 13 וְכִי  
יִטְהַר. כְּשִׁיפְסָק: שִׁבְעַת יָמִים לְטַהַרְתּוֹ. שִׁבְעַת יָמִים  
טְהוּרִים מִטְּמֵאת זֵיבָה, שֶׁלֹּא יִרְאֶה זֹב, וְכָלֵן רְצוּפִין:

11 וְיִדְּוֵי לֹא שִׁטַּף בְּמַיִם. בְּעוֹד שֶׁלֹּא טָבַל מִטְּמֵאתוֹ,  
וְאֶפְלוּ פֶסֶק מִזּוּבוֹ וְסָפַר שְׁבַעָה וּמְחָסֵר טְבִילָה,  
מִטְּמֵא כָּל טְמֵאוֹתָיו. וְזֶה שֶׁהוֹצִיא הַכָּתוּב טְבִילַת  
גּוֹפּוֹ שֶׁל זֵב בְּלִשׁוֹן שְׁטִיפַת יָדִים, לְלַמֶּדֶךָ שְׁאִין בֵּית  
הַסֵּתֵרִים טְעוֹן בִּיאַת מַיִם, אֶלֶּא אֲבָר הַגְּלוּי כְּמוֹ

offering, and thus the priest will effect atonement for him from his discharge, before God. He may then consume sacrificial meat and enter the Tabernacle precincts.

## Defilement Contracted via Seminal Discharges

- ◆ *Sixth Reading (Seventh when combined)* 16 A man from whom there issues a discharge of semen must immerse all his flesh in the water of a *mikveh*, after which he will remain defiled until evening, at which time he will become rid of this defilement. This applies equally to all discharges of semen, whether permitted (i.e., by which a man inseminates his wife through marital relations) or forbidden (all other types<sup>67</sup>), and whether voluntary or involuntary.

17 Any garment or any leather article that has semen on it must be immersed in the water of a *mikveh*, after which it will remain defiled until evening, at which time it will become rid of this defilement.

67. *Shulchan Aruch, Even HaEzer 23.*

**11 Whomever the man with the discharge touches** before the latter immerses himself in a *mikveh* becomes defiled, even if the man with the discharge had already counted seven consecutive days since the discharge ceased. (In order for immersion to be valid, it is only necessary that the parts of the body exposed when the person immersing stands upright and naked, like **his hands, be covered with water**, but not interior skin, such as that inside the nose or mouth.) In addition, any garments that the touched person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. The one who was touched under these circumstances **must therefore immerse both his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

**12** As was mentioned previously,<sup>63</sup> earthenware vessels only become ritually defiled when a source of defilement is present inside them, not through contact with their outer surface. This principle is true of the ritual defilement transmitted by a man with a discharge, as well, with the following exception: **An earthenware vessel that the man with the discharge moves**, either directly—by **touching** it—or indirectly, becomes ritually defiled. (If he merely touches it from the outside without moving it, however, it does not become defiled.) Like any other defiled earthenware vessel, it **must be shattered** in order to be rid of this defilement.

In contrast, **any other—e.g., wooden—vessel** that he touches becomes defiled only when he touches it, not when he moves it indirectly, but it becomes defiled even when he touches it from the outside. **It must be covered by water**, i.e., immersed in a *mikveh*, to become rid of its ritual defilement.

**13 When the man with the discharge is rid of his discharge**, i.e., the discharge has clearly ceased, **he must count for himself seven** consecutive **days** during which he remains **free** of the discharge. **He must then immerse his garments and immerse his flesh in spring water** or other flowing natural water, such as a flowing river. A *mikveh* of not-naturally-flowing water, such as a man-made pool, a lake, a pond, or the ocean, is not valid for the immersion of a man with this type of discharge.<sup>64</sup> After proper immersion, **he will become undefiled** in that he will no longer defile anyone or anything else, and he may consume *terumah*<sup>65</sup> if he is entitled to.

**14** If he had only two discharges before his flow ceased, he may, after immersion, consume sacrificial meat and enter the Tabernacle precincts. If, however, he had three or more discharges before his flow ceased, he may neither consume sacrificial meat nor enter the Tabernacle precincts after immersing himself until he performs the following rites:<sup>66</sup> **On the eighth day, he must take for himself two turtledoves or two young pigeons and come before God, to the entrance of the Tent of Meeting, and give them to the priest.**

**15 The priest must sacrifice them, one as a sin-offering and the other as an ascent-**

63. Above, 11:33. 64. *Mishneh Torah, Mikva'ot* 1:5. 65. Exodus 22:28; Numbers 18:12; Deuteronomy 18:14. 66. Rashi on v. 3, above.

ONKELOS 18  
 וְאֵתְתָא דִּי יִשְׁכּוּב גְּבֵר יְתֵהּ שְׂכֵבַת זֶרַע  
 וְיִסְחֹן בְּמֵיָא וְיִדְוֹן מִסְאָבִין עַד רַמְשָׂא:

18 וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אִתָּהּ שְׂכֵבַת זֶרַע  
 וְרַחְצוּ בַמַּיִם וּטְמְאוּ עַד־הָעֶרֶב: פ

RASHI 18

18 וְרַחְצוּ בַמַּיִם. גְּזֵרַת מֶלֶךְ הִיא שֶׁתִּטְמֵא הָאִשָּׁה  
 בְּבִיָּאָה, וְאִין הִטְעֵם מִשּׁוּם נוֹגַע בְּשְׂכֵבַת זֶרַע, שֶׁהִרִי

strual period, she counts 11 days again for non-menstrual bleeding, and so on (see Figure 4).

If, however, during an 11-day non-menstrual span, she bleeds for three or more consecutive days, her next 7-day menstrual period is postponed until after she has ceased bleeding and then counted seven full, consecutive days clear of bleeding, as will be explained later. The day on which she next bleeds after these seven clear days is considered the first day of her next 7-day menstrual period, after which she again counts 11 days for non-menstrual bleeding, and so on (see Figure 5, next page).

If the woman bleeds on the last two days of the 11-day non-menstrual span and then continues to bleed on one or more of the subsequent days, these subsequent

#### A CLOSER LOOK

**[18] They must immerse themselves:** This immersion, like all those mentioned in this section of the Torah, is required in order to permit those who have become ritually defiled to consume sanctified food (*terumah* and sacrifices) or enter the Temple and its precincts. Nowadays, when we are all in any case ritually defiled (by direct or indirect contact with corpses, for which the means of purification<sup>70</sup> are not presently available), this law is not applicable, and therefore, neither men who have a seminal emission of any kind nor women who engage in marital relations are technically required to immerse themselves in a *mikveh*.

Nonetheless, Ezra the scribe—as part of the religious revival he headed when the Jewish people returned to the Land of Israel after the Babylonian exile—decreed that men who have a seminal emission should immerse themselves before studying the Torah, and this enactment was eventually extended to include praying, as well.<sup>71</sup> The inconvenience of having to immerse themselves the following morning was intended to prevent the men from overindulging in mari-

tal relations, thereby enabling them to devote more time and energy to the study of the Torah. However, this decree never acquired the force of law, since it proved beyond the ability of the majority of the community to fulfill, and in fact proved counterproductive, preventing the men from studying the Torah when they otherwise would have or engaging in marital relations when they otherwise should have.<sup>72</sup>

Nevertheless, pious individuals who were able to fulfill their obligations in both areas did observe Ezra's enactment and continue to do so to the present day.<sup>73</sup> The founders of the Chasidic movement, in particular, instructed their followers to adhere to this practice.

Furthermore, from very early on in the Chasidic movement, it became common practice for men to immerse themselves every morning before prayers, regardless of whether they had had a seminal emission, for reasons of spiritual purity and renewed innocence before approaching God in prayer and engaging in His service throughout the day.<sup>74</sup>

70. Numbers 19, 5:2. 71. *Bava Kama* 82b; *Berachot* 20b-22a. 72. *Berachot* 22a; *Tosefot* on *Bava Kama* 82b, s.v. *Ata Ihu*; *Mishneh Torah*, *Keriat Shema* 4:8, *Tefilah* 4:4-6; *Shulchan Aruch*, *Orach Chaim* 88. 73. Maimonides, *Responsa* (ed. Lipsa) §104; *Igrot HaRambam* p. 178 ff; *Rabbeinu Yonah* on *Berachot* 22a; *Mishneh Berurah* on *Shulchan Aruch*, *Orach Chaim* 88, §4. See, however, *Tohorat Mayyim*, ch. 77. 74. *Tzava'at HaRivash* 15 (ed. Kehot); *Likutim Yekarim* 198; *Likutei Torah* 4:43b; see *Igrot Kodesh*, vol. 9, pp. 153, 159, 301; *ibid.*, vol. 11, pp. 154, 333; *ibid.*, vol. 14, p. 407; *ibid.*, vol. 18, p. 153; *ibid.*, vol. 20, p. 93; *Sefer HaMa'amarim* 5711 (ed. 5748), p. 19.

18 A woman with whom a man engages in carnal relations, whereby there was a discharge of semen, becomes defiled just as does the man. They must therefore both immerse themselves in the water of a mikveh, after which they will remain defiled until evening, at which time they will become rid of this defilement.

### Defilement Contracted via Menstruation

19 Just as men contract ritual defilement from both normal and abnormal discharges from their reproductive organ (i.e., seminal and non-seminal discharges, respectively), women also contract ritual defilement from both normal and abnormal discharges from their reproductive organ (i.e., menstrual blood and non-menstrual blood, respectively). But whereas for men, normal and abnormal discharges are differentiated by the color and consistency of the discharge, for women, normal and abnormal discharges are distinguished solely by the date on which they occur, as follows.<sup>68</sup> Starting from the first time in her life that she begins menstruating, a woman begins a somewhat elastic cycle of alternating 7-day menstrual periods and 11-day non-menstrual time spans. Menstruation is considered to last exactly seven days, even if actual bleeding occurs for fewer or more days; during the 11-day spans, whatever uterine bleeding may occur is considered non-menstrual.<sup>69</sup> Although every 7-day menstrual period is followed immediately by an 11-day non-menstrual span, the 7-day menstrual period following an 11-day non-menstrual span does not begin until actual bleeding occurs.

To illustrate: A woman's first 7-day menstrual period begins with the onset of her menarche. As soon as these seven days are over, she begins counting again; any bleeding that occurs during the ensuing 11 days is considered non-menstrual. If she does not bleed during these 11 days, or bleeds on no more than two of them consecutively, she begins her next 7-day menstrual period the next time she starts bleeding, no matter when this occurs. After this second 7-day men-

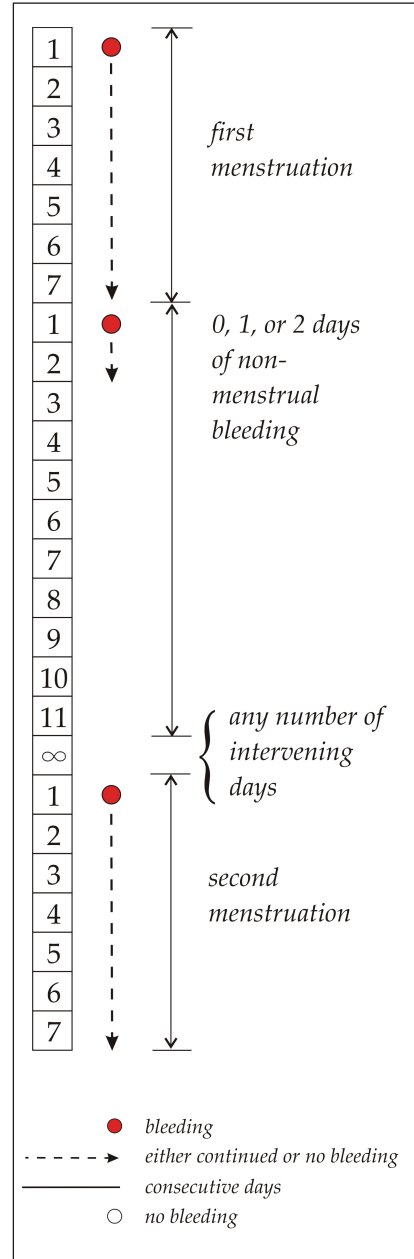


Figure 4. Menstrual Cycle with Less than Three Days of Non-Menstrual Bleeding

68. See Nachmanides, *Hilchot Nidah*; Shulchan Aruch HaRav, *Hilchot Nidah*, introduction. 69. *Nidah* 77b-73a.

ONKELOS  
 19 וְאֶתְתָּא אַרִי תְהִי דִיבָא דָם יְהִי  
 דוּבָהּ בְּבִשְׂרָהּ שְׁבַעַא יוֹמִין תְּהִי  
 בְּרַחֲוָקָה וְכָל דִּיקָרֵב בֵּיהּ יְהִי מְטָאָב עַד  
 רְמִשָּׂא:

19 וְאִשָּׁה בִּיְתֵהֶיּהּ זָכָה דָם יְהִיָּה זָכָה בְּבִשְׂרָהּ  
 שְׁבַעַת יָמִים תְּהִיָּהּ בְּנִדְתָּהּ וְכָל־הַנִּגָּע בָּהּ יִמָּא עַד־  
 הָעָרֵב:

RASHI

קרוי זוב לטמא, אלא אם כן הוא אדם: בנדתה. כמוי:  
 "ימתבל ינדהו", שהיא מנדה ממגע כל אדם: תהיה  
 בנדתה. אפלו לא ראתה אלא ראיה ראשונה:

19 כי תהיה זכה. יכול מאחד מכל אבריה, תלמוד  
 לומר: "והוא גלתה את מקור דמיה", ואין דם מטמא  
 אלא הבא מן המקור: דם יהיה זכה בבשרה. אין זובה

10. ויקרא כ, יח. 11. איוב יח, יח.

CHASIDIC INSIGHTS

**19 Menstrual blood and non-menstrual blood:** These two types of blood and the ritual defilement they impart parallel the two types of discharges men experience—seminal and non-seminal—and the ritual defilement they impart, as described above.<sup>75</sup> The laws of female bleeding, just like the laws of male emissions, take us back to the dawn of human history and remind us how much our lives are a product of the incident with the Tree of Knowledge of good and evil and the resultant expulsion from the Garden of Eden, and how we must continually strive to reverse the consequences of these events until reality is consummately spiritually healed, with the final, messianic Redemption.

Part of the “pain” that was introduced into the process of pregnancy on account of the incident with the Tree of Knowledge is the menstrual cycle. As was explained in our discussion of the primordial sin,<sup>76</sup> it is specifically the feminine side of our psyches—our drive to concretize Divine inspiration, thereby transforming the world into God’s home—that is the most susceptible to the enticements of evil. In order to rectify this susceptibility, the woman—and through her, her husband, whose life is also affected by his wife’s menstrual cycle—must be periodically reminded of their own fallibility as God’s partners in creation. The potentially heady sense of self that can result from partaking in the miracle of bearing

A CLOSER LOOK

**[19] Alternating 7-day menstrual periods and 11-day non-menstrual time spans:** Inasmuch as—in this context—there is no empirical difference between menstrual and non-menstrual blood (the sole factor in determining whether blood is menstrual or non-menstrual being the day on which the bleeding occurs), it is quite easy to lose track of the count and mistake one type of blood for the other. Furthermore, as we shall see, the Torah forbids marital relations when the wife has been ritually defiled by either menstrual or non-menstrual bleeding, so the laws of this type of ritual defilement are just as pertinent when the Temple is not standing as when it is.

For this reason, in the second century, Rabbi Yehudah the Prince (the redactor of the Mishnah), in the wake of the upheavals accompanying the destruction of the Second Temple and the resultant diaspora of the Jewish people, decreed that whenever a woman bleeds for either one day or two consecutive days, she should count six clear days before immersing herself, and when-

ever she bleeds for three or more consecutive days, she should count seven clear days before immersing herself. This way, there is no need to keep track of the 7- and 11-day spans. If she bleeds for one or two days, she is technically permitted to engage in marital relations either after the second or third day after she bled (if it was one or two days of non-menstrual bleeding) or after the seventh day after she began to bleed (if it was one or two days of menstrual bleeding); thus, counting six clear days covers both possibilities. If, however, she bled for three or more days, three days of this bleeding might have been non-menstrual; she must therefore count seven clear days to cover that possibility.

However, the Jewish women of Rabbi Yehudah the Prince’s time took upon themselves to count seven clear days after any duration of bleeding, even only one day, in order that there be only one rule for all cases. This additional stringency was approved of by the legal authorities of the time and became fixed as Jewish law to this day.<sup>77</sup>

75. On v. 2. 76. On Genesis 2:17-18. 77. Nachmanides, *Hilchot Nidah*; *Shulchan Aruch HaRav*, *Hilchot Nidah*, introduction.

days of bleeding do not combine with the two days of non-menstrual bleeding to form a 3-or-more-day period of non-menstrual bleeding that must be followed by a 7-day count of clear days. Rather, this subsequent bleeding begins her second menstrual period (see Figure 6).

We will first discuss the ritual defilement that a woman contracts from menstrual bleeding.

**If a woman has a uterine discharge, and her discharge,**

based on the day it begins, is deemed to be **menstrual blood**, she becomes ritually defiled, as will be described presently. In order not to ritually defile other people or implements, she must refrain from touching them or letting them touch her. **She must remain in her state of separation** from contact for exactly **seven days**, regardless of how long her flow actually lasts. If her discharge has ceased by the end of the seventh day of her menstruation period, she may immerse herself the following evening and thus become rid of this defilement.

During her period of separation, **whoever touches her will become ritually defiled** and must immerse themselves in a *mikveh*, after which they will remain defiled **until evening**, at which time they will become rid of this defilement.

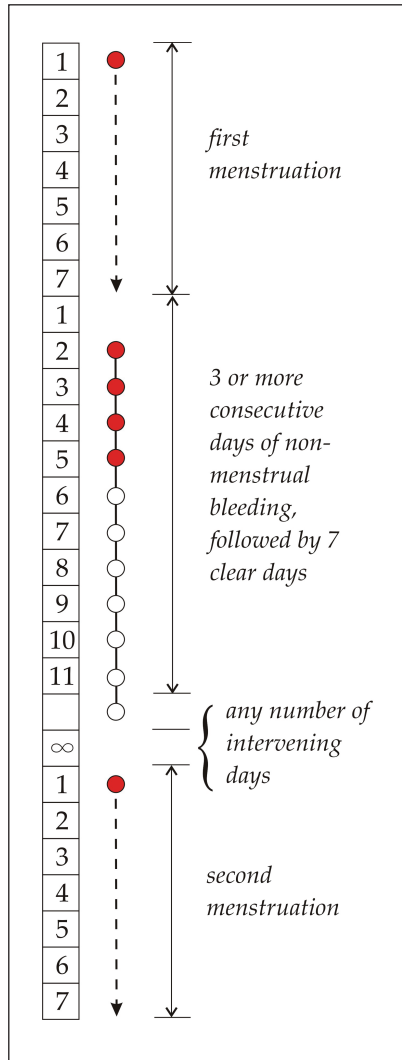


Figure 5. Menstrual Cycle with Three or More Days of Non-Menstrual Bleeding

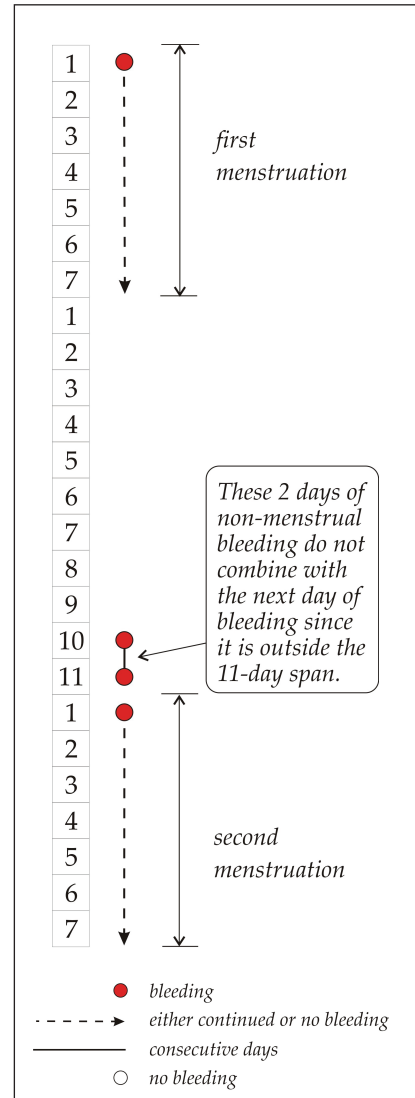


Figure 6. Non-Menstrual and Menstrual Bleeding do not Combine

— ONKELOS —

20 וכל די תשכוב עלוהי ברחוקה יהי מטאב וכל די תיתב עלוהי יהי מטאב: 21 וכל די יקרב במשכבה יצבע לבושוהי ויסחי במיא ויהי מטאב עד רמשא: 22 וכל די יקרב מכל מן די תיתב עלוהי יצבע לבושוהי ויסחי במיא ויהי מטאב עד רמשא: 23 ואם על משכבא הוא או על מנא די היא תבא עלוהי במקרבה בה יהי מטאב עד רמשא: 24 ואם משכב ישכוב גבר יתה ותהי רחוקה עלוהי ויהי מטאב שבעא יומין וכל משכבא די ישכוב עלוהי יהי מטאב:

20 וְכֹל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכֹל אֲשֶׁר תִּשְׁכַּב עָלָיו יִטְמָא: 21 וְכֹל־הַנִּנְעַע בְּמִשְׁכְּבָהּ יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב: 22 וְכֹל־הַנִּנְעַע בְּכָל־כְּלֵי אֲשֶׁר־תִּשְׁכַּב עָלָיו יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְיִטְמָא עַד־הָעֶרֶב: 23 וְאִם עַל־הַמִּשְׁכָּב הוּא אוֹ עַל־הַכְּלֵי אֲשֶׁר־הוּא יִשְׁכַּבְתֶּם־עָלָיו בְּנִנְעוּ־בּוֹ יִטְמָא עַד־הָעֶרֶב: 24 וְאִם יִשְׁכַּב וְיִשְׁכַּב אִישׁ אֶת־הַיּוֹד וְתִהְיֶה נִדְתָּהּ עָלָיו וְיִטְמָא שְׁבַע־יָמִים וְכֹל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: ם

— RASHI —

אין מגעו מטמא אדם לטמא בגדים: 24 ותהי נדחה עליו. יכול יעלה לרגלה, שאם בא עליה בחמישי לנדחה, לא יטמא אלא שלשה ימים במוחלה? תלמוד לומר: "וְיִטְמָא שְׁבַע־יָמִים". ומה תלמוד לומר: "ותהי נדחה עליו"? מה היא מטמאה אדם וכלי חרס, אף הוא מטמא אדם וכלי חרס:

23 ואם על המשכב הוא. השוכב או היושב על משכבה או על מושבה, אפלו לא נגע בה, אף הוא בדת טמאה האמורה במקרא העליון, שטעון כבוס בגדים: על הכלי. לרבות את המרכב: בנגעו בו יטמא. אינו מדבר אלא על המרכב, שנתרבה מ"על הכלי": בנגעו בו יטמא. ואינו טעון כבוס בגדים, שהמרכב

ritual defilement caused by **her menstruation will be transmitted to him and he will be defiled for seven days**, counting from the day on which they conducted relations, regardless of on which day of her seven-day count they occurred. He will become defiled in the same way she is defiled: **Any object intended for reclining upon, upon which he reclines will thereby become defiled**, and so forth, as just stated.

— CHASIDIC INSIGHTS —

a new human being (which serves as the archetype for propagating Divine consciousness throughout creation in general) must be attenuated by being reminded of human limitations. Thus, by means of the menstrual cycle, wife and husband are humbled into acknowledging the need to submit to God's will when fulfilling His mission on earth.

We also noted<sup>79</sup> that the sin of Adam and Eve was presaged by the diminution of the moon, which resulted in its monthly cycle of waxing and waning. The fact that the woman's menstrual cycle occurs in specifically monthly periods alludes to its origin in the lunar cycle.

Normal menstrual bleeding renders the woman ritually defiled to a limited extent, as we will see. The extent of this form of ritual defilement and its accompanying purification process is typically enough to restore the couple to their normal Divine consciousness (until it is necessary to repeat the cycle the following month). This periodic cleansing

of the existential "venom" of the primordial snake that was injected into our psyches when Adam and Eve ate the forbidden fruit will continue until God "causes the spirit of impurity to pass away from the earth."<sup>80</sup>

Non-menstrual bleeding, in contrast, is the result of an abnormally inflated feminine ego, in which the self-assurance that should have been humbled by the menstrual cycle is instead fed by presumptuously and repeatedly overstepping the bounds of God's will. This sinful hubris elicits uterine bleeding—the reminder of human frailty—before its scheduled resumption, resulting in a more serious extent of ritual defilement necessitating a full week of purgation followed by sacrificial rites.

Here again, together with its warning against reinforcing anti-Divine consciousness through transgressing God's will, the Torah informs us that power of repentance is such that even someone who has internalized evil to this extent can still be rehabilitated.<sup>81</sup>

78. Below, 20:18. 79. On Genesis 1:16. 80. Par. Zachariah 13:2. 81. *Likutei Sichot*, vol. 14, pp. 26-28.

20 **Any object** intended for reclining upon, **upon which she reclines during her period of menstrual separation will thereby become ritually defiled; and any object** intended for sitting upon, **upon which she sits will thereby become defiled.**

21 As is the case with a man with a non-seminal discharge, an object upon which a menstruant has reclined or sat transmits ritual defilement even to people and implements, as follows:

**Anyone who touches an object that she reclined upon** becomes ritually defiled. In addition, any garments that this person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

22 Similarly, **anyone who touches an object upon which she sat** becomes ritually defiled. In addition, any garments that this person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain ritually defiled until evening**, at which time he and his garments will become rid of this defilement.

23 Even **if he** reclines or sits indirectly **on an object that she reclined upon or sat upon**, he still becomes ritually defiled to the same degree as if he had touched that object.

Similar to a man with a non-seminal discharge, if she spits on someone and her saliva either touches the person himself or he carries it without touching it, he and any garments he is wearing at the time become ritually impure and must be immersed in a *mikveh*, after which they remain defiled until the evening, at which time they become rid of this defilement.

Furthermore, if someone carries her saliva, menstrual blood, urine, or objects upon which she reclined, sat, or rode, both he and any garments he is wearing at the time become ritually impure and must be immersed in a *mikveh*, after which they remain defiled until the evening, at which time they become rid of this defilement.

Also, with regard to any part of a saddle other than the seat (e.g., the pommel or the cantle), if she leans on it without sitting on it and then someone **touches it**, only **he himself becomes ritually defiled**, not his garments. Thus, he is only required to immerse himself in a *mikveh* and wait **until evening** in order to become rid of this defilement; he does not have to immerse his garments.

In contrast, if she merely *touches* an object (even an object made for reclining or sitting), the touched object transmits defilement only to food and drink, not to people or implements.

In addition, however, the stringency regarding earthenware vessels that applies to a man with a non-seminal discharge also applies to a menstruant: If she moves such a vessel, even indirectly, it becomes ritually defiled.

24 You will be taught later that it is forbidden to engage in carnal relations with a menstruant.<sup>78</sup> **If a man nonetheless does engage in carnal relations with her**, the

— ONKELOS —

25 ואתתא ארי ידוב דוב דמה יומין סגיאין בלא עדן רחוקה או ארי תדוב על רחוקה כל יומי דוב סאובתה פיומי רחוקה תהי מסאבא היא: 26 כל משכבא די תשכוב עלוהי כל יומי דובה כמשכב רחוקה יהי לה וכל מנא די תיתב עלוהי מסאב יהי כסאובת רחוקה: 27 וכל דיקרב בהון יהי מסאב ויצבע לבושוהי ויסחי במנא ויהי מסאב עד רמשא: 28 ואם דכיאת מדובה ותמני לה שכעא יומין ובתר כן תדכי: 29 וביומא תמנא תסב לה תרין שפנינין או תרין בני יונה ותיתי יתהון לות כהנא לתרע משכן זמנא: 30 ויעבד כהנא ית חד חטאתא וית חד עלתא ויכפר עלה כהנא קדם יי מדוב סאובתה: 31 ותפרשון ית בני ישראל מסואבתהון ולא ימותון בסואבתהון כסאביהון ית משכני די ביניהון:

25 ואשה כייזוב זוב דמה ימים רבים בלא עת נדתה או כיתזוב על נדתה כל ימי זוב טמאתה בימי נדתה תהיה טמאה הוא: 26 כל המשכב אשר תשכב עליו כל ימי זובה כמשכב נדתה יהיה לה וכל הפלי אשר תשכב עליו טמא יהיה בטמאת נדתה: 27 וכל הננוגע בהם יטמא וכבס בגדיו ורחץ במים וטמא עדה ערב: 28 ואם טהרה מזובה וספרה לה שבעת ימים ואחר תטהר:

- ◆ שביעי 29 וביום השמיני תקח לה שתי תרים או שני בני יונה והביאה אותם אל הפהן אל פתח אוהל מועד: 30 ועשה הפהן את האחד חפאת ואת האחד עלה וכפר עליה הפהן לפני יהוה מזוב טמאתה:
- ◆ מפטיר 31 והזרתם את בני ישראל מטמאתם ולא ימתו בטמאתם בטמאם את משפני אשר בתוכם:

— RASHI —

רבותינו בפרשה זו: אחד עשר יום יש בין סוף נדה לתחלת נדה, שכל שלשת רצופין שתראה באחד עשר יום הללו, תהא זבה: 31 והזרתם. אין "גזירה" אלא פרישה, וכנ"ל: "גורו אחר", וכנ"ל: "גזיר אחיו": ולא ימתו בטמאתם. הרי הכרת של מטמא מקדש קרוי "מיתה":

25 ימים רבים. שלשה ימים: בלא עת נדתה. אחר שיצאו שבעת ימי נדתה: או כי תזוב. את שלשת הימים הללו: על נדתה. מפלג מנדתה יום אחד, זו היא זבה, ומשפטת חרוץ בפרשה זו. ולא בדת הנדה, שזו טעונה ספירת שבועה נקיים וקרוב, והנדה אינה טעונה ספירת שבועה נקיים, אלא "שבעת ימים תהיה בנדתה" בין רואה בין שאינה רואה. ודרשו

12. תורת כהנים. 13. ישעיה א, ד. 14. בראשית מט, כו.

30 The priest must sacrifice them, one as a sin-offering and the other as an ascent-offering, and thus the priest will effect atonement for her, before God, from the defilement of her discharge. She may then consume sacrificial meat and enter the Tabernacle precincts.'

### Conclusion; Defilement Contracted by Men via Minor Abnormal Discharges

- ◆ *Maftir* 31 Tell the court: 'You must thus separate the Israelites from their defilement, so that they not die on account of their defilement as part of the punishment of excision for defiling My Sanctuary, which is in their midst, by entering it while ritually defiled.'

## Defilement Contracted by Women via Abnormal Discharges

25 We will now discuss the ritual defilement that a woman contracts from non-menstrual bleeding.

If a woman bleeds for only one day or two consecutive days during her 11-day non-menstrual span, and then passes one full day clear of bleeding, she may immerse herself in a *mikveh* on that clear day, after which she becomes rid of this defilement. On the evening following her immersion, she is permitted to eat all consecrated food to which she is entitled, including sacrificial meat, and to enter the Tabernacle precincts.

If, however, her bleeding continues for three or more consecutive days, the law is different:

**A woman whose discharge of uterine blood flows for more than two days, i.e., a minimum of three days, and these three or more days occur outside of but immediately following the 7-day span of her menstrual separation; or she has a discharge of blood for three or more days after the 7-day span of her menstrual separation but removed from it by between one and ten intervening days, then, in either such case, she will be ritually defiled all the days of her defiling discharge, in the same manner that she is ritually defiled during the days of her menstrual separation.**

26 Thus, **any object intended for reclining upon, upon which she reclines throughout the duration of her discharge will be treated**—with regard to becoming defiled and defiling other entities—**the same way as an object intended for reclining upon is treated during her period of menstrual separation.** Similarly, **any object intended for sitting upon, upon which she sits will thereby become defiled in the same way** such an object becomes defiled during her period of **menstrual defilement.**

27 **Anyone who touches** such objects **will become ritually defiled.** In addition, any garments that this person is touching or otherwise wearing while this ritual impurity is being transmitted to him also become ritually defiled. **He must therefore immerse his garments and immerse himself in the water** of a *mikveh*, after which **he will remain defiled until evening**, at which time he will become rid of this defilement.

28 **If she becomes rid of her discharge, i.e., the discharge clearly ceases, she must count for herself seven consecutive days** during which she remains free of any discharge. **After this, she may immerse herself in a mikveh on the seventh day<sup>82</sup> and thus become undefiled** in that she will no longer defile anyone or anything else, and she may consume *terumah*<sup>83</sup> if she is entitled to, but she may still not consume sacrificial meat or enter the Tabernacle precincts.

- ◆ **Seventh Reading 29 On the eighth day, she must take for herself two turtledoves or two young pigeons and bring them to the priest after coming with them to the entrance of the Tent of Meeting.**

82. *Nidah* 67b; Rashi *ad loc.*, s.v. *Lidei Safek*. 83. Exodus 22:28; Numbers 18:12; Deuteronomy 18:14.

ONKELOS

32 דא אורייתא דדוכנא ודי תפוק מנה שבת זרעא לאסתאבא בה: 33 ולדסאובתא ברחוקה ולדדאיב ית דובה לדכר ולנוקבא ולגבר די ישווב עם מסאבא:

32 זאת תורת הזב ואשר תצא ממנו שכבת זרע למטאאהבה: 33 והרוה בנדה והזב את זוכו לזכר ולנקבה ולאיש אשר ישבב עם טמאה:

צ' פטוקים. עיר"ו סימן.

RASHI

ובעל שלש ראיות, שתורתן מפרשת למעלה: חסלת פרשת מצורע

32 זאת תורת הזב. בעל ראיה אחת. ומהו תורתו: ואשר תצא ממנו שכבת זרע. הרי הוא כבעל קרי, טמא טמאת ערב: 33 והזב את זוכו. בעל שתי ראיות

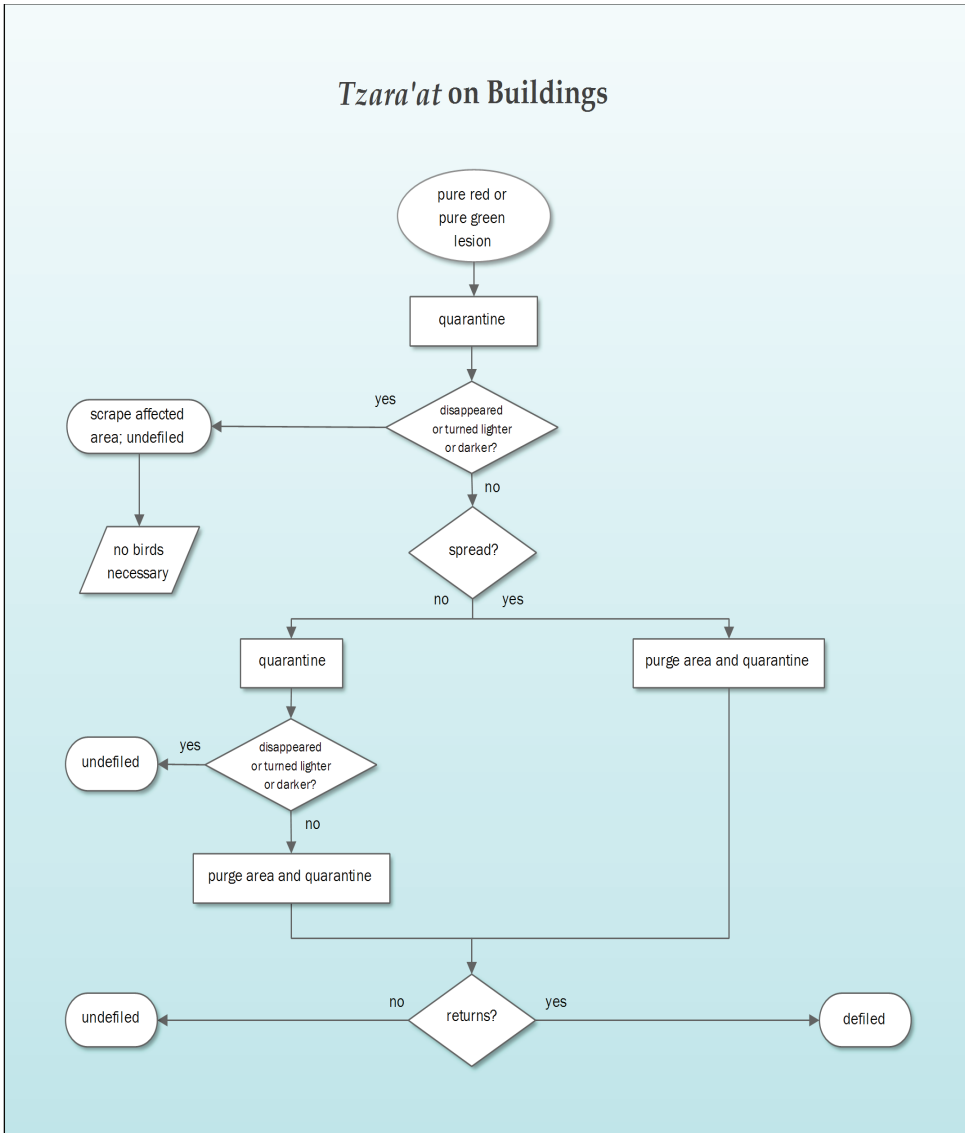


Figure 1. Tzara'at on Buildings

32 The following is a summary of **the law pertaining to a man who has an abnormal discharge**; this type of ritual defilement includes several cases, which we will now list in order of increasing severity.

The first is that of a man who has a single abnormal discharge. The defilement contracted by a man who has a single abnormal **discharge** is the same as that of **a man who has a seminal emission**:<sup>84</sup> This single discharge causes him to **become defiled** only for the rest of that day, during which he may immerse himself in a *mikveh*, after which he remains defiled until evening, at which time he becomes totally rid of this defilement. (The laws pertaining to a man who has two or more abnormal discharges were given above.<sup>85</sup>

Number of Discharges	Time of Immersion	Requires Sacrifices in order to Enter Tabernacle or Eat Sacrificial Meat
one	on the same day that the flow ceases	no
two	after seven clear days	no
three or more	after seven clear days	yes

Figure 7. Degrees of Defilement for a Man with a non-Seminal Discharge

33 The other cases of ritual defilement contracted from bodily discharges are, in order of increasing severity: **a menstruating woman; someone who has an abnormal discharge followed by a second or third abnormal discharge, whether male or female; and a man who engages in carnal relations with a defiled woman**, all of whose laws were given above.<sup>86</sup>

The *Haftarah* for *parashat Metzora* (which is also read when *Tazria* and *Metzora* are combined) is on p. 246.

If it is *Rosh Chodesh Iyar*, the *Maftir* and *Haftarah* for *Rosh Chodesh* (p. 266) are read instead of the *Maftir* and *Haftarah* for *parashat Metzora*.



84. Above, vv. 16-18. 85. Vv. 2-15. 86. *Likutei Sichot*, vol. 22, pp. 81-88.

*Dedicated in honor of our children*

**Nathan, Yitzchok,  
Moshe Lev,  
and Gilana**

*May you continue to grow in the ways  
of our holy Torah*

**Yuri and Deana Pikover**

