

## PARSHAH SUMMARY &amp; COMMENTARY

## Tazria

Leviticus 12:1-13:59

Torah Reading for Week of March 30-April 5, 2003

The Parshah of Tazria **continues** the discussion (begun in the previous Parshah of Shemini) of the laws of *Tumah v'Taharah*, ritual impurity and purity.

*A **woman** who shall seed and give birth to a male child, shall be tameh seven days; as in the days of her menstrual period shall she be "impure."*

*On the eighth day the flesh of his foreskin shall be circumcised.*

*She shall then continue in the blood of her purifying for thirty three days: she shall touch no holy thing, nor come in to the Sanctuary, until the days of her purifying are fulfilled.*

The birth of a daughter renders her mother ritually impure for fourteen days, followed by 66 days of "pure

blood" (ordinarily, a discharge of blood renders a woman ritually impure, but in these days it does not).

At the conclusion of these periods—a total of 40 days for the birth of a boy and 80 days for the birth of a girl—the mother brings two offerings: a lamb for an ascent offering and a pigeon or turtle dove for a **sin offering**. If she is poor and cannot afford a lamb, she brings a bird instead.

**The Laws of Tzaraat**

*A person to whom shall occur in the skin of his flesh a se'ait, or sapachat, or baheret (patches of varying degrees of whiteness), and it be in the skin of his flesh the plague of tzaraat ("leprosy")—he shall be brought to Aaron the priest, or to one of his sons the priests..*

*And the priest shall look on the plague in the skin of the flesh: if the hair in the plague is turned white, and the plague be deeper in appearance than the skin of his flesh, it is a plague of tzaraat, and the priest shall look on him, and pronounce him tameh.*

If, however, the white patch "is not deeper in appear-

**Commentary**

**AND G-D SPOKE TO MOSES, SAYING: ... A WOMAN WHO SHALL SEED AND GIVE BIRTH (LEVITICUS 12:1-2)**

Rabbi Simlai said: Just as man's creation was after that of cattle, beasts and birds, so, too the laws concerning his [ritual impurity and purity] come after those concerning [the impurity and purity of] cattle, beasts and birds. Thus it is what is written (Leviticus 11:46-47), "This is the law of the beasts and of the fowl and of every living creature... to differentiate between the impure and the pure"; and immediately thereafter, "A woman who shall seed..."

Why was man created last among the creations? So that if he is not meritorious, we say to him: "A gnat preceded you, a snail preceded you."

*(Midrash Rabbah; Rashi)*

**A WOMAN WHO SHALL SEED AND GIVE BIRTH TO A MALE CHILD (LEVITICUS 12:2)**

If the woman gives seed first, she gives birth to a male; if the man gives seed first, she gives birth to a female.

*(Talmud, Niddah 31a)*

To understand this concept as it applies to the service of G-d:

It is known that the community of Israel is called the "woman" and G-d is called the "man", as it is written: "On that day, you shall call Me: husband" (Hoshea 2:18). So just as in the case of man and woman, when "the woman seeds

first she give birth to a male," so is it, by way of analogy, in the relationship between the community of Israel and G-d. When the "woman"—the community of Israel—"seeds first", meaning that there is an arousal from below which evokes an arousal from Above rather than the other way around [i.e., the person is aroused to come close to G-d from his or her own initiative, without requiring a divine intervention in their lives to rouse them], then the love that is born from this is a "male" offspring—an intense and enduring love.

*(Torah Ohr)*

**A WOMAN WHO SHALL SEED (12:2)**

There are three partners in man: G-d, his father and his mother. His father supplies the white seed, out of which are formed the child's bones, sinews, nails, the brain in his head and the white in his eye. His mother supplies the red seed, out of which is formed his skin, flesh, hair, blood and the black of his eye. And G-d gives him the spirit and the breath, beauty of features, eyesight, the power of hearing and the ability to speak and to walk, understanding and discernment. When his time comes to depart from the world, G-d takes away His part and leaves the parts of his father and his mother with them.

*(Talmud, Niddah 31a)*

What is the form of the embryo? At the beginning of its formation it is like the [species of locust called] *rashon*; its two eyes resemble two fly-drippings, likewise its two nostrils and two ears; its two arms are like two threads of crimson silk, its mouth is like a barley-grain, its trunk like a lentil, whilst the rest of its limbs are pressed together like a formless object, and it is with regard to this that

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ance than the skin, and its hair not be turned white," the Kohen should order the afflicted person to be quarantined for seven days. If the white patch has spread, the person is pronounced ritually impure; if, it has not, the afflicted person is sequestered for an additional seven days.

*And the priest shall look on him again on the seventh day. And, behold, if the plague be somewhat dimmer, and the plague spread not in the skin, the priest shall pronounce him pure: it is but a scab; and he shall wash his clothes, and be clean.*

*But if the scab spread much abroad in the skin... then the priest shall pronounce him unclean; it is tzaraat.*

## Commentary

the Psalmist said, "Your eyes have seen my unformed substance" (Psalms 139:16).

How does the embryo lie in its mother's womb? It is folded up and lying like a writing-tablet. Its head lies between its knees, its two hands rest on its temples, its two heels on its two buttocks; its mouth is closed, but its navel is open; its food is that which its mother eats, its drink is that which its mother drinks, and it does not discharge excrement lest it should kill its mother. When it issues forth into the open world, that which had been closed is opened, and that which had been open is closed.

(Midrash Rabbah)

Come and see the contrast between the power of the Holy One, blessed be He, and that of mortal man. A man might put his things in a sealed purse whose opening is turned upwards, and yet it is doubtful whether they would be preserved or not; whereas the Holy One, blessed be He, fashions the embryo in a woman's internal organ that is not sealed and whose opening is turned downwards, and yet it is preserved.

(Talmud, Niddah 31a)

## ON THE EIGHTH DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED (12:3)

Isaac and Ishmael were engaged in a controversy... Said Ishmael to Isaac: "I am more beloved to G-d than you, since I was circumcised at the age of thirteen, but you were circumcised as a baby and could not refuse." Isaac retorted: "All that you gave up to G-d was three drops of blood. But lo, I am now thirty-seven years

However,

*If the tzaraat breaks out abroad in the skin, and the tzaraat covers all the skin of him that has the plague from his head to his foot, as far as the priest can see... it is all turned white: he is clean.*

A third sign of *tzaraat* (in addition to hairs on the afflicted area having turned white, or the white patch spreading following the quarantine) is the appearance of "live" (i.e., healthy) flesh inside the afflicted area.

Patches appearing on the hair-covered parts of the head or face are rendered impure by yellow, rather than white, hairs. Different rules apply to patches appearing on healed wounds or burns.

## The Leper

*And the tzaruah in whom the plague is, his clothes shall be rent, and the hair of his head shall grow long, and he shall put a covering upon his upper lip, and call out: "Unclean! Unclean!"*

*All the days during which the plague shall be in him he shall be unclean; he is tameh. He shall dwell alone; outside the camp shall his habitation be.*

old, yet if G-d desired of me that I be slaughtered, I would not refuse."

(Midrash Rabbah)

Jewishness is not a matter of historical conscious, outlook, ethics, or even behavior; it is a state of being. This is the deeper significance of the debate between Ishmael and Isaac. When the Jew is circumcised on the eighth day of life, he is completely unaware of the significance of what has occurred. But this "non-experience" is precisely what circumcision means. With circumcision the Jew says: I define my relationship with G-d not by what I think, feel or do, but by the fact of my Jewishness—a fact which equally applies to an infant of eight days and a sage of eighty years.

(The Lubavitcher Rebbe)

## ON THE EIGHTH DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED (12:3)

A Jew is in essence "circumcised" even if, for whatever reason, his physical foreskin has not yet been removed. Thus the verse says, "On the eighth day the flesh of his foreskin shall be circumcised"—the flesh need to be circumcised, but, spiritually, the Jew is always "circumcised".

(Alshich)

## ON THE EIGHTH DAY THE FLESH OF HIS FORESKIN SHALL BE CIRCUMCISED (12:3)

Said Rabbi Yitzchak: The law of the man and the law of the beast are equal. The law of man is that "On the eighth day shall be circumcised"; and the law of

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Such is his condition until he is healed of his affliction and undergoes the purification process to be described in the next Parshah, Metzora.

**The Contaminated Garment**

Garments, too, can be afflicted with *tzaraat*:

*And the garment in which there is the plague of tzaraat, whether it be a woolen garment, or a linen garment; whether it be in the warp, or woof... whether in a leather garment or in anything made of leather...*

*If the plague be greenish or reddish in the garment... it is a plague of tzaraat, and shall be shown to the priest.*

*And the priest shall look at the plague, and shut up that which has the plague seven days... If the plague be spread.. he shall burn that garment... For it is a malignant tzaraat; it shall be burnt in the fire...*

*And if the priest look, and, behold, the plague be somewhat dimmer after the washing of it; then he shall tear it out of the garment... [if it does not return and] the plague be departed from them, then it shall be washed the second time, and shall be ritually pure.*

*This is the law of the plague of tzaraat in a garment of wool or linen, either in the warp, or woof, or anything of leather, **to pronounce it tahor** (ritually pure), or to pronounce it tameh (ritually impure).*

**Commentary***(Midrash Rabbah; Talmud; Rashi)*

the beast is, "From the eighth day onward it shall be accepted as a fire offering to G-d" (Leviticus 22:27).

*(Midrash Rabbah)*

The number seven represents the natural, and the number eight represents the holy. This is why circumcision on the eighth day takes precedence over Shabbat, the seventh day.

*(Keli Yakar)*

**AND WHEN THE DAYS OF HER PURIFYING ARE FULFILLED FOR A SON OR FOR A DAUGHTER, SHE SHALL BRING... A SIN OFFERING (12:6)**

Rabbi Shimon bar Yochai was asked by his disciples: Why did the Torah ordain that a woman after childbirth should bring a sin offering? He replied: When she kneels in labor she swears impetuously that she will have no intercourse with her husband. The Torah, therefore, ordained that she should bring a sin offering [to atone for her false oath].

*(Talmud, Niddah 31a)*

**A PERSON TO WHOM SHALL OCCUR IN THE SKIN OF HIS FLESH... THE PLAGUE OF TZARAAT (13:2)**

The plague of *tzaraat* comes only as punishment for *lashon harah* (evil talk).

Why is the *metzora* different from all other ritually impure persons in that the Torah said, "He shall dwell alone; outside the camp shall his habitation be"? With his gossip and slander, he separated a husband from his wife, a man from his neighbor; therefore said the Torah: "He shall dwell alone."

*(Talmud, Erachin 16b)*

The Psalmist compares slanderous talk to "Sharp arrows of the warrior, coals of broom" (Psalms 120:4). All other weapons smite from close quarters, while the arrow smites from the distance. So is it with slander: it is spoken in Rome and kills in Syria. All other coals, when extinguished, are extinguished without and within; but coals of broom are still burning within when they are extinguished without. So is it with words of slander: even after it seems that their effects have been put out, they continue to smolder within those who heard them. It once happened that a broom tree was set on fire and it burned eighteen months—winter, summer and winter.

*(Midrash Rabbah)*

Evil talk is like an arrow. A person who unsheathes a sword can regret his intention and return it to its sheath. But the arrow cannot be retrieved.

*(Midrash Tehillim)*

To what may the tongue be compared? To a dog tied with an iron chain and locked in a room within a room within a room, yet when he barks the entire pop-

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ulace is terrified of him. Imagine if he were loose outside! So the tongue: it is secured behind the teeth and behind the lips, yet it does no end of damage. Imagine if it were outside!

(Yalkut Shimoni)

Evil talk kills three people: the speaker, the listener, and the one who is spoken of.

(Talmud, Erachin 15a)

The speaker obviously commits a grave sin by speaking negatively of his fellow. The listener, too, is a partner to this evil. But why is the one who is spoken of affected by their deed? Are his negative traits worsened by the fact that they are spoken of?

Indeed they are. A person may possess an evil trait or tendency, but his quintessential goodness, intrinsic to every soul, strives to control it, conquer it, and ultimately eradicate its negative expressions and redirect it as a positive force. But when this evil is spoken of, it is made that much more manifest and real. By speaking negatively of the person's trait or deed, the evilspeakers are, in effect, defining it as such; with their words, they grant substance and validity to its negative potential.

But the same applies in the reverse: speaking favorably of another, accentuating his or her positive side, will aid him to realize himself in the manner that you have defined him.

(The Lubavitcher Rebbe)

A man once came to see Rabbi Yosef Yitzchak of Lubavitch and proceeded to portray himself as a villain of the worst sort. After describing at length his moral and spiritual deficiencies, he begged the Rebbe to help him overcome his evil character.

"Surely," said the Rebbe, "you know how grave is the sin of *lashon harah*, speaking evilly of a human being. Nowhere, to my knowledge, does it say that it is permissible to speak *lashon harah* about oneself."

## A PERSON TO WHOM SHALL OCCUR IN THE SKIN OF HIS FLESH... (13:2)

Our Sages say that the occurrence of *tzaraat* was confined to biblical times, implying that later generations are not of the spiritual caliber that allows for this supra-natural affliction.

The reason for this can be understood from the opening words of the Torah's description of the *metzora*. "Shall occur" implies a happenstance, something out

of character; "in the skin of his flesh" likewise indicates that the blemish is only superficial, affecting only the most external layer of the person. In other words, we are speaking of one whose inner being is free of imperfection, and in whom any "blemish" or malady exists only on the outside.

Thus the Talmud (Sanhedrin 98b) describes Moshiach as a *metzora*, signifying that the messianic age is a time in which evils which have infested the world and mankind rise to the surface, so that they can be decisively overcome and cured.

(The Lubavitcher Rebbe)

## SE'EIT, OR SAPACHAT, OR BAHERET (13:2)

The hues of the plague of *tzaraat* are two that are four [i.e., two categories—*se'eit* and *baheret*, each of which has a *sapachat*, or sub-category). *Baheret* ("bright") is a bright white like snow; its sub-category is like the lime of the Sanctuary. *Se'eit* is like the skin of an egg, its sub-category is like white wool; this is the opinion of Rabbi Meir. The [other] sages say: *Se'eit* is like white wool, its sub-category is like the skin of an egg.

(Talmud, Negaim 1:1)

## AND THE PRIEST SHALL LOOK ON THE PLAGUE... IF THE HAIR IN THE PLAGUE IS TURNED WHITE (13:3)

There was once a Kohen who could not earn a living and decided to leave the Land of Israel to seek a livelihood. He said to his wife: Since people come to me to show me their plagues, let me teach you how to diagnose *tzaraat*. If you see that the hair in the afflicted area has died because its canal has dried, then know that the person is afflicted. Because for each and every hair G-d created its own canal from which to drink; if this canal dries out, the hair dries out.

Said his wife to him: If G-d created a separate canal for each hair to nourish it, how much more so yourself, who are a human being, and whose children depend on for nourishment—certainly G-d will provide for you! And she did not allow him to depart from the Holy Land.

(Midrash Tanchuma)

## IF THE HAIR IN THE PLAGUE IS TURNED WHITE (13:3)

It was debated in the academy of heaven: If the white patch precedes the white hair, it is impure; if the white hair precedes the white patch, it is pure; but what if there is doubt (as to which came first)?

The Holy One, Blessed be He, said: "It is pure."

The entire academy of heaven said: "It is impure."

Said they: "Who shall decide it for us? Rabbah bar Nachmeini." For Rabbah bar Nachmeini had declared: "I am singular in the laws of *tzaraat*..." They dispatched a messenger [to bring him to heaven]... Said [Rabbah]: "*Tahor, tahor* ('Pure, pure')."

(Talmud, Bava Metzia 86a)

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## WORDS AND STONES

In Mezhibuzh, the hometown of Rabbi Israel Baal Shem Tov (founder of Chassidism, 1698-1760), two local residents were involved in a bitter dispute. One day, they were angrily shouting at each other in the local synagogue when one of them cried out: "I'll rip you to pieces with my bare hands!"

The Baal Shem Tov, who was in the synagogue at the time, told his disciples to form a circle, each taking the hand of his neighbor, and to close their eyes. Rabbi Israel himself closed the circle by placing his hands upon the shoulders of the two disciples who stood to his right and his left. Suddenly, the disciples cried out in fright: behind their closed eyelids they saw the angry man actually tearing his fellow apart, just as he had threatened!

Words are like arrows, says the Psalmist, and like smoldering coals. Like arrows, explains the Midrash, for a man stands in one place and his words wreck havoc on another's life many miles away. And like a coal whose outer surface has been extinguished but whose interior remains aflame, so, too, do malevolent words continue to work their damage long after their external effect has evaporated.

Words kill in many ways. Sometimes they set in motion a chain of events that turn them into a self-fulfilling prophesy; sometimes they are deflected off the object of their venom to strike some innocent bystander; and sometimes they return like a boomerang to pursue their originator. By whatever route they travel, hateful words inevitably lead to hateful actions, possibly years or even generations after they are uttered. Human nature is such that thoughts strive to find expression in spoken words, and spoken words seek realization in deeds—often by circuitous paths which the original utterer of those words neither desired nor anticipated.

But the power of the word runs deeper than its potential to translate into action. Even if this potential is never realized, even if the spoken words never

materialize in the "World of Action," they still exist in the higher, more spiritual "World of Speech." For man is not only a body—he is also a soul; he is not only a physical being—he is also a spiritual creature. On the physical plane, spoken words may be significant only as potential actions; in the soul's reality, they *are* actual.

This is what the Baal Shem wished to show his disciples by granting them a glimpse into the world of words inhabited by the souls of the two verbal combatants. He wanted them to understand that every word we utter is *real*, whether or not it comes to fruition in the "World of Action" in which our physical self resides. On a higher, more spiritual plane of reality—a reality as real to our soul as the physical reality is to our physical self—our every word is as good (and as bad) as done.

The same is true, of course, in the positive sense: a word of praise, a word of encouragement is as good (and as *good*) as done in the spiritual reality of the soul. Even before a good word has yielded a good deed, it has already had a profound and lasting effect upon the inner state of ourselves and our world.

*By Yanki Tauber, editor@chabadonline.com; based on the teachings of the Lubavitcher Rebbe, www.therebbe.org*

## THE RUNAWAY SOUL

The Torah sections of *Tazria* (Leviticus 12-13) and *Metzora* (14-15) discuss the laws of *tzaraat*, a spiritual illness whose identifying mark was a white patch or patches appearing on the skin of a person, on the walls of a home, or on a cloth or leather garment.

Not every white patch indicates *tzaraat*. There are several secondary symptoms that determine whether the person (or house or garment) should be declared *tameh* (impure). In the human body, one of the signs of *tzaraat* is if the white patch subsequently caused (at least) two hairs in its area to turn white.

Regarding this law, there is a remarkable passage in the Talmud that recounts a debate taking place in the "academy of heaven":

It was debated in the academy of heaven: If the white patch precedes the white hair, it is impure; if the white hair precedes the white patch, it is pure; but what if there is doubt (as to which came first)?

The Holy One, Blessed be He, said: It is pure.

The entire academy of heaven said: It is impure.

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*Said they: Who shall decide it for us? Rabbah bar Nachmeini. For Rabbah bar Nachmeini had declared: I am singular in the laws of tzaraat... They dispatched a messenger [to bring him to heaven]... Said [Rabbah]: Tahor!, Tahor! (Pure, pure).*

(Talmud, Bava Metzia 86a)

## Flight From Self

To understand the meaning of this debate between the Holy One and the academy of heaven, and why a mortal human being was called upon to decide between them, we must first understand the nature of the *tzaraat* disease in general, and the significance of the white patch and the white hair in particular.

Chassidic teaching explains that the human soul is driven by two contrary forces: the drive to run or escape (*ratzo*), and the drive to settle (*shov*). Every time we are overcome by excitement, love, ambition or yearning, we are running, escaping the self to reach for something greater, more beautiful and perfect than it. Whenever we experience awe, humility, devotion and commitment, we are settling—affirming our connection to our existence, our place in the world and our mission in life. *Ratzo* drives us to climb a mountain, *shov* to build a home; *ratzo* to pray, *shov* to do a mitzvah.

In the spiritually healthy soul, the will vacillates between *ratzo* and *shov* like the rise and fall of a well-balanced pendulum, like the contraction and expansion of a smoothly beating heart. The constraints of our place in the world, the finiteness of our nature and body, the boundaries of our very being—these impel us to escape them, to strive for the unbounded and the infinite. But our very escape brings us to a place from which we better appreciate the beauty and necessity of our existence. Thus the *ratzo* peaks and provokes a counteraction of *shov*, of return to oneself and one's place in the world.

*Tzaraat* is the condition in which this crucial balance is disrupted, in which the pendulum of the soul ascends in its *ratzo* arc but fails to swing back in *shov*. The will escapes the self but fails to return,

leaving behind a vacuum in which all sorts of undesirable elements can now take root like weeds in an abandoned garden.

This is the significance of the white patches and the white hairs that are the symptoms of *tzaraat*. A patch of white skin indicates that life and vitality have departed from (this part of) the body. Still, a white patch alone does not mean that the will's failure to settle has resulted in any negative developments in the character and behavior of the person. But when we see white hairs sprouting in the white patch—when we see dead things feeding on this dead place—we have a full-blown case of *tzaraat*.

On the other hand, the existence of white hairs, in and of themselves, do not indicate *tzaraat*. These might represent the ordinary garbage that we lug through life, the run-of-the mill negative traits and experiences which actually have the positive function of challenging us and provoking our finest talents and most potent energies. It is only when the white hairs are caused by the white patch that something serious is afoot. Such a condition indicates that the person has run away with his escapist impulses so high and so far that he has completely abandoned his commitments to life and productivity, leaving behind a hollow and lifeless self that is a breeding ground for what is worst in human nature.

Hence the law that a white hair is a symptom of *tzaraat* only when the white patch precedes the white hair, indicating that this dead growth is the result of a certain area of the person's life having been drained of its vitality.

## Two Visions of Man

What is the root cause of *tzaraat*? *Ratzo* is the escape from self, while *shov* is the return to self. It would therefore seem that *tzaraat*—*ratzo* without *shov*—derives from excessive selflessness.

In truth, however, the very opposite is the case. *Ratzo* is what the soul desires to do, while *shov* is what the soul is committed to do. Escapist behavior is the ultimate self-indulgence, while settling down is the ultimate submission. *Tzaraat*, then, derives from a lack of humility, from the failure to yield one's own will to the will of one's Creator.

This explains the aforementioned debate between The Holy One and the academy of heaven. The Kabbalists speak of two types of divine energy that nourish our existence: a divine "light that fills the

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worlds,” entering within them to relate to the individual character of every creature; and a divine “light that encompasses the worlds”—a transcendent energy to which we can relate only as something mystical or spiritual—something that is outside of ourselves.

Of course, the divine essence is neither “filling” nor “encompassing.” Ultimately, G-d’s relationship with our existence cannot be defined as internal or external—it is neither and both, for the divine reality is beyond such distinctions and characterizations. But G-d desired to relate to us in a manner that is consistent with our reality. In our experience, there are things that are internal—things that we can understand and empathize with—and things that are encompassing, meaning that they are beyond the parameters of our understanding. So He, too, relates to us via these two channels, making Himself available to us via rational and apprehensible media (e.g., the laws of nature), as well as through mystical and spiritual vectors.

There are numerous differences between these two modes of divine energy and their effects upon us, discussed at length in the works of Kabbalah and Chassidism. One basic difference is that the divine light that fills the world give credence to our sense of reality and selfhood, while from the perspective of the encompassing light, which transcends the parameters of our existence, our reality has no true validity and our sense of self is little more than an illusion.

The “academy of heaven” is an allusion to the filling light, while “The Holy One” (*kedushah*, holiness, meaning transcendence) connotes the encompassing light of G-d. So regarding the case in which there is doubt as to whether the white hair came before or after the white patch, the “academy of heaven” is inclined to declare this a case of *tzaraat*. For this is the divine perspective on man that recognizes man’s selfishness. If *tzaraat* is a possibility, we must suspect that it has indeed occurred.

“The Holy One,” however, sees man as an essentially selfless being. From the standpoint of the

encompassing light, *tzaraat* is an anomaly. If there is clear and conclusive evidence that a person has indulged his escapist desires to such an extreme, the laws of *tzaraat* apply. But where there is doubt, this divine perspective is inclined to declare him pure.

**The Verdict**

Who might decide between these two divine visions? Only one who is in touch with the overriding vision, with the singular truth that transcends both the filling and the encompassing modes of divine relationship with reality.

Rabbah bar Nachmeini was “singular in the laws of *tzaraat*.” He was a human being, but a human being who had so thoroughly devoted himself to G-d’s Torah that he had uncovered its singular core—uncovered the divine vision of reality as it relates to the very essence of G-d rather than to the “filling” or “encompassing” elements of His light.

When Rabbah bar Nachmeini pondered the laws of human selfishness and selflessness, he saw man as G-d Himself sees him: as a creation utterly devoted to the will of its Creator. A creation who, even if touched by the possibility of the malady of *shov*-deficiency, is invariably declared: Pure! Pure!

*Based on the teachings of the Lubavitcher Rebbe,  
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