

# Dvar Malchus

Tazria-Metzora

## Spiritually Complete, but Still Suffering Exile

In this important sicha, the Rebbe introduces and explains concepts that are necessary for understanding how we can still be in *golus* if all the work has already been finished.

Firstly, the Rebbe states that all the “*kitzin*”, meaning the pre-determined end-times for Moshiach’s coming, have passed. It seems clear that the Rebbe is not just quoting the *gemara*, but updating us that we have entered a new phase in history.

The Rebbe proceeds to mention the statement of the *gemara* that Moshiach is called “*metzora*”—he is completely healed of all spiritual blemish, having rectified all the levels of his soul (including the *pnimiyus* of his body), yet he continues to suffer from *golus*. This was the case with Rebbi Yehuda *HaNosi*, who was fit to be Moshiach due to his high level of inner refinement. This is also our generation—**each one of us can be said to be on this level!**

Why, then, does *golus* continue? Only because the “ends of his garments” have not yet been refined, allowing for *tzora’as*: a super-natural condition that only affects one who is internally rectified. Lofty revelations of “*oironis d’Tohu*” when not properly internalized (in “*keilim d’Tikkun*” of Torah and Mitzvos) get transformed into the impure lesions of *tzora’as*.

The cause is a lack of *bittul*, lack of self-nullification. The cure is learning Torah: *nigleh and* especially Chassidus, particularly the subject of Moshiach and Geulah, particularly as it is explained in the “*maamarim and Likkutei Sichos of Nosi Doreinu*.”

This sicha answers the common questions: Why do we merit Geulah? If “*avodas habirurim*” is over and “the Geulah is here”, how can we still be suffering in a state of *golus* waiting for Moshiach to come? And how do we bring Moshiach into our tangible reality?

## Dvar Malchus • Tazria-Metzora

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*Our Generation is Completely Rectified/Any Remaining Signs of Impurity Are Merely External/What Remains is Rectified by Torah—Learning About Moshiach Speeds Geulah*

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<p><b>Bold Text</b> is emphasized in the original printed sicha.  <b>[Bracketed Text]</b> contains footnotes and <i>editorial comments</i>.  <u>Underlined Text</u> is for emphasis, but not emphasized in the original sicha.</p>
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### Moshiach in Exile is Called “*Metzora*”

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With the completion of the month of Nissan of the year 5751 [*when the sicha was spoken*] “all the end times have passed” (“*kolu kol hakitzin*”): both *ketz hayamim* and *keitz hayemin*, in a simple sense (“*kipshuto mamash*”). [*Ketz Hayamim=the end of the “left side” of klipa; Ketz Hayemin=the end (meaning: the starting point) of the “right side” of holiness.*] This is in addition to the fact that the statement “*kolu kol hakitzin*” was said in the times of the Gemara. [*The Rebbe is making clear that he is not merely quoting the gemara, but that something new has taken place that was not included in the intent of the sages. The “Ketz HaYemin” is a most noteworthy expression, indicating more than the just end of exile, but also the beginning (although still concealed) of Geulah.*] The *parsha Tazria* begins with the words “a woman who gives seed and gives birth to a male”—this hints at the birth (revelation) of the soul of Moshiach. Giving seed, this refers to our deeds and effort (“*avodah*”) in the time of exile, followed immediately by the sprouting—the complete Geulah.

*Metzora* refers to Moshiach; as our sages say: he bears our sicknesses. The name of Moshiach in the time of exile is “*Metzora*”. The opening words of this *parsha*, “This is the Torah of the *metzora* **on the day of his purification**”—the day of his purification, the day that his *nega* (skin lesion associated with *tzora’as*) is healed, meaning his condition **when he is revealed and redeems the children of Israel** in the true Geulah.

What is the connection? *Tazria* is birth, meaning Geulah; *metzora* is one who needs to be brought to purification. Seemingly, if the eternal

Geulah is born, it is not related in any way to the state of a *metzora*, who is connected with exile. However, the content of *parshas Tazria* is all about the various types of lesions of a *metzora*, a matter of exile. And *parshas Metzora* teaches the laws of the *purification* of the *metzora*—the matter of Geulah. Seemingly, it should be reversed.

### ***Tzora'as—Illness After Completing Everything***

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The verse that begins to describe the illness of *tzora'as* states “A man who has a on the skin of his flesh...” The word for man here is “Adam”, “Adam is a great level, the perfection of everything” (Zohar Tazria, 48a). Although he has rectified everything, nonetheless, on the skin of his flesh the evil is still not refined, the waste material remains. He has refined his *nefesh* and his body, only **the ends of his garments** are still not refined; but this is only an external matter. [Let us recall that according to Chassidus the garments of the soul are thought, speech, and action.] This condition is not connected at all to the “essence” (*etzem, atzmiyus*) of the person, not even to his flesh which changes through eating and drinking. It is only related to the skin which surrounds him externally. And even this—there is a *nega* present on the skin (from the word “*nogea*”, meaning to touch—not even the skin itself is really affected).

These *negoyim* (lesions) are physical manifestations of the lofty state described above. They themselves are not *tamei* (impure and able to impart impurity) until they are viewed by a Kohen who declares that the person is impure. This is because they are essentially **lofty lights** (“*oirois elyoinim*”). The word “*nega*” itself is a reversal of the letters of the word “*oneg*” which is the aspect of supernal pleasure. Due to their lofty source, the *negoyim* are described in Chassidus as “harsh judgments of Holiness” (“*dina kashya d'kedusha*”). Since these are, in their source, the loftiest things, thus they fall to the lowest. Their rectification is via the **revelation of the true nature of the *negoyim***, that they are **lofty lights** (“*oirois elyoinim*”)—and through this the nurture that can be grabbed by the external forces (“*yenikas hachitzonim*”) is nullified.

## ***Bittul* Negates the Evil and Heals the *Metzora***

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The subject of *Tzara'as* and *Negoyim* is connected with the concept of lights of *Tohu* which are unable to enter into vessels (the unlimited cannot be contained in limited vessels). These lights, when revealed, bring about *ratzo*, which is the yearning of the soul to escape limitation to the point of expiring ("*klois hanefesh*"). The opposite direction is *shov*, meaning return. These lofty lights of *Tohu* do not return to the vessels and letters of holiness (*shov*), they only seek to rise and escape limitation (*ratzo*). Only from *ratzo* can the external forces take sustenance ("*yenikas hachitzonim*"). After *ratzo* must come *shov*, which is self-nullification ("*bittul*") to the point of complete nullification of one's will ("*bittul b'metzius*")...until the person is like a lifeless stone...like a servant before the King. Specifically through *bittul* can the powerful lights can spread out into many vessels down below. [Meaning that if there is only movement in the direction of escaping limitation (*ratzo*) without being followed up by the self-nullification which allows drawing this energy into the "vessels" of Torah and Mitzvos (*shov*), the result can be undesirable—*Tzara'as* and *Negoyim*.]

Through this [the system of reaching to escape limitation and then drawing that energy (through *bittul*) into Torah and Mitzvos] comes about [Hashem's ultimate intent of Creation]: a dwelling place down below ("*dira baTachtonim*"). The intent is that the lofty lights, which are inherently above being able to enter limited vessels, should in act be enclothed in vessels. To accomplish this requires a level that is above both: the level of *Tiferes*, the source of which is in *Kesser* (the supernal "crown"), which is above the order of Creation ("*hishtalshelus*"). Having such a lofty source gives the aspect of *Tiferes* the power to unify opposites (just as *Tiferes* can bring together the opposite *sefiros* of *Chesed* (giving) and *Gevurah* (restraining)). This is the function of *bittul*.

Thus we see that the verse says "the Torah of the *metzora*" (instead of "the purification" or something similar)—because the rectification of the *metzora* is through involvement in Torah, because Torah is the aspect of *bittul*. Through *bittul*, one's heart is opened to Torah (as in

the prayers we first ask “let my soul be like dust to all” and only following this do we request “open my heart to Your Torah”).

### **Through *Bittul* We Transform Exile to Redemption**

Exile (“*golus*”) is darkness and concealment; yet, in its source, it is very lofty. From these very lofty levels descend the concealment and all the undesirable things of *golus*. And even after it descends—even reaching the level of impure things—this is only an external manifestation, like a *nega* which is external even to the skin of the person. Rectification through our deeds and *avodah* is not a process of adding something new; rather, it is simply **revealing the truth of the *golus***. In other words, we are not nullifying *golus*, we are transforming ***golus* to Geulah**. This occurs by drawing down the *Alef* (the letters of which spell “*peleh*” (“wonder”), as in “*areinu nifla’os*” (“I will show you wonders”—the year 5751) and adding the *Alef* to *gola* (“exile”) to make Geulah.

The transformation of *golus* to Geulah is through **self-nullification and self-sacrifice (*bittul* and *mesirus Nefesh*)**—the aspect of *Yechida* (the highest level of the soul). The *Yechida* is connected with ***Yochid*** (Hashem’s absolute unity where nothing else exists besides Him) which is above the *hishtalshelus* of created worlds, connecting *Ratzo* and *Shov*—as discussed above regarding *oiros elyonim* (“lofty lights”) being revealed down below. [Footnote 54: *Ohr Hatorah Shir HaShirim* p. 686—*Areinu Niflaos*, the meaning of *niflaos* (wonders) is the revelation down below of those things which are lofty and concealed (and thus wondrous). This means that the matter of the Geulah (hinted at with “*Areinu Niflaos*” is a revelation of the true nature of *golus* being drawn down and revealed below. [In simpler terms: revealing the purpose of Hashem being concealed (exile) is in order to bring a greater revelation.]]

Thus we understand that Geulah is not a matter in and of itself; Geulah is a revelation of the true nature of *golus*. *Metzora* (in reference to Moshiach) is used in a positive sense—the *metzora* is sent out of the camp and “dwells alone”, and similarly Moshiach “dwells alone” because of his lofty level—higher than the Patriarchs, higher than Moshe (*Midrash Tanchuma, Toldos* 14). The *gemara* says that

Moshiach's name is *Metzora*. The *gemara* there continues: if Moshiach is from **those who are alive now** (in accordance with the ruling of the Rambam "if a King will arise from the house of David..."—meaning that he already ruled) then he is like Rabbeinu Hakadosh. The *gemara* then enumerates how the students of Rabbi Shilo, Rabbi Yanai, etc., found verses to support the name of their teacher was the name of Moshiach. "And we (Chassidim) follow in their way (as regards *Rabboseinu Nessienu*, and particularly my father-in-law the Rebbe, the *Nossi* of our generation)—"Yosef Yitzchok" is the name [of Moshiach]...."

Also in the *parsha* that follows, *Acharei Mois*, which is about *Ratzo* and *Shov*, neshomas in bodies (until eternal life in the time to come, and as regards our generation—without any interruption between them). This, soul in body, is the concept of connecting *Ratzo* and *Shov*, lofty lights and vessels. [Footnotes 58 and 61: The elevation of "to the dust you shall return" is (spiritually) via *bittul*\* of "and let my soul be as dust to all" through first having the *bittul* of *Shov*, as discussed above. \*) To point out that the elevation of "to the dust you shall return" is also the complete refinement from the physical, which is accomplished through the *bittul* of the body (see Discourses of 5679, p. 515).]

## **"Direct Path" to Revelation of Moshiach—Torah**

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In today's chapter of *Pirkei Avos* [which was read on the Shabbos when the *sicha* was spoken], the Mishnah asks "what is the 'straight way' (*"Derech Hayeshara"*) that a man should go? Rabbi says: That which is *Tiferes* to his Maker and *Tiferes* to very person." [*Tiferes*, as explained above, unites opposites and is often translated as "beauty" or "splendor"] The Mishnah uses the word "Adam", which explained above is the term which implies the perfection of everything. And it gives the answer in the name of "Rebbi" rather than using his name—Rebbi Yehuda Hanosi. About Rebbi they said about him (in his time) "if Moshiach is from those who are living now, certainly it is Rabbeinu Hakadosh, who suffers illnesses and is a complete *Chosid*." Even though he was a "complete *Chosid*"—implying that he finished the *avodah*—nonetheless, he endured the sufferings of *golus*, like Moshiach (whom the *gemara* states is the "*metzora* of the House of Rebbi").

It is written in *Likkutei Torah* (Sukkos 81a): “Adam reflects the perfection of everything, one whose actions are proper and he has rectified all matters that pertain to him...only the waste on the ends of his garments isn’t refined...due the state of *golus*”—like Rebbi. And in our generation—the last generation of *golus*, the heels of Moshiach (“*ikvesa d’Meshicha*”), which has already finished and completed the matters of *avodah* that needed to be done during the time of *golus*—we can say that all of the Jewish people are on this level. *[Read these lines again: the Rebbe is saying that every Jew in our generation is on the level of one who has completely rectified himself spiritually(!), like Rebbi Yehuda Hanosi, and the continuing suffering is only due to the fact of golus—the concealment of G-dliness and the Divine intent in the exile, as explained above.]*

The question “what is the direct path” for one who has finished all the *avodah* (an “*Adam*”, the collectivity of the Jewish people) to bring about the revelation and coming of Moshiach? [Footnote 74: Beginning with the revelation and coming of the Moshiach in each and every Jew...since he has a spark of the soul of Moshiach (*Me’or Eynayim*, *Pinchas*).] The answer: “That which is *Tiferes*”—this is Torah...which can unify opposing directions and negate the *inyan* of Golus. Negating Golus is itself Geulah. **Torah is the “direct path” to the revelation and coming of the Moshiach.**

This concept of unification of opposites is exemplified in Moshiach, who himself is both a king and a teacher (*Melech* and *Rav*), which represent the concepts of the transcendent and imminent (*makif* and *pnimiyus*). The connection to the aspect of *Melech* (king) is through *bittul* and *kabbalos ’ol* (accepting a yoke without questions), whereas the aspect of *Rav* is fulfilled through the process of learning and internalization of what Moshiach teaches (*pnimiyus haTorah*). This draws down the lofty lights into the vessels [*of our thought and speech*] in an internalized way. These opposites—unquestioning obedience and internalized understanding—are together *Tiferes*, the “direct way” to bring about the revelation of Moshiach.

What has been explained above also is reflected in the sequence of the months of the year. The quality of the month of Iyar is the *avodah* from

below to above. Nissan is miracles from Above to below—thus Nissan is *Chodesh Hageulah* for all matters of limitation and boundary. Nissan is lofty revelations from Above (“*oirois elyonim*”), followed by Iyar, which is drawing them down into vessels and internalizing them (“*keilim*”) in a way of below to Above. [This is to say that being redeemed from limitations is not the end of the story; the *golus* continues as we labor to draw these revelations into vessels and internalize them. We are in a state of Geulah, yet we still experience *golus*.] Drawing down these revelations of Geulah via the *avodah* of the person nullifies the possibility of the concept of *golus* because the Geulah comes.

(Since the unification of opposites is the *sefira* of *Tiferes*, the unification of these two directions of unification is *Tiferes sh’b’Tiferes*, the *sefira* which is counted on Beis Iyar, the birthday of the Rebbe Maharash.)

### ***Tiferes is Torah; Malchus is Moshiach***

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The counting of the *Omer* culminates with *Malchus sh’b’Malchus*, which contains within it all the different aspects of *avodah*. *Malchus* (connected to Geulah) is the idea of Melech HaMoshiach (as a King)—the strength and might of the subject of the Geulah. The might of the king is expressed by our sages that “the King said—uproot the mountain” (B.B. 3b, end). [Footnote 97: The mountain is not nullified out of existence, rather it remains an existence but is moved to a new place—this is transforming darkness to light.] The opposition’s firmness is uprooted (to another place) via the King.

The truth of the matter is that all the king’s subjects receive their life-force from the king, so, really, it is impossible for there to be opposition to the king. So, too, the world—which is dependent upon *Malchus* (Geulah), as our sages said “the world was only created for Moshiach” (Sanhedrin 98b). The apparent resistance of the world (*golus*) is only external, and is nullified by revealing its true purpose—*Malchus*.

Proceeding through the *sefiros* we encounter 7 forms of *Malchus*—*Malchus sh’b’Chesed*, *Malchus sh’b’Gevurah*, etc. Rabbi says: the direct

path to the revelation and coming of the Moshiach is **Tiferes**. This is the greatness of *Malchus d'Tiferes*, for through this level we draw down and reveal all the levels of *Malchus* into all the worlds: *Netzach* (victory over obstacles), *Hod* (the beauty of the King), *Yesod* (firm establishment of his Kingship), *Malchus sh'b'Malchus*—the revelation of *Malchus* (of *Ein Sof* before the *tzimtzum*).

## **Bring Moshiach Faster: Learn Moshiach & Geulah**

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Moshiach is coming at any moment; but, since he still has not come, then what is demanded of each and every one is the last effort (the ends of his garments [*thought, speech and action*]) to bring Moshiach. This must be via actions that are not by *Malchus sh'b'Malchus* (Melech HaMoshiach himself), but via *Malchus sh'b'Tiferes*—the subject of Moshiach (*Malchus*) as it is in Torah (*Tiferes*). This brings Moshiach in an internal manner. [*In other words, Moshiach will not “bring himself”; he has to be “brought” through our effort to finish the last remaining avodah by learning about Moshiach in Torah. As the Rebbe writes in HaYom Yom for 9 Adar II—about the need to learn from (and not only gaze upon) the Rebbe: “The intense longing to be bound closely (to a Rebbe) can be satisfied only by learning ma’amarim of Chassidus which the Rebbe delivers as oral discourses and writes down; simply seeing him (lit. “beholding his face”) is not enough.”*]

This means learning the Torah on the subjects of Melech HaMoshiach and the matters of the Geulah—in the prophets, tractates Sanhedrin and Sotah (at the end), Midrashim, and—especially—*pnimiyus haTorah*, beginning with the Zohar and particularly Chassidus, and particularly the Torah (*maamarim* and *Likkutei Sichos*) of the Leader of our Generation. These are a sampling and foretaste and preparation for learning the Torah of Moshiach—the “new Torah” [“that will come forth from me”—*Yeshaya* 51:4, *Vayikra Rabba* 13:3].

Adding in the learning of the subject of Moshiach and Geulah is the “Direct Path” to bring about the revelation and coming of the Moshiach and Geulah in tangible reality. Everyone should add in learning Torah, especially in the subject of Moshiach and Geulah. How much better if

the learning is in groups of 10, which increases the yearning and anticipation for the coming of Moshiach. Additionally, fulfillment of Mitzvos *b'hiddur*, especially the mitzvah of Tzedaka—which (as our sages say) brings closer the Geulah. This intent itself [“Tzedaka brings closer the Geulah”] is part of learning the subject of Moshiach and Geulah.

May it be Hashem’s will that a decision to fulfill what was mentioned above will immediately bring the ultimate intent—the revelation and coming of Moshiach in tangible reality, immediately. That this Shabbos will be the “Torah of the *metzora* on the day of his purification”, that before we read it there will be birth and revelation of our righteous Moshiach. We should point a finger and hear “**Behold this, Melech HaMoshiach comes** and behold this, my father-in-law the Leader of the Generation comes (since “awaken and sing those who dwell in the dust”, and “Tzaddikim arise immediately”) and all of our Rebbes and Leaders, and all the Tzaddikim and Leaders of the Jewish people, and Moshe and Aharon with them. And together with all bnei Yisroel gathered from all places come “with clouds of Heaven” to our holy land, to Yerushalayim the Holy city, to the Beis Hamikdosh, to the Holy of Holies. For in the Time to Come not only Aharon, but every Jew will be on the level of *Kohen Gadol* (“a kingdom of priests”—*Kohen Gadol*, see Baal HaTurim on *Yisro* 19:6) not only on Yom Kippur but “any time he wants to enter” (*Vayikra Rabba* 21:6, *Rada*’l).

The main thing is that it should be done in tangible reality, here below, so we can give thanks and make a blessing on the birth and revelation of the Moshiach: “who has given us life, and established us, and brought us to arrive **at this time**.” [Footnote 135: *higiyanu* from the word *negia* (touching), that one can not only point it out, but also feel it.]



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד!

### Key Points of the Sicha:

- Every end-time (“*ketz*”) for the exile has passed, including the “*ketz hayemin*” which is not only the end of exile, but it is the starting point of holiness and redemption.
- The disease *tzora’as* affects one who has completely refined himself spiritually, only the remains of evil cling to the “ends of his garments” and these are the cause of his suffering. Thus Moshiach is called a *metzora* because he is completely refined, yet continues to exist in exile. In our generation, every Jew is on this level.
- The cause of *tzora’as* is the absence of the light of *Chochma*, which is self-nullification (*bittul*). Learning Torah brings *bittul* and thus rectifies the illness of exile, bringing Geulah. This *bittul* of Torah is the way we bring in the “*Alef*” into “*gola*” (exile) to make it Geulah.
- The “Direct Path” to bringing the revelation and coming of Moshiach is by an increase in learning Torah in general, specifically Chassidus, and specifically the subjects of Moshiach and Geulah, particularly as found in the teachings of the Rebbe (his *ma’amarim* and *Likkutei Sichos*).



**לזכות נשיא דורנו, מה"מ—שיתגלה לעיני בשר ממש!**



ע"ה ל'ILUI NISHMAS R' YAAKOV YITZCHOK  
BEN R' MOSHE MENACHEM SPIEGEL



ע"ה ל'ILUI NISHMAS R' DONIEL YOSEF  
BEN DOVID HAKOHEN COHN



לזכות הרך הנולד, שיחי', לרגל הולדתו בשעטומ"צ ביום ג' ניסן,  
ה'תשע"ד, ולזכות הוריו באה"ק תובב"א לאה ושלומי, שיחיו, לוי.



## THEY WERE REDEEMED – AND DIDN'T EVEN KNOW IT

We find an example of an “unseen Geulah” in the events of 15 Av, the day the Generation of the Desert stopped dying, a day which subsequently became a Yom Tov<sup>1</sup>. It is explained that as a result of the sin of the *Meraglim* (on Tisha B'Av) and the refusal of the Jewish People to enter the Land of Israel, Hashem decreed that all those between the ages of 20-60 would die in the desert over the course of 40 years. Each year on Tisha B'Av those who reached the age of 60 would dig graves for themselves, lay down in the graves, and pass away overnight. In the 40<sup>th</sup> year in the desert, the youngest of those who were included in the decree (having reached age 60) did the same. However, Hashem had already nullified the decree—so in the morning they awoke and found themselves alive.

Not realizing they had been redeemed they thought they made an error in the date, that it wasn't yet Tisha B'Av. The next night, also, they lay down in graves, only to wake up again the following morning. This repeated itself until the night of the 15<sup>th</sup> when the moon is full and they realized that they did not make a mistake with the date but rather the decree had been nullified. Their joy at this realization makes the 15<sup>th</sup> of Av into a Yom Tov.

The Rebbe asks: We understand that the first year they celebrated on the 15<sup>th</sup> of Av because only then did they become aware that the decree had been nullified. But in fact the decree had been nullified six days before on Tisha B'Av, so why do we continue to celebrate every year on the 15<sup>th</sup>? Because the joy is due not to the nullification of the decree, *but rather to when it became revealed to them*, and this revelation occurred on the 15<sup>th</sup>.

We are like these Jews of the generation desert, unaware of the redemption that has occurred and continuing to live in as though nothing has changed (when in fact the greatest of changes have occurred). Day after day goes by like this until each one will come to the realization that **“the time has arrived for your redemption”**.

<sup>1</sup> Taanis 30b, Bava Basra 121a (see Rashbam there).

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