
THE GUTNICK EDITION

חמשה חומשי תורה
Chumash

THE BOOK OF LEVITICUS

ספר ויקרא

*With Rashi's commentary, Targum Onkelos,
Haftaros and commentary anthologized from
Classic Rabbinic Texts and the works of the
Lubavitcher Rebbe*

Compiled and Adapted by
Rabbi Chaim Miller

First Edition February 2004
Second Edition October 2005
Third Edition January 2009

CHUMASH - THE BOOK OF LEVITICUS
with commentary from Classic Rabbinic Texts and the Lubavitcher Rebbe

ISBN-13: 978-0-9725010-4-0 (Set: 978-0-9725010-0-2)

ISBN-10: 0-9725010-4-5 (Set: 0-9725010-0-2)

LCCN: 2008928858

© Copyright 2005-9 by Chaim Miller

Published and Distributed by:

Kol Menachem

827 Montgomery Street, Brooklyn N.Y. 11213

For orders tel: 1-888-580-1900 718-951-6328 Fax:718-953-3346

www.kolmenachem.com e-mail: info@kolmenachem.com

All rights reserved. No part of this book may be reproduced in any manner whatsoever without written permission from the copyright holder, except in the case of brief quotations in reviews for inclusion in a magazine, newspaper or broadcast.

Table of Contents

<i>Preface</i>	ix
<i>Vayikra</i>	1
<i>Tzav</i>	33
<i>Shemini</i>	61
<i>Tazria</i>	87
<i>Metzora</i>	109
<i>Acharei</i>	129
<i>Kedoshim</i>	153
<i>Emor</i>	177
<i>Behar</i>	209
<i>Bechukosai</i>	227
<i>Haftaros</i>	249
<i>Summary Charts</i>	291
<i>Bibliography</i>	299

Preface

We are delighted that *Sefer Vayikra* of the *Kol Menachem* Chumash is now entering its third edition, which includes numerous amendments to both the Hebrew and English texts and commentary to the Haftaros.

We once again extend our thanks to **Rabbi Meyer Gutnick**, who has graciously accepted upon himself the labor and expense of publishing and distributing this work. May this merit be a source of eternal blessing for him and his family.

May we soon merit the true and complete redemption, with *Mashiach Tzidkeinu*, speedily in our days.

Kol Menachem

25th of Elul 5768

🌀 CANTILLATION MARKS / טעמי המקרא 🌀

פִּשְׁטָא מִנַּח זֶרְקָא מִנַּח סְגוּלָּה מִנַּח | מִנַּח רַבִּיעִי
מֵהַפֶּךְ פִּשְׁטָא זֶרְקָה קִטְוֹן זֶרְקָה-גְּדוּל מִרְכָּא טַפְחָא
מִנַּח אֶתְנַחֲתָא פִּזֹּר תְּלִישָׁא-קִטְנָה
תְּלִישָׁא-גְּדוּלָּה קִדְמָא וְאַזְלָא אֶזְלָא-גְּרֵשׁ גְּרֵשִׁים
דְּרֵנָא תְּבִיר יְתִיב פְּסִיק | סוּף-פְּסוּק: שְׁלֵשֶׁת
קִרְנֵי-פֶרֶה מִרְכָּא-כְּפוּלָּה יֶרַח-בֶּן-יוֹמוֹ:

🌀 BLESSINGS ON READING THE TORAH 🌀

The person who is called to the Torah takes hold of the handles of the *Sefer Torah* with his *tallis*¹, unrolls the *Sefer Torah* and, with his *tallis* (or the belt of the Torah) touches the beginning and end² of the reading. The scroll is then closed, he turns slightly to the right and says:

בְּרַכּוּ אֶת יְיָ הַמְּבַרֵּךְ.

The congregation responds:

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד.

The person called to the Torah continues:

בְּרוּךְ יְיָ הַמְּבַרֵּךְ לְעוֹלָם וָעֶד:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ
מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בְּרוּךְ אַתָּה יְיָ
נוֹתֵן הַתּוֹרָה:

The person called to the Torah now reads along with the reader in an undertone.

After the reading is complete, the person called to the Torah touches the end and the beginning³ of the reading with his *tallis* (or belt of the *Sefer Torah*) and kisses it. He then closes the scroll, turns slightly to the right and says:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ
תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נִשְׁע בְּתוֹכָנוּ. בְּרוּךְ אַתָּה
יְיָ, נוֹתֵן הַתּוֹרָה:

After the reading is complete, the person called to the Torah stays at the *bimah* until the next reading is concluded (or, if it is the last reading, until the Torah is raised).

1. *Sefer Haminhagim*. According to the Rebbe's personal custom, the handles are held directly, without the *tallis* in between.

2. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the beginning, the end and then the beginning of the reading again.

3. *Sefer Haminhagim*. According to the Rebbe's personal custom, the *tallis* is used to touch the end, the beginning and then the end of the reading again.

*In the early years of his leadership, the
Alter Rebbe declared publicly:*

"We have to live with the times!"

*Through his brother, the Maharil, the
senior chasidim discovered that the Rebbe
meant that one should live with the Parsha of
the week, and the particular Parsha of the
day. One should not only study the weekly
Parsha, but live with it.*

(HAYOM YOM, CHESHVAN 2)

parshas Vayikra

פרשת ויקרא

🌀 The Name of the Parsha 🌀

Vayikra means “He called,” as in the opening verse of our Parsha, “He called to Moshe.” Rashi explains: “Every time God communicated with Moshe—whether it was with the expression וַיִּדְבֵר (‘He spoke’) or וַיֹּאמֶר (‘He said’), or וַיִּצַו (‘He commanded’)—it was always preceded by God calling to Moshe by name, for calling (קְרִיאָה) is an expression of affection.”

In other words, Rashi teaches us here that when God called out to Moshe, He was not merely doing so in order to attract Moshe’s attention but, more importantly, that it was an “expression of affection.”

And before God would speak words of Torah to Moshe, He first expressed His affection for him. This teaches us that God’s affection for Moshe—and likewise, His affection for every Jew—is more deep-rooted in God’s Essence than even the Torah itself.

This, however, presents us with a problem when we read the end of our Parsha which speaks about the sin

of dishonesty. For if the message of Vayikra is the closeness and affection that God feels for every Jew, then why do we find that the Parsha ends with a discussion of sin, something which distances a Jew from God?

In truth, however, the end of our Parsha speaks not of sin, but of teshuvah (repentance; return). For when a Jew transgresses one of the mitzvos of the Torah, and later decides to return to God, we witness the fact that this person has a deep connection to God even when his external connection to Torah has been severed, and it was that deeper connection which motivated him to return.

So in the final analysis, this is a perfect ending to a Parsha which represents God’s unconditional love for a Jew—for it is precisely by virtue of a Jew’s inherent connection to God that he is able to return to His Maker even when his relationship via Torah has become temporarily interrupted.

(Based on Likutei Sichos vol. 7, pp. 24-26)

א ויקרא למשה ומליל יי עמיה ממשפן זמנא למימר: ב מליל עם בני ישראל ותימר להון אנש ארי יקריב מנכון קורבנא קדם יי מן בעירא מן תורי ומן ענא תקרבון ית

א ויקרא* אל משה וידבר יהוה אליו מאהל מועד לאמר: ב דבר אל בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן ליהוה מן הבהמה מן הבקר ומן הצאן תקריבו

* זעירא

רש"י

מאהל מועד, מלמד שהיה הקול נפסק. כיוצא בו וקול כנפי הכרוצים נשמע עד החצר החיצונה¹³, יכול מפני שהקול נמוך, תלמוד לומר כקול אל שדי דצדו¹⁴, אם כן למה נאמר עד החצר החיצונה, שכיון שמגיע שם היה נפסק: מאהל מועד לאמר. יכול מכל הבית, תלמוד לומר מעל הכפורת¹⁵. יכול מעל הכפורת כולה, תלמוד לומר מצדו שני הכרוצים¹⁶: לאמר. לא ואמור להם דברי כבושים, שצילכס הוא נדבר עמי, שכן מנינו שכל שלשים ושמונה שנה שהיו ישראל צמדצר כמנודים, מן המרגלים ואילך, לא נתייחד הדבור עם משה, שנאמר ויהי כאשר תמו כל אנשי המלחמה למות וידבר ה' אלי לאמר¹⁷, אלי היה הדיבור. דבר אחר לא ואמור להם דברי והשיבני אם יקבלום, כמו שנאמר¹⁸ וישב משה את דברי העם וגו': (3) אדם כי יקריב מכם. כשיקריב, בקרבנות נדבר דבר הענין¹⁹: אדם. למה נאמר, מה אדם הראשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו מן הגזל²⁰: הבהמה. יכול אף חיה בכלל, תלמוד לומר צקר ולאן²¹: מן הבהמה. ולא כולה, להוילא את הרוצח ואת הנרצע²²: מן הבקר. להוילא את הנעדר: מן הצאן. להוילא את המוקצה²³: ומן הצאן. להוילא את הנוגח שהמית. כשהוא אומר למטה מן

(6) ויקרא אל משה. לכל דורות ולכל אמירות ולכל זווים קדמה קריאה¹, לשון חבה, לשון שמלאכי השרת משתמשין בו, שנאמר וקרא זה אל זה², אבל לנביאי האומות עכו"ם נגלה עליהן זלשון עראי וטומאה, שנאמר³ ויקרא אלהים אל זלעם: ויקרא אל משה. הקול הולך ומגיע לאזניו, וכל ישראל לא שומעין. יכול אף להפסקות היתה קריאה, תלמוד לומר וידבר, לדבור היתה קריאה, ולא להפסקות. ומה היו הפסקות משמשות, ליתן ריוח למשה להתזון בין פרשה לפרשה וציון ענין לענין, קל וחומר להדיוט הלומד מן ההדיוט⁵: אליו. למעט את אהרן. ר' יהודה אומר שלשה עשר דורות נאמרו בתורה למשה ולא אהרן, וכנגדן נאמרו שלשה עשר מיעוטין, ללמדך שלא לאהרן נאמרו אלא למשה שיאמר לאהרן. ואלו הן שלשה עשר מיעוטין, לדבר אחר⁶, מדבר אליו⁷, וידבר אליו⁸, ונודעתי לך⁹, כולן צתורת כהנים¹⁰. יכול שמעו את קול הקריאה, תלמוד לומר קול לו, קול אליו, משה שמע, וכל ישראל לא שמעו: מאהל מועד. מלמד שהיה הקול נפסק ולא היה יוצא חוץ לאהל. יכול מפני שהקול נמוך, תלמוד לומר את הקול¹¹, מהו הקול, הוא הקול המתפרש בתהלים¹² קול ה' צבא קול ה' בדר, קול ה' שובר ארזים, אם כן למה נאמר

CLASSIC QUESTIONS

● What is the unique quality of the Book of Vayikra ?

Tosfos: Vayikra is the most difficult of the Five Books of Moshe (Brachos 18b, s.v. sifra de bay rav).

MIDRASH: In the account of Creation, the word "light" is written five times, corresponding to the Five Books of Moshe:

"God said, 'Let there be light!'" (Bereishis 1:3)—corresponds to the Book of Bereishis, in which God busied Himself with creating the world. "And there was light" (ibid.)—corresponds to the Book of Shemos, in which the Jewish people came out from darkness to light. "God saw that the light was good" (ibid. 4)—corresponds to the Book of Vayikra, which is filled with many laws. "God separated the light from the darkness" (ibid.)—corresponds to the Book of Bamidbar, which separates between those who left Egypt and those who came to the Land. "God called out to the light (and assigned it to the) day" (ibid. 5)—corresponds to the Book of Devarim which is filled with many laws. (Bereishis Rabah 3:5, see Sparks of Chasidus.)

● Why is the word ויקרא written with a small alef ? (v. 1)

PANE'ACH RAZA: Because even though Moshe spoke directly with God regularly, he remained humble in his own eyes in the presence of God, and in the presence of the Jewish people. (See *The Last Word*)

KLI YAKAR: The small alef is an allusion to the custom that small children traditionally begin their studies with the Book of Vayikra. As the Midrash states, "Why do we initiate young children with the Parsha which speaks of sacrifices? Because just as the sacrifices are pure, so too the children are pure." (See *Sparks of Chasidus*.)

● Why does the Torah state only "He called" without stating who it was that called to Moshe? (v. 1)

HADAR ZEKEINIM: Our verse follows on from the end of the Book of Shemos, which states, "The glory of God filled the Tabernacle" (40:35). Thus, it is obvious that the One Who called out to Moshe from the Tabernacle must have been God.

TORAS MENACHEM

● WHO IS CALLING? (v. 1)

Why does the Torah simply state, "He called to Moshe," without clarifying who was calling? And why does Rashi not address this basic question?

[Hadar Zekeinim answers that] our Parsha is a direct continuation from the final passage of the Book of Shemos, where it is written that "The glory of God filled the Tabernacle" (40:35). Thus, in our Parsha, it was clearly God calling out to Moshe.

However, it is difficult to accept that this was Rashi's understanding of the matter, because:

a.) Rashi could not have presumed that the reader would come to this solution himself. Therefore, if Rashi did indeed accept the logic [of Hadar Zekeinim] he would have said so explicitly.

b.) The break between two separate books is a significant one, so it is difficult to accept that one book is a direct thematic continuation of the other.

1 ת"כ א, ב'ג 2 ישעיהו ג, 3 במדבר כג, ד 4 ב"ר נב, ה 5 ת"כ א, ג 6 במדבר ז, 7 שם 8 שם 9 שמות כה, כב 10 א, ד 11 במדבר שם 12 כד ד-ה 13 יחזקאל י, ה 14 שם 15 במדבר שם 16 שם 17 דברים ב, טז-יז 18 שמות יט, ח 19 ת"כ 20 ויק"ר ב, ז 21 ת"כ 22 שם 23 שם

🕎 THE VOLUNTARY OFFERINGS 🕎

I **H**e called to Moshe (affectionately). God spoke to him (alone) from (within) the Tent of Meeting, saying: ² Speak to the children of Israel, and say to them:

- When a man from (among) you brings a (voluntary) offering to God, you should bring your offering from (domesticated) animals—from cattle (which has not been worshiped as an idol) or from flocks (which have not been set aside for pagan worship, and from those which have not killed people).

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

THE BOOK OF VAYIKRA

The **Midrash** states that the Book of *Vayikra* is special in that it “is filled with many laws.” At first glance, it shares this quality with the Book of *Devarim*, which is also described as being “filled with many laws.”

However, it could be argued that in this respect, the Book of *Vayikra* is actually superior, since—as **Tosfos** writes—it is “the most difficult of the Five Books of Moshe”: Being the most difficult to understand, the Book of *Vayikra* demands more *effort* from its reader, which in turn lifts the reader to new heights of understanding and spiritual achievement.

And that is why we find that even though the Book of *Devarim* is also given the metaphor of “light,” it is only in connection with *Vayikra* that the Torah states: “God saw that the light was good.” For the Book of *Vayikra* challenges the reader to a greater extent, and thus reveals within him a greater good.

(Based on *Sefer Hasichos* 5749, p. 464)

WHY DO CHILDREN BEGIN WITH VAYIKRA?

If a Jew sins, and compromises his relationship with God, how is it then possible that a sacrifice could atone for his sin? How does the sacrifice reconstruct a relationship that has fallen apart? Clearly, there must be some starting point, some remaining ties between the Jew and God even *after* the Jew has sinned, and it is from this beginning that the relationship is rebuilt.

In other words, even if a Jew sins and rids himself of any merits whatsoever, God’s unconditional love for that person remains. A sacrifice has the ability to reveal that love, mending the faults of the past and starting a new beginning.

This sheds light on the custom that children begin their studies with the sacrifices (see **Kli Yakar** citing the *Midrash*). For God’s unconditional love comes to light in both the child and the sacrifice: a.) God loves a child, who has not yet observed any of the *mitzvos* or studied Torah. b.) God continues to love an adult even when he chooses not to observe or study the Torah, so their relationship can be rebuilt when the person repents and brings a sacrifice. Thus, “just like the sacrifices are pure, so too the children are pure,” for both express the intrinsic bond between a Jew and God which can never become soiled or impure.

(Based on *Likutei Sichos* vol. 22, p. 1ff)

🕎 The Last Word 🕎

A SMALL ALEF

Being the first of the twenty-two letters of the Hebrew alphabet, *alef* is the “head” or “leader” of all the letters. This is further hinted to by the fact that *alef* is an etymological derivative of the word *aluf* (אָלֹף) which means “leader” or “chief.”

So a **small alef** (see **Pane’ach Raza**) is a contradiction in terms: Why is a letter which represents leadership and greatness written *small*? If the Torah wishes to allude to Moshe’s humility, surely this could have been done by making another letter small, and not the *alef*?

However, the point here is that a person’s greatness and humility should not be two distinct entities. Some people are generally contrite, but when it comes to their field of expertise, then their feelings of humility become temporarily suspended....

The Torah is teaching us here that a person’s humility (represented by smallness) should be in *the very same area* as his greatness (represented by the *alef*). His unique talents as special qualities *themselves* should lead him to feel humble, when he contemplates the fact that if another person had been given the same capabilities as himself, that person would surely have surpassed his achievements.

(Based on *Sichas Shabbos Parshas Vayikra* 5741)

c.) More importantly: The end of the Book of *Shemos* does not actually speak of God, but rather, of “the glory of God.” Thus, even if we would be willing to ignore the break between books, it would still be difficult to argue that there is any connection here, since it is not “the glory of God” that called out to Moshe, but God Himself.

So, at the literal level, how is the reader supposed to know who called to Moshe?

THE EXPLANATION

At the beginning of *Parshas Terumah* the Torah states, “God spoke to Moshe, saying...They should make a Sanctuary for Me...I will arrange My meetings with you there. I will speak with you from above the lid between the two cherubs that are upon the Ark of the Testimony” (25:1, 8, 22).

Thus, here in our *Parshah*, **Rashi** deemed it unnecessary to clarify who is calling to Moshe, since the student of scripture has already learned that the One Who calls to Moshe from the Tent of Meeting is none other than God Himself.

(Based on *Sichas Shabbos Parshas Vayikra* 5743)

קֹרְבָנֵינוּ: אִם-עֲלֶה קֹרְבָנֵינוּ מִן-הַבָּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל-פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרִצְנוֹ לְפָנַי יְהוָה: וְסִמַּךְ יָדָיו עַל רֹאשׁ הָעֵלֶה וְנִרְצָה לוֹ לְכַפֵּר עֲלָיו: ה וְשַׁחַט אֶת-בֶּן הַבָּקָר לְפָנַי יְהוָה וְהִקְרִיבוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֶת-הַדָּם וּזְרָקוּ אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב אֲשֶׁר-פֶּתַח אֹהֶל מוֹעֵד: ו וְהִפְשִׁיט אֶת-הָעֵלֶה וְנָתַח אֹתָהּ לְנִתְחֶיהָ: ז וְנָתַנוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֵשׁ עַל-הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל-הָאֵשׁ: ח וְעָרְכוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת-הָרֹאשׁ וְאֶת-הַפָּדֶר עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ אֲשֶׁר עַל-הַמִּזְבֵּחַ: ט וְקָרְבוּ וּבָרְעוּ יָרְחֵן בְּמַיִם וְהִקְטִיר הַכֹּהֵן אֶת-הַכֹּל הַמִּזְבֵּחַ

קֹרְבָנֵינוּ: אִם-עֲלֶה קֹרְבָנֵנוּ מִן-הַבָּקָר זָכָר תָּמִים יִקְרִיבֵנוּ אֶל-פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ לְרִצְנוֹ לְפָנַי יְהוָה: וְסִמַּךְ יָדָיו עַל רֹאשׁ הָעֵלֶה וְנִרְצָה לוֹ לְכַפֵּר עֲלָיו: ה וְשַׁחַט אֶת-בֶּן הַבָּקָר לְפָנַי יְהוָה וְהִקְרִיבוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֶת-הַדָּם וּזְרָקוּ אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב אֲשֶׁר-פֶּתַח אֹהֶל מוֹעֵד: ו וְהִפְשִׁיט אֶת-הָעֵלֶה וְנָתַח אֹתָהּ לְנִתְחֶיהָ: ז וְנָתַנוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֵשׁ עַל-הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל-הָאֵשׁ: ח וְעָרְכוּ בְנֵי אֶהְרֹן הַכֹּהֲנִים אֶת הַנִּתְחִים אֶת-הָרֹאשׁ וְאֶת-הַפָּדֶר עַל-הָעֵצִים אֲשֶׁר עַל-הָאֵשׁ אֲשֶׁר עַל-הַמִּזְבֵּחַ: ט וְקָרְבוּ וּבָרְעוּ יָרְחֵן בְּמַיִם וְהִקְטִיר הַכֹּהֵן אֶת-הַכֹּל הַמִּזְבֵּחַ

כ"ט

בני אהרן. יכול חללים, תלמוד לומר הכהנים: את הדם וזרקו את הדם. מה תלמוד לומר דם דם שתי פעמים, להביא את שנתערב צמינו או צשאנו מינו. יכול אף בפסולים או צחטאות הפנימיות או צחטאות החילוניות, שאלו למעלה והיא למטה, תלמוד לומר במקום אחר את דמו: וזרקו. עומד למטה וזרק מן הכלי לכותל המזבח למטה מחוט הסיקרא כנגד הזויות, לכך נאמר סביב, שיהא הדם ניתן בצרע רוחות המזבח. או יכול יקיפנו כחוט, תלמוד לומר וזרקו, ואי אפשר להקיף בצריקה. אי וזרקו יכול בצריקה אחת, תלמוד לומר סביב, הא כיצד נותן שתי מתנות שכן ארבע: אשר פתח אהל מועד. ולא בזמן שהוא מפורק: (ו) והפשיט את העולה. מה תלמוד לומר העולה, לרבות את כל העולות להפשט ונתוח: אתה לנתחיה. ולא נתחיה לנתחיה: (ז) ונתנו אש. אף על פי שהאש יורדת מן השמים, מלוב להביא מן הכדיוט: בני אהרן הכהן. כשהוא צכיכונו, הא אס עבד בצגדי כהן כדיוט, עבודתו פסולה: (ח) בני אהרן הכהנים. כשהם צכיכונו, הא כהן כדיוט שעבד בשמונה צגדים, עבודתו פסולה: את הנתחים את הראש. לפי שאין הראש כולל הפשט, שכבר הוחז צחיטה, לפיכך הולך למנות לעמלו: ואת הפדר. למה נאמר, ללמדך שמעלה עם הראש ומכסה בו את בית השחיטה, וזהו דרך כבוד של מעלה: אשר על המזבח. שלא יהיו הגזירין יולאין חוץ

הענין מן הבקר, שאין תלמוד לומר, להוליא את הטריפה: תקריבו. מלמד שנים מתנדבים עולה בשותפות: קרבנכם. מלמד שהיא צאה נדבית לצור, היא עולה קין המזבח הצאה מן המותרות: (ג) זכר. ולא נקבה. כשהוא אומר זכר למטה, שאין תלמוד לומר, זכר ולא טומטום ואנדרוגינוס: תמים. צל מוס: אל פתח אהל מועד. מטפל² בהצאתו עד העזרה. מהו אומר יקריב יקריב, אפילו נתערבה עולה ראובן בעולה שמעון, יקריב כל אחת לשם מי שהוא. וכן עולה בחולין, ימכרו החולין ללרכי עולות, והרי הן כולן עולות ותקרב כל אחת לשם מי שהוא. יכול אפילו נתערבה בפסולין או צשאנו מינו, תלמוד לומר יקריבונו: יקריב אתו. מלמד שכופין אותו. יכול בעל כרחו, תלמוד לומר לרצונו, הא כיצד כופין אותו עד שיאמר רוצה אני: לפני ה' וסמך. אין סמיכה בצמה⁴: (ד) על ראש העולה. להביא עולה חובה לסמיכה ולהביא עולה האלף⁵: העולה. פרט לעולת העוף⁶: ונרצה לו. על מה הוא מרצה לו, אס תאמר על כריתות ומיתות בית דין או מיתה צדי שמים או מלקות, הרי עונשן אמור, הא אינו מרצה אלא על עשה ועל לאו שנתק לעשה⁷: (ה) ושחט והקריבו הכהנים. מקצלה ואיך מלאת כהונה, למד על השחיטה שכשרה צזר: לפני ה'. צעורה: והקריבו. זו קבלה שהיא הראשונה ומשמעה לשון הולכה, למדנו שחיהן [ס"א ששחיהן] צבני אחרן⁸:

CLASSIC QUESTIONS

● What is the reason for animal sacrifices?

IBN EZRA: Heaven forefend to say that God actually needs animals to be burned! Rather, the significance here is a mystical one (1:1).

RAMBAM: At the time when the Torah was given, the Jewish people dwelled amongst non-Jewish nations who worshiped cattle and flocks. Therefore, God commanded the Jewish people to slaughter these animals, the deities of their non-Jewish neighbors, in order to rid the Jewish people of the idolatrous influence of the nations (*Guide for the Perplexed* 3:46).

RAMBAN: Rambam's assertion, that God's *mitzvos* were given merely to wean the Jewish people off idolatry, is utter nonsense. The Torah states explicitly that the sacrifices bring pleasure to God (v. 9).

Furthermore, we find that Noah sacrificed animals to God when he came out of the ark—long before the Egyptians worshiped cattle and flocks—and this brought God tremendous pleasure, to the extent that He decided never to destroy the world again (*Bereishis* 8:21).

Rather, a more acceptable explanation of the sacrifices is that in the process of sinning a person utilizes thought, speech and action. Therefore, God decreed that atonement for his sin should also be three fold: First he places his hands on the animal, an *action* of atonement. Then, he confesses *verbally*. And finally, the animal's innards—the source of physical desire—are burned, corresponding to the person's thoughts and desires that led him to sin. The animal's blood is also spilled out, suggesting to the person that, really, his own

🕎 THE BURNT-OFFERING FROM CATTLE 🕎

- ³ If his offering is a burnt-offering (taken) from cattle, he should bring a perfect (unblemished) male (animal).
- (If a person fails to bring the offering that he has promised, he must be coerced until) he will bring it willingly to the entrance of the Tent of Meeting.
- (If the offering is brought) before God (i.e. in the holy Temple, and not on a private altar), ⁴ he should lean his hands upon the head of the burnt-offering.
- (The burnt-offering) will be accepted (by God) for him, to atone for him.
- ⁵ He (is permitted) to slaughter the young bull before God (in the Temple Courtyard, even if he is not a priest, but from that point on) Aharon's descendants (must carry out all the procedures).
- The priests should catch the blood (in a receptacle) and dash the blood on (the wall of) the Altar, around (the four corners of the Altar) which is at the entrance of the Tent of Meeting.
- ⁶ He should skin the burnt-offering and cut it into its (prescribed) pieces.
- ⁷ The descendants of Aharon the priest should place fire on the Altar and arrange wood on the fire.
- ⁸ Aharon's descendants, the priests, should then arrange the pieces (of the animal), the head and the fats, on top of the wood which is on the fire, upon the Altar.
- ⁹ (Beforehand, however,) he should wash its innards and its legs, with water.

CLASSIC QUESTIONS

life should have been taken away because of the sin, but that God in His mercy has accepted the life of the animal as a substitute.

The sacrifices also have great mystical significance, as indicated by the fact that when listing the laws of the sacrifices the Torah uses only God's most exalted Name, the *Tetragrammaton* (1:9).

KUZARI: Sacrifices cause the Divine Presence to dwell among the Jewish people, like food which causes the soul to continue dwelling in the body. Just as we cannot understand why the soul, which is

spiritual, requires *physical* food to keep it attached to the body, likewise we cannot fathom why the Divine Presence requires the physical "food" of animals on the Altar, in order to remain attached to the Jewish people.

TORAS HA'OLAH: Mystically speaking, the sacrifice represents a unification with God. Thus the word קָרְבָּן (sacrifice) is etymologically related to the word קִירֵב (coming close), indicating that by offering a sacrifice a person brings the attributes of his soul closer to God.

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

Ramban stresses the importance of a person's intentions and feelings when offering a sacrifice. This is further emphasized by the explanation [of **Toras Ha'olah**] that a sacrifice serves to bring a person's attributes—both intellect and emotion—close to God.

However, this begs the question: If the main purpose of a sacrifice is to evoke the appropriate feelings, then why does the Torah mention *only* the physical details of a sacrifice, and totally omit the emotional and intellectual demands which an offering to God entails?

It could be argued, however, that the Torah *did* indeed hint to the emotional element of the sacrifices, by recording the voluntary offerings (chaps 1-3) before the obligatory offerings (chap. 4 ff):

At first glance, this appears to be quite puzzling: Surely the Torah should have instructed us *first* about offerings which *must* be brought before detailing the optional sacrifices?

With an obligatory sacrifice, a person could be carrying out the *mitzvah* merely because he has to. With a voluntary sacrifice, the very fact that a person is bringing an offering when he is not required to do so testifies that his intentions are good. Therefore, the Torah recorded the voluntary offerings unexpectedly at the very outset, to teach us that just as a person's good intentions are self-evident in the case of a voluntary offering, likewise good intentions are of paramount importance with all offerings.

(Based on *Likutei Sichos* vol. 17, pp. 12-13)

למדבחה עלתא קורבן דמתקבל ברעוא קדם
 יי' ואם מן ענא קורבניה מן אמריא או מן
 בני עניא לעלתא דבר שלים יקרביניה:
 יא ויבוס יתיה על צדא מדבחה צפונא
 קדם יי' וזרקון בני אהרן כהניא ית דמיה על
 מדבחה סחור סחור: יב ויפלג יתיה
 לאברהוי ונת רישיה ונת תרביה ויסדר
 כהנא יתהון על אעיא די על אישתא די על
 מדבחה: יג וינא וברעיא יחליל במיא ויקריב
 כהנא ית כולא ויסק למדבחה עלתא הוא

עלה אשה ריח-ניחוח ליהוה: ס , ואם-מן-הצאן קרבנו
 מן-הפשבים או מן-העזים לעלה זכר תמים יקרבינו:
 יא ושתט אתו על ירך המזבח צפנה לפני יהוה וזרקו בני
 אהרן הכהנים את-דמו על-המזבח סביב: יב ונתת אתו
 לנתחיו ואת-ראשו ואת-פדרו וערך הכהן אתם על-העצים
 אשר על-האש אשר על-המזבח: יג והקרב והפרעים ירחץ
 במים והקריב הכהן את-הפל' והקטיר המזבחה עלה הוא

רש"י

ולמה הפסיק, ליתן ריוח למשה להתזונן בין פרשה לפרשה:³ מן הצאן מן
 הכבשים או מן העזים. כרי אלו שלש מיעוטין פרט לזקן, לחולב
 ולמזכס:⁴ (יא) על ירך המזבח. על כל המזבח: צפנה לפני ה'. אין לפון

למערכה: (ט) עולה. לשם עולה יקטירו: אשה. כשישחטנו יחא שחטו
 לשם האש. וכל אשה לשון אש פושי"ר זלע"ז! ניחוח. נחת רוח לפני,
 שאמרתי ונעשה רזוני:² (י) ואם מן הצאן. וי"ו מוסף על ענין ראשון.

CLASSIC QUESTIONS

● What is the “pleasant aroma to God”? (v. 9)

RASHI: [God says]: “It causes Me a spirit of contentment that I spoke and My Will was carried out.”

SIFSEI CHACHAMIM: *Rashi* was troubled by the fact that the Torah seems to suggest that God enjoys the *physical* aroma of a sacrifice. Therefore, *Rashi* clarifies that it is not the *actual smell* which God

enjoys, but rather, the *spirit of satisfaction* which arises from the observance of this *mitzvah*.

DEVEK TOV: *Rashi* was troubled by the fact that the offering of sacrifices actually makes a foul smell, and not a pleasant aroma. This forced *Rashi* to interpret the verse metaphorically, that the “aroma” is a “spirit of contentment.”

TORAS MENACHEM

🔗 THE PLEASURE OF SACRIFICES

Rashi's comment to verse 9 prompts the following questions:

a.) What was troubling *Rashi*?

The commentators (*Sifsei Chachamim* and *Devek Tov*) argue that *Rashi* found the phrase “a pleasant aroma for God” difficult to accept, either because it does not make sense that God enjoyed a *physical* smell, or because the smell was actually foul, and not enjoyable.

However, both these interpretations are difficult to accept, since, earlier in the Torah, we read that God enjoyed the “pleasant aroma” of Noah’s sacrifice, and *Rashi* did not find it necessary to make any comment at all on the matter there. This proves that the phrase “a pleasant aroma for God” is not logically objectionable *in itself*, for otherwise *Rashi* would have been forced to clarify its meaning in *Parshas Noach*, the first time that the phrase occurred. Apparently, *Rashi* understood it to be self-evident that God did not enjoy the *physical* aroma of Noah’s sacrifice, and that the reader would be able to understand this simple metaphor unaided.

If so, why did *Rashi* find it necessary to explain the matter here in our *Parsha*?

b.) Why did *Rashi* use the passive expression, “I spoke and My Will was carried out”? Surely it would have been more appropriate to write, “I spoke and you carried out My Will”?

c.) *Rashi* seems to take the sentence out of second person dialogue (of God talking to the Jewish people), and explains it in first person (as if God is speaking to *Himself*). Instead of writing, “I commanded and My Will was

carried out,” or, “I decreed and My Will was carried out”—which would have emphasized how God is commanding *man*—*Rashi* wrote, “I spoke and My Will was carried out,” without making any reference to *whom* God spoke. Why did *Rashi* stress only God’s perspective of the sacrifice?

d.) A more general question: *Rashi* wrote his commentary to clarify the literal meaning of scripture, and not to explain the reasons for all the *mitzvos*. Nevertheless, since the very notion of animal sacrifices appears to be utterly bizarre—for what is gained by burning an animal?—we would expect *Rashi* to have offered some sort of explanation of the matter. Especially when we consider that other commentators who devote themselves to a literal rendering of scripture, such as *Ibn Ezra* and *Ramban*, do address this question (see *Classic Questions* on the previous page).

THE EXPLANATION

When reading verse 9, *Rashi* was troubled by the question: Why are sacrifices *in particular* described as causing a spirit of contentment to God?

In the case of Noah’s sacrifice this did not pose a problem, since it is self-evident that a sacrifice which celebrated the salvation of human and animal life on earth was an event of great satisfaction for both man and God. In our case, however, the reader will be troubled why the Torah singled out the sacrifices among all the *mitzvos* of the Torah as causing pleasure to God in particular. Surely this is the case by *all mitzvos*, and not just the sacrifices?

In order to answer this question, *Rashi* felt it necessary to pinpoint the essential quality of animal sacrifices, in contrast to the other *mitzvos* of the Torah:

- Then, the priest should make all (of the animal's parts) go up in smoke on the Altar, (with the specific intent that it is) a burnt-offering (which was slaughtered specifically as) a fire-offering, a pleasant aroma for God.

🌀 THE BURNT-OFFERING FROM SHEEP & GOATS 🌀

- ¹⁰ And if his offering is (brought) from the flocks—from sheep or from goats—as a burnt-offering, he should offer a perfect (unblemished) male (animal).
- ¹¹ (If the offering is brought) before God (i.e. in the Holy Temple, and not on a private Altar), he should slaughter it on the northern side of the Altar.
- Aharon's descendants, the priests, should dash its blood on (the wall of) the Altar, around (the four corners of the Altar).
- ¹² He should cut it into its (prescribed) pieces, with its head and its fats.
- The priest should arrange the (pieces) on top of the wood which is on the fire, upon the Altar.
- ¹³ He should wash its innards and its legs, with water. Then, the priest should bring all (of the animal's parts) and make them go up in smoke on the Altar, (with the specific intent that it is) a burnt-offering (which was slaughtered specifically as) a fire-offering, a pleasant aroma for God.

TORAS MENACHEM

With his comment “It causes Me a spirit of contentment that I spoke and My Will was carried out” Rashi teaches us that there simply is no reason why God demanded the slaughter and burning of an animal, other than for the sake of fulfilling the Divine Will. And this represents the unique quality of sacrifices, why they cause God pleasure, so to speak, more than the other *mitzvos* of the Torah, because we could not possibly carry out such a suprarational act as burning an animal for any personal motive or

gain. Rather, this *mitzvah* is done simply to carry out God's Will. Therefore, God derives particular satisfaction from this *mitzvah*, as it is totally devoid of secondary motives.

At first glance however, this does not appear to be a quality which is unique to the sacrifice, for we find many other *mitzvos* of the Torah which defy logic: a category of commands known as *chukim* (singular: *chok*). What then is the distinction between a sacrifice, which defies logic, and any one of the *chukim* which also do not make sense?

Rashi indicated his solution to this question by his exact choice of phrase (“I spoke and My Will was carried out”) which totally de-personalizes the *mitzvah* (see questions ‘b’ & ‘c’ above), stressing God's involvement, and apparently ignoring man's participation. With this emphasis, Rashi wished to stress that a sacrifice is *totally* for God's benefit and not for man's, and it is for this reason that it elicits a particularly great degree of Divine pleasure. Even though man performed the *mitzvah*, the only matter of importance here is that “My Will was carried out”; and even though man was *commanded* to offer the sacrifice, God is only concerned that “I spoke,” and it is irrelevant *who* was spoken to. For a sacrifice is unique in that it is a *mitzvah* performed exclusively for God.

And this expresses the distinction between sacrifices and the other suprarational commands, the *chukim*: While the specific details of each *chok* do indeed defy logic, the *general concept* of giving a person suprarational commands does have a logic behind it. As Ramban writes (in his commentary to Vayikra 19:19), that the observance of *chukim* is indeed for the person's benefit, as the blind observance of laws, even when they do not appear to make sense, cultivates a person's attributes of fear and subservience to God.

So while a person cannot appreciate the benefit of the particular *details* of any given *chok*, he is aware that, in general, the observance of *chukim* does benefit his character.

Rashi's innovation here is that, in the case of sacrifices, even this reason is absent. The suprarational act of burning an animal is not carried out to promote the character traits of fear and subservience, but simply to achieve that “My Will was carried out.”

🌀 The Last Word 🌀

Our Sages said, “Whoever studies the laws of bringing a burnt-offering is considered to have brought a burnt-offering.” Therefore, if possible, it is appropriate to study the laws of all the sacrifices in their entirety, and the laws concerning the Temple and all its apparatus, as they are explained clearly in the Rambam's work [the *Mishneh Torah*], in the Books of *Avodah* and *Korbanos*.” (Laws of Torah Study of the Alter Rebbe, 2:11)

This spiritual “substitute” through Torah study compensates for both the act of offering a sacrifice and the effects of the offering:

- Through studying the laws of sacrifices as they are explained in *scripture*, the **effect** of the sacrifice is compensated for—namely, atonement. As the *Talmud* states, “I have arranged for them the order of the sacrifices and when they read them...I forgive them for all their sins.” (*Ta'anis* 27b, *Megilah* 31b)
- Through studying the laws of sacrifices as they are explained in the *oral law*, one substitutes for the **act** of offering a sacrifice, since the oral law describes at length the detailed procedure of making an offering. As the *Talmud* states, “When a scholar studies the [Oral] Law...I consider it as if a sacrifice were offered for Me.” (*Menachos* 110a)

(Based on *Likutei Sichos* vol. 32, p. 38)

קורבן דמתקבל ברעוא קדם יי יד ואם מן עופא עלתא קורבניה קדם יי ויקריב מן שפניניא או מן בני יונה ית קורבניה: 10 ויקרביניה כהנא למדבחה ומלוק ית רישיה ויסיק למדבחה ויתמצי דמיה על כותל מדבחה: 11 ויעדי ית זפקיה באוכליה וירמי יתיה לסטר מדבחה קדומא לאתר דמושדין קיטמא: 12 ויפרק יתיה בגדפוהי לא יפריש ויסיק יתה כהנא למדבחה על אעיא די על אישתא עלתא הוא קורבן דמתקבל

אִשָּׁה רִיחַ נִיחַח לַיהוָה: פ [שני] יד וְאִם מִן־הָעוֹף עֲלָה קֶרְבְּנוֹ לַיהוָה וְהִקְרִיב מִן־הַתּוֹרִים אוֹ מִן־בְּנֵי הַיוֹנָה אֶת־קֶרְבְּנוֹ: 10 וְהִקְרִיבוּ הַכֹּהֵן אֶל־הַמִּזְבֵּחַ וּמָלַק אֶת־רֹאשׁוֹ וְהִקְטִיר הַמִּזְבֵּחַ וְנִמְצָה דָּמּוֹ עַל קִיר הַמִּזְבֵּחַ: 11 וְהִסִּיר אֶת־מְרֹאֲתוֹ בְּנִצָּתָהּ וְהִשְׁלִיךְ אֹתָהּ אֶצֶל הַמִּזְבֵּחַ קֹדֶמָה אֶל־מְקוֹם הַדָּשָׁן: 12 וְשָׁפַע אֹתוֹ בְּכַנְפָיו לֹא יִבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחַ עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עֲלָה הוּא אִשָּׁה רִיחַ נִיחַח לַיהוָה:

דש"י

אנקלוס באוכליה. וזהו מדרשו של אבא יוסי בן חנון, שאמר נוטל את הקורבן עמה¹⁰. ורז"ל אמרו קודר סביב הזפק בסכין כעין ארוצה ונוטלו עס הנוצה שעל העור¹¹. צעולת בהמה, שאינה אוכלת אלא באצום צעליה, נאמר והקרב והכרעים ירחץ במים והקטיר, צעוף, שנזון מן הגזל, נאמר והשליך, את המעים, שאכל מן הגזל¹²: אצל המזבח קדמה. צמרחו של כבש¹³: אל מקום הדשן. מקום שנותנין שם תרומת הדשן ככל צוקר ודיושן מזבח הפנימי והמנורה. וכולם נצטעים שם במקומן¹⁴: (ז) ושפך. אין שיסוע אלא ביד, וכן הוא אומר צמסון¹⁵ וישסעו כשסע בגדי¹⁶: בבנפיו. עס כנפיו, אינו לריך למרוט כנפי נולחו: בבנפיו. נוצה ממש. והלא אין לך הדיוט שמריח ריח רע של כנפים נשפרים ואין נפשו קאה עליו, ולמה אמר הכתוב והקטיר, כדי שיבא המזבח שבע ומחודר בקרבנו של עני¹⁷: לא יבדיל. אינו מפרקו לגמרי לשהי חתיכות, אלא קורעו מגבו. נאמר צעוף ריח ניחוח, ונאמר צבמה ריח ניחוח, לומר לך אחד המרצה ואחד הממעיע, וצלדד שיכוין את לבו לשמים¹⁸:

צבמה: (יד) מן העוף. ולא כל העוף, לפי שאמר תמים זכר צבקר כבשדים וצבזים¹, תמות וזכרות צבמה, ואין תמות וזכרות צעופות, יכול אף מחוסר אבר, תלמוד לומר מן העוף²: תורים. גדולים ולא קטנים: בני היונה. קטנים ולא גדולים: מן התורים או מן בני היונה. פרט לתחלת הליכוד שצב ושצב שהוא פסול, שגדול הוא אלא בני יונה וקטן אלא תורים³: (טו) והקריבו. אפילו פרידה אחת יוצא: הבהן ומלק. אין מליקה בכלי אלא צעלמו של כהן. קוץ צפפרנו ממול העורף וחותך מפרקת עד שמגיע לסימנין וקולן: ונמצה דמו. לשון מיץ אפיס⁴. כי אפס המץ⁵, כובש בית השחיטה על קיר המזבח והדם מתמלך ויורד: ומלק והקטיר ונמצה. אפס לומר כן, מאחר שהוא מקטיר הוא מולך, אלא מה הקטרה הראש צעלמו והגוף צעלמו וכו', אף מליקה כן⁶. ופשוטו של מקרא מכורס הוא ומלק והקטיר, וקודם הקטרה, ונמצה דמו כזר: (טז) מוראתו. מקום הרעיו וזה הזפק: בנצתה. עס בני מעיה⁸. ונוצה לשון דבר המאוס, כמו כי נלו גס נעו⁹, וזהו שחרגס

CLASSIC QUESTIONS

● What is מְרֹאֲתוֹ? (v. 16)

RASHI: The place of the digested food or waste (רְעִי), which is the crop* (זָפֶק).

IBN EZRA: The waste area, as in the verse, "Woe to her who is filthy (מְרֹאֲתָהּ) and polluted" (Zeph. 3:1).

● What does בְּנִצָּתָהּ mean? (v. 16)

RASHI: "With its innards." The word נִצָּחָה denotes something disgusting, as in the verse, "For they are foul (נִצְוֹ) and even slip [in their blood]" (Lamentations 4:15). Thus Onkelos translates: "with its digested food (בְּאוֹכְלֶיהָ)." This is the explanation given by Abba Yosay ben Chanan, who said that (when removing the crop) the priest removes the gizzard with it.

But our Sages (understanding נִצָּחָה to mean "feathers"), said: He cuts a window-like incision with a knife, and takes (the crop) together with the feathers (נִצָּחָה) that are on the skin.

In the case of an animal burnt-offering, which eats exclusively from the feeding trough of its owner, the Torah states, "He should wash its innards and its legs, with water...and make them go up in smoke" (v. 13). However, regarding birds, which feed themselves on things that are stolen, the Torah states that the innards are "cast away," for they ate from stolen property.

RAMBAN: Rashi's translation of נִצָּחָה (in his first interpretation) as meaning "something disgusting" is incorrect, for נִצָּחָה always means feathers (as he writes in his second interpretation).

TORAS MENACHEM

In other words, although a sacrifice is above logic, and performing the mitzvos connected with the sacrifices do refine the character of the person who brought the sacrifice, these mitzvos nevertheless were not given to us with that in mind. God did not command the sacrifices to achieve human refinement, but rather, because He wanted His Will to be fulfilled—"I spoke and My Will was carried out."

Therefore, Rashi stresses that God's pleasure here is the only priority. All that matters is that "It causes Me a spirit of contentment that I spoke and My Will was carried out."

(Based on Likutei Sichos vol. 32, p. 1ff.)

1 ויקרא כב, יט 2 תו"כ 3 שם 4 משלי ל, לג 5 ישעיה טז, ד 6 תו"כ 7 שם 8 זבחים טה. 9 איכה ד, טו 10 תו"כ 11 זבחים שם 12 ויק"ר ג, ד 13 תו"כ 14 יומא כא. 15 שופטים יד, 1, 16 זבחים טה: 17 ויק"ר שם ה 18 תו"כ

🕊️ THE BURNT-OFFERING FROM BIRDS 🕊️

SECOND
READING

- ¹⁴ If his offering to God is a burnt-offering from birds, he should bring (it) from (mature) turtle-doves or from young doves.
- ¹⁵ The priest should bring it near the Altar and slit away its head (with his fingernail), and make it go up in smoke on the Altar.
- (Before the bird is burnt), its blood should be squeezed out on the wall of the Altar.
- ¹⁶ He should remove its (crop* which contains) waste along with its innards, and cast them away next to the Altar on the east side, where the ashes are.
- ¹⁷ He should tear it apart (by hand) with its wing feathers (still attached), but he should not split it completely.
- The priest should then make it go up in smoke on the Altar, on top of the wood which is on the fire, (with the specific intent that) it is a burnt-offering (which was slaughtered specifically as) a fire-offering, a pleasant aroma for God.

TORAS MENACHEM

🕊️ WHAT IS REMOVED FROM A BIRD-OFFERING? (v. 16)

In *Rashi's* comments to verse 16, a number of details require clarification:

a.) *Rashi* informs us that מְרֵאָתוֹ means “waste.” But why does he not bring any proof for this matter from scripture, as is his custom when explaining unusual words—and like *Ibn Ezra* does here? Even in a case where *Rashi* cannot find any scriptural evidence he usually informs the reader, “This word has no parallel in scripture,” but here *Rashi* writes nothing.

b.) The most common interpretation of the word נוֹצָה is “feathers.” In fact, *Ramban* goes so far as to argue that this is the only translation of the word. Why then does *Rashi* offer this only as his *secondary* interpretation, placing the more unusual translation of נוֹצָה (as “disgusting”) as his *first* interpretation?

c.) What prompted *Rashi* to conclude his comment with the insight that birds feed themselves on stolen food? Since *Rashi's* commentary was not written as an explanation for the reasons of all the *mitzvos*, his comment here must be written in response to a specific problem at the literal level. What is it?

THE EXPLANATION

Rather than bringing proof from scripture that מְרֵאָתוֹ means “waste,” *Rashi* simply alerted the reader to the word's etymological root: רָעַי, which means “waste.”** *Rashi* explains that the Torah is informing us here that the crop* of the animal should be removed, which contains foul-smelling, partially digested food.

Having now clarified what the word means, we can now ask the question why the Torah did not refer to the crop *directly*, but rather as the “place of waste”?

Apparently, the Torah wished to inform us, not only *what* part of the bird needs to be removed and discarded, but also *why* it needs to be disposed of. Because the crop contains disgusting waste material, it makes sense for it to be cast away.

This conclusion strongly influenced *Rashi's* interpretation of the second term in our verse. So far, we have established that the verse states: “He should remove its crop בְּנוֹצָתָהּ (i.e. along with its נוֹצָה), and cast them away next to the Altar on the east side, where the ashes are.” Now, since our verse is explaining not only *what* is discarded but also *why* it is discarded (because these parts are disgusting), it makes sense to say that נוֹצָה also means something disgusting. Thus, while נוֹצָה almost always means “feathers,” in this case *the context of the verse proves otherwise*, since feathers are not disgusting. Therefore, *Rashi* concluded that, in this case, the term must mean a disgusting item, namely, the innards.

But since this is an unusual interpretation (though demanded by the context of the verse), *Rashi* felt the need to cite substantial proof. Therefore, he brought proof both from scripture and from *Onkelos*.

However, in the final analysis, *Rashi* was unhappy with this interpretation alone, for despite the fact that it is both contextually accurate and supported by proofs, we are nevertheless relying on a highly unusual interpretation of the word נוֹצָה.

Therefore, *Rashi* deemed it necessary to bring a second interpretation, that נוֹצָה can be interpreted conventionally, to mean “feathers.” In this light, the verse can be understood to mean, “He should remove its crop along with its (adjacent) feathers.”

While *Rashi* has now explained the meaning of the verse satisfactorily, he was aware that, at this point, the reader will be left with an obvious question: A few verses earlier we read that the innards of an animal-offering are washed with water and then offered up on the Altar (v. 13). Our verse thus appears to be inconsistent—for even if the bird's innards are disgusting, this does not justify their being discarded, for they could be washed just like the animal's innards?

To answer this obvious contradiction, *Rashi* continues: “However, regarding birds, which feed themselves on things that are stolen, the Torah states that the innards are ‘cast away,’ for they ate from stolen property,” i.e. in addition to the *physical* foul smell of the bird's innards, there is also a *spiritual* “odor” arising from the unethical way in which a bird obtains

* The crop is an outpouching from the gullet (esophagus) at the lower end of the neck, before the gullet reaches the stomach.

** Here the letters *alef* and *ayin* are interchangeable. See *Sichas Shabbos Parshas Vayikra* 5731 ch. 7 for further details.

בְּרֵעָא קָדָם יי א וְאִנְשׁ אֲרִי יִקְרִיב קֹרְבָן מִנְחָתָא קָדָם יי סוּלְתָא יְהִי קֹרְבָנִיה וִירִיק עֵלָה מִשְׁחָא וַיִּתֵּן עֵלָה לְבוֹנֵתָא: ב וַיִּתֵּינָה לְוֹת בְּנֵי אֶהְרֹן כַּהֲנָיָא וַיִּקְמֹזוּן מִתַּמָּן מְלִי קוּמְצִיָה מְסוּלְתָהּ וּמִמִּשְׁחָהּ עַל כָּל לְבוֹנֵתָהּ וַיִּסִּיק כַּהֲנָיָא יָת אֲדָרְבָתָהּ לְמִדְבַּחַת קֹרְבָן דְּמִתְקַבֵּל בְּרֵעָא קָדָם יי: ג וַיִּדְאֲשַׁתָּאֵר מִן מִנְחָתָא לְאֶהְרֹן וּלְבָנָיו קֹדֶשׁ קֹדֶשִׁין מִקֹּרְבָנֵי דִּי: ד וְאֲרִי תִקְרִיב קֹרְבָן מִנְחָתָא מֵאֶפֶה תִנּוּרָא סוּלְתָא גְרִיצָן פְּטִירָן דְּפִילָן בְּמִשְׁחָא וְאֶסְפוּנִין פְּטִירִין דְּמִשְׁיַחִין בְּמִשְׁחָה: ה וְאִם מִנְחָתָא עַל מִסְרִיתָא קֹרְבָנָךְ סוּלְתָא דְּפִילָא בְּמִשְׁחָא פְּטִיר תְּהִי: ו בְּצַע וְתָהּ

ס ב א וְנִפְשׁ כִּי־תִקְרִיב קֹרְבָן מִנְחָה לַיהוָה סֶלֶת יִהְיֶה קֹרְבָנֹךְ וַיִּצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבִנְהָ: ב וַהֲבִיֵּאתָ אֶל־בְּנֵי אֶהְרֹן הַכֹּהֲנִים וְקִמְצוּ מִשֶּׁם מְלֵא קִמְצוּ מִסֶּלֶתָהּ וּמִמִּשְׁמֹנָהּ עַל כָּל־לְבוֹנֵתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אֲזִכְרֹתָהּ הַמִּזְבֵּחַ אֲשֶׁה רִיחַ נִיחַח לַיהוָה: ג וְהַנּוֹתַרְתָּ מִן־הַמִּנְחָה לְאֶהְרֹן וּלְבָנָיו קֹדֶשׁ קֹדֶשִׁים מֵאֲשֵׁי יְהוָה: ד וְכִי תִקְרַב קֹרְבָן מִנְחָה מֵאֶפֶה תִנּוּר סֶלֶת חֲלוֹת מִצַּת בְּלוּלַת בֶּשֶׂמֶן וְרִקִּיקֵי מִצּוֹת מְשֻׁתִּים בֶּשֶׂמֶן: ה וְאִם־מִנְחָה עַל־הַמִּחְבֵּת קֹרְבָנְךְ סֶלֶת בְּלוּלָה בֶּשֶׂמֶן מִצָּה תִהְיֶה: ו פָּתוּת אֶתָּה פְתִים וַיִּצַקְתָּ עָלֶיהָ שֶׁמֶן מִנְחָה הוּא: ס

רש"י

מלא קמצו מסלתה ומשמנה. הא חס קמץ ועלה זידו נגגיר מלא או קורט לזונה פסולה: אזכרתה. הקומץ העולה לגזוב הוא זכרון המנחה, שבו נזכר בעליה לטובה ולנחת רוח: (ג) לאהרן ולבניו. כהן גדול נוטל חלק בראש שלא במחלוקת, והכדיוט במחלוקת¹³: קדש קדשים. היא להס: מאשי ה'. אין להס חלק זה אלא לאחר מתנות האשיס: (ד) ובי תקריב וגו'. שאמר הכהן עלי מנחת מאפה תנור, ולימד הכתוב שיביא או חלות או ריקין, החלות בזלות, והריקין משוחין¹⁴. ונחלקו רבותינו במשיחתו¹⁵ יש אומרים, מושחן וחוזר ומושחן עד שיכלה כל השמן שזלוג, שכל המנחות טעונות לוג שמן. ויש אומרים מושחן כמין קף יונית ושאר השמן נאכל בפני עצמו לכהנים. מה תלמוד לומר בשמן ששמן שמי פעמים, להכשיר שמן שני ושלישי היוצא מן הזיתים, ואין לריך שמן ראשון אלא למנורה, שאמר בו זך. ושנינו במנחות¹⁶ כל המנחות האפיות לפני קמיתלן ונקמלות ע"י פתיחה, כולן ברות עשר עשר חלות, והאמור זה ריקין, בא עשר ריקין: (ה) ואם מנחה על המחבת. שאמר הכהן עלי מנחת מחבת. וכלי הוא שהיה במקדש, שאופין בו מנחה על האור בשמן, והכלי אינו עמוק אלא קף, ומעשה המנחה שזכוכו קשין, שמתוך שהיא אפה, האור שורף את השמן¹⁷. וכולן טעונות שלש מתנות שמן וזיקה, וזלילה, ומתן שמן ככלי קודם עשיתו¹⁸: סלת בלולה בשמן. מלמד שזוללן צעודן סלת¹⁹: (ו) פתות אתה פתים. לרבות כל המנחות, הנאפות קודם קמיתלן, לפתיחה²⁰: ויצקת עליה שמן מנחה הוא. לרבות כל המנחות לזיקה. יכול אף מנחת מאפה תנור כן, תלמוד לומר עליה, אויזא

(6) ונפש כי תקריב. לא נאמר נפש בכל קרבות נדבך אלא במנחה, מי דרכו להתנדב מנחה, עני, אמר הקב"ה מעלה אני עליו כאלו הקריב נפשו: סלת יהיה קרבנו. האומר הכהן עלי מנחה סתם, מביא מנחת סלת, שהיא הראשונה שבמנחות² ונקמלת כשהיא סלת, כמו שפורש צענין. לפי שאמרו כהן חמשה מיני מנחות, וכולן ברות אפיות קודם קמיתלן חוץ מזו, לכך קרויה מנחת סלת: סלת. אין סלת אלא מן החטין, שאמר סלת חטים³, ואין מנחה פחותה מעשרון, שאמר ועשרון סלת למנחה⁴, עשרון לכל מנחה: ויצק עליה שמן. על כולה: ונתן עליה לבונה. על מקלטה, מניח קומץ לבונה עליה ללד אחד. ומה רחית לומר כן, שאין ריבוי אחר ריבוי צתורה אלא למטע. דבר אחר שמן על כולה, מפני שהוא נבלל עמה ונקמץ עמה, כמו שאמר מסלתה ומשמנה, ולבונה על מקלטה, שאינה נבללת עמה ולא נקמלת עמה, שאמר על כל לבונה, שלאחר שקמץ מלקט את הלבונה כולה מעליה ומקטירה: ויצק ונתן והביאה. מלמד שזיקה וזלילה כשירים זר: (3) הכהנים וקמץ. מקמיתלן ואילך מנות כהונה⁸: וקמץ משם. ממקום שרגלי הזר עומדות⁹, ללמד שהקמיתלן כשירה בכל מקום בעזרה, אף צי"א אמה של מקום דריסת רגלי ישראל¹⁰: מלא קמצו. יכול מצורן, מצצן ויוצא לכל זך, תלמוד לומר במקום אחר ובריס ממנו צקמלו¹¹, לא יבא כשר אלא מה שמתוך הקומץ. אי צקמלו יכול חסר, תלמוד לומר מלא. הא כיצד, חופה שלש אלצעותיו על פס ידו¹², וזהו קומץ צמשמע לשון העברית: על כל לבונה. לצד כל הלבונה יבא הקומץ מלא: לבונה והקטיר. אף הלבונה צקמטרה:

CLASSIC QUESTIONS

● Why does the Torah state that a "soul" brings a meal-offering? (v. 1)

RASHI: Regarding all the voluntarily offerings, the only instance where scripture states the word נִפְשׁ "soul" is in the case of the meal-offering. Who usually donates a meal-offering? A poor man. God says: "I consider it as if he has sacrificed his very soul!" (see "The Last Word")

TORAS MENACHEM

its food. And while the physical odor could indeed be washed away, as in the case of an animal offering, the spiritual "stench" of a bird's intestines

cannot be removed with water. Therefore, "He should...cast them away next to the Altar on the east side, where the ashes are."

(Based on Sichas Shabbos Parshas Vayikra 5731)

1 מנחות קד: 2 שם 3 שמות כט, ב 4 ויקרא יד, כא 5 מנחות פט. 6 תוי"כ 7 שם 8 שם 9 שם 10 יומא טז: 11 ויקרא ו, ח 12 מנחות יא. 13 תוי"כ 14 מנחות עד: 15 שם עה. 16 עה. 17 מנחות טג. 18 תוי"כ 19 שם 20 מנחות עה.

🕍 THE UNBAKED MEAL-OFFERING 🕍

- 2**
- ¹ If a (poor) soul (vows to) bring a meal-offering to God (without specifying which type of meal-offering he wishes to bring), his offering should be of (unbaked) fine (wheat) flour.
 - (Even if he is not a priest, he can carry out the requirement to) pour oil over (all of) it and place frankincense on (part of) it.
 - ² He should bring it to Aharon's descendants, the priests, and right there, (even in the area where non-priests may stand, the priest) should scoop out a three-finger fistful of its fine flour and its oil, (leaving aside) all its frankincense.
 - Then, the priest should make (the scoop and the frankincense) go up in smoke on the Altar—(with the specific intent that) it is a fire-offering—(so that its owner will be) remembered (positively before God), a pleasant aroma for God.
 - ³ The remainder of the meal-offering belongs to Aharon and to his descendants. (It is their) most holy (property, only after the scoop and frankincense have been placed on the Altar) as fire-offerings for God.

🕍 THE BAKED MEAL-OFFERING 🕍

- ⁴ If you (vow to) bring “a meal-offering baked in an oven,” it should consist of (either) unleavened loaves (made) of fine flour mixed with oil, or unleavened wafers smeared with oil.

🕍 THE SHALLOW-FRIED MEAL-OFFERING 🕍

- ⁵ If your (vow to bring an) offering is “a meal-offering (made) in a shallow pan,” it should be (made) of fine flour mixed with oil (and), it should be unleavened.
- ⁶ (Before it is scooped) break it into pieces and pour oil over it. It is a meal-offering.

TORAS MENACHEM

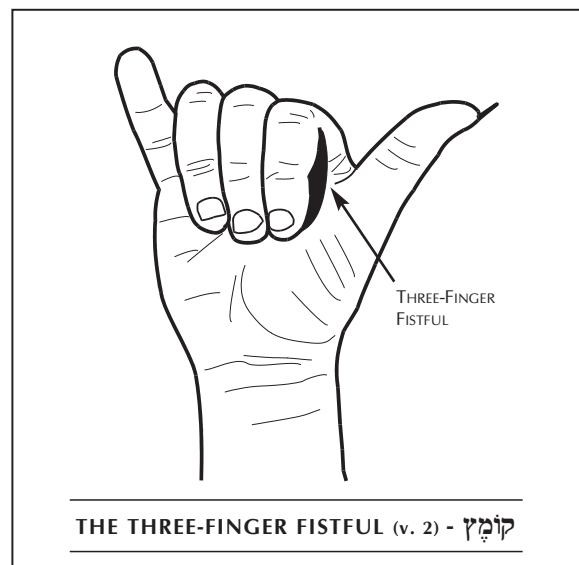
🕍 The Last Word 🕍

THE POOR MAN'S OFFERING

Unlike a wealthy person, who is able to give voluntary offerings in the Temple from expensive animals and birds, the poor man is only able to offer flour. Nevertheless, the Torah attributes more significance to the poor man's offering, as Rashi writes (v. 1): “I consider it as if he has sacrificed his very soul!”

This is because the wealthy man's offering is inevitably connected with a certain amount of self-satisfaction, at the thought of bringing one of the most expensive and impressive sacrifices. The poor man, however, could not possibly be proud of his meager offering, so his is the most genuine offering of all, dedicated to God amid feelings of humility. Thus, to him God says, “It is as if he has sacrificed his very soul!”

(Based on *Likutei Sichos* vol. 27, p. 15)



בצויען ויתריק עליה משחא מנחתא היא: ו ואם מנחת רדתא קורבנך סולתא במשח תתעביד: ה ותיתי ית מנחתא די יתעביד מאלין קדם יי ויקרבינה לות כהנא ויקרבינה למדבחה: ט ויפריש כהנא מן מנחתא ית אדברתה ויסיק למדבחה קורבן דמתקבל ברעוא קדם יי: י ודאשתאר מן מנחתא לאהרן ולבנוהי קודש קודשין מקורבנא די: יא כל מנחתא די תקרבון קדם יי לא תתעביד חמיע ארי כל חמיר וכל דבש לא תסקון מניה קורבנא קדם יי: יב קורבן קדמי תקרבון יתהון קדם יי ולמדבחה לא יתסקון לאתקבלא ברעוא: יג וכל קורבן מנחתך במלחא תמלח ולא תבטל מלח קים אלהך מעל מנחתך על כל קורבנך תקרב מלחא: יד ואם תקרב מנחת בכורין קדם יי אביב קלי כגור פירוקן כפינן תקרב ית מנחת בכורך: טו ותתן עליה משחא

ו ואם מנחת מרחשת קרבנך סלת בשמן תעשה: ה והבאת את המנחה אשר יעשה מאלה ליהוה והקריבה אל הכהן והגישוה אל המזבח: ט והרים הכהן מן המנחה את אזברתה והקטיר המזבחה אשה ריח ניחח ליהוה: י והנותרת מן המנחה לאהרן ולבניו קדש קדשים מאשי יהוה: יא כל המנחה אשר תקריבו ליהוה לא תעשה חמץ כי כל שאר וכל דבש לא תקטירו ממנו אשה ליהוה: יב קרבן ראשית תקריבו אתם ליהוה ואל המזבח לא יעלו לריח ניחח: יג וכל קרבן מנחתך במלח תמלח ולא תשפית מלח ברית אלהיך מעל מנחתך על כל קרבנך תקריב מלח: ס יד ואם תקריב מנחת בכורים ליהוה אביב קלוי באש גרש ברמל תקריב את מנחת בכורך: טו ונתת עליה שמן ושמת

כ"ט

שכזטחו המיס התחונים ליקרב צמזח צמלח, וניסוך המיס צחג: על כל קרבנך. על עולת צהמה ועוף ואימורי כל הקדשים כולן: (יד) ואם תקריב. הרי אם משמש בלשון כי, שהרי אין זה רשות, שהרי צמחח העומר הכתוב מדבר, שהיא חוצה⁶, וכן אם יהיה היוכל וגו':⁷ מנחת בכורים. צמחח העומר הכתוב מדבר, שהיא צאה אביב צשעת זישול הצבואה, ומן השעורים היא צאה. נאמר כאן אביב, ונאמר להלן⁸ כי השעורה אביב: קלוי באש. שמיצין אותו על האור אביב של קלאים¹⁰, שאלולי כן אינה נטחנת צריחים, לפי שהיא לחה: גרש ברמל. גרוסה צעודה לחה: גרש. לשון שצירה וטחינה, גרוסה צריחים של גרוסות, כמו ויגרם צחלן¹¹, וכן גרסה נפשי¹²: ברמל. צעוד הכר מלא¹³, שהצבואה לחה ומלאה צקשין שלה, ועל כן

את החלות ולא חוליה את הרקיקון, תלמוד לומר הוא: (ז) מרחשת. כלי הוא שהיה צמקש עמוק, ומתוך שהיא עמוקה שמנה לצור ואין האור שורפו, לפיכך מעשה מנחה העשוין לתוכה רוחשין! כל דבר רך על ידי משקה נראה כרוחש ומנעט: (ח) אשר יעשה מאלה. מאחד מן המינים הללו: והקריבה. צעליה אל הכהן: והגישוה. הכהן: אל המזבח. מגישה לקרן דרומית מערבית של מזבח: (ט) את אזכרתה. הוא הקומץ: (יא) וכל דבש. כל מתיקת פרי קרוי דבש: (יב) קרבן ראשית תקריבו. מה יש לך להציא מן השאור ומן הדבש, קרבן ראשית, שחי הלחם של עזרת הצאים מן השאור, שנאמר חמץ תאפינה³, וצכורים מן הדבש, כמו צכורי תאנים ותמריס: (יג) מלח ברית. שהצריח כרותה למלח מששת ימי צראשית,

CLASSIC QUESTIONS

● Is the Omer offering optional or compulsory? (v. 14)

RASHI: The verses states **ואם תקריב** ("If you will offer"), but here the word **אם** (usually translated as "if") means *when*, for this is not an optional offering, since scripture is referring to the **מנחת העמר** (the Omer meal-offering—a communal sacrifice brought on the sixteenth of Nissan) which is obligatory. The term "meal offering of the first ripening grains" refers to the **מנחת העמר**, which is to be offered as soon as the grain has ripened. It is brought from barley.

IBN EZRA: Many argue that the word **אם** here means "when," thus indicating an obligation.

However, in my opinion, there is no need for this unusual interpretation of the word **אם**.

For while there is indeed an obligation to bring the communal Omer meal-offering (**מנחת העמר**), our verse refers to an optional *additional* meal-offering which may be brought by an *individual* along with the communal Omer offering.

TORAS MENACHEM

☞ DOES VERSE 14 SPEAK OF AN OPTIONAL OR COMPULSORY OFFERING?

Rashi and **Ibn Ezra** argue whether verse 14 speaks of an obligatory offering or an optional one. At first glance, the explanation of **Ibn Ezra**, that the verse describes an optional offering, is more acceptable at the literal level, since:

a.) In scripture, the term **אם** usually means "if." Rashi's interpretation, that the word means "when," is thus more awkward at the literal level.

b.) *All other* offerings in the first three chapters of *Vayikra* are voluntary. In this context, it is much more acceptable to suggest that verses 14-16 here speak of a voluntary offering too, like the other offerings mentioned in these three chapters.

🕎 THE DEEP-FRIED MEAL-OFFERING 🕎

THIRD
READING

- ⁷ If your (vow to bring an) offering is “a meal-offering (fried) in the deep pot (which is in the Temple),” it should be made of fine flour with oil.

🕎 LAWS PERTAINING TO ALL MEAL-OFFERINGS 🕎

- ⁸ You should bring the meal-offering—which should be made from (any of) these (above-mentioned types)—to God, (i.e.) you should bring it to the priest, and (the priest) should bring it close to the Altar (touching its southwestern corner).
- ⁹ The priest should separate from the meal-offering (a three-finger fistful) and should make (the scoop and the frankincense) go up in smoke on the Altar (so that its owner will be) remembered (positively before God). It is a fire-offering, a pleasant aroma for God.
- ¹⁰ The remainder of the meal-offering belongs to Aharon and to his descendants. (It is their) most holy (property, only after the scoop and frankincense have been placed on the Altar) as fire-offerings for God.
- ¹¹ No meal-offering that you offer to God should be made out of (anything) leavened. For you should not make any leavening or any honey go up in smoke as a fire-offering for God.
- ¹² You (may however) bring (figs and dates, the source of honey,) as a first (fruit) offering to God (and you may bring leavening, as the two loaves of Shavuot), but they should not go up on the Altar as a pleasant aroma to God.
- ¹³ You should season every one of your meal-offering sacrifices with salt. You should not leave out the salt from (being placed) upon your meal-offerings (because) your God (made a) covenant (during the six days of creation that salt would always be placed on the Altar).
- You should offer salt on all your (burnt-)offerings (and on the parts burned on the Altar from every type of offering).

🕎 THE OMER OFFERING 🕎

- ¹⁴ When you bring the meal-offering of the first ripening grains before God, you should bring the first, fresh kernels of the (barley) harvest, parched in fire (and) coarsely ground, (as) the meal-offering of your first ripening grain.

TORAS MENACHEM

🕎 The Last Word 🕎

“YOU SHOULD OFFER SALT...” (v. 13)

According to Chasidic thought, offering a sacrifice on the Altar is a process of offering up one’s animal soul—the source of all physical desires—to God. Since these desires come primarily from the blood, every sacrifice must be salted to signify the strong resolution of the person bringing the sacrifice to extract those desires from the animal soul, like salt that extracts blood.

(Based on *Ohr Hatorah, Vayikra, addendum pp. 226-7*)

Why then did Rashi reject Ibn Ezra’s logic that our verse speaks of a voluntary offering?

THE EXPLANATION

Rashi was unable to accept Ibn Ezra’s interpretation, because at the beginning of our chapter Rashi indicated that all voluntary meal offerings are to be brought from fine *wheat* flour (Rashi to 2:1). Since our verse speaks of an offering of *barley*, as Rashi writes explicitly here, he could not accept Ibn Ezra’s interpretation that our verse speaks of a voluntary offering – even though it is a more literal and contextually satisfying interpretation – for this would be inconsistent with his earlier statement that all voluntary meal offerings must come from wheat flour.

(Based on *Sichas Shabbos Parshas Vayikra 5741*)

ותשוי עֲלֶיהָ לְבִנְיָהּ מִנְחָה הוּא: טו וְהַקְטִיר הַכֹּהֵן אֶת־אֲזִיקֹתֶיהָ מִנְרָשָׁה וּמִשְׁמֹנֶה עַל כָּל־לִבְנֹתֶיהָ אִשָּׁה לַיהוָה: פ וּרְבִיעִין ג א וְאִם־זָבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבְּקָר הוּא מִקְרִיב אִם־נִקְבָּה תָּמִים יִקְרִיבֻנוּ לִפְנֵי יְהוָה: ב וְסִמֶּךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוּ פֶתַח אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶל הַפְּתִיחַ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סְבִיב: ג וְהַקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה אֶת־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: ד וְאֶת־שְׁתֵּי הַפְּלִיֹת וְאֶת־הַחֶלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל־הַכֶּסְלִים וְאֶת־הַיִּתְרֹת עַל־הַכֶּבֶד עַל־הַפְּלִיֹת יְסִירֶנָּה: ה וְהַקְטִירוּ אֹתוֹ בְּנֵי־אֹהֶל הַמִּזְבֵּחַ עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה: פ וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזָבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נִקְבָּה תָּמִים יִקְרִיבֻנוּ: ז אִם־כֶּשֶׁב הוּא־מִקְרִיב אֶת־קָרְבָּנוֹ וְהַקְרִיב אֹתוֹ לִפְנֵי יְהוָה: ח וְסִמֶּךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶל אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סְבִיב: ט וְהַקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבוֹ הָאֵלִיָּה תְּמִימָה לְעֹמֶת הָעֵצָה יְסִירֶנָּה וְאֶת־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: י וְאֶת־שְׁתֵּי הַפְּלִיֹת וְאֶת־הַחֶלֶב

ותשוי עֲלֶיהָ לְבִנְיָהּ מִנְחָה הוּא: טו וְהַקְטִיר הַכֹּהֵן אֶת־אֲזִיקֹתֶיהָ מִנְרָשָׁה וּמִשְׁמֹנֶה עַל כָּל־לִבְנֹתֶיהָ אִשָּׁה לַיהוָה: פ וּרְבִיעִין ג א וְאִם־זָבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבְּקָר הוּא מִקְרִיב אִם־נִקְבָּה תָּמִים יִקְרִיבֻנוּ לִפְנֵי יְהוָה: ב וְסִמֶּךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוּ פֶתַח אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶל הַפְּתִיחַ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סְבִיב: ג וְהַקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה אֶת־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: ד וְאֶת־שְׁתֵּי הַפְּלִיֹת וְאֶת־הַחֶלֶב אֲשֶׁר עָלֶיהֶן אֲשֶׁר עַל־הַכֶּסְלִים וְאֶת־הַיִּתְרֹת עַל־הַכֶּבֶד עַל־הַפְּלִיֹת יְסִירֶנָּה: ה וְהַקְטִירוּ אֹתוֹ בְּנֵי־אֹהֶל הַמִּזְבֵּחַ עַל־הָעֹלָה אֲשֶׁר עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשָּׁה רֵיחַ נִיחֹחַ לַיהוָה: פ וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזָבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נִקְבָּה תָּמִים יִקְרִיבֻנוּ: ז אִם־כֶּשֶׁב הוּא־מִקְרִיב אֶת־קָרְבָּנוֹ וְהַקְרִיב אֹתוֹ לִפְנֵי יְהוָה: ח וְסִמֶּךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וּזְרָקוּ בְּנֵי אֹהֶל אֶת־דָּמֹו עַל־הַמִּזְבֵּחַ סְבִיב: ט וְהַקְרִיב מִזֵּבַח הַשְּׁלָמִים אִשָּׁה לַיהוָה חֶלְבוֹ הָאֵלִיָּה תְּמִימָה לְעֹמֶת הָעֵצָה יְסִירֶנָּה וְאֶת־הַחֶלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֶת כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב: י וְאֶת־שְׁתֵּי הַפְּלִיֹת וְאֶת־הַחֶלֶב

THE VOLUNTARY OFFERINGS

Chapters 1-3 of Sefer Vayikra describe voluntary offerings which may be brought by an individual.

NAME	VERSES	BROUGHT FROM	SLAUGHTER	WHAT IS CARRIED TO THE ALTAR?	WHAT IS BURNED?	WHAT IS EATEN?
BURNT-OFFERING עֹלָה	1:3-9	CATTLE	KNIFE	BLOOD COLLECTED IN VESSEL & SPLASHED ON NE & SW CORNERS OF ALTAR	ALL OF THE ANIMAL (EXCEPT ITS SKIN)	NOTHING
	1:10-13	SHEEP OR GOAT				
	1:14-17	BIRD				
MEAL-OFFERING מִנְחָה	2:1-13	WHEAT FLOUR, OIL AND FRANKINCENSE	KEMITZAH ¹ (THREE FINGER FISTFUL)	KEMITZAH IS PLACED IN VESSEL AND CARRIED TO SW CORNER OF THE ALTAR	THE KEMITZAH	REMAINDER EATEN BY PRIESTS
PEACE-OFFERING שְׁלָמִים	3:1-5	CATTLE	KNIFE	BLOOD COLLECTED IN VESSEL AND SPLASHED ON NE & SW CORNERS OF ALTAR	INTERNAL FATS, KIDNEYS, DIAPHRAGM, PIECE OF LIVER (& TAIL IF SHEEP IS OFFERED)	BREAST AND RIGHT-THIGH BY PRIESTS / REMAINDER EATEN BY OWNER
	3:6-16	SHEEP OR GOAT				

1 Kemitzah is a parallel step to slaughter in an animal offering.

2 The blood is squeezed directly from the bird onto the upper part of the Altar wall.

3 See Rashi to 1:17.

- ¹⁵ You should put oil on it, and place frankincense upon it. It is a meal-offering.
- ¹⁶ Then, the priest should make (a scoop) from its flour and its oil, as well as its frankincense, go up in smoke on the Altar (so that its owner will be) remembered (positively before God). It is a fire-offering.

🌀 THE PEACE-OFFERING FROM CATTLE 🌀

3
FOURTH
READING

- ¹ If his offering is a peace-offering, (then) if he brings it from cattle, he should bring a perfect (unblemished) male or female (animal) before God.
- ² He should lean his hands on the head of his offering and slaughter it at the entrance of the Tent of Meeting.
- Aharon's descendants, the priests, should dash the blood upon the Altar, all around.
- ³ From the peace-offering, he should bring a fire-offering to God (comprised of): the fat covering the intestines, all the fat that is on the stomach, ⁴ the two kidneys, (together) with the fat that is on them, which is over the flanks. He should (also) remove the diaphragm, (and a bit of) the liver (which is connected) to it, (when he takes out) the kidneys.
- ⁵ Aharon's descendants should make it go up in smoke on the Altar, (after placing) the burnt-offering on top of the wood that is on the fire.

It is a fire-offering, a pleasant aroma for God.

🌀 THE PEACE-OFFERING FROM SHEEP & GOATS 🌀

- ⁶ If his offering to God for a peace-offering is (taken) from the flocks, (it may be) male or female, (and he must offer) a perfect unblemished (animal).
- ⁷ If he brings a sheep as his offering:
 - He should bring it before God. ⁸ He should lean his hands on the head of his offering and slaughter it before the Tent of Meeting.
 - Aharon's descendants should dash its blood upon the Altar, (all) around, (using a receptacle).
 - ⁹ From the peace-offering, he should bring a fire-offering to God (comprised of): its choicest part—(namely) the entire tail, which he should detach (right up to) above the kidneys—the fat covering the intestines, all the fat that is on the stomach, ¹⁰ the two kidneys, (together) with the fat that is on them, which is over the flanks. He should (also)

רש"י

דכזדא: על הבבד. שיטול מן הכבד עמה מעט. ובמקום אחר⁵ הוא אומר ואת היותרת מן הכבד⁶: על הבבד על הכליות. לזד מן הכבד ולזד מן הכליות יסירנה לז: (ה) על העולה. מלכד העולה. למדנו שתקדים עולת תמיד לכל קרבן על המערכה: (ז) אם בשב. לפי שיש צאימורי הכשב מה שאין צאימורי העז, שהכשב אליתו קריבה, לכך נחלקו לשתי פרשיות⁷: (ח) וזרקו. שתי מתנות שהן ארבע, ועל ידי הכלי הוא זורק, ואינו נותן באלצע אלא בחטאת⁸: (ט) חלבו. המוצח שזו. ומהו זה, האליה תמימה: לעמת העצה. למעלה מן הכליות

נקראים המלילות כרמל, וכן כרמל בצקלוגו¹: (א) שלמים. שמטילים שלום בעולם. דבר אחר שלמים שיש בהם שלום למזבח ולכהנים ולזעלים²: (ג) ואת כל החלב וגו'. להביא חלב שעל הקצה, דברי רבי ישמעאל. רבי עקיבא אומר להביא חלב שעל הדקין³: (ד) הבסלים. [פלנקי"ן צלע"ז]. שהחלב שעל הכליות, כשהצבחה חיה, הוא בגובה הכסלים והם מלמטה, וזהו החלב שחתת המתנים, שקורין צלע"ז לונבילוג"ש לובן הנראה למעלה בגובה הכסלים, ובתחתיותו הצער חופה⁴: היותרת. הוא דופן המסך, שקורין איברי"ש ובלשון ארמי חלרא

גססניא ונת חצרא דעל כבדא על פליתא יעדניה: יא ונסקיניה פהנא למדבחה לחם קורבנא קדם יי: יב ואם מן בני עזרא קורבניה ויקרביניה קדם יי: יג ויסמוך ית ידיה על רישיה ויבוס יתיה קדם משפן זמנא וזרקון בני אהרן ית דמיה על מדבחה סחור סחור: יד ויקריב מניה קורבניה קורבנא קדם יי ית תרבא דחפי ית גנא וית כל תרבא די על גנא: טו וית תרתין פלגין וית תרבא די עליהן די על גססניא ונת חצרא דעל כבדא על פליתא יעדניה: טז ויסקינין פהנא למדבחה לחם קורבנא לאתקבלא ברעוא כל תרבא קדם יי: יז קים עלם לדריכון בכל מותבניכון כל תרבא וכל דמא לא תיכלון: א ומליל יי עם משה למימר: ב מליל עם בני ישראל למימר אנש ארי יחוב בשלו מכל פקודיא דיי דלא כשרין לאתעבדא ויעבד מחד מנהון: ג אם פהנא רבא יחוב לחובת עמא ויקריב על חובתיה די חב תור בר תורי

אשר עלהן אשר על-הכסלים ואת-היתרת על-הכבד על-הכלית יסירנה: יא והקטירו הפהן המזבחה לחם אשה ליהוה: פ יב ואם-עז קרבנו והקריבו לפני יהוה: יג וסמוך את-ידו על-ראשו ושחט אתו לפני אהל מועד וזרקו בני אהרן את-דמו על-המזבח סביב: יד והקריב ממנו קרבנו אשה ליהוה את-החלב המכסה את-הקרב ואת כל-החלב אשר על-הקרב: טו ואת שתי הכלית ואת-החלב אשר עלהן אשר על-הכסלים ואת-היתרת על-הכבד על-הכלית יסירנה: טז והקטירם הפהן המזבחה לחם אשה לריח ניחח כל-חלב ליהוה: יז חקת עולם לדרתיכם בכל מושבתיכם כל-חלב וכל-דם לא תאכלו: פ (חמישין) ד א וידבר יהוה אל-משה לאמר: ב דבר אל-בני ישראל לאמר נפש ביי-תחטא בשגגה מכל מעות יהוה אשר לא תעשינה ועשה מאחת מהנה: ג אם הפהן המשיח יחטא לאשמת העם והקריב על חטאתו אשר חטא פר בן-בקר תמים ליהוה

כש"י

מנחור, דן מדניאל: (ג) אם הכהן המשיח יחטא לאשמת העם. מדרשו אינו חייב אלא כעלם דבר עם שגגת מעשה, כמו שנאמר לאשמת העם ונעלם דבר מעיני הקבל ועשו. ופשוטו לפי אגדה, כשהכהן הגדול חוטא, אשמת העם הוא זה, שכן תלויין זו לכפר עליהם ולהתפלל בעדם, ונעשה מקולקל⁷: פ. יכול זקן, תלמוד לומר זן, אי זן יכול קטן, תלמוד לומר פר,

ביוענות¹: (יא) לחם אשה לה'. לחמו של אש לשם גזובה: לחם. לשון מאכל, וכן נשחיתת עץ בלחמו². עזד לחס רצ³. לשחוק עושים לחס⁴: (יז) חקת עולם. יפה מפורש בחורט כהניס כל הפסוק הזה: (ז) מכל מצות ה'. פירשו רבותינו אין חטאת זאה אלא על דבר שזדונו לאו וזרת ושגגתו חטאת⁵: מאחת מהנה. ממקלט אחת מהן, כגון הכותב בשבת שם משמעון, נח

CLASSIC QUESTIONS

● When is a person liable to bring a sin-offering? (v. 2)

RASHI: Our Rabbis explained: A sin-offering is brought only for a transgression whose prohibition is expressed (in the Torah) as a negative commandment, and whose willful violation would incur the penalty of *karais* (premature death by the hands of Heaven). A person is liable to bring a sin-offering for the unintentional violation of such prohibitions.

OHR HACHAYIM: A sin-offering only achieves atonement for unintentional transgressions, for if a person sins intentionally his soul

becomes so distant from God that even a sacrifice cannot help to bring it close again.

● When does the High Priest bring a sin-offering? (v. 3)

RASHI: The verse's *midrashic* explanation: The High Priest is liable only when the law eluded him, resulting in a transgression....

However, the literal meaning of the verse according to *agadic* interpretation: When the High Priest sins, it means that the people are guilty, because they are dependent on him to effect their atonement and to pray for them, and now he has become corrupted.

TORAS MENACHEM

🔗 THE SEQUENCE OF SIN-OFFERINGS (4:1 – 5:13)

After introducing the topic of sin-offerings (v. 1-2), why does the Torah begin with the unusual cases of the High Priest's sin-offering (v. 3-12), the communal sin-offering (v. 13-21), and the leader's sin-offering (v. 22-26), before proceeding to the much more common case of the citizen's sin-offering (v. 27-35)?

Two explanations could be argued:

a.) At the literal level, we can presume that the laws regarding the offering of sacrifices in *Parshas Vayikra* (and part of *Parshas Tzav*), were said before the first day of Nissan, when the inauguration of the Tabernacle was complete (see beginning of *Parshas Shemini*). Thus, at this point the High Priest (Aharon) would have just been appointed, so

1 חולין יא. 2 ידמיה יא, יט 3 דניאל ה, א 4 קהלת י, יט 5 שבת טט. 6 לכאורה צ"ל "שנאמר באשמת הנס" ולא "לאשמת", שיגרת לישני' דקרא בכהן המשיח (לקו"ש חכ"ז ע' 16, הערה 3. ועיי' שם בשולי הגליון). 7 ויקרא ה, ו

remove the diaphragm, (and a bit of) the liver (which is connected) to it, (when he removes) the kidneys.

- ¹¹ The priest should make (this) go up in smoke on the Altar, as food for the fire, to God.
- ¹² If his offering is a goat:
 - He should bring it before God. ¹³ He should lean his hands on its head and slaughter it before the Tent of Meeting.
 - Aharon's descendants should dash its blood upon the Altar, (all) around.
 - ¹⁴ From his offering, he should bring a fire-offering to God (consisting of): the fat covering the intestines, all the fat that is on the stomach, ¹⁵ the two kidneys, (together) with the fat that is on them, which is over the flanks. He should (also) remove the diaphragm, (and a bit of) the liver (which is connected) to it, (when he removes) the kidneys.
 - ¹⁶ The priest should make (all this) go up in smoke on the Altar, the food of the fire, a pleasant aroma for God.

🕍 FORBIDDEN FATS AND BLOOD 🕍

- All the (above-mentioned) fat is (sacrificed) for God. ¹⁷ (Thus) you should not eat any (such) fat or any blood. (This is) an eternal statute for all your generations, in all the places where you live.*

🕍 THE SIN-OFFERING 🕍

4
FIFTH
READING

¹ God spoke to Moshe, saying: ² Speak to the children of Israel, saying:

- When a person sins unintentionally (transgressing) any of God's commandments which (would be) prohibited (with the punishment of soul-excision for an intentional transgression), or if he (even) does a portion of one of the(se sins, he must bring a sin-offering).

🕍 THE HIGH PRIEST'S SIN-OFFERING 🕍

- ³ If it is the anointed (High) Priest who sins, bringing guilt to the people, then he should bring a perfect (unblemished, three-year-old) young bull as a sin-offering to God, for his sin which he has committed.

TORAS MENACHEM

🕍 The Last Word 🕍

THE SIN-OFFERING

Even if a person sinned unintentionally the sin was in fact caused by his subconscious thoughts, which indicates that he is spiritually lacking. For if he was not lacking, he would not have sinned as, "No evil will occur to a righteous person" (Prov. 12:21).

Thus, since he is responsible for the sin, which resulted from the willful strengthening of his animal soul by indulging in permitted pleasures, the Torah requires him to bring a sin-offering.

(Based on *Likutei Sichos* vol. 3, p. 944)

the Torah stressed the laws concerning the High Priest first, due to the novelty of his appointment.

b.) Alternatively: The Torah wished to juxtapose the sin-offering of the individual citizen (end of ch. 4) with the variable sin-offering (ch 5.), because they are both brought by individual citizens. I.e. at the literal level, the thematic consistency between one section and the next is more important than beginning with the most common case.

(Based on *Sichas Shabbos Parshas Vayikra* 5745)

🕍 THE HIGH PRIEST'S SIN-OFFERING (v. 3)

Since *Rashi's* commentary was written to explain the *literal* meaning of scripture, why in his explanation to verse three does he preface the "Midrashic explanation" *before* he explains the "literal meaning of the verse"?

שלים קדם יי לחטאתא: ד וייתי ית תורא לתרע משפן זמנא לקדם יי ויסמוך ית ידיה על ריש תורא ויכוס ית תורא קדם יי: ה ויסב כהנא רבא מדמא דתורא ויעל יתיה למשפן זמנא: ו ויטבול כהנא ית אצבעיה בדמא וידי מן דמא שבע זמנין קדם יי קדם פרוכתא דקודשא: ז וימן כהנא מן דמא על קרנת מדבח קטורת בוסמיא קדם יי די במשפן זמנא וית כל דמא דתורא ישוד ליסודא דמדבחא דעלתא די בתרע משפן זמנא: ח וית כל תרב תורא דחטאתא ופריש מניה ית תרבא דחפי על גזא וית כל תרבא די על גזא: ט וית תרתין כלון וית תרבא די עליהן די על גססיא וית חצקא דעל כבדא על כליתא ועדינה: י כמא די מתפרש מתור נכסת קודשא ויסיקונו כהנא על מדבחא דעלתא: יא וית משך תורא וית כל בסריה על רישיה ועל כרעויה וגייה ואוכליה: יב ויפק ית כל תורא למבדא למשריתא לאתר דבי לאתר בית מישד קימא ויוקיד יתיה על אעיא באשתא על אתר בית מישד קימא ויחוקר: יג ואם כל כנשתא דישראל ישתלון ויהי מכסא פתגמא מעיני קהלא ויעבדון חד מפל פקודיא דיי דלא כשרין לאתעבדא ויחובון: יד ויתנדע חובתא די חבו עליה ויקרבון קהלא תור בר תורי לחטאתא וייתון יתיה לקדם משפן זמנא: טו ויסמכון סבי כנשתא ית ידיהון על ריש תורא קדם יי ויכוס ית תורא קדם יי: טז ויעל כהנא רבא מדמא דתורא למשפן זמנא: יז ויטבול כהנא אצבעיה מן דמא וידי שבע זמנין קדם יי (ית) קדם פרוכתא: יח ומן דמא יתן על

לחטאתא: ד והביא את־הפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה וְסִמַּךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה: ה וְלָקַח הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפָּר וְהִבִּיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד: ו וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ בְּדָם וְהִזָּה מִן־הַדָּם שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֶת־פְּנֵי פִרְכַּת הַקֹּדֶשׁ: ז וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־דָּם הַפָּר יִשְׁפֹךְ אֶל־יְסוּד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד: ח וְאֶת־כָּל־חֵלֶב הַפָּר הַחֲטָאֹת יָרִים מִמֶּנּוּ אֶת־הַחֵלֶב הַמְּכַסֶּה עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: ט וְאֵת שְׁתֵּי הַבְּלִיֹּת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר עַל־הַכֹּסֵלִים וְאֶת־הַיִּתְרֹת עַל־הַכֹּבֵד עַל־הַבְּלִיֹּת יְסִירֵנָה: י כַּאֲשֶׁר יוֹרֵם מִשּׁוֹר זֶבַח הַשְּׁלָמִים וְהַקְטִירֶם הַכֹּהֵן עַל מִזְבַּח הָעֹלָה: יא וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ עַל־רֹאשׁוֹ וְעַל־כַּרְעָיו וְקַרְבּוֹ וּפְרָשׁוֹ: יב וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־מַחוּץ לַמַּחֲנֶה אֶל־מְקוֹם טָהוֹר אֶל־שַׁפַּךְ הַדָּשָׁן וְשָׂרַף אֹתוֹ עַל־עֵצִים בָּאֵשׁ עַל־שַׁפַּךְ הַדָּשָׁן יִשָּׂרַף: פ יג וְאִם כָּל־עֲדַת יִשְׂרָאֵל יִשְׁגּוּ וְנִעְלָם דָּבָר מֵעֵינֵי הַקֹּהֵל וְעָשׂוּ אֶחָת מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשְׁמוּ: יד וְנֹדַעַה הַחֲטָאֹת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקֹּהֵל פֶּר בֶּן־בְּקָר לַחֲטָאֹת וְהִבִּיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד: טו וְסִמְכוּ זָקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה: טז וְהִבִּיא הַכֹּהֵן הַמְּשִׁיחַ מִדָּם הַפָּר אֶל־אֹהֶל מוֹעֵד: יז וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שִׁבְעַ פְּעָמִים לִפְנֵי יְהוָה אֵת פְּנֵי הַפִּרְכַּת: יח וּמִן־הַדָּם יִתֵּן אֶל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר

TORAS MENACHEM

THE EXPLANATION

The literal level of Torah interpretation is comprised of many elements:

- a.) פְּשׁוּטוֹ שֶׁל מִקְרָא מִמַּשׁ—Purely literal interpretations.
- b.) פְּשׁוּטוֹ לְפִי מִדְּרָשׁוֹ—When a purely literal solution cannot be found it is often necessary to draw upon solutions based on Rabbinic exegesis of the Torah, from either *midrashic* (homiletic) or *halachic* (legal) texts. However, when *Rashi* cites such solutions, he will only pick *midrashic* or *halachic* texts which are close to a literal interpretation.
- c.) פְּשׁוּטוֹ לְפִי אֲגָדָה—On occasion it is also necessary to draw on *agadic* teachings. This represents a further deviation from the literal level,

for while *midrashic* and *halachic* texts will both offer an interpretation of the verse itself, *agadic* texts will diversify into ethical and mystical interpretations that are only loosely based on the text. *Rashi* will only cite such explanations when they are necessary to solve a basic problem with the text, and he will only pick *agadic* texts which are as close as possible to a literal interpretation.

In our case, this clarifies why *Rashi* cited “the literal meaning of the verse according to *agadic* interpretation” after “the verse’s *midrashic* explanation,” since an *agadic* interpretation represents a further deviation from the literal level than a *midrashic* interpretation.

(Based on *Sichas Shabbos Parshas Vayikra & Tzav* 5745)

- ⁴ He should bring the bull to the entrance of the Tent of Meeting before God, and he should lean his hands upon the bull's head and slaughter the bull before God.
- ⁵ The anointed priest should take some of the bull's blood and bring it into the Tent of Meeting.
- ⁶ The priest should dip his finger into the blood and sprinkle some of the blood seven times before God, in front of the partition of the Sanctuary. ⁷ The priest should place some of the blood on the horns of the incense-Altar which is in the Tent of Meeting, before God, and he should pour all (the rest) of the bull's blood onto the base of the Altar (used) for burnt-offerings, which is at the entrance of the Tent of Meeting.
- ⁸ He should separate from the bull of the sin-offering, all its (sacrificial) fat: the fat covering the intestines, all the fat that is on the stomach, ⁹ the two kidneys, (together) with the fat that is on them, which is over the flanks. He should (also) remove the diaphragm, (and a bit of) the liver (which is connected) to it, (when he takes out) the kidneys—¹⁰ just as was separated from the bull (sacrificed as) a peace-offering. The priest should then make these (parts) go up in smoke on the Altar (used) for burnt-offerings.
- ¹¹ (He should then take) the bull's skin, all its flesh, its head, its legs, its innards and its waste matter. ¹² He should take out the entire bull to a pure place outside the camp, (namely,) to the ash depository, and he should burn it in fire on wood. It should be burnt on the ash depository (even if there are no ashes there).

🌀 THE COMMUNAL SIN-OFFERING 🌀

- ¹³ If the entire assembly of Jewish (judges, the Sanhedrin,) make a mistake (and rule that an act, which is in fact punishable by soul excision, is permissible), and the matter was not detected by the eyes of the congregation, and they (follow the Sanhedrin, and violate) any of God's commandments which are prohibited, (thereby) incurring guilt —¹⁴ then when the sin which they have committed becomes known, the congregation should bring a young bull as a sin-offering.
- They should bring it before the Tent of Meeting. ¹⁵ The elders of the community should lean their hands on the bull's head, before God, and one (of them) should slaughter the bull, before God.
- ¹⁶ The anointed priest should bring some of the bull's blood into the Tent of Meeting. ¹⁷ The priest should dip his finger into the blood, and sprinkle (it) seven times before God, before the partition.

רש"י

טהור. לפי שיש מחוץ לעיר מקום מוכן לטומאה להשליך אצנים מנוגעות⁵ ולצית הקצרות, הולך לומר מחוץ למחנה, זה שהוא חוץ לעיר, שיהא המקום טהור: מחוץ למחנה. חוץ לשלש מחנות וצית עולמים חוץ לעיר, כמו שפירשו רבותינו במסכת יומא⁶ וצנסהדרין⁷: אל שפך הדשן. מקום ששופכין בו הדשן המסולק מן המחנה, כמו שנאמר והוליא את הדשן אל מחוץ למחנה⁸: על שפך הדשן ישראל. אלו סנהדרין: ונעלם דבר. טעו להורות אין שם דשן⁹: (יג) עדת ישראל. אלו סנהדרין: ונעלם דבר. טעו להורות צאחת מכל כריתות שצחורה שהוא מותר¹⁰: הקהל ועשו. שטעו לצור על פיהם¹¹: (יד) את פני הפרכת. ולמעלה הוא אומר את פני פרכת הקדש, משל למלך שסרחה עליו מדינה, אם מיעוט סרחו, פמליא שלו מתקיימת, ואם כולם סרחו, אין פמליא שלו מתקיימת. אף כאן כשחטא כהן משיח עדיין שם קדושת המקום על המקדש, משחטאו כולם, הם ושלום, נסתלקה הקדושה¹²:

הא כינא, זה פר צן שלש¹: (ה) אל אהל מועד. למשכן, וצית עולמים להיכל: (ו) את פני פרכת הקדש. כנגד מקום קדושתה, מכוון כנגד צין הצדים, ולא היו נוגעים דמים צפרוכת, ואם נגעו נגעו²: (ז) ואת כל דם. שירי הדם: (ח) ואת כל חלב פר. חלבו היה לו לומר, מה תלמוד לומר פר, לרבות פר של יום הכיפורים לכליות ולחלצים ויותרת: החטאת. להציא שעירי עבודה איליים לכליות ולחלצים ויותרת: ידים ממנו. מן המחוזר, שלא ינתחנו קודם הסרת חלבו. תורת כהנים: (י) באשר יורם. מאותן אימורין המפורשין צשור זבח השלמים. וכי מה פירש צצח השלמים שלא פירש כאן, אלא להקישו לשלמים מה שלמים לשמן, אף זה לשמו. ומה שלמים שלום לעולם, אף זה שלום לעולם³. וצחטת קדשים מלריכו ללמוד הימנו, שאין למדין למד מן הלמד צקדשים, צפרק איזכו מקומן⁴: על הכבוד על הבליות על ראשו ועל ברעיו. כולן לשון חוספת הן, כמו מלצד: (יב) אל מקום

קרנת מדבחה די קדם יי די במשכן זמנא ונת כל דמא ישוד ליסודא דמדבחה דעלתא די בתרע משכן זמנא: יט ונת כל תרביה יפריש מגיה ויסיק למדבחה: כ ויעבד לתורא כמא די עבד לתורא דחטאתא בן יעביר ליה וכפר עליהון כהנא וישתביק להון: כא ויפק ית תורא למברא למשריתא ויוקד יתיה כמא דאוקיד ית תורא קדמאה חטאת הקהל הוא:

לפני יהוה אשר באהל מועד ואת כל־הדם ישפך אל־יסוד מזבח העולה אשר־פתח אהל מועד: יט ואת כל־חלב־וירימ ממנו והקטיר המזבחה: כ ועשה לפר באשר עשה לפר החטאת בן יעשה־לו וכפר עליהם הכהן ונסלה להם: כא והוציא את־הפר אל־מחויץ למחנה ושרף אתו באשר שרף את הפר הראשון חטאת הקהל הוא: פ

כ"ט

חיבתו²: (כ) ועשה לפר. זה, כאשר עשה לפר החטאת, כמו שמפורש צפר כהן משיח, להציא יותרת ושתי כליות שפירש שם מה שלא פירש כאן³. ולכפול צמנות העבודות, ללמד שאם חסר אחת מכל המתנות פסול⁴, לפי שמלנו צינתין על המזבח החיוני שנתן צמנתה אחת כפר, הולך לומר כאן שמתנה

(יח) יסוד מזבח העולה אשר פתח אהל מועד. זה יסוד מערבי, שהוא כנגד הפתח¹: (יט) ואת כל חלבו וירימ. ואף על פי שלא פירש כאן יותרת ושתי כליות, למדין הם מועשה לפר כאשר עשה וגו'. ומפני מה לא נחפרשו בו, תנא דבי ר' ישמעאל משל למלך שזעם על אוהבו ומיעט צסרחונו מפני

CLASSIC QUESTIONS

● Are the diaphragm and kidneys burned too ? (v. 19)

RASHI: Although scripture does not mention the diaphragm and the two kidneys explicitly, they are derived from v. 20: “He should do to this bull just as one does to the bull of the sin-offering (of a High Priest).”

Why are these details not specified here (in verse 19)?

The School of Rabbi Yishma'el taught:

This can be compared to a king who was furious with his beloved friend (for wronging him), but he kept it quiet because he was fond of him.

TORAS MENACHEM

🔍 DETAILS OF THE COMMUNAL SIN-OFFERING (V. 19)

The first sin-offering whose procedure is described in the Torah is the sin-offering of the High Priest (verses 3-12, above). There we learned that the following parts are burned on the Altar: “the fat covering the intestines, all the fat that is on the stomach, the two kidneys, (together) with the fat that is on them, which is over the flanks...the diaphragm, (and a bit of) the liver (which is connected) to it, and the kidneys” (v. 9-10).

After describing the sin-offering of the High Priest, the Torah continues with the “communal sin-offering,” required when the entire community sins, due to an erroneous ruling from the *Sanhedrin* (the Supreme Jewish Court). When reading verse 19, which describes the parts which are to be burned on the Altar from this communal offering, the reader will immediately be struck by the fact that, unlike the previous case, the Torah does not make any mention that the diaphragm and kidneys are to be removed and burned on the Altar. Does this mean to say that these parts were not burned, as in the case of the communal sin-offering?

Rashi, in his comment to verse 19, clarifies that this is not the case, for in the next verse we read: “He should do to this bull just as one does to the bull of the sin-offering (of the High Priest),” where the diaphragm and kidneys are indeed offered (as stated explicitly in v. 9).

This, however, begs the question: In the case of the communal sin-offering, why does the Torah only mention the offering of the diaphragm and kidneys *indirectly* (through comparison to the High Priest’s offering)?

Rashi answers this question by citing the analogy taught by the School of Rabbi Yishma'el, that God (the King) wished to reduce the “bad publicity” for His loved one (the Jewish people), so he did not spell out all the details of the communal sin-offering.

DIFFICULTIES WITH RASHI

Rashi’s comment here prompts a number of questions:

a.) *Rashi* questions why the Torah did not mention the burning of the kidneys and diaphragm *explicitly* (and answers with the analogy from the School of Rabbi Yishma'el). But why is this a question at the literal level? The Torah often abbreviates some details when laws are repeated for a second time, so why should this matter alarm the reader here, to the extent that *Rashi* is forced to explain the matter with an analogy?

b.) What is the need *at all* for *Rashi*’s entire explanation here? In verse 19 the Torah informs us that the sacrificial fat is to be removed from the animal, and then in verse 20 we learn that the remaining parts, the kidneys and diaphragm, are to be removed. So why did *Rashi* deem it necessary to address a matter here in verse 19 which will inevitably be clarified when reading the next verse?

c.) Why does *Rashi* cite the author of the analogy, “the School of Rabbi Yishma'el,” deviating from his usual practice not to cite his sources?

THE EXPLANATION

When reading verse 19, we would presume that no mention of the kidneys or diaphragm is made because these parts are simply not offered on the Altar with this type of sacrifice (the communal sin-offering).

The reader will immediately find this notion unacceptable, in light of one of *Rashi*’s earlier comments: Just two verses previously (v. 17), *Rashi* offered the following analogy to describe the severity of the communal sin-offering: “This may be compared to a king against whom one of his provinces revolted. If only a minority rebels, his family will survive. But if the entire country rebels, his family will not survive. Likewise, when the

¹⁸ He should then place some of the blood on the horns of the Altar that is before God in the Tent of Meeting. Then he should pour all (the rest of) the blood onto the base of the Altar (used) for burnt-offerings, which is at the entrance to the Tent of Meeting.

- ¹⁹ He should separate all its (sacrificial) fat from it and make it go up in smoke on the Altar. (Concerning the details of what should be separated): ²⁰ He should do to this bull just as one does to the bull of the sin-offering (of the High Priest). He should do (exactly) the same with it.

Thus the priest will make an atonement for them (the community), and they will be forgiven.

- ²¹ He should take the bull outside the camp and burn it, just as one burns the first (mentioned) bull (of the anointed priest). It is a sin-offering for the congregation.

TORAS MENACHEM

anointed priest sinned, God's holy Name was still associated with the Sanctuary. But when all the people sin, God forbid, the holiness departs."

After reading this analogy, the reader will be fully aware that the communal sin-offering is a *much graver affair* than the sin-offering of the High Priest (an individual)*. So, on reaching verse 19, we will be immediately struck by the question: How is it possible that with the communal sin-offering, *fewer parts* are offered on the Altar than with the High Priest's sin-offering, when the communal sin-offering atones for a *more severe breach*?

Of course, this question would be answered upon reading verse 20—that there is in fact no difference, because, "He should do to this bull *just as one does to the bull of the sin-offering (of a High Priest)*." Nevertheless, in this case, *Rashi* deemed it necessary to address the issue straight away in verse 19, and not to wait for the reader to reach verse 20. This is because *Rashi's* analogy of the "entire country that rebels" (v. 17) will have placed the severity of the communal sin-offering in the forefront of the reader's mind. Thus, when reading (in v. 19) that *fewer parts* of this *more severe offering* were burned on the Altar, the reader will be immediately perplexed, requiring an immediate solution from *Rashi* – even before proceeding to the next verse.

In other words, were it not for *Rashi's* analogy in verse 17, which described the gravity of the communal sin-offering, *Rashi* would not have made any comment at all on verse 19, and he would have allowed the reader to discover what happened to the kidneys and the diaphragm in the next verse. Since, however, *Rashi* alerted the reader to the gravity of communal sin (with his analogy in verse 17), *Rashi* felt it necessary to clarify *immediately* the apparent contradiction to this concept that arises when reading verse 19.

THE NEED FOR RASHI'S ANALOGY AT THE LITERAL LEVEL

Nevertheless, the reader will still not be satisfied, for in the final analysis the Torah appears to have followed a peculiar logic here: Since verse 20 states that the parts offered for a communal sin-offering are exactly the same as those offered for the High Priest's sin-offering, it turns out that verse 19 (which contained an *incomplete* list of those parts) is totally redundant, for verse 20 teaches us *in any case* that *all* of the parts were offered.

To explain this peculiarity *Rashi* cited the analogy of the school of Rabbi Yishma'el: "This can be compared to a king who was furious with his beloved friend (for wronging him), but he kept it quiet because he was

fond of him." I.e. even though a communal sin is indeed more severe than the High Priest's sin (as *Rashi* made clear with his analogy in verse 17), the Torah deliberately made it seem as if a communal sin-offering sacrifice is not as severe as the High Priest's offering (by not mentioning all the sacrificial parts explicitly), in order to "keep the Jewish people's sin quiet."

RASHI'S SOURCE

While *Rashi* has now clarified the literal meaning of the text, the more astute reader may have noted a subtle contradiction between *Rashi's* two analogies, cited in his commentary to verses 17 and 19:

On the one hand, *Rashi* highlights the tremendous distance between the Jewish people and God that is caused by communal sin: "*when all the people sin, God forbid, the holiness departs.*" But then, just two verses later, *Rashi* suggests that the Jewish people are still close to God, even when they sin, to the extent that God "*kept it quiet*" for the Jewish people, "*because He was fond of him.*"

So the more astute reader might be puzzled: How can God's affection for the Jewish people be so strong even when "*the entire country rebels*"?

Rashi hinted to an answer to this question by quoting the author of the analogy: the School of Rabbi Yishma'el. With this nuance, *Rashi* was hinting to the reader that this subtle problem with his comments can be solved by bearing in mind who the original source was.

Rabbi Yishma'el said, "*May I be the victim for any punishment due to the Jewish people, to atone for them.*" (*Nega'im* 2:1 and *Bartenura* *ibid.*). At first glance, this is difficult to understand: The Torah states that if a person sins he should bring a sacrifice which will atone for him. So what does Rabbi Yishma'el have to do with the matter?

🌀 The Last Word 🌀

God's deep-rooted, unconditional love for the Jewish people teaches us how strong *our* love should be for every Jew. For example, each one of us should feel that he is *personally lacking* so long as his friend is in need of physical or spiritual assistance.

And just as God "*kept quiet*" the sins of the Jewish people (see *Rashi* to v. 19), we too should help a Jew in a way that does not highlight his shortcomings, if indeed they exist.

(Based on *Likutei Sichos* vol. 27, pp. 22-23)

* Without *Rashi's* analogy in verse 17 the matter would not have been so obvious. For we could argue that since the community sinned *innocently* by following the *Sanhedrin*, who they presumed had ruled the law *in accordance with the Torah*, their sin is less serious than that of the High Priest, who is responsible for his own actions. Thus, without *Rashi's* analogy in verse 17, we might presume that the Torah requires fewer parts to be offered in the case of the communal sin-offering because it is a less serious breach.

כב אם רבא יחוב ונעבד חד מכל פקודיא דיני
אלהה דלא כשרין לאתעבדא בשלוי ויחוב:
כג או אתידע ליה חובתיה די חב בה וייתי
נת קורבניה צפיר בר עזין דבר שלים:
כד ויסמוך ודיה על ריש צפירא ויכוס ותיח
באתרא די יכוס ית עלתא קדם וי חטאתא
הוא: כה ויסב כהנא מדמא דחטאתא
באצבעיה וימן על קרנת מדבחה דעלתא
וית דמיה ישוד ליסודא דמדבחה דעלתא:
כו וית כל תרביה וסיק למדבחה בתרב
נכסת קודשיא ויכפר עלוהי כהנא מחובתיה

כב אשר נשיא יחטא ועשה אחת מכל מצות יהוה אלהיו
אשר לא תעשינה בשגגה ואשם: כג או הודע אליו חטאתו
אשר חטא בה והביא את קרבנו שעיר עזים וזר תמים:
כד וסמך ידו על ראש השעיר ושחט אתו במקום אשר ישחט
את העלה לפני יהוה חטאת הוא: כה ולקח הכהן מדם
החטאת באצבעו ונתן על קרנת מזבח העלה ואת דמו
ישפך אל יסוד מזבח העלה: כו ואת כל חלבו יקטיר
המזבחה בחלב ובה השלמים וכפר עליו הכהן מחטאתו

— רש"י —

כשחטא הכי סזור שהוא היתר, ולאחר מלאן נודע לו שאיסור הכי:
(כד) במקום אשר ישחט את העולה. כלפון, שהוא מפורש צעולה:
חטאת הוא. לשמו כשר, שלא לשמו פסול³: (כה) ואת דמו. שירי הדס:
(כו) כחלב זבח השלמים. כאותן אימורין המפורשים צעו האמור אלל

אחת מהן מעכבת: (כב) אשר נשיא יחטא. לשון אשרי, אשרי הדור
שהנשיא שלו נותן לז להציא כפרה על שגגתו, קל וחומר שמתחרט על
זדונותיו: (כג) או הודע. כמו אם הודע הדבר. ברבב או יש שמשמשין
בלשון אם, ואם במקום או, וכן או נודע כי שור נגח הוא²: הודע אליו.

CLASSIC QUESTIONS

● The word “If” in Hebrew is אם. Why does verse 22 use the unusual expression אשר and not the usual form (אם)?

RASHI: אשר is etymologically related to the word אשרי, meaning “fortunate.” [Thus, the verse is intimating:] “Fortunate is the generation whose leader takes it to heart to bring atonement for his unintentional sin. And how much more so will he feel remorseful for the sins he has committed willfully!”

TALMUD: [Commenting on our verse.] R. Yochanan ben Zakai said: “Fortunate is the generation whose leader brings a sacrifice for his unintentional sin! For if its leader brings a sacrifice, is there any need to say what one of the common people would do? And if he brings a sacrifice for a sin he has committed unintentionally, is there any need to say what he would do in case of a sin committed intentionally? (Horayos 10b; Toras Kohanim on this verse)

TORAS MENACHEM

Rabbi Yishma'el felt that he was bound up with the Jewish people as a single entity, to such an extent that their sins affected him and he desired to be an atonement for them. So, since Rabbi Yishma'el was a loyal devotee of the Jewish people even when they sinned, he was able to appreciate that, even in their darkest of moments, God would always view the Jewish people with great affection—for God and the Jewish people are bound together as one single entity, so to speak.

(Based on Likutei Sichos vol. 27, p. 16ff.)

🔗 THE JEWISH LEADER – AND HIS PEOPLE (v. 22)

When introducing the other sin-offerings mentioned earlier in our Parsha, the Torah uses the expression “If (אם) so-and-so sins...” Here however, in the case of the Jewish leader who sins, the Torah switches expressions, and chooses instead the Hebrew term אשר.

In context, this word clearly means “if.” So there is no difference in the translation of the two terms, and the literal meaning of the verse stays the same. What did trouble Rashi, however, is why the Torah suddenly switched expressions here in our verse, to use the more unusual אשר.

A further problem that bothered Rashi was an additional implication of the word אשר:

Literally, אשר means “that”—a word which connects two ideas together (i.e., it is a conjunctive term which introduces a subordinate clause). Thus, by choosing this term, the Torah appears to be suggesting that the current passage—about the leader who sins—is connected to the previous section, which discusses the communal sin-offering. So Rashi was troubled: What is the connection between our passage and the section that preceded it?

To answer these two problems, Rashi cited the Talmudic teaching that אשר is etymologically related to the word אשרי, meaning “fortunate”:

Firstly, by using the unusual term אשר, our verse is intimating: “Fortunate is the generation whose leader takes it to heart to bring atonement for his unintentional sin. And how much more so will he feel remorseful for the sins he has committed willfully!”

Secondly, in addition to explaining the message implied by the Torah’s unusual use of the word אשר, Rashi also explained here why the Torah chose a term which connects our passage with the one that preceded it. However, in order to explain Rashi’s logic, we first need to examine the previous passage in more detail:

In verses 13-21 above, the Torah describes the “communal sin-offering” which is required in an instance where the Sanhedrin (Jewish Supreme

🌀 THE LEADER'S SIN-OFFERING 🌀

- ²² If a (Jewish) leader sins, unintentionally violating any of God's commandments which are prohibited, (thereby) incurring guilt, ²³ he should bring a perfect (unblemished) male goat as his offering, when his sin that he has committed is made known to him.
- ²⁴ He should lean his hands on the goat's head and slaughter it before God, in the place where burnt-offerings are slaughtered. (If it is slaughtered with the specific intention of being a sin-offering, then) it is a (valid) sin-offering.
- ²⁵ The priest should take some of the blood of the sin-offering with his finger and place it on the horns of the Altar (used) for burnt-offerings. Then he should pour (the remainder of) its blood onto the base of the Altar (used) for burnt-offerings.
- ²⁶ He should make all its (sacrificial) fats go up in smoke on the Altar, just like the fats of the peace-offering.

Thus the priest will make an atonement for his sin, and he will be forgiven.

TORAS MENACHEM

Court), erred in their judgment of a matter of Jewish Law, leading the people to sin inadvertently. At first glance, this would seem to be more of the Sanhedrin's sin than that of the people. After all, the people were innocently following the directive of their Rabbis, a practice which is dictated by the Torah itself, and they could not have been expected to have fathomed that their own Rabbis had made a mistake! So the reader will wonder: Why is this described as "a sin-offering for the congregation" (v. 21) when it was the Rabbis, and not the people, who were at fault?

Rashi answers: "אֲשֶׁר is etymologically related to the word אֲשֶׁרִי, [Thus, the verse is intimating:] Fortunate is the generation whose leader takes it to heart to bring atonement for his unintentional sins."

In other words, when the people will see that even a leader of the Jewish people takes his unintentional sin so seriously, they will realize that their unintentional sin (which occurred through the Sanhedrin's mistake) was also a very serious matter, even if it was not really their fault. Thus the Torah connected verses 21 and 22 together (with the conjunctive אֲשֶׁר) to teach us that our inevitable difficulty with verse 21 is answered when reading verse 22.

RASHI CITES THE TALMUD SELECTIVELY

Rashi's source was from the *Talmud*. However, when we compare Rashi's precise wording with that of the *Talmud*, two significant differences emerge:

a.) The *Talmud* states, "Fortunate is the generation whose leader brings a sacrifice for his unintentional sin!" Rashi, however, does not stress the actual deed of bringing the sacrifice, but rather, the leader's good intentions: "Fortunate is the generation whose leader takes it to heart to bring atonement for his unintentional sin."

b.) The *Talmud* continues, "For if its leader brings a sacrifice, is there any need to say what one of the common people would do?" but Rashi totally omits this point.

We can explain these two changes based on the above explanation:

We argued that the Torah's intention here in juxtaposing the leader's sin-offering to the communal sin-offering was because the leader will make the Jewish people aware of the gravity of unintentional sin. Now, the mere fact that the leader brings a sin-offering would not be especially inspiring for the Jewish people, since he was obligated to do so in Jewish

Law. What would inspire the people is seeing how seriously the leader reacts to having sinned inadvertently. For when they see that such a great person as their leader is visibly moved ("takes it to heart") by his inadvertent mistake, they will realize how grave any transgression of Jewish law is, even if it is accidental.

Thus, in order to emphasize that the main source of inspiration here is from the leader's reaction and feelings towards the sacrifice (more so than the actual fact that he brought it) Rashi stressed, "Fortunate is the generation whose leader takes it to heart to bring atonement for his unintentional sin."

Similarly, Rashi omitted the practical lesson from the leader's sin-offering ("if its leader brings a sacrifice, is there any need to say what one of the common people would do?"), since the Torah's stress here is not that the leader inspires the Jewish people to observe the requirement to bring a sin-offering, but rather, that he brings them to a heightened awareness of the seriousness of unintentional transgression.

And through this heightened awareness and inspiration, the Jewish leader will bring his people to cherish the Torah to a greater degree, to the extent that, in the future they will be careful to circumvent even an unintentional sin, and become a truly "fortunate" generation.

(Based on *Likutei Sichos* vol. 17, p. 34ff.)

🌀 The Last Word 🌀

When is a generation fortunate? Rashi writes: When the leader—the head of the Jewish people—"takes it to heart to bring atonement."

This alludes to the fact that the head should always be trained to rule over the heart. For the source of all sin, both intentional and unintentional, is from acting upon the desires of one's heart, for, "every person can rule over his heart's desires with the will-power in his brain, so that he should not succumb to his heart's desires in action, speech or thought" (*Tanya* ch. 12).

(Based on *Likutei Sichos* vol. 17, p. 40)

וַיִּשְׁתַּבֵּחַ לַיהוָה כִּי וְאִם אָנֹכִי חַד יָחֹב בְּשָׁלוֹ מֵעַמָּא דְאַרְעָא בְּמַעֲבְדֵיהּ חַד מִפְקוּדֵי דִי דִלָּא כְּשֵׁרִין לְאַתְעֵבְרָא וְיָחֹב: כה או אֲתִירַע לִיהוָה חֹבְתִיהּ דִּי חַב וְיִיתִי קוּרְבָנִיהּ צְפִירַת עֵזִין שְׁלֵמָתָא נֹקְבָתָא עַל חֹבְתִיהּ דִּי חַב: כט וַיִּסְמֹךְ יַת יְדֵיהּ עַל רִישׁ חֲטָאתָא וַיְכּוּס יַת חֲטָאתָא בְּאַתְרָא דְעֵלְתָא: לו וַיִּסַּב כְּהֵנָּא מִדְמָא בְּאַצְבָּעֵיהּ וַיִּתֵּן עַל קַרְנֵת מִדְבָּחָא דְעֵלְתָא וַיִּתֵּן כַּל דְמָה יִשׁוּד לִיסוּדָא דְמִדְבָּחָא: לא וַיִּתֵּן כַּל תְּרֵבָה יַעֲדֵי כְּמָא דִּי מִתְעַדָּא תְּרַב מֵעַל נִכְסֵת קוּדְשֵׁיָא וַיִּסִּיק כְּהֵנָּא לְמִדְבָּחָא לְאַתְקַבְּלָא בְּרַעְוָא קָדָם יְיָ וַיִּכְפֹּר עֲלוּהִי כְּהֵנָּא וַיִּשְׁתַּבֵּחַ לַיהוָה: לב וְאִם אֲמַר יִיתִי קוּרְבָנִיהּ לְחֲטָאתָא נֹקְבָתָא שְׁלֵמָתָא יִיתִינָה: לג וַיִּסְמֹךְ יַת יְדֵיהּ עַל רִישׁ חֲטָאתָא וַיְכּוּס יַתֵּיהּ לְחֲטָאתָא בְּאַתְרָא דִּי יְכּוּס יַת עֵלְתָא: לד וַיִּסַּב כְּהֵנָּא מִדְמָא דְחֲטָאתָא בְּאַצְבָּעֵיהּ וַיִּתֵּן עַל קַרְנֵת מִדְבָּחָא דְעֵלְתָא וַיִּתֵּן כַּל דְמָא יִשׁוּד לִיסוּדָא דְמִדְבָּחָא: לה וַיִּתֵּן כַּל תְּרֵבָה יַעֲדֵי כְּמָא דִּי מִתְעַדָּא תְּרַב אֲמָרָא מִנְכֶסֶת קוּדְשֵׁיָא וַיִּסִּיק כְּהֵנָּא וַיִּתְּחֵן לְמִדְבָּחָא עַל קוּרְבָנִיָּא דִּי וַיִּכְפֹּר עֲלוּהִי כְּהֵנָּא עַל חֹבְתִיהּ



וְנִסְלַח לוֹ: פ [ששין] כו וְאִם-נִפְשׁ אַחַת תִּחַטָּא בְּשִׁנְגָה מֵעַם הָאָרֶץ בְּעִשְׂתָּהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשִׂינָהּ וְאָשָׁם: כח או הוֹדַע אֵלָיו חֲטָאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קֶרְבָּנוֹ שְׁעִירַת עֲזִים תְּמִימָה נִקְבָּה עַל-חֲטָאתוֹ אֲשֶׁר חָטָא: כט וְסָמַךְ אֶת-יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשָׁחַט אֶת-הַחֲטָאת בַּמָּקוֹם הָעֵלְיָה: ל וְלָקַח הַכֹּהֵן מִדְמָה בְּאַצְבָּעוֹ וַנָּתַן עַל-קַרְנֵת מִזְבֵּחַ הָעֵלְיָה וְאֶת-כָּל-דְמָה יִשְׁפֹךְ אֶל-יְסוּד הַמִּזְבֵּחַ: לא וְאֶת-כָּל-חֲלֵבָה יִסִּיר כְּאֲשֶׁר הוֹסֵר חֶלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחַהּ לְרִיחַ נִיחַח לַיהוָה וַכִּפֹּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: פ לב וְאִם-כֹּפֵשׁ יָבִיא קֶרְבָּנוֹ לְחֲטָאת נִקְבָּה תְּמִימָה יְבִיאֲנָהּ: לג וְסָמַךְ אֶת-יָדוֹ עַל רֹאשׁ הַחֲטָאת וְשָׁחַט אֹתָהּ לְחֲטָאת בַּמָּקוֹם אֲשֶׁר יִשְׁחַט אֶת-הָעֵלְיָה: לד וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת בְּאַצְבָּעוֹ וַנָּתַן עַל-קַרְנֵת מִזְבֵּחַ הָעֵלְיָה וְאֶת-כָּל-דְמָה יִשְׁפֹךְ אֶל-יְסוּד הַמִּזְבֵּחַ: לה וְאֶת-כָּל-חֲלֵבָה יִסִּיר כְּאֲשֶׁר יוֹסֵר חֶלֶב-הַפֶּשֶׁבֶּ מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם הַמִּזְבֵּחַהּ עַל אֲשֵׁי יְהוָה וַכִּפֹּר עָלָיו הַכֹּהֵן עַל-חֲטָאתוֹ אֲשֶׁר-חָטָא

כש"י

שלמים: (לא) כאשר הוסר חלב מעל זבח השלמים. כאימורי עז
 החמורים בשלמים: (לג) ושחט אותה לחטאת. שחטה שחיטה לשם
 חטאת: (לה) כאשר יוסר חלב הכשב. שנתרצו אימורין ואליה*, אף חטאת,
 כשביא זבח כשכב, טעונה אליה עם האימורין: על אשי ה'. על מדורות

*כ"ה הגירסא הנפוצה. ולכאורה צ"ל: אימוריו באליה.

CLASSIC QUESTIONS

 ATONEMENT VIA THE BURNT-OFFERING & SIN-OFFERING 	
BURNT-OFFERING	SIN-OFFERING
ATONES FOR THE FAILURE TO OBSERVE POSITIVE COMMANDS ¹	ATONES FOR THE TRANSGRESSION OF PROHIBITIONS ²
ONE BURNT-OFFERING ATONES FOR THE FAILED OBSERVANCE OF MANY POSITIVE COMMANDS ³	SEPARATE SIN-OFFERING REQUIRED FOR EACH TRANSGRESSION ⁴
BROUGHT LAST, AFTER ALL THE SIN-OFFERINGS HAVE BEEN BROUGHT ⁵	BROUGHT BEFORE THE BURNT-OFFERING ⁵
COMPARABLE TO A "GIFT" TO PLEASE THE KING, AFTER HE HAS BEEN APPEASED BY THE SIN-OFFERING(S) ⁶	COMPARABLE TO AN "ADVOCATE" WHO APPEASES THE KING, BEFORE THE "GIFT" IS GIVEN ⁷

(1) תו"כ (ורש"י) פרשתנו א, ד. (2) פרשתנו ד, ב. ורש"י שם. (3) זבחים ה, ו. ואילך, ו: (4) שם ו, (5) שם ז: (6) רש"י שם ד"ה העולה. (7) שם.

🌀 THE CITIZEN'S SIN-OFFERING 🌀

SIXTH
READING

- ²⁷ *If an individual among the citizens of the land sins unintentionally, by violating any of God's commandments which are prohibited, (thereby) incurring guilt—²⁸ (then) when his sin that he has committed becomes known to him, he should bring an unblemished female goat as his offering, for his sin that he has committed:*
 - ²⁹ *He should lean his hands on the head of the sin-offering, and he should slaughter the sin-offering in the (same) place as the burnt-offering (is slaughtered).*
 - ³⁰ *The priest should take some of its blood with his finger, and place it on the horns of the Altar (used) for burnt-offerings. Then he should pour all of its (remaining) blood on the base of the Altar.*
 - ³¹ *He should remove all of its (sacrificial) fats, in the same way that the fats were removed from the peace-offering. The priest should then cause them to go up in smoke on the Altar, a pleasant aroma for God. The priest will make an atonement for him, and he will be forgiven.*
- ³² *If he brings a sheep for his sin-offering, he should bring a perfect (unblemished) female:*
 - ³³ *He should lean his hands on the head of the sin-offering and slaughter it in the place where the burnt-offering is slaughtered, (with the specific intent that it) is a sin-offering,*
 - ³⁴ *The priest should take some of the blood of the sin-offering with his finger and place it on the horns of the Altar (used) for burnt-offerings. Then he should pour all its (remaining) blood onto the base of the Altar.*
 - ³⁵ *He should remove all its (sacrificial) fat, in the same way that the sheep's fat is removed from the peace-offering. The priest should then cause the(se parts) to go up in smoke on the Altar, upon the (piles of wood that are made as) fires for God.*

Thus the priest will make an atonement for him, for his sin which he committed, and he will be forgiven.

TORAS MENACHEM

🌀 ATONEMENT VIA THE BURNT-OFFERING & SIN-OFFERING

A sin possesses two elements:

- a.) It is a violation of God's *specific* instruction that a certain thing should or should not occur.
- b.) It is an act of rebellion against God *in general*, regardless of the details of the specific sin.

Thus in order to atone for a sin, a person must mend both of these two breaches:

a.) First we must repair the "insult" to God which was caused by each specific sin, for each detail that is offensive to the Almighty requires atonement in itself. This is achieved by the sin-offering, which explains why a separate sin-offering must be brought for each individual sin (see Table).

b.) Even after the negative effects of each individual sin have been repaired, there still remains the effect of sin in general, that it is a rebellion against God's authority, an aspect that is common to all sinful behavior. Thus, after all the sin-offerings have been brought, a further "gift" is required, signifying the total acceptance of God's unequivocal authority—but this need only be done once, due to its general nature. And this is the purpose of the burnt-offering which follows after the sin-offering(s).

THE MECHANISM OF THE SIN-OFFERING

Let us now examine further the process of atonement for the specific transgression of a prohibition. Basically, there are two elements here:

- a.) *Resolve for the future.* When the person resolves never to do the sin again, God forgives him and he is absolved from any punishment.
- b.) *Remorse over the past* (confession). This is necessary to "cleanse" the person from the spiritual "contamination" that a sin brings. Without this, atonement cannot be complete.

We can now pose the following question: Which one of the above two elements of atonement does the sin-offering assist? Perhaps the sin-offering completes the cleansing of the soul after the person has worked on himself as much as possible and confessed? Or, is it the case that the sin-offering is brought after the personal efforts of atonement are complete, as a sign of "resolve for the future"?

This question appears to be addressed by the following ruling of *Rambam*:

"If a person set aside an [animal for a] sin-offering for the forbidden fat that he ate, he may not use the same offering to atone for his desecration of Shabbos, or for blood that he ate, as the verse states, "He should bring an unblemished female goat as his offering, for his sin that he has

די חב וישתביק ליה: א ואנש ארי יחוב וישמע קל מומי והוא סהיד או תוא או ידע אם לא יחוי ויקבל חוביה: ב או אנש די יקרב בכל מדעם מסאב או בנבלת חיתא מסאבא או בנבלת בעירא מסאבא או בנבלת רחיש מסאב ויהי מכסא מניה והוא מסאב וחב: ג או ארי יקרב בסואבת אנשא לכל סאובתיה די יסתאב בה ויהי מכסא מניה והוא ידע וחב: ד או אנש ארי יקיס לפרשא בספון לאבאשא או לאוטבא לכל די יפרש אנשא בקיום ויהי מכסא מניה והוא ידע וחב לתרא מאלין: ה ויהי ארי יחוב לתרא מאלין ויודי די חב עלה: ו וייתי ית חובתיה (אשמה) קדם יי על חובתיה די חב נוקבא מן ענא אמרתא או צפירת עוין לחטאתא ויכפר עלוהי כהנא מחובתיה: ז ואם לא תמטי ידיה כמסת שיתא וייתי ית חובתיה די חב תרתין שפנינין או תרין בני יונה קדם יי חד לחטאתא וחד לעלתא: ח וייתי יתהון לות כהנא ויקריב ית די לחטאתא בקדמיתא וימלוק ית רישיה מלקבל קדליה ולא יפריש: ט וידי מדמא דחטאתא על כותל מדבחא ודאשתאר בדמא ותמצי ליסודא דמדבחא חטאתא הוא: י וית תנינא יעביד עלתא כדתיו ויכפר עלוהי כהנא מחובתיה די חב

ונסלח לו: פ ה א ונפש כחחטא ושמעה קול אלה והוא עד או ראה או ידע אם-לוא יגיד ונשא עונו: ג או נפש אשר תגע בכל-דבר טמא או בנבלת חיה טמאה או בנבלת בהמה טמאה או בנבלת שרץ טמא ונעלם מפניו והוא טמא ואשם: ד או כי יגע בטמאת אדם לכל טמאתו אשר יטמא בה ונעלם מפניו והוא ידע ואשם: ה או נפש כי תשבע לבטא בשפתים להרע או להיטיב לכל אשר יבטא האדם בשבעה ונעלם מפניו והוא ידע ואשם לאחת מאלה: ה והיה כחאשם לאחת מאלה והתודה אשר חטא עליה: ו והביא את-אשמו ליהוה על חטאתו אשר חטא נקבה מן-הצאן כשבה או-שעירת עזים לחטאת וכפר עליו הכהן מחטאתו: ז ואם-לא תגיע ידו די שח והביא את-אשמו אשר חטא שתי תרים או-שני בני-יונה ליהוה אחד לחטאת ואחד לעלה: ח והביא אתם אל-הכהן והקריב את-אשר לחטאת ראשונה ומלך את-ראשו ממול ערפו ולא יבדיל: ט והזה מדם החטאת על-קיר המזבח והנשאר בדם ימצה אל-יסוד המזבח חטאת הוא: י ואת-השני יעשה עלה כמשפט וכפר עליו הכהן מחטאתו אשר-חטא ונסלח לו: ס (שביעי)

כש"י

יבטא. לרבות לשעבר⁷: ונעלם ממנו. ועבר על שזועתו, כל אלה צקרבן עולה ויורד, כמפורש כאן, אבל שזועה שיש צה כפירת ממון אינה צקרבן זו אלא צאשם: (ח) והקריב את אשר לחטאת ראשונה. חטאת קודמת לעולה. למכ הדבר דומה לפרקליט שנכנס לרשות, ריכח פרקליט נכנס דורון אחרי⁸: ולא יבדיל. אינו מולק אלא סימן אחד⁹: עורף. הוא גוצה הראש המשופע לצד האורח. מול עורף. מול הרואה את העורף, וכוח אורח כל אחורי האורח¹⁰: (ט) והזה מדם החטאת. צעולה לא הטעין אלא מלוי, וצחטאת הזאה ומלוי. אורח צעורף ומתין, וכדס ניתז והולך למזבח¹¹: חטאת הוא. לשמה כשרה, שלא לשמה פסולה: (י) במשפט. כדת האמור צעולת העוף של נדבה

האש העשויות לשם. פואייל"ש צלע"ז: (ח) ושמעה קול אלה. צדצר שהוא עד צו, ששציעוכו שזועה שאס יודע לו עדות, שיעיד לו: (צ) או נפש אשר תגע וגו'. ולאחר הטומאה הזו יאכל קדשים, או יכנס למקדש, שהוא דבר שזדונו כרת. צמסכת שזועות נדרש כן: ונעלם ממנו. הטומאה: ואשם. צאכילת קדש או צביאת מקדש: (ג) בטמאת אדם. זו טומאת מת¹: לכל טמאתו. לרבות טומאת מגע צבין וצבות: אשר יטמא. לרבות הנוגע צצועל נדח²: בה. לרבות צולל נצלת עוף טכור³: ונעלם. והוא ידע⁴. ששכח הטומאה: ואשם. צאכילת קדש או צביאת מקדש: (ד) בשפתים. ולא צלצ⁵: להרע. לעזמו: או להיטיב. לעזמו, כגון אוכל ולא אוכל אישן ולא אישן⁶: לכל אשר

TORAS MENACHEM

committed" (4:28), i.e. his offering should be for the sake of that particular sin, and not for another. If he did offer [one sacrifice to atone for two different sins] the offering is invalid. Furthermore, even if a person designated a sin-offering for the forbidden fat that he ate yesterday, he should not use the same offering for the forbidden fat that he ate today.

However, if he did do so, the offering is valid." (Laws of Unintentional Transgressions 3:3).

Now the fact that Rambam concludes, "If he did do so, the offering is valid," indicates that, ultimately, a sin-offering could atone for two different instances of the same type of sin (and it is only that, for whatever

1 ת"כ 2 שם 3 שם 4 כ"ה הגירסא הנפוצה. ולכאורה צ"ל "ולא ידע" באותיות וט"י, בלי נקודה אחריהם. 5 שם 6 שבועות כו. 7 שם כו. 8 זבחים ז: 9 חז"ל כא. 10 ת"כ 11 זבחים טד:

THE VARIABLE SIN-OFFERING

- 5
- ¹ If a person sins, by accepting an oath (denying that he was witness to a certain matter) and he does not testify, (when in reality) he was a witness because he saw or knew (about it)—he will bear (the consequences of) his sin.
 - ² Or if a person touches anything that is (ritually) impure—whether it is the carcass of an impure wild animal, or the carcass of an impure domestic animal, or the carcass of an impure creeping creature—and he was unaware of the fact (and he subsequently entered the Holy Temple, or ate from a sacrifice), he is guilty.
 - ³ Or if he touches a human (corpse which is) impure, or any (source of) impurity through which one can become impure, and he was unaware of the fact (and he subsequently entered the Holy Temple, or ate from a sacrifice), and then (later) he remembers—he is guilty.
 - ⁴ Or if a person swears, expressing verbally to do harm (to himself) or to do good (to himself in the future, or) whatever a person may express in an oath (about the past), and he forgot about (his oath and violated) one of these (oaths), and then (later) he remembered—he is guilty.
 - ⁵ What should happen is, when someone incurs guilt in any one of these cases, he should confess the sin which he had committed.
 - ⁶ He should bring his guilt-offering to God for his sin which he had committed: a female (animal) from the flock, either a sheep or a goat, for a sin-offering, and the priest will make an atonement (for him) from his sin.
 - ⁷ If he cannot afford a sheep, he should bring as his guilt-offering before God, for that sin that he had committed: two turtledoves or two young doves, one for a sin-offering, and one for a burnt-offering:–
 - ⁸ He should bring them to the priest, who should first offer up that (bird) which is (designated) for the sin-offering. He should cut its head (by piercing with his nail) opposite the back of its head, but should not separate (the head from the body by severing both the esophagus and the trachea).
 - ⁹ He should sprinkle some of the blood of the sin-offering (directly from the bird) on the wall of the Altar, and the remainder of the blood should be squeezed out (directly from the bird) onto the base of the Altar.
 - (If it was offered specifically as a sin-offering then it) is a (valid) sin-offering.
 - ¹⁰ He should offer up the second one as a burnt-offering, according to the law (of burnt-offerings that come from birds*). Thus the priest will make an atonement for him, for his sin which he had committed, and he will be forgiven.

TORAS MENACHEM

reason, this is not the recommended course of action in the first instance). This indicates that *Rambam* rules in favor of approach ‘a’ above, that a sin-offering is an act of resolve for the future, for since the person resolves never to do *this type of sin* again, ultimately only one sacrifice is needed for each *type* of sin, and not for each individual transgression.

However, there is another textual variant of this ruling of *Rambam* which concludes: “However, if he did do so, the offering is *not* valid” (text

cited by *Tosfos Yom Tou, Meiri* and *Tosfos*). I.e. that a separate sin-offering is required for each occasion that a sin occurred, even if they are two incidents of the *same type* of sin. This ruling follows the reasoning that a sin-offering is brought to cleanse the person of the spiritual contamination of the sin. For each sin brings with it further contamination (even if it is the same sin) which requires a further sacrifice to be atoned for.

(Based on *Likutei Sichos* vol. 32, p. 7ff.)

* See 1:14-17 above.

וַיִּשְׁתַּבֵּי־בִּיק לַיהוָה: יא וְאִם לֹא תִדְבֹּק בְּיָדֶיךָ לְתַרְתִּיּוֹן שְׂפִינִינִין אוֹ לְתַרְוִין בְּנֵי יוֹנָה וְיִיתִי ית קוֹרְבָנֶיךָ דֵּי חֵב חָד מִן עֶכְרָא בְתַלְת סָאִין סוּלְתָא לְחַטָּאתָא לֹא יִשְׂנִי עֲלֶיהָ מִשְׁחָא וְלֹא יִתֵּן עֲלֶיהָ לְבוֹנָתָא אֲרִי חַטָּאתָא הִיא: יב וְיִיתֵינָה לְוַת כְּהֵנָּא וְיִקְמוּזִין כְּהֵנָּא מִנָּה מְלִי קוֹמְצִינָה ית אֲדַבְרַתָּה וְיִסִּיק לְמַדְבְּחָא עַל קוֹרְבָנֶיךָ דֵּי חַטָּאתָא הִיא: יג וְיִכְפֹּר עֲלוּהִי כְהֵנָּא עַל חוֹבְתֵיהָ דֵּי חֵב מִחְרָא מֵאֲלִין וְיִשְׁתַּבֵּי־בִּיק לַיהוָה וְתִהְיֶה לְכְהֵנָּא כְּמִנְחָתָא: יד וּמִלִּיל יִי עִם מוֹשֶׁה לְמִימְרֵי: טו אֲנִישׁ אֲרִי יִשְׁקֵךְ שְׁקֵךְ וְיַחֲוֹב בְּשִׁלוֹ מְקוֹדֵשִׁיךָ דֵּי וְיִיתִי ית אֲשֻׁמִּיָּה קָדָם יִי דְבַר שְׁלִים מִן עֲנָא בְּפוֹרְסָנִיָּה כֶּסֶף סִלְעִין בְּסִלְעֵי קוֹדֵשׁא לְאֲשֻׁמָּא: טז וְיִת דֵּי חֵב מִן קוֹדֵשׁא יִשְׁלַם וְיִת חוֹמְשִׁיָּה יוֹסֵף עֲלוּהִי וְיִתֵּן יְתִיָּה לְכְהֵנָּא וְכְהֵנָּא יִכְפֹּר עֲלוּהִי בְּדַכְרָא דְאֲשֻׁמָּא וְיִשְׁתַּבֵּי־בִּיק לַיהוָה: יז וְאִם אֲנִישׁ אֲרִי יַחֲוֹב וְיַעֲבִיד חָד מִכָּל פְּקוּדֵיךָ דֵּי לֹא כְּשִׁרְוִין לְאֵתְעִבְדָּא

יֵא וְאִם-לֹא תִשְׁנִי יָדוֹ לְשִׁתֵּי תוֹרִים אוֹ לְשִׁנֵּי בְנֵי-יוֹנָה וְהִבִּיא אֶת-קֶרְבָּנוֹ אֲשֶׁר חָטָא עֲשִׂירַת הָאֲפָה סֹלֶת לְחַטָּאת לֹא-יִשִּׁים עָלֶיהָ שְׁמֹן וְלֹא-יִתֵּן עָלֶיהָ לְבִנָּה כִּי חַטָּאת הִוא: יב וְהִבִּיאָהּ אֶל-הַכֹּהֵן וְקָמִץ הַכֹּהֵן אֶל מִמֶּנָּה מְלֹא קָמְצוֹ אֶת-אֲזִבְרֹתֶיהָ וְהִקְטִיר הַמִּזְבֵּחַ עַל אֲשֵׁי יְהוָה חַטָּאת הִוא: יג וְכִפֹּר עָלָיו הַכֹּהֵן עַל-חַטָּאתוֹ אֲשֶׁר-חָטָא מֵאֲתַת מֵאֲלָה וְנִסְלַח לוֹ וְהִיתָה לְכֹהֵן כְּמִנְחָה: ס יד וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: טו נֶפֶשׁ כִּי-תִמְעַל מֵעַל וְחַטָּאהּ בְּשִׁנְיָהּ מִקֹּדֶשִׁי יְהוָה וְהִבִּיא אֶת-אֲשָׁמוֹ לַיהוָה אֵיל תָּמִים מִן-הַצֹּאן בְּעֶרְבֹךָ בְּכֶסֶף-שְׁקָלִים בְּשִׁקְלֵי-הַקֹּדֶשׁ לְאֲשָׁם: טז וְאֵת אֲשֶׁר חָטָא מִן-הַקֹּדֶשׁ יִשְׁלַם וְאֶת-חֲמִישְׁתּוֹ יוֹסֵף עָלָיו וְנָתַן אֹתוֹ לְכֹהֵן וְהַכֹּהֵן יִכְפֹּר עָלָיו בְּאֵיל הָאֲשָׁם וְנִסְלַח לוֹ: פ יז וְאִם-נֶפֶשׁ כִּי תַחְטָא וְעֲשִׂתָּהּ אַחַת מִכָּל-מִצְוֹת יְהוָה אֲשֶׁר לֹא תַעֲשִׂינָהּ וְלֹא-יָדַע וְאֲשָׁם

כש"י

קשה, בן שתי שנים¹¹: בערבך כסף שקלים. שיכא שוב שתי סלעים¹²: (טז) ואת אשר חטא מן הקדש ישלם. קרן וחומש להקדש: (יז) ולא ידע ודע ואשם והביא. הענין הזה מדבר צמי שזא ספק כרת לידו ולא ידע אם עבר עליו אם לאו, כגון חלב ושומן לפניו, וכסבור ששתיכן היתר, ואכל את האחת. אמרו לו אחת של חלב היתר, ולא ידע אם זו של חלב אכל, הרי זה מביא אשם תלוי¹³ ומגין עליו כל זמן שלא נודע לו שזדאי חטא, ואם יודע לו לאחר זמן יביא חטאת¹⁴: ולא ידע ואשם ונשא עונו. ר' יוסי בגלילי אומר הרי הכתוב ענש את מי שלא ידע, על אחת כמה וכמה שיעניש את שידע. רבי יוסי אומר אם נפשך לידע מתן שכרן של לדיקים, לא ולמד מאדם הראשון, שלא נטוה אלל על מזות לא תעשה ועבר עליה, ראה כמה מיתות נקנסו עליו ולדורותיו. וכי איזו מדה מרובה, של טובה או של פורענות, בוי אומר מדה טובה. אם מדת פורענות המעוטה ראה כמה מיתות נקנסו לו ולדורותיו, מדה טובה המרובה, היושב לו מן הפיגולין והגותרות והמתענה ציוס הכיפורים, על אחת כמה וכמה שיזכה לו ולדורותיו ולדורות דורותיו עד סוף כל הדורות. רבי עקיבא אומר הרי הוא אומר על פי שנים עדים או שלשה עדים וגו'¹⁵, אם מתקיימת העדות בשנים, למה פרט לך הכתוב שלשה, אלא להביא שלישי להחמיר עליו ולעשות דינו כיוצא באלו לענין עונש והזמה. אם כך ענש הכתוב לנטפל לעוברי עזירה כעוברי עזירה, על אחת כמה וישלם שכר טוב לנטפל לעושי מזוה כעושי מזוה. רבי אלעזר בן עזריה אומר כי תקזור קצורך צורך ושכחת עומר צדקה, הרי הוא אומר למען יצרכך וגו'¹⁶, קצע הכתוב צרכה למי שצאת על ידו מזוה בלא ידע, אומר מעתה היתה סלע לרורה כנפיו ונפלה הימנו ומלאה העני ונתפרנס צב, הרי

כראש הפרשה: (יא) כי חטאת הוא. ואין צדין שיכא קרנבה מהודל¹: (יב) חטאת הוא. נקמלה ונקטרה לשמה כשרה, שלא לשמה פסולה: (יג) על חטאתו אשר חטא. כאן שנה הכתוב, שהרי צעשירות וזללות נאמר מחטאתו, וכאן צדלי דלות נאמר על חטאתו, דקדקו רבותינו מכאן², שאם חטא כשהוא עשיר והפריש מעות לכשזה או שעירה והעני, יביא ממקלתן שתי תורים. הפריש מעות לשתי תורים והעני יביא ממקלתן עשירית האיפה [לכך נאמר מחטאתו]. הפריש מעות לעשירית האיפה והעשיר, יוסיף עליהן ויביא קרבן עשיר, לכך נאמר כאן על חטאתו: מאחת מאלה. מאחת משלש כפרות האמורות צענין, או צעשירות או צדלות או צדלי דלות. ומה תלמוד לומר, שיכול החמורים שבהם יהיו בכשזה או שעירה, והקלין יהיו צעוף, והקלין שצקלין יהיו צעשירית האיפה, תלמוד לומר מאחת מאלה, להשוות קלין לחמורין לכשזה ושעירה אם השיגה ידו, ואת החמורים לקלין לעשירית האיפה צדלי דלות³: והיתה לכהן במנחה. ללמד על מנחת חוטא שיכיו שיריה נאכלין, זהו לפי פשוטו. ורבותינו דרשו⁴ והיתה לכהן, ואם חוטא זה כהן הוא, תכא כשאר מנחת נדבת כהן, שהוא צליל תהיה לא תאכל: (טו) כי תמועל מעל. אין מעילה בכל מקום אלא שינוי, וכן הוא אומר וימעלו בצלחי אצותיהם ויזנו אחרי אלהי עמי הארץ⁵, וכן הוא אומר בצוטה⁶ ומעלה צו מעל⁷: וחטאה בשגגה מקדשי ה'. שנהכח מן ההקדש. והיכן הוצרכו, נאמר כאן חטא ונאמר להלן חטא בתרומה ולא ישאו עליו חטא, מה להלן הזהיר, אף כאן הזהיר. אי מה להלן לא הזהיר אלא על האוכל, אף כאן לא הזהיר אלא על האוכל, תלמוד לומר תמועל מעל, ריבה⁸: מקדשי ה'. המיוחדים לשם, ילאו קדשים קלים⁹: איל. לשון קשה, כמו ואת אילי הארץ לקח¹⁰, אף כאן

1 מנחות ו. 2 כריתות כז. 3 תו"כ 4 מנחות עג: 5 דברי הימים-א, ה, כה 6 במדבר, ה, יב 7 תו"כ 8 מעילה יח: 9 תו"כ 10 יחזקאל יז, יג 11 תו"כ 12 כריתות י: 13 שם יז: 14 תו"כ 15 דברים יז, י 16 שם כד, יט

SEVENTH
READING

- ¹¹ *But if he cannot afford two turtledoves or two young doves, then he should bring as his offering for his sin one tenth of an eifah* of fine flour for a sin-offering:*
 - *He should not put oil over it, nor should he place frankincense upon it, for it is a sin-offering.*
 - ¹² *He should bring it to the priest, and the priest should scoop out a three-finger fistful (so that its owner will be) remembered (positively before God), and make it go up in smoke on the Altar, upon the (piles of wood that are made as) fires for God.*
 - *(If it was scooped and burned with the specific intention that it is a sin-offering, then it) is a (valid) sin-offering.*
- ¹³ *Thus the priest will make an atonement for his sin that he committed in any one of these (three above-mentioned cases), and he will be forgiven.*
- *(If it was a meal-offering, then the leftovers) belong to the priest, as (with an ordinary) meal-offering.*

🌀 THE GUILT-OFFERING FOR MISAPPROPRIATION 🌀

¹⁴ God spoke to Moshe, saying:

- ¹⁵ *If a person sins unintentionally by wrongfully using something that is sacred to God (i.e. Temple property), he should bring as his guilt-offering to God a perfect (unblemished, two-year-old) ram from the flock, that is worth (at least) two silver shekels, according to the shekel (measurement system which is used for) sanctified (items), for a guilt-offering.*
- ¹⁶ *He must repay whatever he has deprived the Sanctuary. He should add to it one fifth of its value, and give it to the priest. The priest will then make an atonement for him through the ram of the guilt-offering, and he will be forgiven.*

🌀 THE GUILT-OFFERING IN A CASE OF DOUBT 🌀

- ¹⁷ *If a person is uncertain if he sinned (by transgressing) any of God's commandments which are prohibited (with the punishment of soul-excision for an intentional transgression), he is guilty and he will bear (the consequences of) his sin.*

TORAS MENACHEM

🌀 The Last Word 🌀

THE GUILT-OFFERING IN A CASE OF DOUBT

The guilt-offering, brought in a case of doubt where a person is uncertain if he transgressed a commandment unintentionally, is actually more expensive than a sin-offering, which is brought when a person is sure that he transgressed (*Zevachim* 48a according to *Tosfos* in *Krisos* 10b). This is an indication that, in certain respects, the person who is uncertain if he sins is actually in need of more atonement.

When a person knows that he has sinned, he is aware that something needs correcting, which leads him to act upon his feelings. If he is uncertain that he sinned, he is likely to take the matter less seriously, and this represents a more serious spiritual blemish, for the person becomes *indifferent* to his own spiritual shortcomings. Thus a more powerful—and more expensive—atonement is needed.

(Based on *Likutei Sichos* vol. 3 pp. 946-7)

* Equivalent to 2.48 liters or 5.26 U.S. pints.

וְנִשְׂא עֹנֶוֹ: יִהְיֶה אֵיל תְּמִים מִן־הַצֵּאן בְּעֶרְכָּךְ לְאֲשֶׁם
 אֶל־הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׁגֹגְתוֹ אֲשֶׁר־שָׁגָג וְהוּא
 לְאִידֶע וְנִסְלַח לוֹ: יֵשׁ אֲשֶׁם הוּא אֲשֶׁם לִיהוָה: פ
 כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כֹּא נֶפֶשׁ כִּי תַחְטָא וּמַעַלְהָ
 מַעַל בִּיהוָה וְכַחֵשׁ בְּעֵמִיתוֹ בְּפִקְדוֹן אוֹ־בַת־שׁוֹמֵת יָד אוֹ בְּגֹזֶל
 אוֹ עֲשָׂק אֶת־עֵמִיתוֹ: כב אוֹ־מֵצָא אַבְדָּה וְכַחֵשׁ בָּהּ וְנִשְׁבַּע
 עַל־שֹׁקֵר עַל־אֲחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטָא בַּהֲנֶה:
 כג וְהָיָה כִּי־יַחְטָא וְאִשָּׁם וְהִשִּׁיב אֶת־הַגְּזֹלָה אֲשֶׁר גָּזַל אוֹ
 אֶת־הָעֵשֶׂק אֲשֶׁר עֲשָׂק אוֹ אֶת־הַפִּקְדוֹן אֲשֶׁר הִפְקֵד אֹתוֹ אוֹ
 אֶת־הָאֲבֵדָה אֲשֶׁר מֵצָא: [מפסטר] כד אוֹ מִכָּל אֲשֶׁר־יִשְׁבַּע עָלָיו
 לְשֹׁקֵר וְשָׁלַם אֹתוֹ בְּרֵאשׁוֹ וְחִמְשָׁתָיו יִסַּף עָלָיו לְאֲשֶׁר הוּא לוֹ
 יִתְּנֶנּוּ בַּיּוֹם אֲשֶׁמֹתוֹ: כה וְאֶת־אֲשָׁמוֹ יָבִיא לִיהוָה אֵיל תְּמִים
 מִן־הַצֵּאן בְּעֶרְכָּךְ לְאֲשֶׁם אֶל־הַכֹּהֵן: כו וְכִפֹּר עָלָיו הַכֹּהֵן לְפָנָי
 יְהוָה וְנִסְלַח לוֹ עַל־אֲחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה לְאֲשָׁמָה בָּהּ: פ פ פ
 על חֲדָא מִכָּל דִּי יַעֲבֵד לְמִיחָב בָּהּ: פ פ פ

וְנִשְׂא עֹנֶוֹ: יִהְיֶה אֵיל תְּמִים מִן־הַצֵּאן בְּעֶרְכָּךְ לְאֲשֶׁם
 אֶל־הַכֹּהֵן וְכִפֹּר עָלָיו הַכֹּהֵן עַל שְׁגֹגְתוֹ אֲשֶׁר־שָׁגָג וְהוּא
 לְאִידֶע וְנִסְלַח לוֹ: יֵשׁ אֲשֶׁם הוּא אֲשֶׁם לִיהוָה: פ
 כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כֹּא נֶפֶשׁ כִּי תַחְטָא וּמַעַלְהָ
 מַעַל בִּיהוָה וְכַחֵשׁ בְּעֵמִיתוֹ בְּפִקְדוֹן אוֹ־בַת־שׁוֹמֵת יָד אוֹ בְּגֹזֶל
 אוֹ עֲשָׂק אֶת־עֵמִיתוֹ: כב אוֹ־מֵצָא אַבְדָּה וְכַחֵשׁ בָּהּ וְנִשְׁבַּע
 עַל־שֹׁקֵר עַל־אֲחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטָא בַּהֲנֶה:
 כג וְהָיָה כִּי־יַחְטָא וְאִשָּׁם וְהִשִּׁיב אֶת־הַגְּזֹלָה אֲשֶׁר גָּזַל אוֹ
 אֶת־הָעֵשֶׂק אֲשֶׁר עֲשָׂק אוֹ אֶת־הַפִּקְדוֹן אֲשֶׁר הִפְקֵד אֹתוֹ אוֹ
 אֶת־הָאֲבֵדָה אֲשֶׁר מֵצָא: [מפסטר] כד אוֹ מִכָּל אֲשֶׁר־יִשְׁבַּע עָלָיו
 לְשֹׁקֵר וְשָׁלַם אֹתוֹ בְּרֵאשׁוֹ וְחִמְשָׁתָיו יִסַּף עָלָיו לְאֲשֶׁר הוּא לוֹ
 יִתְּנֶנּוּ בַּיּוֹם אֲשֶׁמֹתוֹ: כה וְאֶת־אֲשָׁמוֹ יָבִיא לִיהוָה אֵיל תְּמִים
 מִן־הַצֵּאן בְּעֶרְכָּךְ לְאֲשֶׁם אֶל־הַכֹּהֵן: כו וְכִפֹּר עָלָיו הַכֹּהֵן לְפָנָי
 יְהוָה וְנִסְלַח לוֹ עַל־אֲחַת מִכָּל אֲשֶׁר־יַעֲשֶׂה לְאֲשָׁמָה בָּהּ: פ פ פ

ק"א פטוקים, דעוא"ל סימן. ציו"א סימן.

כש"י

לפיכך כשהוא מכחש, מכחש צלילי שצנייבס! בתשומת יד. ששם צידו
 ממון להתעסק או צמלוה! או בגזל. שגזל מידו כלום: או עשק. הוא שר
 שכיר! (כג) ובחש בה. שכפר על אחת מכל אלה אשר יעשה האדם לחטוא
 ולהשבע על עקר לכפירת ממון: (כג) כי יחטא ואשם. כשיכיר צעמו לשו
 צתשובה, ולדעת ולכתודות כי יחטא (ג"י ס"א וצדעתו להתודות כי חטא)
 ואשם: (כד) בראשו. הוא הקרן ראש הממון: וחמשתיו. רצתה תורה
 חמשיות הרצה לקרן אחת, שאם כפר בחומש ונשבע וכוה, חוזר ומציא
 חומש על אותו חומש. וכן מוסיף וכולך עד שיתמעט הקרן שנשבע עליו פחות
 משוכ פרוטה! לאשר הוא לו. [לאפוקי צנו ושלוחו ת"כ] למי שהממון
 שלו: חסלת פרשת ויקרא

הקצ"ה קוצע לו צרכה! (יח) בערכך לאשם. צערך האמור למעלה!
 אשר שגג והוא לא ידע. הא אם ידע לאחר זמן, לא נתכפר לו צאשם זה
 עד שיציא חטאת. הא למה זה דומה לעגלה ערופה שנתערפה ואחר כך נמצא
 הכורג, הרי זה יכרה! (יט) אשם הוא אשם אשם. הראשון כולו קמץ
 שהוא שם דבר, והאחרון חזיו קמץ וחזיו פתח שהוא לשון פעל. ואם תאמר
 מקרא שלא לזורך הוא, כבר נדרש הוא צתורת כהניס: אשם אשם. להציא
 אשם שפחה חרופה שיחא חיל (צן שתי שניס). יכול שאני מרצה אשם נזיר
 ואשם מזורע, תלמוד לומר הוא! (כא) נפש כי תחטא. אמר ר' עקיבא מה
 תלמוד לומר ומעלה מעל צב, לפי שכל המלוה והלוה והנושא והנותן אינו
 עושה אלא צעדים וצטר, לפיכך צמון שהוא מכחש מכחש צעדים וצטר,
 אצל המפקיד אצל חצירו ואינו רואה שחדע צו נשמה אלא שלישי שצנייבס,

- ¹⁸ He should bring to the priest a perfect (unblemished) ram from the flock, which has the same value as that of a guilt-offering.* The priest will then make an atonement for his unintentional sin which he may have committed, and he should be forgiven. ¹⁹ It is a guilt-offering, for he has become guilty before God. –

🌀 THE GUILT-OFFERING FOR DISHONESTY 🌀

²⁰ God spoke to Moshe, saying:

- ²¹ If a person sins and acts deceitfully against God by making a false denial to his fellow concerning an item deposited (for safekeeping), cash-in-hand (which was part of a business deal or loan), or (an object taken) by robbery, or he withheld wages from his fellow, ²² or he found a lost article—and then he denied (any of the above-mentioned sins) and swore falsely (that he need not return any funds). In any of these cases where a man might sin, ²³ what should happen is that when he (feels that he) has sinned and is guilty, he should return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found, ²⁴ or anything else about which he had sworn falsely. He should pay the principal amount and add one fifth to it. He should give it to its rightful owner on the day (when the sinner repents for) his guilt.
- ²⁵ He should then bring his guilt-offering to God: a perfect (unblemished) ram from the flock which has the same value as (that brought) for a guilt-offering, to the priest. ²⁶ The priest will make an atonement for him before God, and he will be forgiven for any of (the above-mentioned ways) that one may commit (a sin), incurring guilt through it.

MAFTIR

HAFTARAHs: VAYIKRA—P. 252. ZACHOR—P. 278. HACHODESH—P. 283. ROSH CHODESH—P. 275.

Maftir: Zachor—p. 289. Hachodesh—p. 290. Rosh Chodesh—p. 289.

TORAS MENACHEM

🌀 The Last Word 🌀

At the time of a person's anger, faith in God has left him. For were he to believe that what happened to him was God's doing, he would not be angry at all. And while it is true that the person who is cursing him, or striking him, or causing damage to his property, possesses free choice, and is therefore guilty...nevertheless, as regards to the person harmed, this incident was already decreed in Heaven and God has many agents through whom He can act.

(Tanya, Igeres Hakodesh ch. 25)

Based on the above logic, one might question why a person who denies that an object was deposited with him is required to return it when he finally confesses (v. 23). For the person may argue: "The

fact that I have to return the object is an atonement for my wrong deed, but why should he get it back? After all, it was clearly decreed from Heaven that he was to lose it!"

Clearly however, this is false logic. For just as God decreed that the person should lose the object, so too, God decreed in the Torah that the object should be returned. In other words, in the very first instance it was only intended that the person lose the object temporarily.

The lesson: One should be careful not to be enticed by the evil inclination by seemingly "religious" arguments not to be sensitive to the needs and feelings of others.

(Based on Likutei Sichos vol. 7, p. 13ff.)

* See verse 15, above.



Parshas Vayikra contains 11 positive *mitzvos* and 5 prohibitions

1. The *olah* sacrifice (burnt-offering) [1:3].
2. The *minchah* (meal) offering [2:1,5,7].
3. Not to offer yeast or honey on the Altar [2:11].
4. Not to offer up any sacrifice without salt [2:13].
5. The *mitzvah* of salting an offering [2:13].
6. The offering made by the Sanhedrin if it erred in a ruling [4:14].
7. The *chatas* (sin-offering): for an individual who unintentionally violated a prohibition for which (when done intentionally) one incurs *karais* (soul excision) [4:27].
8. The *mitzvah* of giving testimony [5:1].
9. The variable sin-offering [5:1,6].
10. Not to separate the head of a fowl brought as a *chatas* (sin-offering) [5:8].
11. Not to put olive oil in the *minchah* (meal-offering) of an unintentional sinner [5:11].
12. Not to put frankincense in the *minchah* (meal-offering) of an unintentional sinner [5:11].
13. The *mitzvah* of adding a fifth (of the value in repayment) when one has eaten of sanctified food or benefited from its use. [5:15,16].
14. The *asham taluy* (a guilt-offering in a case of doubt) [5:17,18].
15. The *asham vadai* (a guilt-offering in a case of certainty) [5:21].
16. The *mitzvah* of returning property seized in robbery [5:23].



parshas Tzav

פרשת תזב

🌀 The Name of the Parsha 🌀

Do we really have free choice? Most people tend to view this as a yes-or-no type of question, but the correct answer is in fact, yes *and* no:

a.) The *inner core* of the soul is totally at one with God. At this subconscious level, the soul of every Jew wishes to observe all the *mitzvos* and to avoid transgressing any prohibitions. There is no desire for evil here; there simply is no other option than doing good.

b.) At the conscious level, however, where we interact with the more *superficial* layers of the soul's complex psyche, there is room for both good and evil. Here, the soul's inner desire to observe all the *mitzvos* is felt only as a weaker "signal," which is susceptible to "interference" from the opposing messages of our animalistic instincts. So at the *conscious* level, we do indeed possess free choice.

In general, the Torah speaks to our conscious mind. We are told to observe the *mitzvos* with the full awareness of what we are doing, and we are charged with bringing an awareness of spirituality into our normal, daily lives.

However, at this conscious level we are susceptible to being drawn away from a life of holiness, or stifled by the limitations that the world appears to present. So while

most of the *mitzvos* were given to the conscious part of the soul, God saw it necessary to give us some *mitzvos* which speak directly to the inner core of the soul, helping the soul's unlimited energy and total commitment to good to flow outwards to the conscious mind. These special *mitzvos* help us stay in tune with our subconscious commitment to Judaism, when our conscious observance becomes strained or limited.

With most *mitzvos*, God told Moshe to address the Jewish people with the term **דַּבֵּר** (speak) or **אָמַר** (say). While the *mitzvos* conveyed with these terms are of course obligatory, the more passive, indirect mood of the words "speak" and "say" indicate that these *mitzvos* are directed at the superficial layers of the soul which possess free choice.

Our *Parsha*, in contrast, uses the more direct, imperative term **צַו** ("command"), alluding to a type of *mitzvah* which speaks to the soul's inner core that does not possess true free choice, and is simply "commanded" to obey God's will. These special *mitzvos* which are included in our *Parsha* are aimed at helping our inner identity of unquestioning and uninhibited commitment to the Jewish faith surface in everyday life.

(Based on *Likutei Sichos* vol. 7, p. 30ff.)

א ומליל יי עם משה למימר: ב פקיד נת אהרן ונת בגוהי למימר דא אורייתא דעלתא היא עלתא דמתוקדא על מדבחה פל ליליא עד צפרא ואישתא דמדבחה תהי יקרא ביה: ג וילבש כהנא לבושיין דבוין ומכנסין דבוין ילבש על כסריה ויפריש ית קיטמא די תיכול אישתא ית עלתא על מדבחה וישויגיה כסטר מדבחה: ד וישלח ית לבושוהי וילבש לבושיין אהרנין ויפק ית קיטמא למבדא למשריתא לאתר דבי: ה ואישתא על

ו וידבר יהוה אל-משה לאמר: ז צו את-אהרן ואת-בניו לאמר זאת תורת העלה הוא העלה על^א *מוקדה על-המזבח פל-הלילה עד-הבקר ואש המזבח תוקד בו: ח ולבש הכהן מדו בד ומכנסי-בד ילבש על-בשרו והרים את-הדשן אשר תאכל האש את-העלה על-המזבח ושמו אצל המזבח: ט ופשט את-בגדיו ולבש בגדים אחרים והוציא את-הדשן אל-מחויץ למחנה אל-מקום טהור: י והאש על-המזבח

* מ' זעירא

כש"י

במזרחו של כזש⁵: הדשן אשר תאכל האש את העולה. ועשאתה דשן, מאותו דשן ירים תרומה ושמו אלל המזבח: (על המזבח. מלא אצרים שעדיין לא נתעכלו, מחזיקן על המזבח, לאחר שחתה גחלים חילך וחילך ונטל מן הפנימיות, שנאמר את העולה על המזבח. כרש"י ישן⁶): (ד) ופשט את בגדיו. אין זו חובה אלא דרך ארץ, שלא ילכך צהולת הדשן בגדים שהוא משמש בהן תמיד. בגדים שצשל בהן קדרה לרבו אל ימזוג בהן כוס לרבו, לכך ולצב בגדים אחרים פחותין מהן⁷: והוציא את הדשן. הלצור בתפוח, כשהוא רב ואין מקום למערכה, מוליאו משם. ואין זה חובה בכל יום, אבל התרומה חובה בכל יום⁸: (ה) והאש על המזבח תוקד בו. ריבה כאן

(3) צו את אהרן. אין לו אלא לשון רצון מיד ולדורות. אמר ר' שמעון ציבור ריך הכתוב לזרז במקום שיש בו חסרון כים¹: זאת תורת העולה וגו'. הרי הענין הזה צא ללמד על הקטר חלצים ואיצרים שיבא כשר כל הלילה², וללמד על הפסולין איזה אש עלה ירד, ואיזה אש עלה לא ירד, שכל תורה לרבות הוא צא, לומר תורה אחת לכל העולים, ואפילו פסולין, שאם עלו לא ירדו: הוא העולה. למעט את הרובע ואת הנרבע וכיוצא בהן, שלא היה פסולין בקדש, שנפסלו קודם שצאו לעזרה³: (ג) מדו בד. היא הכתובה. ומה תלמוד לומר מדו, שכתב כמדו⁴: על בשרו. שלא יבא דבר חוץ צינתיים: והרים את הדשן. היה חובה מלא המחתה מן המאכלות הפנימיות ונותן

CLASSIC QUESTIONS

● Why does the Torah use the unusual Hebrew expression צו (command) rather than דבר (speak) or אמור (say)? (v. 2)

RASHI: The expression צו always denotes urging on* (to observe a mitzvah) for the present and also for future generations.

Rabbi Shimon taught: Scripture needs especially to urge (a person to observe mitzvos) that cause him a severe financial loss.**

SIFSEI CHACHAMIM: What is the “severe financial loss” to which Rabbi Shimon is referring?

The Torah is speaking here (v. 1-4) about the burnt-offering. Unlike other offerings, from which the priests are given a significant portion, in the case of the burnt-offering the priest only receives the animal’s hide, and the remainder is burned on the Altar. Thus, this represents a severe financial loss for the priest.

TORAS MENACHEM

⚡ WHAT IS THE SEVERE FINANCIAL LOSS HERE? (v. 2)

Sifsei Chachamim writes that Rabbi Shimon’s statement, “Scripture needs especially to urge (a person to observe mitzvos) that cause him a severe financial loss,” refers specifically to the case of the burnt-offering, where the priests have very little benefit from the animal.

However, this explanation is difficult to accept because: a.) It only answers why the priests suffer financial loss, but for the person who offers the animal, there is financial loss with all sacrifices. So why is encouragement needed specifically here in the case of the burnt-offering?

b.) This is not the first time we have read in the Torah about the burnt-offering. If Rashi were referring specifically to this particular sacrifice he would have done so in Parshas Vayikra, where the laws of the burnt-offering are mentioned for the first time.

c.) In Parshas Vayakhel, we learned how the Jewish people brought large sums of gold and silver etc., from their personal property, for the building of the Tabernacle (35:21-29). Why then should Rabbi Shimon be concerned that the Jewish people needed special encouragement in order to bring a mere animal sacrifice, which would clearly be far less expensive than the gold and silver they had offered willingly in the past?

THE EXPLANATION

Rabbi Shimon’s statement here refers, not only to the burnt-offering mentioned in verses 1-2, but to the entire paragraph*** of verses 1-6. This includes the laws of placing fire on the Altar (v. 5-6), and the laws of removing ashes from the Altar (v. 3-4).

Clearly, the maintenance of the Altar would have incurred a considerable expense, when we consider that:

* The use of the more direct, imperative term “command” (in contrast to the more passive “speak” or “say”) is suggestive of a greater immediacy—Likutei Sichos vol. 7, p. 30.
 ** Rashi does not use the term חסרון כספן (“lacking money”), but rather חסרון כס, (literally, “lacking a wallet”) indicating a more severe financial loss, such that one is not merely lacking funds, but one’s funds are totally depleted to the extent that one’s wallet is totally exhausted—Sichas Shabbos Parshas Tzav 5744, ch. 34.
 *** In the Hebrew text, verses 1-6 constitute an entire paragraph.

🌀 ASHES OF THE BURNT-OFFERING 🌀

- 6** ¹ God spoke to Moshe, saying: ² Command Aharon and his sons, saying:
- This is the law of the burnt-offering: It is the burnt-offering which (may) burn on the Altar all night until morning. The Altar's fire should burn with it.
 - ³ The priest should put on his fitted Tunic, and he should put his linen Pants (directly) on his skin. He should shovel out (a shovelful of) the (innermost) ashes that remain from the burnt-offering, which the fire consumed on the Altar, and put them down next to the Altar (on the east ramp).
 - ⁴ He should (preferably) then take off his garments and put on other garments, and he should take out the ashes to a clean place outside the camp.

CLASSIC QUESTIONS

● Why does the priest remove his garments? (v. 4)

RASHI: This is not an obligation, but an appropriate practice, so that he should not soil the garments in which he constantly officiates, when taking out the ashes.

When he pours a glass of wine for his master, a servant should not wear the clothes that he wears while cooking a pot of food for his

master. Thus, the verse continues: “and put on other garments,” i.e. inferior ones.

RAMBAN: I cannot understand from where *Rashi* derived that it is not an obligation for the priest to change garments. At the literal level it appears that the Torah demands from the priest that his clothes be clean when serving in the Temple.

TORAS MENACHEM

a.) There were *several* fires kept burning on the Altar each day (*Rashi* to v. 5).

b.) Each of these fires was required to be kept burning not only when sacrifices were being offered, but rather, all day, and throughout the entire year.

c.) When the Jewish people were given these laws, they were living in the desert where wood was not easily available and must have been purchased for a high price.

d.) Wood that was infested could not be used (see end of tractate *Ta'anis*).

e.) Each priest that performed the removal of the ashes was required to have two sets of clothes (v. 3).

Thus, while the offering of an individual sacrifice was a one-time expense, the continual maintenance of the Altar itself would have been

very costly for the Jewish community. Therefore, Rabbi Shimon taught, “Scripture needs especially to urge (a person to observe mitzvos) that cause him a severe financial loss.”

(Based on *Sichas Shabbos Parshas Tzav* 5744*)

🌀 THE PRIEST'S CHANGE OF CLOTHES (v. 4)

Rashi's comment to verse 4 presents us with the following problems:

a.) What led *Rashi* to conclude that the Torah did not obligate the priest to change clothes when taking out the ashes? Where is the proof, at the literal level that “this is not an obligation, but an appropriate practice”—as **Ramban** asks?

b.) *Rashi's* commentary was not written to explain the reasons for the *mitzvos*, but rather, to solve problems with scripture. Why then did *Rashi* deem it necessary to tell us the reason *why* the priest changes his clothes, “so that he should not soil the garments in which he constantly officiates when taking out the ashes”? What scriptural difficulty prompted this comment from *Rashi*?

c.) Why did *Rashi* not suffice with this explanation, and continue with the analogy of a servant?

THE EXPLANATION

Rashi was troubled by three problems with our verse: a.) A factual inconsistency; b.) A scriptural redundancy; and, c.) A contextual incongruity:

a.) *Factual inconsistency.* *Rashi* concluded that the priest's change of clothes is optional, because there is no mention in the Torah of any requirement to make special garments to take out the ashes. In *Parshas Tetzaveh*, the Torah details at great length all of the priestly garments, but this type of garment is not mentioned. Therefore, *Rashi* concluded it must be optional and not obligatory.

🌀 The Last Word 🌀

BURNING OF THE FATS (v. 2)

Although partaking of a sacrifice is a *mitzvah*, a person may not eat from the sacrifice until its fats have been burned on the Altar. This teaches us that a person can only be sure that a *mitzvah* has been done properly when his “fat”—his pleasure, including the pleasure derived from the *mitzvah*—has been given to God. Only in this way can he be sure that he is performing the *mitzvos*, not because of the satisfaction that they bring, but purely for God's sake.

(Based on *Likutei Sichos* vol. 3, p. 950)

* For additional explanations see *Sichas Shabbos Parshas Tzav* 5725 and 5748.

מִדְבַּחַת תְּהִי יִקְדָּא בֵּיהּ לֹא תִטְפִי וְיַבְעֵר עֲלֶיהָ
 כְּהֵנָּא אֵעִין בְּצַפֵּר בְּצַפֵּר וְיִסְדֵּר עֲלֶיהָ עֲלֵתָא
 וְיִסַּק עֲלֶיהָ תְּרַבֵּי נִכְסֵת קוּדְשִׁיא: ו אישׁתָּא
 תְּדִירָא תְּהִי יִקְדָּא עַל מִדְבַּחַת לֹא תִטְפִי:
 ז וְדָא אִוְרִיתָא דְּמִנְחָתָא דִּיקְרָבֹון יְתֵהּ בְּנֵי
 אֲהָרֹן קָדָם יִי לְקָדָם מִדְבַּחַת: ה וְיַפְרִישׁ מִנֵּיהּ
 בְּקוּמְצִיָּה מִסּוּלְתָא דְּמִנְחָתָא וּמִמְשַׁחֶה וְיֵת
 כָּל לְבוּנְתָא דֵי עַל מִנְחָתָא וְיִסַּק לְמִדְבַּחַת
 לְאַתְקַבְּלָא בְּרַעוּא אֲדַפְרִתָּהּ קָדָם יִי:
 ט וְדִא שְׁתֵּאֲרַר מִנֵּה יִיכְלוּן אֲהָרֹן וּבְנָוֵה פְּטִירָא
 תְּתַאֲבִיל בְּאַתֵּר קָדִישׁ בְּדֶרֶת מִשְׁכַּן זְמָנָא
 יִיכְלוּנָהּ: י לֹא תִתְאַפֵּי חֲמִיעַ חֲלָקְהוֹן יְהִבִית

תֹּקֵד-בוֹ לֹא תִכְבֶּה וּבְעֵר עֲלֶיהָ הִכְהֵן עֵצִים בְּבִקְר בְּבִקְר
 וְעָרַךְ עֲלֶיהָ הָעֵלָה וְהִקְטִיר עֲלֶיהָ חֲלָבֵי הַשְּׁלָמִים: ו אִשׁ תָּמִיד
 תֹּקֵד עַל-הַמִּזְבֵּחַ לֹא תִכְבֶּה: ס ז וְזֹאת תֹּרַת הַמִּנְחָה הַקָּרֵב
 אֲתָהּ בְּנֵי-אֲהָרֹן לְפָנָי יְהוָה אֶל-פְּנֵי הַמִּזְבֵּחַ: ה וְהָרִים מִמֶּנּוּ
 בְּקִמְצוֹ מִסּוּלַת הַמִּנְחָה וּמִשְׁמֹנָהּ וְאֵת כָּל-הַלְבָּנָה אֲשֶׁר
 עַל-הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחַ רֵיחַ נִיחַח אֲזַפְרָתָהּ לַיהוָה:
 ט וְהִנּוּתַרְתָּ מִפְּנֵה יֹאכְלוּ אֲהָרֹן וּבְנָיו מִצֹּת תֹּאכַל בְּמָקוֹם
 קָדֵשׁ בַּחֲצֵר אֹהֶל-מוֹעֵד יֹאכְלוּהָ: י לֹא תִתְאַפֵּה חֲמִיץ חֲלָקָם

רש"י

אין לי טענות שמן ולבונה חלל מנחת ישראל שהיא נקמלת, מנחת כהנים
 שהיא כליל מנין, תלמוד לומר תורת⁶: הקרב אותה. היא גשש צקרון דרומית
 מערבית: לפני ה'. הוא מערב שהוא ללד אהל מועד: אל פני המזבח. הוא
 הדרוס, שהוא פניו של מזבח, שהכבש נתון לאותו הרוח⁷: (ח) (והרים ממנו.
 מהמחזור, שיהא עשרון שלם צנת אחת צשעת קמילה⁸. צ"י): בקמצו. שלא
 יעשה מדה לקומץ: מסלת המנחה ומשמנה. מכאן שקומץ ממקום שנתרצה
 שמנה⁹: המנחה. שלא תהא מעורבת באחרת¹⁰: ואת כל הלבונה אשר על
 המנחה והקטיר. שמלקט את לבונה לאחר קמיצה ומקטירו. ולפי שלא פירש
 כן אלא באחת מן המנחות צויקרה¹¹, הולך לשנות פרשה ז, לכלול כל המנחות
 כמשפטן: (ט) במקום קדש. ואיזו, בחזר אהל מועד¹²: (י) לא תאפה חמץ

יקודות הרצה על מוקדה, ואש המזבח תוקד צו, והאש על המזבח תוקד צו,
 אש תמיד תוקד על המזבח, כולן נדרשו צמסכת יומא¹ שנחלקו רבותינו צמנין
 המערכות שהיו שס: וערך עליה העולה. עולת תמיד היא תקדיס² (צ"י)
 מנין שלא יחא דצר קודם על המערכה לתמיד של שחר ת"ל העולה עולה
 ראשונה): חלבי השלמים. אש יציאו שס שלמים. ורבותינו למדו מכאן, עליה,
 על עולת הצוקר השלם כל הקרצנות כולם. מכאן שלא יחא דצר מאוחר לתמיד
 של צין הערציס³: (ו) אש תמיד. אש שנאמר צה תמיד, היא שמדליקין צה
 את הגרות, שנאמר צה להעלות נר תמיד⁴, אף היא מעל המזבח החילון
 תוקד⁵: לא תכבה. המכבה אש על המזבח עובר צשני לאוין: (ז) וזאת
 תורת המנחה. תורה אחת לכולן להטעינן שמן ולבונה האמורין צעינן. שיכול

TORAS MENACHEM

b.) *Scriptural redundancy*. Rashi was troubled by the repetition in our
 verse: Why does the Torah state, "He should then take off his garments
 and put on other garments," when it would have been sufficient to write,
 "He should then put on other garments," and we would have understood
 that he obviously took the other garments off first?

Rashi concluded that the Torah wishes to stress why he is putting on the
 new ones: because it became necessary to take off the old ones, i.e. it is
 "so that he should not soil the garments, in which he constantly officiates,
 when taking out the ashes."

c.) *Contextual incongruity*. Rashi was troubled by a further inconsis-
 tency regarding the context of our verse. In the previous verse we read:
 "The priest should put on his fitted Tunic, and he should put his linen
 Pants on his skin. He should shovel out (a shovelful of) the (innermost)
 ashes that remain from the burnt-offering, which the fire consumed on the
 Altar, and put them down next to the Altar."

When reading the next verse, which teaches us that the priest then
 changed his clothing "so that he should not soil the garments in which he
 constantly officiates," the reader will immediately be struck by a question:
 If the priest needed to keep his special garments clean, then why did he
 shovel ashes while wearing the very same garments?

In order to answer this problem and explain why the shoveling of the
 ashes needed to be done in full priestly attire, Rashi cited the analogy of
 a servant cooking food for his master:

Rashi's analogy stresses the difference between tasks that a servant
 performs in and out of his master's presence. When cooking, which is

done in the absence of his master, the servant wears inferior clothes;
 whereas for pouring wine for his master in his master's presence the
 servant wears much better garments.

This explains the distinction between the shoveling of the ashes (v. 3),
 and the removal of the ashes (v. 4). For the shoveling takes place "next to
 the Altar," in the "Master's presence," whereas the removal of the ashes is
 "outside the camp." Therefore, even though there is a distinct possibility
 that the priest may dirty his formal attire when shoveling the ashes, he
 nevertheless must wear his priestly garments, since he is performing
 Temple service "in his Master's presence."

(Based on Likutei Sichos vol. 37, p. 1ff.)

🕯 The Last Word 🕯

Even though he changed his garments, it was the same Priest
 who performed the lofty task of shoveling the ashes in the
 Master's Presence who also performed the more menial task of
 dumping the ashes outside the camp. This teaches us that we
 should be dedicated to serving God not only with lofty, honorable
 tasks, but that we should also delight in simple, physical chores
 that are needed to prepare for the observance of a mitzvah.

(Based on Likutei Sichos vol. 37, pp. 5-6)

🕯️ FIRE ON THE ALTAR 🕯️

- ⁵ *The fire on the Altar should be kept burning upon it. It must not go out.*
- *The priest should kindle wood upon it every morning, and upon it, he should arrange the burnt-offering and make the fats of the peace-offerings go up in smoke upon it.*
- ⁶ *A continuous fire should burn upon the Altar. It must not go out.*

🕯️ ADDITIONAL LAWS OF THE MEAL-OFFERING 🕯️

- ⁷ *This is the law of the meal-offering: Aharon's sons should bring it before God, to the front of the Altar.*
- ⁸ *He should take out a three-finger fistful from the fine flour of the meal-offering and from its oil. (Afterwards he should gather) all the frankincense that is on the meal-offering, and he should make (the scoop and the frankincense) go up in smoke on the Altar, (so that its owner will be) remembered (positively before God), a pleasant aroma for God.*
- ⁹ *Aharon and his sons should eat whatever is left over from it. It should be eaten as unleavened bread in a holy place, (namely), they should eat it in the courtyard of the Tent of Meeting. ¹⁰ (The*

CLASSIC QUESTIONS

● **Since the fire on the Altar “must not go out,” what is added by describing it as “continuous”?** (v. 6)

RASHI: [The word “continuous” here refers to] the fire regarding which the verse says, “[to ignite the lamp] continually” (*Shemos* 27:20)—this fire too must also be kindled from [the fire] on the outer Altar.

IBN EZRA: The word “continuous” here was used for additional stress, that the fire on the Altar should burn continually.

RAMBAM: If the western lamp of the Menorah becomes extinguished, then it may only be reignited from the outer Altar, (*Laws of Regular and Additional Offerings* 3:13).

TORAS MENACHEM

🕯️ THE ALTAR AND THE MENORAH (v. 6)

After reading verse 5 that “*The fire on the Altar should be kept burning upon it. It must not go out,*” the statement in verse 6, that the fire should be “continuous,” appears repetitive. *Rashi* learns that this comes to teach us an additional law, that the Menorah must be lit from the Altar. This law is hinted to by our verse, which describes the fire on the Altar as “continuous,” for the very same expression is used to describe the Menorah, in *Parshas Tetzaveh*: “to ignite the lamp continually.”

Ibn Ezra, on the other hand, who also explains the Torah at the literal level, seems to have a more simple explanation. He writes that the word “continuous” was written to provide additional emphasis, and is not in fact a scriptural redundancy.

At the literal level, *Ibn Ezra*'s interpretation appears to be superior, since according to *Rashi*, the laws of lighting the Altar are suddenly interrupted by a law concerning the Menorah, which appears to be out of place.

So why did *Rashi* reject the more simple argument that the word “continuous” comes here to provide extra emphasis?

THE EXPLANATION

At the beginning of *Parshas Tetzaveh*, *Rashi* explains the meaning of the word “continuous” (תָּמִיד) at the literal level: “[Since the Menorah burns] every night, it is called תָּמִיד, as in the verse: ‘a continual burnt offering’ (*Bamidbar* 28:6), which is called ‘continual’ even though it is only offered up from day to day. Similarly, the shallow pan meal-offering is described as ‘continuous’ even though it is offered up only half in the morning and the other half in the evening. The word ‘continuous’ is mentioned concerning the showbread (*Shemos* 25:30), however, literally it means from Shabbos to Shabbos.”

Here we see that, at the literal level, the word תָּמִיד does not mean twenty four hours a day, but rather, that an activity is repeated on a regular basis. Therefore, *Rashi* concluded that the word תָּמִיד here cannot be referring to the lighting of the Altar's flame which must be lit twenty four hours a day—“*It must not go out*”—but rather, it is hinting to another law, namely, that the Menorah (concerning which the Torah also uses the word תָּמִיד) must be lit from the Altar's flame.

(Based on *Likutei Sichos* vol. 17, p. 50ff.)

🕯️ Sparks of Chasidus 🕯️

The Altar represents man's heart. Thus, the requirement to have fire burning continually on the Altar signifies that our hearts should be kept continually afire with palpable love of God.

Then we are promised: לֹא תִכָּבֵה. Literally, this means, “It must not go out,” but the Maggid of Mezritch gave an alternative rendering: “Your negative aspects (לֹא) will be extinguished (תִּכָּבֵה).”

(Based on *Hayom Yom* 20 Adar Sheni)

יְתָהּ מִקֹּרְבָנֵי קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ הִיא כַּחֲטָאתָא
 וְכַאֲשֶׁמָּא: י"א כָּל דְּכוּרָא בְּבָנֵי אַהֲרֹן יִכְלִינָהּ
 קָיָם עֲלֵם לְדַרְיִכוֹן מִקֹּרְבָנֵי דֵּי פֶל דִּיקְרַב
 בְּהוֹן יִתְקַדֵּשׁ: יב וּמְלִיל יִי עִם מֹשֶׁה לְמִימְרָ:
 יג דֵּין קֹרְבָן אַהֲרֹן וּבְנוֹהֵי דֵּי יִקְרְבוּן קָדָם
 יִי בְיוֹמָא דְרַבִּיאוּ יְתִיהָ חַד מִן עֶסְרָא בְּתַלְתָּ
 סְאִין סוּלְתָא מְנַחֲתָא תְּדִירָא פְּלִגְוֹתָהּ בְּצִפְרָא
 וּפְלִגְוֹתָהּ בְּרַמְשָׁא: יד עַל מְסַרְיָתָא בְּמִשַׁח
 תְּתַעֲבִיד רַבִּיכָא תִּיתִינָה תּוֹפִינֵי מְנַחַת
 בְּצוּעִין תְּקָרִיב לְאַתְקַבְּלָא בְּרַעְוָא קָדָם יִי:
 טו וּבְהִנָּא דְמַרְבָּא תַּחֲוֹתוּהֵי מִבְּנוֹהֵי יַעֲבִיד
 יְתָהּ קָיָם עֲלֵם קָדָם יִי גְמִיר תַּתְּסַק: טז וְכָל
 מְנַחֲתָא דְכַהֲנָא גְמִיר תַּחֲוֵי לָא תַּתְּאֲכִיל:

נִתְתִּי אֶתְהָ מֵאֲשֵׁי קֹדֶשׁ קֹדֶשִׁים הוּא כַּחֲטָאתָא וְכַאֲשֶׁם:
 י"א כָּל-זָכָר בְּבָנֵי אַהֲרֹן יֹאכְלֶנָה חֶקֶעוֹלָם לְדַרְתִּיכֶם מֵאֲשֵׁי
 יְהוָה כֹּל אֲשֶׁר-יִנָּע בָּהֶם יִקְדָּשׁ: פ וּשְׁנֵי יָב וַיְדַבֵּר יְהוָה
 אֶל-מֹשֶׁה לֵּאמֹר: יג זֶה קֹרְבַן אַהֲרֹן וּבְנָיו אֲשֶׁר-יִקְרְבוּ לַיהוָה
 בְּיוֹם הַמִּשַׁח אֹתוֹ עֲשִׂיתָ הָאֵפֶה סֹלֶת מְנַחַת תִּמְגֵּד מִחֲצִיתָהּ
 בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב: יד עַל-מִנְחַת בִּשְׁמֵן תַּעֲשֶׂה מְרֻבֶּכֶת
 תְּבִיאָנָה תְּפִינֵי מְנַחַת פִּתִּים תְּקָרִיב רֵיחַ-נִיחֹחַ לַיהוָה:
 טו וְהִכֹּהֵן הַמְּשִׁיחַ תַּחֲתָיו מִבְּנָיו יַעֲשֶׂה אֶתְהָ חֶקֶעוֹלָם לַיהוָה
 כָּלִיל תִּקְטָר: טז וְכָל-מְנַחַת כֹּהֵן כָּלִיל תִּהְיֶה לָא תֹאכַל: פ

— כ"ט —

שנאמר מנחה תמיד וגו' והכהן המשיח תחתיו מצניו חקת עולם וגו':
 (יד) מרבכת. חלוטת צרותחין כל לרכב: תפינו. אפויח אפיות הרצה,
 שאחר חליטתה אופה צנור וחוזר ומטנגה צמחצת: מנחת פתים. מלמד
 שטעונה פתיחה. (צ"ש" י"ש: ולא פתיחה ממש צ"עין ופרורין לפי שאינה
 נקמלת, אלא כופלה לשנים וחוזר וכופלה ל' שתי וערב ואינו מצדיל וכן
 מקטיר לאשים, צ"כ מפרש לה): (טו) המשיח תחתיו מבניו. המשיח
 מצניו תחתיו: כליל תקטר. אין נקמלת להיות שיריח נאכלין אלא כולה
 כליל, וכן כל מנחת כהן של נדבה כליל תהיה: (טז) כליל. כולה שוב לגבוה:

חלקם. אף השירים אסורים צחמץ: כחטאת ובאשם. מנחת חוטא הרי
 היא כחטאת, לפיכך קמלה שלא לשמה פסולה. מנחת נדבה הרי היא כאשם,
 לפיכך קמלה שלא לשמה כשרה: (יא) כל זכר. אפילו בעל מוס. למה נאמר,
 אם לאכילה הרי כבר אמור לחם אלהיו מקדשי הקדשים וגו',³ אלא לרצות
 בעלי מומין למחלוקת: כל אשר יגע וגו'. קדשים קלים או חולין שיגעו
 זה ויבלעו ממנה: יקדש. להיות כמוה, שאם פסולה יפסלו, ואם כשרה
 יאכלו כחומר המנחה: (יג) זה קרבן אהרן ובניו. אף הכדויות מקריבין
 עשירית האיפה ציוס שהן מתחנכין לעבודה, אזל כהן גדול צכל יוס,

CLASSIC QUESTIONS

- **What is the purpose of the daily meal-offering brought by the High Priest? (v. 13)**
SEFER HACHINUCH: The High Priest acts as an agent between the Jewish People and their Father in heaven. He prays on their behalf, and they are atoned through his prayers and through the sacrifices that he offers. Therefore, it is appropriate that such a person should have his own daily sacrifice, comparable to that of the daily communal sacrifice. And just like the daily sacrifice is offered twice a day, the High Priest is required to bring his meal-offering twice a day.
ABARBANEL: Nine reasons could be offered:
 1.) The High Priest needs to be free from sin in order to act on behalf of the Jewish people. Therefore he must bring an offering every day to ensure that his sins are always atoned for.
 2.) When the people will see the High Priest atoning for his sins, this will encourage them to do likewise.
 3.) The fact that the High Priest brings an offering every day makes it less embarrassing for the sinner to bring his offering.
 4.) Poor people who can only afford a meal-offering will be less embarrassed to bring their offering, since the High Priest himself brings a meal-offering every day.

- 5.) The offering serves to humble the High Priest when he sees that he is bringing a mere meal-offering which is usually brought by the poor.
- 6.) When the people see that the High Priest's sacrifice is totally burned on the Altar, they will realize that the priests offer sacrifices for God's sake, and not because they want to eat the leftovers.
- 7.) The offering is to thank God for the gifts which the Torah requires to be given to the priests.
- 8.) Since the priests may err during the day and scoop a three-finger fistful incorrectly, thus stealing from the Altar, this meal-offering is entirely burned on the Altar as compensation.
- 9.) In addition to the communal sacrifices which are offered every day, God desired that there should also be a daily private sacrifice, so he required the High Priest to bring an offering.

- **How is the High Priest's meal-offering burned? (v. 15)**
RASHI: The three-finger fistful is not taken in order that the remainder should be eaten. Rather it is all completely burned.
- **What happens to a regular priest's meal-offering? (v. 16)**
RASHI: All of it must be offered equally to God on High.

leftovers) should not be baked leavened. I have given it to them as their portion, from My fire-offerings. It is a most holy (offering).

- (The meal-offering of the sinner is) like the sin-offering (in that the three-finger fistful must be scooped with the specific intention that it is a sin-offering. But the voluntary meal-offering is) like the guilt-offering (in that the correct intention is not crucial).
- ¹¹ Any male among Aharon's sons may eat it (even if he has a blemish that disqualifies him from Temple service. This is) an eternal statute for your generations from the fire-offerings of God.
- Anything that touches (the meal offering, and absorbs part of it) will become holy (like the meal-offering and will thus be subject to the same laws).

🌀 MEAL-OFFERINGS OF THE PRIESTS 🌀

SECOND
READING

¹² God spoke to Moshe, saying:

- ¹³ This is the offering of Aharon and his sons, which they should offer to God, on the day when (one of them) is anointed (and initiated into service): One tenth of an eifah* of fine flour.
- (The High Priest must bring such a) meal offering (too), daily. Half of it (is offered) in the morning and half of it in the evening.
- ¹⁴ It should be made in a shallow pan with oil. It should be brought (after being) scalded (with boiling water. It is thus) baked many times: (scalded with water, baked in the oven, then fried in the pan). You should offer (it as) a meal-offering of broken pieces (by folding it repeatedly)—a pleasant aroma to God.
- ¹⁵ (When the High Priest dies), the priest who is anointed from among his sons in his place should prepare it.
- (This is) an eternal statute for God: It should be made to go up in smoke completely. ¹⁶ (Similarly) every meal-offering of a priest should be (burned) completely. It must not be eaten.

TORAS MENACHEM

🕯️ THE HIGH PRIEST'S MEAL-OFFERING (V. 12-15)

While both the meal-offering of the High Priest and that of the regular priest are both required to be burned completely on the Altar, the Torah uses slightly different expressions in each case:

Regarding the meal offering of the High Priest v. 15 states: כָּלִיל תִּקְטַר— that it “should be made to go up in smoke completely.” In reference to the regular priest's offering, v. 16 uses the expression: כָּלִיל תִּהְיֶה— that it “should be (burned) completely.”

So Rashi was troubled: Why does the Torah use two different expressions if it means exactly the same thing?

Rashi concluded that there is indeed a difference between the way these two offerings are burned. Thus, regarding the High Priest's offering (v. 15) he writes: “The three-finger fistful is not taken in order that the remainder should be eaten. Rather it is all completely burned.” I.e. a three-finger fistful is indeed taken, but unlike a normal meal-offering—where the fistful is burned and the remainder is eaten by the priests—in this case, both the fistful and the remainder are burned.

However, in the case of the regular priest's meal-offering Rashi writes, “All of it must be equally offered to God on High,” i.e. no three-finger

fistful is taken at all. Rather, the entire meal-offering is burned undivided (“equally”) on the Altar.

What is the reason, at the literal level, for this difference?

The High Priest's offering is somewhat enigmatic in that it is not clear whether it falls under the category of a communal sacrifice (as suggested by *Sefer haChinuch*), or if it is a personal sacrifice of the High Priest (as suggested by reasons 5 and 9 of *Abarbanel*).

At the literal level, Rashi understood it to be a communal sacrifice on the basis that it is offered daily, like the daily communal sacrifice (*korban tamid*). Therefore it requires a three-finger fistful to be scooped, like all meal-offerings which are offered on the Altar.

On the other hand, being the meal-offering of a High Priest, it shares some similarity with the meal-offering of the regular priest, which is burned completely (v. 16).

So Rashi concluded that the High Priest's offering must have both procedures: The three-finger fistful is taken and burned—indicating that it is a communal sacrifice—but then, being the offering of a priest, the remainder is burned too.

(Based on *Likutei Sichos* vol 22, p. 21ff.)

* Equivalent to 2.48 liters or 5.26 U.S. pints.

” ומליל יי עם משה למימר: יה מליל עם אהרן ועם בנוהי למימר דא אורייתא דחטאתא באתרא די תתנבס עלתא תתנבס חטאתא קדם יי קודש קודשין היא: יט פתנא דמכפר בדמה ייכלינה באתר קדיש תתאביל בדרת משפן זמנא: כ כל די יקרב בבשרה יתקדש ודי ידי מדמה על לבושא די ידי עלה תתור באתר קדיש: כא זמן דחספ די תתבשל

” וידבר יהוה אל־משה לאמר: יה דבר אל־אהרן ואל־בניו לאמר זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת לפני יהוה קדש קדשים הוא: יט הכהן המחטא אתה יאכלנה במקום קדש תאכל בהצר אהל מועד: כ כל אשר יגע בבשרה יקדש ואשר יזה מדמה על־הפגד אשר יזה עליה תכבס במקום קדש: כא וכל־תרש אשר

— דש״י —

יגע בבשרה. כל דבר אוכל אשר יגע ויבלע ממנה: יקדש. להיות כמוה, אם פסולת תפסל, ואם היא כשרה תאכל כחומר שבה: ואשר יזה מדמה על הבגד. ואם הוצה מדמה על הבגד, הוצהו מקום דם (הבגד אשר יזה עליה), תכבס בתוך העזרה: אשר יזה. יח וזה, כמו ולא יטה לארץ מנלם², יחא נטוי:

(יט) המחטא אותה. העוצד עצודותיה שכיח נעשית חטאת על ידו: המחטא אותה יאכלנה. הראוי לעבודה, ילא טמא נעשית זריקת דמים שאינו חולק בצשר¹, ואי אפשר לומר שאוסר שחר כהנים באכילתה חוץ מן הזרק דמה, שחרי נאמר למטה כל זכר ככהנים יאכל אתה: (כ) כל אשר

CLASSIC QUESTIONS

● What do the words “This is the law of the sin-offering” come to teach us? (v. 18)

TORAS KOHANIM: This teaches us that all the sin-offerings share the same law, that (if blood is sprinkled on a garment) the blood must be washed off (in the Temple courtyard—see verse 20).

Why would we think otherwise, (since verse 20 appears to apply to all sin-offerings)?

Because, the Torah states (the following laws together): “*The priest who offers it up as a sin-offering should eat it....If any of its blood is*

sprinkled on a garment, you should wash (that area of the garment) on which it has been sprinkled” (v. 19-20), we might think that one is only required to wash a blood spillage from the (sin offerings which are actually eaten by the priests—namely,) the outer sin-offerings. But from where do we derive that a blood spillage of the inner sin-offerings, (which are completely burned and not eaten by the priests at all), needs to be washed? To teach us this law, the Torah wrote the additional words “(This is) the law of the sin-offering,” as if to say: “all the sin-offerings share the same law, that (if blood is sprinkled on a garment) the blood must be washed off (in the Temple courtyard).”

TORAS MENACHEM

🔗 THE “LAW” OF THE SIN-OFFERING (v. 18)

Why does *Rashi* not cite the teaching of **Toras Kohanim**, which explains the words “this is the law of the sin-offering”?

At first glance, we might argue that *Rashi* did not deem these words to require any explanation, for while *Toras Kohanim* saw the term “this is the law of...” to be an unnecessary scriptural redundancy, *Rashi* understood that at the literal level these words are not superfluous at all.

However, if we take a look at *Rashi*’s earlier comment, at the beginning of our *Parsha*, it becomes quite clear that this was not *Rashi*’s understanding of the matter:

On the words, “*This is the law of the burnt-offering*” (v. 2, above), *Rashi* writes: “*This teaches us the law regarding invalid sacrifices...which ones need not be taken down (from the Altar) even if they had already been brought up. (This is evident from scripture) because every time the Torah states “(this is) the law of...” (these extra words) form the scriptural basis for an additional law. (In this case, these words) indicate that there is one law for all sacrifices that go up (on the Altar), even invalid ones. Namely, that if they have already been brought up (on the Altar), they need not be taken down.*”

Here we see clearly that, according to *Rashi*, “every time the Torah states “(this is) the law of...” (these extra words) form the scriptural basis for an additional law.” And in the above case of the burnt-offering, *Rashi* explains exactly what that additional law is.

Similarly, on the words, “this is the law of the meal-offering” (v. 7), *Rashi* explains which additional law is added by these words.

Thus it is quite perplexing for the reader when reaching our verse, “this is the law of the sin-offering,” that *Rashi* is totally silent. Why does *Rashi* not explain the additional law that is included here, as he did in the previous two cases?

A similar question will also face the reader later in our *Parsha* when he reads the words, “this is the law of the guilt-offering” (7:1), and, “This is the law of the peace-offering” (ibid. v. 11), where *Rashi* also remains silent. Why did *Rashi* not explain these further two scriptural redundancies, in keeping with his earlier cited principle that “every time the Torah states “(this is) the law of...” (these extra words) form the scriptural basis for an additional law”?

THE EXPLANATION

At the literal level, it only makes sense to write, “This is the law of...” at the beginning of a section of laws, for clearly, it is an introductory statement which could only belong at the outset of a new discussion.

Our *Parsha* contains laws relating to the burnt-offering (6:1-4), meal-offering (6:7-16), sin-offering (6:17-23), guilt-offering (7:1-7) and thanksgiving-offering (7:11-15). Of these five categories, only the latter two—the guilt offering and thanksgiving offering—are dealt with here for the first time. The laws of the guilt-offering (while touched upon at the end of *Parshas Vayikra*—5:14-25), are not dealt with thoroughly until our *Parsha*

🌀 ADDITIONAL LAWS OF THE SIN-OFFERING 🌀

¹⁷ God spoke to Moshe, saying: ¹⁸ Speak to Aharon and to his sons, saying:

- This is the law of the sin-offering: The sin-offering should be slaughtered before God in the place where the burnt-offering is slaughtered. It is a most holy (offering).
- ¹⁹ The priest who offers it up as a sin-offering should eat it. It should be eaten in a holy place, (namely), in the courtyard of the Tent of Meeting.
- ²⁰ Any (food) that touches its meat (absorbing some of it) will become holy (and thus subject to the same laws).
- If any of its blood is sprinkled on a garment, you should wash (that area of the garment) on which it has been sprinkled, in a holy place (i.e. the Temple Courtyard).

TORAS MENACHEM

(since the primary laws of how to bring the sacrifice are not discussed at all in *Parshas Vayikra*). Similarly, the laws of the thanksgiving-offering are not discussed at all in *Parshas Vayikra*. Since these laws are being dealt with here for the first time, it makes sense to write the introductory words, “this is the law of...” Hence, they are not redundant at the literal level, nor do they require any explanation. Therefore, in these two cases *Rashi* remained silent.

On the other hand the primary laws of the burnt-offering, meal-offering and sin-offering were already described in *Parshas Vayikra* (in chapters 1,2, 4, and 5:1-13), and our *Parsha* merely adds some additional laws. So the introductory expression “This is the law of...” is totally out of place in our *Parsha* in the case of the burnt-offering, meal-offering and sin-offering. Thus, we would expect *Rashi* to explain the meaning of this apparently redundant expression in those three cases.

Of those three cases, *Rashi* does explain the matter regarding the burnt-offering and meal-offering. Thus the only question that remains unresolved is why *Rashi* remained silent in our case: the additional laws of the sin-offering.

RASHI DOES NOT “SPOON-FEED” HIS STUDENTS

In our case, *Rashi* remained silent because:

a.) He has already explained the general principle that when “the Torah states “(This is) the law of...” (these extra words) form the scriptural basis for an additional law.”

b.) In cases where *Rashi* felt that the reader would be able to work out what the additional law is himself, *Rashi* preferred not to “spoon-feed” the reader with every piece of information, so long as there is sufficient information at hand to work out the solution.

In our case, *Rashi* felt that the solution was fairly straightforward as the additional law is indicated in the very same verse, “This is the law of the sin-offering: *The sin-offering should be slaughtered before God in the place where the burnt-offering is slaughtered.*” At first glance, this law appears to apply to all sin-offerings, that they are all slaughtered in the northern part of the Temple Courtyard, like a burnt-offering.

However, on further analysis, we might think that this rule would not apply to a certain type of sin-offering: the variable sin-offering (5:1-13). This is a special type of sin-offering where the Torah places different obligations on the person bringing the offering depending on his financial means. Thus, he may be required to offer sheep or goats, or birds, or if he is very poor—flour.

The fact that flour is one of the options here seems to suggest that when an animal is brought it is not the slaughtering of the animal that achieves atonement, for if this were the case, then the poor person, who can only afford flour, would be lacking in atonement, as his offering could not be slaughtered. Thus the variable sin-offering differs from other sin offerings in that the slaughtering is not the *key factor* that brings atonement.

Consequently, when reading our verse, “*The sin-offering should be slaughtered before God in the place where the burnt-offering is slaughtered,*” we might reach the conclusion that this law does not apply to the variable sin-offering. For perhaps it is only necessary to slaughter the sin-offering “before God in the place where the burnt-offering is slaughtered,” *when the slaughter is actually bringing the atonement.*

Therefore the Torah wrote, “This is the law of the sin-offering,” because, when “the Torah states “(This is) the law of...” (these extra words) form the scriptural basis for an additional law.” And, in our case, this additional law can be worked out by the reader himself. Namely, that even the variable sin-offering, which we might think has a different law of slaughter, does in fact share the same law as all the other sin-offerings and is indeed slaughtered in the north of the Temple Courtyard.

By leaving the reader to work out this solution for himself, *Rashi* aimed to develop the mind of his student, and allow him the privilege of toiling in study. Here we see yet again that *Rashi*’s commentary is not only comprehensive, but it is also extremely concise.

(Based on *Likutei Sichos* vol. 17, p. 42ff.)

🌀 The Last Word 🌀

Some of the laws contained within *Parshas Tzav* are merely supplementary to the laws of *Parshas Vayikra*—an increase in *quantity*; whereas other laws (of the guilt-offering and thanksgiving offering) are new concepts—representing an increase in *quality*.

Generally speaking, *quantity* refers to physical matters, and *quality* to spiritual matters. The fact that *Parshas Tzav* includes *both* areas teaches us that a person’s Divine service should involve the spiritual and the physical. For in order to reach true spiritual greatness, it is necessary to be involved also in physical matters, to make this world a home for God.

(Based on *Likutei Sichos* vol. 17, pp. 48-49)

בִּיהַּ יִתְּבַר וְאִם בְּמִנְאֵה דִּנְחָשָׁא תִּתְּבַשֵּׁל
 וְיִתְּמָרִיק וְיִשְׁתַּטֵּיף בְּמִיָּא: כב כָּל הַכּוֹרָא
 בְּכַהֲנָיִא יִיכּוֹל יִתֶּה קוֹדֵשׁ קוֹדֵשׁיִן הִיא:
 כג וְכָל חֲטָאתָא דִּי יִתְעַל מִדְּמָה לְמִשְׁכָּן וּמִנְאֵה
 לְכַפֵּרָא בְּקוֹדֵשָׁא לֹא תִתְאַכִּיל בְּגוֹרָא תִתּוּקָד:
 א וְדָא אֹרְיָתָא דְאַשְׁמָא קוֹדֵשׁ קוֹדֵשׁיִן הִוא:
 ב בְּאַתְרָא דִּי יִפְסוֹן יִתְּ עֲלֵתָא יִפְסוֹן יִתְּ אֲשַׁמָּא
 וְיִתְּ דְמִיָּה יִזְרוֹק עַל מִדְּבָחָא סְחוֹר סְחוֹר:
 ג וְיִתְּ כָּל תְּרִבִּיָּה יִקְרִיב מִנִּיהּ יִתְּ אֱלִיתָא וְיִתְּ
 תְּרִבָּא דְחַפִּי יִתְּ גִּזָּא: ד וְיִתְּ תְּרִמִּין פְּלִין וְיִתְּ
 תְּרִבָּא דִּי עֲלִיָּהּ דִּי עַל גִּסְסִיָּא וְיִתְּ חֲצָרָא דְעַל

תְּבַשֵּׁל בּוֹ יִשְׁבֵּר וְאִם-בְּכִלֵּי נְהֻשֶׁת בְּשֻׁלְהָ וּמִרְק וְשֻׁטֵף בְּמַיִם:
 כב כָּל-זֶבֶךְ בַּבְּהֵמִים יֹאכֵל אֹתָהּ קֹדֵשׁ קֹדֵשִׁים הִוא:
 כג וְכָל-חֲטָאתָא אֲשֶׁר יוֹבֵא מִדְּמָה אֶל-אֶהָל מוֹעֵד לְכַפֵּר בְּקֹדֵשׁ
 לֹא תֹאכֵל בְּאֵשׁ תִּשְׂרָף: פ ז ׀ וְזֹאת תּוֹרַת הָאֲשָׁם קֹדֵשׁ
 קֹדֵשִׁים הִוא: נ בְּמָקוֹם אֲשֶׁר יִשְׁחַטוּ אֶת-הַעֲלֶה יִשְׁחַטּוּ
 אֶת-הָאֲשָׁם וְאֶת-דָּמּוֹ יִזְרוֹק עַל-הַמִּזְבֵּחַ סָבִיב: נ וְאֵת כָּל-
 חֲלָבּוֹ יִקְרִיב מִמֶּנּוּ אֵת הָאֱלִיָּהּ וְאֶת-הַחֲלֵב הַמְּכַסֶּה
 אֶת-הַקֶּרֶב: ד וְאֵת שְׁתֵּי הַכְּלָיִת וְאֶת-הַחֲלֵב אֲשֶׁר עֲלִיָּהּ
 אֲשֶׁר עַל-הַכֶּסֶלִים וְאֶת-הִיתָרֹת עַל-הַכֶּבֶד עַל-הַכְּלָיִת

כש"י

הכנים מדם חטאת החינוכה לפני פסולה⁴: וכל. לרבות שאר קדשים: (ח) קדש קדשים הוא. הוא קרב ואין תמורתו קרבה⁵: (ז) ישחטו. ריבה לנו שחיטות הרבה, לפי שמנינו אשם בצבור⁶, נאמר ישחטו רבים. ותלשו עולוה להביא עולת צבור ללפני⁷: (ג) ואת כל חלבו וגו'. עד כאן לא נתפרשו אמורין באשם, לכך הולרך לפרשם כאן, אבל חטאת כבר נתפרשו זה בפרשת ויקרא⁸: את האליה.

(כא) ישבר. לפי שהזליעה שנזלעת זו נעשה נותר, והוא הדיון לכל הקדשים: ומרק. לשון תמרוקי הנשים¹ אשקורי"ר בלע"ז: ומרק ושטף. לפלוט את זליעתו, אבל כלי חרס למדך הכתוב כאן שאינו יולא מידי דפיו לעולם²: (כג) כל זכר בבהנים יאכל אותה. הא למדת שהחטא אותה האמור למעלה³ לא להוליא שאר הכהנים, אלא להוליא את שאינו ראוי לחטוי: (כג) וכל חטאת וגו'. שם

CLASSIC QUESTIONS

● Why must one break an earthenware vessel in which meat from a sin-offering was cooked? (v. 21)

RASHI: Because the flavor that has been absorbed in the vessel becomes *nosar**.

This law [of breaking the earthenware vessel in which meat of a sacrifice has been cooked] applies also to all holy sacrifices [not just the sin-offering].

RAMBAM: This law is a suprarational decree of scripture and applies only to the sin-offering, and not to other sacrifices (*Laws of Sacrificial Procedure* 8:11-14).

MIZRACHI: There is a principle that when a vessel which has absorbed a prohibited flavor in its walls is left overnight, the flavor decays and thus ceases to be prohibited. So *Rashi's* comment is difficult to understand, since the flavor of the sin-offering that has

been absorbed within the earthenware vessel will not become prohibited as *nosar* until the following morning (see below 7:15), by which time the flavor will have *already* decayed.

In truth, however, there is an instant in time at the crack of dawn when the prohibition of *nosar* begins and the flavor has not yet decayed. Therefore, the flavor will become prohibited at this point.

● Why must a copper vessel in which meat from a sin-offering was cooked be purged with water? (v. 21)

RASHI: To remove [the flavor] which is absorbed in [the walls of the vessel]. But in the case of an earthenware vessel, Scripture teaches you here that it never rids itself of its defect [and must therefore be broken].

RAMBAM & RA'AVAD: This law applies to all sacrifices, not just the sin-offering (*ibid.*).

TORAS MENACHEM

☞ THE LAW OF NOSAR IN AN EARTHENWARE VESSEL (v. 21)

Rashi writes that if the meat of a sin-offering is cooked in an earthenware vessel, the vessel becomes prohibited because the flavor of the meat that has been absorbed into the walls of the vessel becomes *nosar**.

However, *Rashi's* explanation is difficult to understand, because:

a.) *Nosar* is meat from a sacrifice that was left past the allotted time when it can be eaten (see below 7:15). Thus, if the flavor absorbed into an earthenware vessel becomes prohibited because it is *nosar*, then the

prohibition would not start until the allotted time had passed. However, the Torah makes no mention that the earthenware vessel is only broken after some time has passed, so it is difficult to accept that this is the reason here.

b.) The question of *Mizrachi*: Surely the flavor of the meat would have decayed in any case before the prohibition of *nosar* begins.

c.) *Nosar* usually refers to *meat* that has been left past its prescribed time, and not merely the *flavor* of meat which has been absorbed into a

* Lit., "leftover." An offering becomes *nosar* when it has been left beyond the allotted time within which the Torah requires it to be eaten; and must be burned. See below 7:15.

1 אסתר ב, יב, 2 פסחים ל: 3 פסוק יט 4 זבחים פא: 5 ת"כ 6 צ"ע שלא מצינו קרבן אשם בצבור, ובדפוסים הראשונים ליתא ד"ה זה. אבל י"ל שאין כוונתו לדיון צבור ממש, אלא בגדר שלימות, שאחד מקריב עבור השני, ולכן הוא בגדר "צבור", שאחד מקריב עבור כמה חזטאים. אמנם זה שבגמ' (תמורה יד, א) איתא שאין אשם בצבור - הכוונה היא לגדר של "צבור" ממש (ע"פ שיחת ש"פ צו תשל"א). 7 ת"כ 8, ד, ח

- ²¹ An earthenware vessel in which (the meat of a sin-offering) is cooked must be broken. But if it is cooked in a copper vessel, it should be purged (in boiling water, to extract the absorbed flavor) and rinsed with water.
- ²² Every male among the priests may eat it. It is a most holy (offering).
- ²³ Any sin-offering (whose blood was supposed to be poured on the outer Altar, and) some of its blood was brought into the Tent of Meeting, to make atonement in the Sanctuary, (is invalid and) should not be eaten. It must be burned in fire.

🌀 THE GUILT-OFFERING 🌀

7

- ¹ This is the law of the guilt-offering: It is a most holy (offering).
- ² They should slaughter the guilt-offering in the place where they slaughter the burnt-offering. Its blood should be dashed upon the Altar, all around.
- ³ He should offer all of its (sacrificial) fat from it: the tail, and the fat covering the intestines, ⁴ the two kidneys, (together) with the fat that is on them, which is over the flanks. He should (also) remove the diaphragm, (and a bit of) the liver (which is connected) to it, (when he takes out) the kidneys.

TORAS MENACHEM

vessel. From where did *Rashi* derive that, at the literal level, *nosar* can apply to a flavor too?

THE EXPLANATION

The reason why sacrificial meat becomes *nosar* could be explained in one of two ways:

i.) *Nosar* is a function of time. When the time during which the meat may be eaten passes, the meat becomes *nosar* and must be burned.

Or, ii.) *Nosar* is a function of being unfit for consumption. As soon as it ceases to be possible to eat the meat, it becomes *nosar*.

At first glance there seems to be little difference between these two approaches, but there is in fact a major practical ramification between them: What happens if sacrificial meat becomes unfit for consumption, not because the allotted time has passed, but for another reason?

According to the first approach, that *nosar* is a function of time, the meat is not *nosar* since the prescribed time has not passed. But according to the second approach, that *nosar* is a function of being unfit for consumption, the meat will *immediately* become *nosar* as soon as it becomes unfit for consumption (for whatever reason) even before the allotted time has passed.

One scenario where this might occur is if the flavor of sacrificial meat becomes absorbed in an earthenware vessel. For when an earthenware

vessel absorbs a flavor it never releases that flavor again even if purged in boiling water, so the flavor becomes *instantly* (unavailable and thus) unfit for consumption.

Rashi accepted the second approach above—that *nosar* is a function of being unfit for consumption—so he understood that if the flavor of sacrificial meat becomes absorbed in an earthenware vessel the flavor will become *nosar immediately*, even before the allotted time has passed, for the very fact that it is now permanently lost in the walls of the vessel, rendering it unfit for consumption, is sufficient in itself to render the flavor *nosar*, even before the allotted time has passed.

By contrast, when a flavor becomes absorbed into a copper vessel it is not rendered unfit for consumption, since the flavor could be removed by purging in boiling water, and that water would actually contain the original flavor which could be tasted. Therefore, when the flavor of a sin-offering is absorbed in a copper vessel it does not instantly become *nosar*, since a copper vessel will release the flavor from its walls, so the flavor is not permanently lost.

Thus, the fact that the Torah requires this flavor to be removed with boiling water (v. 21), is not because the flavor is prohibited (*nosar*) but rather, it is a *suprarational decree of scripture* that the flavor must be removed.

In the final analysis, it turns out that according to *Rashi* there is a significant practical ramification between the two laws in verse 21:

The first law (that an earthenware vessel must be broken if it absorbs the flavor of sacrificial meat) applies to *all* sacrifices, because this law is based on the concept of *nosar*, which is universally applicable to all sacrifices.

On the other hand, the second law (that a copper vessel must be purged with water if it absorbs the flavor of sacrificial meat) only applies to the sin-offering, since it is an irrational decree of scripture which cannot be logically extended to any other case.

Thus, it turns out that *Rashi* in fact has a third position that differs from both **Rambam** and **Ra'avad**.

(Based on *Likutei Sichos* vol. 27, pp. 30, 35-36)

🌀 The Last Word 🌀

An “earthenware vessel” represents the body of man, which was formed from the earth. Just as an earthenware vessel that absorbs a prohibited substance must be broken, so too, if a man’s body participates in a sin, God forbid, it can be atoned for when his heart becomes “broken” through true repentance.

(Based on *Sichas Shabbos Parshas Tzav* 5736)

כִּבְדָּא עַל בְּלִיַּתָּא יַעֲדִינָהּ: ה וַיִּסַּק יִתְהוֹן
 בְּהֵנָּא לְמַדְבָּחָא קוֹרְבָנָא קָדָם יי אֲשָׁמָא הוּא:
 ו כָּל דְּכוּרָא בְּכֹהֲנָיָא יִכְלִינִיה בְּאַתֵּר קָדִישׁ
 יִתְאַכִּיל קוֹדֶשׁ קוֹדְשֵׁינָא הוּא: ז פְּחֻטָּאָתָא
 בְּאַשְׁמָא אֲוִרִיתָא חֲדָא לְהוֹן בְּהֵנָּא דִּי יִכְפֹּר
 בֵּיה דִּילִיָּה יְהִי: ח וְכֹהֲנָא דְּמִקְרִיב יִתְעַלֵּת גְּבַר
 מִשְׁדֵּךְ עֲלֵתָא דִּי יִקְרִיב לְכֹהֲנָא דִּילִיָּה יְהִי:
 ט וְכָל מִנְחָתָא דִּי תִתְאַפִּי בְּתַנּוּרָא וְכָל
 דְּתַתְּעַבִּיד בְּרֹדְתָא וְעַל מִסְרִיתָא לְכֹהֲנָא
 דְּמִקְרִיב יִתְה דִּילִיָּה תְּהִי: י וְכָל מִנְחָתָא
 דְּפִילָא בְּמִשַׁח וְדָלָא פִּילָא לְכָל בְּנֵי אֹהֲרֹן
 תְּהִי גְבַר בְּאַחוּהִי: יא וְדָא אֲוִרִיתָא דְּנִבְכַסַּת
 קוֹדֶשֶׁיָּא דִּי יִקְרִיב קָדָם יי: יב אִם עַל תּוֹדְתָא
 יִקְרְבִינִיה וְיִקְרִיב עַל נִבְכַסַּת תּוֹדְתָא גְרִיזֹן
 פְּטִירֹן דְּפִילֹן בְּמִשַׁח וְאַסְפֹּנִין פְּטִירִין
 דְּמִשִּׁיחִין בְּמִשַׁח וְסוּלְתָא רִבִּיבָא גְרִיזֹן דְּפִילֹן
 בְּמִשַׁח: יג עַל גְּרִיזֹן דְּלֶחֶם חֲמִיעַ יִקְרִיב

יְסִירְנָהּ: ה וְהִקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחַ אִשָּׁה לַיהוָה אֲשֶׁם
 הוּא: ו כָּל־זָכָר בְּכֹהֲנִים יֹאכְלֵנוּ בְּמָקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ
 קֹדְשִׁים הוּא: ז פְּחֻטָּאתָא בְּאַשְׁמָא תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר
 יִכְפֹּר־בּוֹ לוֹ יִהְיֶה: ח וְהַכֹּהֵן הַמִּקְרִיב אֶת־עֹלֹת אִישׁ עוֹר
 הָעֹלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה: ט וְכָל־מִנְחָה אֲשֶׁר תִּאָּפֶה
 בַּתַּנּוּר וְכָל־נֶעֱשְׂהָ בַּמִּזְבֵּחַ וְעַל־מִנְחַת לַכֹּהֵן הַמִּקְרִיב
 אֹתָהּ לוֹ תִּהְיֶה: י וְכָל־מִנְחָה בְּלוּלָה בְּשֶׁמֶן וְחֶרֶבָה לְכָל־בְּנֵי
 אֹהֲרֹן תִּהְיֶה אִישׁ בְּאַחִיו: יא וְזֹאת תּוֹרַת זִבַּח הַשְּׁלָמִים
 אֲשֶׁר יִקְרִיב לַיהוָה: יב אִם עַל־תּוֹדָה יִקְרִיבְנָהּ וְהִקְרִיב
 עַל־זִבַּח הַתּוֹדָה חֲלֹת מִצּוֹת בְּלוּלֹת בְּשֶׁמֶן וּרְקִיקֵי מִצּוֹת
 מְשֻׁחִים בְּשֶׁמֶן וְסֻלַּת מִרְבֶּכֶת חֲלֹת בְּלוּלֹת בְּשֶׁמֶן: יג עַל־חֲלֹת

לש"י

לכולן, תלמוד לומר לכֹּהֵן הַמִּקְרִיב, הֵא כִיִּלְד לְבִית אֵב של אותו יום שמקריבין אותה: (1) בלולה בשמן. זו מנחת נדבה: וחובה. זו מנחת חוטא ומנחת קנאות שאין צהן שמן: (2) אִם עַל תּוֹדָה יִקְרִיבְנָהּ. אִם עַל דְּצַר הוֹדָא עַל כִּס שְׁנַעֲשֶׂה לוֹ, כְּגוֹן יוֹרְדֵי הַיָּם וְהוֹלְכֵי מַדְבָּרוֹת וְחֲזוּשֵׁי בֵית הַאֲסוּרִים וְחוֹלָה שֶׁנִּתְרַפָּא שֶׁהִס רִיכִין לְהוֹדוֹת שְׁכַחוּ צִהֵן יוֹדוּ לֵב' חֲסִדוֹ וְנִפְלְאוֹתָיו לְבִנֵי אָדָם וַיִּזְכְּרוּ זְכִיחוֹתָא. אִם עַל אַחַת מֵאַלְהֵי גִדֵּר שְׁלֵמִים לְלַוּ. שְׁלֵמֵי תוֹדָה הֵן, וְשִׁעוֹנוֹת לַחֵם הַאֲמוּר צִעֲנוֹן, וְאִינן נֶאֱכָלִין אֲלָה לְיוֹם וְלֵילָה, כְּמוֹ שֶׁמְפֹרֵשׁ כֹּהֵן: וְהִקְרִיב עַל זִבַּח הַתּוֹדָה. אֲרַצְעָה מִינֵי לַחֵם חֲלֹת, וּרְקִיקוֹן, וְרִזְכָּה, שְׁלֵשָׁה מִינֵי מֵלֶכֶה, וְכִתִּיב עַל חֲלֹת לַחֵם חֲמֵן וְגוֹי, וְכָל מִינֵי וּמִינֵי עֶשֶׂר חֲלֹת, כִּךְ מְפֹרֵשׁ צִמְנָחוֹתָא. וְשִׁיעוֹרֹן חֲמֵשׁ סֹאִין יְרוּשְׁלַמִּיּוֹת שֶׁהֵן שֶׁ מַדְבָּרִיּוֹת, עֶשְׂרִים עֶשְׂרוֹן: מִרְבַּבְתָּ. לַחֵם חֲלוֹט צְרוּחִין כָּל אֲרָכּוֹ:

לפי שאשם אינו צא אלא חיל או כבש, ואילו וכבש נתרבו צאליה: (ה) אשם הוא. עד שינתק שמו ממנו. לימד על אשם שמתו צעליו או שנחכפרו צעליו, אף על פי שעומד להיות דמיו עולה לקוץ המזבח, אשם שחטו סחם, אינו כשר לעולה קודם שנתק לרעה. ואינו צא ללמד על האשם שיהא פסול שלא לשמו, כמו שדרשו הוא, הכתוב צחטאת, לפי שאשם לא נאמר צו אשם הוא, אלא לאחר הקטרת אמורין, וכוף עלמנו שלא הוקטרו אמוריו כשר: (ו) קדש קדשים הוא. צמורת כהניס הוא נדרש: (ז) תורה אחת להם. צדצר זה: הכהן אשר יכפר בו. הראוי לכפרה חולק צו, פרט לטבול יוס ומחוסר כפורים ואונן: (ח) עור העולה אשר הקריב לכהן לו יהיה. פרט לטבול יוס ומחוסר כפורים ואונן שאינן חולקים צמורות: (ט) לכהן המקריב אתה וגו'. יכול לו לצדו, תלמוד לומר לכל צני אהרן תהיה. יכול

CLASSIC QUESTIONS

● When is a thanksgiving-offering brought? (v. 12)

RASHI: To give thanks [to God] for a miracle that had happened to a person. For instance, 1.) those who made a sea-voyage or 2.) journeyed in the desert, or 3.) those who had been in prison, or 4.) a sick person who recovered. All these are required to give thanks [to God], since regarding them, the verse states, "They will give thanks to God for His kindness and for His wonders to mankind, and they will slaughter sacrifices of thanksgiving" (Psalms 107:21-22).

TOSFOS: In Psalms the sequence is: 1.) desert journey (ibid. 4-9), 2.) imprisonment (ibid. 10-16), 3.) illness (ibid. 17-22), 4.) sea journey (ibid. 23-31) i.e. the list is in order of *danger*, with the most dangerous first. However, in the *Talmud* the sequence is: 1.) sea journey, 2.) desert journey, 3.) illness, 4.) imprisonment i.e. the list is in order of *frequency*, with the most common first (*Brachos* 54b, s.v. *arba*).

TORAS MENACHEM

🔗 THE THANKSGIVING OFFERING (v. 12)

The four categories of miraculous salvation that require a thanksgiving-offering are recorded in a different order in Psalms than the *Talmud*. **Tosfos** explains that, in Psalms, they are recorded in order of danger,

whereas the *Talmud* recorded them in order of frequency. *Rashi*, however, chose neither the sequence of Psalms nor that of the *Talmud*, but offered yet another permutation. Why? And why did *Rashi* write the first three cases in the plural, and the last case (recovery from illness) in the singular?

- ⁵ *The priest should make them go up in smoke on the Altar as a fire-offering to God. It is a guilt-offering.*
- ⁶ *Any male among the priests may eat it. It should be eaten in a holy place. It is a most holy (offering).*

🌀 OWNERSHIP OF SACRIFICIAL REMAINS 🌀

- ⁷ *The guilt-offering is like the sin-offering (in that) they have the same law (in the following instance: Only) a priest who (is permitted to pour blood on the Altar and thus) effect atonement through (the sacrifice) to (its owner is allowed to eat the meat, for) it is his.*
- ⁸ *(Similarly, if such a) priest offers up a person's burnt-offering, the skin of the burnt-offering which he has offered up belongs to the priest. It will be his.*
- ⁹ *Any meal-offering baked in an oven, or any one made in a deep pan or in a shallow pan, belongs to the priest who offers it up (together with the group of priests that are officiating that day). It will be his (and theirs).*
- ¹⁰ *Any (voluntary) meal-offering mixed with oil or (the meal-offering of the sinner that is) dry, should belong equally to all the sons of Aharon.*

🌀 THE THANKSGIVING OFFERING 🌀

THIRD
READING

¹¹ *This is the law of the peace-offering, which he should bring to God:*

- ¹² *If he is bringing it as a thanksgiving-offering, he should offer, along with the thanksgiving-offering: (ten) unleavened loaves mixed with oil, (ten) unleavened wafers smeared with oil, and (ten loaves of unleavened bread baked from) flour (which is then) scalded and mixed with oil,*

TORAS MENACHEM

🌀 Sparks of Chasidus 🌀

Chasidic thought has a further sequence of the four cases that require a thanksgiving offering, corresponding to the process by which the soul descends into the world:

1. *Sick person.* When the soul leaves its source beginning its journey down into this world, the intense love for God which it experienced previously is weakened. So the soul becomes “sick” with its desire to regain its lost love.

2. *Imprisonment.* As the soul descends further downwards, it becomes affected by the progressive confinement of the spiritual and physical worlds, until it is eventually “imprisoned” in a body.

3. *Sea voyage.* While the soul is living in this world, there is the danger that it will “drown” in the turbulent waters of worldliness and physicality.

4. *Desert.* The soul may regress further, God forbid, to the point that the person lives a life devoid and barren of any spiritual meaning whatsoever.

And since these challenges are great, the soul is made to swear an oath before it leaves its source—“*be righteous and don't be wicked*”—giving it the strength to prevail against all odds.

(Based on *Sefer Hama'amarim* 5737, pp. 284-5)

THE EXPLANATION

When teaching a person laws that are connected with certain events, it is logical to describe first those events that the student has himself experienced. Therefore, when Moshe taught the Jewish people the laws of the thanksgiving-offering for miracles that occur to a person, we can presume that he told them first the cases which they had themselves experienced, in the order which they had occurred.

So since, at the literal level, the Torah is speaking directly to the generation that left Egypt, *Rashi* listed the four cases that require a thanksgiving offering in the order that they had occurred to that generation:

1. They made a sea-voyage—i.e. they crossed the Sea of Reeds.

2. Then, they journeyed across the desert. (Before the sea split they had only “encamped in Eisam, at the edge of the desert” (*Shemos* 14:20) and had not traveled through the desert.)

3. They were “imprisoned” in the desert for forty years, when it was decreed that only their children would enter the Land of Israel.

The fourth case – a sick person who recovered – had not occurred to the Jewish people at this point, so Moshe would have mentioned it last. And, in order to stress this distinction, *Rashi* recorded the first three cases which *had* occurred to the Jewish people in the plural, since it applied to all the people, and the last case which had not occurred to them, in the singular.

(Based on *Sichas Shabbos Parshas Tzav* 5728; *Likutei Sichos* vol. 12, p. 20ff.)

לֶחֶם חֲמִיץ יִקְרִיב קִרְבָּנוּ עַל-זֶבַח תּוֹדַת שְׁלָמִיו: יד וְהִקְרִיב מִמֶּנּוּ אֶחָד מִכָּל-קִרְבָּן תְּרוּמָה לַיהוָה לִפְהֵן הַזֶּרֶק אֶת-דָּם הַשְּׁלָמִים לוֹ יְהִי: טו וּבִשָּׂר זֶבַח תּוֹדַת שְׁלָמִיו בַּיּוֹם קִרְבָּנוּ יֹאכַל לֹא-יִנְיַח מִמֶּנּוּ עַד-בֶּקֶר: טז וְאִם-נִדְרָא אִו נִדְבָה זֶבַח קִרְבָּנוּ בַּיּוֹם הִקְרִיבוּ אֶת-זֶבְחוֹ יֹאכַל וּמִמַּחֲרַת וְהַנּוֹתֵר מִמֶּנּוּ יֹאכַל: יז וְהַנּוֹתֵר מִבִּשָּׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף: יח וְאִם הָאֹכַל יֹאכַל מִבִּשָּׂר-זֶבַח שְׁלָמִיו בַּיּוֹם הַשְּׁלִישִׁי לֹא יִרְצֶה הַמִּקְרִיב אֹתוֹ לֹא יִחָשֵׁב לוֹ פְּגוּל יְהִי וְהִנֵּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֹנָה תִשָּׂא: יט וְהַבִּשָּׂר אֲשֶׁר-יִנְעַ בְּכָל-טָמֵא לֹא יֹאכַל בָּאֵשׁ יִשָּׂרֵף וְהַבִּשָּׂר כָּל-טָהוֹר יֹאכַל בָּשָׂר: כ וְהִנֵּפֶשׁ אֲשֶׁר-תֹּאכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וּטְמֵאתוֹ עָלְיוֹ וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: כא וְנֶפֶשׁ כִּי-תִנְעַ בְּכָל-טָמֵא בְּטֵמֵאת אָדָם אִו א בְּבַהֲמָה טָמֵאה אִו בְּכָל-שִׂקִץ טָמֵא וְאֹכַל מִבִּשָּׂר-זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: כב וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: כג דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר כָּל-חֶלֶב שׁוֹר וּבָשָׂב וְעִז לֹא תֹאכְלוּ: כד וְחֶלֶב נְבִלָה וְחֶלֶב טְרֵפָה יַעֲשֶׂה לְכָל-מְלֹאכְהָ וְאֹכַל לֹא תֹאכְלוּ:

קורבניה על נכסת תודת (נכסת) קודשיה: יד ויקרב מניה חד מכל קורבנא אפרשותא קדם יי לכהנא היזרוק ית דם נכסת קודשיא דיליה יהי: טו ובסר נכסת תודת (נכסת) קודשויה ביום קורבניה יתאכיל לא ינע מעניה עד צפרא: טז ואם נדרא או נדבחה נכסת קורבניה ביומא די יקריב נכסתיה יתאכיל וביומא דבתרוהי ודאשתאר מניה יתאכיל: יז ודאשתאר מבסר נכסתא ביומא תליתאה בנומא יתוקד: יח ואם אתאכלא יתאכיל מבסר נכסת קודשויה ביומא תליתאה לא יהי לרעוא דמקריב יתיה לא יתחשב ליה מרחק יהי ואנש דיכול מניה חוביה יקביל: יט ובסר קודשא די יקרב בכל מסאב לא יתאכיל בנומא יתוקד ובסר קודשא כל די דכי לקודשא ייכול בסר קודשא: כ ואנש די ייכול בסרא מנכסת קודשיא די קדם יי וסאובתיה עלוהי וישתיצי אנשא ההוא מעמיה: כא ואנש ארי יקרב בכל מסאב בסואבת אנשא או בביערא מסאבא או בכל שקיצא מסאב וייכול מבסר נכסת קודשיא די קדם יי וישתיצי אנשא ההוא מעמיה: כב ומליל יי עם משה למימר: כג דביר אל בני ישראל למימר כל תרב תור ואמר ועזא לא תיכלון: כד ותרב נבילא ותרב תבירא

כש"י

פירושו זשעת הקרבתו לא תעלה זאת צמחצבה, ואם חשב פגול יהיה: והנפש האכלת ממנו. אפילו בתוך הזמן עונה תשא: (יט) והבשר. של קדש שלמים אשר יגע בכל טמא לא יאכל: והבשר. לרבות אשר שילא מקלחתו, שהפנימי מותר: כל טהור יאכל בשר. מה תלמוד לומר, לפי שאמר ודס צחיך ישפך והבשר תאכל⁸, יכול לא יאכלו שלמים אלא הצעלים, לכך נאמר כל טהור יאכל זשר: (והבשר כל טהור יאכל בשר. כלומר כל מה שאסרתו לך צמחצת ואשם, שאם ילאו חוץ לקלעים אסורה, כמו שכתוב צחצר אכל מועד יאכלוה, צבצר זה אני חומר לך כל טהור יאכל זשר אפילו בכל העיר: (כ) וטמאתו עליו. צטומאת הגוף הכתוב מדבר, אכל טהור שאכל את הטמא, אינו ענוש כרת, אלא אזהרה והבשר אשר יגע בכל טמא וגוי. ואזהרת טמא שאכל את הטהור אינה מפורשת צתורה, אלא חכמים למדוה בצורה שזכ⁹. שלש כריתות אמורות צאוכולי קדשים צטומאת הגוף, ודרשור צרותיו צצצעות אחת לכלל ואחת לפרט ואחת ללמד על קרבן עולה ויורד שלא נאמר אלא על טומאת מקדש וקדשיו: (כד) יעשה לכל מלאכה. צא ולימד על החלב שאינו מטמא טומאת נבלות: ואכל לא תאכלוהו. אמרה

(יג) יקריב קרבנו על זבח. מגיד שאין להחם קדוש קדושת הגוף ליפסל ציולא וטבול יוס ומללאת לחולין צפדיון, עד שיחט הזבח: (יד) אחד מכל קרבן. לחם אחד מכל מין ומין יעול תרומה לכהן העוזד עבודתה, והשאר נאכל לצעלים² וצשרה לצעלים, חוץ מחזה ושוק צצה, כמו שמפורש למטה³ תנופת חזה ושוק צשלמים. והתודה קרויה שלמים⁴: (טו) ובשר זבח תודת שלמיו. יש כאן רצויין הצצה, לרבות חטאת ואשם ואיל נזיר וחגיגת י"ד, שיהיו נאכלין ליוס ולילה: ביום קרבנו יאכל. וכזמן צשרה זמן לחמה: לא יניח ממנו עד בקר. אכל אוכל הוא כל הלילה, אם כן למה אמרו עד חלות, כדי להרחיק האדם מן הצצירה⁵: (טז) ואם נדר או נדבה. שלא הציהה על הודאה של נס, אינה טעונה לחם ונאכלת לשני ימים, כמו שמפורש צענין: וממחרת והנותר ממנו. צראשון יאכל. (ס"א) והנותר ממנו יאכל) וי"ו זו יתירה היא, ויש כמוה הצצה צמקרא, כגון ואלה צני לצעון ואיכה וענה⁶, תח וקדש וצא מרמס⁷: (יח) ואם האכל יאכל וגו'. צמחצצ צשחטיה לאכלו צשלישי הכתוב מדבר. יכול אם אכל ממנו צשלישי יפסל למפרע, תלמוד לומר המקריב אותו לא יחשב, צשעת הקרצה הוא נפסל, ואינו נפסל צשלישי. וכן

CLASSIC QUESTIONS

● When may the meat of the thanksgiving-offering be eaten? (v. 15)

RASHI: He may eat it during the entire night. If so, why did they say [that it may be eaten only] until midnight? In order to distance people from sin [i.e. as a precaution to ensure that people do not come to eat it after dawn].

¹³ along with (ten) loaves of leavened bread. He should bring his (bread) offering along with his thanksgiving peace-offering.

- ¹⁴ He should offer (to the priest) one (bread) out of each (of the four types of bread) offering, as a donation for God. (These breads) belong to the priest who dashes the blood of the peace-offering.
- ¹⁵ (Regarding) the meat of his thanksgiving peace-offering: His sacrifice should be eaten on the day it is offered up. He should not leave any of it over until morning.
- ¹⁶ But if his offering is (not an obligatory thanksgiving-offering with bread, but rather) a vow or a voluntary donation, it may be eaten on the day he offers up his offering; and on the next day, whatever is left over from it may be eaten. ¹⁷ However, on the third day whatever is left over from the meat of the offering must be burned in fire.
- ¹⁸ If (he offers his sacrifice with the intention that) any of the meat of his peace-offering is to be eaten on the third day, it will not be accepted. It will not count for the one who offers it, for it will be rejected, and the person who eats from it will bear (the consequences of) his sin.*
- ¹⁹ The meat (of a peace-offering) that touches anything (that is ritually) impure should not be eaten. It should be burned in fire. But regarding (a piece of) meat (which left its designated area): anyone who is (ritually) pure may eat (the rest of the) meat (which remained inside).
- ²⁰ (If) a person eats the meat of a peace-offering of God, while (a state of ritual) impurity is upon him, (his) soul will be cut off from its people.
- ²¹ (If) a person touches anything (ritually) impure—whether it is impurity from a human or an impure animal (carcass) or any impure (carcass of an) abominable creature—and then eats from the meat of a peace-offering to God, (his) soul will be cut off from its people.

🕎 ADDITIONAL LAWS OF FORBIDDEN FATS AND BLOOD 🕎

²² God spoke to Moshe, saying: ²³ Speak to the Children of Israel, saying:

- You should not eat any (sacrificial) fat from an ox, sheep, or goat.
- ²⁴ The fat of a carcass and the fat of an animal that was torn (to death), may be used for any work, but you must not eat it. ²⁵ (If) anyone eats (sacrificial) fat of animals from which sacrifices

TORAS MENACHEM

🕎 "TO DISTANCE PEOPLE FROM SIN" (v. 15)

Rashi writes that while, in principle, the meat of a thanksgiving-offering could be eaten at any time of the night before the morning, there is nevertheless a precautionary law that the meat must be eaten before midnight.

At first glance *Rashi* is referring to the *Talmudic* teaching that our Sages introduced a precautionary law to ensure that people would not come to eat the meat in the prohibited time (see *Zevachim* 5:6). Thus, it is Rabbinic law that prohibits the consumption of sacrificial meat past midnight, whereas according to Torah law this is allowed until morning.

However, this begs the question: What prompted *Rashi* to inform us here of a detail in *Rabbinic law*? Surely *Rashi's* commentary is an explanation of *scripture*, and not a legal text, so his comment here appears to be out of place.

Furthermore, *Rashi's* primary intended readership—the child studying *Chumash* for the first time—would not be familiar with this detail of Rabbinic law. So why does *Rashi* write, “If so, why did they say [that it

may be eaten only] until midnight?” presuming that the reader will know what he is speaking of, without offering any background information?

THE EXPLANATION

When the *Talmud* states that our Sages made precautionary enactments, this generally refers to the laws established during the period

🕎 The Last Word 🕎

The Torah requires that sacrificial meat that becomes ritually impure should be burned (v. 19), in order that another person should not accidentally come to eat it and sin. This teaches us a powerful lesson: that even if one is sure that an obstacle will not lead *himself* to sin, he should eliminate it for the sake of *his fellow*.

(Based on *Sicha* of 8th *Tishrei* 5746)

* See below 19:5-6.

יתעביר לְכָל עֵיבֻדְתָּא וּמִיכַל לֹא תִיכְלוּנְיָהּ: כה ארי כל הניכול תרבא מן בעירא די יקרבו מנה קורבנא קדם יי וישתיצי אנשא די ייכול מעמיה: כו וכל דמא לא תיכלון בכל מותבניכון דעופא ודבעירא: כז כל אנש די ייכול כל דמא וישתיצי אנשא ההוא מעמיה: כח ומליל יי עם משה למימר: כט מליל עם בני ישראל למימר דמקריב ית נכסת קודשוהי קדם יי ייתי ית קורבניה קדם יי מנכסת קודשוהי: ל ידוהי ייתין ית קורבניא די ית תרבא על חדיא ויתעיה ית חדיא לארמא ויתיה ארמותא קדם יי: לא ויסק כהנא ית תרבא למדבחה ויהי חדיא לאהרן ולבגוהי: לב וית שוקא דימינא תתנון אפרשותא לכהנא מנכסת קודשיכון: לג דמקריב ית דם נכסת קודשיא וית תרבא מבני אהרן דיליה יהי שוקא דימינא לחלק: לד ארי ית חדיא דארמותא וית שוקא דאפרשותא נסיבית מן בני ישראל מנכסת קודשוהו ויהבית יתהון לאהרן כהנא

כה כִּי כָל־אֲכַל חֶלֶב מִן־הַחֶמֶה אֲשֶׁר יִקְרִיב מִמֶּנָּה אִשָּׁה לַיהוָה וּנְכַרְתָּה הַנֶּפֶשׁ הָאֲכָלָת מֵעַמִּיהָ: כו וְכָל־דָּם לֹא תֹאכְלוּ בְּכָל מוֹשְׁבֹתֵיכֶם לְעוֹף וּלְבְּהֵמָה: כז כָּל־נֶפֶשׁ אֲשֶׁר־תֹּאכַל כָּל־דָּם וּנְכַרְתָּה הַנֶּפֶשׁ הַהוּא מֵעַמִּיהָ: פ כה וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הַמִּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קֶרְבָּנוּ לַיהוָה מִזֶּבַח שְׁלָמָיו: ל יָדָיו תְּבִיאֶנָּה אֵת אִשֵּׁי יְהוָה אֶת־הַחֶלֶב עַל־הַחֹזֶה יְבִיאֵנוּ אֵת הַחֹזֶה לְהַגִּיף אֹתוֹ תִּנּוּפָה לִפְנֵי יְהוָה: לא וְהִקְטִיר הַכֹּהֵן אֶת־הַחֶלֶב הַמִּזְבֵּחַ וְהָיָה הַחֹזֶה לְאַהֲרֹן וּלְבָנָיו: לב וְאֵת שׁוֹךְ הַיָּמִין תִּתְּנוּ תְּרוּמָה לַכֹּהֵן מִזִּבְחֵי שְׁלָמֵיכֶם: לג הַמִּקְרִיב אֶת־דָּם הַשְּׁלָמִים וְאֶת־הַחֶלֶב מִבְּנֵי אַהֲרֹן לֹו תִּהְיֶה שׁוֹךְ הַיָּמִין לְמִנָּה: לד כִּי אֶת־חֹזֶה הַתִּנּוּפָה וְאֵת שׁוֹךְ הַתְּרוּמָה לְקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי שְׁלָמֵיהֶם וְאַתֶּן אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחֶק־עוֹלָם מֵאֵת

רש"י

את החלצים על החזות ויקטר החלצים המזבחה⁵. למדנו ששלשה כהנים זקוקין לה, כך מפורש צמנחות⁶: את החלב על החזה וביאנו. ואת החזה למע מציא, להניף אותו הוא מציא, ולא שיבא הוא מן האשים. לפי שנאמר את אשי ה' את החלב על החזה, יכול שיבא אף החזה לאשים, לכך נאמר את החזה להניף וגו': (לא) והקטיר הבהן את החלב. ואחר כך ויהי החזה לאהרן, למדנו שאין הצטר נאכל צעוד שהאימורים למטה מן המזבח: (לב) שוק. מן הפרק של ארכובה הנמכרת עם הראש עד הפרק האמצעי, שהוא סוּךְ של ירך⁷: (לג) המקריב את דם וגו'. מי שהוא ראוי לזריקתו ולהקטיר חלציו, ילא עמא צשעת זריקת דמים או צשעת הקטר חלצים, שאינו חולק צשער⁸: (לד) התנופה התרומה. מוליך ומציא, מעלה ומוריד:

תורה יצוא איסור נזילה וטרפה ויחול על איסור חלב, שאם חכלו, יתחייב אף על לאו של נזילה, ולא תאמר אין איסור חל על איסור¹: (כו) לעוף ולבהמה. פרט לדם גדים וחגזים: בכל מושבתיכם. לפי שהוא חוצת הגוף ואינה חוצת קרקע, נובגת בכל מושבות, וצמנחת קדושין צפרק א'² מפרש למה הולך לומר: (ל) ידיו תביאינה וגו'. שתבא יד הצעלים מלמעלה והחלב והחזות נתונים בה, ויד כהן מלמטה ומניפן³: את אשוי ה'. ומה הן האשים, את החלב על החזה: וביאנו. כשמציאו מצית המטבחים נותן חלב על החזה, וכשנותנו ליד הכהן המניף נמצא החזה למעלה והחלב למטה, וזהו האמור במקום אחר⁴ שוק התרומה וחזה התנופה על אשי החלצים יציאו להניף וגו', ולאחר התנופה נותנו לכהן המקטיר, ונמצא החזה למטה, וזהו שנאמר וישמו

TORAS MENACHEM

of the second Temple, when a host of additional enactments proved necessary to curb the spiritual regression of the Jewish people which occurred at that time.
However, this could not possibly be what *Rashi* is referring to here, since a.) It requires a prior knowledge of *Talmud*, which *Rashi's* primary readership lacks, and, b.) It is a detail in Rabbinic Law which is outside the scope of *Rashi's* commentary, which is limited exclusively to scriptural analysis. *Rashi* must therefore be referring to some sort of scriptural (Torah) law which is indicated directly by our verse.
Our verse contains two separate laws: 1.) That sacrificial meat must not be left past dawn, and 2.) Any meat left over must be burned. Naturally, we would expect these two distinct laws to be recorded one after the other: "1.) His sacrifice should be eaten on the day it is offered up, until

morning. 2.) He should not leave any of it over." In fact, however, the verse actually *mixes* these two laws together, "His sacrifice should be eaten on the day it is offered up. He should not leave any of it over until morning."
In other words, the verse seems to be going out of its way to avoid saying, "His sacrifice should be eaten until morning," by placing the "until morning" clause at the end of the verse, in the context of a different law.
Rashi concluded that with this turn of phrase the Torah is teaching us here that one should *not* in fact eat a sacrifice throughout the night "until morning," but rather, it is only that "he should not *leave any of it over* until morning."
Thus, at the literal level, the principle of not eating sacrificial meat throughout the entire night is of *scriptural* origin, and is not a precept of

1 זבחים ע: 2 דף ל: 3 מנחות סא: 4 ויקרא י, טו 5 שם ט, כ 6 דף טב. 7 וזילין קלד: 8 תוי"ט

are brought as fire-offerings to God, the soul (of the person) who eats it will be cut off from its people.

- ²⁶ You should not eat any blood in any of the places where you live, whether from birds or from animals, (but the blood of fish and grasshoppers is permitted).
- ²⁷ (If) any person eats any blood, the soul (of) that (person) will be cut off from its people.

🌀 GIFTS TO THE PRIESTS 🌀

²⁸ God spoke to Moshe, saying: ²⁹ Speak to the Children of Israel, saying:

- Anyone who dedicates* his peace-offering to God, should bring his offering to God (personally*) from (the animal dedicated as) his peace-offering.
- ³⁰ His own hands should bring the fire-offerings of God. (Namely) he should bring the fat on the breast, so he can wave the breast as a waving before God.
- ³¹ The priest should make the fat to go up in smoke on the Altar. The breast will belong to Aharon and his sons.
- ³² You should give (a portion of) the right leg from your peace-offering to the priest as an elevation-offering. ³³ (Anyone) of the sons of Aharon who (is fit to) offer up the blood of the peace-offering and the fat, should have (a share of) the right leg. ³⁴ For I have taken the breast of the wave-offering and the thigh of the elevation-offering from the children of Israel, from their peace-offerings, and I have given them from the children of Israel to Aharon the priest and to his sons as an eternal statute.

CLASSIC QUESTIONS

● How is the “waving” carried out? (v. 30)

RASHI: The priest would move them forward and backward, upward and downward.

TORAS MENACHEM

Rabbinic law, for a difficulty with the *verse itself* leads us to conclude that sacrificial meat may not be eaten throughout the night.

The only detail which scripture does not inform us of, is from what point in the night a person should refrain from eating the meat as a precautionary measure. Presumably, this detail was omitted not because it is arbitrary, or because it was left for the Sages to decide as a precept of rabbinic law, but rather, because:

a.) This precautionary measure is not the main subject of the verse. Therefore all its details were not stated explicitly.

And: b.) It is a *simple fact* that an average person would have to stop eating by a certain time of the night to avoid any possibility of the offering being left until the morning. So while the Torah indicated the essential requirement of this precaution, it left the Sages to clarify this detail which can be worked out rationally, without the Torah having to inform the reader exactly what time it had in mind.

We can presume that when this law was given to the Jewish people by Moshe, the sages of that generation, who were familiar with the intricacies of human nature, sought to quantify what the Torah meant by a reasonable precautionary measure to stop people transgressing this particular command, and they concluded that midnight is the appropriate cut-off point.

Thus, in the final analysis we see that the sages to which *Rashi* refers were not the Sages of the Second-Temple era who are mentioned in the

Talmud, but rather, those who were appointed by Moshe to lead the Jewish people. And we also see that *Rashi* is referring here, at the literal level, to a Torah law, and not a Rabbinic enactment.

(Based on *Likutei Sichos* vol. 27, p. 37ff.)

🌀 The Last Word 🌀

THE WAVE-OFFERING (v. 30)

Rashi writes, “The priest would move them forward and backward, upward and downward.”

“Upward and downward” represents the ascents and descents that a person experiences in his personal spiritual standing.

“Forward and backward” represents the quality of spreading Judaism outwards, to other people.

The lesson here is that regardless of whether one is “upward or downward”—on a spiritual high or low—a person should endeavor to go “forward and backward,” to influence other people positively.

(Based on *Sichas Shabbos Parshas Tzav* 5746)

ולבנותיה לקנים עלם מן בני ישראל: לה דא רבות אהרן ורבות בנותיה מקורבנותיה דין ביומא די יקרבון יתהון לכהנא קדם יי: לו די פקיד יי למתן להון ביומא דרבי יתהון מן בני ישראל קנים עלם לדריהון: לו דא אורייתא לעלתא למנחתא ולחטאתא ולאשמא ולקורבנותא ולנכסת קודשאיא: לה די פקיד יי ית משה בטרוא דסיני ביומא דפקיד ית בני ישראל לקרבא ית קורבנותון קדם יי במדברא דסיני: א ומליל יי עם משה למימר: ב קריב ית אהרן וית בנותיה עמיה וית לבושיא וית משחא דרבותא וית תורא דחטאתא וית תרין דיקרין וית סלא דפטיריא: ג וית כל בנשתא בנוש לתרע משכן ומנא: ד ועבד משה כמא די פקיד יי יתיה ואיתבנישת בנשתא לתרע משכן ומנא: ה ואמר משה לבנשתא דין פתגמא די פקיד יי למעבד: ו וקריב משה ית אהרן וית בנותיה ואסחי יתהון במיאי: ז ויהב עלוהי ית כתונא וזריו יתיה בקמניא ואלביש יתיה ית מעילא ויהב עלוהי ית אפודא וזריו יתיה בקמניא אפודא ואתקן ליה ביה: ח ושני עלוהי ית חושנא ויהב בחושנא ית אורייתא

בני ישראל: לה זאת משחת אהרן ומשחת בניו מאשי יהוה ביום הקריב אתם לכהן ליהוה: לו אשר צוה יהוה לתת להם ביום משחו אתם מאת בני ישראל חקת עולם לדורתם: לו זאת התורה לעלה למנחה ולחטאת ולאשם ולמלוואים ולזבח השלמים: לה אשר צוה יהוה את משה בהר סיני ביום צוה את בני ישראל להקריב את קרבניהם ליהוה במדבר סיני: פ רביעיין ח א וידבר יהוה אל משה לאמר: ג קח את אהרן ואת בניו אתו ואת הבגדים ואת שמן המשחה ואת פר החטאת ואת שני האילים ואת סל המצות: ג ואת כל העדה הקהל אל פתח אהל מועד: ד ויעש משה כאשר צוה יהוה אתו ותקהל העדה אל פתח אהל מועד: ה ויאמר משה אל העדה זה הדבר אשר צוה יהוה לעשות: ו ויקרב משה את אהרן ואת בניו וירתיץ אתם במים: ז ויתן עליו את הכהנת ויהגדר אתו באבנט וילבש אתו את המעיל ויתן עליו את האפוד ויהגדר אתו בהשב האפוד ויאפוד לו בו: ח וישם עליו את החשן ויתן אל החשן את האורים

* חצי התורה בפסוקים

לש"י

מעשה: (ג) הקהל אל פתח אהל מועד. זה אחד מן המקומות שהחזיק מועט את המרוכב! (כ) זה הדבר. דברים שראו שאני עושה לפניכם לזכרם לעשות, ואל תאמרו לכזובי ולכזודי אחי אני עושה. כל הענין הזה דפרשת המלוואים פירשתי באתה תלום? (ח) את האורים. כהן של³ שם המפורש:

(ל) ולמלוואים. ליום חינוך הכהונה: (ז) קח את אהרן. פרשק זו נאמרה שזעת ימים קודם הקמת המשכן, שאין מוקדם ומאוחר בתורה: קח את אהרן. קחנו בדברים ומשכחו: ואת פר החטאת וגו'. אלו האמורים צענין נואת המלוואים באתה תלום, ועכשיו ציוס ראשון למלוואים חזר וזרזו שזעת

CLASSIC QUESTIONS

● When was this section actually said (v. 1-3)?

RASHI: This section was stated seven days before the erection of the Sanctuary [in *Parshas Pekudei*. However], the Torah is not in chronological order (see table on facing page).

Details already commanded in *Parshas Tetzaveh* are repeated here, because on the first day of the inauguration, God repeated these

commands to urge Moshe on [in the matter], when the matter became practically relevant (*Rashi* to v. 2).

I have already explained the entire passage about the inauguration in *Parshas Ve'atah Tetzaveh* (*Rashi* to v. 5).

● What is the Urim? (v. 8)

RASHI: A parchment with the explicit Name of God.

TORAS MENACHEM

🔗 THE URIM (v. 8)

Rashi makes few comments here in chapter 8, relying on his earlier words in *Parshas Tetzaveh*: "I have already explained the entire passage about the inauguration in *Parshas Ve'atah Tetzaveh*."

We therefore need to explain why *Rashi* found it necessary here to explain that the *Urim* is "a parchment with the explicit Name of God," when he had already explained this matter earlier in *Parshas Tetzaveh* (28:30)?

1 ויק' פ"ט 2 שמות כט 3 פ' תצוה כותב רש"י "כתב שם המפורש", דהיינו כתב שנכתב בו שם המפורש, אבל כאן מוסיף וכותב "כתב של שם המפורש", שזהו כתב השייך לשם המפורש, היינו, שכתובו היא ע"י הקב"ה עצמו. ופרט זה נוגע בעיקר כאן, בשעת עשיית החושן בפונעל (ע"פ שיחת ש"פ צו תשמ"ג).

³⁵ (All) these are the (privileges) of Aharon and his sons from the fire-offerings of God, because they are anointed—(which they received) on the day that He brought them near (to Him) to be priests for God—³⁶ that God commanded to give them on the day that He anointed them, from the children of Israel. (It is) an eternal statute for their generations.

³⁷ (All) these* are the laws of the burnt-offering, the meal-offering, the sin-offering, the guilt-offering, for the (day of) inauguration (of the priesthood), and for the peace-offering, ³⁸ which God commanded Moshe on Mount Sinai, on the day He commanded the children of Israel to offer up their sacrifices to God in the Sinai Desert.

🌀 INAUGURATION OF AHARON AND HIS SONS 🌀

8
FOURTH
READING

God spoke to Moshe, saying, ² “Take Aharon (and persuade him to come) along with his sons. (Take) the garments, the anointing oil, the sin-offering bull, the two rams, and the basket of unleavened bread, ³ and assemble the entire community at the entrance of the Tent of Meeting.”

⁴ Moshe did as God had commanded him. The community assembled at the entrance of the Tent of Meeting. ⁵ Moshe said to the community, “These (things that I am about to perform before you) God has commanded (me) to do.”

⁶ Moshe brought Aharon and his sons near and (immersed) them in water. ⁷ He placed the Tunic upon (Aharon), girded him with the Sash, clothed him with the Robe, placed the Apron upon him, girded him with the decorative band of the Apron, and adorned him with it. ⁸ He placed the Breastplate upon him, and he inserted the Urim v’Tumim into the Breastplate. ⁹ He placed the Turban on (Aharon’s) head, and

* ע"פ האברבנאל

🌀 “THE TORAH IS NOT IN CHRONOLOGICAL ORDER” 🌀

The sequence of events surrounding the inauguration of Aharon and his sons as they are recorded in the Torah compared with the dates on which they occurred, according to Rashi.

	OFFERING	CONTENT	DATE	SEQUENCE
SHEMOS	TETZAVEH 29:1-37	INSTRUCTIONS FOR THE INAUGURATION OF AHARON & HIS SONS	AFTER YOM KIPPUR	1
	PEKUDEI 40:17-35	INITIAL ERECTION OF THE TABERNACLE (FOR THE PURPOSES OF INAUGURATION ¹)	23RD OF ADAR ²	3
VAYIKRA	VAYIKRA & TZAV 1:1 - 7:38	INSTRUCTIONS FOR OFFERING SACRIFICES IN THE TABERNACLE	BEFORE ROSH CHODESH NISAN ³	5
	TZAV 8:1-3	INSTRUCTIONS FOR THE INAUGURATION OF THE TABERNACLE ARE REPEATED ⁴	23RD OF ADAR	2
	TZAV 8:4-36	SEVEN DAYS OF INAUGURATION (TABERNACLE DISMANTLED DAILY ⁵)	23RD - 29TH ADAR ²	4
	SHEMINI 9:1-24	EIGHTH DAY OF INAUGURATION TABERNACLE ERECTED PERMANENTLY ⁶	ROSH CHODESH NISAN ²	6

1. See *Toras Menachem* to *Shemos* 40:2. 2. *Rashi*, beginning of *Parshas Shemini*. 3. Since Aharon and his sons were required to bring formal public sacrifices for the first time on *Rosh Chodesh Nisan* (see beginning of *Parshas Shemini*) the instructions how to do this (recorded in *Parshiyos Vayikra and Tzav*) must have been said beforehand, possibly as early as 23rd of Adar—*Likutei Sichos* vol. 17, pp. 10-11 and note 20 *ad loc.* For an alternative explanation see *Sichas Shabbos Parshas Vayikra* 5745, ch. 19; and *Sichas Shabbos Parshas Tzav* 5748, ch. 17. 4. *Rashi* here, v. 2. 5. *Rashi* 9:23. 6. *Rashi*, *Bamidbar* 7:1.

וְיִשָּׂם אֶת־הַמְצַנֶּפֶת עַל־רֹאשׁוֹ וְיִשָּׂם עַל־
הַמְצַנֶּפֶת אֶל־מֹול פָּנָיו אֶת צִיץ הַזָּהָב נֶזֶר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח
אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדֹּשׁ אֹתָם: יא וַיִּזּוּ מִמֶּנּוּ
עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעֻמִּים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו
וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקֹדֶשִׁים: יב וַיִּצַק מִשֶּׁמֶן הַמִּשְׁחָה עַל
רֹאשׁ אֶהֱרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ: יג וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אֶהֱרֹן
וַיִּלְבָּשֵׁם כִּתְנַת וַיַּחְגֹּר אֹתָם אֲבִנֹט וַיַּחְבֹּשׁ לָהֶם מִגְבָּעוֹת
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: (המשיחין) יד וַיִּלְבַּשׁ אֶת פַּר הַחֲטָאֹת
וַיִּסְמְךְ אֶהֱרֹן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחֲטָאֹת:
טו וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב
בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצַק אֶל־יְסוּד הַמִּזְבֵּחַ
וַיִּקְדָּשׁוּ לְכַפֵּר עֲלֵיוֹ: טז וַיִּקַּח אֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב
וְאֵת יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכָּלִית וְאֶת־חֶלְבֵהֶן וַיִּקְטֹר
מֹשֶׁה הַמִּזְבֵּחַ: יז וְאֶת־הַפֶּר וְאֶת־עֶרוֹ וְאֶת־בֶּשָׂרוֹ וְאֶת־פֶּרְשׁוֹ
שָׂרֵף בָּאֵשׁ מִחוּץ לַמִּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
יח וַיִּקְרַב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֶהֱרֹן וּבְנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאֵיל: יט וַיִּשְׁחֹט וַיִּזְרַק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: כ וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹר מֹשֶׁה אֶת־הָרֹאשׁ

וְיִשָּׂם אֶת־הַמְצַנֶּפֶת עַל־רֹאשׁוֹ וְיִשָּׂם עַל־
הַמְצַנֶּפֶת אֶל־מֹול פָּנָיו אֶת צִיץ הַזָּהָב נֶזֶר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח
אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיִּקְדֹּשׁ אֹתָם: יא וַיִּזּוּ מִמֶּנּוּ
עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעֻמִּים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו
וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקֹדֶשִׁים: יב וַיִּצַק מִשֶּׁמֶן הַמִּשְׁחָה עַל
רֹאשׁ אֶהֱרֹן וַיִּמְשַׁח אֹתוֹ לְקֹדֶשׁוֹ: יג וַיִּקְרַב מֹשֶׁה אֶת־בְּנֵי אֶהֱרֹן
וַיִּלְבָּשֵׁם כִּתְנַת וַיַּחְגֹּר אֹתָם אֲבִנֹט וַיַּחְבֹּשׁ לָהֶם מִגְבָּעוֹת
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: (המשיחין) יד וַיִּלְבַּשׁ אֶת פַּר הַחֲטָאֹת
וַיִּסְמְךְ אֶהֱרֹן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחֲטָאֹת:
טו וַיִּשְׁחֹט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב
בְּאֶצְבָּעוֹ וַיַּחֲטֵא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצַק אֶל־יְסוּד הַמִּזְבֵּחַ
וַיִּקְדָּשׁוּ לְכַפֵּר עֲלֵיוֹ: טז וַיִּקַּח אֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקֶּרֶב
וְאֵת יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכָּלִית וְאֶת־חֶלְבֵהֶן וַיִּקְטֹר
מֹשֶׁה הַמִּזְבֵּחַ: יז וְאֶת־הַפֶּר וְאֶת־עֶרוֹ וְאֶת־בֶּשָׂרוֹ וְאֶת־פֶּרְשׁוֹ
שָׂרֵף בָּאֵשׁ מִחוּץ לַמִּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
יח וַיִּקְרַב אֶת אֵיל הָעֹלָה וַיִּסְמְכוּ אֶהֱרֹן וּבְנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאֵיל: יט וַיִּשְׁחֹט וַיִּזְרַק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: כ וְאֶת־הָאֵיל נָתַח לְנִתְחָיו וַיִּקְטֹר מֹשֶׁה אֶת־הָרֹאשׁ

כש"י

ומושך זלצצכו מזכ לזכ! (יג) ויחבשו. לשון קשירה: (טו) ויחטא את המזבח.
חטאו וטכרו מזרות להכנס לקדושה: ויקדשוהו. צעזודכ זז: לכפר עליו. מעטכ
כל הכפרות: (טז) ואת יתרת הכבד. לזכ הכזד. שכיכ נוטל מעט מן הכזד

(ט) וישם על המצנפת. פתילו תכלת הקצועים צליץ נתן על המצנפת, נמלכ
הליץ תלוי צמלנפת: (יח) ויז ממנו על המזבח. לכ ידעתי היכן נלטווכ צכזכות
הללו: (יז) ויצק, וימשח. צחחלכ יזכ על רכשו, וכחר כך נוטן צין ריכסי עיניו

TORAS MENACHEM

THE EXPLANATION

While *Rashi* generally relied on the reader to remember what he had written in *Parshas Tetzaveh*, he nevertheless deemed it appropriate to re-emphasize those concepts which are particularly difficult to understand.

In our case, the word *Urim* (אורים) is particularly difficult, because it is etymologically related to the word *Tzur* meaning "light." So the reader will immediately wonder: If the *Urim* is an item placed inside the Breastplate, why is it called a "light"?

Thus, in *Parsha Tetzaveh Rashi* explains, "This is a parchment containing God's explicit Name, which was placed within the folds of the Breastplate, through which it would light (מאיר) up its words."

So here, in *Parshas Tzav*, *Rashi* felt it appropriate to re-emphasize the meaning of the word *Urim*, since it is particularly difficult to understand. Nevertheless, *Rashi* did not repeat his entire comment from *Parshas Tetzaveh*, but sufficed with a few short words to jog the memory of the reader.

(Based on *Sichas Shabbos Parshas Tzav* 5743)

on the cap, towards his face, he placed the golden Forehead-Plate, the Holy Crown, as God had commanded Moshe.

¹⁰ Moshe took the anointing oil and anointed the Sanctuary and everything inside it and (thus) sanctified it. ¹¹ He sprinkled from (the anointing oil) upon the Altar seven times. He anointed the Altar and all its apparatus, as well as the washstand and its base, to sanctify them. ¹² He poured some of the anointing oil upon Aharon's head and anointed him, to sanctify him.

¹³ Moshe brought Aharon's sons near and clothed them with Tunics, girded them with Sashes, and tied High Hats (Turbans) on them, as God had commanded Moshe.

FIFTH READING ¹⁴ He brought the sin-offering bull close. Aharon and his sons leaned their hands upon the head of the sin-offering bull. ¹⁵ Moshe slaughtered it. He took the blood and placed it on the horns of the Altar, all around, with his finger, and he (thus) purified the Altar. He poured the (remaining) blood at the (protruding) base of the Altar, and (thus) sanctified (the Altar, giving it the power) to effect atonement upon it.

¹⁶ He took all the fat which was on the stomach, the diaphragm (together with some of) the liver, the two kidneys and the fat that was on them, and Moshe made them go up in smoke on the Altar.

¹⁷ He burned the bull, its hide, its meat, and its dung in fire outside the camp, as God had commanded Moshe.

¹⁸ He brought the burnt-offering ram near. Aharon and his sons leaned their hands upon the head of the ram. ¹⁹ Moshe slaughtered it and he dashed the blood on the Altar, all around. ²⁰ Moshe cut up the

CLASSIC QUESTIONS

● When was Moshe commanded to sprinkle anointing oil on the Altar ? (v. 11)

RASHI: I do not know where [in scripture] he was commanded to perform these sprinklings.

RAMBAN: Perhaps Moshe was commanded to sprinkle anointing oil on the Altar with the words, "[You should anoint the Altar and all its

utensils.] You should sanctify the Altar, and the Altar will become holy of holies" (Shemos 40:10). I.e. after anointing the Altar and the other utensils, as instructed in the first half of the verse, it is then necessary to confer on the Altar a further degree of sanctity, to render it, "holy of holies." This is done by sprinkling more anointing oil, just as Aharon and his sons were sanctified by sprinkling oil (29:21).

TORAS MENACHEM

🕯️ THE SPRINKLING OF OIL ON THE ALTAR (v. 11)

Every procedure that Moshe carried out during the inauguration of Aharon and his sons was commanded directly by God (see above v. 4-5). However, *Rashi* was troubled when reaching verse 11, the sprinkling of oil on the Altar by Moshe, since this detail does not appear to be mentioned at all in God's commands to Moshe (in *Parshas Tetzaveh*). Unable to find a solution at the literal level, *Rashi* wrote, "I do not know where [in scripture] he was commanded to perform these sprinklings."

Ramban, however, appears to offer a simple, solution. He writes that the obligation to sprinkle anointing oil on the Altar can be derived from the verse, "You should sanctify the Altar, and the Altar will become a holy of holies" (Shemos 40:10), suggesting that the Altar must be imparted with a higher degree of sanctity than the other utensils of the Tabernacle. And since all the utensils have to be anointed, it follows that the Altar requires a second anointing, which explains the statement in our verse that Moshe "sprinkled from (the anointing oil) upon the Altar seven times."

So why did *Rashi* not suggest the interpretation of *Ramban*, which appears to be acceptable at the literal level?

THE EXPLANATION

Rashi rejected the logic of *Ramban*, because:

a.) Earlier, in *Parshas Tetzaveh*, *Rashi* wrote that the term "holy of holies" applies to *all* the utensils of the Tabernacle, and not just the Altar – but the Torah states this explicitly only in the case of the Altar. Therefore, *Rashi* could not accept the argument of *Ramban* here, that Moshe

sprinkled anointing oil on the Altar so that it could reach a higher level of sanctity than the other utensils, since this would be inconsistent with his earlier comment in *Parshas Tetzaveh*.

b.) In *Parshas Tetzaveh*, *Rashi* writes that it is prohibited to use anointing oil in any case, "which is not needed for the priesthood or the kingship," for this is considered to be an abuse of the holy oil for "alien" purposes.

Thus, in our case it is out of the question that Moshe would have made an additional application of anointing oil to the Altar *after* it had already been sanctified, as this would be considered a use for alien purposes.

So *Rashi* was left without a solution. Nevertheless, despite being a great Torah scholar and halachic authority, *Rashi* was not ashamed to write, "I do not know where he was commanded to perform these sprinklings," thus teaching the reader that even those of a lesser stature than *Rashi* should not be embarrassed to admit their shortcomings.

(Based on *Sichas Shabbos Parshas Tzav* 5735)

🕯️ Sparks of Chasidus 🕯️

In Chasidic thought, oil represents the secrets of Torah which are so sublime that they cannot be understood. This is the inner reason why *Rashi* wrote "I don't know," in the case of anointing oil.

(Based on *Sichas Shabbos Parshas Tzav* 5735)

וְאֶת־הַנְּתָחִים וְאֶת־הַפָּדָר: כֹּה וְאֶת־הַקָּרֵב וְאֶת־הַכֹּרְעִים רָחֵץ בַּמַּיִם וַיִּקְטֹר מִשֶּׁה אֶת־כָּל־הָאֵיל הַמּוֹזֵבֶהה עֲלֶיהָ הוּא לְרִיחַ־נִיחֹחַ אִשָּׁה הוּא לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: [וששין] כִּב וַיִּקְרַב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמְּלֵאִים וַיִּסְמְכוּ אֹהֲרָן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל: כִּב וַיִּשְׁחֹט | וַיִּקַּח מִשֶּׁה מִדְּמֹו וַיִּתֵּן עַל־תַּנּוּךְ אֹזֶן־אֹהֲרָן הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן רִגְלוֹ הַיְמָנִית: כִּב וַיִּקְרַב אֶת־בְּנֵי אֹהֲרָן וַיִּתֵּן מִשֶּׁה מִן־הַדָּם עַל־תַּנּוּךְ אֹזֶן הַיְמָנִית וְעַל־בֶּהֱן יָדָם הַיְמָנִית וְעַל־בֶּהֱן רִגְלָם הַיְמָנִית וַיִּזְרַק מֹשֶׁה אֶת־הַדָּם עַל־הַמּוֹזֵבֶה סָבִיב: כִּב וַיִּקַּח אֶת־הַחֶלֶב וְאֶת־הָאֵלֶיָה וְאֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקָּרֵב וְאֶת־יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכֹּהֲלִית וְאֶת־חֶלְבֵהֶן וְאֶת־שׁוֹךְ הַיְמִינִן: כו וּמִסֵּל הַמִּצּוֹת אֲשֶׁר | לִפְנֵי יְהוָה לְקַח חֲלֶת מִצֶּה אַחַת וְחֲלֶת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אַחַד וַיִּשֶׂם עַל־הַחֲלָבִים וְעַל שׁוֹךְ הַיְמִינִן: כו וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֹהֲרָן וְעַל כַּפֵּי בְנָיו וַיִּזְרַף אֹתָם תְּנוּפֶה לִפְנֵי יְהוָה: כִּב וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמּוֹזֵבֶהה עַל־הָעֹלָה מִלְּאִים הֵם

וְאֶת־הַנְּתָחִים וְאֶת־הַפָּדָר: כֹּה וְאֶת־הַקָּרֵב וְאֶת־הַכֹּרְעִים רָחֵץ בַּמַּיִם וַיִּקְטֹר מִשֶּׁה אֶת־כָּל־הָאֵיל הַמּוֹזֵבֶהה עֲלֶיהָ הוּא לְרִיחַ־נִיחֹחַ אִשָּׁה הוּא לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: [וששין] כִּב וַיִּקְרַב אֶת־הָאֵיל הַשְּׁנִי אֵיל הַמְּלֵאִים וַיִּסְמְכוּ אֹהֲרָן וּבְנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאֵיל: כִּב וַיִּשְׁחֹט | וַיִּקַּח מִשֶּׁה מִדְּמֹו וַיִּתֵּן עַל־תַּנּוּךְ אֹזֶן־אֹהֲרָן הַיְמָנִית וְעַל־בֶּהֱן יָדוֹ הַיְמָנִית וְעַל־בֶּהֱן רִגְלוֹ הַיְמָנִית: כִּב וַיִּקְרַב אֶת־בְּנֵי אֹהֲרָן וַיִּתֵּן מִשֶּׁה מִן־הַדָּם עַל־תַּנּוּךְ אֹזֶן הַיְמָנִית וְעַל־בֶּהֱן יָדָם הַיְמָנִית וְעַל־בֶּהֱן רִגְלָם הַיְמָנִית וַיִּזְרַק מֹשֶׁה אֶת־הַדָּם עַל־הַמּוֹזֵבֶה סָבִיב: כִּב וַיִּקַּח אֶת־הַחֶלֶב וְאֶת־הָאֵלֶיָה וְאֶת־כָּל־הַחֶלֶב אֲשֶׁר עַל־הַקָּרֵב וְאֶת־יִתְרַת הַכֹּהֵן וְאֶת־שְׁתֵּי הַכֹּהֲלִית וְאֶת־חֶלְבֵהֶן וְאֶת־שׁוֹךְ הַיְמִינִן: כו וּמִסֵּל הַמִּצּוֹת אֲשֶׁר | לִפְנֵי יְהוָה לְקַח חֲלֶת מִצֶּה אַחַת וְחֲלֶת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אַחַד וַיִּשֶׂם עַל־הַחֲלָבִים וְעַל שׁוֹךְ הַיְמִינִן: כו וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אֹהֲרָן וְעַל כַּפֵּי בְנָיו וַיִּזְרַף אֹתָם תְּנוּפֶה לִפְנֵי יְהוָה: כִּב וַיִּקַּח מֹשֶׁה אֹתָם מֵעַל כַּפֵּיהֶם וַיִּקְטֹר הַמּוֹזֵבֶהה עַל־הָעֹלָה מִלְּאִים הֵם

כש"י

מרצה צב שמן כנגד החלות והרקוקין, כך מפורש במנחות: (כח) ויקטר המזבחה. משם שמש כל שבעת ימי המלוואים בחלוק לבן? על העולה. אחר

עמה: (כצ) איל המלאים. איל השלמים, שמלוואים לשון שלמים, שממלאים ומשלמים את הכהנים בכהונתם: (כו) וחלת לחם שמן. היא רבוכה, שהכי

CLASSIC QUESTIONS

● Why is the second sacrifice in particular referred to as the “inauguration ram” (אֵיל הַמְּלֵאִים)? (v. 22)

RASHI: The term אֵיל הַמְּלֵאִים means [not “inauguration ram” but] “completion ram” (אֵיל הַשְּׁלֵמִים), for these rams filled (מְמַלְאִים) and completed (מְשַׁלְמִים) the [status of the] priests in their priesthood.

RAMBAN: The bull sin-offering (v. 14-17) was brought to atone for the Altar and sanctify it. The ram burnt-offering (v. 18-21) was brought to

achieve Divine favor for the priests. And the ram peace-offering (v. 22-29) was brought to thank God for the privilege of priesthood. This final offering is referred to by the Torah as the “inauguration ram,” as it completed the process of inauguration.

● What did Moshe wear during the inauguration? (v. 28)

RASHI: Moshe performed the [priestly] service throughout all the seven days of inauguration, dressed in a white robe.

TORAS MENACHEM

🔗 THE SECOND INAUGURATION RAM (v. 22)

The inauguration process of Aharon and his sons required the sacrifice of three animals: a.) A bull, for a sin offering (v. 14-17). b.) A ram for a burnt-offering (v. 18-21). c.) A second ram for a peace-offering (v. 22-29).

Obviously, it was the cumulative effect of these sacrifices together that inaugurated Aharon and his sons. So, when reaching our verse Rashi was troubled why the Torah refers to the second ram in particular as the

“inauguration ram.” Surely, wondered Rashi, all the sacrifices were inauguration offerings.

To solve this problem, Rashi suggested that the word מְמַלְאִים here, which usually means “inauguration,” actually means “filling” or “completion” in this case. Thus it is incorrect to say that the Torah referred to the third offering as the “inauguration ram,” but rather, it is the “completion lamb” that “filled (מְמַלְאִים) and completed (מְשַׁלְמִים) the [status of the] priests

ram into its (prescribed) parts, and he made the head, the parts and the fat go up in smoke. ²¹ Moshe washed the innards and the legs in water, and (after adding these parts) he made the entire ram go up in smoke on the Altar. It was a burnt-offering—a pleasant aroma, a fire offering to God—as God had commanded Moshe.

SIXTH
READING

²² He brought the second ram near, the inauguration ram. Aharon and his sons leaned their hands upon the ram's head. ²³ Moshe slaughtered it. He took some of its blood and placed it on the cartilage of Aharon's right ear, on the thumb of his right hand and on the big toe of his right foot. ²⁴ Moshe brought Aharon's sons near, and Moshe placed some of the blood on the cartilage of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. Then Moshe dashed the (remaining) blood on the Altar, all around.

²⁵ He took the (sacrificial) fat, the tail-piece, all the fat which covers the innards, the diaphragm (together with a piece of) liver, the two kidneys together with their fat and the right thigh. ²⁶ From the basket of unleavened bread that was before God, he took one loaf of unleavened bread, and one loaf of bread (which was boiled and fried in) oil, and one wafer, and he placed them on top of the fats and the right thigh. ²⁷ Then he placed it all on Aharon's palms and on his sons' palms, and he waved them as a waving before God. ²⁸ Moshe took it from their hands and made it go up in smoke on the Altar along

TORAS MENACHEM

in their priesthood.” And this explains why only the second ram is referred to as the **אֵיל הַמְּלָאִים** (“completion ram”), since this was the final sacrifice that actually completed the inauguration process.

This, however, presents us with the following difficulties:

a.) Why does Rashi use the unusual expression, that the lamb inaugurated the “priests in their priesthood,” rather than the more common expression that the priests were inaugurated *into service*?

b.) Rashi's interpretation of the same concept in *Parshas Tetzaveh* seems to differ from his understanding here. In *Parshas Tetzaveh* he writes that this offering “is a *peace-offering*, because it makes peace for the Altar, for the one who performs the service, and for the owner,” i.e. Rashi understood that the word **מְלָאִים** means a peace-offering. Here, however, in *Parshas Tzav*, Rashi wrote that **מְלָאִים** means “completion.”

Why is Rashi not consistent in his understanding of this term?

THE EXPLANATION

In *Parshas Tetzaveh* the Torah states, “You should take out of the ram the (abdominal) fat, the tail-piece, the fat that covers the innards, the diaphragm of the liver, the two kidneys along with the fat that is upon them, and the right thigh, *because it is a מְלָאִים ram*” (29:22).

Now, if we translated **מְלָאִים** to mean “completion” in this case, the above verse would make no sense at all. For completion occurs for one reason alone: because it is the very last procedure. So it makes no sense to say that certain parts were removed from the animal and placed on the Altar *because* this was the ram of completion, for what do offering parts and completion have to do with one another?

Therefore, in this case, Rashi understood that the word **מְלָאִים** means that it was a peace-offering, for the key identifying feature of a peace-offering is that part of the animal is offered on the Altar and part is eaten by the owners—and thus, in Rashi's words, “it makes peace for the Altar, for the one who performs the service, and for the owner.”

In our *Parsha* however, the Torah does *not* state that the parts were offered on the Altar “because it is a **מְלָאִים ram**.” Therefore, Rashi was not forced to follow the above logic.

Rashi reasoned if the Torah meant to tell us that this was a peace-offering it would have said so. Thus the term **אֵיל הַמְּלָאִים** must mean something else here. Therefore he wrote, that “The term **אֵיל הַמְּלָאִים**

means “completion ram,” for these rams filled (**מִמְלָאִים**) and completed (**מְשַׁלְּמִים**) the [status of the] priests in their priesthood.”

To explain why it was the second ram alone that is described as an “inauguration ram,” (when it was both rams that inaugurated Aharon and his sons), Rashi stressed that the second ram “completed the [status of the] priests in their priesthood.” I.e. it did not inaugurate the priests *into service*, allowing them to officiate in the Tabernacle—for this was achieved by the first ram. Rather, the second ram imparted the priests with the sanctity required to *eat* the parts of the sacrifices that only a priest may eat, i.e. it “completed the [status of the] priests in their priesthood.” [cf. **Ramban**].

(Based on *Sichas Shabbos Parshas Tzav* 5730)

🔥 WAS MOSHE A PRIEST? (v. 28)

Rashi's comment to verse 28 presents the following problems:

a.) Why did Rashi wait until this point to teach us that, “Moshe performed the [priestly] service throughout all the seven days of inauguration, dressed in a white robe”? Surely this point should have been made at the beginning of this discussion or at the end, but not somewhere in the middle?

🔥 Sparks of Chasidus 🔥

One of the unique qualities of a Jew is that he is able to elevate the process of eating food—a mundane act which even animals perform—to be an act of serving God. The priests achieve this in the fullest sense, since the part of the sacrifices which they eat becomes spiritually uplifted, just like the rest of the sacrifice that is burned on the Altar. Therefore, in addition to inaugurating the priests to carry out the holy service in the Temple, an additional inaugural sacrifice was required to grant the priests with the ability to perform this holy task of eating the sacrifices (see *Toras Menachem* to v. 22).

(Based on *Sichas Shabbos Parshas Tzav* 5730)

הוא קדם יי: כט ונסיב משה את-החזה ויניפהו תנופה לפני יהוה מאיל המלאים למשה היה למנה באשר צוה יהוה את-משה: [שבועין] ל ויקח משה משמן המשחה ומן-הדם אשר על-המזבח ויז על-אהרן על-בגדיו ועל-בגדיו ועל-בגדי בניו אתו ויקדש את-אהרן את-בגדיו ואת-בגדיו ואת-בגדי בניו אתו: לא ויאמר משה אל-אהרן ואל-בגדיו בשלך את-הבשר פתח אהל מועד ושם תאכלו אתו ואת-הלחם אשר בסל המלאים באשר צויתי לאמר אהרן ובגדיו יאכלו: לב והגותר בבשר ובלחם באש תשרפו: [מפסיר] לג ומפתח אהל מועד לא תצאו שבעת ימים עד יום מלאת ימי מלאיכם כי שבעת ימים ימלא את-ידיכם: לד באשר עשה ביום הזה צוה יהוה לעשת לכפר עליכם:

לרית ניהח אשה הוא ליהוה: כט ויקח משה את-החזה ויניפהו תנופה לפני יהוה מאיל המלאים למשה היה למנה באשר צוה יהוה את-משה: [שבועין] ל ויקח משה משמן המשחה ומן-הדם אשר על-המזבח ויז על-אהרן על-בגדיו ועל-בגדיו ועל-בגדי בניו אתו ויקדש את-אהרן את-בגדיו ואת-בגדיו ואת-בגדי בניו אתו: לא ויאמר משה אל-אהרן ואל-בגדיו בשלך את-הבשר פתח אהל מועד ושם תאכלו אתו ואת-הלחם אשר בסל המלאים באשר צויתי לאמר אהרן ובגדיו יאכלו: לב והגותר בבשר ובלחם באש תשרפו: [מפסיר] לג ומפתח אהל מועד לא תצאו שבעת ימים עד יום מלאת ימי מלאיכם כי שבעת ימים ימלא את-ידיכם: לד באשר עשה ביום הזה צוה יהוה לעשת לכפר עליכם:

רש"י

העולה. ולא מנינו שוק של שלמים קרב כלל מקום חוץ מזה: (לד) צוה ה' לעשות. כל שצעת הימים. ורבותינו ז"ל דרשו לעשות. זה מעשה פרה. לכפר, זה מעשה יום הכפורים, וללמד שכהן גדול טעון פרישה קודם יום הכפורים שצעת ימים, וכן הכהן השורף את הפרה:

CLASSIC QUESTIONS

● Is the thigh of a peace-offering usually burned? (v. 28)

RASHI: With the exception of this one, we do not find any case where the thigh of a peace-offering was offered up [on the Altar].

SIFSEI CHACHAMIM: Normally, the priest keeps the right thigh. In this case however, Moshe burned it on the Altar to emphasize the distinction that he was a levite and they were priests.

TORAS MENACHEM

- b.) What led *Rashi* to conclude that Moshe was “dressed in a white robe”?
c.) *Rashi*’s source, the *Toras Kohanim*, states that Moshe acted as the High Priest during the days of inauguration. Why did *Rashi* omit this point?

THE EXPLANATION

In verse 12, above, we read that Moshe “poured some of the anointing oil upon Aharon’s head and anointed him, to sanctify him.” This suggests that Moshe was in fact a High Priest, for in order to anoint Aharon into office as High Priest surely Moshe needed to have been of at least an equal stature himself. Therefore, the *Toras Kohanim* concluded that Moshe was indeed a High Priest, at least during the period of inauguration.

However, at the literal level, *Rashi* found this argument unconvincing. For Moshe began the week of inauguration by announcing to the Jewish people, “These (things that I am about to perform before you) God has commanded (me) to do” (v. 5). So clearly, Moshe did not need to possess any special status in order to anoint Aharon as High Priest, since he was following an explicit command of God. Similarly, all the other procedures

which Moshe carried out during the inauguration were direct commands from God, as the Torah stresses no less than 18 times in this passage, “...as God had commanded Moshe.”

Therefore, at the literal level there is no need to presume that Moshe was a priest (or High Priest), since all his actions were directly commanded by God, and not a function of his own authority or status.

However, on reaching our verse (v. 28) the reader will immediately notice an exception to this rule. For here we read that Moshe took the right thigh (along with the sacrificial parts of the peace-offering and breads) and “made it go up in smoke on the Altar.” Now, the right thigh is one of the gifts which is given to the priests, as we read above, “You should give the right leg from your peace-offering to the priest” (7:32). So, upon reading our verse that the right thigh was burned on the Altar by Moshe, the reader will immediately wonder: Why was the thigh not given to Aharon and his sons?

Rashi concluded that this proves that Moshe was in fact a priest, and that consequently he was able to take the right thigh (which was one of the gifts given to the priests) for himself and do with it as he pleased—and he chose to burn it on the Altar. Therefore, it is only upon reaching our

with the burnt-offering. They were inauguration-offerings—a pleasant aroma, a fire-offering to God.

²⁹ Moshe took the breast and waved it as a wave-offering before God. It belonged to Moshe as a portion from the inauguration ram, as God had commanded Moshe.

SEVENTH READING ³⁰ Moshe took some of the anointing oil and some of the blood that was on the Altar, and he sprinkled it on Aharon and on his garments, on his sons and on his sons' garments. He (thus) sanctified Aharon, his garments, his sons and his sons' garments with him.

³¹ Moshe said to Aharon and to his sons, "Cook the meat at the entrance of the Tent of Meeting and eat it there, together with the bread that is in the basket of the inauguration offerings, as I have commanded, saying, 'Aharon and his sons should eat it.' ³² You should burn whatever is left over from the meat and the bread in fire."

MAFTIR ³³ "You should not leave the entrance of the Tent of Meeting for seven days, until the concluding day of your days of inauguration, because you will (now) be inaugurated for seven days. ³⁴ God has commanded that whatever was done on this day must be done (all seven days) to atone for you. ³⁵ You

CLASSIC QUESTIONS

● **If the Tabernacle was dismantled at night during the seven days of inauguration, how could Aharon and his sons stay there for seven days *and nights*? (v. 33, 35)**

SFORNO: The outer curtains of the Tabernacle were not dismantled.

BACHAYE: The Torah does not mean that they were literally not allowed to leave the Tabernacle day and night, but rather, that any

time that they were required to be there they were not permitted to leave, whether it was day or night.

RAMBAN: The Tabernacle remained erected all night, and at the crack of dawn it was dismantled and immediately reassembled. In this way it was possible for the priests to stay "at the entrance to the Tent of Meeting day *and night* for seven days" (*Ramban to Shemos 40:2*).

TORAS MENACHEM

verse that *Rashi* explained, "Moshe performed the [priestly] service throughout all the seven days of inauguration, dressed in a white robe," for it is only at this point that we have proof that Moshe was in fact a priest.

However, this begs the question: Why did Moshe offer up the thigh on the Altar, rather than keep it for himself as a gift?

Sifsei Chachamim answers that this was to indicate Moshe's inferior status to Aharon and his sons. But, at the literal level, it is difficult to accept that any aspect of the sacrificial procedure in the Tabernacle was done for negative reasons, to stress inferiority, etc.

Rather, it would seem that—on the contrary—Moshe's offering of the thigh on the Altar stresses Moshe's *greatness*, i.e. that in addition to the usual parts which are offered up on the Altar when a priest brings a peace-offering, Moshe offered an additional part: the thigh. (In this way Moshe's sacrifice resembled the meal-offering of the High Priest, where additional portions of the offering are burned on the Altar to stress the importance of the one who is offering it—See above 6:12-15 and *Toras Menachem* *ibid*.)

Thus, *Rashi* writes here, "With the exception of this one, we do not find any case where the thigh of a peace-offering was offered up [on the Altar]," in order to stress Moshe's greatness, that his level of priesthood was even higher than that of all the other priests.

MOSHE'S WHITE ROBE

One detail that remains to be explained is that if Moshe were indeed a priest then why did he not wear special priestly garments, but instead, a "white robe," as *Rashi* writes?

However, it could be argued that Moshe's white robe was indeed a special priestly garment, but one suited to the unique priesthood of Moshe:

It was explained above that, at the literal level of Torah interpretation, Moshe was indeed a priest. Therefore, he must have worn priestly

garments, which are a crucial element of all priestly service in the Tabernacle. However, the priestly garments which are described in *Parshas Tetzaveh* were given exclusively to Aharon and his sons, and we do not find any indication in the Torah as to what Moshe's priestly garments should be.

Therefore, *Rashi* concluded that the absence of detail in the Torah about Moshe's garments indicates that *the garments themselves* should lack any details or features whatsoever. So *Rashi* wrote that Moshe wore one single, plain white garment, which was devoid of any enhancements or color at all.

(Based on *Sichas Shabbos Parshas Tzav* 5747*)

🕒 WHERE DID THE PRIESTS GO AT NIGHT? (v. 33, 35)

Throughout the seven days of inauguration, the Tabernacle was erected and dismantled daily (*Rashi* to 9:23, below), and only on the eighth day did it stand permanently (*Rashi* to *Bamidbar* 7:1). Thus many commentators—**Sforno**, **Bachaye**, **Ramban** and others—address the obvious question how the priests did "not leave the entrance of the Tent of Meeting for seven days... day and night for seven days" (v. 33,35), when the Tabernacle was clearly dismantled at night? How could the priests possibly "stay at the entrance to the Tent of Meeting day and night for seven days," when there simply was no "entrance" at night?

While the commentators offer various solutions, we would have expected *Rashi* to answer this basic problem. Apparently, *Rashi* deemed the answer to be self-evident from scripture itself or from one of his previous comments, such that *Rashi* felt the reader could fathom the matter for himself. So, what is the explanation of the matter, at the literal level?

* For an analysis of the *halachic* status of Moshe's priesthood, see *Likutei Sichos* vol. 32, p. 28ff.

לְכַפֵּרָא עֲלֵיכוֹן: לַהּ וּבַתְּרַע מִשְׁכַּן זְמַנָּא
תִּיתְבּוֹן יִמָּם וְלַיְלִי שְׁבַעַא יוֹמִין וְתִסְרוּן יַת
מִסְכַּת מִימְרָא דִּי וְלֹא תִמּוּתוֹן אַרְבֵּי כּוֹן
אַתְּפַקְדִּית: לוּ וְעַבְד אַהֲרֹן וּבְנוֹהֵי יַת כָּל
פְּתֻמָּיָא דִּי פְקוּד יִי בִידָא דְמוֹשֶׁה:

לֵה וּפְתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וְלַיְלָה שְׁבַעַת יָמִים
וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְת יְהוָה וְלֹא תִמּוּתוּ כִּי־כֵן צִוִּיתִי:
לוּ וַיַּעַשׂ אַהֲרֹן וּבְנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה
בְּיַד־מֹשֶׁה: ס ס ס

צ"ו פסוקים, צ"ו סימן.

רש"י

(לה) ולא תמותו. הא אם לא תעשו כן, כרי אתם חייבים מיתה: (לו) ויעש אהרן ובניו. להגיד שזמן שלא הטו ימין ושמאל: חסלת פרשת צו

TORAS MENACHEM

THE EXPLANATION

At first glance, verses 33 and 35 seem to be unnecessarily repetitive. Verse 33 states, "You should not leave the entrance of the Tent of Meeting for seven days, until the concluding day of your days of inauguration, because you will (now) be inaugurated for seven days." And verse 35 appears to repeat the same idea, "You should stay at the entrance to the Tent of Meeting day and night for seven days, and you must guard your appointed duty to God."

Nevertheless, on closer examination it becomes apparent that these two verses are speaking about two distinct obligations:

Verse 33 stresses that "You should not leave the entrance of the Tent of Meeting," i.e. we are speaking here about a priest who is *already* inside, carrying out his service, and is prohibited to leave. This prohibition applies "for seven days," i.e. during the daytime only, and it is "because you will (now) be inaugurated for seven days." In other words,

the priest may not leave the Tabernacle complex* because he is being inaugurated.

On the other hand, verse 35 instructs, "You should stay at the entrance to the Tent of Meeting," which is clearly speaking to a person who is already *outside*, and is required not to distance himself further (cf. Bereishis 18:1). This applies "day and night for seven days," i.e. at any time when the priest has left the Tabernacle complex when he is not performing his service. And the reason for the prohibition is because "you must guard your appointed duty to God," i.e. to guard the Tabernacle and its contents.

Since all these details are self-evident from the verses themselves, *Rashi* did not need to explain them. Likewise, he did not need to answer how the priests remained in the Tabernacle at night when it was dismantled, since from the above it is clear that their obligation at night was to guard the dismantled Tabernacle from the outside.

(Based on *Sichas Shabbos Parshas Tzav* 5745)

* While the Torah actually refers to the **פְּתַח אֹהֶל מוֹעֵד**, the entrance to the Tabernacle itself, and not the entrance to the surrounding courtyard, it is clear from the context here that the term refers to the entrance of the courtyard, and not the Tabernacle itself. For above, the Torah states, "The community assembled at the entrance of the Tent of Meeting," and clearly the *entire Jewish nation* could not have assembled inside in front of the Tabernacle entrance itself, inside the Tabernacle courtyard. (*Sichas Shabbos Parshas Tzav* 5745)

should stay at the entrance to the Tent of Meeting day and night for seven days, and must guard your appointed duty to God so that you will not die, for this is what I was commanded.”

³⁶ *Aharon and his sons did everything that God commanded through Moshe.*

HAFTARAHs: TZAV—P. 254. SHABBOS HAGADOL (EREV PESACH) P. 286. ZACHOR—P. 278. PARAH—P. 281 .

Maftir: Zachor—p. 289. Parah—p. 289.

CLASSIC QUESTIONS

● **Why does the Torah stress that “Aharon and his sons did everything that God commanded”?** (v. 36)

RASHI: To tell their praise: that they did not drift [from their instructions] to the right or to the left.

TORAS MENACHEM

🌀 *The Last Word* 🌀

THE PRAISE OF AHARON’S SONS

The Torah “tells the praise” of Aharon and his sons, that “they did not drift to the right or to the left.” Now clearly, it is self-understood that Aharon and his sons would not have neglected to observe any of the commands which they had received from God. Rather, *Rashi’s* intention here is that there may have been the tendency to “drift” in a slightly different path:

The “right” represents the side of holiness. Thus, the tendency to drift to the right would be to follow a path of additional holiness,

more than was requested. Conversely, to drift to the left means to place more emphasis on methods of combatting the forces of evil.

Aharon and his sons did not need to drift to the right or to the left, as they were righteous individuals, such that the Torah “tells their praise.” But in other times, when we are surrounded by negative influences, it is indeed necessary to drift to the right and to the left, finding methods of combatting the surrounding spiritual darkness, while at the same time adding to our personal religious conduct.

(Based on Sichas Shabbos Parshas Tzav 5748)



Parshas Tzav contains 9 positive *mitzvos* and 9 prohibitions

1. Lifting off the ashes (from the Altar) [6:3].
2. Kindling the fire on the Altar every day [6:6].
3. Not to extinguish fire on the Altar [6:6].
4. Eating the remainder of meal-offerings [6:9].
5. Not to make the remainder of meal-offerings leavened [6:10].
6. The daily meal-offering of the High Priest [6:13].
7. That the meal-offering of a priest is not eaten [6:16].
8. The procedure of the *chatas* (sin-offering) [6:18].
9. Not to eat of the flesh of any *chatas* whose blood is sprinkled inside (the Sanctuary) [6:23].
10. The procedure of the *asham* (guilt-offering) [7:1].
11. The procedure of the *shlamim* (peace-offering) [7:11].
12. Not to leave over any flesh of a *todah* (thanksgiving-offering) past the allotted time for eating it. [7:15].
13. The *mitzvah* of burning the remnants of the sacred offerings [7:17].
14. Not to eat *pigul* (an offering sacrificed with incorrect intentions) [7:18].
15. Not to eat the flesh of holy offerings that became impure [7:19].
16. The *mitzvah* of burning holy flesh that became impure [7:19].
17. Not to eat *chailev* (forbidden sacrificial fat) [7:23].
18. Not to eat the blood of any animal or bird [7:26].



parshas Shemini

פרשת שמני

🌀 The Name of the Parsha 🌀

At first glance, the beginning of our *Parsha* would belong better at the end of the previous *Parsha*. For the end of *Parshas Tzav* describes the first seven days of inauguration of the Tabernacle, and the beginning of our *Parsha* describes the final, eighth day of inauguration, when the Divine presence finally descended into the Tabernacle.

By breaking to begin a new *Parsha* in the middle of this story, the Torah appears to be hinting to us that the eighth day, while superficially a mere continuation of the days that preceded it, actually had a totally different character. So the discussion of the eighth day *Shemini* must begin a new chapter.

Since there are seven days in the week, it follows that the number seven alludes to the cycle of the natural world. Eight, therefore, represents that which is beyond the world, the most sublime spiritual realm which defies any interaction with physicality. Being truly infinite it can have no meaningful relationship with the finite.

And it is this fundamental incompatibility between “seven” and “eight” to which the Torah alludes by placing *Shemini* in a *Parsha* of its own. The Torah is teaching us that “eight”, that which is infinite and Godly, and “seven,” the worldly and the physical, cannot be mixed.

That is to say, that they cannot be mixed *by man alone*. But God and His commands, of course, are not bound by the paradox of matter and spirit. Thus, when man follows God’s command to perform a particular task with a physical object, we witness a most unlikely fusion of opposites: that physical object, whose very nature is to *conceal* the presence of God, now becomes a pure *expression* of the infinite Divine Will.

Thus, the 613 *mitzvos* are, in effect, 613 bridges between “seven” and “eight.” Consequently, it is through the observance of these *mitzvos* that God’s presence will become visible within this physical world with the true and complete Redemption—like the eighth day of inauguration, when “the glory of God appeared to all the people.”

(Based on *Likutei Sichos* vol. 17, p. 92ff.)

א ויהי ביום השמיני קרא משה לאהרן ולבנותי ולסבי ישראל: ב ואמר לאהרן סב לך ועיגל בר תזרי לחטאתא ודכר לעלתא שלמין וקריב קדם יי: ג ועם בני ישראל תמליל למימר סבו צפיר בר עזין לחטאתא ועיגל ואמר בני שגא שלמין לעלתא: ד ותור ודכר לנגסת קודשניא לדבחה קדם יי ומנחתא דפילא במשה ארי יומא דין וקרא דיין מתגלי לבון: ה ונסיבו ית די פקיד משה לקדם משפן ומנא וקריבו כל פגשתיא וקמו קדם יי: ו ואמר משה דין פתגמא די פקיד יי תעבדון ויתגלי לבון וקרא דיין: ז ואמר משה לאהרן קרב למדבחה ועיבד ית חטאתא וית עלתך וכפר עלך ועל עמא ועיבד ית קורבן עמא וכפר עליהון כמא די פקיד יי: ח וקריב אהרן למדבחה ונגבים ית עגלא דחטאתא

ט א ויהי ביום השמיני קרא משה לאהרן ולבנותי ולסבי ישראל: ב ואמר אל-אהרן קח-לך עגל בן-בקר לחטאת ואיל לעלה תמימם והקרב לפני יהוה: ג ואל-בני ישראל תדבר לאמר קחו שעיר-עזים לחטאת ועגל וכבש בני-שגה תמימם לעלה: ד ושור ואיל לשלמים לזבח לפני יהוה ומנחה בלולה בשמן פי היום יהוה נראה אליכם: ה ויקחו את אשר צוה משה אל-פני אהל מועד ויקרבו כל-העדה ויעמדו לפני יהוה: ו ואמר משה זה הדבר אשר צוה יהוה תעשו וירא אליכם כבוד יהוה: ז ואמר משה אל-אהרן קרב אל-המזבח ועשה את-חטאתך ואת-עלתך וכפר בעדך ובעד העם ועשה את-קרבן העם וכפר בעדם כבאשר צוה יהוה: ח ויקרב אהרן אל-המזבח וישחט את-עגל החטאת אשר-לו:

כש"י

מעשה העגל שעשה: (ד) כי היום ה' נראה אליכם. לכשרות שכינתו צמטעה ידיכם לכך קרבות הללו צאין חוצה ליום זה: (ז) קרב אל המזבח. שהיה אהרן צוה וירא לגשת. אמר לו משה למח אהה צוה, לכך נצחרת: את חטאתך. עגל בן בקר: ואת עולתך. איל: קרבן העם. שער עזים ועגל

(6) ויהי ביום השמיני. שמיני למלואים, הוא ראש חודש ניסן, שהוקם המשכן בו ביום ונטל עשר עטרות השנויות בסדר עולם: ולזקני ישראל. להשמיטם שעל פי הדבור אהרן נכנס ומשמש ככהונה גדולה, ולא יאמרו מאליהם נכנס: (3) קח לך עגל. להודיע שמכפר לו הקב"ה ע"י עגל זה על

CLASSIC QUESTIONS

● What is the “thing” referred to in verse 6?

SFORNO: Moshe was referring to the leaning of the hands (*semichah*) on the communal sin-offering and burnt-offering.

IBN EZRA: In verse 6, Moshe was referring to the commands given in verses 2-4, that the Jewish people should bring animals.

RAMBAN: After the Jewish people brought the appropriate animals to be sacrificed (in verses 2-4), Moshe continued to stress that they must be offered in the correct order (in verse 6).

TARGUM YONASON: Moshe was telling the Jewish people that they must rid themselves of the evil inclination, in order that the Divine Presence should dwell in their midst.

● Why did Moshe have to tell Aharon to “approach the Altar”? (v. 7)

RASHI: Because Aharon was embarrassed and afraid to approach [the altar]. Moshe said to him: “Why are you embarrassed? This is what you were chosen for!”

TORAS MENACHEM

🔗 WHAT IS THE MEANING OF VERSE 6?

The commentators note that the meaning of verse 6 appears to be unclear. Moshe declares to the Jewish people, “(When) this thing which God has told you to carry out (is done, then) the glory of God will appear to you!” but he does not appear to clarify what “thing” he is referring to.

Ibn Ezra argues that in verse 6 Moshe is referring to the details specified in verses 2-4. However, at the literal level, this is difficult to accept, because the commands which Moshe gave the Jewish people (via Aharon) in verses 2-4 were actually carried out in verse 5: “They took what Moshe had commanded to the front of the Tent of Meeting, and the entire community approached and stood before God.” So Moshe would

not be encouraging the people to do something in verse 6 which they had already done.

Other commentators [such as **Sforno**] argue that Moshe was instructing the people with the precept of *semichah*, that those offering a sacrifice must place their hands on the animal’s head before it is slaughtered.

However, at the literal level, it is difficult to accept that this was Moshe’s intentions with the words, “(When) this thing which God has told you to carry out (is done, then) the glory of God will appear to you!” For why should an event so great as the dwelling of the Divine Presence in the Tabernacle be achieved specifically through the act of *semichah*?

And clearly, the explanation of **Targum Yonason** is non-literal.

🌀 THE EIGHTH DAY OF INAUGURATION 🌀

9 **I**t was on the eighth day (of inauguration*), that Moshe called for Aharon and his sons, and the elders of Israel (so that Aharon's appointment should be in their presence).

² He said to Aharon, "Take for yourself a young bull as a sin-offering (as an atonement for the Golden Calf), and a ram as a burnt-offering, (both) unblemished, and bring them close, before God."

³ "You should speak to the children of Israel and say, 'Take a he-goat as a sin-offering; and for a burnt-offering (take) a calf and a lamb, (both) in their first year, and (both) unblemished; ⁴ and for peace-offerings (take) an ox and a ram, to be slaughtered before God; and (take) a meal-offering mixed with oil—for today (the Tabernacle will be fully inaugurated and) God's presence) is (going to) appear to you.'"

⁵ They took what Moshe had commanded to the front of the Tent of Meeting, and the entire community approached and stood before God.

⁶ Moshe said, "(When) this thing which God has told you to carry out (is done, then) the glory of God will appear to you!"

⁷ Moshe said to Aharon, "Approach the Altar and carry out your sin-offering and your burnt-offering, atoning for yourself and for the people, and carry out the people's offering, atoning for them, as God has commanded."

⁸ Aharon approached the Altar and slaughtered his sin-offering calf. ⁹ Aharon's sons brought the blood

TORAS MENACHEM

We are thus left without a satisfactory explanation, at the literal level, as to what Moshe was referring to in verse 6. And why does *Rashi*, who explains every difficulty that arises at the literal level, fail to address this significant point?

THE EXPLANATION

Rashi made no comment here as he held the matter to be self-evident. In verses 2-4 we read how the people were given instructions from God to bring animals to the Tabernacle to be sacrificed, and in verse 5 we read that they followed these instructions. Then, as the people were standing at the entrance, along with the animals which they were told to bring, Moshe declared (in verse 6): "(When) this thing which God has told you to carry out (is done, then) the glory of God will appear to you," i.e. that when the animals which they had brought would *actually be sacrificed*, (by the priests) then the Divine Presence would appear. Thus the Torah continues in verse 7 how Moshe instructed Aharon to bring these sacrifices: "Moshe said to Aharon, 'Approach the Altar and carry out your sin-offering and your burnt-offering, atoning for yourself and for the people, and carry out the people's offering, etc.'"

However, this leaves the reader with the question: What is the connection between the people's offering *in particular* and the arrival of the Divine Presence?

Rashi did not address this matter here because: a.) It is not *crucial* to understanding the verse; and, b.) He clarifies the matter in one of his later comments:

Rashi explains below (in his commentary to verse 23), that verse 6 was said by Moshe *in response* to a complaint of the Jewish people: "Moshe, our teacher! All this effort that we have made was so that the Divine Presence should dwell among us, so that we would know that we have been forgiven for the sin of the Golden Calf!" Moshe replied, "(When) this thing which God has told you to carry out (is done, then) the glory of God will appear to you!" (v. 6).

Thus, *Rashi* makes clear that it was not this sacrifice *alone* that was responsible for bringing the Divine Presence to the Tabernacle. Rather it was the *collective contribution* of all the efforts of the Jewish people, culminating with this sacrifice.

Based on the above, we can also explain *Rashi's* comment to verse 7, "Aharon was embarrassed and afraid to approach [the Altar]." At first glance this is difficult to understand, since we are speaking here about the eighth day of inauguration, which means that Aharon had been approaching the Altar already for seven days. So why now, all of a sudden, should he become "embarrassed and afraid"?

However, in light of the above explanation we can understand that Aharon knew that this sacrifice was going to be responsible for the actual dwelling of the Divine Presence in the Tabernacle. So we can appreciate that Aharon would have felt the utmost trepidation when considering the awesome consequences of his acts.

(Based on *Sichas Shabbos Parshas Shemini* 5732)

🌀 The Last Word 🌀

Even though Moshe received the Torah from its heavenly source and transmitted it to the people below, Aharon actually caused the Divine Presence to come down to earth.

Similarly, in these final moments of exile, it is the approach of Aharon bringing the Jewish People closer to observing the Torah (*Avos* 1:12) which will bring the Divine Presence back to earth once again. For, in this respect, the approach of Aharon is even greater than that of Moshe (Torah study).

(Based on *Sichas Shabbos Parshas Shemini* 5732)

* See *Rashi* here and *Toras Menachem* to *Shemos* 40:2.

די ליה: ט וְקָרְבוּ בְנֵי אֶהְרֹן ית דְּמָא ליה וּמְבַל אַצְבָּעֵיהּ בְּדָמָא וְיִהְיֶה עַל קַרְנֵת מִדְּבַחָא וְיִת דְּמָא אַרְיִק לִיסוּדָא דְּמִדְּבַחָא: י וְיִת תְּרַבָּא וְיִת כְּלִיתָא וְיִת חֲצָרָא מִן כְּבָדָא מִן חֲטָאתָא אַסְיִק לְמִדְּבַחָא כְּמָא דִּי פְקִיד יי ית מוֹשֶׁה: יא וְיִת בְּשָׂרָא וְיִת מִשְׁכָּא אֹקִיד בְּנוֹרָא מִכְּרָא לְמִשְׁרִיתָא: יב וְנִבְכִים ית עֲלֵתָא וְאַמְטִיאוּ בְנֵי אֶהְרֹן לִיה ית דְּמָא וְנִרְקִיָּה עַל מִדְּבַחָא סְחוֹר סְחוֹר: יג וְיִת עֲלֵתָא אַמְטִיאוּ לִיה לְאַבְרָהָא וְיִת רִישָׁא וְאַסְיִק עַל מִדְּבַחָא: יד וְחֲלִיל ית גִּזָּא וְיִת כְּרַעֲיָא וְאַסְיִק עַל עֲלֵתָא לְמִדְּבַחָא: טו וְקָרְבִּי ית קוֹרְבָן עֲמָא וְנִסִּיב ית צְפִירָא דְּחֲטָאתָא דִּי לְעֲמָא וְנִכְסִיָּה וְכִפֵּר בְּדָמֵיהּ כְּקִדְמָתָא: טז וְקָרְבִּי ית עֲלֵתָא וְעַבְדָּהּ כְּדָחוּזִי: יז וְקָרְבִּי ית מִנְחָתָא וּמְלֵא יְדֵיהּ מִנָּה וְאַסְיִק עַל מִדְּבַחָא בַר מַעֲלַת צְפִירָא: יח וְנִבְכִים ית תּוֹרָא וְיִת דְּכָרָא נִכְסַת קוֹדֶשִׁיא דִּי לְעֲמָא וְאַמְטִיאוּ בְנֵי אֶהְרֹן ית דְּמָא לִיה וְנִרְקִיָּה עַל מִדְּבַחָא סְחוֹר סְחוֹר: יט וְיִת תְּרַבָּיא מִן תּוֹרָא וּמִן דְּכָרָא אֱלִיתָא וְחָפִי גִזָּא וְכְלִיתָא וְחָצֵר כְּבָדָא: כ וְשׁוּיָאוּ ית תְּרַבָּיא עַל חֲדוּתָא וְאַסְיִק תְּרַבָּיא לְמִדְּבַחָא: כא וְיִת חֲדוּתָא וְיִת שׁוֹקָא דִּימִינָא אַרְיִים אֶהְרֹן אַרְמָא קָדָם יי כְּמָא דִּי פְקִיד מוֹשֶׁה: כב וְאַרְיִים אֶהְרֹן ית יְדוּהֵי עַל עֲמָא וּבְרִיכִינוּן וְנָחַת מִלְּמַעְבַּד חֲטָאתָא וְעֲלֵתָא וְנִכְסַת קוֹדֶשִׁיא: כג וְעַל מוֹשֶׁה וְאַהְרֹן לְמִשְׁכַּן זְמָנָא וּנְפָקוּ וּבְרִיכוּ ית עֲמָא וְאַתְגַּלִּי יִקְרָא דִּי לְכָל עֲמָא: כד וְנִפְקַת

ט וְיִקְרְבוּ בְנֵי אֶהְרֹן אֶת־הַדָּם אֲלֵיו וַיִּטְבֹּל אַצְבָּעוֹ בְּדָם וַיִּתֵּן עַל־קַרְנֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יִצַק אֶל־יְסוּד הַמִּזְבֵּחַ: י וְאֶת־הַחֶלֶב וְאֶת־הַכֹּלִיֹּת וְאֶת־הַיִּתְרֹת מִן־הַכֶּבֶד מִן־הַחֲטָאת הַקְטִיר הַמִּזְבֵּחַהּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: יא וְאֶת־הַבֶּשֶׂר וְאֶת־הָעוֹר שָׂרָף בְּאֵשׁ מְחֻיץ לַמַּחֲנֶה: יב וַיִּשְׁחַט אֶת־הָעֵלֶה וַיִּמְצְאוּ בְנֵי אֶהְרֹן אֲלֵיו אֶת־הַדָּם וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב: יג וְאֶת־הָעֵלֶה הַמְצִיאוּ אֲלֵיו לְנִתְחִיהָ וְאֶת־הָרֹאשׁ וַיִּקְטֹר עַל־הַמִּזְבֵּחַ: יד וַיִּרְחֹץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעִים וַיִּקְטֹר עַל־הָעֵלֶה הַמִּזְבֵּחַהּ: טו וַיִּקְרַב אֶת קֶרְבֵּן הָעָם וַיִּקַּח אֶת־שַׁעִיר הַחֲטָאת אֲשֶׁר לָעָם וַיִּשְׁחַטְהוּ וַיַּחֲטִיאוּהוּ כְּרֹאשׁוֹן: טז וַיִּקְרַב אֶת־הָעֵלֶה וַיַּעֲשֶׂה כַּמִּשְׁפָּט: [שני] יז וַיִּקְרַב אֶת־הַמִּנְחָה וַיִּמְלֵא כַּפוֹ מִמֶּנָּה וַיִּקְטֹר עַל־הַמִּזְבֵּחַ מִלֶּבֶד עֲלֵת הַבֶּקֶר: יח וַיִּשְׁחַט אֶת־הַשּׂוֹר וְאֶת־הָאֵיל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְנֵי אֶהְרֹן אֶת־הַדָּם אֲלֵיו וַיִּזְרְקוּהוּ עַל־הַמִּזְבֵּחַ סָבִיב: יט וְאֶת־הַחֲלָבִים מִן־הַשּׂוֹר וּמִן־הָאֵיל הָאֵלִיָּה וְהַמְכַסֶּה וְהַכֹּלִיֹּת וַיִּתְּרֵת הַכֶּבֶד: כ וַיִּשְׂימוּ אֶת־הַחֲלָבִים עַל־הַחֲזוֹת וַיִּקְטֹר הַחֲלָבִים הַמִּזְבֵּחַהּ: כא וְאֶת הַחֲזוֹת וְאֶת שׁוֹק הַיְמִינִי הַנִּיף אֶהְרֹן תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה: כב וַיִּשָּׂא אֶהְרֹן אֶת־יָדָיו וְקָרַב אֶת־יָדָיו אֶל־הָעָם וַיְבָרַכְם וַיִּרְדּוּ מֵעֲשֵׂת הַחֲטָאת וְהָעֵלֶה וְהַשְּׁלָמִים: כג וַיָּבֵא מֹשֶׁה וְאַהְרֹן אֶל־אֹהֶל מוֹעֵד וַיִּצְאוּ וַיְבָרְכוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־יְהוָה אֶל־כָּל־הָעָם: [שלישי] כד וַתֵּצֵא אִשׁ

כש"י

טענות זרקה, מה ירידה מעין עבודה, אף ציאה מעין עבודה, הא למדת למה נכנס משה עם אהרן, ללמדו על מעשה הקטרת. דבר אחר כיון שראה אהרן שקרבו כל הקרבנות ונעשו כל המעשים ולא ירדה שכינה לישראל, היה מלמער ואמר יודע אני שכעס הקב"ה עלי וצבצולו לא ירדה שכינה לישראל. אמר לו למשה משה אחי כך עשית לי, שנכנסתי ונתצויותי. מיד נכנס משה עמו וצקשו רחמים וירדה שכינה לישראל: ויצאו ויברכו את העם. אמרו ויהי נועם ה' אלהינו עלינו⁸, ויהי רצון שתשרה שכינה צמטתה ודיכס. לפי שכל שבעת ימי המלוואים, שהעמידו משה למשכן ושמש צו ופרקו בכל יום, לא שרתה צו שכינה, והיו ישראל נכלמים ואומרים למשה משה רבינו, כל הטורה שטרחנו, שתשרה שכינה צינינו ונדע שנתכפר לנו עון העגל. לכך אמר זה הדבר אשר לוח ה' תעשו וירא אליכם כבוד ה'. אהרן אחי כדאי וחשוב ממני שע"י קרבנותיו ועבודתו תשרה שכינה צכס ותדעו שהמקום צחר צו:

וכצש. כל מקום שנאמר עגל, צן שנה הוא, ומכאן חסה למד¹: (יא) ואת הבשר ואת העור וגו'. לא מלינו חטאת חילונם נשרפת אלא זו ושל מלוואים², וכולן על פי הדבור: (יב) וימצאו. לשון הושטה והזמנה: (טו) ויחטאוהו. עשה כמשפט חטאת: כראשון. כעגל שלו: (טז) ויעשה כמשפט. המפורש בעולת נדבה צוקרא³: (יז) וימלא כפו. היא קמיאל⁴: מלבד עלת הבקר. כל אלה עשה אחר עולת התמיד: (יט) והמכסה. חלב המכסה את הקרב: (כ) וישומו את החלבים על החזות. לאחר התנופה נתן כהן המניף לכהן אחר להקטירם, נמלאו העליונים למטה⁵: (כב) ויברכם. צרכת כהנים יצרכך, יאר, ישא⁶: וירד. מעל המזבח: (כג) ויבא משה ואהרן וגו'. למה נכנסו, מלאתי צפרשת מלוואים צצרייתא הנוספת על תורת כהנים שלנו למה נכנס משה עם אהרן, ללמדו על מעשה הקטרת. או לא נכנס אלא לדבר אחר, הריני דן ירידה וציאה

1 תוי"כ 2 ויקרא ח, יז 3 ביצה כ. 4 תוי"כ 5 מנחות סב. 6 תוי"כ 7 אולי י"ל שמשפר הפסוק (כג) כאן הוא טעות של "הבחור-הנעצר" ובאמת ד"ה "ויבא משה ואהרן" צריך להיות בהמשך אחד עם ד"ה "יריד". ונפ"ו וימתק מש"כ רש"י "הריני דן ירידה וביאה כו" (ע"פ שיחת ש"פ שמיני תשי"מ סמ"ד) 8 תהלים צ, יז

to him. He dipped his finger into the blood, placing (some of it) on the horns of the Altar. He then poured the (remaining) blood at the base of the Altar. ¹⁰ He made the fat, the kidneys, and the diaphragm with (a piece of) the liver from the sin-offering go up in smoke on the Altar, as God had commanded Moshe, ¹¹ and he burned the meat and the skin in fire, outside the camp.

¹² He slaughtered the burnt-offering. Aharon's sons presented the blood to him, and he dashed it on the Altar, all around. ¹³ They presented the burnt-offering to him in its (prescribed) pieces, along with the head, and he made the (pieces) go up in smoke on the Altar. ¹⁴ He washed the intestines and the legs, and he made them go up in smoke on the Altar, along with the burnt-offering.

¹⁵ He brought the people's offering forward: He took the people's sin-offering goat, slaughtered it, and prepared it as a sin-offering, like the first one. ¹⁶ He brought the burnt-offering forward and prepared it according to the law. ¹⁷ He brought the meal-offering forward, filled his palm with it (making a three-finger fistful), and made it go up in smoke on the Altar. (All these sacrifices were offered) in addition to the morning burnt-offering (which came first).

¹⁸ He slaughtered the ox and the ram—the people's peace-offering. Aharon's sons presented the blood to him, and he dashed it on the Altar, all around. ¹⁹ (They also presented) the fats from the ox and from the ram: the tail, the (fatty) covering (of the intestines), the kidneys and the diaphragm with (a piece of) the liver. ²⁰ They placed the fats on top of the breasts, and he made the fats go up in smoke on the Altar. ²¹ (Before they were burned) Aharon had waved the breasts and the right thigh as a wave-offering before God, as Moshe had commanded.

²² Aharon lifted up his hands towards the people and blessed them. He then came down from where he had made the sin-offering, the burnt-offering, and the peace-offering. ²³ Moshe and Aharon went into the Tent of Meeting (and Moshe taught Aharon how to offer the incense.) Then, they came out and blessed the people, and the glory of God appeared to all the people.

CLASSIC QUESTIONS

● What blessing did Aharon give the people? (v. 22)

RASHI: The Priestly Blessing: יְבָרֶכֶךָ ("May God bless you..."), יִאֲרָ ("May God make His face shine..."), יִשָּׂא ("May God lift His face...").

RAMBAN: Although the Priestly Blessing is recorded later in the Torah (*Bamidbar* 6:23-26), it had already been taught to Moshe, who then taught it to Aharon.

MASKIL LE DAVID: *Rashi* concluded that Aharon must have made the Priestly Blessing here as he gave this blessing *alone*, unlike in the

following verse where he gives a blessing together with Moshe. Presumably, Aharon made a blessing on his own that was unique to the priests.

BA'AL HATURIM: The three Priestly Blessings correspond to the three sacrifices which Aharon offered: "May God bless you *and guard you*" (from sin), alludes to the sin-offering. "May God make His face shine" corresponds to the burnt-offering, which the Jewish people are required to bring to Jerusalem when they come to see the Divine Presence in the Temple during a festival. "May God lift His face to you and *make peace for you*," corresponds to the peace-offering.

TORAS MENACHEM

🕯️ AHARON'S BLESSING (v. 22)

What led *Rashi* to conclude that Aharon made the special Priestly Blessing, when the *mitzvah* of making the priestly blessing had not yet been given to the priests? (See *Bamidbar* 6:22-26)

Ramban answers that the *mitzvah* had indeed been given, even though it is written later in the Torah, since the Torah is not written in chronological order. However, it is difficult to accept that this was *Rashi's* understanding of the matter, since generally speaking the Torah is written in chronological order, and any exceptions to this rule cannot be presumed unless they are noted explicitly by *Rashi*. Thus, in our case, it is very unlikely that *Rashi* understood that the *mitzvah* of giving the Priestly Blessing was not recorded in chronological order, as he makes no mention of such an idea.

Maskil LeDavid writes that Aharon must have given the Priestly Blessing here, as in the following verse we read that Aharon blessed the

people again, together with Moshe. So here, in verse 22, when Aharon blessed the people alone, it follows that he must have blessed them in a way that he alone was capable of—namely, the Priestly Blessing.

However, at the literal level, this argument is difficult to accept because:

a.) We do not find any mention in scripture that Aharon had been inaugurated by Moshe to give the Priestly Blessing at this point.

b.) The Priestly Blessing is a *mitzvah* which is incumbent on *every* priest, not just the High Priest, so why did Aharon bless the people *alone*?

c.) According to *Rashi*, Moshe also had the status of a priest at this point (see *Rashi* to *Shemos* 40:31; *Toras Menachem* to 8:28 above), so why did he not give the Priestly Blessing too?

Thus, we are left with our original question: What led *Rashi* to conclude that Aharon made the special Priestly Blessing, when the *mitzvah* of making the Priestly Blessing had not yet been given to the priests?

אִישׁתָּא מִן קָדָם יִי וְאָכַלְתָּ עַל מִדְבַּחַת יַת
עֲלֵתָא וְיַת תַּרְבִּינָא וְחָזָא כָּל עַמָּא וְשַׁבְּחוּ
וּנְפְלוּ עַל אִפְיָהוֹן: א וְנִסְיָבוּ בְּנֵי אֶהֱרֹן נָדָב
וְאַבִּיהוּא נָבֵר מִחֲתִיתִיה וַיְהִי בֵּהֶן אִישׁתָּא
וְשׁוּיָאוּ עֲלֶיהָ קַטֹּרֶת בּוֹסְמִין וְקָרִיבוּ קָדָם יִי
אִישׁתָּא נּוֹכְרִיתָא דִּי לֹא פְקִיד יַתְהוֹן: ב וּנְפַקְתָּ
אִישׁתָּא מִן קָדָם יִי וְאָכַלְתָּ יַתְהוֹן וּמִיתוּ קָדָם
יִי: ג וְאָמַר מֹשֶׁה לְאַהֲרֹן הוּא דִּי מְלִיל יִי
לְמִימַר בְּקָרִיבֵי אֶתְקַדֵּשׁ וְעַל אִפֵּי כָּל עַמָּא
אֶתְיַקֵּר וְשִׁתִּיק אֶהֱרֹן: ד וַיִּקְרָא מֹשֶׁה לְמִישָׁאֵל

מִלְפָּנַי יְהוָה וְתֹאכַל עַל-הַמִּזְבֵּחַ אֶת-הַחֲלָבִים
וַיֵּרָא כָּל-הָעָם וַיִּרְנוּ וַיִּפְּלוּ עַל-פְּנֵיהֶם: י א וַיִּקְחוּ בְנֵי-אַהֲרֹן
נָדָב וְאַבִּיהוּא אִישׁ מִחֶתְתּוֹ וַיִּתְּנוּ בָּהֶן אִשׁ וַיִּשְׂמֹנוּ עֲלֶיהָ
קַטֹּרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אִשׁ זָרָה אֲשֶׁר לֹא* צִוָּה אֲתֶם:
ב וַתֵּצֵא אִשׁ מִלְּפָנַי יְהוָה וְתֹאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה:
ג וַיֹּאמֶר מֹשֶׁה אֶל-אַהֲרֹן הוּא אֲשֶׁר-דִּבֶּר יְהוָה | לֵאמֹר בְּקָרְבֵי
אֶקְדָּשׁ וְעַל-פְּנֵי כָּל-הָעָם אֶכְבֹּד וַיִּדָּם אֶהֱרֹן: ד וַיִּקְרָא מֹשֶׁה

*ענין ה'מזכא כפולה' מבואר ב'מורת מנחם, תפארת לוי יצחק', ע' קז ואילך.

כ"ט

יודע הייתי שיתקדש הצית צמידועיו של מקום וכייתי סזור אז כי או צך,
עכשיו רואה אני שהס גדולים ממני וממך⁴: וידם אהרן. קבל שכר על
שתיקתו. ומש שכר קבל, שנתיתח עמו הדיבור, שנאמר לו לצדו פרשת
שחויי יין⁵: בקרובי. צנחירי: ועל פני כל העם אבבד. כשקצ"ה עושה
דין צלדיקים מתיירא ומתעלה ומתקלס, אס כן צאלו, כל שכן צרשעים, וכן
הוא אומר נורא אלהים ממקדשיך⁶, אל תקרא ממקדשיך אלא ממקדשיך:

(כד) וירנו. כתרנומו: (ז) ותצא אש. רבי אליעזר אומר לא מתו צני
אהרן אלא על ידי שכוונו הלכך צפני משה רבן. רבי ישמעאל אומר שחוי
יין נכנסו למקדש, תדע¹ שאחר מיתתו הזכיר הנותרים שלא יכנסו שחוי
יין למקדש. משל למלך, שהיה לו צן בית וכו', כדאיתא צווקרא רצב²:
(ג) הוא אשר דבר וגו'. היכן דבר ונועדתי שמה לצני ישראל ונקדש
צכצודי³. אל תקרי צכצודי אלא צכצודי. אמר לו משה לאהרן אהרן אחי

TORAS MENACHEM

THE EXPLANATION

Aharon clearly did not perform the *mitzvah* of giving the Priestly Blessing since, at the literal level, this *mitzvah* had not yet been given. Rather, *Rashi's* intention here is that when Aharon wished to bless the Jewish people, he chose the *text* of the Priestly Blessing, because it was appropriate for that particular occasion.

In other words, even though the *mitzvah* of making the Priestly Blessing had not yet been given by God, Aharon nevertheless chose to use the formula of this blessing, even before it was given, rather like the patriarchs who observed the *mitzvos* of the Torah even before they were given (see *Rashi to Bereishis* 26:5; 32:5).

At this moment in time, Aharon had just finished the service of the eighth day of inauguration, which completed the entire effort of the Jewish people to build a Sanctuary which would be a home for the Divine Presence ("They should make a sanctuary (dedicated) to Me, and I will dwell among them"—*Shemos* 25:8). The work of this final eighth day was to be completed by Aharon alone, as Moshe stressed: "My brother Aharon is more worthy and important than me. Through his offerings and his service the Divine Presence will dwell among you, and you will know that God has chosen him" (*Rashi to v. 23*).

Thus, at the auspicious moment when Aharon had finally completed all his service for that day, it was appropriate for him to offer a blessing (and a prayer) that all his actions should have their desired effect, that the Divine Presence should enter the Tabernacle.

Rashi wrote earlier, in *Parshas Pekudei*, that the entering of the Divine Presence into the Tabernacle was to be a sign that God had forgiven the Jewish people for making the Golden Calf (*Rashi to Shemos* 38:21). Even though God had already forgiven the Jewish people the previous *Yom Kippur* (*Rashi ibid.* 33:11), nevertheless, when the Tabernacle had been fully constructed and inaugurated and the Divine Presence had

still not entered, it appeared that God had not yet *fully* forgiven the Jewish people.

Therefore, while still standing on the Altar, Aharon said the words of the Priestly Blessing, asking God to grant complete forgiveness to the Jewish people and that the Divine Presence should enter the Tabernacle. This was clearly Aharon's task, as he had been the one who had just offered the sin-offering, which was to "make known that God had granted him atonement through this calf for the Golden Calf, which he had made" (*Rashi to v. 2*).

Thus, Aharon said:

"May God bless you..."—Since the Jewish people may be wondering how Aharon, who was responsible for making the Golden Calf, could achieve atonement for it, Aharon stressed, "May God bless you...", i.e. that God Himself would give the blessing of atonement.

"May God make His face shine upon you...", i.e. that the Jewish people should be favorable in God's eyes.

"May God lift His face to you..."—In his commentary to this verse, *Rashi* explains: "He should calm his anger." Thus, in this context Aharon was asking God to forgive the people for making the Golden Calf.

Nevertheless, even after Aharon's blessing (in v. 22), it was still necessary for Moshe and Aharon to give a further blessing together (in v. 23), for Aharon's blessing was related to the matter which concerned him *personally*, i.e. atonement for the Golden Calf. Moshe and Aharon's joint blessing however, was a *general* blessing to the entire Jewish people that all their work in constructing the Tabernacle should bear fruit: "They said: May the pleasantness of God, our God, be upon us. (Psalms 90:17). May it be God's will that the Divine Presence will rest in the work of your hands" (*Rashi to v. 23*).

(Based on *Likutei Sichos* vol. 22, p. 39ff.)

THIRD READING ²⁴ *Fire came out from before God and consumed the burnt-offering and the fats upon the Altar. All the people saw. They sang praises, and fell upon their faces.*

🕎 THE PASSING OF NADAV AND AVIHU 🕎

IO **E**ach of Aharon's sons, Nadav and Avihu, took his own fire pan. They put fire in them and placed incense on top, and they brought an extraneous* fire before God, which He had not commanded them (to bring).

² *Fire came out from before God and consumed them, and they died before God.*

³ *Moshe said to Aharon, "When God said, 'I will be sanctified through those whom I have chosen, and I will be glorified before all the people,' this (event) is what He was talking about." Aharon was silent**.*

CLASSIC QUESTIONS

● Why did Nadav and Avihu die? (v. 2)

RASHI: Rabbi Eliezer says: Aharon's sons died only because they rendered a *halachic* decision in the presence of Moshe, their teacher [that incense should be offered on the Altar].

Rabbi Yishma'el says: Because they entered the Sanctuary while intoxicated with wine. The proof of this is that after their death, [the Torah] warned the surviving [priests] that they may not enter the Sanctuary after having drunk wine (below v. 8-11). This is analogous to the parable in *Vayikra Rabah* (12:1) about a king who had a personal assistant etc.

MIDRASH: A king had a personal assistant, whom he found hanging around the entrance of taverns. The king severed his head without explaining why, and appointed another assistant in his place. We would not know why he put the first one to death if he had not told the second one, "You must not enter the entrance of taverns," from which we know that for this reason he had put the first one to death.

Similarly, when the Torah states, "Fire came out from before God and consumed them, and they died before God," we would not know why they died. But when Aharon is commanded, "*Do not drink (enough) wine to make (yourself) intoxicated*" (v. 9), we know that they only died on account of the wine (*Vayikra Rabah* 12:1).

GUR ARYEH: The Torah itself specifies the reason why Nadav and Avihu passed away, because "they brought an extraneous fire before God, which He had not commanded them" (v. 2). The two reasons which *Rashi* cites are thus *additional* explanations why they died so *quickly*. For normally, if a person is liable for death at the hands of heaven, the punishment does not come so quickly.

MASKIL LEDAVID: *Rashi* was troubled why Nadav and Avihu were killed with fire in particular. *Rashi* thus explains that their sin was connected to fire, since they rendered a *halachic* decision (about offering incense in fire) in the presence of Moshe. Therefore, their punishment was also with fire, measure for measure.

TORAS MENACHEM

🕎 THE REASON FOR NADAV AND AVIHU'S DEATH (v. 2)

Since the Torah states explicitly the reason for Nadav and Avihu's untimely passing—"they brought an extraneous fire before God, which He had not commanded them"—*Rashi's* two explanations here seem to be totally unnecessary.

Gur Aryeh explains that *Rashi* is merely offering additional explanations why they were killed so quickly, since death by Divine decree is not usually an immediate process. However, it is difficult to accept that this was *Rashi's* intention, for *Rashi* writes, "Aharon's sons died *only* because..." suggesting that *Rashi* is not offering an additional reason at all.

Maskil leDavid suggests that *Rashi* was troubled why Nadav and Avihu were killed with fire in particular. But at the literal level this does not appear to be a problem, for the Torah stresses that "they brought an extraneous fire before God," so it makes sense that their punishment was with fire, measure for measure, even without *Rashi's* explanation.

In addition to the above problem, we also need to explain:

- a.) Why *Rashi* found it necessary to cite *two* explanations.
- b.) Why he quoted the names of the sages who authored the teachings that he cites, since *Rashi* usually cites his sources anonymously.
- c.) Why *Rashi* cites only a *small part* of the analogy in *Vayikra Rabah*. Surely he should have either quoted the whole analogy or just given a reference. Why does *Rashi* quote just the *first line* of the analogy?

🕎 Sparks of Chasidus 🕎

Why did Nadav and Avihu enter the Sanctuary "while intoxicated with wine"? (See *Rashi*)

Chasidic thought explains that while they did actually drink physical wine, their desire was not for the wine *per se* but rather, the heightened spiritual awareness that can be obtained through drinking. Nadav and Avihu were indeed holy people, as Moshe declared to Aharon after their passing, "*Now I see that they were greater than me or you!*" (*Rashi* to v. 3). So, not only did they enter the Sanctuary to be close to God, they did so under the influence of alcohol, as they felt this would help them to come even closer by heightening their spiritual sensitivity.

But their desire for spirituality was unbalanced. Nadav and Avihu simply expired because they came so close to God that they no longer wanted a bodily existence. And while it is indeed appropriate and admirable for a Jew to have an intense yearning for God, like that of Nadav and Avihu, one must be able to refocus spiritual inspiration back into everyday life.

(Based on *Likutei Sichos* vol. 32, pp. 179-180)

* [The Hebrew word נִרְאָה literally means "strange" or "alien." Since, at the literal level, this fire was not prohibited (see *Toras Menachem*) we have translated: "extraneous," which has a less negative connotation. "Extraneous" is derived from the Latin *extraneus*, which is the etymological root of the English word "strange."] ** See below 11:2.

וְלֹא־לְצַפֵּן בְּנֵי עֲזִיזָאֵל אֶחָבִיבֵי דְאֶהְרֹן וַיֹּאמֶר
 לְהוֹן קְרִיבֵי טוּלוּ יַת אַחֲוִיבֹן מִן קָדֶם אִפִּי
 קוֹדֶשָׁא לְמִבְרָא לְמִשְׁרִיתָא: ה וקריבו ונטלונו
 בְּכַתּוּבָהוֹן לְמִבְרָא לְמִשְׁרִיתָא כְּמָא דִּי מְלִיל
 מִשֶּׁה: ו וַיֹּאמֶר מֹשֶׁה לְאֶהְרֹן וְלֹא־לְעֹזֵר
 וְלֹא־יִתְמָר בְּנוֹהֵי רִישִׁיבֹן לָא תִּרְבוּן פִּירוּעַ
 וְלִבְוִשִׁיבֹן לָא תִּבְזְעוּן וְלֹא תִּמּוּתוּן וְעַל כָּל
 בְּנֵשְׁתָּא יְהִי רוּגְזָא וְאַחֲיִבֹן כָּל בֵּית יִשְׂרָאֵל

אֶל-מִישָׁאֵל וְאֵל אֶלְצַפֵּן בְּנֵי עֲזִיזָאֵל דִּד אֶהְרֹן וַיֹּאמֶר אֲלֵהֶם
 קְרִיבוּ* שְׂאוּ אֶת-אֲחֵיכֶם מֵאֵת פְּנֵי-הַקֹּדֶשׁ אֶל-מַחוּץ לַמִּחֲנֶה:
 ה וַיִּקְרְבוּ וַיִּשָּׂאֵם בְּכַתְּנֹתָם אֶל-מַחוּץ לַמִּחֲנֶה כַּאֲשֶׁר דִּבֶּר
 מֹשֶׁה: ו וַיֹּאמֶר מֹשֶׁה אֶל-אֶהְרֹן וְלֹא־לְעֹזֵר וְלֹא־יִתְמָר | בְּנֵי
 רִאשִׁיכֶם אֶל-תִּפְרְעוּ | וּבְנֵיכֶם לֹא-תִפְרְמוּ וְלֹא תִּמּוּתוּ וְעַל
 כָּל-הָעֵדָה יִקְצֹף וְאַחֲיִכֶם כָּל-בֵּית יִשְׂרָאֵל יִבְכוּ אֶת-הַשְּׂרִפָּה

*הקורא יטעים הגרשים לפני התלישא, ושניהם על הב'.

כ"ט

כמין שני חוטין של אש נכנסו לתוך חוטמיהם? (ו) אל תפרעו. אל תגדלו
 שער³. מאכן שאכל חסור צתספורת⁴, אכל חסם אל תערצבו שמחתו של מקום:
 ולא תמתו. הא חס תעשו כן תמותו⁵: ואחיהם כל בית ישראל. מאכן

(ד) דד אהרן. עזיאל אחי עמרם היה, שנאמר וזני קהת וגו'¹: שאו את
 אחיהם וגו'. כאדם האומר לחזירו העצר את המת מלפני הכלה, שלא לערצב
 את השמחה: (ה) בכתנתם. של מתים מלמד שלא נשרפו בגדיהם אלא נשמטם

TORAS MENACHEM

THE EXPLANATION

Rashi was troubled by an inconsistency between verses 9:24 and 10:2. In verse 24, we read about a very special moment when the Tabernacle was finally complete and “fire came out from before God and consumed the burnt-offering and the fats upon the Altar. All the people saw. They sang praises, and fell upon their faces.” From this the reader will understand that “fire coming out from before God” was an extremely positive occurrence, for it represented the tremendous reward that the Jewish people were given for building the Tabernacle.

Then, in verse 2 (of the following chapter) we read of the tragic passing of Nadav and Avihu when “fire came out from before God and consumed them, and they died before God.”

Rashi was troubled: Why did the Torah use *exactly the same expression* to describe the glorious fire which came to reward the Jewish people in the Tabernacle (v. 24), as it uses to describe the tragic fire which came to punish Nadav and Avihu for their sin—“Fire came out from before God”?

The identical phraseology here in the two verses led Rashi to conclude that both fires must in fact be *exactly the same type of fire*. In other words, just like in verse 24 when the Tabernacle was completed, the “fire... from before God” was clearly a Divine revelation, so too, the fire in verse 2 which resulted in Nadav and Avihu’s death was also a Divine revelation and was not *in itself* a punishment. The only problem was that there was some sort of deficiency in their offering (relative to their spiritual standing), and they were unable to cope with the Divine revelation which followed, and died.

Thus, Rashi was left to explain: What spiritual deficiency did Nadav and Avihu’s offering possess that led to their death?

Rashi rejected the argument that their spiritual deficiency was that “they brought an extraneous fire before God, which He had not commanded them,” since from these words alone there is no proof that their fire was sinful. The Torah merely states that they brought an offering which had not been required by God, but there is no real indication here that their offering was *against* God’s will. It is only referred to as an “extraneous fire,” since it was not intrinsic to the service in the Tabernacle (cf. Rashi to Shemos 30:9), but it was nevertheless a holy offering which brought about a revelation of the Divine Presence.

Rashi offers two possibilities as to what Nadav and Avihu’s spiritual deficiency might have been: Rashi’s first answer is that “they rendered a

halachic decision in the presence of Moshe, their teacher,” that incense should be offered on the Altar. At first glance this solution is somewhat difficult to accept, since the punishment appears to be much more severe than the crime. Therefore, Rashi stressed that this was the solution of Rabbi Eliezer, who was famous for teaching that “any person who says something which he has not heard from his teacher causes the Divine Presence to depart from Israel” (Brachos 27b). Clearly, Rabbi Eliezer would have perceived the act of ruling a new halachic decision in the presence of one’s teacher to be a heinous crime, so it is perhaps understandable why he thought that Nadav and Avihu deserved death for such an act.

In the final analysis, however, there remains an inconsistency with this solution. For if Rabbi Eliezer held that Nadav and Avihu’s sin caused “the Divine Presence to depart from Israel,” then how is it that they were punished by a “fire that came out from before God,” which was a revelation of the Divine presence (as explained above)? Surely their sin should have caused the Divine Presence to depart, and not reveal itself?

Due to this problem, Rashi offered a further interpretation (that “they entered the Sanctuary while intoxicated with wine”), which explains *simultaneously* why the Divine Presence revealed itself (and did not depart), and *also* why Nadav and Avihu were punished.

The Divine Presence revealed itself because, as mentioned above, the offering of Nadav and Avihu was acceptable to God, even though it was not requested. And the Divine Presence did not depart because there was no sin involved, despite Nadav and Avihu being intoxicated, as Rashi writes: “The proof of this is that *after their death*, [the Torah] warned the surviving [priests] that they may not enter the Sanctuary after having drunk wine,” indicating their total innocence.

However, we are left with the obvious question: If they did nothing wrong, why were they punished?

To address this problem, Rashi continues: “This is analogous to the parable in Vayikra Rabah about a king who had a personal assistant, etc.” (see the full analogy cited in Classic Questions). The key point of the analogy here (which Rashi extracts) is that being a “personal assistant” of the king, this man should have realized on his own, *without being told*, that “hanging around the entrance of taverns” was an activity displeasing to the king. Likewise in our case, Nadav and Avihu should have realized that it is inappropriate to enter the Sanctuary while intoxicated, even without being told, due to the fact that they were so close to God.

⁴ Moshe summoned Misha'el and Eltzafan, the sons of Uziel, Aharon's uncle, and said to them, "Come close and carry your brothers from the Sanctuary outside the camp."

⁵ So they approached and carried them outside of the camp (as they were, dressed) in their tunics, as Moshe had said.

🕎 LAWS OF MOURNING DURING PRIESTLY SERVICE 🕎

⁶ Moshe said to Aharon, and to his sons Elazar and Isamar:

- "Do not let your hair grow wild and do not rend your clothes (when you carry out the service in the Tabernacle), so that you will not die, and so that He will not be angry with the entire community."

"Your brothers, the entire house of Israel, will weep about the fire that God has (caused to) burn."

CLASSIC QUESTIONS

● Why did Moshe instruct Misha'el and Eltzafan to "carry your brothers from the Sanctuary"? (v. 4)

RASHI: Like a person would say to his fellow: "Remove the deceased from before the bride so as not to disturb the joyous occasion."

TUR HA'ARUCH: Why did Moshe not tell Elazar and Isamar, the *brothers* of Nadav and Avihu, to remove the bodies? Because while, generally speaking, a regular priest may come into contact with a corpse of a close relative, on the day of his inauguration even a regular priest must adopt the stringency of the High Priest who may *not* come into contact with a corpse of a close relative. Therefore, Misha'el and Eltzafan were asked to remove the bodies instead, since they were levites and not priests.

TORAS MENACHEM

But again, the punishment appears to be much more severe than the crime. So *Rashi* writes that we should bear in mind that this is the solution of Rabbi Yishma'el, of whom it was said, "Yishma'el the priest helps other priests" (*Chullin* 49a). Thus, it is understandable that Rabbi Yishma'el would have "helped" his fellow priests Nadav and Avihu by offering an interpretation that *minimized* the gravity of their sin as much as possible. So he was willing to accept an interpretation that Nadav and Avihu did very little wrong, even if we are left puzzled as to why they were severely punished.

In the final analysis, however, this second solution of *Rashi* is somewhat inadequate, because it turns out that Nadav and Avihu's "sin" was not directly connected with their "extraneous" offering, but it was merely "because they entered the Sanctuary while intoxicated with wine." According to the first interpretation, however, it was the offering *itself* which caused them to be punished, since they brought the incense as a *direct result* of rendering, "a *halachic* decision in the presence of Moshe, their teacher." So, since Rabbi Eliezer's explanation is preferable at the literal level, *Rashi* wrote it as his first, primary interpretation.

(Based on *Likutei Sichos* vol. 12, p. 49ff.)

🕎 MOSHE'S REQUEST (V. 4)

After the passing of Nadav and Avihu, Moshe instructed Misha'el and Eltzafan, Aharon's nephews, to remove the corpses from the sanctuary. **Tur Ha'aruch** asks why Moshe gave this task to Nadav and Avihu's cousins, rather than their brothers Elazar and Isamar. For while a priest may not usually come into contact with a corpse, an exception is made in the case of close relatives. So why were Elazar and Isamar denied the *mitzvah* of assisting with their brother's burial?

Tur Ha'aruch offers a *halachic* solution, citing the principle that an ordinary priest is like a High Priest on the day of his inauguration, who is not permitted to come into contact with a corpse.

However, this is difficult to accept at the literal level of Torah interpretation, for at the literal level there can be only one High Priest, as the verse stresses, "(When the High Priest dies), the priest who is anointed

from among his sons in his place should prepare it" (*Tzav* 6:15. See also *Rashi* to *Shemini* 9:1 and *Korach* 16:6).

Rather, the Torah *itself* clarifies just a few verses below why Elazar and Isamar were not able to remove their brothers from the sanctuary: "Do not go out of the entrance of the Tent of Meeting (when you are in the middle of service), so that you will not die, because God's anointing oil is upon you" (v. 7). I.e. since Elazar and Isamar had not yet completed their service in the Tabernacle, they were not permitted to involve themselves with another matter.

However, this begs the question: Misha'el and Eltzafan, were also busy serving in the Tabernacle at the time, since they were levites. Thus, while they were not bound by the above prohibition of leaving the Tabernacle during service (which only applies to priests), surely it would have made more sense to find other candidates (to remove the bodies) who were neither priests nor levites, and thus they would not have to abandon their duties in the Tabernacle?

A further question concerns *Rashi's* comment here:

Rashi writes that Misha'el and Eltzafan were told to remove the bodies of Nadav and Avihu, "As a person would say to his fellow: 'Remove the

🕎 The Last Word 🕎

Even though Misha'el and Eltzafan were levites, who are usually given jobs of honor and holiness in the Tabernacle, in this case their service consisted of removing something negative. This teaches us that a person should not only be willing to serve God with honorable, positive acts, but that he should also be willing to serve God through more lowly tasks that are required to remove things that are negative.

(Based on *Likutei Sichos* vol. 17, pp. 107-108)

יבבון ית יקדמא די אוקיד יי: ומתרע משבן ומנא לא תפקון דלמא תמותון ארי משח רבותא דיי עליכון ועברו כפתונמא דמשה: ה ומליל יי לאהרן למימר: ט חמר ומרני לא תשתי את ובניך עמד במיעלבון למשכן ומנא ולא תמותון קים עלם לדריכון: י ולאפרשא בין קודשא ובין הולא ובין מסאבא ובין דביא: יא ולאפא ית בני ישראל ית כל קומיא די מליל יי להון בידא דמשה: יב ומליל משה עם אהרן ועם אלעזר ועם איתמר בנוהי דאשתארו סבו ית מנתא דאשתארת מקורבניא דיי ואכלוהא פטיר בסטר מדבחא ארי קדש קודשין היא: יג ותיכלון יתה באתר קדיש ארי חלקוד וחלק בניך היא מקורבניא דיי ארי בן אתפקדי: יד וית חדיא דארמותא וית שוקא דאפרשותא תיכלון באתר דבי את ובניך ובנתך עמד ארי חלקוד וחלק בניך אתיהיבו

אשר שרף יהוה: ומפתח אהל מועד לא תצאו פן תמתו כי שמן משחת יהוה עליכם ויעשו כדבר משה: פ ה וידבר יהוה אל-אהרן לאמר: ט יין ושכר אל-תשת: א אתה | ובניך אתך בבאכם אל-אהל מועד ולא תמתו חקת עולם לדרתכם: ב ולהבדיל בין הקדש ובין החל ובין הטמא ובין הטהור: יא ולהורת את-בני ישראל את כל-החקים אשר דבר יהוה אליהם ביד-משה: פ ורביעין יב וידבר משה אל-אהרן ואל אלעזר ואל-איתמר | בניו הנותרים קחו את-המנחה הנותרת מאשי יהוה ואכלוה מצות אצל המזבח כי קדש קדשים הוא: יג ואכלתם אתה במקום קדוש כי חקך וחק-בניך הוא מאשי יהוה כי-כן צויתי: יד ואת חזה התנופה ואת | שוק התרומה תאכלו במקום טהור אתה ובניך ובנתך אתך כי-חקך וחק-בניך נתנו מזבחי שלמי בני ישראל:

רש"י

גם צעד אהרן צעת הדיא: קחו את המנחה. אף על פי שאתם אוניין וקדשים אסורים לאוני¹⁰: את המנחה. זו מנחת שמיני ומנחת נחשון: ואכלוה מצות. מה תלמוד לומר, לפי שהיא מנחת זכור ומנחת שעה ואין כיוולא זה לדורות, הולך לפרש זה דין שאר מנחות: (יג) וחק בניך. אין לזנות חק בקדשים: בי בן צויתי. זאנינות יאכלוה: (יד) ואת חזה התנופה. של שלמי זכור: תאכלו במקום טהור. וכי את הראשונים אכלו במקום טמא, אלא הראשונים שהם קדשי קדשים הוזקו אכילתם במקום קדוש, אכלו אין לריכים תוך הקלעים, אכל לריכים הם להאכל תוך מחנה ישראל, שהוא טהור מליכנס שם מזורעים. מכאן שקדשים קלים נאכלין בכל העיר: אתה ובניך ובנתך. אתה ובניך בחלק, אכל זנותיך לא בחלק, אלא אם תתנו להם מתנות, רשאות הן לאכול בחזה ושוק. או אינו אלא אף הכנות בחלק, תלמוד

שלתן של תלמידי חכמים מוטלת על הכל להתאצל זה: (ט) יין ושכר. יין דרך שכרות: בבאכם אל אהל מועד. אין לי אלא זבואם לביכל, בגשתם למזבח מנין, נאמר כאן זיאת אהל מועד¹, ונאמר בקידוש ידים ורגלים זיאת אהל מועד, מה להבין עשה גישת מזבח כזיאת אהל מועד, אף כן עשה גישת מזבח כזיאת אהל מועד²: (י) ולהבדיל. כדי שתזדילו זין עזודה קדושה למחוללת, הא למדת שאם עזד, עזודתו פסולה³: (יא) ולהורת. לימד שאסור שיכור זהורא. יכול יחא חייז מיתה, תלמוד לומר אתה ובניך אתך⁴ ולא תמותו, כהניס בעזודתם זמיתה, ואין חכמים זהוראחם זמיתה⁵: (יב) הנותרים. מן המיתה. מלמד שאף עליהם נקנסה מיתה על עון העגל, הוא שנאמר וזאכרן התאנף ה' מאד להשמידו⁶, ואין השמדה אלא כלוי זנים, שנאמר ואשמיד פרוי ממעל⁷, ותפלתו של משה בטלה מחכה, שנאמר⁸ ואתפלל

TORAS MENACHEM

deceased from before the bride so as not to disturb the joyous occasion.” But surely the reason for Moshe’s command is obvious without Rashi’s comment: Moshe told them to remove the bodies in order that they be buried. What prompted Rashi to suggest an additional reason?

THE EXPLANATION

Rashi was troubled why verse 4 needed to be written in the Torah at all, for it is self-understood that after Nadav and Avihu passed away their bodies had to be removed from the sanctuary.

Rashi concluded that the Torah must be informing us of this detail to suggest that the removal of Nadav and Avihu’s bodies was not merely out of respect for them, but for an additional reason too.

Thus, Rashi argued that it was to, “remove the deceased from before the bride so as not to disturb the joyous occasion.” I.e. in addition to being an act of respect for Nadav and Avihu (a fact so obvious that it does not need to be written explicitly) the removal of the bodies was carried out in order to remove something of disrespect to the Sanctuary.

This also explains why the process had to be carried out by levites (as Moshe stressed, “Come close and carry your brothers* out from the Sanctuary to outside the camp”):

The act of removing the bodies was in fact an act of service within the Sanctuary, since it was a process of removing an item of disrespect to the Sanctuary itself. Therefore it had to be done by those who were appointed to officiate in the Temple, either a priest or levite. And since the priests

* At first glance these words appear to be superfluous, since the first half of the verse stated that Misha’el and Eltzafan were “the sons of Uziel, Aharon’s uncle,” from which we are already aware that they are close relatives (“brothers”) of Nadav and Avihu. Rashi thus understood that the Torah’s additional stress here that they were “brothers” indicates that their family connection the fact that they were levites was crucial to the task which they were to perform.

- ⁷ Do not go out of the entrance of the Tent of Meeting (when you are in the middle of the service), so that you will not die, because God's anointing oil is upon you."

They did according to Moshe's word.

🕎 PROHIBITION OF BEING INTOXICATED DURING PRIESTLY SERVICE 🕎

⁸ God spoke to Aharon, saying:

- ⁹ "When you go into the Tent of Meeting do not drink (enough) wine to make (yourself) intoxicated, neither you nor your sons with you, so that you will not die. (This is) an eternal statute for your generations. ¹⁰ (This is) so that (you will be able to) distinguish between the holy and the profane and between the unclean and the clean, ¹¹ and to (be able to) instruct the children of Israel regarding all the statutes which God has told them, through Moshe."

🕎 END OF THE DAY'S SERVICE AFTER NADAV & AVIHU'S PASSING 🕎

10:12
FOURTH
READING

Moshe spoke to Aharon and his surviving sons, Elazar and Isamar: "Even though you are mourners), take the meal-offering that is left over from God's fire-offerings, and eat it as unleavened loaves beside the Altar, for it is a most holy (offering). ¹³ You should eat it in a holy place, because it is your portion and your sons' portion from God's fire-offerings, for (even though mourners are usually forbidden to eat offerings) that is what I have been commanded (in this case). ¹⁴ You should eat the breast of the wave-offering and the thigh of the raised-offering in a pure place (i.e. the Jewish camp)—you, your sons and your daughters with you—for they have been given from the peace-offerings of the children of Israel as your portion and your sons' portion.

TORAS MENACHEM

were forbidden to leave at the time (as explained above), the task had to be done by Misha'el and Eltzafan, who were levites. Nevertheless, this did not represent an abandonment of their duties in the Sanctuary since, to the contrary, this was in fact an act of *service*, namely, the removal of something disrespectful to the Sanctuary itself.

WHY DID GOD PERMIT HIS SANCTUARY TO BE SPOILED?

At this point, the reader may be troubled: If the bodies of Nadav and Avihu were an obstacle to the rejoicing of completing the Tabernacle's inauguration, then why did God choose to punish Nadav and Avihu on that very day? Surely God should have delayed their punishment out of respect for rejoicing in the inauguration of His own Sanctuary?

To answer this question, *Rashi* stresses, "As a person would say to his fellow: 'Remove the deceased from before the bride so as not to disturb the joyous occasion.'" I.e. when Moshe told Misha'el and Eltzafan to remove the bodies of Nadav and Avihu, he did not do so as a direct command *from God*—for then we would have the above question: Why did God allow this to happen in the first place? Rather, it was a suggestion of Moshe, and it was thus, "Like a person would say to his fellow." In other words, Moshe was saying: "We cannot understand why God has decided to do what He did, but we at least must do what is incumbent upon us and remove the bodies out of respect for His Sanctuary."

(Based on *Likutei Sichos* vol. 17, p. 100ff.)

🕎 The Last Word 🕎

"DO NOT DRINK WINE..." (v. 9)

There is a view (see *Rambam, Laws of Entering the Temple* 1:7) that even nowadays a priest may not drink a *revi'is* (86ml) of wine, for this is sufficient to cause some degree of intoxication, and since it is quite feasible that the Holy Temple will be rebuilt *within* the time it takes for him to become sober, the wine would thus render him unfit for service in the Temple.

Now, according to Jewish law, intoxication caused by a *revi'is* of wine can be removed by either a short sleep, or by waiting the time

it would take to walk a *mil*. (There are different views as to precisely how long this is: either 18 or at most 24 minutes).

From here we see a remarkable ramification of the above principle: that Jewish Law takes seriously into consideration the fact that it is possible for Mashiach to come, with a completed Holy Temple, within a maximum of 23 minutes and 59 seconds, thus requiring the priests to be ready for service immediately!

(Based on *Likutei Sichos* vol. 2, pp. 618-9)

מנכסת קודשי בני ישראל: טו שוקא דאפרשותא וחדיא דארמותא על קרבני תרביא ייתון לארמא ארמא קדם יי ויהי לך ולבניך עמך לקים עלם כמא די פקיד יי: טו וית צפירא דחטאתא מתבע תבעיה משה והא אתוקד ורגיו על אלעזר ועל איתמר בני אהרן דאשתארו למימר: יי מדין לא אכלתון ית חטאתא באתר קדיש ארי קדש קודשין היא ויתה יהב לבון לסלחא על חובי כנשתא לכפרא עליהון קדם יי: יה הא לא אתעל ית דמה לבית קודשא לגואה מיכל תיכלון יתה בקודשא כמא די פקידית: יט ומליל אהרן עם משה הא יומא דין קריבו ית חטאתהון וית עלותהון קדם יי וערשא יתי

טו שוק התרומה ותזה התנופה על אשי החלבים יביאו להניף תנופה לפני יהוה והיה לך ולבניך אתה לחק-עולם באשר צנה יהוה: (חמישין) טו ואת | שעיר החטאת דרש* דרש משה והנה שרף ויקצף על-אלעזר ועל-איתמר בני אהרן הנותרם לאמר: יי מדוע לא-אכלתם את-החטאת במקום הקדש כי קדש קדשים הוא ואתה | נתן לכם לשאת את-עון העדה לכפר עליהם לפני יהוה: יה הן לא-הובא את-דמה אל-הקדש פנימה אכול תאכלו אתה בקדש באשר צוית: יט וידבר אהרן אל-משה הן היום הקריבו את-חטאתם

* חצי התורה בתיבות, דודש מכאן ודודש מכאן.

כש"י

קדש קדשים הוא. ונפסת ציולא, וכס אמרו לו לאו. אמר להם הואיל וזמקום הקדש היתה, מדוע לא אכלתם אותה? ואתה נתן לכם לשאת וגו'. שכהניס אוכלים ובעלים מתכפרים: לשאת את עון העדה. מכאן למדנו ששעיר ראש חודש היה, שהוא מכפר על עון טומאת מקדש וקדשיו, שחטאת שמיני וחטאת נחשון לא לכפרה צאו: (יח) הן לא הובא וגו'. שאילו הוצא היה לכס לשרפה, כמו שנאמר וכל חטאת אשר יוצא מדמה וגו': אבל תאכלו אתה. היה לכס לאכלה אף על פי שאתם אוניס: באשר צויתו. לכס צמנחה⁸: (יט) וידבר אהרן. אין לשון דיבור אלא לשון עז, שנאמר וידבר העם וגו'.⁹ אפשר משה קפץ על אלעזר ועל איתמר, ואהרן מדבר, הא ידעת שלא היתה אלא מדרך כבוד. אמרו אינו צדין שיהא צדינו יושב ואנו מדברים לפניו, ואינו צדין שיהא תלמיד משיב את רבו. יכול מפני שלא היה צלעזר להשיב, תלמוד לומר ויאמר אלעזר הכהן אל אנשי הצבא וגו'¹⁰, הרי כשרכה, דבר לפני משה ולפני הנשיאים, זו מלאחי צספרי של פנים שני: הן היום הקריבו. מהו אומר, אלא אמר להם משה שמא זרקתם דמה אוניס, שחאון שעזד חילל. אמר לו אהרן וכי הם הקריבו, שהם הדיוטות, אני הקרבתי,

לומר כי חקך וחק צניך נתנו, חק לצניס ואין חק לצנות¹: (טו) שוק התרומה וחזה התנופה. לשון אשר הונף ואשר הורס. תנופה מוליך ומציא, תרומה מעלה ומוריד. ולמה חלקן הכתוב, תרומה בשוק ותנופה בחזה. לא ידענו. ששניהם צהרמה והנפה: על אשי החלבים. מכאן שהחלבים למטה צשעת תנופה², וישוצ המקראות שלא יכחשו זה את זה, כבר פירשתי שלשתן צלו את אהרן³: (זז) שעיר החטאת. שעיר מוספי ראש חודש. ושלשה שעירי חטאות קרבו צו ציוס שעיר עזים, ושעיר נחשון ושעיר ראש חודש, ומכולן לא נשרף אלא זה. ונחלקו צדצר חכמי ישראל יש אומרים, מפני טומאה שנגעה צו נשרף. ויש אומרים, מפני חנינות נשרף, לפי שהוא קדשי דורות, אצל צקדשי שעה סמכו על משה שאמר להם צמנחה ואכלו מלות⁴: דרש דרש. שתי דרישות הללו מפני מה נשרף זה, ומפני מה נאכלו אלו⁵, כך הוא צתורת כהניס: על אלעזר ועל איתמר. צשציל כבודו של אהרן הפך פניו כנגד הצניס וכעס⁶: לאמר. אמר להם, השיצוי על דצרי: (זז) מדוע לא אכלתם את החטאת במקום הקדש. וכי חון לקדש אכלו, והלא שרפוח, ומהו אומר צמקום הקדש, אלא אמר להם שמא חון לקלעים ילאה ונפסלה: בי

CLASSIC QUESTIONS

● What did Moshe investigate? (v. 16)

RASHI: The he-goat of the additional offerings of *Rosh Chodesh*.

On that day, three sin-offering goats were sacrificed:

- "[Take] a he-goat [as a sin-offering]" (above 9:3).
- The he-goat of Nachshon [the son of Aminadav, leader of the tribe of Yehudah] (See *Bamidbar* 7:16).
- The he-goat [of the additional offering] of *Rosh Chodesh* (ibid 28:15).

Now, of all of these, the only one which was burned [and not eaten as a sin-offering] was this one [the additional offering of *Rosh Chodesh*].

The Sages of Israel were divided as to why [it needed to be burned]: Some said that it was burned on account of ritual uncleanness that had come into contact with it. Others said that it was burned because [Aharon's sons were] in a state of mourning.

[However, this begs the question why the other sin-offerings were not burned, for they too were offered while in a state of mourning? The Sages explained that this was] because this [sacrifice came under the category of] holy sacrifices that would also be sacrificed in future generations too, [so they deemed it fit for burning, as the law would require in future generations.]

However, when it came to holy sacrifices that were brought only at that time, [i.e. the other two he-goat offerings], they relied on [a logical extension of] Moshe's earlier instruction, when] he instructed them [to eat another offering which was only brought at that time:] the meal-offering—"eat it as unleavened loaves" (v. 12). [They thus presumed that Moshe's command here to eat the meal-offering while in a state of mourning would apply to all holy sacrifices that were brought at that time only. But the *Rosh Chodesh* offering, which was to be brought for all generations, was to be burned.]

¹⁵ They should bring the thigh of the raised-offering and the breast of the wave-offering on the fats for fire-offerings, to wave as a wave-offering before God. It will belong to you along with your sons as an eternal statute, as God has commanded.”

FIFTH
READING

¹⁶ Moshe made two investigations about (what had happened to) the (three) sin-offering goats, and—look!—(two had been eaten correctly, but one) had been (completely) burned! So he became angry with Elazar and Isamar, Aharon’s surviving sons, (demanding them) to say (an answer): ¹⁷ “Why did you not eat the sin-offering? (Did it accidentally go outside) the holy place (where it may be eaten), and being a most holy offering (it became invalidated? God) has given it to you to gain forgiveness for the sin of the community, to atone for them before God! ¹⁸ Look, its blood was not (required to be) brought inside the Sanctuary (in which case there would indeed have been an obligation to burn it), so you should have eaten it in the holy (place, even though you are in a state of mourning), as I commanded! (Did you, perhaps, sprinkle the blood of the sacrifice while you are in a state of mourning, and thus invalidate it, requiring it to be burned?)”

¹⁹ Aharon spoke (sternly) to Moshe: “(Do you think) it was they who offered up the sin-offering and

TORAS MENACHEM

🔗 THE DISPUTE BETWEEN MOSHE & AHARON (v. 16-20)

Rashi explains the logic why two of the three sin-offerings were eaten by the priests, whereas one was burned. Aharon had reasoned that in the case of the *Rosh Chodesh* sin-offering, which was a permanent law to be observed in future generations, the offering should be treated in the same way that all such sin-offerings would be treated in future generations—namely, that a priest should not eat from the offering in a state of mourning, and the parts normally eaten should be burned. However, since the other two sin-offerings that were offered on that day were one-time events, the stringency of not eating the offering while in a state of mourning did not apply. This leniency was derived from Moshe’s instruction that the priests should eat the meal-offering, even though they were in a state of mourning, since it was a one-time sacrifice (v. 12). Aharon thus extended this principle to apply to the other two offerings which were unique to that day, but the third offering which was to apply in the future was burned.

Moshe’s reaction however was most surprising. First, he strongly reprimanded Aharon for burning the third sacrifice, which clearly demonstrated that he had not perceived the law in the same light as Aharon. And then, when Aharon explained himself, Moshe was instantly satisfied with the explanation (v. 20).

Now, Moshe was not a person who was easily enraged. In fact, we find that the Jewish people were constantly testing his patience with complaints and accusations, yet he very rarely became angry. So, in this case, we need to explain why Moshe reacted so impetuously, and why he was so easily calmed.

Why does *Rashi* not clarify these points which are difficult to understand at the literal level?

THE EXPLANATION

Shortly after Nadav and Avihu’s passing, “*Moshe summoned Misha’el and Eltzafan...and said to them, ‘Come close and carry your brothers*

🔥 Sparks of Chasidus 🔥

MOSHE AND AHARON—TRUTH AND PEACE

Why does the Torah “advertise” the fact that Moshe erred in a matter of Jewish Law and became angry, only to be corrected by his brother Aharon (v.16-20)? The Torah avoids making disparaging remarks even about animals (See *Bereishis* 7:8 and *Pesachim* 3a), so why is Moshe discredited here?

In fact however, the Torah records the dispute between Moshe and Aharon to indicate that both their stances are correct—not just *in principle*, but in practice too....

Moshe embodied the attribute of *truth*, and Aharon excelled in the quality of *peace*. Thus Moshe’s tendency was to perceive the true identity of the world, how it is an expression of God’s will, and how it is a reflection of its blueprint, the Torah. Aharon, on the other hand, tended to perceive the *apparent* identity of the world, with all its imperfections, limitations and obstacles that make serving God difficult. Thus Aharon sought to make peace between the world’s apparent identity and its true identity, accepting the world’s

flaws and limitations as being genuine, but nevertheless gradually cajoling the world and its inhabitants towards perfection. Moshe, on the other hand, could perceive how, on a deeper level, that perfection was already there.

Because Aharon accepted the limitations of time, he perceived a distinction between offerings that were made in the present and those that were made in the future (see *Rashi* to v. 16). Because he accepted there is a difference between death and life, he understood that the law is different for a mourner than it is for others (*ibid*).

But Moshe perceived an underlying truth that transcends time, where life is eternal. So Moshe ruled that all the sin-offerings must be eaten, regardless of whether they are applicable just now or later too, or whether they were carried out in a state of mourning or not.

And even though in this case Moshe acquiesced to Aharon, the Torah nevertheless records his opinion too, because both approaches—truth and peace—are valid from the Torah’s point of view.

(Based on *Sefer Hasichos* 5748, p. 370ff.)

the burnt-offering before God today? (No, it was I who offered them! And being the High Priest, I am allowed to sprinkle the blood while in a state of mourning). But if I had eaten the (third) sin-offering today, would it have pleased God? (For unlike the other two sin-offerings which are temporary, the third is a permanent one, for all generations, and it is not appropriate to be lenient and allow a mourner to eat from it. Even if) this (tragedy) had happened to me (not with my sons, but with other relatives, it would not have been appropriate to eat from such a sin-offering)."

²⁰ (When) Moshe heard (Aharon's explanation) it pleased him, (and he was not ashamed to admit that he had been mistaken).

🌀 LAWS OF FORBIDDEN ANIMALS 🌀

II **SIXTH READING** **G**od spoke to Moshe (telling him to say) to Aharon who should say to (Elazar and Isamar):
² (You should all) speak to the children of Israel, and say:
 These are the living creatures that you may eat, from among all the animals on earth:

TORAS MENACHEM

to the *Rosh Chodesh* sin-offering, which was to be offered in the future too, Aharon could not see any justification to extend a leniency from a weaker case to a stronger one—so he burned the meat.

Understandably, Moshe was horrified, for in his eyes he had witnessed the joy of this special day disturbed. But when Aharon explained that the “joy of the day” *only applied to the Altar*, which was “before God” (v. 19), Moshe accepted his argument and was delighted to discover that, in fact, the inauguration had been completed undisturbed.

(Based on *Likutei Sichos* vol. 17, pp. 106-7)

🌀 WHY WERE THE DIETARY LAWS GIVEN HERE? (11:1ff.)

Why were the Dietary Laws only given to the Jewish people at this point, after the inauguration of the Tabernacle (on the first of *Nisan*) almost a full year after the giving of the Torah (the previous *Sivan*)? Surely, any matters that were pertaining to eating and drinking would have become relevant *immediately*, since the people needed to eat on a daily basis. So why were these crucial laws not given to the Jewish people straightaway?

We might argue that since the Torah was not written in strict chronological order, it is feasible that these laws were given prior to this point, soon after the giving of the Torah, but they were nevertheless recorded here. However, *Rashi* clearly rejected this argument, since he writes (in his commentary to verse 2) that the Dietary Laws were addressed not only to Moshe but to Aharon, Elazar and Isamar too, as a reward for accepting God's decree against Nadav and Avihu. So, *Rashi* obviously understood that these laws were said at this point, and not earlier.

THE EXPLANATION

Rashi did not address the above question, as he held the answer to be self-evident. For none of the following laws had been *practically relevant* to the Jewish people during the past nine months, since the Torah was given, as they found themselves in a *desert* totally devoid of animal and bird life, and certainly, any aquatic life. Therefore, it was totally irrelevant to them at the time that the Torah prohibits the consumption of various species of animal, since they were not available to the Jewish people in any case. The only species that is found in the desert which is prohibited in the following laws are snakes and scorpions (see below, v. 42), but at this time the Jewish people were protected by clouds of glory which protected them from snakes and scorpions (see *Shemos* 13:21, *Rashi* to *Bamidbar* 10:34), so this law too was not yet relevant.

Therefore, immediately after the giving of the Torah the Jewish people were given commands of the most immediate importance, concerning the construction of the Tabernacle, and it was only afterwards that they were given the laws of forbidden animals etc., which would become relevant only later, when they would reach inhabited lands.

(Based on *Sichas Shabbos Parshas Shemini* 5744)

🌀 ELAZAR AND ISAMAR'S SILENCE? (v. 1-2)

Rashi writes that God addressed the following laws, not only to Moshe, but to Aharon, Elazar and Isamar too, since they all accepted God's decree against Nadav and Avihu in silence, without complaining to God (see above 10:3).

Where, however, is *Rashi's* proof at the literal level that Elazar and Isamar accepted God's decree “with love”? *Rashi* wrote above, concerning the case of the burned sin-offering: “How is it possible that Moshe vented his anger at Elazar and Isamar, and yet Aharon answered? This was only out of respect [for Aharon]. They said, “It is inappropriate that while our father is sitting in front of us, we should answer in his presence, and it is also inappropriate that a student should refute his teacher” (*Rashi* to 10:19).

With this in mind, there appears to be no proof that Elazar and Isamar's silence after the passing of their brothers was because they accepted God's decree with love. Perhaps they were *unaccepting* of God's decree, but nevertheless, they remained silent merely because “Aharon was silent,” and they felt it inappropriate to speak up in front of their father?

THE EXPLANATION

Even a child who is studying the *Chumash* for the first time knows that when a person is in pain, rules of etiquette are inevitably disregarded. The child knows that when his friends hurt him he reacts, even if it is not appropriate to do so, for human nature is to react *instantly* to pain.

So, even though Elazar and Isamar had the courtesy *in general* not to speak up in the presence of their father Aharon, nevertheless, the pain of the sudden passing of their brothers Nadav and Avihu would certainly have caused them to cry out in anger, out of sheer pain, even if it was inappropriate to do so. The fact that they remained silent was thus proof to *Rashi* that they had accepted God's decree with love.

And since the matter is self-understood even to a small child, *Rashi* felt no need to make any comment.

(Based on *Sichas Shabbos Parshas Shemini* 5731)

מִסְקָא פְּשָׂרָא בְּבַעֲרִיא יְתָה תִּיכְלוּן: ד גְּרָם ית דין לא תיכלון ממסקי פְּשָׂרָא וממסדיקי פְּרִסְתָּא ית נְמִלָּא אַרְי מְסִיק פְּשָׂרָא הוּא וּפְרִסְתִּיהָ לֹא סְדִיקָא מְסַאב הוּא לְכוּן: ה וַיֵּת מִפְּזָא אַרְי מְסִיק פְּשָׂרָא הוּא וּפְרִסְתָּא לֹא סְדִיקָא מְסַאב הוּא לְכוּן: ו וַיֵּת אַרְנָבָא אַרְי מְסַאב פְּשָׂרָא הוּא וּפְרִסְתָּא לֹא סְדִיקָא מְסַאבָּא הוּא לְכוּן: ז וַיֵּת חוֹרָא אַרְי סְדִיק פְּרִסְתָּא הוּא וּמְסַלְפִין מְלָפִין פְּרִסְתָּא וְהוּא פְּשָׂרָא לֹא פֶשֶׁר מְסַאב הוּא לְכוּן: ח מִבְּסַרְהוֹן לֹא תִיכְלוּן וּבְנִבְלִיתְהוֹן לֹא תִקְרְבוּן מְסַאבִין אֲנֹן לְכוּן: ט ית דין תיכלון מכל די בְּמִיא כל די ליה צִיצִין וְקִלְפִין בְּמִיא בְּיַמְמִיא וּבְנַחְלִיא יתְהוֹן תִּיכְלוּן: י וְכֹל די לית ליה צִיצִין וְקִלְפִין בְּיַמְמִיא וּבְנַחְלִיא מכל רַחֲשָׂא דְמִיא וּמְכַל נֶפְשָׂא חִיתָא די בְּמִיא שְׂקָצָא אֲנֹן לְכוּן: יא וְשִׂקָצָא יְהוֹן לְכוּן מִבְּסַרְהוֹן לֹא תִיכְלוּן וַיֵּת נְבִילִתְהוֹן תְּשַׂקְצוּן: יב כל די לית ליה צִיצִין וְקִלְפִין בְּמִיא שְׂקָצָא

שִׁסַּע פְּרִסְתָּא מְעֵלַת גְּרָה בְּבַהֲמָה אֲתָה תֹאכְלוּן: ד אַךְ אֲתָהּ לֹא תֹאכְלוּן מִמְעֵלֵי הַנְּרָה וּמִמְפָּרְסֵי הַפְּרִסָּה אֲתָהּ הַנְּמִלָּל בְּיַמְעֵלָה גְּרָה הוּא וּפְרִסָּה אֵינְנוּ מִפְּרִים טָמֵא הוּא לָכֶם: ה וְאֲתָהּ הַשֶּׁפֶן בְּיַמְעֵלָה גְּרָה הוּא וּפְרִסָּה לֹא יִפְרִים טָמֵא הוּא לָכֶם: ו וְאֲתָהּ אַרְנָבָת בְּיַמְעֵלַת גְּרָה הוּא וּפְרִסָּה לֹא הִפְרִיסָה טָמֵאָה הוּא לָכֶם: ז וְאֲתָהּ חוֹרָא בְּיַמְפָּרִים פְּרִסָּה הוּא וְשִׁסַּע שִׁסַּע פְּרִסָּה וְהוּא גְּרָה לֹא יִגְרָ טָמֵא הוּא לָכֶם: ח מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְנִבְלָתָם לֹא תִגְעוּ טָמֵאִים הֵם לָכֶם: ט אֲתָהּ לֹא תֹאכְלוּ מִכָּל אֲשֶׁר בְּמַיִם כָּל אֲשֶׁר לֹא סִנְפִיר וְקִשְׁקֶשֶׁת בְּמַיִם בְּיַמִּים וּבְנַחְלִים אֲתָם תֹאכְלוּ: י וְכֹל אֲשֶׁר אֵין לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת בְּמַיִם וּבְנַחְלִים מִכָּל שְׂרִץ הַמַּיִם וּמִכָּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בְּמַיִם שְׂקִין הֵם לָכֶם: יא וְשִׂקִין יֵהוּן לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וְאֲתָהּ נִבְלָתָם תְּשַׂקְצוּן: יב כָּל אֲשֶׁר

רש"י

יכו ישראל מוזכרים על מגע נבלה, תלמוד לומר אמור אל הכהנים וגוי', כהנים מוזכרין ואין ישראל מוזכרין. קל וחומר מעתה ומה עומאת המת חמורה, לא הזכיר זה אלא כהנים, עומאת נבלה קלה לא כל שכן. ומה תלמוד לומר לא תגעו, דרגל. זהו שאמרו חייב אדם לטורע עלמו דרגל⁶: (ט) סנפיר. אלו ששט בהם: קשקשת. אלו קליפיים הקבועים בו⁷, כמו שנאמר⁸ ישריון קשקשים היא לבוש⁹: (י) שרץ. בכל מקום משמעו דבר נמוך שרוחש וגד על הארץ: (יא) ושקץ יהיו. לאסור את עירוביכם, אם יש בו צונות עש: מבשרם. אינו מוזכר על הספירים ועל העלמות: ואת נבלתם תשקצו. לרבות יצחושין סנינן. יצחושין מושילוני"ש זלע"י: (יב) כל אשר אין לו גוי'. מה תלמוד לומר, שיכול אין לי שיכא מותר אלא המעלה סימנין שלו ליבשה, השירן צמים מנין, תלמוד לומר כל אשר אין לו סנפיר וקשקשת

פלאנטי"ה זלע"י: ושטעת שסע. שמוזדלת מלמעלה ומלמטה בשתי צדדיה, כתרגומו ומטלפא טלפין, שיש שפרסותיו סדוקות מלמעלה ואינן שסועות ומוזדלות לגמרי, שמלמטה מחוזרות: מעלת גרה. מעלה ומקויחה האוכל ממעיה ומחזרת אותו לתוך פיה לכתשו ולטחנו הדק: גרה. כך שמו. ויתכן מגזרת מים הנגרים¹, שהוא נגרר אחר הפה. ותרגומו פשרא, שעל ידי הגרה האוכל נפטר ונמוח: בבהמה. תיבזה זו יתירה היא לדרשה, להחיר את השליל הנמלא צמעי אמו²: אותה תאבלו. ולא צמכה טמאה. וככל צמחה היא, אלא לעבור עליה צמעה ולא תעשה³: (ח) מבשרם לא תאבלו. אין לי אלא אלו, שאר צמחה טמאה שאין לה שום סימן טהרה מנין, אמרת קל וחומר ומה אלו שיש בהן קלת סימני טהרה אסורות וכו'⁴: מבשרם. על צמחם צמחה, ולא על עלמות וגידין וקרניים וטלפיים⁵: ובנבלתם לא תגעו. וכול

CLASSIC QUESTIONS

● Why are these four animals specified? (v. 4-7)

MIDRASH: The camel (*gamal*) alludes to the Babylonian Exile, as the verse states, "[O daughter of Babylon, you are to be destroyed.] Happy is the one who pays you your retributions (*gemul*) according to how you have dealt (*gamal*) with us" (Psalms 137:8).

The hyrax alludes to the Exile of Media...Just as the hyrax possesses signs of uncleanness and signs of cleanliness, so too Media produced a righteous man (Mordechai) as well as a wicked man (Haman).

The hare alludes to the Greek Exile, since the mother of Ptolemy was [Lagos, which is the Greek word for] hare.

The pig alludes to the Roman Exile (see below).

Why did Moshe mention three animals in one verse and the last in another verse [when he repeated them in *Parshas Re'eh* 14:7-8]?

R' Yochanan said: Because the pig is equivalent to the other three put together. R' Shimon ben Lakish said: It is even more than that....

Why is Rome compared to a pig? For just as the pig reclines and puts out its hooves, as if to say, "Look! I am clean," so too the empire of Rome arrogantly commits violence and robbery, while pretending to enact justice. (*Vayikrah Rabah* 13:5 and *Matnos Kehunah* ibid.)

OHR HACHAYIM: Our Sages said that in the future the pig will become kosher, and will bear both signs of split hooves and chewing the cud.

- ³ You may eat any animal which has a split hoof which is completely split into two hooves, if it chews the cud.
- ⁴ But, among those that chew the cud and those that have a cloven hoof, you must not eat these:
 - The camel, because it chews the cud, but does not have a (completely) split hoof. It is impure for you.
 - ⁵ The hyrax*, because it chews the cud, but does not have a (completely) split hoof. It is impure for you.
 - ⁶ The hare**, because it chews the cud, but does not have a (completely) split hoof. It is impure for you.
 - ⁷ The pig, because it has a split hoof which is completely split, but does not chew the cud. It is impure for you.
- ⁸ You must not eat their flesh. You must not touch their carcasses (when you are ritually pure, during the festivals), for they are impure for you.

🌀 LAWS OF FORBIDDEN FISH 🌀

- ⁹ Among all (the creatures) that are in the water, you may eat these: You may eat any (of) those (creatures) in the water that have fins and scales, whether (they live) in the seas or in the rivers.
- ¹⁰ But any that do not have fins and scales among all the creeping creatures in the water and among all living creatures that (live) in the water, whether in the seas or in the rivers, are an abomination for you. ¹¹ (Even if they are mixed with other food) they shall be an abomination for you. You must not eat their flesh, and you should hold their dead bodies in abomination.

TORAS MENACHEM

🌀 Sparks of Chasidus 🌀

THE SIGNS OF A KOSHER ANIMAL

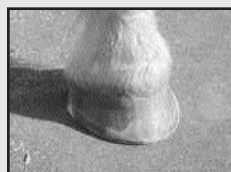
In order to serve God properly, we need to train our natural animalistic drive—the animal soul—to stretch beyond its natural limitations. This involves two stages:

a.) *Split hooves*. The split hoof is effectively a double hoof. This teaches us that our actions in the service of God—represented by the foot, or hoof, that propels a person into action—should be *recognizably* doubled. I.e. when we are involved in any holy matter it should be apparent to an onlooker that, in addition to our current actions, we are already preparing for a higher, more lofty achievement too.

b.) *Chewing the cud* is also a process of doubling, where food is digested for a second time. This teaches us that when it comes to personal, spiritual refinement (represented by the digestion which



Bones of a cow's foot, showing totally split hoof



A horse's hoof, devoid of any split



Feet of the Hyrax, showing partially split hooves

takes place *inside*), we should not be satisfied with one phase of refinement, but we should seek to fine-tune our spiritual sensitivity to greater heights.

The pig has split hooves, but it does not chew the cud. According to the above analogy, this represents a person who has many good deeds, but lacks a certain degree of internal spiritual refinement. Nevertheless, since “the deed is the main thing,” the person’s more subtle problems can be rectified by placing him in a more refined environment. Thus, the pig will become kosher in the Messianic Era, when the spiritual climate of the world will be uplifted, since its basic, external signs are in order.

(Based on *Sefer Hasichos* 5751, p. 159ff.)

* This does not ruminate in the conventional sense, but it may practice a minor form of regurgitation. Alternately, it might be described as “bringing up the cud” because of its ruminant-like chewing movements. **This does not ruminate in the conventional sense, but it practices a form of pseudo-rumination called caecotrophy whereby it produces special pellets for reingestion.

הוא לבון: יג ונת אלזין תשקצו מן עופא לא
 ותאכלו שקצא אגון נשרא וער ועזיא:
 יד ונתא וטרפיתא לזנה: טו נת כל ערבא
 לזנה: טז ונת בת נעמיתא וציצא וצפר
 שחפא ונצא לזנה: יז וקריתא ושלזנונא
 וקפופא: יח וכותא וקאתא וירקרא:
 יט וחוריתא ואבו לזנה ונגר טורא ועטלפא:
 כ כל רחשא דעופא דמהליך על ארבע
 שקצא הוא לבון: כא ברם נת דין תיכלון
 מכל רחשא דעופא דמהליך על ארבע
 די ליה קרסולין מעלוי רגלוי לקפצא בהון
 על ארעא: כב נת אלזין מנהון תיכלון נת
 גובא לזנה ונת רשונא לזנה ונת חרגולא
 לזנה ונת חנבא לזנה: כג וכל רחשא
 דעופא די ליה ארבע רגלין שקצא הוא לבון:
 כד ולאלין תסתאבון כל דיקרב בנבילתהון
 יהי מסאב עד רמשא: כה וכל דיטול
 מנבילתהון יצבע לבושויה ויהי מסאב עד
 רמשא: כו לכל בעירא די היא סדיקא פרסתא
 וטלפין ליתתא מטלפא ופשרא ליתתא

אין לו סנפיר וקשקשת בפנים שקץ הוא לכם: יג ואת־אלה
 תשקצו מן־העוף לא יאכלו שקץ הם את־הנשר ואת־הפרס
 ואת־העזניה: יד ואת־הדאה ואת־האיה למינה: טו את כל־
 ערב למינו: טז ואת בת היענה ואת־התחמס ואת־השחף
 ואת־הנץ למינהו: יז ואת־הכוס ואת־השלך ואת־הינשוף:
 יח ואת־התנשמת ואת־הקאת ואת־הרחם: יט ואת החסידה
 האנפה למינה ואת־הדוכיפת ואת־העטלף: כ כל שרץ
 העוף ההלך על־ארבע שקץ הוא לכם: כא אך את־זה
 תאכלו מכל שרץ העוף ההלך על־ארבע אשר־לא נקו לו
 כרעים ממעל לרגליו לנתר בהן על־הארץ: כב את־אלה
 מהם תאכלו את־הארבה למינו ואת־הסלעם למינהו
 ואת־החרגל למינהו ואת־החגב למינהו: כג וכל שרץ העוף
 אשר־לו ארבע רגלים שקץ הוא לכם: כד ולא־לה תטמאו
 כל־הנזע בנבילתם וטמא עד־הערב: כה וכל־הנשא מנבילתם
 יכבם בגדיו וטמא עד־הערב: כו לכל־הבהמה אשר הוא

כש"י

כפות, וזו היא כרבלתו. ונגר טורא נקרא על שם מעשיו, כמו שפירשו רבותינו
 במסכת גיטין דפרק מי שחזו:⁵ (כ) שרץ העוף. הם הדקים הנמוכים
 הרוחשין על הארץ, כגון זבובים ולרעין ויתושין וחגבים: (כא) על ארבע.
 על ארבע רגלים: ממעל לרגליו. סומך לזאורא יש לו כמין שחי רגלים לצד
 ארבע רגליו, וכשרואה לעוף ולקפוז מן הארץ מתחזק באותן שתי כרעים
 ופורח, ויש מהן הרבה כמותן שקורין לנגושטי"א, אבל אין אנו זקייאין בהן,
 שארבעה סימני טהרה נאמרו בהם, ארבע רגלים, וארבע כנפים, וקרסולין
 אלו כרעים הכתובים כאן, וכנפיו חופין את רובו.⁶ וכל סימנים הללו מלויין
 באותן צביעותינו, אבל יש שראשן ארוך ויש שאין להם זנב⁷ ולרץ שיהא שמו
 חגב, וזכה אין אנו יודעים להבדיל צביעה: (כג) וכל שרץ העוף וגו'. זה
 ללמד שאם יש לו חמש טהרות: (כד) ולא־לה. העתידין להאמר למטה בענין:
 תטמאו. כלומר נגניעתם יש טומאה: (כה) וכל הנשא מנבילתם. כל מקום
 שנאמרה טומאת משא, חמורה מטומאת מגע, שהיא טעונה כזום בגדים:

זמים, הא אם היו לו זמים אף על פי שהשירן צעלייתו מותר:¹ (יג) לא
 יאכלו. לחייב את המאכילין לקטנים. שכך משמעו לא יהיו נאכלים על ידך.
 או אינו אלא לאסרן בהנאה, תלמוד לומר לא תאכלו,² באכילה אסורין בהנאה
 מותרין. כל עוף שנאמר בו למינה, למינו, למינהו, יש באותו המין שאין דומין
 זה לזה, לא צמריהם ולא צמוחם, וכולן מין אחד: (טז) הנץ. אישפרוי"ר:
 (יז) השלך. פירשו רבותינו זה השולב דגים מן הים. וזהו שחגס אונקלוס
 ושליונא: בוס וינשוף. הם זאחיטי"ש הזועקים צלילה ויש להם לסתות
 כאדם. ועוד אחר דומה לו שקורין ייצי"ן: (יח) התנשמת. היא קלצי"א
 שוריי"ן ודומה לעכבר ופורחת צלילה. ותנשמת האמורה צרעים היא דומה
 לה, ואין לה עינים וקורין לה טלפ"א: (יט) החסידה. זו דיה לצנה ליגוני"א.
 ולמה נקרא שמה חסידה, שעושה חסידות עם חזרותיה צמזמות:³ האנפה.
 היא דיה רגזית.⁴ ונראה לי שהיא שקורין לה היירו"ן: הדוכיפת. תרגול
 כבר וכרבלתו כפולה וצלע"ז הרופ"א, ולמה נקרא שמו דוכיפת, שהוא

Griffon vulture (Nesher)—Although conventionally translated as the eagle, the description of the nesher being bald (Michah 1:16), feeding on carrion (Proverbs 30:17) and being the highest flying bird (*Ibn Ezra to Shemos* 19:4; *Ibn Ezra, Metzudas David and Malbim* to Job 39:27) match the griffon vulture rather than the eagle. **Bearded vulture** (Peres)—also known as the lammergeyer. This is not a definitive translation, but the word *peres* means "pieces" or "smasher" which may refer to the bearded vulture's habit of smashing the bones on which it feeds by dropping them from great heights. **Osprey** (Azniyah)—or white-tailed sea eagle. Neither of these translations are definitive. **Buzzard** (Ayah)—described in the *Talmud* (*Chullin* 63b) as possessing superb eyesight, this is probably the buzzard. **Ostrich** (Bas Ha'yanah)—probably the ostrich, but possibly a type of owl. **Tachmas**—Unknown. Possibly a type of owl, or a cuckoo. **Kos**—Probably a type of owl. **Barn Owl** (*Tinshemes*)—or possibly a bat. **Ka'as-Owl**—Although many identify it as a water bird such as the pelican, its description as living in the desert (Psalms 102:7) better matches an owl, possibly the little owl. **Roller** (*Racham*)—the *Talmud* (*Chullin* 63a) identifies it with a bird onomatopoeically called *sherakrak*, which is the roller.

- ¹² Any creature in the water that does not have fins and scales is an abomination for you (but if it had fins and scales but shed them in the water, it is permissible to you).

🕍 LAWS OF FORBIDDEN BIRDS 🕍

- ¹³ Among birds, you shall hold the following in abomination. They must not be eaten (because they are an abomination: the griffon vulture, the bearded vulture, the osprey, ¹⁴ the kite, the buzzard family, ¹⁵ the entire raven family, ¹⁶ the ostrich, the tachmas, the gull, the hawk family, ¹⁷ the kos-owl, the cormorant, the yanshuf-owl, ¹⁸ the barn owl, the ka'as-owl, the roller, ¹⁹ the stork, the heron family, the hoopoe and the bat.

🕍 LAWS OF FORBIDDEN & PERMITTED INSECTS 🕍

- ²⁰ Any flying insect that walks on four (legs) is an abomination for you.
- ²¹ However, among all the flying insects that walk on four (legs), you may eat (from) those that have (additional) jointed legs with which they hop on the ground, above its (regular) legs.
- ²² From this (locust) category, you may eat the following: The red locust family, the yellow locust family, the spotted grey locust family and the white locust family.
- ²³ Any flying insect that has four legs, is an abomination for you (but a five-legged flying insect is permissible).

🕍 LAWS OF RITUAL IMPURITY FROM NON-KOSHER ANIMALS 🕍

- ²⁴ Through (contact with) the following (animals), you will become ritually impure;
- Anyone who touches (one of) their carcasses will be ritually impure until evening;
- ²⁵ Anyone who carries (one of) their carcasses (acquires a more severe form of impurity.) He should immerse his garments, and he will be ritually impure until the evening:

TORAS MENACHEM

🕍 The Last Word 🕍

THE DIETARY LAWS

For Jews, the Dietary Laws have come down with the Torah itself, which revealed the true meaning of monotheism, of which the Jewish People have been the bearers ever since. It was relevant not only in those days of old, when paganism and idolatry were the general practice in the world, but it is just as relevant in the present day and age, since it is only the Torah and *mitzvos* that are the basis of pure monotheism, rooted in the absolute unity of God. This means that the Jew brings unity and harmony in this, the physical world, eliminating any departmentalization in the daily life, or having occasional practices; or, as some misguided and misconceived individuals might think, that they can practice Judaism at home, but must make concessions and compromises outside the home. All such differentiations are contrary to true unity, pure monotheism. For the concept of pure monotheism is not confined to One God, but at the

same time it requires unity in the personal life of each and every Jew, who is a member of the One People, of which it is said that it is "One People on earth." According to the explanation of the *Alter Rebbe*, founder of Chabad, "One People on earth" means that they bring oneness and unity also in earthly things, and it is only in this way that the individual can achieve complete personal harmony and unity of the body and soul, at all times, whether in the synagogue, at home, or in the office.

Thus, it is obvious how important *kashrus* is for a Jew, since the food and beverages that he consumes become blood and tissue and energy, and food that is not suitable (kosher) for a Jew can only alienate him from matters of *Yiddishkeit* [Judaism], and only the right and kosher food can nourish him physically, mentally and spiritually.

(Excerpt from a Letter written by the Rebbe on 15th of Av 5735)

מִפְּקֵא מִסְאֲבֵינ אָנוּן לְכוּן כָּל דִּיקְרָב
 כְּהוּן יְהִי מִסְאֲב: כו וְכָל דְּמַהֲלִיד עַל יְדוּהִי
 כְּכָל הַיְתָא דְּמַהֲלִכָא עַל אַרְבַּע מִסְאֲבֵינ אָנוּן
 לְכוּן כָּל דִּיקְרָב בְּנִבְלֵתְהוּן יְהִי מִסְאֲב עַד
 רִמְשָׂא: כז וְדִישׁוּל יַת נְבִלֵתְהוּן יִצְבַּע
 לְבוּשׁוּהִי וְיְהִי מִסְאֲב עַד רִמְשָׂא מִסְאֲבֵינ אָנוּן
 לְכוּן: כח וְדִין לְכוּן דְּמִסְאֲב בְּרִחְשָׂא דְּרַחֲשִׁישׁ
 עַל אַרְעָא חוּלְדָא וְעַכְבְּרָא וְצַבָּא לְזוּנְהִי:
 ל וְיֵלֵא וְכוּחָא וְחוּלְטָתָא וְחוּמְטָא וְאַשׁוּתָא:
 לא אֵלִין דְּמִסְאֲבֵינ לְכוּן כְּכָל רִחְשָׂא כָּל
 דִּיקְרָב כְּהוּן בְּמוֹתְהוּן יְהִי מִסְאֲב עַד רִמְשָׂא:
 לב וְכָל דִּי יִפֵּל עֲלוּהִי מִנְהוּן בְּמוֹתְהוּן יְהִי
 מִסְאֲב מִכָּל מִן דְּאָע אוּ לְבוּשׁ אוּ מִשְׁךְ אוּ
 שֶׁק כָּל מִן דִּי תִתְעַבֵּיד עֵיבִידְתָא כְּהוּן
 בְּמִיָּא יִתְעַל וְיְהִי מִסְאֲב עַד רִמְשָׂא וְיִדְבִי:
 לג וְכָל מִן דְּחִסְפָּא דִּי יִפֵּל מִנְהוּן לְגוּיָה כָּל
 דִּי בְּגוּיָה יְהִי מִסְאֲב וְיִתִּיָּה תִתְבְּרוּן: לד מִכָּל
 מִיכְלָא דְּמִתְאָכִיל דִּי יַעֲלוּן עֲלוּהִי מִיָּא יְהִי
 מִסְאֲב וְכָל מִשְׁקֵי דִּי יִשְׁתִּי כְּכָל מִן יְהִי

מִפְּרִסְת פְּרִסָּה וְשִׁסַּע | אִינְנָה שְׁסַעַת וְגִרָה אִינְנָה מַעֲלָה
 טְמֵאִים הֵם לָכֵם כָּל־הַנִּגַּע בָּהֶם יִטְמָא: כו וְכָל | הוֹלִיךְ עַל־
 כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֵם כָּל־
 הַנִּגַּע בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: כז וְהַנִּשְׂא אֶת־נִבְלָתָם יִכַּבֵּם
 בְּגִדְרֵי וְיִטְמָא עַד־הָעָרֶב טְמֵאִים הֵמָּה לָכֵם: ס כֹּס וְזֶה לָכֵם
 הַטְּמָא בְּשָׂרֵי הַשָּׂרִיז עַל־הָאָרֶץ הַחֹלֵד וְהָעֶכְבֵּר וְהָצַב
 לְמִינְהוּ: ז וְהָאֲנָקָה וְהַפָּח וְהַלְטָאָה* וְהַחֲמָט וְהַתְּנַשְׁמָת:
 ח אֵלֶּה הַטְּמֵאִים לָכֵם בְּכָל־הַשָּׂרִיז כָּל־הַנִּגַּע בָּהֶם בְּמָתָם
 יִטְמָא עַד־הָעָרֶב: טז וְכָל אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם | בְּמָתָם יִטְמָא
 מִכָּל־כְּלִי־עֵץ אוּ בַּגָּד אוּ־עוֹר אוּ שֶׁק כָּל־כְּלִי אֲשֶׁר־יַעֲשֶׂה
 מִלְּאֲכָה בָּהֶם בְּמִים יִבָּא וְיִטְמָא עַד־הָעָרֶב וְיִטְהַר: וּשְׁבִיעִי
 טז וְכָל־כְּלִי־חָרָשׁ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ כָּל אֲשֶׁר בְּתוֹכוֹ
 יִטְמָא וְאֵתוֹ תִשְׁבְּרוּ: לד מִכָּל־הָאֹכֵל אֲשֶׁר יֵאָכֵל אֲשֶׁר יָבֹא
 עָלָיו מִים יִטְמָא וְכָל־מִשְׁקָהּ אֲשֶׁר יִשְׁתָּה בְּכָל־כְּלִי יִטְמָא:

*יש גורסים ל' רבתי

כ"ט

מיטמא אלא מאוירו: כל אשר בתוכו יטמא. הכלי חוזר ומטמא מה
 שבאוירו³ (ס"א ל"ל צתוכו): ואתו תשבורו. למד שאין לו טהרה במקוה:
 (לד) מכל האכל אשר יאכל. מוסב על מקרא העליון, כל אשר צתוכו
 יטמא, מכל האוכל אשר יאכל אשר יצא עליו מים והוא צתוך כלי חרס
 הטמא, יטמא. וכן כל משקה אשר ישחה בכל כלי, והוא צתוך כלי חרס
 הטמא, יטמא. למדנו מכאן דצרים הרבה, למדנו שאין אוכל מוכשר ומתוקן
 לקבל טומאה עד שיצאו עליו מים פעם אחת, ומשצאו עליו מים פעם אחת
 מקבל טומאה לעולם ואפילו גנוז. והיון והשמן וכל הנקרא משקה מכשיר
 זרעים לטומאה כמים. שכן יש לדרוש המקרא אשר יצא עליו מים או כל

(כו) מפרסת פרסה ושסע איננה שוסעת. כגון גמל שפרסתו סדוקה
 למעלה, אבל למטה היא מחוברת. כאן למדך שנבלת צהמה טמאה מטמאה,
 וצטנין שצסוף הפרשה¹ פירש על צהמה טהורה: (כז) על כפיו. כגון כלב
 ודוד וחסול: טמאים הם לכם. למגע: (כט) וזה לכם הטמא. כל טומאות
 הללו אינן לחיסור אכילה אלא לטומאה ממש, להיות טמא צמגען ונחסר
 לאכול תרומה וקדשים וליכנס צמקדש: החלד. מושטיל"ה: והצב. פוי"ט
 שדומה ללפרדט: (ל) אנקה. הריזו"ן: הלטאה. לישרד"ה: החמט. לימל"ה:
 תנשמט. טלפ"א: (לז) במים יובא. ואף לאחר טבילתו טמא הוא לתרומה
 עד הערב, ואחר כך: וטהר. צבערז השמש²: (לג) אל תבכו. אין כלי חרס

CLASSIC QUESTIONS

● Is it permissible to become ritually impure or to eat food that is ritually impure? (v. 24-40)

RAMBAM: Everything that is written in the Torah and in Scripture about the laws of ritual impurity and purity applies only to the Temple, its offerings and to *terumah* and *ma'aser sheni* (agricultural offerings and tithes). For the Torah forbids those that are ritually impure from entering the Temple, or from eating sacrifices, *terumah* or *ma'aser*. But there is no prohibition with regard to ordinary non-sacrificial foods, and it is permissible to eat all ordinary foods that are in a state of ritual impurity....

Just as it is permitted to consume ordinary non-sacrificial foods and drinks that are ritually impure, so too it is permitted to cause these foods to become ritually impure, [even] in the Land of Israel. In fact,

there is no objection at all to actively rendering ordinary non-sacrificial food impure, once it has been made fit for ordinary consumption [by the separation of *terumah* and *ma'aser*]. So too, a person is free to touch any ritually impure item, and become ritually impure from it. We see this from the fact that the Torah only commanded the priest and the nazirite not to become contaminated with the ritual impurity of a corpse, from which it follows that all other people may contaminate themselves [with any kind of impurity]. And even the priests who are warned [against becoming ritually impure], may allow themselves to become ritually impure with any type of impurity other than that of the corpse.

[However, during Temple times] the entire Jewish people are required to become ritually pure on each festival, so that they are fit to enter the Temple and eat sacrifices....

- ²⁶ Any animal that has a split hoof which is not completely split, and which does not chew the cud, is ritually impure for you. Anyone who touches them will become ritually impure.
- ²⁷ Among all the animals that walk on four legs, any (animal) that walks on its paws (such as a dog, bear or cat) is ritually impure for you. Anyone who touches their carcass will be ritually impure until evening. ²⁸ One who carries their carcass should immerse his garments, and he will be ritually impure until evening. They are ritually impure for you.
- ²⁹ The following are ritually impure for you among creeping creatures that creep on the ground: the weasel, the mouse, the toad family, ³⁰ the hedgehog, the chameleon, the lizard, the snail, and the mole. ³¹ (All) these are the ones that are ritually impure for you, among all creeping creatures. Anyone who touches them when they are dead will be ritually impure until the evening.

🌀 LAWS OF RITUAL IMPURITY OF OBJECTS & FOOD 🌀

- ³² If any of these dead (creatures) fall upon anything, it will become ritually impure, whether it is any type of wooden object, a garment, an (article of) leather or sackcloth. (This applies to) any object with which work is done. It should be immersed in water, but it will remain ritually impure until the evening. It will become clean (when the sun sets).
- ³³ If any of these (dead creatures) falls into the interior of any (type of) earthenware object, whatever is inside it will become ritually impure, (and the vessel) itself should be broken; (but if the creature falls on the outside of an earthenware object, it remains pure).
- ³⁴ (If what is inside the earthenware object is) any (kind of) food that is edible it will (only) become ritually impure (if) water has come upon it (first, at some time in the past). And any liquid that is (normally) drunk, which is in any (impure) vessel, will become ritually impure.

SEVENTH
READING

CLASSIC QUESTIONS

From oral tradition we know that a person who is ritually impure may eat from the same plate as one who is ritually pure...

Even though a person is permitted to eat foods that are ritually impure and drink drinks that are ritually impure, the pious members of the early generations would eat [even] ordinary, non-sacrificial food in a state of purity, and they would steer clear of any sort of ritual impurity their entire lives. [Thus,] they were called: isolationists (*perushim*). Such a lifestyle is one of additional holiness, for the pious

tend to separate themselves and become isolated from the rest of the people, so as not to touch them or eat or drink with them [while they are in a state of ritual impurity]. Being isolated leads a person to purify the body from bad deeds; purity of the body leads one to sanctify the soul from bad traits; and sanctity of the soul causes a person to resemble the Divine Presence, as the verse states: "You should sanctify yourselves and be holy, because I am holy" (below, v. 44 and 21:8; End of *Laws of the Ritual Impurity of Foods*)

TORAS MENACHEM

🌀 The Last Word 🌀

At first glance, **Rambam's** words appear to be somewhat contradictory. First he writes, at great length, how it is permissible for a person to become ritually impure, suggesting that there is nothing to be gained by avoiding impure objects. And then, at the conclusion, he writes that it is indeed admirable to avoid all forms of impurity, and he even suggests that such an activity is crucial in order to remove bad traits, achieve sanctity of the soul, and to begin to "resemble the Divine Presence." Surely this contradicts his earlier statement that it is quite *unobjectionable* to become ritually

impure, and opposes the Talmudic principle not to seek additional prohibitions: "Be satisfied with what the Torah has forbidden for YOU!" (Jerusalem Talmud, *Nedarim* 9:1, *Rambam, Laws of Moral Conduct* 3:1).

In truth however, **Rambam** is speaking here of different levels of Divine Service. At first, a person should indeed avoid taking on any additional prohibitions, more than the Torah has commanded. But since a person should never be satisfied with his spiritual achievements, **Rambam** then informs the more advanced reader of the route to higher levels of personal refinement and spiritual perfection.

(Based on *Sichas Yud Tes Kislev* 5745)

מִסָּאָב: לה וְכָל הַיּוֹם מִנְבִילֹתָהוֹן עֲלוּהִי יְהִי
 מִסָּאָב תִּנּוֹר וְכִירִים יִתְרַעוּן מִסָּאָבִין אֲנֹן
 וּמִסָּאָבִין יְהוֹן לָבוֹן: לו בָּרַם מַעֲיֵן וְגוֹב בֵּית
 בְּנִישׁוֹת מֵיָא יְהִי דְכִי וְדִקְרַב בְּנִבְלֵתָהוֹן יְהִי
 מִסָּאָב: לו וְאָרִי יִפֹּל מִנְבִילֵתָהוֹן עַל כָּל בַּר
 זְרַע זִירוּעַ הַיּוֹם יִזְדַּרְעַה דְכִי הוּא: לה וְאָרִי
 יִתִּיהֲבוֹן מֵיָא עַל בַּר זְרַעָא וְיִפֹּל מִנְבִילֵתָהוֹן
 עֲלוּהִי מִסָּאָב הוּא לָבוֹן: לה וְאָרִי יָמוֹת מִן
 בְּעִירָא דִּי הִיא לָבוֹן לְמִיכָל דִּיקְרַב בְּנִבְלֵתָה
 יְהִי מִסָּאָב עַד רַמְשָׂא: מ וְדַיִיכוֹל מִנְבִילֵתָה
 יִצְבַּע לְבוּשׁוּהִי וְיְהִי מִסָּאָב עַד רַמְשָׂא וְדַיִשׁוֹל
 וְתִבְלֵתָה יִצְבַּע לְבוּשׁוּהִי וְיְהִי מִסָּאָב עַד
 רַמְשָׂא: מא וְכָל רַחֲשָׂא דְרַחֲשִׁישׁ עַל אַרְעָא
 שְׂקִיצָא הוּא לֹא יִתְאָכֵל: מב כָּל דְּמַחְלֵיךְ עַל
 מְעוּהִי וְכָל דְּמַחְלֵיךְ עַל אַרְבַּע עַד כָּל סְגִיאוֹת
 רְגָלָיוֹן לְכָל רַחֲשָׂא דְרַחֲשִׁישׁ עַל אַרְעָא לֹא
 תִיכְלִינּוּן אָרִי שְׂקִיצָא אֲנֹן: מג לֹא תִשְׂקִיצוּן
 וְתִנְפְּשִׁיתֶם בְּכָל רַחֲשָׂא דְרַחֲשִׁישׁ וְלֹא
 תִסְתַּאֲבוּן בְּהוֹן וְתִסְתַּאֲבוּן פּוֹן בְּהוֹן: מד אָרִי
 אֲנֹא יִי אֱלֹהֵיכֶם וְתִתְקַדְּשׁוּן וְתִהוֹן קְדִישִׁין אָרִי

לֹא וְכָל אֲשֶׁר-יִפֹּל מִנְבִילֹתָם | עֲלֵיו יִטְמָא תִנּוֹר וְכִירִים יִתְרַעֲוּ
 מִטְמָאִים הֵם וּטְמָאִים יְהִיוּ לָכֶם: לו אַךְ מַעֲיֵן וְבוֹר מִקּוּהַ-מַּיִם
 יִהְיֶה טָהוֹר וְנִגְעַת בְּנִבְלֹתָם יִטְמָא: לה וְכִי יִפֹּל מִנְבִילֹתָם
 עַל-כָּל-זֶרַע זִירוּעַ אֲשֶׁר יִזְרַע טָהוֹר הוּא: לה וְכִי יִתֵּן-מַיִם
 עַל-זֶרַע וְנִפֹּל מִנְבִילֹתָם עֲלָיו טְמָא הוּא לָכֶם: ס לֹא וְכִי יָמוֹת
 מִן-הַבְּהֵמָה אֲשֶׁר-הִיא לָכֶם לֹא-אֲכָלָה הַנִּגְעַת בְּנִבְלֹתָה יִטְמָא
 עַד-הָעֶרֶב: מ וְהָאֵכֵל מִנְבִילֹתָה יִכַּסּ בְּגָדָיו וּטְמָא עַד-הָעֶרֶב
 וְהַנִּשְׂא אֶת-נִבְלֹתָה יִכַּסּ בְּגָדָיו וּטְמָא עַד-הָעֶרֶב: מא וְכָל-
 הַשָּׂרִץ הַשָּׂרִץ עַל-הָאָרֶץ שְׂקִיץ הוּא לֹא יֵאָכֵל: מב כָּל הוֹלֵךְ
 עַל-גְּחֹן* וְכָל | הוֹלֵךְ עַל-אַרְבַּע עַד כָּל-מַרְבֵּה רַגְלָיִם לְכָל-
 הַשָּׂרִץ הַשָּׂרִץ עַל-הָאָרֶץ לֹא תֹאכְלוּם כִּי-שְׂקִיץ הֵם: מג אֶל-
 תִּשְׂקִיצוּ אֶת-נַפְשֹׁתֵיכֶם בְּכָל-הַשָּׂרִץ הַשָּׂרִץ וְלֹא תִטְמָאוּ בָהֶם
 וְנִטְמַתֶּם בָּם: מד כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדְּשִׁיתֶם וְהִיִּיתֶם
 קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמָאוּ אֶת-נַפְשֹׁתֵיכֶם בְּכָל-

*ר' רבתי, והיא חצי התורה באותיות.

כש"י

יש הכשר במחזור, אין לך זרע שלא הוכשר: מים על זרע. זין מים זין שאר
 משקין, זין הם על הזרע, זין הזרע נפל לתוכן, הכל נדרש בתורת כהנים:
 ובפל מנבלתם עליו. אף משנגז מן המים, שלא הקפידה תורה חלל להיות
 עליו שם אוכל, ומשירד עליו הכשר קבלת טומאה פעם אחת, שוב אינו נעקר
 הימנו: (לט) בנבלתה. ולא צעלמות וגידים ולא צקרים וטלפים ולא צעור:⁶
 (מ) והנשוא את נבלתה. חמורה טומאת משא מטומאת מגע, שהנשוא
 מטמא בגדים, והנוגע אין צגדיו טמאין, שלא נאמר צו יכבס צגדיו: והאוכל
 מנבלתה. יכול טמאנו אכילתו, כשהוא אומר צגלית עוף טהור וצלה
 וטרפה לא יאכל לטמאה צה, אותה מטמאה צגדים באכילתה, ואין צגלית
 צהמה מטמאה צגדים באכילתה צלא משא, כגון אם תחצה לו חצירו צגית
 הצליעה, אם כן מה תלמוד לומר האוכל, ליתן שיעור לנושא ולנוגע כדי
 אכילה וכוף כזית: וטמא עד הערב. אף על פי שצבל לריך הערב שמש:⁷
 (מא) השורץ על הארץ. להוציא את היתושין שצכליסין ושצפולין ואת
 הזיזין שצעדשים, שהרי לא שרצו על הארץ אלא בתוך האוכל, אצל משיאנו
 לאויר ושרצו כרי נאסרו: לא יאכל. לחייב על המאכיל כאוכל. ואין קרוי
 שרץ אלא דבר נמוך קצר רגלים, שאינו נראה אלא כרוחש ונד: (מב) הולך
 על גחון. זה נחש, ולשון גחון שחייב, שהולך שם ונפול על מעויו: כל הולך.
 להציא השלשולין ואת הדומה לדומה: הולך על ארבע. זה עקרב: כל.
 להציא את החפושית אשקרב"ט צלע"ז ואת הדומה לדומה: מרבה רגלים.
 זה גדל שרץ שיש לו רגלים מראשו ועד וצבו לכאן ולכאן, וקרוין לייטפיד"ש:⁸
 (מג) אל תשקצו. באכילתן, שהרי כתיב נפשותיכם, ואין שיקון נפש צמגע,
 וכן ולא טמאנו באכילתן: ונטמאתם בם. אם אתם מטמאין צהם צארץ אף
 אני מטמא אתכם צעולם הצא וצישית מעלה: (מד) כי אני ה' אלהיכם.
 כשם שאני קדוש שאני ה' אלהיכם, כך והתקדשתם, קדשו את עצמכם למטה:
 והייתם קדשים. לפי שאני אקדש אתכם למעלה ולעולם הצא: ולא תטמאו

משקה אשר ישחה צכל כלי, יטמא האוכל. ועוד למדו רבותינו מכלן, שאין ולד
 הטומאה מטמא כלים, שכן שנינו יכול יהיו כל הכלים מיטמאין מאויר כלי
 חרס, תלמוד לומר כל אשר צתוכו יטמא מכל האוכל, אוכל ומשקה מיטמא
 מאויר כלי חרס, ואין כל הכלים מיטמאין מאויר כלי חרס, לפי שהשרץ אצ
 הטומאה והכלי, שנטמא ממנו, ולד הטומאה, לפיכך אינו חוזר ומטמא כלים
 שצתוכו. ולמדנו עוד, שהשרץ שנפל לאויר תנור והפת צתוכו, ולא נגע השרץ
 צפת, התנור ראשון והפת שנייה. ולא נאמר רואין את התנור כאלו מלא
 טומאה ותהא הפת תחלה, שאם אתה אומר כן לא נתמעטו כל הכלים
 מלהטמא מאויר כלי חרס, שהרי טומאה עלמה נגעה צהן מגצן? ולמדנו עוד
 על ציאת מים, שאינה מכשרת זרעים אלא אם כן נפלו עליהן משנתלשו, שאם
 אתה אומר מקצלין הכשר צמחוצר, אין לך שלא צאו עליו מים, ומהו אומר
 אשר יצוא עליו מים. ולמדנו עוד שאין אוכל מטמא אחרים אלא אם כן יש צו
 צצילה, שנאמר אשר יאכל, אוכל הנאכל צצת אחת, ושיערו חכמים אין צית
 הצליעה מחזיק יותר מצצלת תרנגולת:³ (לה) תנור ובידים. כלים המטלטלין
 הם, והם של חרס ויש להן חוד, ושופת את הקדרה על נקב החלל ושנייהם
 פיהם למעלה: יתץ. שאין לכלי חרס טהרה צצצילה: וטמאים יהיו לבם.
 שלא תאמר מלווה אני לנותלם, תלמוד לומר וטמאים יהיו לבם, אם רצה
 לקיימן צטומאתן רשאי: (לו) אך מעין ובור מקוה מים. המחוצרים
 לקרקע, אין מקצלין טומאה. ועוד יש לך ללמוד. יהיה טהור. הטובל צהם
 מטומאתו:⁴ ונוגע בנבלתם יטמא. אפילו הוא צתוך מעין ובור ונוגע
 צצבלתם יטמא, שלא תאמר קל וחומר אם מטמא את הטמאים מטומאתם, קל
 וחומר שיציל את הטהור מליטמא, לכך נאמר ונוגע צצבלתם יטמא: (לז) זרע
 זרוע. זרעה של מיני זרעונין. זרוע שם דבר הוא, כמו ויתנו לנו מן הזרועים:⁵
 טהור הוא. למדך הכתוב שלא הוכשר ונתקן לקרות אוכל לקבל טומאה, עד
 שיצואו עליו מים: (לח) וכי יותן מים על זרע. לאחר שנתלש, שאם תאמר

- ³⁵ Anything upon which any of the carcasses of these (animals) falls will become ritually impure. (Thus,) an (earthenware) oven or stove (cannot be purified) and should be demolished (because) they are ritually impure. (However, you may still possess these items, bearing in mind that) they are ritually impure for you.
- ³⁶ Only a gathering of water—(be it) a pit, or a spring—will remain ritually pure (even if it comes into contact with impurity, and it has the power to purify others. However, if a person) touches a carcass (while he is in one of these purifying waters) he will (still) become ritually impure.
- ³⁷ If part of a carcass falls upon any seed which is sown (and has never become wet), it remains ritually pure. ³⁸ But if water (or another liquid) is put upon seeds, and (then) part of a carcass falls on them, they will be ritually impure for you.

🕎 LAWS OF RITUAL IMPURITY OF KOSHER ANIMALS 🕎

- ³⁹ If an animal that you (are allowed to) eat, dies, anyone who touches (the flesh of) its carcass will be ritually impure until evening.
- ⁴⁰ Anyone who eats (part) of a carcass (without touching it first is not) ritually impure until evening and (does not) have to immerse his clothes, (unless he also) carries (at least a kazayis* of) its carcass, (in which case) he should immerse his garments, and he will be ritually impure until evening (when the sun sets).

🕎 LAWS OF FORBIDDEN REPTILES AND INSECTS OF THE GROUND 🕎

- ⁴¹ Any creeping creature that creeps on the ground is an abomination. It must not be eaten (or fed to others).
- ⁴² You must not eat: any (snake or worm) that goes on its belly, and any (scorpion) that walks on four (legs) or any (centipede) that has many legs, and all creeping creatures that creep on the ground (including the beetle family), for they are an abomination.
- ⁴³ You should not make your souls abominable (by eating) any creeping creature that creeps. You should not defile yourselves with them, so that you will become impure through them (in the World to Come).
- ⁴⁴ For I am God your (holy) God. You should sanctify yourselves and be holy, because I am holy, and you should not defile yourselves through (eating) any creeping creature that crawls on the

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

“IF WATER IS PUT UPON SEEDS...THEY WILL BE RITUALLY IMPURE FOR YOU” (v. 38)

Water has the tendency to fall from a high place to a lower place. It is also a binding agent which tends to cause substances to adhere together. In practical terms, these two qualities represent a Judaism which is not “dry” and purely academic, but “moist” and vibrant. It will thus cause a person to attract and “bind” with people who are not as knowledgeable as him, in an effort to bring them closer to Judaism.

Chasidic thought explains that the forces of impurity are spiritual “parasites” that target specifically those areas which are potential places of holiness. This is the inner reason why food must first become wet in order to become susceptible to ritual impurity, for only a “moist” Judaism permeated with the “waters” of love and communication is a source of true holiness and spiritual vitality.

(Based on *Likutei Sichos* vol. 27, pp. 75-76)

* 0.9 ounces or 25.6 grams.

קדוש אָנָא וְלֹא תִסְאָבוּן יַת נִפְשֵׁיכֶם בְּכַל
 דְּרַחֲשָׁא דְרַחֲשֵׁי עַל אֲרֵעָא: מַה אָרִי אָנָא יְיָ
 דְּאִסִּיק יִתְכוּן מֵאֲרֵעָא דְּמִצְרַיִם לְמַהוּי לְכוּן
 לְאַלְהָה וְתִהוּן קְדִישֵׁי אָרִי קְדִישׁ אָנָא: מו דַּא
 אֲוִרִיתָא דְּבַעִירָא וְדַעוּפָא וְדְכָל נִפְשָׁא חִיתָא
 דְּרַחֲשָׁא בְּמִנָּא וְלְכָל נִפְשָׁא דְּרַחֲשָׁא עַל
 אֲרֵעָא: מו לְאַפְרָשָׁא בֵּין מְסֻבָּא וּבֵין דְּכִיָּא
 וּבֵין חִיתָא דְּמִתְאַבְּלָא וּבֵין חִיתָא דִּי לֹא
 מִתְאַבְּלָא: פ פ פ

הַשָּׂרִיז הָרִמְשׁ עַל־הָאָרֶץ: [מפטיר] מה כִּי | אָנִי יְהוָה הַמַּעֲלֶה
 אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהֵיטֵל לָכֶם לְאֱלֹהִים וְהֵייתֶם קְדוֹשִׁים כִּי
 קְדוֹשׁ אָנִי: מו זֹאת תֹּרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה
 הָרִמְשֶׁת בַּמַּיִם וְלְכָל־נֶפֶשׁ הַשָּׂרֶצַת עַל־הָאָרֶץ: מו לְהַבְדִּיל
 בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין הַחַיָּה הַנִּמְאָכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר
 לֹא תֹאכֵל: פ פ פ

צ"א פסוקים, עבדי"ה סימן.

רש"י

(מו) להבדיל. לא בלבד השונה, אלא שחכא יודע ומכיר וזקי צקן: בין הטמא ובין הטהור. לריך לומר בין חמור לפרה והלא כבר מפורשים הם, אלא בין טמא לך לטבורה לך, בין נשחט חזיו של קנה לנשחט רובו: ובין החיה הנאכלת. לריך לומר בין לצי לערוד, והלא כבר מפורשים הם, אלא בין שולדו זה סימני טרפה כשרה, לנולדו זה סימני טרפה פסולה: חסלת פרשת שמיני

וגו'. לעצור עליהם בלאוין הרבה. וכל לאו מלקות, וזהו שאמרו בגמרא אכל פוטיח לוקה ארבע, נמלה לוקה חמש, זרעה לוקה שש: (מה) בי אני ה' המעלה אתכם. על מנת שתקבלו מלותי העליתי אתכם. (דבר אחר כי אני ה' המעלה אתכם, בזמן כתיב והולאתי, וכאן כתיב המעלה, תנא דבי רבי ישמעאל אלמלי לא העליתי את ישראל ממנרים אלא בשביל שאין מטמאין בשרנים כשאר אומות, דיים, ומעליותא היא גזיבו, והוא לשון מעלה):

CLASSIC QUESTIONS

● What is the connection between coming up from Egypt and not eating insects? (v. 45)

RASHI: The school of Rabbi Yishma'el taught: [God says,] "If I had brought up the Jewish people from Egypt only so that they would not defile themselves [by eating] creeping creatures like the other nations, it would have been a sufficient [reason] for them [to be redeemed]."

TALMUD: Is their reward [for this] greater than [the reward for obeying the precepts on] interest, *tzitzis* and [honest] weights [which the Torah also connects with coming out of Egypt]? Though their reward is no greater, it is more loathsome to eat these [insects, than to engage in the other sins] (*Bava Metzia* 61b).

TORAS MENACHEM

🔔 THE SEVERE PROHIBITION OF EATING INSECTS (v. 45)

Rashi cites the teaching of Rabbi Yishma'el's school concerning the great significance of refraining from eating insects. However, this presents us with a question: Why does *Rashi* not explain the reason why the

prohibition against eating insects is so severe and important? The **Talmud**, from which *Rashi* cited the above teaching, does indeed explain the unique quality of this *mitzvah*. Why did *Rashi* omit this point, and offer the reader no explanation at all why this precept is so important?

MAFTIR ground. ⁴⁵ For I am God who is bringing you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.

⁴⁶ (The above) is the law regarding animals, birds, and all living creatures that move in water and all creatures that creep on the ground, ⁴⁷ to distinguish between the ritually impure and the pure; between the animal that may be eaten and the animal that may not be eaten.

HAFTARAH: SHEMINI—P. 256. EREV ROSH CHODESH P. 273. PARAH—P. 281.

Maftir: Parah—p. 289.

TORAS MENACHEM

THE EXPLANATION

Rashi did not have to explain why the prohibition of eating crawling insects is so severe, since he relied on the reader to work the matter out for himself, based on *Rashi's* earlier comments.

Verse 42 above states, “You must not eat anything that goes on its belly,” on which *Rashi* comments, “this refers to the snake.” Now, we might ask: Why did the Torah use the vague expression “anything that goes on its belly,” requiring *Rashi* to clarify that this refers to a serpent? Surely the Torah should have been more clear with its choice of words, and written the intended meaning in a straightforward manner, “You must not eat: the serpent”?

Apparently, the Torah wishes to stress here that the *reason why* it is prohibited for a Jewish person to eat a serpent is because it “goes on its belly.”

The reader will recall that, in *Parshas Bereishis*, after the serpent incited Chava to eat from the Tree of Knowledge, it was cursed by God: “*Because you have done this, you are (now) cursed more than all the cattle and more than all the wild animals of the field! You (will have your legs cut off so that you) shall walk on your belly, and you shall eat soil all the days of your life!*” (3:14). Now, clearly, the sin of the Tree of Knowledge was a very serious matter, for it introduced the phenomenon of death into the world, and the serpent’s punishment needed to fit the crime. From this the reader will have gathered that for a creature to have to “walk on its belly” without being able to raise itself from the ground, and to “eat soil,” is the lowest form of existence for any living creature.

Therefore, it is quite obvious why the serpent, and all other creatures which crawl on the earth, are prohibited by the Torah in the most severe fashion, since they represent the very lowest of animal existence, which is totally unsuitable for consumption by the Jewish people. Thus *Rashi* felt it unnecessary to explain why eating such creatures is such a serious offense, as he reasoned that the reader would be able to figure the matter out for himself, based on his prior knowledge of the *Chumash* and *Rashi's* commentary.

(Based on *Sichas Shabbos Parshas Shemini* 5743)

🔮 The Last Word 🔮

The Torah records the laws of forbidden reptiles and insects of the ground after the laws of forbidden animals, fish and birds, in order to hint that even those Jews who are on a low spiritual level, and do not observe the Dietary Laws, would still avoid eating snakes and insects and “would not defile themselves [by eating] creeping creatures like the other nations” (*Rashi* to v. 45).

Here we see, once again, that however low a Jew may stumble in the service of God, evidence can still be found of his unique Jewish character, and his inner desire to return to God.

(Based on *Sichas Shabbos Parshas Shemini* 5743)



Parshas Shemini contains 6 positive *mitzvos* and 11 prohibitions

1. The priests should not enter the Temple with hair grown long [10:6].
2. The priests should not enter the Temple with torn clothing [10:6 and 21:10].
3. The priests should not go out from the Temple in the middle of their holy service [10:7].
4. The priests should not enter the Temple having drunk wine, nor should any judge give a ruling while intoxicated [10:9].
5. The *mitzvah* of examining the signs of domestic and wild animals (to determine if they are kosher) [11:2,3].
6. Not to eat a non-kosher species of domestic or wild animal [11:4-7].
7. The *mitzvah* of examining the signs of fish (to determine if they are kosher) [11:9].
8. Not to eat a non-kosher species of fish [11:11].
9. Not to eat a non-kosher species of bird [11:13].
10. The *mitzvah* of examining the signs of locusts (to determine if they are kosher) [11:21].
11. The laws of ritual impurity of the eight crawling creatures [11:29, 30].
12. The laws of ritual impurity of food [11:34].
13. The laws of ritual impurity of animal carcasses [11:39].
14. Not to eat creatures that crawl on the earth [11:41].
15. Not to eat the species of minute insects that come from grains and fruits [11:42].
16. Not to eat creatures that swarm in the water [11:43].
17. Not to eat of swarming creatures that come into being from decayed matter [11:44].



parshas Tazria

פרשת תזריע

🌀 The Name of the Parsha 🌀

Our *Parsha* begins, “If a woman conceives (*Tazria*) and gives birth...” After discussing laws associated with childbirth, the *Parsha* deals with the supernatural “disease” called *tzara’as** which afflicted the skin and possessions of those who spoke *lashon hara* (gossip).

Since the vast majority of the *Parsha* deals with the laws of *tzara’as*, we need to explain the connection between this affliction and the name of the *Parsha*—*Tazria*—which refers to conception and birth.

At first glance, they seem to be contradictory themes: *tzara’as* is an unpleasant condition, which requires total isolation from the Jewish camp, such that the Talmud states: “The *tzara’as* sufferer is comparable to a dead person” (*Nedarim* 64b). How then is this connected with *Tazria*—conception and birth?

A fundamental principle of Jewish Philosophy states that the punishments administered by the Torah are not intended to harm a person in return for the harm that he caused, but rather, that the punishment is primarily for the benefit of the transgressor himself (see *Kuzari* 2:44; *Ikharim*

4:38). This is because suffering caused by a punishment cleanses the soul, allowing it to come close to God once again, either in this world or the next.

In most cases, the goodness within a punishment is not apparent to an onlooker, or to the sufferer himself. With the *tzara’as* sufferer, however, it is clear that his punishment is actually for his own benefit. For by being declared ritually impure, requiring total isolation, he will soon learn not to speak gossip any more, since there is simply no one to speak with him.

Thus from the case of the *tzara’as* sufferer we understand that in all other cases too, even where it is less apparent, the Torah’s “punishments” are aimed at helping the sufferer correct his ill ways, and begin a new life, corrected of his former faults.

And that is why our *Parsha* is called *Tazria*, alluding to conception and birth, to teach us that just like the case of *tzara’as*, all the punishments of the Torah are intended to help a person have a spiritual rebirth in their lives, correct their past ways, and start anew.

(Based on *Likutei Sichos* vol. 22, pp. 70-73)

* See note on page 91

א ומליל יי עם משה למימר: ב מליל עם בני ישראל למימר אתה ארי תעדי ותליד דבר ותהי מסאבא שבא יומין כיומי ריחוק סאובתה תהי מסאבא: ג וכיומא תמינא ותגור (יגור) בסרא דעורלתיה: ד ותלתין ותלתא יומין תיתב בדם דכו בכל קודשא לא תקרב ולמקדשא לא תיעול עד משלם יומי דכותה: ה ואם נקובתא תליד ותהי מסאבא ארבעה עשר כריחוקה ושתין ושתא יומין תיתב על דם דכו: ו ובמשלם יומי דכותה

יב א וידבר יהוה אל-משה לאמר: ב דבר אל-בני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא: ג וביום השמיני ימול בשר ערלתו: ד ושלשים יום ושלשת ימים תשב בדמי טהרה בכל-קדש לא-תנע ואל-המקדש לא תבא עד-מלאת ימי טהרה: ה ואם-נקבה תלד וטמאה שבעים בנדתה ושלשים יום ושלשת ימים תשב על-דמי טהרה: ו ובמלאת ימי טהרה לבן או

כ"ט

כזדין עליה: (ד) תשב. אין חשב אלא לשון טכנה, כמו ותשבו בקדש³, וישב זאלווי ממרא⁴: בדמי טהרה. אף על פי שראש, טכור⁵. דמי טכרה. לא מפיק כ"א, והוא שם דבר, כמו טוכר. ימי טכרה. מפיך כ"א, ימי טוכר שלה: לא תגע. אזכרה לאוכל, כמו שמויה צימות⁶: בכל קדש וגו'. לרבות את החרומה⁷, לפי שזו טבולת יום ארוך, שטבולת לסוף שבעה ואין שמש מעריב לטכרה עד שקיעת החמה של יום ארבעים, שלמחר תצוי את

(3) אשה כי תזריע. אמר ר' שמלאי כשם שיזירתו של אדם אחר כל בהמה חיה ועוף צמטתה בראשית, כך תורתו נתפרשה אחר תורת בהמה חיה ועוף¹: בי תזריע. לרבות שאפילו ילדו מחוי, שנמחה ונעשה כעין זרע, אמו טמאה לידה²: כימי נדת דותה תטמא. כסדר כל טומאה האמורה בנדת מעמאה בטומאת לידה, ואפילו נפתח הקצר בלא דם: דותה. לשון דבר הזב מגופה. לשון אחר לשון מדוב וחולי, שאין אשה רואה דם שלא תחלב ראשה ואזרייה

CLASSIC QUESTIONS

● Why are the laws of childbirth recorded here? (v. 2)

RASHI: Rabbi Simlai said: "Just as man was formed after all animals, wild beasts and birds, so too, his laws are explained [here] after the laws of animals, wild beasts, and birds [written in *Parshas Shemin*]."

TALMUD: Why was Adam created [last of all beings] on the eve of Shabbos?...In order that, if a man becomes proud, he may be reminded that the gnats preceded him in the order of creation... Another answer: So that he could go straight "into the banquet" [i.e. that everything should be prepared before him] (*Sanhedrin* 38a).

BE'ER HAITEV: *Rashi* was troubled by two questions: a.) What is the connection between this section of the *Chumash* and that which preceded it? b.) Since man is greater than the animals, surely his laws should have been recorded first?

MASKIL LEDAVID: *Rashi* was troubled: When discussing the laws of ritual impurity of human beings, why should the Torah begin with the laws of ritual impurity of *childbirth*? Surely the laws of the ritual impurity of *nidah* (menstruation) should have been discussed first, for

by purifying herself from this ritual impurity, a woman becomes permitted to her husband. thus enabling her to conceive and give birth. Thus, logically speaking, the laws of *nidah* should have been written first.

In order to answer this problem, *Rashi* cited the teaching of R' Simlai.

GUR ARYEH: What is the connection between the sequence of Creation, and the sequence of the laws recorded in the Torah? Why should these two different accounts follow the same sequence?

Because since the world was created for the sake of the Torah, it follows that through observing the laws of the Torah one brings the world to the perfection for which it was created. Thus, since there is a strong connection between the Creation and the laws of the Torah, their details are recorded in the same order.

LEVUSH HAOHRAH: The Talmud explains that man was created last after the animals in order to humble him. So too, explains R' Simlai, the laws of man's impurity were also recorded last for the same reason: in order to make man humble.

TORAS MENACHEM

☞ THE POSITION OF PARSHAS TAZRIA (v. 2)

In his comment to verse 2, *Rashi* explains why *Parshas Tazria* follows on from the laws of ritually pure and impure animals at the end of *Parshas Shemini*: "Just as man was formed after all animals, wild beasts and birds, so too, his laws are explained [here] after the laws of animals, wild beasts, and birds."

Now, we do not find that *Rashi* always explains the reason why one section of the Torah follows on from another, even when the *Midrash* or

Talmud do offer an explanation. From this it follows that *Rashi* did not perceive it crucial at the literal level to explain the connection between each section of the Torah and the next. Thus, when *Rashi* does offer an explanation, there is clearly some additional question bothering *Rashi*. In our case we need to clarify: What problem, at the literal level, prompted *Rashi* to cite the teaching of R' Simlai?

At first glance, it appears that *Rashi* was bothered by the simple question why the laws of ritual purity of man should be recorded after that of the animals, when man is far greater than the animals [c.f. *Be'er Haitev*].

🕎 LAWS OF THE RITUAL IMPURITY OF CHILDBIRTH 🕎

I2

God spoke to Moshe, saying: ² Speak to the children of Israel, saying:

- If a woman conceives and gives birth to a male (or miscarries), she will be ritually impure for seven days, (even if there is no flow of blood accompanied with the birth). She will be ritually impure just like during the days of her menstrual flow.
- ³ On the eighth day, the flesh of his foreskin should be circumcised*.
- ⁴ (When she immerses in the mikvah after seven days), then for thirty-three additional days she will have a waiting period, (during which even if she sees) blood (she) is ritually pure (to her husband**). Nevertheless, she should (still) not touch (or eat) any holy (terumah), nor may she enter the Sanctuary, until the(se additional thirty-three) days of her (total) purification have been completed.
- ⁵ If she gives birth to a female, she will be ritually impure for two weeks, just like during her menstruation (period. Then,) for sixty-six days, she will have a waiting period (during which even if she sees) blood (she) is ritually pure (to her husband**).
- ⁶ When the days of (total) purification for a son or a daughter is complete, she should bring a male lamb in its first year as a burnt-offering, and a young dove or a turtledove as a sin offering,

TORAS MENACHEM

However, at the literal level it is difficult to accept that this was troubling Rashi since, in the final analysis, it is not a question that is *crucial* to answer at the literal level. For while it is somewhat peculiar that the Torah should describe the laws of the animals before those of man—which is why the *Midrash* does discuss the issue—it is nevertheless not a taxing issue which must be answered at the literal level.

Rather it would appear that Rashi was troubled by the question [of **Maskil leDavid**] why the Torah chose to describe the laws of ritual

impurity of childbirth before the laws of impurity of *nidah* (menstruation). For a woman must first purify herself from the ritual impurity of *nidah* to be with her husband in order that she might conceive and give birth to a child. Thus the laws of *nidah* are a crucial preface to the laws of childbirth.

Furthermore, the laws of childbirth here actually make reference to the laws of *nidah*, “If a woman conceives and gives birth... she will be ritually impure *just like during the days of her menstrual flow*,” which presumes that the reader *already* has a familiarity with the laws of *nidah*.

To answer this problem, Rashi cited the teaching of R’ Simlai, which explains why the laws of ritual impurity caused by human beings must follow on directly from the laws of impurity caused by animals.

(Based on *Sichas Shabbos Parshas Tazria* 5725)

🕎 Sparks of Chasidus 🕎

“FOR ZION HAS BEEN IN LABOR AND HAS GIVEN BIRTH TO HER CHILDREN” (ISAIAH 66:8)

Our Sages said that when an infant is in his mother's womb, “his head is between his knees, his mouth is closed and his navel is open” (*Niddah* 30b), i.e. even though he has eyes they do not see, and his nourishment passes through his navel, directly to his lower faculties.

This is analogous to the Jewish people during exile:

Since God's presence is not revealed in the world, our eyes do not see Him. Furthermore, the spiritual energy of the *mitzvos* does not pass “through the mouth” to the higher faculties, but rather, directly “through the navel,” i.e. *mitzvos* are carried out by rote.

The redemption is thus compared to birth, when the eyes of the Jewish people will see Godliness in the world, and our *mitzvos* will be fulfilled with inner commitment and true understanding.

(Based on *Torah Ohr, Va'eira*, p. 55a)

🕎 The Last Word 🕎

Unlike animals, which do not possess free choice, man is capable of rebelling against his Creator. Thus, before man has actually performed good deeds he is on a lower level than the animals, for he has the potential to sin whereas the animals do not. Therefore, man was created last, for until he has made the effort to perform good, man is the lowest of creatures.

From this we can learn the importance of actions and good deeds, for without them a person has no merits to the extent that even “the gnats preceded him in the order of Creation.”

(Based on *Likutei Sichos* vol. 7, p. 74ff.)

* See *Bereishis* 17:10ff. and commentaries there. ** Nevertheless, in practice, Jewish Law requires separation between husband and wife, even if she sees blood during these “pure” days—See note of *Rema* to *Shulchan Aruch, Yoreh Deah* 194:1.

לְבָרָא אוֹ לְבָרְתָא תִּיתִי אִמֵּר בַּר שְׁתִּיחָה לְעֵלְתָא
 וְבַר יוֹנָה אוֹ שְׁפִנְיָא לְחַטָּאתָא לְתַרְעָה מִשְׁכֵּן
 זְמָנָא לְוֹת פְּהִנָּא: ז וְיִקְרְבִינְיָה קָדָם יְיָ וְיִכְפֹּר
 עֲלֶיהָ וְתִדְבְּרִי מִסּוּאֲבַת דְּמָהָא דָּא אוֹרִיתָא
 דְּיִלְדֵתָא לְדָבָר אוֹ לְנוֹקְבָא: ח וְאִם לֹא תִשְׁכַּח
 יְדָהּ כְּמִסַּת אִמְרָא וְתִסַּב תְּרִתִּין שְׁפִנְיָנִין אוֹ
 תְּרִין בְּנֵי יוֹנָה חַד לְעֵלְתָא וְחַד לְחַטָּאתָא וְיִכְפֹּר
 עֲלֶיהָ פְּהִנָּא וְתִדְבְּרִי: א וּמְלִיל יְיָ עִם מֹשֶׁה וְעִם
 אֶהְרֹן לְמִימְרֵי: ב אֲנִשׁ אֲרִי יְהִי בְּמִשְׁךָ בְּסָרְיָה
 עִמָּקָא אוֹ עֲדִיָּא אוֹ בְּהִרָא וְיְהִי בְּמִשְׁךָ בְּסָרְיָה
 לְמַכְתֵּשׁ סְגִירוֹ וְיִתִּיתִי לְוֹת אֶהְרֹן פְּהִנָּא אוֹ

לְבַת תְּבִיא כְּבֶשׂ בֶּן-שָׁנָתוֹ לְעֹלָה וּבֶן-יוֹנָה אוֹ-תֹר לְחַטָּאת
 אֶל-פֶּתַח אֹהֶל-מוֹעֵד אֶל-הַכֹּהֵן: ז וְהִקְרִיבֹו לְפָנַי יְהוָה וְיִכְפֹּר
 עָלֶיהָ וְיִטְהַרְהָ מִמֶּקֶר דְּמִיָּה זֹאת תֹּזְרֹת הַיִּלְדֹת לְזָכָר אוֹ
 לְנוֹקְבָה: ח וְאִם-לֹא תִמְצֵא יָדָהּ דֵּי שָׂה וְלִקְחָה שְׁתֵּי-תוֹרִים אוֹ
 שְׁנֵי בְנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחַטָּאת וְיִכְפֹּר עָלֶיהָ הַכֹּהֵן
 וְיִטְהַרְהָ: פ יג א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר:
 ב אֲדָם כִּי-יְהִיָּה בְּעוֹר-בְּשָׂרוֹ שְׂאֵת אוֹ-סִפְחַת אוֹ בְהֶרֶת וְהָיָה
 בְּעוֹר-בְּשָׂרוֹ לְנֹנֵעַ צָרַעַת וְהוּבֵא אֶל-אַהֲרֹן הַכֹּהֵן אוֹ אֶל-

דש"י

למקראה, חבל להקרבה מטאת קודם לעולה, כך שנינו בצדדים צפרק כל
 הדיר: (3) שאת או ספחת וגו'. שמות נגעים הם ולזנות זו מזו:
 בהרת. חזרונות טיח"ר זלע"ז וכן זכיר הוא שחוקים: אל אהרן
 וגו'. גזירת הכתוב הוא שאין טומאת נגעים וטרתן חלל על פי כהן:

כפרת טכרחה: (f) והקריבו. ללמדך שאין מעצב לאכול צקדשים חלל
 אחד מהם. ואי זה הוא, זה מטאת, שנאמר וכפר עליה הכהן וטהרה, מי
 שהוא צל לכפר, זו טכרחה תלוייה: וטהרה. מכלל שעד כאן קרוייה
 טמאה: (ח) אחד לעולה ואחד לחטאת. לא הקדימה הכתוב חלל

CLASSIC QUESTIONS

● Why does a woman who gave birth need to bring a sin-offering in atonement? What sin did she commit? (v. 6-7)

RAMBAN: Our Sages said that when a woman is giving birth she swears that she will never come to her husband again and conceive (*Nidah* 31b). Thus, she requires atonement.

BACHAYE: The woman is required to bring a sin offering due to Chava's sin with the Tree of Knowledge, for "when the roots are damaged the branches are affected too."

SEFER HACHINUCH: The sacrifices are to thank God for the miracle of safe childbirth.

● What is the woman's status before and after she brings her offerings? (v. 7)

RASHI: [The verse states that only after offering the sacrifice,] "she will be purified." From here we see that until this point, she is called ritually impure.

RAMBAM: The verse states, "She will be purified." From here we see that until this point she has not completed her ritual purification (*Laws Pertaining to Those Entering the Sanctuary* 4:5).

RA'AVAD: The verse states, "She will be purified." From here we see that until this point she was ritually impure (*ibid.*).

TORAS MENACHEM

☞ THE WOMAN'S ATONEMENT OFFERING (v. 6-7)

In verses 1-5 the Torah teaches us that when a woman gives birth to a child, it renders her ritually impure for seven days for a boy, or fourteen days for a girl. Then, after immersing in a *mikvah*, the woman finds herself in a "limbo" period where she no longer has the ritual impurity of a *nidah* (menstruant*), but where she is still prohibited from eating *terumah* and sacrifices or entering the Temple, for a further thirty-three days (for a boy) or sixty-six days (for a girl). After this she becomes permitted to eat *terumah* and enter the Temple, and she brings her atonement sacrifices.

The exact status of the woman during this "limbo" period is not made clear by the Torah. Do we say that during this time the woman is *partially* impure, which is why she may not eat *terumah* etc., but that she is also *partially* pure, which is why she is permitted to her husband? Or, is she deemed to be completely pure, and the prohibition against eating *terumah* and entering the Temple is unrelated to impurity?

Rambam took the latter stance. He did not stress that the woman is ritually impure during the limbo period, but rather he emphasized the positive, that until she has brought her sacrifices, "she has not completed

her ritual purification." I.e. since she has not completed all the procedures that she is required to perform (offering the sacrifices) she is prohibited from eating *terumah* etc. due to a technicality, and not because she is actually impure.

Ra'avad criticized **Rambam**, arguing that during the limbo period the woman does have a certain degree of ritual impurity, which is why the Torah stresses that only after this time period is completed is she ritually pure.

Rashi in his commentary to the Torah seems to have a view that differs from both **Rambam** and **Ra'avad**. **Rashi** writes that during the limbo period, "she is called ritually impure." I.e. she is not in fact ritually impure, but she is nevertheless associated with the state of ritual impurity to the extent that "she is called ritually impure."

Here we see that **Rashi** accepted, in part, the arguments of both **Rambam** and **Ra'avad**:

Like **Rambam**, **Rashi** was of the opinion that during the limbo period a woman is not ritually impure. Nevertheless, like **Ra'avad**, **Rashi** rejected **Rambam's** argument that the prohibition against eating *terumah* and

* See note on previous page.

to the priest at the entrance of the Tent of Meeting. ⁷ He should offer it up before God and atone for her, and she will be (totally) purified from (being called impure due to) the source of her blood.

The (above) is the law of a woman who gives birth to a male or to a female.

- ⁸ If she cannot afford a sheep, she should take two turtledoves or two young doves: one as a burnt-offering and one as a sin-offering. The priest should (offer them and thereby) atone for her, and she will become ritually pure.

🌀 LAWS OF TZARA'AS 🌀

13 ¹ God spoke to Moshe and Aharon, saying:

- ² If a man has on the skin of his body: a (white) blotch, a creamy blotch, or a (bright) spot, and it forms (a suspected) lesion of tzara'as* on the skin of his body, he should be brought to Aharon the priest, or to one of his sons, the priests (for examination).

CLASSIC QUESTIONS

● Why must a suspected lesion of tzara'as be examined specifically by a priest? (v. 2)

RASHI: It is a [suprarational] decree of Scripture that the ritual impurity and purity of lesions can only be through pronouncement of a priest.

TORAS MENACHEM

entering the Temple during this period are secondary prohibitions that are unassociated with the concept of ritual impurity, and he wrote, that “She is called ritually impure.” I.e. she is given the name of ritual impurity (and thus cannot eat *terumah* etc.) but she does not have the actual status of being even partially ritually impure.

Having clarified *Rashi's* opinion we are now faced with two questions:

- a.) If during the limbo period the woman is *not* ritually impure, why does she nevertheless retain the “title” of being called ritually impure?
- b.) What is the practical relevance of *Rashi's* stance at the literal level of Torah interpretation?

THE EXPLANATION

In order to answer these two questions, we need first to turn to another major issue concerning the woman who gives birth. The Torah states that the woman must bring a “sin-offering,” and that the priest “should offer it up before God and atone for her.” This begs the question: We are not speaking here of a sinner, but a woman who has conceived and given birth, so why is atonement required? And why does *Rashi* fail to address this obvious question?

Rashi did not address this matter, since he did not believe in spoon-feeding the reader with answers which could be worked out logically, with the reader's pre-existing knowledge.

Earlier, in *Parshas Bereishis*, we read that after the Sin of the Tree of Knowledge, God told Chava, “I will greatly increase...your (labor pains of) pregnancy. You will give birth to children in pain” (3:16). From this the reader will have understood that every birth is somewhat connected with the sin of the Tree of Knowledge, which explains why she needs to bring an atonement offering after childbirth (c.f. *Rashi* to *Shemos* 32:34).

Thus, *Rashi* writes that a woman is “called” ritually impure right until she has brought her final sacrifice, since her complete cleansing of the

impurity associated with childbirth depends on her complete *atonement*, which is achieved by bringing a sin-offering.

Based on the above, we can also understand the practical ramification of *Rashi's* stance:

The final offering that a woman brings permits her to eat *terumah* and sacrifices, and to enter the Temple. Now, it might well be the case that she was not planning on doing any of these activities for a long period of time, and that therefore she might push off the final offering. However, according to *Rashi's* view that she still has the “title of impurity” because she is in need of atonement, it follows that she will want to bring her offering as soon as possible.

(Based on *Likutei Sichos* vol. 27, p. 80ff.)

🌀 The Last Word 🌀

“HE SHOULD BE BROUGHT TO AHARON THE PRIEST” (v. 2)

Kohanim (priests) are people of inherent kindness who bless the Jewish people with love. Therefore, when it comes to declaring somebody with the severe condition of *tzara'as*, which requires total isolation from the Jewish camp, it is imperative that this harsh judgment be done out of love, so the Torah requires it to be done by a priest.

From this we can learn a powerful lesson: that if one feels that another person has acted disgracefully and one wishes to chastise him, one must first examine one's own motives to see if one's desire to rebuke another is truly being done out of love.

(Based on *Likutei Sichos* vol. 27, p. 88ff.)

* *Tzara'as* is a miraculous affliction of the skin which occurred as a punishment for idle talk or gossip, rendering the sufferer ritually impure. It has been mistakenly identified with leprosy, which is a bacterial infection of *mycobacterium leprae* (Hansen's disease), but in truth *tzara'as* is a totally supernatural and non-contagious affliction that affected garments and buildings as well as people. (See *Classic Questions* and *Toras Menachem* on the following page)

לֹתֵת חַד מִבְּנֵיהֶּי פִּהְנִיא: ג וַיְחִיזוּ כִּהְנָא יֵת
מִכְתָּשָׂא בְּמִשְׁךְ בְּסָרָא וְשַׁעֲרָא בְּמִכְתָּשָׂא
אַתְהִפִּיךְ לְמַחֲוֹר וּמַחֲוֹי מִכְתָּשָׂא עִמִּיק מִמִּשְׁךְ
בְּסָרִיָּה מִכְתָּשׁ סְגִירוֹתָא הוּא וַיְחִיזִינִיה פִּהְנָא
וַיִּסְאֵב יְתִיָּה: ד וְאִם בְּהָרָא תִּרְאָה לְבָנָהּ הוּא
בְּסָרִיָּה וְעִמִּיק לִית מַחֲוֹתָא מִן מִשְׁכָּא וְשַׁעֲרָה
לֹא אַתְהִפִּיךְ לְמַחֲוֹר וַיִּסְגֵּר פִּהְנָא יֵת מִכְתָּשָׂא
שְׁבָעָא יוֹמִין: ה וַיְחִיזִינִיה כִּהְנָא בְּיוֹמָא
שְׁבִיעָאָה וְהָא מִכְתָּשָׂא קָם כִּד הוּא לֹא אוֹסִיף
מִכְתָּשָׂא בְּמִשְׁכָּא וַיִּסְגֵּרִינִיה כִּהְנָא שְׁבָעָא
יוֹמִין תְּנִינֹת: ו וַיְחִיזוּ כִּהְנָא יְתִיָּה בְּיוֹמָא

אַחַד מִבְּנֵי הַפְּהִנִים: ג וְרָאָה הַכֹּהֵן אֶת־הַנִּגְעָה בְּעוֹר־הַבָּשָׂר
וְשַׁעֲרֵי בְּנִגְעַת הַפֶּה | לָבָן וּמְרָאָה הַנִּגְעָה עִמָּךְ מֵעוֹר בְּשָׂרוֹ נִגְעָה
צָרְעַת הוּא וְרָאָהּ הַכֹּהֵן וְטָמְא אֹתוֹ: ד וְאִם־בְּהָרָתָ לְבָנָהּ הוּא
בְּעוֹר בְּשָׂרוֹ וְעִמָּךְ אֵין־מְרָאָה מִן־הָעוֹר וְשַׁעֲרָה* לֹא־הַפֶּךְ
לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנִּגְעָה שִׁבְעַת יָמִים: ה וְרָאָהּ הַכֹּהֵן
בְּיוֹם הַשְּׁבִיעִי וְהִנֵּה הַנִּגְעָה עִמָּךְ בְּעֵינָיו לֹא־פָשָׂה הַנִּגְעָה בְּעוֹר
וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית: [שני] ו וְרָאָה הַכֹּהֵן אֹתוֹ

*לא מפיך ה'

דש"י

הוא גזירת הכתוב: (ד) ועמוק אין מראה. לא ידעתי פירושו: והסגיר. יסגירו צדית אחד ולא יראה עד סוף השבוע, ויכוחו סימנים עליו: (כ) בעיניו. צמראכו וצשיעורו הראשון: והסגירו שנית. הא אם פשה

(ג) ושער בנגע הפך לבן. מתחלה שחור והפך ללבן צחוק כנגע, ומעט שער שנים: עמק מעור בשרו. כל מראה לבן עמוק הוא, כמראה חמה עמוקה מן הלל: וטמא אתו. יאמר לו טמא חמה, ששער לבן סימן טומאה

CLASSIC QUESTIONS

● What is *tzara'as*? (ch. 13-14)

RAMBAM: *Tzara'as* is a collective term for many things that do not resemble each other. The whitened skin in man is called *tzara'as*, as is the fallen hair* from the head or the beard. The change of appearance which occurs to a garment is also called *tzara'as*, and the change of appearance which occurs to a house is [also] called *tzara'as* (*Laws of Ritual Impurity of Tzara'as* 16:10).

● Is *tzara'as* natural or supernatural ?

RAMBAM: This change that occurs in clothes and buildings which the Torah calls *tzara'as*...is not a natural phenomenon, but a miraculous sign and wonder (ibid).

KLI YAKAR: The fact that the *tzara'as* of clothes and buildings is clearly supernatural suggests that the *tzara'as* of skin is supernatural too (13:47).

● What causes *tzara'as*?

RAMBAM: The Jewish people were given this miraculous sign and wonder, to caution them from *lashon hara* (gossip).

If a person speaks *lashon hara*, the beams of his house will change. If the person stops, then the house will become pure once again, but if he persists in his wickedness, until the house is demolished, then the leather items from his house, upon which he sits and lies, will become afflicted. If he repents, they are purified. But if he persists in his wickedness to the extent that they are burned, then the clothing he wears will become afflicted. If he repents, they are purified, but if

he persists in his wickedness to the extent that they are burned, his skin will become afflicted, and then he will [have to be] isolated in public [disgrace], until he stops occupying himself with wicked speech, mockery and gossip....

This is the way of those wicked people who sit and mock: First they speak nonsense...and then it leads to speaking badly about the righteous...and then they will speak badly of the prophets and find fault in their words...and this will eventually lead to a denial of God and the principles of faith.... (ibid.)

● Why does *tzara'as* not occur nowadays?

ALSHICH: Only when the Jewish people are in an otherwise advanced spiritual state do they merit to have the miraculous sign of *tzara'as*.

This is hinted to by the term that is used to describe the victim of *tzara'as* in the Torah (in v. 2). The Hebrew word **אָדָם** is the highest of four terms used to describe man, which is an allusion to the fact that *tzara'as* only afflicts individuals who are otherwise perfect.

LIKUTEI TORAH: Physically, *tzara'as* is a superficial affliction. This indicates that the victim is in a healthy spiritual state internally, and that he has merely erred in a superficial manner.

Consequently, those who are not in a good spiritual state internally (as is the case nowadays) do not require a miraculous sign that something is wrong superficially, since there are more serious internal problems that need to be addressed first (*Tazria* 22b).

TORAS MENACHEM

🔗 NATURAL OR SUPERNATURAL?

At first glance, **Rambam** appears to maintain that only the *tzara'as* of clothes and buildings is supernatural, since he writes, "This change that occurs in *clothes and buildings*...is not a natural phenomenon, but a miraculous sign and wonder." However, from **Rambam's** later description

of the development of the "disease"—how it first affects buildings, then clothes and then skin—it is obvious that the affliction of skin too is supernatural, since it follows on *directly* from the supernatural afflictions which preceded it.**

(Based on *Likutei Sichos* vol. 22, p. 72)* See *Toras Menachem* 13:29 regarding *Rashi's* opinion on this matter.** This is also clear from his *Guide to the Perplexed* (3:47).

- ³ *The priest should examine the lesion on the skin of his body: If (at least two) hair(s) within the lesion have turned (from black to) white and the appearance of the lesion (is white, making it look) deeper than the (surrounding) skin of his body, then it is a (genuine) tzara'as lesion. When the priest examines it, he should pronounce him ritually impure.*

🌀 LAWS OF THE WHITE SPOT 🌀

- ⁴ *If there is a white spot on the skin of his body, and its appearance is not deeper than the (surrounding) skin, and its hair has not turned white, then:*
- *The priest should quarantine the (person who has the) lesion for seven days.*
- ⁵ *On the seventh day, the priest should examine him. (If the lesion has spread, then he should be pronounced ritually impure. But) if the lesion has remained the same in its appearance and the lesion has not spread on the skin, then the priest should quarantine him for a further seven days.*

TORAS MENACHEM

🌀 THE CAUSE OF TZARA'AS

In his “*Laws of the Ritual Impurity of Tzara'as*,” **Rambam** describes at length how *tzara'as* is caused by *lashon hara* (gossip). The topic of *lashon hara* is also dealt with by **Rambam** in his “*Laws of Moral Conduct*” (*Hilchos De'os*)—where **Rambam** writes: “*Our Sages said: If a person speaks lashon hara it is as if he denied God Himself*” (*Laws of Moral Conduct* 7:3).

Is **Rambam** speaking about the same type of *lashon hara* in these two different places? They certainly appear to be similar, but subtle differences suggest that the *lashon hara* associated with *tzara'as* is something altogether different from the ethical speech which **Rambam** speaks about in the *Laws of Moral Conduct*.

In the *Laws of Moral Conduct*, **Rambam** makes a clear, unequivocal statement: “*If a person speaks lashon hara it is as if he denied God Himself*.” In other words, as soon as the gossip is uttered a severe sin is transgressed.

This is not the case, however, with the *lashon hara* which brings about *tzara'as*. Here we are informed that gossip is not so much a problem in itself, but that it represents the planting of a seed for future ills: “*...First ...and then...and then...and this will eventually lead him to speak against and eventually deny God Himself...*” So, here we are speaking of an aspect of *lashon hara* that does not represent an immediate sin, but rather the initiation of a slow, downward path.

Furthermore, when describing the *lashon hara* which leads to *tzara'as*, **Rambam** teaches us that there is a subtle, seemingly innocuous activity which is the root of all this evil, namely, “speaking nonsense.”

But what is so evil about speaking mere nonsense? And how could it possibly lead to a total denial of God?

THE EXPLANATION

To answer and clarify all of the above we must first identify two distinct aspects of *lashon hara*:

a.) *Abuse of another human being.*

Be it directly or indirectly, a person who is spoken of in a negative way is hurt by the process.

However, there is a further, more subtle aspect to *lashon hara*, namely:

b.) *Abuse of speech itself.*

Any failure to speak positively and constructively represents an abuse of speech itself. Speech is a uniquely human quality, and a misuse of

speech is therefore the squandering of a precious faculty. This brings about a regression in a person's character, which can ultimately lead to disastrous results.

The abuse of another person through speech ('a') has two implications:

1. The speech must have an obviously negative content; and,
2. As soon as the words are uttered, irreparable damage has been done, and so a severe sin has been committed.

This is the aspect of *lashon hara* that **Rambam** describes in the *Laws of Moral Conduct* which is 1.) blasphemous and; 2.) immediate—“*If a person speaks lashon hara it is as if he denied God Himself*.”

In contrast, the abuse of speech itself ('b') has two logical consequences:

1. Any speech that is not constructive or positive is an abuse of speech. There do not need to be any detrimental words spoken, since merely talking nonsense is an abuse of the God-given gift of speech.
2. Since there is not any negative or malicious content to the speech the effects are subtle and far-reaching.

This is the aspect of *lashon hara* which **Rambam** writes about in connection to *tzara'as*, which:

1. Begins with the speaking of mere nonsense, and;
2. Has a subtle, long-term effect: “*...First...and then...and then...and this will eventually lead to a denial of God and the principles of faith...*”

THE ABSENCE OF TZARA'AS TODAY

Based on the above, we can add some further explanation why we do not find any cases of *tzara'as* today. **Alshich** and **Likutei Torah** both explain that *tzara'as* only affects people on a high spiritual level. However this begs the question: how could a person who spoke *lashon hara*, which is such a serious sin, be described as being on a lofty spiritual level?

However, based on the above distinction between the two different aspects of *lashon hara*, this question pales away. Of course the *lashon hara* described in the *Laws of Moral Conduct* (where another person is abused through speech) is a serious sin—but that is not the type of *lashon hara* that brings about *tzara'as*. Rather, it is the more subtle abuse of speech itself, the sin of inane verbosity, which brings about *tzara'as*. And a failure to speak only when necessary would indeed be a relatively superficial blemish for a person who has otherwise achieved perfection in his service of God.

(Based on *Likutei Sichos* vol. 22, p. 65ff.)

שְׂבִיעָה תִּנְיָנוּת וְהָא עֲמִיָּא מִכְתָּשָׂא וְלֹא אוֹסִיף מִכְתָּשָׂא בְּמִשְׁכָּא וַיִּדְבְּנִיה כְּהֵנָּא עֲדִיתָא הִיא וַיִּצְבַּע לְבוֹשׁוֹהִי וַיִּדְבְּכִי וְאִם אוֹסִפָּא תוֹסִיף עֲדִיתָא בְּמִשְׁכָּא בְּתַר דְּאִתְחַזִּי לְכְּהֵנָּא לְדִכְוִיתִיה וַיִּתְחַזִּי תִנְיָנוּת לְכְּהֵנָּא ה וַיִּחַזִּי כְּהֵנָּא וְהָא אוֹסִיפִת עֲדִיתָא בְּמִשְׁכָּא וַיִּסְאִיבִינִיה כְּהֵנָּא סְגִירוּתָא הִיא: ט מִכְתָּשׁ סְגִירוּ אַרְי תְּחִי בְּאִנְשָׂא וַיִּתִּיתִי לוֹת כְּהֵנָּא: י וַיִּחַזִּי כְּהֵנָּא וְהָא עֲמִקָּא חוֹרָא בְּמִשְׁכָּא וְהִיא הִפְכַת שְׁעָרָא לְמַחֲוֹר וְרוּשָׁם בְּשָׂרָא תִּיָּא בְּעִמְיָקָתָא: יא סְגִירוּת עֲתִיקָא הִיא בְּמִשְׁכָּא בְּסָרִיָּה וַיִּסְאִיבִינִיה כְּהֵנָּא לֹא יִסְגְּרִינִיה אַרְי מְסָאָב הוּא: יב וְאִם מְסָנָא תִּסְגִּי סְגִירוּתָא בְּמִשְׁכָּא וְתִתְּחַפִּי סְגִירוּתָא ית כָּל מִשְׁכָּד מִכְתָּשָׂא מְרִישִׂיהָ וְעַד רִגְלוֹהִי לְכָל חִיּוּ עֵינֵי כְּהֵנָּא: יג וַיִּחַזִּי כְּהֵנָּא וְהָא חֶפֶת סְגִירוּתָא ית כָּל בְּסָרִיָּה וַיִּדְבְּכִי ית מִכְתָּשָׂא פוֹלִיָּה אֶתְהַפִּיד לְמַחֲוֹר דְּכִי הוּא: יד וַיִּבְיוֹמָא דִּיתְחַזִּי בִּיה

בַּיּוֹם הַשְּׂבִיעִי שְׁנִית וְהִנֵּה בִּהָה הַנֶּגַע וְלֹא פָּשָׂה הַנֶּגַע בְּעוֹר וְטָהַרוּ הַכֹּהֵן מִסִּפְּחַת הוּא וְכַבֵּם בְּגִדְוֹ וְטָהַר: ז וְאִם-פָּשָׂה תִפְשֶׂה הַמִּסִּפְּחַת בְּעוֹר אַחֲרֵי הִרְאָתוֹ אֶל-הַכֹּהֵן לְטָהַרְתּוֹ וְנִרְאָה שְׁנִית אֶל-הַכֹּהֵן: ח וְרָאָה הַכֹּהֵן וְהִנֵּה פָּשְׂתָה הַמִּסִּפְּחַת בְּעוֹר וְטִמְאָו הַכֹּהֵן צָרַעַת הוּא: ט נֶגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוּבָא אֶל-הַכֹּהֵן: י וְרָאָה הַכֹּהֵן וְהִנֵּה שְׂאֵת-לְבָנָה בְּעוֹר וְהִיא הִפְכָּה שְׁעַר לְבָן וּמַחִית בְּשָׂר חִי בִשְׂאֵת: יא צָרַעַת נוֹשֶׁנֶת הוּא בְּעוֹר בְּשָׂרוֹ וְטִמְאָו הַכֹּהֵן לֹא יִסְגְּרֶנּוּ כִּי טִמְאָ הוּא: יב וְאִם-פָּרוּחַ תִּפְרָח הַצָּרַעַת בְּעוֹר וְכִסְתָּהּ הַצָּרַעַת אֵת כָּל-עוֹר הַנֶּגַע מִרְאֵשׁוֹ וְעַד-רִגְלָיו לְכָל-מְרָאָה עֵינֵי הַכֹּהֵן: יג וְרָאָה הַכֹּהֵן וְהִנֵּה כִסְתָּהּ הַצָּרַעַת אֶת-כָּל-בְּשָׂרוֹ וְטָהַר אֶת-הַנֶּגַע כְּלוֹ הַפֶּדָּ לְבָן טָהוֹר הוּא: יד וּבַיּוֹם

כ"ט

בְּשָׂר, אִף הוּא סִימָן טוֹמֵאֵה, שְׂעַר לְבָן זָלָא מַחִיב, וּמַחִיב זָלָא שְׂעַר לְבָן, וְאִף עַל פִּי שְׂלָא נֹאמְרָה מַחִיב אֲלֵא זְשֵׁאֵת, אִף זְכָל מִמְרָאוֹת וְתוֹלְדוֹתֵיהּ הוּא סִימָן טוֹמֵאֵה: (יא) צָרַעַת נוֹשֶׁנֶת הוּא. מַכָּה יִשְׁנֵה הִיא תַחַת מַחִיב, וְחִזְבוּרָה זֹו נִרְאִית זְרִיָּאֵה מִלְמַעְלָה וְתַחֲתִיב מִלְאָה לַח, שְׂלָא תֹאמְרָה כּוֹאֵל וְעַלְתָּה מַחִיב אֲטַחְרַנָּה: (יב) מִרְאֵשׁוֹ. שֶׁל אֲדָם וְעַד רִגְלָיו: לְכָל מְרָאָה עֵינֵי הַכֹּהֵן. פֶּרַט לְכַן שְׁחָךְ מֵאוּרוֹ: (יג) וּבַיּוֹם הַרְאֹת בּוֹ בְּשָׂר חִי. אִם לֹאמַח

בְּשָׂר רֵאשׁוֹן טִמְאָ מוֹחֲלֵט: (ו) כְּהֵה. כּוֹכַב מִמְרָאוֹתוֹ, כֹּחַ אִם עַמַּד זְמַרְאוֹתוֹ אוֹ פֶּשַׁח טִמְאָ: מִסִּפְּחַת. שֶׁס נֶגַע טְבוֹר: וְכַבֵּם בְּגִדְוֹ וְטָהַר. כּוֹאֵל וְזַקֵּק לְהַסְגֵר נִקְרָא טִמְאָ וְלִרְיִךְ טְבוֹלָה: (ח) וְטִמְאָו הַכֹּהֵן. וּמִשְׁטִמְאוֹ חִי הוּא מוֹחֲלֵט וְזַקֵּק לְלִפְרִים וְלַתְּגַלְחַת וְלִקְרִצָן כְּאִמּוֹר זְפֶרֶשׁת זֹאת תְּחִיב: צָרַעַת הוּא. מִמִּסְפַּחַת כּוֹזֵאֵת: צָרַעַת. לְשׁוֹן נִקְבָּה: נֶגַע. לְשׁוֹן זְכָר: (י) וּמַחִית. שִׁימְיָנִי"ט זְלַע"ז, שֶׁנִּפְךָ מִקֵּלֶת לְלוּזָן זְכָתוֹךְ שֶׁשֶׁאֵת לְמִרְאָה

CLASSIC QUESTIONS

● Why is a person ritually pure if *tzara'as* has spread all over his skin? (v. 12)

IBN EZRA: When *tzara'as* covers the person's entire body it indicates that it has completely exited his system and is only on the outside.

TUR HA'ARUCH: Thus the fact that it covers his whole body is a sign that he will soon be completely cured.

BACHAYE: This case is like the law of the red heifer, a suprarational decree of scripture.

TORAS MENACHEM

● TZARA'AS OVER THE ENTIRE SKIN (v. 12)

Rashi does not discuss the law that if a person's entire skin is covered with *tzara'as* then he is ritually pure. At the literal level, is this considered to be a suprarational decree of scripture, as *Bachaye* writes, or does it have a simple rationale, as *Ibn Ezra* and *Tur Ha'aruch* argue?

Since *Rashi* does not write that this law is a decree of scripture, we can presume that he deemed it to be a rational law, at the literal level of Torah interpretation. In fact, *Rashi* deemed the explanation to be so simple and self-evident that he presumed that the reader would understand it for himself.

Clearly, when a certain part of the body suffers a discoloration, it indicates that one part has become afflicted. When, however, a person's entire body is of a certain color, it indicates that this is actually the *nature* of this particular person's body. In other words, a partial discoloration is an *exception* which suggests that affliction has occurred, but a

total discoloration indicates that this is in fact the *normal* color of this person's skin.

With this in mind we can explain an apparent redundancy in verse 13. After stating, that "If he sees that the *tzara'as* has covered all his body, he should pronounce the lesion ritually pure," the Torah continues, "(For since the person) has turned completely white, he is ritually pure." Now, at first glance, these final words seem to be superfluous. Surely, after the Torah has already told us that when the priest sees *tzara'as* covering the entire skin, "he should pronounce the lesion ritually pure," it is unnecessary to add, "(For since the person) has turned completely white, he is ritually pure"?

However, based on the above, we see that with these final words the Torah is actually explaining the logic behind this law: "(Since the person) has turned completely white"—it follows that this is the very nature of his body, and that therefore—"he is ritually pure."

(Based on *Likutei Sichos* vol. 32, pp. 80-81)

SECOND
READING

- ⁶ *The priest should then examine him on the seventh day of the second (quarantine. If the lesion has remained the same in appearance, or it has spread, then he should be pronounced ritually impure. But) if he sees the lesion has faded, and the lesion has not spread on the skin, the priest should pronounce him ritually pure. It is (merely) a discoloration (which does not cause ritual impurity, and not tzara'as).*
- *(However, since the person was quarantined) he must cleanse his garments (in a mikvah) and then he will become ritually pure.*
- ⁷ *If the discoloration spreads on the skin after it had been shown to the priest to be pronounced ritually pure, then it should be shown to the priest a second time. ⁸ The priest should examine it, and if he sees the discoloration has spread on the skin, then the priest should pronounce him ritually impure, for this (discoloration) is (actually) tzara'as.*

🕎 LAWS OF THE WHITE BLOTCH 🕎

- ⁹ *If a man has a (suspected) tzara'as lesion, and he is brought to the priest, ¹⁰ and the priest examines it and he sees there is a white blotch on the skin, and it has turned the hair (within it) white (the priest should pronounce him ritually impure).*
- *Or, if there is healthy(-looking), live skin within the white blotch, ¹¹ then (one should not think that this is not tzara'as, for in fact) there is an old (wound underneath which is giving the appearance of healthy skin, and the person does indeed have) tzara'as on the skin of his body. The priest should pronounce him ritually impure and he need not quarantine him because he is ritually impure.*

🕎 LAWS OF TZARA'AS COVERING THE ENTIRE SKIN 🕎

- ¹² *If the tzara'as has spread extensively over the skin, such that the tzara'as covers all the skin of the afflicted (person) from his head to his feet, wherever the eyes of the priest might see, ¹³ then the priest should examine it. If he sees that the tzara'as has covered all of his body, he should pronounce the lesion ritually pure. (For since the person) has turned completely white, he is ritually pure.*

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

The Talmud states: "The son of David (Mashiach) will only come when every government becomes heretical. Rabah said, 'Where do we see [an allusion to] this in Scripture? From the verse, "He has turned completely white, he is ritually pure"' (Sanhedrin 97a).

Rashi (ibid.) explains: "Just as when the affliction has spread throughout the entire skin the person is ritually pure, so too, when all the governments have become heretical, the redemption will come."

This sign of redemption could be seen as either:

a.) A negative sign, that people have become so corrupt that God is forced, so to speak, to save the world and bring redemption.

b.) A positive sign, that the world has become so refined that it is

clear to everybody that any regime or government which is not based on Torah is heretical and corrupt.

This parallels the two views expressed above:

a.) If the corruption of governments is a negative sign, it follows that God is "forced" to bring the redemption, so to speak, *despite* the world. This corresponds to the view that the law ("he has turned completely white, he is ritually pure") is a *suprarational* decree of scripture, which is followed *despite* the fact that it is illogical.

b.) But if the corruption of governments is a positive sign, it follows that God is bringing the redemption *because* the world has become good. This corresponds to the view that the law is *logical*.

(Based on *Likutei Sichos* vol. 32, pp. 82-83)

בסרא תיא יחי מסאב: טו ויחזי כהנא ית
 בסרא תיא ויסאביניה בסרא תיא מסאב הוא
 סגירותא הוא: טז או ארי יתוב בסרא תיא
 ויתהפיד למחור וייתי לות כהנא: יז ויחזיניה
 כהנא והא אתהפיד מכתשא למחור וידבי
 כהנא ית מכתשא דבי הוא: יח ואנש ארי
 יהי ביה במשפיה שיחנא ויתפי: יט ויהי
 באתר שיחנא עמקא חורא או בהרא חורא
 סמקא ויתחזי לכהנא: כ ויחזי כהנא והא
 מחורא מפיך מן משכא ושערה אתהפיד
 למחור ויסאביניה כהנא מכתש סגירותא
 היא בשיחנא סניאת: כא ואם יחזיניה כהנא
 והא לית בה שער חור ומפיכא ליתתא מן
 משכא והיא עמקא ויסגריניה כהנא שבקא
 יומין: כב ואם אוספה תוסף במשכא ויסאב
 כהנא יתיה מכתשא היא: כג ואם באתרהא
 קמת בהרתא לא אוסיפת רושם שיחנא היא
 וידביניה כהנא: כד או אנש ארי יהי
 במשפיה כנאה דנור ויהי רושם כנאה
 בהרא חורא סמקא או חורא: כה ויחזי יתה
 כהנא והא איתהפיד שער חור בבחרתא

הראות בו בשר חי יטמא: טו וראתה הכהן את הבשר החי
 וטמאו הבשר החי טמא הוא צרעת הוא: טז או כי ישוב
 הבשר החי ונהפך ללבן וקא אל הכהן: יז וראתה הכהן והנה
 נהפך הנגע ללבן וטהר הכהן את הנגע טהור הוא: פ ושלישין
 יה ובשר פיייהיה בו בערו שחין ונרפא: יט והיה במקום
 השחין שאת לבנה או בהרת לבנה אדמדמת ונראה אל-
 הכהן: כ וראתה הכהן והנה מראה שפל מן העור ושערה
 הפך לבן וטמאו הכהן נגע צרעת הוא בשחין פרחת: כא ואם
 יראנה הכהן והנה אין בה שער לבן ושפלה איננה מן
 העור והיא כהה והסגירו הכהן שבעת ימים: כב ואם פשה
 תפשה בעור וטמא הכהן אתו נגע הוא: כג ואם תהתיה
 תעמד בהרת לא פשתה צרבת השחין הוא וטהרו הכהן:
 ד רביעין [שני כשהן מחוברין] כד או בשר פיייהיה בערו מכות-אש
 והיתה מחית המכה בהרת לבנה אדמדמת או לבנה:
 כה וראתה אתה הכהן והנה נהפך שער לבן בבחרת ומראה

כש"י

העלה נגע אחר: (יט) או בהרת לבנה אדמדמת. שאין כנגע לבן חלק אלא פתוך ומעורב גשמי מראות לובן ואודם: (כ) מראה שפל. ואין ממש שפל, אלא מתוך לבוניתו הוא נראה שפל ועמוק, כמראה חמה עמוקה מן הלל: (כג) נגע היא. השאת הזאת או הצכרת: (כג) תחתיה. צמקומה: צרבת השחין. כתרומו רושם שיחנא, אינו אלא רושם החמום הניכר בצצר. כל צרבת לשון רגיעת עור הנרגע מחמת חימום, כמו ונלרבו צה כל פנים³, רייטריי"ד צלע"ז: צרבת. רייטישמעני"ט צלע"ז: (כד) מחית המכוח. שנימיני"ט צלע"ז כשחיתה המכוח נכפכה לצכרת פתוכה או לצכר חלקה. וסימיני מכוח וסימיני שחין שוים הס, ולמה חלקן הכתוב, לומר שאין מלטרפין

צו מחיה הרי כבר פירש שהמחיה סימן טומאה, אלא הרי שהיב כנגע צלע"ז מעשרים וארבעה ראשי איברים שאין מטמאין משום מחיה, לפי שאין נראה כנגע כולו כחד ששופע אילך ואילך, וחזר ראש האבר ונחגלה שפועו ע"י שומן, כגון שהצריא ונעשה רחב ונראית צו המחיה, למדנו הכתוב שטמא: וביום. מה תלמוד לומר, ללמד יש יום שאתה רואה בו יש יום שאין אתה רואה בו, מכאן אמרו חתן נותנין לו כל צבעת ימי המשחה לו ולאטליתו ולכסותו ולציתו, וכן צרגל נותנין לו כל ימי הרגל: (טו) צרעת הוא. הצצר הכוא. צצר לשון זכר: (יח) שחין. לשון חמום, שנתחמם הצצר צלקוי הצא לו מחמת מכה, שלא מחמת האור?² ונרפא. השחין העלה ארוכה וצמקומו

CLASSIC QUESTIONS

● Why does the Torah stress “on the day...?” (v. 14)

RASHI: It comes to teach us that there is a day on which [a suspected lesion] may be examined, and there is a day on which it may not be examined. From here [the Sages] derived that a bridegroom is exempt—for himself, his garments, and his house—from having a lesion examined] throughout all the seven days of the wedding feast. Similarly, during a festival one is exempt [from having a lesion examined] throughout all the days of the festival.

TALMUD: [The opinion cited by *Rashi*, above] is the view of Rabbi Yehudah. *Rebbi* says: “There is no need [to derive it from a verse, for the matter can be derived logically. Concerning the *tzara’as* of houses], the verse states: ‘Upon the priest’s instructions they should

clear out the house’ (*Metzora* 14:36) [so as not to contaminate its contents, if the house were declared ritually impure]. Now if [the inspection is] delayed for his convenience [to salvage his possessions], which is a mundane matter, then logic dictates that it should be delayed for a *mitzvah* [of the wedding feast or the festival].”

What is the underlying issue between these [two opinions]?
 Abaye said: They differ only in which verse serves as the source for this law. Rava said: They disagree about delaying the inspection for a mundane matter. [Rabbi Yehudah maintains that, unlike the case of a house, one does not delay inspection of *skin* afflicted with *tzara’as* due to a mundane matter. Therefore, we cannot logically extend this principle to include a *mitzvah* matter too.] (*Mo’ed Katan* 7b & *Rashi ibid.*).

- ¹⁴ But on the day that healthy(-looking), live skin appears in (the lesion), he will become ritually impure. ¹⁵ When the priest sees the healthy(-looking), live skin, he should pronounce him ritually impure. The live skin is ritually impure, (for that skin) is tzara'as.
- ¹⁶ But, if the healthy, live skin once again turns white, he should come to the priest, ¹⁷ and the priest should examine it. If he sees that the lesion has turned white, the priest should pronounce the lesion ritually pure (and the person will thus become) ritually pure.

🕎 LAWS OF TZARA'AS ON AN INFECTED AREA WHICH HEALED 🕎

THIRD
READING

- ¹⁸ If (a person has on) the skin of his body an inflammation (caused by an infection) which heals, ¹⁹ and then on the place where the inflammation (was) there appears a white blotch, or a (streaked) red and white spot, it should be shown to the priest. ²⁰ The priest should examine it, and if its appearance (is white, making it look) deeper than the (surrounding) skin of his body, and its hair has turned white, then the priest should pronounce him ritually impure, (for) it is a lesion of tzara'as that has erupted on the (previously) inflamed area.
- ²¹ But if the priest looks at it, and he sees that it does not contain white hair, nor does it appear to be deeper than the (surrounding) skin, and it is faded, the priest should quarantine him for seven days. (Then):
 - ²² If it spreads on the skin, the priest should pronounce him ritually impure, for it is a (tzara'as blotch) lesion.
 - ²³ If the spot remains in its place, without spreading, then it is (merely) the scar tissue of the inflammation, and the priest should pronounce him ritually pure.

🕎 LAWS OF TZARA'AS ON A BURN 🕎

FOURTH
READING
(2ND WHEN
JOINED)

- ²⁴ If (a person has on) the skin of his body a burn caused by fire on his skin, and on the healed area of the burn there is a (streaked) red and white (spot) or a white spot, ²⁵ the priest should examine it. If he sees that the hair in the spot has turned white, and if its (white) appearance

TORAS MENACHEM

🕎 DELAYING THE TZARA'AS INSPECTION (v. 14)

Both Rabbi Yehudah and Rebbi agree that one does not inspect suspected lesions of *tzara'as* during a festival, or a bridegroom in the week of celebration of his wedding. What they disagree on is the source of this law: Rabbi Yehudah maintains that the law is derived from a scriptural redundancy in verse 14 (“on the day”); whereas Rebbi holds that the law is derived by logical extension of another law, that one may delay an inspection of *tzara'as* for a good reason.

According to Rabbi Yehudah, it follows that during a festival etc., a person is *exempt* from an inspection, since the *Torah itself* indicates (via a scriptural redundancy) that *tzara'as* inspections are simply not made on a festival or to a bridegroom. Rebbi, however, followed the logic that, even on a festival etc., the requirement for an inspection is only being *postponed* for a good reason, but that there is an underlying requirement to inspect a *tzara'as* lesion on that day.

In other words: the difference between *exemption* and a *postponement* is that an exemption represents the elimination of any obligation, whereas a postponement merely delays that obligation which actually still exists.

🕎 Sparks of Chasidus 🕎

We might be tempted to think that if a Jew has a very low spiritual standing, to the extent that he should be removed from the community – like a person with *tzara'as*—then his identity as a Jew has lost its significance, and that even the *mitzvos* he performs are of little worth, since they are sure to be done with inappropriate motives.

Thus the Torah teaches us here that even if a person is struck with *tzara'as*, eventually requiring him to be exiled from the camp, nevertheless: a.) Since “the Torah cares about the possessions of a Jewish person,” we delay the inspection to help him. This indicates that even at his low spiritual state, his identity as a Jew remains strong. b.) His *mitzvos* are still of genuine worth, to the extent that we delay the inspection to allow him to observe the festival, or the *mitzvah* of the wedding feast.

(Based on *Likutei Sichos* vol. 37, pp. 39-40)

ומחזקה עמיק מן משכא סגירותא היא בכנאה סגירות ויסאב יתיה כהנא מכתש סגירותא היא: כו ואם יחזינה כהנא והא לית כבהרתא שער חור ומפיכא ליתקא מן משכא והיא עמיק ויסגריניה כהנא שבקא יומין: כז ויחזינה כהנא ביומא שביעאה אם אוספא תוסיף במשכא ויסאב כהנא יתיה מכתש סגירותא היא: כח ואם באתרהא קמת בהרתא לא אוסיפת במשכא והיא עמיק עומק כנאה היא וידיניה כהנא ארי רושם כנאה היא: כט ויגבר או אתתא ארי יהי ביה מכתשא בריש או בדקן: ל ויחזי כהנא ית מכתשא והא מחזוהי עמיק מן משכא וביה שער סומק דערך ויסאב יתיה כהנא נתקא הוא סגירות רישא או דיקנא הוא: לא וארי יחזי כהנא ית מכתש נתקא והא לית מחזוהי עמיק מן משכא ושער אוכס לית ביה ויסגר כהנא ית מכתש נתקא שבקא יומין: לב ויחזי כהנא ית מכתשא ביומא שביעאה והא לא אוסיף נתקא ולא הוה ביה שער סומק ומחזי נתקא לית עמיק

עמק מן העור צרעת הוא במכה פרהה וטמא אתו הכהן נגע צרעת הוא: כו ואם | יראנה הכהן והנה אין בבהרת שער לבן ושפלה איננה מן העור והוא כהה והסגירו הכהן שבעת ימים: כז וראהו הכהן ביום השביעי אם פשה תפשה בעור וטמא הכהן אתו נגע צרעת הוא: כח ואם תחתיה תעמד הבהרת לא פשתה בעור והוא כהה שאת המכה הוא וטהרו הכהן כי צרבת המכה הוא: כט ואיש או אשה כיהיה בו נגע בראש או בזקן: ל וראה הכהן את הנגע והנה מראהו עמק מן העור ובו שער צהב דק וטמא אתו הכהן נתק הוא צרעת הראש או הזקן הוא: לא וכי יראה הכהן את נגע הנתק והנה אין מראהו עמק מן העור ושער שחר אין בו והסגיר הכהן את נגע הנתק שבעת ימים: לב וראה הכהן את הנגע ביום השביעי והנה לא פשה הנתק ולא היה בו שער צהב ומראה הנתק אין

כש"י

שער שחור שזו לכוז: נתק הוא. כך שמו של נגע שזמקום שער: (לא) ושער שחור אין בו. הא אם כי כז שער שחור, טכור. ואין לריך לכסגר שער שחור סימן טכרה הוא שזמקום, כמו שנאמר ושער שחור למה כז וגו': (לב) והנה לא

זכ עם זה, נולד חזי גרים שחמין וחזי גרים שזמכוכ לא ידונו כגרים: (כט) בראש או בזקן. זכ הכחוז לחלק בין נגע שזמקום שער לנגע שזמקום שער, שזכ סימנו שזער לבן וזכ סימנו שזער לכוז: (ל) ובו שער צהב. שזכפך

CLASSIC QUESTIONS

● What is different about *tzara'as* that occurs in a place where hair grows? What is *nesek*? (v. 29-30)

RASHI: Scripture is coming here to distinguish between a lesion in a place where hair grows and a lesion in a place of normal skin. In the latter case, the sign [of ritual impurity] is white hair; while in the former case, the sign [of ritual impurity] is golden hair.

Nesek is the name of a lesion [of *tzara'as* when it occurs] on an area of [skin where] hair [normally grows].

RAMBAN: *Nesek* means "torn away." In the case of a *nesek* lesion hair first falls away, and then golden hair grows in its place—not like *Rashi's* argument that the golden hair grows without the original hair falling out first.

TORAS MENACHEM

A practical difference between these two opinions would occur if a priest accidentally inspected a *tzara'as* lesion on a festival (or on a bridegroom) and pronounced the lesion ritually impure. According to Rabbi Yehudah, the law simply does not apply on these days, since they are days of complete exemption, so it follows that the priest's words carry no weight in Jewish law.

However, according to Rebbi, the priest's words would be effective, since the festival (or wedding celebrations) were only a means of delaying the inspection, but *in principle*, the inspection *can* be carried out on these days.

(Based on *Likutei Sichos* vol. 37, p. 37ff.)

RAMBAN'S DISPUTE WITH RASHI (v. 29-30)

Having read the laws of *tzara'as* concerning exposed skin (13:1-28), in the current section we read the laws concerning a *tzara'as* lesion which occurs on a place usually covered by hair—the head or beard.

Rashi argues that, essentially, the lesion of the hair and beard area is the same as a lesion of the skin, with the exception that the lesion of the hair area must produce a golden hair in order to be pronounced ritually impure, whereas the lesion of unexposed skin must produce a white hair.

Ramban, however, argues that the "*nesek*" is a totally different type of lesion altogether. The *nesek* is not merely a lesion of the skin with yellow hair instead of white, but rather, it is a special type of lesion which is

(makes it look) deeper than the (surrounding) skin, then it is tzara'as which has erupted in the burn. The priest should pronounce him ritually impure (for) it is a tzara'as lesion.

- ²⁶ But, if the priest examines it, and he sees that there is no white hair in the spot, nor does it appear to be deeper than the (surrounding) skin, and it is faded, the priest should quarantine him for seven days.
- ²⁷ The priest should examine it on the seventh day, and:
 - If it has spread on the skin, the priest should pronounce him ritually impure (for) it is a tzara'as lesion.
 - ²⁸ But if the spot remains in its place, without spreading on the skin, and it is faded, then it is (merely) a white blotch caused by the burn, and the priest should pronounce him ritually pure, because it is the scar tissue of the burn.

🌀 LAWS OF TZARA'AS ON SKIN COVERED BY HAIR 🌀

FIFTH
READING

- ²⁹ If a man or a woman has a (suspected tzara'as) lesion on the head or beard (area), ³⁰ the priest should examine the lesion. If he sees that its (white) appearance (makes it look) deeper than the skin, and that the (black) hair in it (has turned) golden, the priest should pronounce him ritually impure. It is (called) a nesek lesion, which is tzara'as of the head or beard (area).
- ³¹ If the priest looks at the (suspected) nesek lesion, and he sees that its appearance is not deeper than the skin, and that there is no black hair in it (which would render it ritually pure), then the priest should quarantine (the person with) the nesek lesion for seven days.
- ³² On the seventh day, the priest should examine the lesion and if he sees that the nesek (has spread or that it has golden hair in it, then the priest should pronounce him ritually impure. But if it) has not spread, and there is no golden hair in it, and the appearance of the nesek is not

🌀 NESEK—TZARA'AS OF THE HAIR & BEARD AREA 🌀

Comparison of the opinions of Rashi & Ramban (v. 29-30)

	RASHI	RAMBAN
IS NESEK A TOTALLY DIFFERENT TYPE OF TZARA'AS THAN LESIONS OF THE EXPOSED SKIN?	NO	YES
IN ORDER TO RENDER A PERSON RITUALLY IMPURE, MUST GOLDEN HAIR APPEAR?	YES	YES
BEFORE THE GOLDEN HAIR APPEARS, NEED SOME OF THE PERSON'S OWN HAIR FALL OUT?	NO	YES
WHAT IS THE MEANING OF "NESEK"?	IT IS SIMPLY THE NAME OF THE LESION	"TORN AWAY," I.E. THE PERSON'S OWN HAIR MUST FALL OUT

מִן מִשְׁכָּא: לֹא וַיִּגְלַח סַחְרָנִי נִתְקָא וְדַעַם
 נִתְקָא לֹא יִגְלַח וַיִּסְגֵּר כִּהְנָא ית נִתְקָא שְׂבָעָא
 יוֹמִין תַּנְיָנוּת: לֹא וַיִּחְזִי כִהְנָא ית נִתְקָא בְּיוֹמָא
 שְׂבִיעָאָה וְהָא לֹא אוֹסִיף נִתְקָא בְּמִשְׁכָּא
 וּמְחֻזָּהי לִיתוּהִי עֲמִיק מִן מִשְׁכָּא וַיִּדְבִי יְתִיה
 כִּהְנָא וַיִּצְבַּע לְבוֹשׁוּהִי וַיִּדְבִי: לֹא וְאִם אוֹסְפָא
 יוֹסִיף נִתְקָא בְּמִשְׁכָּא בְּתַר דְּכוּתִיה:
 לֹא וַיִּחְזֻינִיה כִּהְנָא וְהָא אוֹסִיף נִתְקָא בְּמִשְׁכָּא
 לֹא יִבְקֵר כִּהְנָא לְשַׁעַר סוּמָק מְסָאָב הוּא:
 לֹא וְאִם כִּד הָוֵה קָם נִתְקָא וְשַׁעַר אוֹכְס צְמַח
 בִּיה אֲתִסִּי נִתְקָא דְּכִי הוּא וַיִּדְבִינִיה כִּהְנָא:
 לֹא וּגְבַר אוֹ אֲתִתָּא אֲרִי יְהִי בְּמִשְׁדָּ בְּסַרְהוֹן
 בְּהָרָן בְּהָרָן מְרָן: לֹא וַיִּחְזִי כִהְנָא וְהָא בְּמִשְׁדָּ
 בְּסַרְהוֹן בְּהָרָן עֲמִין מְרָן בּוֹהֲקָא הוּא סְנִי
 בְּמִשְׁכָּא דְּכִי הוּא: מ וּגְבַר אֲרִי יִתֵּר שַׁעַר
 רִישִׁיה קֶרַח הוּא דְּכִי הוּא: מֵא וְאִם מְלָקְבַל
 אֲפוּהִי יִתֵּר שַׁעַר רִישִׁיה גְּלוּשׁ הוּא דְּכִי הוּא:

עֲמִיק מִן־הָעוֹר: לֹא וְהִתְגַּלַּח* וְאֶת־הַנֶּתֶק לֹא יִגְלַח וְהִסְגִּיר
 הַכְּהֵן אֶת־הַנֶּתֶק שְׂבַעַת יָמִים שְׁנִית: לֹא וְרָאָה הַכְּהֵן אֶת־
 הַנֶּתֶק בַּיּוֹם הַשְּׂבִיעִי וְהִנֵּה לֹא־פָשָׁה הַנֶּתֶק בְּעוֹר וּמְרָאָהוּ
 אֵינְנוּ עֲמִיק מִן־הָעוֹר וְטָהַר אֹתוֹ הַכְּהֵן וּכְבֹּס בְּגָדָיו וְטָהַר:
 לֹא וְאִם־פָּשָׁה יִפְשָׁה הַנֶּתֶק בְּעוֹר אַחֲרֵי טָהֳרָתוֹ: לֹא וְרָאָהוּ
 הַכְּהֵן וְהִנֵּה פָּשָׁה הַנֶּתֶק בְּעוֹר לֹא־יִבְקֵר הַכְּהֵן לְשַׁעַר הַצָּהָב
 מָמָא הוּא: לֹא וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשַׁעַר שָׁחַר צְמַח־בּוֹ
 גִּרְפָּא הַנֶּתֶק מְהוֹר הוּא וְטָהֲרוּ הַכְּהֵן: ס לֹא וְאִישׁ אוֹ־אִשָּׁה
 כִּי־יִהְיֶה בְּעוֹר־בְּשָׂרָם בְּהָרַת בְּהָרַת לְבָנָת: לֹא וְרָאָה הַכְּהֵן
 וְהִנֵּה בְּעוֹר־בְּשָׂרָם בְּהָרַת בְּהָרַת לְבָנָת בְּהַק הוּא פָּרַח בְּעוֹר
 מְהוֹר הוּא: ס [שש"י] וְשְׁלִישִׁי כִּשְׁהוֹן מְחוּבְרִין מ וְאִישׁ כִּי יִמְרַט רֹאשׁוֹ קֶרַח
 הוּא מְהוֹר הוּא: מֵא וְאִם מִפְּאֵת פָּנָיו יִמְרַט רֹאשׁוֹ גִּבְתָּ הוּא

*ג' רבתי

ש"י

שטכרו הכסן, לא טכור: (לח) בהרת. חצרורות: (לט) כהות לבנות. שאין
 לזכרון שלכן עז אלא כהה: בהק. כמין לזכרון הנראה כזכרון אדום, שקורין
 רש"י, זין חצרורות אדומות, קרוי זכק, כאיש עדשן שבין עדשה לעדשה
 מזכיקו כזכרון לזכרון: (מ) קרח הוא טהור הוא. טכור מטומאת נתקין,³
 שאינו נדון כסימני ראש וזקן, שהם מקום שער, אלא כסימני נגעי עור כזכרון
 כזכרון לזכרון, ומחיה ופשוט: (מא) ואם מפאת פניו. משפוט קדקד כלפי פניו
 קרוי גזחת, ואף כלדעין שמכאן ומכאן ככלל. ומשפוט קדקד כלפי אחוריו,

פשה וגו'. הא אם פשה או היה צו שער כהוב טמא: (לג) והתגלח. סביבות
 הנתק: ואת הנתק לא יגלח. מניח שתי שערות סמוך לו סביב, כדי שיהא
 ניכר אם פשה, שאם יפשה יעבור השערות ויאל למקום הגילוח: (לד) אחרי
 טהרתו. אין לי אלא פושע לאחר הפטור, מנין אף בסוף שזעו ראשון ובסוף
 שזעו שני, תלמוד לומר פשה יפשה: (לז) ושער שחר. מנין אף הירוק
 והאדום שאינו כהוב, תלמוד לומר ושער. ולשון כהוב דומה לתצנית הזכב?
 כהוב, כמו זכוב אורזבל"א צלע"י: טהור הוא וטהרו הבהן. הא טמא

CLASSIC QUESTIONS

● What does verse 40 teach us?

RASHI: [That a person with a bald patch] is exempt from the impurity of *nesek*, [i.e. a lesion here] is not ascertained by the criteria of lesions of the head and beard area, which are places of hair (v. 29-37). Rather, [it is ascertained] by the criteria for a lesion on the [normal, unexposed] skin of the flesh, namely: white hair, healthy flesh, and spreading (above v. 2-11).

RAMBAN: If a person goes bald, then we do not consider this to be the beginning of a development of a *nesek* lesion, since the fact that he has gone bald over a large area indicates that this is not *tzara'as*, but natural balding.

TORAS MENACHEM

utterly unique to areas covered by hair. In order for this lesion to be pronounced impure, it must first shed an area of healthy, normal hairhence the term *nesek* ("torn away") which is actually the first phase of this *tzara'as* lesion's development. The appearance of golden hair which follows is thus a second phase, which together with the earlier shedding of hair, completes the "diagnosis."

TZARA'AS OF A BALD PATCH (v. 40)

We can now attempt to analyze a further dispute between *Rashi* and *Ramban*, concerning the *tzara'as* of a bald patch, which is connected to the above discussion.

On reading verse 40—"If a man loses the hair on (the back of) his head, his bald patch, he is ritually pure" – the reader will be left with two obvious questions:

- a.) Why would we think that mere baldness *alone* is a sign of *tzara'as*, to the extent that the Torah needs to inform us otherwise, "If a man loses the hair on (the back of) his head...he is ritually pure"?
- b.) Why does the Torah repeat, "If a man loses the hair on (the back of) his head, his bald patch..."? Surely the verse could simply have stated, "If a man loses the hair on (the back of) his head, he is ritually pure"?

Rashi and *Ramban* addressed these issues in different ways, consistent with their explanations to verse 29, above:

deeper than the skin, ³³(then the afflicted person) should shave himself (around the nesek), avoiding shaving the nesek (itself, and leaving a two-hair border around the nesek so it can be determined if it is spreading), and the priest should quarantine (the person with) the nesek for a further seven days.

- ³⁴ The priest should then examine the nesek on the seventh day, and if he sees that the nesek did not spread on the skin, and that its appearance is not deeper than the skin, the priest should pronounce him ritually pure. (However, since the person was quarantined) he must (still) cleanse his garments (in a mikvah) and then he will become ritually pure.
- ³⁵ If the nesek spreads on the skin (at the end of the first or second week's quarantine, or) after he has been declared ritually pure, ³⁶ the priest should examine it, and:
 - If he sees that the nesek has spread on the skin, the priest need not look for golden hair, (for) he is ritually impure.
 - ³⁷ But if the appearance of the nesek has remained the same, or if dark hair has grown in it, the nesek has healed, He is (thus) ritually pure, and so the priest should pronounce him ritually pure.

🌀 ADDITIONAL LAWS OF THE WHITE SPOT 🌀

- ³⁸ If a man or a woman has spots on the skin of their flesh, white spots, ³⁹ The priest should examine them, and if he sees that there are (only) dull white spots on the skin of their flesh, it is (merely) a white patch (of normal skin, devoid of pigment) which has spread on the skin (and) he is ritually pure.

🌀 LAWS OF TZARA'AS ON A BALD PATCH 🌀

SIXTH
READING
(3RD WHEN
JOINED)

- ⁴⁰ If a man loses the hair on (the back of) his head, his bald patch, he is ritually pure.
- ⁴¹ (Likewise,) if he loses his hair on the front toward his face and he is bald at the front (and then contracts a nesek), he is ritually pure.

TORAS MENACHEM

Opinion of Ramban

Ramban explained above, that a *tzara'as* lesion in the area of the hair or beard (known as *nesek*) must have two signs in order to be pronounced ritually impure:

- i.) There must be some initial hair loss.
- ii.) Golden hair must then appear.

In other words, Ramban perceived hair loss itself to be a sign of ritual impurity.

Thus, when reaching our verse—“If a man loses the hair on (the back of) his head, his bald patch, he is ritually pure”—it is understandable why the Torah needs to inform us that baldness is not a sign of ritual impurity, because, according to Ramban, partial baldness is a sign of potential *tzara'as*. Therefore, the Torah informed us that if the baldness is on a larger scale, it ceases to be a sign of *tzara'as*, for the significant extent of the baldness makes it clear that this is not an affliction at all, but rather, natural baldness.

So, according to Ramban, our verse reads: “If a man loses the hair on (the back of) his head—it is not a sign of *tzara'as*, but merely—his natural bald patch. Therefore he is ritually pure.”

Opinion of Rashi

Rashi, however, took a totally different approach to explaining *tzara'as* of skin which is covered by hair, leading him to a different conclusion too in our case.

Earlier, in his commentary to verse 29, Rashi indicated his stance that hair loss is not one of the signs of *tzara'as* of an area normally covered by hair. Rather, it is the appearance of golden hair alone, without accompanying hair loss, that renders a person ritually impure (see *Classic Questions* and table *ibid.*).

Thus, when reaching our verse—“If a man loses the hair on (the back of) his head, his bald patch, he is ritually pure”—Rashi confronted a major problem: Why would we possibly think that if a person loses hair that he would be ritually impure? We do not find anywhere in the Torah that loss of hair is considered to be a sign of *tzara'as*, so why does the Torah need to tell us, that “If a man loses the hair he is ritually pure,” when we would never have thought otherwise? (Obviously, this was not a problem for Ramban, for he *did* consider loss of hair to be a sign of *tzara'as*.)

This problem led Rashi to conclude that our verse must be speaking of a case not of hair loss alone, but rather, a case where a person went bald

מב וארי יהי בקרחותיה או בגלושותיה מכתש חור סמוך סגירות סניא היא בקרחותיה או בגלושותיה: מנ ויתחי ויהי בהנא והא עמיק מכתשא חור סמוך בקרחותיה או בגלושותיה כמחוי סגירות משך בסרא: מד גבר סגיר הוא מסאב הוא סאבא יסאיביניה כהנא ברישיה מכתשיה: מה וסגירא די ביה מכתשא לבושוהי יהון מבזעין ורישיה יהי פריע ועל שפם כאבילא יתעטף ולא תסתאבון ולא תסתאבון יקרי: מו כל יומין די מכתשא ביה יהי מסאב מסאב הוא בלחודהי ייתב מברא למשריתא מותביה: מו ולבושא ארי יהי ביה מכתש סגירו בלבוש עמר או בלבוש פתן: מה או בשתיא או בערבא לכתנא ולעמרא או במשכא או בכל עיבדת משך: מט ויהי מכתשא ירוק או סמוך בלבושא או במשכא או בשתיא או בערבא או בכל מן דמשך מכתש סגירותא הוא ויתחוי לכהנא: נ ויתחי כהנא ית מכתשא

טהור הוא: מב וכי יהיה בקרחת או בגנפת נגע לבן אדמדם צרעת פרתת הוא בקרחתו או בגנפתו: מג וראה אתו הפתן והנה שאת הנגע לבנה אדמדםת בקרחתו או בגנפתו כמראה צרעת עור בשר: מד איש צרוע הוא טמא הוא טמא יטמאנו הפתן בראשו נגעו: מה והצרוע אשר בו הנגע בגדיו יהיו פרמים וראשו יהיה פרוע ועל שפם יעטה וטמא | טמא יקרא: מו כל ימי אשר הנגע בו וטמא טמא הוא בדרך ישב מחוץ למחנה מושבו: ס מו והפגד פי יהיה בו נגע צרעת בפגד צמר או בפגד פשתים: מה או בשתי או בערב לפשתים ולצמר או בעור או בכל מלאכת עור: מט והיה הנגע ירקרק | או אדמדם בפגד או בעור או בשתי או בערב או בכל כלי עור נגע צרעת הוא והראה את הפתן: נ וראה

כש"י

קרועים³: פרוע. מגודל עור: ועל שפם יעטה. כצבל⁴: שפם. שער השפטים גרינו"ן צלע"ז: וטמא טמא יקרא. משמע שהוא טמא ויפרשו ממנו⁵: (מו) בדרך ישב. שלא יהיו שער טמאים יושבים עמו⁶. ואמרו רבותינו⁷ מה נשתנה משער טמאים לישצ צדד, הואיל והוא הצדיל צלשון הרע צין איש לאשתו וצין איש לרעהו, אף הוא יצדל: מחוץ למחנה. חוץ לשלש מחנות⁸: (מח) לפשתים ולצמר. של פשתים או של צמר: או בעור. זה עור שלא נעשה צו מלאכה: או בכל מלאכת עור. זה עור שנעשה צו מלאכה: (מט) ירקרק. ירוק שזירוקין: אדמדם. אדום שצדומים⁹:

קרוי קרחת: (מז) נגע לבן אדמדם. פתוך. מנין שאר המראות, תלמוד לומר כמראה לרעת עור צער, כמראה הכרעת האמור בפרשת עור צער. אדם כי יהיה צער צערו¹. וכמו אמור צו, שמטמא צרצער מראות ונדון בשני שבועות, ולא כמראה לרעת האמור בשחין ומכוה, שהוא נדון בשבוע אחד, ולא כמראה נתקין של מקום שער שאין מטמאין צרצער מראות שאת ותולדתה, ככרת ותולדתה: (מד) בראשו נגעו. אין לי אלא נתקין, מנין לרבות שאר המנוגעים, תלמוד לומר טמא יטמאנו, לרבות את כולו. על כולו הוא אומר צגדיו יהיו פרומים וגו'²: (מה) פרמים.

TORAS MENACHEM

and then developed a tzara'as lesion on his bald patch. This presents us with the question: Is a lesion on a bald patch considered to be "tzara'as in an area normally covered by hair"—i.e. *nesek* (which is declared impure with the presence of golden hair)? Or do we say that since the person is now bald, this area reverts to the status of ordinary, exposed skin (that is declared impure with the presence of white hair, healthy flesh, and spreading)?

Rashi concluded that the apparently superfluous words in our verse, "If a man loses the hair on (the back of) his head, his bald patch, he is ritually pure," come to teach us his bald patch reverts to the status of normal, exposed skin. Thus, according to Rashi our verse reads: "If a man loses the hair on (the back of) his head—and then develops a tzara'as lesion there—his bald patch reverts to the status of normal, exposed skin. So, if he develops a *nesek* lesion there, with golden hair—he is ritually pure."

A PROBLEM WITH RASHI

At first glance, however, Rashi's interpretation seems to be problematic: Rashi has derived two laws from our verse: a.) That if a *nesek* lesion appears on a bald patch then a person is exempt. b.) That if a normal *tzara'as* lesion (with white hair etc.) appears on a bald patch then the person is ritually impure.

Now, the first law 'a' is clearly indicated by a scriptural redundancy ("his bald patch"), as explained above. But, there appears to be no scriptural basis for Rashi's second assertion ('b') that if a normal *tzara'as* lesion (with white hair etc.) appears on a bald patch then the person is ritually impure.

In truth, however, it was explained above (*Toras Menachem* to v. 29), that according to Rashi the *nesek* lesion is not a different category of lesion to a *tzara'as* lesion that occurs on normal, exposed skin; rather, they are essentially the same lesion which occurs in different locations.

If Rashi had understood them to be different lesions, then here in verse 40 Rashi would have needed two scriptural sources: a.) One to prove that a bald patch is exempt from the lesion called "*nesek*," b.) Another redundancy to prove that a bald patch is subject to a *tzara'as* lesion of ordinary skin.

However, since Rashi understood *nesek* to be the same type of *tzara'as* lesion, it turns out that 'a' and 'b' are not in fact two different laws, but that rather, they are two aspects of the relocation of the same *tzara'as* to a different place. Since only one parameter has changed—the location—Rashi sufficed with one scriptural source.

(Based on *Likutei Sichos* vol. 27, p. 92ff.)

- ⁴² If there is a (streaked) red and white lesion on the back or front bald area, and it is (suspected to be) a spreading tzara'as in his back or front bald area, ⁴³ the priest should examine it. If he sees there is (indeed) a (streaked) red and white blotch lesion on his back or front bald area, like the appearance of tzara'as on the skin of the body, ⁴⁴ then he is a man afflicted with tzara'as (and) he is ritually impure. The priest should pronounce him ritually impure (due to) his lesion on his head.

ISOLATION OF THE TZARA'AS SUFFERER

- ⁴⁵ (The following should be done to) a person with tzara'as, who has a (genuine) lesion: His garments should be torn, his hair should be grown long, he should wear his cloak down to his moustache (like a mourner) and call out, "(I'm) ritually impure! (I'm) ritually impure!"
- ⁴⁶ So long as the lesion is upon him, he will be ritually impure. He should remain isolated. His place should be outside the camp.

LAWS OF TZARA'AS OF GARMENTS

- ⁴⁷ If a garment has a tzara'as lesion on it—be it a woolen garment, or a linen garment, ⁴⁸ or on (threads prepared for the) warp or woof* of linen or wool, or on leather or on anything made from leather:
- ⁴⁹ If the lesion on the garment, the leather, the warp or woof (threads) or on the various types of leather articles is deep green or deep red, it is a lesion of tzara'as, and it should be shown to the

CLASSIC QUESTIONS

● Why is the tzara'as sufferer isolated? (v. 46)

RASHI: So that other ritually impure people should not be with him. Our Sages said: "Why is he different from other ritually impure people, that he must be isolated? Since he caused a severance between man and wife or between man and his fellow with his gossip, he too is severed [from society.]"

TALMUD: He must be isolated so as not to contaminate the other people that are around him with ritual impurity (*Pesachim* 67a).

RAMBAM: He will [have to be] isolated in public [disgrace], until he stops occupying himself with wicked speech, mockery and gossip (*Laws of the Ritual Impurity of Tzara'as* 16:10).

TORAS MENACHEM

ISOLATION OF THE TZARA'AS SUFFERER (v. 46)

The law that a tzara'as sufferer must be isolated has two distinct aspects:

a.) *Negative.* Since the tzara'as sufferer is contaminated with a severe degree of ritual impurity, it is inappropriate for him to be found inside the Jewish camp. Therefore, he is isolated (see **Talmud**).

b.) *Positive.* Since this person was afflicted by tzara'as because he had a tendency to gossip, the best therapy for him is to be isolated from all other people so that he will have nobody to gossip with (see **Rambam**).

Aspect 'a' applies to all individuals who must be isolated due to a severe form of ritual impurity, and not just to the tzara'as sufferer (see *Bamidbar* 5:1-4). Aspect 'b,' however, is unique to the case of tzara'as.

The addition of aspect 'b' in the case of tzara'as has a number of practical ramifications:

1.) If the Jewish camp ceases to exist, for whatever reason (e.g., due to the destruction of the Temple), then there is no longer an obligation to isolate the tzara'as sufferer (or any other ritually impure person) for

the benefit of the Jewish camp, since the camp no longer exists. Nevertheless, there remains an obligation to isolate the tzara'as sufferer for his own benefit.

2.) If the tzara'as sufferer was sent out of the camp merely to avoid contaminating other members of the camp with ritual impurity, then it follows that he would be allowed to mix with other tzara'as sufferers who had also been sent outside the camp. There is no fear that he would contaminate them, since they are already contaminated themselves.

However, with the addition of aspect 'b' above—that the isolation is for the benefit of the sufferer himself—it follows that he must be *totally* isolated even from other tzara'as sufferers, in order to train himself to avoid speaking gossip. In fact, for him to be isolated with other tzara'as sufferers would be totally counterproductive to this goal, for being in the company of other gossipers he is hardly likely to wean himself off gossip! Rather, if the law of isolation is for his benefit too, then he must be placed in *total* isolation.

(Based on *Likutei Sichos* vol. 22 pp. 73-74; see also "The Name of the Parsha")

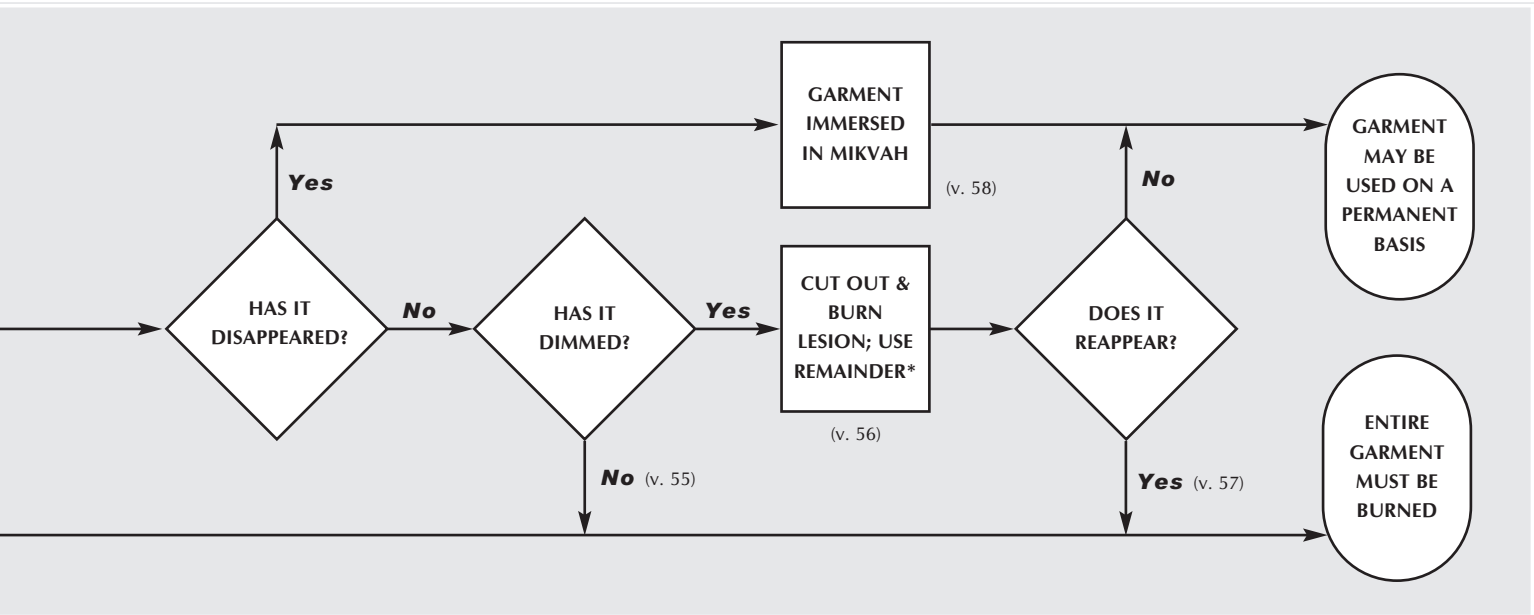
* "Warp" is yarn arranged lengthways on a loom and crossed by the "woof," the yarn woven in the opposite direction at right angles.

וְסָגַר ית מִכְתָּשָׂא שְׁבַעַא יוֹמִין: נא וַיְחֹזִי ית מִכְתָּשָׂא בְיוֹמָא שְׁבִיעָאָה אַרְי אוֹסִיף מִכְתָּשָׂא בְלְבוּשָׂא אוֹ בְשִׁתָּיָא אוֹ בְעֶרְבָא אוֹ בְמִשְׁכָּא לְכָל דִּי יתְעַבִּיד מִשְׁכָּא לְעִיבִידָתָא סְגִירוֹת מְחִסְרָא מִכְתָּשָׂא מְסָאב הוּא: נב וַיִּזְקִיד ית לְבוּשָׂא אוֹ ית שִׁתָּיָא אוֹ ית עֶרְבָא בְעֶמְרָא אוֹ בְכִתְנָא אוֹ ית כָּל מִן דְּמִשְׁדָּ דִּי יְהִי בֵּיה מִכְתָּשָׂא אַרְי סְגִירוֹת מְחִסְרָא הִיא בְנוֹרָא תְּתוּקָד: נג וְאִם יְחֹזִי כְהֵנָּה וְהָא לֹא אוֹסִיף מִכְתָּשָׂא בְלְבוּשָׂא אוֹ בְשִׁתָּיָא אוֹ בְעֶרְבָא אוֹ בְכָל מִן דְּמִשְׁדָּ: נד וַיִּפְקֵד כְּהֵנָּה וַיִּחְזְרוּן ית דִּי בֵּיה מִכְתָּשָׂא וַיִּסְגְּרִינִיה שְׁבַעַא יוֹמִין תְּנַיְנֹת: נה וַיְחֹזִי כְהֵנָּה בְּתַר דְּחִזְרוּ ית מִכְתָּשָׂא וְהָא לֹא שָׁנָא מִכְתָּשָׂא מִן כַּד הוּא וּמִכְתָּשָׂא לֹא אוֹסִיף מְסָאב הוּא בְנוֹרָא תוֹקְדִינִיה תִּבְרָא הִיא בְּשַׁחֲיוֹתֶיהָ אוֹ בְּחִדְתוֹתֶיהָ: נו וְאִם תְּהֵא כְהֵנָּה וְהָא עֲמִיא מִכְתָּשָׂא בְּתַר דְּחִזְרוּ יתִּיה וַיִּבְזַע יתִּיה מִן לְבוּשָׂא אוֹ מִן מִשְׁכָּא אוֹ מִן שִׁתָּיָא אוֹ מִן עֶרְבָא: נז וְאִם תְּתַחֲזִי עוֹד בְּלְבוּשָׂא אוֹ

הִכְהֵן אֶת־הַנֶּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שְׁבַעַת יָמִים: נא וְרָאָה אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׂה הַנֶּגַע בְּפָגַד אוֹ־בְשִׁתִּי אוֹ־בְעֶרְבִי אוֹ בְעוֹר לְכֹל אֲשֶׁר־יַעֲשֶׂה הָעוֹר לְמִלְאֲכָה צָרַעַת מִמְּאֵרֶת הַנֶּגַע טָמֵא הוּא: נב וְשָׂרַף אֶת־הַפָּגַד אוֹ אֶת־הַשִּׁתִּי | אוֹ אֶת־הָעֶרֶב בַּעֲמֹר אוֹ בַּפְּשָׁתִים אוֹ אֶת־כָּל־כְּלֵי הָעוֹר אֲשֶׁר־יִהְיֶה בּוֹ הַנֶּגַע כִּי־צָרַעַת מִמְּאֵרֶת הוּא בְּאֵשׁ תִּשְׂרָף: נג וְאִם יִרְאָה הַכֹּהֵן וְהֵנִּיחַ לֹא־פָשָׂה הַנֶּגַע בְּפָגַד אוֹ בְשִׁתִּי אוֹ בְעֶרֶב אוֹ בְּכָל־כְּלֵי־עוֹר: נד וַצֹּהַר הַכֹּהֵן וְכִבְּסוּ אֶת אֲשֶׁר־בּוֹ הַנֶּגַע וְהִסְגִּירוּ שְׁבַעַת־יָמִים שְׁנִית: [שְׁבִיעִין] וְרִבְעִי כִשְׁהֵן מִחוּבְרִין] נה וְרָאָה הַכֹּהֵן אַחֲרָי | הִכְפִּיס אֶת־הַנֶּגַע וְהֵנִּיחַ לֹא־הִפְךָ הַנֶּגַע אֶת־עֵינֹו וְהַנֶּגַע לֹא־פָשָׂה טָמֵא הוּא בְּאֵשׁ תִּשְׂרַפְנוּ פְּחַתָּת הוּא בְּקִרְחָתוֹ אוֹ בְּגִבְחָתוֹ: נו וְאִם רָאָה הַכֹּהֵן וְהֵנִּיחַ כִּהְיָה הַנֶּגַע אַחֲרָי הִכְפִּיס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַפָּגַד אוֹ מִן־הָעוֹר אוֹ מִן־הַשִּׁתִּי אוֹ מִן־הָעֶרֶב: [מִפְּטִיר] נו וְאִם־תִּרְאָה עוֹד בְּפָגַד

כש"י

לומר היא באש תשרף, אינה לריכוכ דבר אחר עמה. אם כן מה תלמוד לומר במזר או בפשטים, להוליא את האימרויות שבו, שכן ממין אחר. אימרויות לשון שפה, כמו אימרא: (נד) את אשר בו הנגע. יכול מקום הנגע בלבד, (נא) צרעת ממארת. לשון סילון ממאיר. פוינט"ש בלע"ז. ומדרשו תן זו מארכ שלא תהנה הימנו: (נב) בצמר או בפשטים, של זמר או של פשטים, זכו פשוטו. ומדרשו יכול יצא גיזי זמר והניחי פשתן ושרפם עמו, תלמוד



* See Likutei Sichos vol. 7, p. 95, note 6.

priest.⁵⁰ The priest should examine the lesion, and he should quarantine (the article with) the lesion for seven days.

- ⁵¹ On the seventh day, he should examine the lesion: If the lesion has spread on the garment, or on the warp or woof (threads), or on the leather—for whatever purpose the leather had been made—the lesion is a piercing tzara’as (and) it is ritually impure.⁵² He must burn the garment, the warp or woof (threads) of wool or of linen, or the leather article which has the lesion upon it, for it is a piercing tzara’as. It should be burned in fire.
- ⁵³ But if the priest examines it, and sees that the lesion has not spread on the garment, the warp or woof (threads), or the leather article,⁵⁴ the priest should instruct that (the part of the garment) which the lesion is upon should be cleansed (by washing it), and he should quarantine it for a further seven days.
- ⁵⁵ After the lesion has been cleansed (and quarantined) the priest should examine it. If he sees that the lesion has not faded in appearance, and that the lesion has not spread, then it is ritually impure. You should burn it in fire. It is a penetrating lesion on the used or new (article).
- ⁵⁶ But if the priest examines it after it has been cleansed (and quarantined), and he sees that the lesion has become dimmer, he should tear (the lesion) out of the garment, the leather, or the warp or woof (threads, and burn it).

SEVENTH
READING
(4TH WHEN
JOINED)

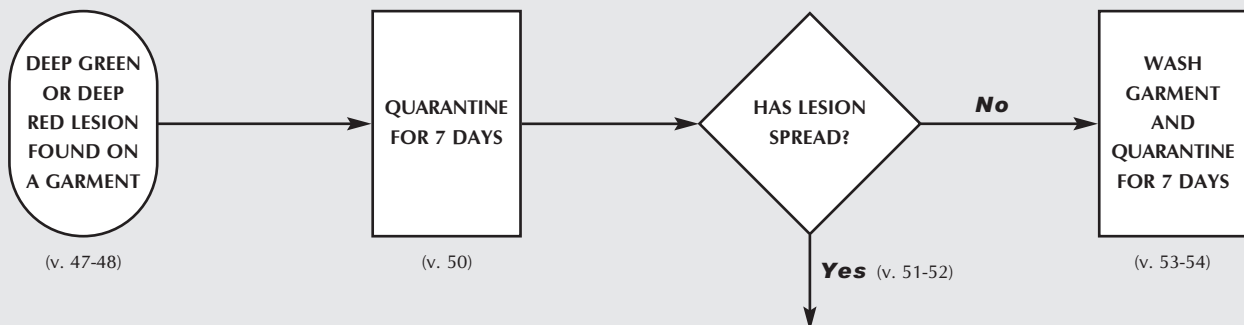
רש"י

בשחיקותיה או צדחותיה: קרחתו. שחקים ישנים. ומפני המדרש שהולך לגזרה שוב מנין לפריחה בצגדים שהיא טהורה, נאמרה קרחת וגזחת צאדם, ונאמרה קרחת וגזחת צגדים, מה להלן פרה צבולו טהור, אף כאן פרה צבולו טהור², לכך אחז הכתוב לשון קרחת וגזחת. ולענין פירושו ותרגומו זהו משמעו, קרחת לשון ישנים, וגזחת לשון חדשים, כאלו נכתב צאחיתו או צקדמותו, שהקרחת לשון אחוריים והגזחת לשון פנים, כמו שכתוב ואם מפאת פניו וגו', והקרחת כל ששופע ויורד מן הקדקד ולאחריו. כך מפורש צתורת כהנים: (נו) וקרע אתו. יקרע מקום הנגע מן הצגד וישרפנו:

תלמוד לומר את אשר צו הנגע. יכול כל הצגד כולו טעון כזום, תלמוד לומר הנגע. הא כילד, יכבס מן הצגד עמו: (כה) אחרי הכבס. לשון העשות: לא הפך הנגע את עינו. לא הוכחה ממראיתו: והנגע לא פשה. שמענו שאם לא הפך ולא פשה טמא, ואין לריק לומר לא הפך ופשה. הפך ולא פשה אינו יודע מה יעשה לו, תלמוד לומר והסגיר את הנגע, מכל מקום, דברי רבי יהודה. והכמים אומרים וכו', כדאיתא צתורת כהנים. ומזאתיה כאן ליישב המקרא על אופניו: פחתת היא. לשון גומא, כמו צאחת הפחתיס¹, כלומר שפלה היא, נגע שמראיו שוקעין: בקרחתו או בגבחתו. כתרגומו

🌀 RITUAL PURIFICATION OF A TZARA’AS GARMENT 🌀

According to Rashi



בְּשֵׁתִי אוֹ-בְעֵרְבָא אוֹ בְּכָל מִן דְּמִשְׁדָּה סְנִינָא
 הִיא בְּנוֹרָא תּוֹקְדִינִיָּה יַת דִּי בִיָּה מִכְתָּשָׂא:
 נָה וְלִבּוּשָׂא אוֹ שֵׁתִיָּא אוֹ עֵרְבָא אוֹ כָּל מִן
 דְּמִשְׁדָּה דִּי יִתְחַוֵּר וְיַעֲדִי מִנְהוֹן מִכְתָּשָׂא וְיִצְטַבַּע
 תְּנִינֹת וְיִדְפִי: נָט דָּא אוֹרִיָּתָא דְּמִכְתָּשׁ סְנִירו
 לְבוּשׁ עֵמֵר אוֹ כְּתָנָא אוֹ שֵׁתִיָּא אוֹ עֵרְבָא אוֹ
 כָּל מִן דְּמִשְׁדָּה לְדִבְיוּתִיָּה אוֹ לְסֵאֲבוּתִיָּה: פ פ פ

אוֹ-בְשֵׁתִי אוֹ-בְעֵרְבָא אוֹ בְּכָל-כְּלִי-עוֹר פְּרַחַת הוּא בְּאֵשׁ
 תִּשְׂרָפְנוּ אֶת אֲשֶׁר-בּוֹ הִנְגַּע: נָה וְהִכְנִיד אוֹ-הַשְׂתִּי אוֹ-הָעֵרְב
 אוֹ-כָל-כְּלִי הָעוֹר אֲשֶׁר תִּכְבֹּס וְסָר מֵהֶם הִנְגַּע וְכִבֵּס שְׁנִית
 וְטָהַר: נָט זֹאת תּוֹרַת נִגְעֵ-צִרְעַת בְּגֵד הָעֵצִים | אוֹ הַפְּשֵׁתִים אוֹ
 הַשְׂתִּי אוֹ הָעֵרְב אוֹ כָּל-כְּלִי-עוֹר לְטָהָרוּ אוֹ לְטַמְּאוּ: פ פ פ

ס"ז פסוקים, בני"ה סימן.

כ"ט

(ז) פרחת היא. דבר החוזר ולומח: באש תשרפנו. את כל הצגד: ויתחוויר, חוץ מזה שאינו ללבן חלף לטבול, לכך תרגומו וילטבע, וכן כל
 (ח) וסר מהם הנגע. אם כשכבסוהו צחלה על פי כהן, סר ממנו הנגע כזכוסו צגדים שהן לטבילה מתורגמין וילטבע:
 לגמרי: וכבס שנית. לשון טבילה. תרגום של כזכוסין שצפרשה זו לשון לבון
 חסלת פרשת תזריע

CLASSIC QUESTIONS

● How is the garment “cleansed a second time”? (v. 58)

RASHI: Through immersion in a *mikvah* [ritual bath].

IBN EZRA: The Torah commands us to wash the garment a second time [and not to immerse it in a *mikvah*].

TORAS MENACHEM

🔗 THE “SECOND CLEANSING” (v. 58)

When a suspected *tzara’as* lesion is found on a garment, it is shown to the priest who quarantines it for seven days. If the lesion has not spread, then the afflicted area of the garment is washed to remove the lesion, and the garment is quarantined for a further seven days.

At this point there are three possibilities (See v. 47-58 and flow chart on previous page):

- 1.) The lesion has returned in full force, in which case the entire garment must be burned.
- 2.) The lesion has returned, but it is more dim than it was originally. In this case, the afflicted part of the garment is torn out and burned, and the remaining part may be used.
- 3.) The lesion has not returned at all, in which case the garment must be “cleansed” for a second time, and then it may be used.

Rashi and *Ibn Ezra* argue as to the precise nature of this second “cleansing.” Rashi writes that this refers to immersion in a *mikvah* (ritual bath), whereas *Ibn Ezra* argues that the garment must be washed.

At the literal level, Rashi’s stance is difficult to understand, for the following reasons:

a.) The verse states, “If the lesion disappeared from the garment...it should be cleansed a *second time*.” This suggests that we carry out the same cleansing procedure with the garment that was done the *first time*—namely, washing—for a second time. However, according to Rashi’s

interpretation, this further cleansing is a *different process* than what was carried out the first time. So why does the Torah state, “It should be cleansed a *second time*,” suggesting that we are doing *the same thing* for a second time? It might have been appropriate to refer to a “*further cleansing*,” suggesting an additional but different cleansing method, but not a “*second cleansing*,” which—at the literal level—suggests a repeat of the same procedure.

b.) Rashi’s interpretation presents us with a logical inconsistency: The less severe case, where the lesion does not return, is treated more severely with a cleansing of the *entire* garment in a *mikvah*; whereas the more severe case, when the lesion returns in a dimmer form, can be rectified by tearing out and burning only the afflicted part, *without* immersion in a *mikvah*!

According to *Ibn Ezra*’s interpretation, that the second cleansing is a washing, this problem does not arise. For a major distinction between washing and immersing in a *mikvah*, is that we only need to wash the afflicted part of a garment, whereas when immersing an item in a *mikvah* the *entire* item must be totally submerged. Thus, if we follow *Ibn Ezra*’s interpretation it does indeed turn out that the more severe case is treated more severely: If the lesion returns in a dimmed form, that part of the garment is torn out and burned; whereas if the lesion does not return we merely have to wash that part of the garment, and not burn it.

So why did Rashi reject the interpretation of *Ibn Ezra*, which appears to be far less problematic at the literal level?

- MAFTIR • ⁵⁷ *If it appears again on the garment, the warp or woof (threads) or the leather article, it is a recurrent growth (of the lesion). You should (therefore) burn (the entire garment) upon which the lesion is (found) in fire.*
- ⁵⁸ *But if the lesion disappeared from the garment, the warp or woof (threads) or the leather article which was cleansed, it should be cleansed a second time (through immersion in a mikvah), and it will be ritually pure.*
- ⁵⁹ *(The above) is the law of a tzara'as lesion on a woolen or linen garment, warp or woof threads, or any leather article, to render it ritually pure or ritually impure.*

HAFTARAH: TAZRIA—P. 260. ROSH CHODESH—P. 275. HACHODESH—P. 283.

Maftir: Rosh Chodesh—p. 289. Hachodesh—p. 290.

TORAS MENACHEM

THE EXPLANATION

There are two ways of understanding the Torah's requirement to make a second cleansing of a garment afflicted by *tzara'as*:

a.) In the case of *tzara'as* of the skin, even when the *physical* signs of a lesion have completely disappeared, the person is not free of *tzara'as* from a *halachic* (legal) point of view, until the priest pronounces him ritually pure. So too in our case, it could be argued that the first cleansing is merely a *physical* cleansing of the garment, in order to determine if the lesion is spreading etc., and the second cleansing is a procedure which is required to render the person *halachically* free of *tzara'as*.

According to this logic, the second cleansing could feasibly be achieved by either washing or immersion in a *mikvah*—whichever the Torah deemed to be the most appropriate *halachic* conclusion to the affliction of *tzara'as*.

b.) Alternatively, it could be argued that the first cleansing was both a physical and a *halachic* cleansing, which removed the *tzara'as* from the garment *completely*. Nevertheless, the presence of the *tzara'as* lesion on the garment had rendered the *remainder* of the garment (that was not directly afflicted with *tzara'as*) ritually impure. Therefore, a second cleansing is required, not to remove the *tzara'as*, but to purify the rest of the garment.

According to this interpretation, the second cleansing would have to be in a *mikvah*, since only a *mikvah* is capable of removing ritual impurity which has been contracted from another source.

Now, at the literal level, the expression “it should be cleansed a second time” suggests that *each* cleansing procedure had its *own independent effect*. For if the two cleansings had one single cumulative effect, then it would not be correct to call them “first” and “second” cleansings, but rather, they would be two phases within a single cleansing.

According to the first interpretation above, only one cleansing took place, for the first washing of the garment was not intended to cleanse it from its impurity at all. Rather, it was a *diagnostic* procedure used to ascertain whether the lesion was spreading or shrinking. Thus, the final “cleansing” was in fact the one and only cleansing that rendered the garment free of *tzara'as*. Therefore, *Rashi* rejected this interpretation, since it is inconsistent with scripture which suggests that there were *two independent* cleansing procedures.

However, according to the second interpretation, there were in fact two cleansings: First, the garment was washed to remove the *tzara'as*; and then it was immersed in a *mikvah* to remove the ritual impurity that had spread through the rest of the garment.

Therefore *Rashi* wrote that the second cleansing was through an immersion in a *mikvah*, for this is the only interpretation which is compatible with scripture at the literal level.

Based on the above we can also answer the second question (‘b’) posed earlier, why the apparently more severe case (where the lesion returns partially) is exempt from immersion in a *mikvah*. For, since the partially returning lesion is removed from the garment *before* it is *declared* ritually impure, it does not have the opportunity to contaminate the rest of the garment with ritual impurity. Consequently, no immersion in a *mikvah* is required.

(Based on *Likutei Sichos* vol. 7, p. 92ff.)

🌀 Sparks of Chasidus 🌀

The double cleansing of a garment afflicted by *tzara'as* is an analogy for the “cleansing” of a sin from the soul of man:

The first cleansing is repentance, through which a person is forgiven by God for his sin, completing his atonement.

Nevertheless, even after a person has completely repented, the Torah nevertheless suggests that he carries out a series of fasts (see *Igeres Hateshuvah* ch. 2)—and in Temple times, bring a burnt-offering—in order that God look on him favorably, just like before the sin occurred.

Now, one might think that since fasts are still required after the repentance, it is a sign that the original repentance is not complete. In truth however, the fasting is merely a “second cleansing,” which helps to imbue the person with additional purity. But his “first cleansing,” the repentance, is complete in its own right.

(Based on *Likutei Sichos* vol. 7, pp. 99)



Parshas Tazria contains 5 positive *mitzvos* and 2 prohibitions

1. The ritual impurity of a woman who gives birth [12:2,5].
2. A ritually impure person should not eat holy sacrifices [12:4].
3. The offering brought by a woman who has given birth [12:6].
4. The ritual impurity of a person with *tzara'as* [13:2].
5. Not to shave the hair of a *nesek* lesion [13:33].
6. A man with *tzara'as*, or anyone who can render others ritually impure, should leave his hair untrimmed and his clothes torn [13:45].
7. The laws regarding *tzara'as* of clothing [13:47].



parshas Metzora

פרשת מצורע

🌀 The Name of the Parsha 🌀

The previous *Parsha*, *Tazria*, describes the onset and identification of the supernatural “disease” *tzara’as*.^{*} Our *Parsha*, by contrast, details the process by which the *tzara’as* sufferer rids himself of the affliction, to become ritually pure.

Thus it is somewhat surprising that our *Parsha* is called *Metzora*—meaning, “one who is afflicted by *tzara’as*”—since our *Parsha* deals not with the affliction of this condition, but rather its spiritual *remedy*.

If something bad occurs, it can be for one of two reasons. Either:

- a.) It is an expression of the forces of evil.
- b.) It is actually an expression of a very intense form of good, but the good was so intense that the world was unable to cope, so the good was “misdirected” to the forces of evil.

The method of correcting the problem will differ in both cases: a.) Plain evil needs simply to be eradicated. The

problem and its solution are thus diametrically opposed: the problem is bad, and the solution is good.

b.) However, if the bad occurrence is in fact a “misdirected” form of intense good, then the remedy is not through eradication, for there is a tremendous power of good here. Rather, the solution lies in *revealing the true nature and source of the problem*, how below the surface there is really something very good.

Chasidic thought explains that *tzara’as* falls into the latter category and, that in truth, the affliction belies a tremendously positive spiritual energy (*Likutei Torah, Tazria* 22b). Thus its remedy—described in our *Parsha*—is not in fact an *eradication* of the *tzara’as* but rather, a *revelation* of the good, inner nature of the affliction. Consequently, our *Parsha*, which describes the cure for the disease, is called by the very name of the disease, *Metzora*, to hint to the fact that the “remedy” for this problem is through revealing the true inner nature of the affliction *itself*.

(Based of *Sichas Shabbos Parshas Tazria-Metzora* 5751)

* See note on page 91

א ומליל יי עם משה למימר: ב דא תהי אורייתא דסנירא ביומא דדכותיה ונתייתי לות פהנא: ג ויפוק פהנא למברא למשריתא ויחזי פהנא והא אתסי מכתש סנירותא מן סנירא: ד ויפקד פהנא ויסב למדפי תרתין צפרין תיין דגין ואשא דארזא וצבע זהורי ואובא: ה ויפקד פהנא ויבוס ית צפרא חדא למן דחסף על מי מבוע: ו ית צפרא חיתא ויסב יתה וית אשא דארזא וית צבע זהורי וית אובא ויטבול יתהון וית צפרא חיתא בדמא דצפרא דנבסקתא על מי מבוע: ז וידי על דמדפי מן סנירותא שבע זמנין וידפיניה וישלח ית צפרא חיתא על אפי חקלא: ח ויצבע דמדפי ית לבושוהי ויגלח ית כל שעריה ויסיח במיא וידי ויתר פן יעול למשריתא ויטיב מברא למשכניה שבכא

יד א וידבר יהוה אל-משה לאמר: ב זאת תהיה תורת המצורע ביום טהרתו והובא אל-הכהן: ג ויצא הכהן אל-מחויז למחנה וראה הכהן והנה נרפא נגע-הצרעת מן-הצרוע: ד וצוה הכהן ולקח למטהר שתי-צפרים חיות טהרות ועץ ארו ושני תולעת ואוב: ה וצוה הכהן ושחט את-הצפור האחת אל-כלי-חרש על-מים חיים: ו את-הצפור החיה יקח אתה ואת-עץ הארו ואת-שני התולעת ואת-האוב וטבל אותם ואת | הצפור החיה בדם הצפור השחטה על המים החיים: ז והזה על המטהר מן-הצרעת שבע פעמים וטהרו ושלח את-הצפור החיה על-פני השדה: ח וכבס המטהר את-בגדיו ויגלח את-כל-שערו ורחץ במים וטהר ואתר יבוא אל-המחנה וישב מחויז לאהלו שבעת

כ"ש

זכורית: (ה) על מים חיים. נותן אותם תחלה בכלי, כדי שיכא דס לפור ניכר צבס. וכמה כס, רביעית⁷: (ו) את הצפור החיה יקח אתה. מלמד שאינו אוגדה עמכם, אלא מפרישה לעמא, אזל בען והאזוב כרוכים יחד בלשון הזכורית, כענין שנאמר ואת עץ הארז ואת שני התולעת ואת האזוב, קיחה אחת לשלשתן. יכול כשם שאינה בכלל אגודה כן לא תהא בכלל טבילה, תלמוד לומר וטבל אותם ואת האפור החיה, החזיר את האפור לכלל טבילה: (ח) וישב מחויז לאהלו. מלמד שאסור צמשים המטה⁸:

(ג) זאת תהיה תורת המצורע וגו'. מלמד שאין מטכרין אותו צלילה¹: (ג) אל מחויז למחנה. חוץ לשלש מחנות שנשתלח שם צימי חלוטו: (ד) חיות. פרט לטרפות²: טהורות³. פרט לעוף טמא. לפי שהנגעים באין על לשון כרע, שהוא מעשה פטופי דברים, לפיכך הוצקו לטהרתו לפריס, שמפטטין תמיד צלפוף קול⁴: ועץ ארז. לפי שהנגעים באין על גסות הרוח⁵: ושני תולעת ואוב. מה תקנתו ויתרפא, ישפיל עלמו מגאותו, כתולעת וכאזוב⁶: עץ ארז. מקל של ארז: ושני תולעת. לשון של אמר לצוט

CLASSIC QUESTIONS

● What kind of birds must be used? (v. 4)

RASHI: "Live birds" means birds that are not *treife* [i.e. they need to be without a disqualifying defect or injury]. "Pure birds" excludes those of a non-kosher species.

This is because lesions of *tzara'as* come as a result of gossip, which is done by chattering. Therefore, this person is required to bring birds for his ritual purification, which twitter constantly with chirping sounds.

● Why is a cedar stick required? (v. 4)

RASHI: Because lesions of *tzara'as* come due to haughtiness [symbolized by the tall cedar].

● Why is crimson wool and hyssop taken? (v. 4)

RASHI: What is the remedy to be healed [of *tzara'as*]? He must humble himself from his haughtiness, like the worm [used to make crimson dye] and the hyssop plant [which does not grow tall].

TORAS MENACHEM

🔗 THE RITUAL PURIFICATION OF TZARA'AS (v. 4)

In his comments to verse 4, *Rashi* describes the messages behind the various items used to ritually purify a person from *tzara'as*: the birds allude to gossiping, the cedar alludes to haughtiness both of which are the causes of *tzara'as*—and the crimson wool and hyssop to humility, the "remedy" for *tzara'as*.

At first glance, these comments appear to be totally out of character with *Rashi's* commentary, which is aimed at solving problems with the literal

level of scripture and not at explaining the *reasons* behind the *mitzvos*. What prompted *Rashi* to explain the messages and hints behind the details of this *mitzvah*?

THE EXPLANATION

The Torah states here that the birds brought for the purposes of ritually purifying the *tzara'as* sufferer must be "live" and "pure." *Rashi* explains that this means they must not be *treife* and they must be of a kosher species.

1 מגילה כא. 2 חולין קמ. 3 הבחור-הוענער" טעה בהעתיקו תיבת "טהורות" בתור דיבור-המתחיל בפ"ע, שכן, כל הענין בפרש"י הוא בהמשך אחד: "חיות - פרט לטרפות, טהורות - פרט לעוף טמא, לפי שהנגעים באין על לשון הרע וכי" (שיחת ש"פ מצורע תשמ"ז) 4 ערכין סז: 5 שם עמוד א' 6 תנחומא ג 7 סוטה סז: 8 מו"ק סז:

RITUAL PURIFICATION OF THE TZARA'AS SUFFERER

I4 **G**od spoke to Moshe, saying: ² This will be the law of the tzara'as sufferer, on the day of his ritual purification:

- His (case*) should be brought to the (attention of the) priest.
- ³ The priest should go outside the camp (where the tzara'as sufferer was isolated).
- If the priest examines the tzara'as sufferer and sees that his tzara'as lesion has healed, ⁴ then, upon the priest's instructions, two live, pure birds, a stick of cedar wood, a strip of crimson wool, and hyssop should be taken for the person who is to be ritually purified.
- ⁵ Upon the priest's instructions, one bird should be slaughtered (allowing its blood to fall) into an earthenware vessel (containing) spring water.
- ⁶ The (remaining) live bird should then be taken, along with the stick of cedar wood, the strip of crimson wool, and the hyssop. (The stick and hyssop should be tied together with the crimson wool) and he should dip them, together with the live bird, into the blood of the slaughtered bird (which was mixed with) the spring water.
- ⁷ He should then sprinkle (some of the blood and water mixture) seven times upon the person being cleansed from tzara'as. (This is a crucial part** of) his ritual purification (process).
- He should then send away the live bird into the open field.
- ⁸ The person undergoing ritual purification should then immerse his garments (in a mikvah).
- He should shave off all his hair and bathe in (mikvah) water. (This is a crucial part of) his ritual purification (process).

TORAS MENACHEM

Sparks of Chasidus

MASHIACH: A TZARA'AS SUFFERER

The *Talmud* describes *Mashiach* —as he exists during the state of exile, waiting to redeem the Jewish people—as a *tzara'as* sufferer (*Sanhedrin* 98b). For while *Mashiach* himself is a totally pure and holy individual, he nevertheless bears the suffering of the Jewish people in exile—“*In truth he has borne our sicknesses and endured our pains, yet we held him to be stricken, smitten by God, and afflicted*” (*Isaiah* 53:4, cited by *Talmud* *ibid.*). The *ritual purification* of the *tzara'as* sufferer that we read in our *Parsha* thus alludes to the true and final redemption, when *Mashiach* takes the Jewish people out of exile.

From this we can learn:

- *Mashiach* is not a person who will spontaneously arrive with the redemption. Rather, he is found *in exile* with the Jewish people, and helps to bear their difficulties and sorrows.
- *Parshas Tazria* contains the laws of the affliction of *tzara'as*, alluding to *exile*. *Parshas Metzora*, on the other hand, contains the laws of ritual purification of *tzara'as*, alluding to redemption. The fact that these two *Parshiyos* are usually read *together* teaches us that we should not perceive exile and redemption as

two separate, sequential events. Rather, each *mitzvah* that we observe in exile should be *actively* infused with the knowledge that it is an act which is hastening the redemption.

- In earlier generations our *Parsha* was referred to not as *Metzora*, but as *Zos Tihyeh* (“*This will be [the Law...]*”), but more recently this name was rejected, by Jewish custom. The inner reason for this change is that the Jewish people became more aware (at least subconsciously) that *Mashiach's* coming is very close, and it is thus inappropriate to refer to this *Parsha*, which alludes to *Mashiach's* coming, in the *future* tense (“*This will be*”).
- The ritual purification of the *tzara'as* sufferer is through the laws of the Torah (“*This will be the law* (lit. “*Torah*”) of the *tzara'as* sufferer”). Thus, one of the most effective ways to accelerate the coming of *Mashiach* is to study the concept of *Mashiach* and redemption as it is described in the Written and Oral Torah.

(Based on *Likutei Sichos* vol. 7, pp. 103-4; vol. 22, pp. 76-77; *Sichas Shabbos Parshas Tazria-Metzora* 5751; see also *Likutei Sichos* vol. 37, p. 33ff.)

ימין: ט ויהי ביום השביעי יגלה את-ראשו ואת-זקנו ואת גבת עיניו ואת-כל-שערו יגלה וכבס את-בגדיו ורחץ את-בשרו במים וטהר: י וביום השמיני יקח שני-כבשים תמימם וכבשה אחת בת-שנתה תמימה ושלשה עשרנים סלת מנחה בלולה בשמן ולג אחד שמן: יא והעמיד הכהן המטהר את האיש המטהר ואתם לפני יהוה פתח אהל מועד: יב ולקח הכהן את-הכבש האחד והקריב אותו לאשם ואת-לג השמן והניף אתם תנופה לפני יהוה: [שני] יג ושחט את-הכבש במקום אשר ישחט את-החטאת ואת-העלה במקום הקודש כי כחטאת האשם הוא לכהן קדש קדשים הוא: יד ויסב כהנא מדמא דאשמה ויתן כהנא על רום אודנא דמדכי דימינא ועל אליון ידיה דימינא: טו ויסב כהנא מלונא דמשחא ויריק על ידא דכהנא דשמאלא: טז ויסבול כהנא את אצבעיה דימינא מן משחא די על ידיה דשמאלא וירי מן משחא באצבעיה שבע זמנין גדם: יז ומשחא משחא די על ידיה ויתן כהנא על רום אודנא דמדכי דימינא ועל אליון ידיה דימינא ועל אליון רגליה דימינא על המא דאשמה: יח ודישתאר

ימין: ט ויהי ביום השביעי יגלה את-ראשו ואת-זקנו ואת גבת עיניו ואת-כל-שערו יגלה וכבס את-בגדיו ורחץ את-בשרו במים וטהר: י וביום השמיני יקח שני-כבשים תמימם וכבשה אחת בת-שנתה תמימה ושלשה עשרנים סלת מנחה בלולה בשמן ולג אחד שמן: יא והעמיד הכהן המטהר את האיש המטהר ואתם לפני יהוה פתח אהל מועד: יב ולקח הכהן את-הכבש האחד והקריב אותו לאשם ואת-לג השמן והניף אתם תנופה לפני יהוה: [שני] יג ושחט את-הכבש במקום אשר ישחט את-החטאת ואת-העלה במקום הקודש כי כחטאת האשם הוא לכהן קדש קדשים הוא: יד ולקח הכהן מדם האשם ונתן הכהן על-תנוך אזן המטהר הימנית ועל-כהן ידו הימנית ועל-כהן רגלו הימנית: טו ולקח הכהן מלג השמן ויצק על-כף הכהן השמאלית: טז וטבל הכהן את-אצבעו הימנית מן-השמן אשר על-כפו השמאלית והזה מן-השמן באצבעו שבע פעמים לפני יהוה: יז ומיתר השמן אשר על-כפו ויתן הכהן על-תנוך אזן המטהר הימנית ועל-כהן ידו הימנית ועל-כהן רגלו הימנית על דם האשם: יח והנותר בשמן אשר

כש"י

שהאשם טעון שחיטה צלפון, לפי שילא זה מכלל אשמות לידון בהעמדה, יכול תהא שחיטתו צמקוס העמדתו, לכך נאמר ושחט צמקוס אשר ישחט וגו': בי בחטאת. כי ככל החטאות: האשם. הזכ: הוא לכהן. צכל עצודות התלויות צככן בושב אשם זה לחטאת, שלא תאמר הואיל וילא דמו מכלל שאר אשמות לכהנת על תנוך ובהגות, לא יכא טעון מתן דמים ואימורים לגבי מזבח, לכך נאמר כי חטאת האשם הוא לכהן. יכול יכא דמו ניתן למעלה חטאת, תלמוד לומר וכו', צתורת כהניס⁶: (יד) תנוך. גדר אלמעי שצאון⁷. ולשון תנוך לא נודע לי, והפותרים קורים לו טעדרו⁸: בהן. גודל: (טז) לפני ה'. כנגד

(ט) את כל שערו וגו'. כלל ופרט וכלל. להציא כנוס שער ונראה: (י) וכבשה אחת. לחטאת: ושלשה עשרנים. לנסכי שלשה כבשים הללו, שחטאתו ואשמו של מצורע טעונין נסכים²? ולגו אחד שמן. להזות עליו שבע וליתן ממנו על תנוך אזנו ומתן צבוגות: (יא) לפני ה'. צשער נקנור, ולא צעזכר עלמה, לפי שהוא מחוסר כפוריס³: (יב) והקריב אתו לאשם. יקריבנו לתוך העזרה לשם אשם: להניף. שהוא טעון תנופה חי⁴: והניף אותם. את האשם ואת הלוג⁵: (יג) במקום אשר ישחט וגו'. על ירך המזבח צלפון. ומה תלמוד לומר, וכלא כצר נאמר צתורת אשם צפרשת לו את אהרן

TORAS MENACHEM

Of course, these details are not unique to this case. All sacrifices must be brought from animals that are not *treife* and from a kosher species, as *Rashi* stated explicitly in his commentary at an earlier point (*Bereishis* 7:2; *Vayikra* 1:2). In fact, even without proof from *Rashi*, it is only logical that since we are forbidden to eat animals that are *treife* or not kosher, then all the more so is it forbidden to offer them up on the Altar to God.

Thus, on reaching our verse, the reader will be troubled: Why did the Torah choose to stress *specifically here* that these sacrifices must be kosher and not *treife*, if this is a law that applies to all sacrifices?

Rashi concluded that the Torah must be adding this additional stress here to indicate a special connection between the birds and the ritual purification of the *tzara*'as sufferer. Therefore, he wrote, "Because lesions

- After this, he may enter the camp, but he should remain “outside his tent” (i.e. separate from his wife) for seven days.
- ⁹ Then, on the seventh day, he should shave off all his hair—(not only the hair of) his head, his beard and his eyebrows, (but) he should shave off all his (other visible) hair (too).
- He should then immerse his garments and immerse his body in (mikvah) water, and then he becomes (partially) ritually pure.
- ¹⁰ On the eighth day, he should take:
 - Two perfect (unblemished) male lambs (for a guilt-offering and a burnt-offering);
 - One perfect (unblemished) female lamb in its first year (for a sin-offering);
 - Three tenths (of an eifah*) of fine flour mixed with (olive) oil as a meal-offering;
 - One log** of (olive) oil.
- ¹¹ The priest who is performing the ritual purification should place the person who is to be ritually purified (together) with these (things) before God, at the entrance of the Tent of Meeting.
- ¹² The priest should take one (male) lamb and bring it as a guilt-offering, along with the log of oil, and wave them as a wave-offering before God.
- ¹³ He should slaughter the lamb in the place where the sin-offering and the burnt-offering are slaughtered, in the holy place (north of the Altar), for this guilt-offering is like (any) sin-offering (in terms of the service performed) by the priest. It is a holy of holies.
- ¹⁴ The priest should take some of the blood of the guilt-offering, and the priest should place it above the cartilage of the right ear of the person being cleansed, on the thumb of his right hand, and on the big toe of his right foot.
- ¹⁵ The priest should then take some of the log of oil, and pour it onto the priest’s (own***) left palm.
- ¹⁶ The priest should then dip his right index finger into some of the oil that is on his left palm, and sprinkle some oil with his index finger seven times (towards the Holy of Holies) before God.
- ¹⁷ The priest should then place some of the remaining oil in his palm on the cartilage of the right ear of the person being cleansed, on the thumb of his right hand and on the big toe of his right foot, on (top of) the blood of the guilt-offering.

SECOND
READING

TORAS MENACHEM

of tzara’as come as a result of gossip, which is done by chattering. Therefore, this person is required to bring birds for his ritual purification, which twitter constantly with chirping sounds.”

The Torah’s two additional terms here—live and pure—thus refer to two aspects of the gossip which brought about the person’s tzara’as:

a.) *The content of the gossip.* Gossip is “impure” speech which maligns another person. Therefore, to remove the tzara’as, a pure (kosher) species of bird must be brought, hinting that the person’s speech from now on must be totally pure.

b.) *The manner of the gossip.* In addition to the inappropriate content of gossip, the manner in which gossip is carried out is also sinful. For a person tends to gossip incessantly, with energy and enthusiasm.

Therefore, the sacrifice that comes to correct this sin must be from a bird that is not *treife*, i.e. a bird which is not terminally ill and is thus full of energy. This hints to the person that his sin was not only that of gossip, but furthermore, that of “twittering constantly.” And, furthermore, his gossip was with energy and enthusiasm—“with chirping sounds.”

CEDAR STICK, CRIMSON WOOL & HYSOPO

When reading that the ritual purification of the tzara’as sufferer requires the use of a cedar stick, crimson wool and hyssop, *Rashi* was troubled by the question: Why does this procedure involve such bizarre objects?

At first glance, we might think that these details are suprarational decrees of scripture, and thus have no real explanation at the literal level. However, *Rashi* rejected this explanation because the passage begins: זאת תהיה תורת המצרע (“This will be the law of the tzara’as sufferer”), suggesting a normal, rational law—and not: זאת תהיה חקת המצרע (“This will be the statute of the tzara’as sufferer”), which would suggest that we are speaking here of a suprarational command.

Therefore, in a similar vein to the above explanation about the birds, *Rashi* concluded that these rather bizarre items must have been chosen to hint a message to the tzara’as sufferer who is about to undergo purification. Namely, that he should no longer be haughty like a cedar, but rather, humble like a lowly worm or hyssop plant.

(Based on *Sichas Shabbos Parshas Metzora* 5746)

* Equivalent to 7.44 liters or 15.78 U.S. pints. ** Equivalent to 0.35 liters or 0.73 U.S. pints. *** See *Ibn Ezra*. However, according to *halacha*, this refers to a second priest. See *Toras Kohanim; Negaim* 14:10; *Rambam, Laws of Individuals Requiring Atonement* 4:2.

בְּמִשְׁחָא דִּי עַל יָדָא דְכֹהֵנָא יִתֵּן עַל רִישָׁא דְמִדְבְּרֵי וַיִּכְפֹּר עֲלוּהֵי כֹהֵנָא קָדָם יי' יֵט וַיַּעֲבֹד כֹּהֵנָא יֵט חֲטָאתָא וַיִּכְפֹּר עַל דְּמִדְבְּרֵי מִסְּאוּבְתֵיהּ וּבְתֵר בֵּן יָכוֹס יֵט עֲלֵתָא: כ וַיִּסַּק כֹּהֵנָא יֵט עֲלֵתָא וַיֵּט מִנְחָתָא לְמִדְבְּרָהּ וַיִּכְפֹּר עֲלוּהֵי כֹהֵנָא וַיְדַבֵּר: כא וְאִם מִסְכֵּן הוּא וְלִית יָדִיהּ מִדְּבַקָא וַיִּסַּב אִמֵּר חַד אֲשַׁמָּא לְאַרְמָא לְכַפְרָא עֲלוּהֵי וְעֶסְרוּנָא סוּלְתָא חַד דְּפִיל בְּמִשְׁחָ לְמִנְחָתָא וְלוּנָא דְּמִשְׁחָ: כב וְתִרְתִּין שְׂפָנִינִין אוּ תִרְתִּין בְּנֵי יוֹנָה דִּי תִדְבִיק יָדִיהּ וְיֵהִי חַד חֲטָאתָא וְחַד עֲלֵתָא: כג וַיִּתֵּי יִתְהוֹן בְּיוֹמָא תְּמִינְאָה לְדְכוּתֵיהּ לְוֹת כֹּהֵנָא לְתִרְע מִשְׁכֵּן וּמְנָא קָדָם יי' כִּד וַיִּסַּב כֹּהֵנָא יֵט אִמֵּרָא דְאַשְׁמָא וַיֵּט לוּנָא דְּמִשְׁחָא וִירִים יִתְהוֹן כֹּהֵנָא אִרְמָא קָדָם יי' כִּה וַיִּכּוֹס יֵט אִמֵּרָא דְאַשְׁמָא וַיִּסַּב כֹּהֵנָא מִדְּמָא דְאַשְׁמָא וַיִּתֵּן עַל רוּם אוּדְנָא דְּמִדְבְּרֵי דִּימִינָא וְעַל אֲלִיוֹן יָדִיהּ דִּימִינָא וְעַל אֲלִיוֹן רִגְלֵיהּ דִּימִינָא: כו וּמִן

עַל-בָּרַךְ הַכֹּהֵן יִתֵּן עַל-רֹאשׁ הַמִּטְהַר וַיִּכְפֹּר עָלָיו הַכֹּהֵן לְפָנֵי יְהוָה: יט וְעָשָׂה הַכֹּהֵן אֶת-הַחֲטָאת וַיִּכְפֹּר עַל-הַמִּטְהַר מִטְּמֵאתוֹ וְאַחַר יִשְׁחַט אֶת-הָעֶלֶה: כ וְהֵעִלָּה הַכֹּהֵן אֶת-הָעֶלֶה וְאֶת-הַמִּנְחָה הַמִּזְבֵּחַהּ וַיִּכְפֹּר עָלָיו הַכֹּהֵן וְטָהַר: ס (שלישין) חמישי כשהן מחוברין כא וְאִם-דָּל הוּא וְאִין יָדוֹ מִשְׁנֵת וְלָקַח בְּבֶשֶׁת אַחַד אֲשֶׁם לְתִנוּפָה לְכַפֵּר עָלָיו וְעֶשְׂרוֹן סֹלֶת אַחַד בָּלוּל בְּשֶׁמֶן לְמִנְחָה וְלֹג שֶׁמֶן: כב וּשְׁתֵּי תֹרִים אוּ שְׁנֵי בְּנֵי יוֹנָה אֲשֶׁר תִּשְׁיֹג יָדוֹ וְהִיָּה אַחַד חֲטָאת וְהָאֶחָד עֹלָה: כג וְהִבִּיא אֹתָם בַּיּוֹם הַשְּׂמִינִי לְטַהֲרָתוֹ אֶל-הַכֹּהֵן אֶל-פֶּתַח אֹהֶל-מוֹעֵד לְפָנֵי יְהוָה: כד וְלָקַח הַכֹּהֵן אֶת-בְּבֶשֶׁת הָאֲשֶׁם וְאֶת-לֹג הַשֶּׁמֶן וְהִנִּיף אֹתָם הַכֹּהֵן תִּנוּפָה לְפָנֵי יְהוָה: כה וּשְׁחַט אֶת-בְּבֶשֶׁת הָאֲשֶׁם וְלָקַח הַכֹּהֵן מִדָּם הָאֲשֶׁם וְנָתַן עַל-תִּנּוֹךְ אֹזֶן-הַמִּטְהַר הַיְמָנִית וְעַל-בֶּהֱן יָדוֹ הַיְמָנִית וְעַל-בֶּהֱן רִגְלוֹ הַיְמָנִית: כו וּמִן-הַשֶּׁמֶן

כ"ט"י

ולוג שמן. לתת ממנו על הצבועות, ושמן של נסכי המנחה לא הוזקק הכתוב לפרש: (כג) ביום השמיני לטהרתו. שמיני לנפרים ולהזאת עץ ארז ואזוב

זית קדשי הקדשים: (כ) ואת המנחה. מנחת נסכים של צבועה: (כא) ועשרון סלת אחד. לכזב זה שהוא אחד יציא עשרון אחד לנסכיו:

CLASSIC QUESTIONS

● What must be brought if a rich person makes the offering of a poor tzara'as sufferer on his behalf? (v. 10, 21-22)

RAMBAM: If a rich person says, "I will bring the sacrifices of this tzara'as sufferer on his behalf," and the tzara'as sufferer was poor, then he must bring a rich man's sacrifice, for it is within the means of the one who vowed [i.e. the rich sponsor] to bring the sacrifice.

(end of *Laws of Individuals Requiring Atonement*)

● What if a poor person makes the offering on behalf of a rich tzara'as sufferer?

RAMBAM: If a poor person says, "I will bring the sacrifices of this tzara'as sufferer on his behalf," and the tzara'as sufferer was rich, then he must bring a rich man's sacrifice, for the person who is making the vow has obligated himself with the sacrifices of a rich man (ibid.).

TORAS MENACHEM

🔗 THE OFFERING OF A POOR TZARA'AS SUFFERER (v. 21-22)

Rambam's logic here does not seem to be consistent:

First, he rules that the rich man who sponsors a poor man's sacrifice must bring a rich man's sacrifice because he is able to do so. This suggests that the key factor is the financial means of the sponsor.

Then in the second case, where the poor man sponsors the rich man's sacrifice, **Rambam** ignores the financial means of the sponsor and rules instead that he must bring a rich man's sacrifice, since we follow the financial status of the tzara'as sufferer.

But how could we follow the financial status of the sponsor in one instance, and the status of the tzara'as sufferer in another?

A further problem is that **Rambam** seems to contradict himself when recording this law in another place, in his *Laws of Sacrificial Procedure*:

"If a person says, 'I will bring the sacrifices of this tzara'as sufferer or this woman who has given birth on their behalf,' then if the tzara'as sufferer

or woman was poor, he brings a poor man's offering. But, if they were rich, then he must bring a rich man's offering, even if the one who made the vow [i.e. the sponsor] was poor" (*Laws of Sacrificial Procedure* 14:9).

In this codification of the law we see a consistency: **Rambam** rules that, whatever the financial status of the sponsor, we *always* give a sacrifice according to the means of the tzara'as sufferer.

But this openly contradicts the ruling of **Rambam** in his "*Laws of Individuals Requiring Atonement*" cited above, that when the sponsor is rich he must bring a rich man's sacrifice, *even if the tzara'as sufferer is poor!*

THE EXPLANATION

When a person vows to bring a sacrifice on behalf of a tzara'as sufferer, there are two distinct elements to the sacrifice:

a.) *To fulfill the vow.* The person who made the vow must now bring the sacrifice in order to fulfill the obligation that he took upon himself. This is

- ¹⁸ *The priest should place the leftover oil in his palm on the head of the person being rendered ritually pure, and (thus) the priest will atone for him, before God.*
- ¹⁹ *The priest should then perform (the service of) the sin-offering, to atone for the person being rendered ritually pure, from his ritual impurity.*
- *After this, he should slaughter the burnt-offering.*
- ²⁰ *Then the priest should bring up the burnt-offering and the meal-offering to the Altar.*

The priest will thus atone for him, and he will be (completely) ritually pure.

OFFERINGS OF THE POOR TZARA'AS SUFFERER

THIRD
READING
(5TH WHEN
JOINED)

- ²¹ *If he is poor and cannot afford (the above offerings), he should take:*
 - *One male lamb, as a guilt-offering, for a wave-offering to atone for him;*
 - *One tenth (of an eifah*) of fine flour mixed with oil, as a meal-offering;*
 - *A log of oil (to apply on the thumb and big toe);*
 - ²² *Two turtledoves or two young doves, according to what he can afford: one for a sin-offering, and one for a burnt-offering.*
- ²³ *He should bring them on the eighth day of his ritual purification to the priest at the entrance of the Tent of Meeting, before God.*
- ²⁴ *The priest should take the guilt-offering lamb and the log of oil, and the priest should wave them as a wave-offering before God, ²⁵ and He should slaughter the guilt-offering lamb.*
- *The priest should take some of the guilt-offering's blood and place it on the cartilage of the right ear of the person being rendered ritually pure, on the thumb of his right hand, and on the big toe of his right foot.*

TORAS MENACHEM

similar to the many other cases in Jewish law where a person makes a vow to bring a sacrifice, and is then required to bring it by force of Torah law.

b.) *To achieve atonement.* The sacrifice of the tzara'as sufferer is brought for a particular reason, namely, to complete his atonement.

Now, at first glance, it appears peculiar how one person could bring a sacrifice to achieve atonement for another person. After all, it is the tzara'as sufferer who is in need of atonement, so how could somebody else atone on his behalf?

However, in accordance with the Talmudic principle that "all Jews are guarantors for each other" (*Shavuos* 39a), the Torah breaks down the boundaries between individuals and allows one person to achieve atonement on behalf of another.

In his *Laws of Sacrificial Procedure*, Rambam is discussing how a person can become obligated to bring sacrifices through making a vow, i.e. the former aspect ('a') above. Whereas, in his *Laws of Individuals Requiring Atonement*, the emphasis is on the ability of the sacrifice to bring atonement (i.e. 'b,' above).

Let us examine each in order:

When making a vow (as part of normal sacrificial procedure), we follow the precise wording that the person uttered when making the vow. So, when a person declares, "I will bring the sacrifices of this tzara'as sufferer on his behalf," he means exactly what he said: that he is taking

upon himself the obligation of "**this** tzara'as sufferer." Thus, if the tzara'as sufferer is poor, he brings a poor man's offering. If the tzara'as sufferer is rich, he brings a rich man's offering, because he only has to bring whatever "**this** tzara'as sufferer" would have brought himself.

Thus, in his *Laws of Sacrificial Procedure* Rambam rules, "If the tzara'as sufferer or woman who gave birth was poor, he brings a poor man's offering. But, if they were rich, then he must bring a rich man's offering, even if the one who made the vow was poor."

The Last Word

- The fact that one Jew can achieve atonement on behalf of another (See *Toras Menachem*) teaches us that the Jewish people are truly one "body" who need to feel each other's pain and ease each other's suffering. A person should feel that another Jew's problem is his own problem.
- The fact that a poor person must bring a rich man's offering (if he sponsors the offering on his behalf) teaches us that if a person pledges a large sum of money to charity, God will help him to fulfill his pledge, even if it is well beyond his means.

(Based on *Likutei Sichos* vol. 27, p. 104ff.)

* Equivalent to 2.48 liters or 5.26 U.S. pints.

משחא זריק כהנא על ידא דכהנא דשמאלא: כו וידי כהנא באצבעיה דמינא מן משחא די על ידיה דשמאלא שבע זמנין קדם יי: כח ויתן כהנא מן משחא די על ידיה על רום אודנא דמדכי דמינא ועל אליון ידיה דמינא ועל אליון רגליה דמינא על אתר דמא דאשמא: כט ודישתאר מן משחא די על ידא דכהנא יתן על רישא דמדכי לכפרא עלוהי קדם יי: ל ויעביר ית חד מן שפנינא או מן בני יונה מדתדביק ידיה: לא ית די תדביק ידיה ית חד חטאתא וית חד עלתא על מנתתא ויכפר כהנא על דמדכי קדם יי: לב דא אורייתא די ביה מכתש סגירו די לא תדביק ידיה בדכותיה: לג ומליל יי עם משה ועם אהרן למימר: לד ארי תעלון לארעא דכנען די אנא יהיב לבון לאחסנא ואתן מכתש סגירו בבית ארע אחסנתכון: לה ויעול דדי ליה ביתא ויחיו לכהנא למימר כמכתשא אתחיו לי בביתא: לו ויפקד כהנא ויפגון ית ביתא עד לא יעול כהנא למחיו ית מכתשא ולא יסתאב כל די בביתא ובתר כן יעול כהנא למחיו ית ביתא: לו ויחיו ית מכתשא והא מכתשא בביתא פחתן

יצק כהנא על-כף הכהן השמאלית: כו והזה הכהן באצבעו הימנית מן השמן אשר על-כפו השמאלית שבע פעמים לפני יהוה: כח ונתן הכהן מן השמן אשר על-תנוך און המטהר הימנית ועל-כהן ידו הימנית ועל-כהן רגלו הימנית על-מקום דם האשם: כט והנותר מן השמן אשר על-כף הכהן יתן על-ראש המטהר לכפר עליו לפני יהוה: ל ועשה את-האחד מן-התלים או מן-בני היונה מאשר תשיג ידו: לא את אשר-תשיג ידו את-האחד חטאת ואת-האחד עלה על-המנחה וכפר הכהן על המטהר לפני יהוה: לב זאת תורת אשר-בו נגע צרעת אשר לא-תשיג ידו בטהרתו: פ רביעין וששי כשהן מחוברין לג וידבר יהוה אל-משה ואל-אהרן לאמר: לד כי תבאו אל-ארץ כנען אשר אני נתן לכם לאחזה ונתתלי נגע צרעת בבית ארץ אחזתכם: לה ובא אשר-לו הפית והגיד לכהן לאמר פנגע נראה לי בבית: לו וצוה הכהן ופגו את-הפית בטרם יבא הכהן לראות את-הנגע ולא יטמא כל-אשר בבית ואחר כן יבא הכהן לראות את-הפית: לו וראה את-הנגע והנה הנגע בקירת

כש"י

ודאי לא יפסוק דבר צרור לומר נגע נראה לי, אלא כנגע נראה לי: (לו) בטרם יבא הכהן וגו'. שכל זמן שאין כהן נזקק לו, אין שם תורת טומאה: ולא יטמא כל אשר בבית. שאם לא יפגו ויצא הכהן ויראה הנגע, נזקק להסגר, וכל מה שצרכו וטמא. ועל מה חסה תורה, אם על כלי שטף, יטבילם ויטכרו, ואם על אוכלין ומשקין, יאכלם בימי טומאתו, הא לא

ושני חולעת: (כח) על מקום דם האשם. אפילו נתקנה דם, למד שאין דם גורם אלא המקום גורם: (לד) ונתתי נגע צרעת. צעורה היא להם שהנגעים באים עליהם, לפי שהטמינו אמוריים מטמוניות של זבז צקירות צחיהם כל ארבעים שנה שבו ישראל צמדצר, ועל ידי הנגע נותן הצית ומואלף: (לה) כנגע נראה לי בבית. אפילו תלמיד חכם שידוע שהוא נגע

TORAS MENACHEM

However, when speaking of atonement (the "Laws of Individuals Requiring Atonement"), the tzara'as sufferer and his sponsor merge identities, for the sponsor can only achieve atonement for another person because "all Jews are guarantors for each other."

Therefore, if the sponsor is rich he must bring a rich man's sacrifice, even if the tzara'as sufferer is poor, because he (the sponsor) is achieving atonement personally on the tzara'as sufferer's behalf, and he is a wealthy man.

Therefore, Rambam rules in his *Laws of Individuals Requiring Atonement*: "If a rich person says, 'I will bring the sacrifices of this tzara'as sufferer on his behalf,' and the tzara'as sufferer was poor, then he must

bring a rich man's sacrifice, for it is within the means of the one who vowed to bring the sacrifice."

However, in the reverse case (that the sponsor is poor and the tzara'as sufferer is rich), we cannot allow the sponsor to bring a poor man's sacrifice, because it would contradict his vow that "I will bring the sacrifices of this (rich) tzara'as sufferer on his behalf." Therefore, Rambam stresses, "If a poor person says, 'I will bring the sacrifices of this tzara'as sufferer on his behalf,' and the tzara'as sufferer was rich, then he must bring a rich man's sacrifice, for the person who is making the vow has obligated himself with the sacrifices of a rich man."

(Based on *Likutei Sichos* vol. 27, p. 101ff.)

- ²⁶ The priest should then pour some of the oil into the priest's (own) left palm. ²⁷ The priest should sprinkle some of the oil that is in his left palm with his right index finger, seven times (towards the Holy of Holies), before God.
- ²⁸ The priest should place some of the oil in his palm on the cartilage of the right ear of the person being rendered ritually pure, on the thumb of his right hand and on the big toe of his right foot, on top of the blood of the guilt-offering.
- ²⁹ The priest should place the leftover oil in his palm on the head of the person being rendered ritually pure, and (thus) the priest will atone for him, before God.
- ³⁰ (The priest) should then perform (the service of) one of the turtledoves or of the young doves, from whatever (the person) can afford: ³¹ From whichever (type of bird) he can afford—one (bird) as a sin-offering, and one (bird) as a burnt-offering, besides the meal-offering.

(Thus) the priest will atone for the person being rendered ritually pure, before God.

³² (All) this is the law of ritual purification of a person who has a tzara'as lesion, who cannot afford (animal sacrifices).

🌀 THE TZARA'AS OF HOUSES 🌀

14:33

FOURTH
READING
(6TH WHEN
JOINED)

God spoke to Moshe and to Aharon, saying: ³⁴ When you come to the Land of Canaan, which I am giving you as (your) possession, and I place tzara'as lesions on houses in the land (of the Amorites*) which (the children of Re'uvin and Gad will choose*) to possess:

- ³⁵ The owner of the house should inform the priest, saying, "There appears to me to be something like a (tzara'as) lesion in (my) house."
- ³⁶ Upon the priest's instructions, they should clear out the house before the priest comes to inspect the lesion, so that every (earthenware vessel) in the house should not become (irreversibly) ritually impure (if the priest pronounces the house ritually impure).
- Afterwards, the priest should come to inspect the house. ³⁷ He should inspect the lesion, and if

CLASSIC QUESTIONS

● Why did God promise to bring tzara'as? (v. 34)

RASHI: It is good news for them that tzara'as lesions are to come upon them! Throughout the entire forty years that the Jewish People were in the desert the Amorites had hidden away treasures of gold inside the walls of their houses and, as a result of the tzara'as lesion, a person would demolish his house (see verses 43-45) and find them.

MIDRASH: Why was it good news that tzara'as lesions were to come upon them? Rabbi Shimon bar Yochai taught: "When the Cana'anites heard that the Jewish People were approaching, they went about

hiding their valuables in their houses and fields.... What did God do? He plagued a [Jewish person's] house with tzara'as, and when he demolished it he would find treasure in it."

Does this mean to say that somebody came and told the Cana'anites that the Jewish people were entering the Land?

Rabbi Yishma'el ben Nachman said: "[Yes,] Yehoshua sent them three letters [saying]: 'Whoever wishes to leave, let him leave! Whoever wishes to make peace, let him make peace! Whoever wishes to wage war, let him wage war!'" (*Vayikra Rabah* 17:6).

TORAS MENACHEM

🔑 THE JEWISH PEOPLE'S HIDDEN TREASURE (V. 34)

While *Rashi's* comments to verse 34 are clearly based on the *Midrash*, *Rashi* nevertheless adapted this *Midrashic* teaching to be compatible with scripture at the literal level. *Rashi's* two most significant changes are:

a.) He writes that treasures were being hidden, "inside the walls of their houses throughout the entire forty years that the Jewish People were in

the desert," whereas, according to the *Midrash*, the treasures were hidden at the end of this forty-year period, in a direct response to Yehoshua's three letters.

b.) While the *Midrash* states that "the Cana'anites" were the ones who hid their treasures, *Rashi* writes that it was "the Amorites" instead.

What forced *Rashi*, at the literal level, to make these significant changes?

יִרְקֹן אוּ סִמְקֹן וַיִּמְחִזְיֵהוּן מִכִּיד מִן כְּתָלָא: לח וַיִּפְּקוּ כְּהֵנָּה מִן בֵּיתָא לְתַרְע בֵּיתָא וַיִּסְגֹּר יַת בֵּיתָא שְׁבַעֲנָא יוֹמִין: לט וַיִּתּוּב כְּהֵנָּה בְיוֹמָא שְׁבִיעָאָה וַיַּחְזִי וְהָא אוֹסִיף מִכְתָּשָׂא בְכַתְלֵי בֵיתָא: מ וַיִּפְקֵד כְּהֵנָּה וַיִּשְׁלַפּוּן יַת אֲבָנָיָא דִּי בְהוֹן מִכְתָּשָׂא וַיִּרְמִינוּ יַתְהוֹן לְמַבְרָא לְקַרְתָּא לְאַתְר מְסָאב: מא וַיַּת בֵּיתָא יִקְלַפּוּן מִגּוֹ סְחוּר סְחוּר וַיִּרְמִינוּ יַת עִפְרָא דִּי קְלִיפוֹ לְמַבְרָא לְקַרְתָּא לְאַתְר מְסָאב: מב וַיִּסְבוּן אֲבָנִין אֲחֵרִין וַיַּעֲלוּן בְּאַתְר אֲבָנָיָא וְעִפְרָא אֲחֵרוֹן יִסַּב וַיִּשׁוּעַ יַת בֵּיתָא: מג וְאִם יִתּוּב מִכְתָּשָׂא וַיִּסְגֵּי בְּבֵיתָא בְּתַר דְּשִׁלְפּוּ יַת אֲבָנָיָא וּבְתַר דְּקִלְפּוּ יַת בֵּיתָא וּבְתַר דְּאֲתָשְׁעֵ: מד וַיַּעֲלוּ כְּהֵנָּה וַיַּחְזִי וְהָא אוֹסִיף מִכְתָּשָׂא בְּבֵיתָא סְגִירוֹת מְחַפְרָא הִיא בְּבֵיתָא מְסָאב הוּא: מה וַיִּתְרַע יַת בֵּיתָא יַת אֲבָנָוְהִי וַיַּת אֲעוּהִי וַיַּת כָּל עִפְר בֵּיתָא וַיִּפְקֵ לְמַבְרָא לְקַרְתָּא לְאַתְר

הַבַּיִת שֶׁקְעָרוּרְתָּ לְיִרְקָרְקָת אוּ אֲדַמְדָּמָת וּמְרָאִיהֶן שֶׁפָּל מִן הַקִּיר: לח וַיִּצְא הַכְּהֵן מִן הַבַּיִת אֶל־פֶּתַח הַבַּיִת וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים: לט וְשָׁב הַכְּהֵן בַּיּוֹם הַשְּׁבִיעִי וּרְאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בְּקִירַת הַבַּיִת: מ וְצִוָּה הַכְּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מַחֲוִץ לְעִיר אֶל־מָקוֹם טָמֵא: מא וְאֶת־הַבַּיִת יִקְצַע מִבַּיִת סָבִיב וְשִׁפְכוּ אֶת־הָעֶפֶר אֲשֶׁר הִקְצִו אֶל־מַחֲוִץ לְעִיר אֶל־מָקוֹם טָמֵא: מב וְלָקְחוּ אֲבָנִים אַחֲרוֹת וְהִבְיִאוּ אֶל־תַּחַת הָאֲבָנִים וְעִפְר אַחֵר יִקַּח וְטָח וְטָח אֶת־הַבַּיִת: מג וְאִם־יִשׁוּב הַנֶּגַע וּפָרַח בַּבַּיִת אַחֵר חִלְץ אֶת־הָאֲבָנִים וְאֲחֵרֵי הַקְּצוֹת אֶת־הַבַּיִת וְאֲחֵרֵי הַטּוֹחַ: מד וּבֹא הַכְּהֵן וּרְאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בַּבַּיִת צִרְעַת מִמְאֶרֶת הוּא בַּבַּיִת טָמֵא הוּא: מה וְנָתַן אֶת־הַבַּיִת אֶת־אֲבָנָיו וְאֶת־עֲצָיו וְאֶת כָּל־עֶפֶר הַבַּיִת וְהוֹצִיא אֶל־מַחֲוִץ

כ"ט

פירש זה שמינו מדבר אלא בעומד בראשון ופשה בשני, ומה יעשה לו, יכול יתלנו, כמו שמדך לו ונתן את הבית, תלמוד לומר ושז הכהן וזא הכהן, ללמד ביאה משיבה, מה שיבה חולץ וקולא וטח ונתן לו שזוב, אף ביאה חולץ וקולא וטח ונתן לו שזוב. ואם חזר, נותן. לא חזר, טבור. ומנין שאם עמד זזה וזזה חולץ וקולא וטח ונתן לו שזוב, תלמוד לומר (ובא) ואם זא יבא, זמה הכתוב מדבר, אם צפושא בראשון הרי כבר אמור, אם צפושא בשני הרי כבר אמור, הרי אינו אמור (ובא), ואם זא יבא, אלא את שזא צסוף שזוב ראשון וזא צסוף שזוב שני וראה והנה לא פשה. זה העומד מה יעשה לו, יכול יפטר וילך, כמו שכתוב כאן וטהר את הבית, תלמוד לומר כי נרפא הנגע, לא טהרתי אלא את הרפוי, מה יעשה לו, ביאה אמורה למעלה וביאה אמורה למטה, מה בעליונה חולץ וקולא וטח ונתן לו שזוב, דגמר לה זה שיבה זכו ביאה, אף בתחתונה כך וכו', כדאיתא בתורת כהנים. גמרו של דבר אין נתיבא אלא בנגע החוזר אחר חליצה וקלוי וטיחה ואין החוזר לריך פשוין. וכדר המקראות כך הוא ואם ישו, ונתן. ובבא אל הבית. והאכל צבית. וזא הכהן וראה והנה פשה. ודבר הכתוב בעומד בראשון שנותן לו שזוב שני להסגרו, וצסוף שזוב שני להסגרו זא וראהו שפשה, ומה יעשה לו, חולץ

חסה החורה אלא על כלי חרס, שאין להם טהרה במקום¹: (לז) שקערורות. שוקעות צמראיכה²: (מ) וחלצו את האבנים. כתרוממו וישלפון, יעלו משם, כמו וחלצה נעלו³, לשון הסרה: אל מקום טמא. מקום שאין טהרות משתמשות שם, למדך הכתוב שהאזנים הללו מטמאות מקומן בעודן זו: (מא) יקצע. דרילי"ר צלט"ז. ובלשון משנה יש הרבה⁴: מבית. מצפנים: סביב. סביבות הנגע, צתורת כהנים נדרש כן, שיקלף הטיח שסביב אבני הנגע: הקצו. לשון קלה, אשר קלעו בקצוע הנגע סביב: (מג) הקצות. לשון העשות וכן הטוח, אבל חלץ את האזנים מוסב הלשון אל האדם שחלץ, והוא משקל לשון כזד, כמו כפר, דבר: ואם ישוב הנגע וגו'. יכול חזר צו ציוס יבא טמא, תלמוד לומר ושז הכהן ואם ישו, מה שיבה האמורה להלן צסוף שזוב, אף שיבה האמורה כאן צסוף שזוב⁵: (מד) ובא הכהן וראה והנה פשה. יכול לא יבא החוזר טמא אלא אם כן פשה, נאמר לרעת ממארת צצתים ונאמר לרעת ממארת צצגדים, מה להלן טמא את החוזר אף על פי שאינו פושה, אף כאן טמא את החוזר אף על פי שאינו פושה, אם כן מה תלמוד לומר והנה פשה, אין כאן מקומו של מקרא זה, אלא ונתן את הבית הנה לו לכתוב אחר ואם ישו בנגע וראה והנה פשה, הרי לא זא ללמד אלא על נגע העומד צעמינו צשזוב ראשון וזא צסוף שזוב שני ומלאו שפשה, שלא

TORAS MENACHEM

THE EXPLANATION
At first glance, the statement of the Midrash—that Yehoshua sent three letters to announce that the Jewish people were about to invade—is difficult to understand. The Torah states explicitly that at the time of the splitting of the Reed Sea, “all the inhabitants of Cana’an melted” (Shemos

15:15), and Rashi explains, “They said, [the Jewish People] are coming upon us to destroy us and inherit our land!” Even forty years later, when the Jewish people were about to conquer the land, this feeling was still strong, as we find that Yehoshua’s spies were told, “I know that God has given you the Land and that fear of you has fallen upon us, and all the

the lesion in the walls of the house consists of dark green or dark red sunken looking stains, appearing as if they are deeper than the wall,³⁸ then the priest should go outside the house to the entrance of the house, and he should quarantine the house for seven days.

- ³⁹ The priest should return on the seventh day. If he sees that the lesion has spread in the walls of the house,⁴⁰ then the priest should instruct that they remove the stones which the lesion is on, and they should cast them away outside the city, to a ritually impure place.
- ⁴¹ He should scrape out the house from the inside, all around (the lesion), and they should pour out the (mortar) dust from what they scraped outside the city, to a ritually impure place.
- ⁴² They should take other stones and bring them instead of those stones. He should take other (mortar) dust, and plaster the house.
- ⁴³ If the lesion returns and erupts in the house (at the end of the week), after he had removed the stones, scraped the part of the house (around the lesion) and plastered it,⁴⁴ the priest should come and inspect it. If he sees that the lesion in the house has spread, it is piercing tzara'as in the house (and) it is ritually impure:
 - ⁴⁵ He should demolish the house, its stones, its wood, and all the (mortar) dust of the house, and he should take (the rubble) outside the city, to a ritually impure place.

T O R A S M E N A C H E M

inhabitants of the Land have melted because of you, for we have heard how God dried up the water of the Sea of Reeds for you when you came out of Egypt” (Yehoshua 2:9-10, cited in Rashi to Shemos 15:16).

So if the Cana'anites had been terrified of the Jewish people for forty years, why did they wait until the last moment to hide their valuables?

Presumably, the Cana'anites had been concerned for forty years about an inevitable, eventual attack, but it was only when they actually heard that “the Jewish people were entering the Land,” that they took action and hid their valuable possessions.

With this in mind, however, Rashi's stance becomes difficult to understand. What was the need for hiding their treasure “throughout the entire forty years that the Jewish People were in the desert,” when there was no evidence yet that an attack was imminent? The fact that the

Jewish people were delayed in the desert for many years indicated that they were not ready to launch a military attack, so why would the inhabitants have cemented their gold inside their walls, rendering their valuables unavailable, for no apparent reason?

To solve this problem, Rashi wrote that the nation that hid their treasures was not in fact the Cana'anites, but rather, the Amorites:

The reader will remember that at the “Covenant of the Parts” God told Avraham: “(After three generations of exile in Egypt), the fourth generation will return here (to this land), for the Amorites (who currently inhabit the land) will not be completely sinful (deserving eviction) until then” (Bereishis 15:16). Here we see explicitly that the conquest of the ten (or seven) lands which God had promised to give Avraham's descendants was to take place in phases, beginning with the land of the Amorites, since they would deserve eviction first.

Thus, as soon as the Jewish people had left Egypt, the Amorite people knew that their “sin was complete” and that the time for their eviction had come. Consequently, from that very moment they would have begun hiding their valuables, since their fear of being conquered was not due to the strategic positioning of the Jewish people for an attack, but rather, because they were aware that the time allotted by God for their eviction had arrived.

WHY DID THEY HIDE THEIR VALUABLES?

One difficulty with the above explanation is that it is based on a presumption that the non-Jewish nations knew the details of what God had told Avraham at the Covenant of the Parts. Why did Rashi not offer a more straightforward solution, that the nations were prompted to hide their treasures due to a strong strategic positioning of the Jewish people?

We can appreciate that Rashi could not suggest Yehoshua sent three letters as a warning of imminent attack as the Midrash relates since this detail is not indicated at all by scripture, at the literal level. But why did Rashi not suggest a more simple scenario that the Cana'anites began to hide their valuables when the Jewish people defeated the mighty nations of Sichon and Og, which is mentioned explicitly in the Torah?

🌀 Sparks of Chasidus 🌀

According to Chasidic thought, *tzara'as* has an extremely sublime spiritual source, which was “misdirected” and “fell down” to become the most severe of all types of ritual impurity. This idea is expressed most poignantly by the case of *tzara'as* of houses. For when the Jewish people destroyed their houses only to find hoards of Amorite gold, they had a clear, visible indication that there is a great degree of goodness “locked up” in the affliction of *tzara'as*.

And this is the inner reason why the laws of the *tzara'as* of houses are recorded in a section unto themselves (unlike the laws of contamination and purification of *tzara'as* of skin and clothes which are interwoven together). For since the *tzara'as* of houses openly reveals a deeper, inner good, it is utterly unique.

(Based on *Likutei Sichos* vol. 27, p. 107ff.)

מסאב: מו ודיעול לביתא כל יומין דנסגר יתיה יהי מסאב עד רמשא: מו ודישכוב בביתא יצבע ית לבושוהי ודייכול בביתא יצבע ית לבושוהי: מה ואם מעל ייעול כהנא ויחוי והא לא אוסיף מכתשא בביתא בחר דאתשע ית ביתא וידכי כהנא ית ביתא ארי אתסי מכתשא: מט ויסב לדכאה ית ביתא תרתין צפרין ואעא דארזא וצבע זהורי ואוזבא: נ ויבוס ית צפרא תדא למן דחספ על מי מבוע: נא ויסב ית אעא דארזא וית אוזבא וית צבע זהורי וית צפרא חיתא ויטבול יתהון בדמא דצפרא הנכסתא ובמי מבוע וידי לביתא שבע זמנין: נב וידכי ית ביתא בדמא דצפרא ובמי מבוע ובצפרא חיתא ובאעא דארזא ובאוזבא ובצבע זהורי: נג וישלח ית צפרא חיתא למברא לקרתא לאפי חקלא ויכפר על ביתא וידכי: נד דא אורייתא לכל מכתש סגירותא ולנתקא: נה ולסגירות לבושא ולביתא: נו ולעמקא ולעדניא ולכהרא: נו לאלפא ביום מסאבא וביום דכיא דא אורייתא דסגירותא: א ומליל יי עם משה ועם אהרן למימר: ב מלילו עם בני ישראל ותימרון להון גבר גבר ארי יהי דאיב מבשריה דוביה מסאב הוא: ג ודא תהא סאובתיה בדוביה רר בשריה ית

לעיר אל מקום טמא: מו והבא אל הבית כל ימי הסגר אתו יטמא עד הערב: מז והשכב בבית יכבס את בגדיו והאכל בבית יכבס את בגדיו: מה ואם בא יבא הכהן וראה והנה לא פשה הנגע בבית אחרי הפח את הבית וטהר הכהן את הבית כי נרפא הנגע: מט ולקח לחטא את הבית שתי צפרים ועץ ארו ושני תולעת ואזב: נ ושחט את הצפר האחת אל כלי חרש על מים חיים: נא ולקח את עץ הארו ואת האזב ואת שני התולעת ואת הצפר החיה וטבל אתם בדם הצפר השחוטף ובמים החיים והנה אל הבית שבע פעמים: נב וחטא את הבית בדם הצפור ובמים החיים ובצפר החיה ובעץ הארו ובאזב ובשני התולעת: נג ושלח את הצפר החיה אל מחוץ לעיר אל פני השדה וכפר על הבית וטהר: נד ואת התורה לכל נגע הצרעת ולנתק: נה ולצרעת הבגד ולבית: נו ולשאת ולספחת ולבהרת: נו להורת ביום הטמא וביום הטהר זאת תורת הצרעת: פ טו א וידבר יהוה אל משה ואל אהרן לאמר: ב דברו אל בני ישראל ואמרתם אלהם איש איש כי יהיה זב מבשרו זובו טמא הוא: ג וזאת תהיה טמאתו בזובו רר בשרו את זובו

כשי

אפילו שזה כנדי אכילת פרס, תלמוד לומר והאוכל צבית יכבס את בגדיו. אין לי אלא אוכל, שוכב מנין, תלמוד לומר וכשוכב. אין לי אלא אוכל ושוכב, לא אוכל ולא שוכב מנין, תלמוד לומר יכבס יכבס, ריבה. אם כן למה נאמר אוכל ושוכב, ליתן שיעור לשוכב כדי אכילת פרס? (ז) להורות ביום וגו'. איזה יום מטכרו ואיזה יום מטמאו: (ז) בני יהודה זב. יכול זכ מכל מקום יבא טמא, תלמוד לומר מצשרו ולא כל צשרו. אחר שחלק הכתוב צין צשר לצשר זכיתי, לדין, טמא צז וטמא צצב, מה צב ממקום שביא מטמאה טומאה קלה, גדה, מטמאה טומאה חמורה, זיבה, אף הצב ממקום שטמא טומאה קלה, קרי, מטמא טומאה חמורה, זיבה: זובו טמא. למד על הטפה שביא מטמאה? צז דומה למי צצק של שערין ורחוי, ודומה ללוצן ציבה המוזרת. שצבת זרע קשור כלוצן ציבה שאינה מוזרת: (ג) רר. לשון ריר שזז את צשרו: את זובו. כמו

וקולא וטח ונותן לו שבע. חזר, נותן. לא חזר, טעון לפריס, שאין צננעים יותר משלשה שבעות: (מה) ואם בא יבא. לסוף שבע שני: וראה והנה לא פשה. מקרא זה צא ללמד צעומד צעינו צראשון וצשני מה ישע לך, יכול יטכרנו כמשמעו של מקרא וטכר הכהן את הצבית, תלמוד לומר כי נרפא הנגע, לא טכרתי אלא את הרפוי, ואין רפוי אלא הצבית שהוקלה והוטח ולא חזר הנגע, אבל זה טעון חליצה וקאזי וטיחה ושבע שלישי. וכן המקרא נדרש ואם צא יבא צשני, וראה והנה לא פשה יטיחנו, ואין טיחה צלא הלון וקאזי. ואחרי הטוח את הצבית וטכר הכהן את הצבית אם לא חזר לסוף שבע, כי נרפא הנגע, ואם חזר כבר פירש על החוזר שטעון נתיבה: (מו) כל ימי הסגר אהו. ולא ימיים שקלק את נגעו, יכול שאני מוציא המוחלט שקלק את נגעו, תלמוד לומר כל ימי: יטמא עד הערב. מלמד שאין מטמא צגדים, יכול

TORAS MENACHEM

In order to answer this question we need first to clarify the reason why one might hide one's valuables in the walls of a house, which seems to

express rather a strange mixture of fear and confidence: On the one hand, hiding one's valuables is quite a drastic measure, which indicates a strong

- ⁴⁶ Anyone who enters the house during all the days of its quarantine will become ritually impure until the evening.
 - ⁴⁷ Whoever lies down in the house should immerse his garments (in a mikvah). Whoever eats in the house should immerse his garments (in a mikvah).
 - ⁴⁸ But if the priest comes and comes again and looks (at the lesion), and sees that the lesion did not spread in the house after the house has been plastered, the priest should pronounce the house ritually pure, because the lesion has healed.
- ⁴⁹ To (ritually) purify the house:
- He should take two birds, a stick of cedar wood, a strip of crimson wool, and hyssop.
 - ⁵⁰ One bird should be slaughtered (allowing its blood to fall) into an earthenware vessel, (containing) spring water.
 - ⁵¹ He should take the cedar stick, the hyssop, the strip of crimson wool, and the live bird, and he should dip them into the blood of the slaughtered bird (which was mixed with) the spring water and sprinkle (some of the mixture) towards the house seven times. ⁵² (Thus) he will ritually purify the house with the bird's blood, the spring water, the live bird, the cedar wood, the hyssop and the strip of crimson wool.
 - ⁵³ He should then send away the live bird outside the city, into the open field.

He will thus atone for the house, and it will be ritually pure.

FIFTH
READING

⁵⁴ (All) this is the law for every lesion of tzara'as, a nesek, ⁵⁵ tzara'as of garments and houses, ⁵⁶ a (white) blotch, a creamy blotch and a white spot—⁵⁷ (in order) to render decisions as to (which is) a day of ritual impurity and (which is) a day of ritual purity. (All) this is the law of tzara'as.

🌀 THE RITUAL IMPURITY OF A MAN'S UNHEALTHY DISCHARGE 🌀

IS

¹ God spoke to Moshe and to Aharon, saying: ² Speak to the children of Israel, and say to them:

- If any man has an (unhealthy, watery venereal) discharge from his body, his discharge is ritually impure.

³ This will be (the law of) his ritual impurity when he discharges—whether his ritual impurity is due to discharge running from his body, or due to discharge clogging up his body:

TORAS MENACHEM

fear of an attack. On the other hand, the fact that the person is bothering to hide the valuables suggests that he does harbor some hope of retrieving them at a later date.

Thus in our case, it could not possibly be that people hid their valuables because they feared total defeat due to the awesomeness of the splitting of the Reed Sea, or due to the defeat of Sichon and Og for then, we would be left with the question: Why did they go to great efforts to hide their valuables if they were expecting to be annihilated in any case?

What was the sign of hope which led the people to believe that they may, one day, retrieve their hidden treasures?

This point was argued by *Rashi* and the *Midrash*:

According to the *Midrash*, Yehoshua's suggestion, "Whoever wishes to make peace, let him make peace!", would have planted into the minds of the Canaanites the idea that there is some future other than total destruction.

According to *Rashi's* interpretation, the Amorites had feared an attack from the Jewish people immediately after the Exodus from Egypt, as they knew, from the Covenant of the Parts, that they would eventually be evicted from their land due to sinful behavior. However, this itself also provided a glimmer of hope for the Amorites, for they would have understood: just as they would be evicted from the Land due to sinful behavior, there was also a possibility that the Jewish people would sin and that *they too* would be evicted from the Land at some later date. And this would provide an opportunity for the Amorites to return and rescue their hidden treasures.

Nevertheless, their plan was thwarted when God miraculously afflicted the houses with *tzara'as*, allowing the Jewish people to become wealthy from Amorite gold.

(Based on *Likutei Sichos* vol. 32 p. 91ff.)

דוביה או חתים בסריה מדוביה סאובתיה היא: ד כל משכבא די ישכוב עלוהי דובנא יהי מסאב וכל מנא הייתב עלוהי יהי מסאב: ה ונבר די יקרב במשכביה יצבע לבושוהי ויסחי במינא ויהי מסאב עד רמשא: ו ודייתב על מנא הייתב עלוהי דובנא יצבע לבושוהי ויסחי במינא ויהי מסאב עד רמשא: ז ודיקרב בכשר דובנא יצבע לבושוהי ויסחי במינא ויהי מסאב עד רמשא: ח וארי ירוק דובנא בדיקריא ויצבע לבושוהי ויסחי במינא ויהי מסאב עד רמשא: ט וכל מרפבא די ירכוב עלוהי דובנא יהי מסאב: י וכל דיקרב בכל די יהי תחותיה יהי מסאב עד רמשא ודיטול יתהון יצבע לבושוהי ויסחי במינא ויהי מסאב עד רמשא: יא וכל די יקרב ביה דובנא וידוהי

או־הַחֲתָיִם בְּשָׂרוֹ מְזוּזָבוּ טְמֵאתוֹ הוּא: ד כָּל־הַמְשָׁכָב אֲשֶׁר יִשְׁכַּב עָלָיו הַזֶּב וְטֵמֵא וְכָל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא: ה וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב: ו וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הַזֶּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב: * ז וְהַנֹּגֵעַ בְּבֶשֶׂר הַזֶּב יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב: ח וְכִי־יֵרַק הַזֶּב בַּטְּהוֹר וְכִבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב: ט וְכָל־הַמְרַכָּב אֲשֶׁר יִרְכַּב עָלָיו הַזֶּב יִטְמָא: י וְכָל־הַנֹּגֵעַ בְּכָל אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעֶרֶב וְהַנּוֹשֵׂא אוֹתָם יִכְבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב: יא וְכָל אֲשֶׁר יִגַּע בּוֹ הַזֶּב וַיְדִיּוֹ לֹא־שָׁטַח בַּמַּיִם וְכִבֵּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטֵמֵא עַד־הָעֶרֶב:

*חצי הספר בפסוקים. **ס"א המרכב

כ"ט

וכמגע שאינו משכב אינו אלא ולד הטומאה, ואינו מטמא אלא אוכלין ומשקין: (ו) והישב על הכלי. אפילו לא נגע, אפילו עשרה כלים זה על זה, כולן מטמאין משום מושב וכן צמשכב: (ח) וכי ירק הזב בטהור. ונגע זו או נשאו, שהרוק מטמא צמשא? (ט) וכל המרכב. אף על פי שלא ישב עליו, כגון התפוס של סרגא שקורין ארלו"ן טמא משום מרכב. והאוכף, שקורין אליו"ש טמא טומאת מושב: (י) וכל הנוגע בכל אשר יהיה תחתיו. של זב. זב ולימד על המרכב, שיהא נוגע זו טמא ואין טעון כזב בגדים, והוא חומר צמשכב צמרכב: והנושא אותם. כל האמור צענין הזב, זב ורוקו ושכבת זרעו ומימי רגליו והמשכב והמרכב משאן מטמא אדם לטמא בגדים: (יא) וידיו לא שטף במים. צעוד שלא טבל מטומאתו, ואפילו פסק מזבז

ריר שיואל ללול: או החתים. שיואל עב וסותם את פי האמה ונסתם צערו מטפת זבז, זכו פשוטו. ומדרשו מנה הכתוב הראשון ראיות שחיס וקראו טמא, שנאמר זב מצערו זבז טמא הוא, ומנה הכתוב השני ראיות שלש וקראו טמא, שנאמר טומאתו צבזו רר צערו את זבז או החתים צערו מזבז טומאתו היא. הא כילד, שחיס לטומאה והשלישית מזיקתו לקרבן: (ד) כל המשכב. הראוי למשכב, יכול אפילו מיוחד למלאכה אחרת, תלמוד לומר אשר ישכב, אשר שכב לא נאמר, אלא אשר ישכב, המיוחד תמיד לכך, יאל זה שאומרים לו עמוד ונטעה מלאכתנו: אשר ישב. ישכב לא נאמר אלא אשר ישב עליו הזב, צמיוחד תמיד לכך: (ה) ואיש אשר יגע במשכבו. לימד על המשכב שחומר מן המגע, שזה נעשה אז הטומאה לטמא אדם לטמא בגדים,

TORAS MENACHEM

🔥 Sparks of Chasidus 🔥

In addition to the natural "evil inclination" which God implanted into man (see Bereishis 8:21), a person's tendency to evil is further strengthened by sin. This can occur at three different levels:

- a.) *Primordial*. The Sin of the Tree of Knowledge strengthened the evil inclination of Adam and Chava and all their descendants.
- b.) *Acute*. In addition to the above, a person can choose to "incite" his evil inclination to sin even more than its own tendency to do so.
- c.) *Chronic*. After doing this for a period of time, the evil inclination will become "addicted" to its excessive sinful behavior, so that it no longer needs to be "incited."

A "zav" is a person who is in a state of ritual impurity due to sickness. In spiritual terms, this corresponds to the "sickness" of increasing the natural strength of the evil inclination by sinful behavior.

More precisely, the three levels of strengthening the evil inclination described above correspond to the three types of zav:

- a.) A person who has a single unhealthy discharge becomes a zav even if it was accidental (see facing table). This corresponds to the *primordial* strengthening of the evil inclination which affects every person, through no fault of his own.
- b.) The second discharge must, however, be intentional (see table). This corresponds to the *acute* strengthening of the evil inclination, where a person actively incites his evil inclination to sin more.
- c.) The third discharge of the zav could be accidental, so long as the previous two discharges were intentional (see table). This corresponds to the *chronic* strengthening of the evil inclination, which begins intentionally but eventually causes the person to sin "addictively" even without choosing to do so.*

Nevertheless, the Torah provides a means of removing even this form of ritual impurity (v. 14-15), teaching us that there is hope for every person to free himself from the confines of his evil inclination.

(Based on Likutei Sichos vol. 37, p. 42ff.)

* As in the case of Pharaoh, whose heart became "hardened" by his earlier sins. See *Classic Questions* to *Shemos* 7:3; *Sparks of Chasidus*, beginning of *Parshas Bo*.

- ⁴ Any (item designated as) bedding upon which the man with the discharge will lie will become ritually impure. Any object (designated as a seat) upon which he will sit will become ritually impure.
- ⁵ If a person touches (the afflicted man's) bedding, he should immerse his garments and immerse himself in (mikvah) water and then he will remain ritually impure until the evening.
- ⁶ Anyone who sits on an object upon which the man with the discharge will sit should immerse his garments and immerse himself in (mikvah) water, and he will remain ritually impure until the evening.
- ⁷ Anyone who touches the body of the man with a discharge should immerse his garments and immerse himself in water, and he will remain ritually impure until the evening.
- ⁸ If the man with the discharge spits upon a ritually pure person, (that person) should immerse his garments and immerse himself in (mikvah) water, and he will remain ritually impure until the evening.
- ⁹ Any riding gear upon which the man with the discharge will ride becomes ritually impure.
- ¹⁰ Whoever touches any (riding gear) which was under (that person) when he sat on it becomes ritually impure until the evening.
- Whoever lifts up (anything contaminated by a person with a discharge) should immerse his garments and immerse himself in (mikvah) water, and he will remain ritually impure until the evening.
- ¹¹ Anyone whom the man with the discharge touches, without (the latter) having (previously) rinsed his hands (and immersed in a mikvah), should immerse his garments and immerse himself in (mikvah) water, and he will remain ritually impure until the evening.

☞ THE RITUAL IMPURITY OF A ZAV* ☞

NUMBER OF DISCHARGES	WERE THEY ACCIDENTAL?	RENDERS RITUAL IMPURITY	METHOD OF PURIFICATION
1	EVEN IF THE DISCHARGE WAS ACCIDENTAL, HE IS RITUALLY IMPURE ¹	THROUGH TOUCHING ²	IMMERSE IN MIKVAH AND WAIT UNTIL THE EVENING ²
2 (ON SAME DAY OR CONSECUTIVE DAYS)	1ST DISCHARGE MAY BE ACCIDENTAL ¹ 2ND MUST BE INTENTIONAL ³	THROUGH TOUCHING, CARRYING, SITTING ON OBJECTS OR TOUCHING BODY FLUIDS ⁴	COUNT SEVEN CLEAN DAYS & IMMERSE IN SPRING WATER ⁵
3 (ON SAME DAY OR CONSECUTIVE DAYS)	1ST & 2ND DISCHARGES MUST BE INTENTIONAL. 3RD MAY BE ACCIDENTAL ⁶	THROUGH TOUCHING, CARRYING, SITTING ON OBJECTS OR TOUCHING BODY FLUIDS ⁴	AS ABOVE (FOR 2 DISCHARGES) PLUS OFFERING SACRIFICES ON THE EIGHTH DAY ⁷

* A zav is a man who has a seminal discharge that is watery, due to testicular sickness. See v. 2 above and Rashi *ibid.* 1. *Nidah* 35a; Rambam, *Laws of Individuals Requiring Atonement* 2:6; See note 3. 2. Rashi to v. 32 below; *Nidah* *ibid.*; Rambam *ibid.* 3. See *Mishnah, Zavim* 2:2. "Intentional" means that its cause must not be traceable to a secondary cause such as eating or drinking certain foods, physical exertion etc., and thus the discharge was clearly caused by the person's physical desires [See Rashi to *Krisus* 8b]. 4. Verses 1-12. 5. verse 13; in this case, a "mikvah" (a collection of rainwater) is not sufficient. Rather, a spring must be used. See *Mikva'os* 1:8; Beginning of *Zavim*; Rambam, *Laws of Mikva'os* 1:4. 6. Opinion of the Sages, *Zavim* 2:2; *Nidah* 35a; Rambam, *Laws of Individuals Requiring Atonement* 2:6. See also Rashi to *Nazir* 65b and Bartenura *ibid.* 7. Verses 14-15. See also Rashi to v. 3; *Megilah* 8a; Rambam, *ibid.*

יב וּכְלִי־חֶרֶשׁ אֲשֶׁר־יִנְעֶה בּוֹ הַזָּב יִשְׁבֵּר וְכָל־כְּלִי־עֵץ יִשְׁטַף
 בַּמַּיִם: יג וְכִי־יִטְהַר הַזָּב מִזּוּבּוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטַהַרְתּוֹ
 וּכְבֹס בְּגָדָיו וְרַחֵץ בְּשָׂרוֹ בַּמַּיִם חַיִּים וְטָהַר: יד וּבַיּוֹם הַשְּׁמִינִי
 יִקַּח־לוֹ שְׁתֵּי תְרִים אֹז שְׁנֵי בָנִי יוֹנָה וּבָא | לְפָנָי יִהְיֶה
 אֶל־פֶּתַח אֹהֶל מוֹעֵד וּנְתַנֶּם אֶל־הַכֹּהֵן: טו וְעָשָׂה אֹתָם הַכֹּהֵן
 אֶחָד חֲפָאֵת וְהָאֶחָד עֹלָה וְכִפֹּר עָלָיו הַכֹּהֵן לְפָנָי יִהְיֶה מִזּוּבּוֹ:
 ס [ששין] [שביעי כשהן מחוברין] ז וְאִישׁ כִּי־תֵצֵא מִמֶּנּוּ שֹׁכֶב־זָרַע
 וְרַחֵץ בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעֶרֶב: יז וְכָל־בְּגָד
 וְכָל־עוֹר אֲשֶׁר־יְהִיָּה עָלָיו שֹׁכֶב־זָרַע וּכְבֹס בַּמַּיִם וְטָמֵא
 עַד־הָעֶרֶב: יח וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שֹׁכֶב־זָרַע
 וְרַחְצוּ בַמַּיִם וְטָמְאוּ עַד־הָעֶרֶב: יט וְאִשָּׁה כִּי־תִהְיֶה זָכָה דָם
 יִהְיֶה זָכָה בַּבְּשָׂרָה שִׁבְעַת יָמִים תִּהְיֶה בְּנִדְתָּהּ וְכָל־הַנִּגַּע בָּהּ
 יִטְמָא עַד־הָעֶרֶב: כ וְכָל־אִשֶּׁר תִּשְׁכַּב עָלָיו בְּנִדְתָּהּ יִטְמָא וְכָל־
 אֲשֶׁר־תִּשְׁכַּב עָלָיו יִטְמָא: כא וְכָל־הַנִּגַּע בַּמְשֻׁכָּה יִכְבֹּס בְּגָדָיו
 וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: כב וְכָל־הַנִּגַּע בְּכָל־כְּלִי אֲשֶׁר־
 תִּשְׁכַּב עָלָיו יִכְבֹּס בְּגָדָיו וְרַחֵץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב: כג וְאִם

לא שטף במי יצבע לבושו ויסחי במי י
 יהי מסאב עד רמשא: יב ומן החספ די יקרב
 ביה דוכנא יתבר וכל מן דאע ישתטוף
 במי: יג וארי ידכי דוכנא מדוביה ומני ליה
 שבעא יומין לדכותיה ויצבע לבושו ויסחי
 בסריה כמי מבוע וידכי: יד וביומא תמינא
 יסב ליה תרתין שפנינין או תרין בני יונה
 וייתי לקדם יי לתרע משפן זמנא ויתנינו
 לכהנא: טו ויעבד ויהון כהנא חד חפאטא
 וחד עלתא ויכפר עלוהי כהנא קדם יי
 מדוביה: טז וגבר ארי תפוק מניה שכבת
 זרעא ויסחי במי ית כל בשריה ויהי מסאב
 עד רמשא: יז וכל לבוש וכל משך די יהי
 עלוהי שכבת זרעא ויצטבע במי ויהי מסאב
 עד רמשא: יח ואתתא די ישכוב גבר יתה
 שכבת זרעא ויסחון במי ויהון מסאבין עד
 רמשא: יט ואתתא ארי תהי דיבא דם יהי דוכה
 כבשרה שבעא יומין תהי כריחוקה וכל
 דיקרב בה יהי מסאב עד רמשא: כ וכל
 די תשכוב עלוהי כריחוקה יהי מסאב וכל
 די תיתב עלוהי יהי מסאב: כא וכל דיקרב
 במשכבה יצבע לבושו ויסחי במי ויהי
 מסאב עד רמשא: כב וכל דיקרב בכל מן
 די תיתב עלוהי יצבע לבושו ויסחי במי
 ויהי מסאב עד רמשא: כג ואם על משכבא הוא

כש"י

לטהרתו. שצעת ימים טהורים מטומאת זיבה, שלא יראה זז, וכולן רלוּפין? (יח) ורחצו במים. גזירת מלך היא שתטמא האשכ ציאה. ואין הטעם משום נוגע בשכבת זרע, שכרי מגע צית הסתרים היא? (יט) כי תהיה זבה. יכול מאחד מכל איצריה, תלמוד לומר והיא גלתה את מקור דמיה, אין דם מטמא אלא הצא מן המקור: דם יהיה זובה בבשרה. אין

וספר שצעה ומחוסר טבילה, מטמא כל טומאותיו. וזה שהוליא הכתוב טבילת גופו של זכ צלשון טיפת ידים, ללמדך שאין צית הסתרים טעון ציאת מים, אלא אבר הגלוי, כמו הידים: (יג) וכלי חרש אשר יגע בו הזב. יכול אפילו נגע צו מאחוריו וכו', כדאיתא בתורת כהנים, עד איזכו מגעו שהוא ככולו הוי חומר זה היסטו? (יג) וכי יטהר. כשיפסקו: שבעת ימים

TORAS MENACHEM

The Last Word

FAMILY PURITY (TAHARAS HAMISHPACHA)

- "This is the great task and mission which God gave to Jewish women—to observe and disseminate the observance of *Taharas Hamishpacha*, and of the other vital institutions of Jewish family life. For besides being the fundamental *mitzvos* and the cornerstone of the sanctity of Jewish family life, as well as relating to the well-being of the children in body and soul, these pervade and extend through all Jewish generations to eternity."
- "Even if the observance of the laws and regulations of *Taharas Hamishpacha* entailed a certain effort or even sacrifice on the part of the parents, surely it would be done eagerly, knowing that

- in addition to the essential thing of the need of observing God's commands for their own sake, these observances have a direct influence on children, and through them on grandchildren and so on. Of what account, therefore, is a temporary inconvenience or effort by comparison to the everlasting benefit in terms of good health, physical and spiritual, and true *nachas*, etc. All the more so since the inconvenience or effort are smaller than imagined."
- "As a matter of fact, in regard to the observance of *Taharas Hamishpacha*, even the plain statistics of reports and tables by specialists, doctors and sociologists etc., who cannot be

- ¹² *An earthenware vessel which the man with the discharge will touch (inside, or move) should be broken. Any wooden vessel (that he touches or moves) should be immersed in (mikvah) water.*
- ¹³ *When the man with the discharge stops having discharges, he should count seven (consecutive) days (free of discharges) from (the day) when he stopped (seeing any discharge), and then immerse his garments and immerse his flesh in living (spring) water, and he will be ritually pure.*
- ¹⁴ *On the eighth day, he should take for himself two turtledoves or two young doves, and come before God, to the entrance of the Tent of Meeting, and give them to the priest. ¹⁵ The priest should carry out (their service): one as a sin-offering and one as a burnt-offering, and thus the priest will atone for him from his discharge, before God.*

🕎 THE RITUAL IMPURITY OF SEMINAL EMISSION 🕎

SIXTH
READING
(7TH WHEN
JOINED)

- ¹⁶ *If a man has an emission of semen, he should immerse all his body in (mikvah) water, and he will remain ritually impure until the evening.*
- ¹⁷ *Any garment or any leather (object) which has semen on it should be immersed in (mikvah) water, and will remain ritually impure until the evening.*
- ¹⁸ *If a woman will lie with a man and he will have a seminal emission, they should immerse themselves in (mikvah) water, and they will remain ritually impure until the evening.*

🕎 THE RITUAL IMPURITY OF MENSTRUATION 🕎

- ¹⁹ *If a woman has a (menstrual) discharge and her (uterus) discharges blood, she will remain in a state of “nidah” (physical separation) for seven days.*
- *Whoever touches her will become ritually impure until the evening.*
- ²⁰ *Whatever she lies upon while in the state of nidah will become ritually impure, and whatever she sits upon will become ritually impure.*
- ²¹ *Anyone who touches her bedding should immerse his garments and immerse (himself) in (mikvah) water, and he will remain ritually impure until the evening.*
- ²² *Anyone who touches any object on which she will sit should immerse his garments and immerse himself in water, and he will remain ritually impure until the evening.*

TORAS MENACHEM

considered partial towards the religious Jew, clearly show the benefits which accrued to those Jewish circles which observed *Taharas Hamishpacha*. These statistics have also been published in various publications.”

- “Needless to say I am aware of the “argument” that there are many non-observant married couples, yet seemingly happy, etc. The answer is simple. First of all, it is well known that God is very merciful and patient, and waits for the erring sinner to return to Him in sincere repentance. Secondly, appearances are deceptive, and one can never know what the true facts are about somebody else's life, especially as certain things relating to children and other personal matters are, for obvious reasons, kept in strict confidence.”

- “Since men and women have opposite natures, a union between them needs to recognize their differences. The Torah recognizes the existence of these two opposing tendencies. Therefore it provides for times when a couple join together and times when their union is forbidden. This pattern has been successful in developing harmonious marriages. Scientists and doctors have explained reasons for that success, but the underlying reasons extend beyond human knowledge, for the laws of *Taharas Hamishpacha* are God's Wisdom and Will.”
- “This pattern of union and separation is so important, that it will continue even after the Messianic redemption.”

(Excerpted from letters written by the Rebbe on 18th of Elul 5735;
14th of Sivan, 5724; and based on *Sichas* 19 Kislev 5739)

עַל־הַמִּשְׁכָּב הוּא אֹו עַל־הַכְּלִי אֲשֶׁר־הוּא יִשְׁבֶּת־עָלָיו
 בְּנִגְעוֹ־בּוֹ יִטְמָא עַד־הָעָרֶב: כד וְאִם שָׁכַב יִשְׁכַּב אִישׁ אֶת־הָ
 וְתָהִי נִדְתָּהּ עָלָיו וְטִמָּא שְׁבַע־יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־
 יִשְׁכַּב עָלָיו יִטְמָא: ס כה וְאִשָּׁה כִּי־יִזְוַב זֹוֵב דָּמָה יָמִים רַבִּים
 בְּלֹא עֵת־נִדְתָּהּ אֹו כִּי־תִזְוַב עַל־נִדְתָּהּ כָּל־יָמֵי זֹוֵב טִמְאָתָהּ
 כִּי־יָמֵי נִדְתָּהּ תִּהְיֶה טִמְאָה הוּא: כו כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב
 עָלָיו כָּל־יָמֵי זֹוֹבָה כָּמִשְׁכָּב נִדְתָּהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר
 תִּשְׁבֶּת עָלָיו טִמָּא יִהְיֶה כְּטִמְאָת נִדְתָּהּ: כז וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא
 וּכְבֹּם בְּגָדָיו וְרִחֵץ בַּמַּיִם וְטִמָּא עַד־הָעָרֶב: כח וְאִם־תִּטְהַרְהָ
 מִזֹּוֹבָה וְסִפְרָה לָּהּ שְׁבַע־יָמִים וְאַחַר תִּטְהַר: [שביעין] כט וּבַיּוֹם
 הַשְּׁמִינִי תִקַּח־לָּהּ שְׁתֵּי תְרִים אֹו שְׁנֵי בָּנֵי יוֹנָה וְהִבִּיֵּאתָ אוֹתָם
 אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד: ל וְעָשָׂה הַכֹּהֵן אֶת־הָאֶחָד
 חֲטָאת וְאֶת־הָאֶחָד עֹלָה וּכְפָר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזֹּוֵב
 טִמְאָתָהּ: [מפסיר] לא וְהִזְרַתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטִּמְאָתָם וְלֹא
 יָמְתוּ בְּטִמְאָתָם בְּטִמְאָתָם אֶת־מִשְׁכַּנִּי אֲשֶׁר בְּתוֹכָם: לב זֹאת
 תֹּוֹרַת הַזֹּוֵב וְאֲשֶׁר תֵּצֵא מִמֶּנּוּ שֹׁכֵב־זָרַע לְטִמְאָה־בָּהּ:
 לג וְהַדֹּוֹה בְּנִדְתָּהּ וְהַזֹּוֵב אֶת־זֹוֹבוֹ לְזָכָר וְלְנִקְבָּה וְלְאִישׁ אֲשֶׁר
 יִשְׁכַּב עִם־טִמְאָה: פ פ פ

או על מנא די היא יתבא עלוהי במקרביה
 ביה יהי מסאב עד רמשא: כד ואם משכב
 ישכוב נבר יתה ותהי ריחוקה עלוהי ויהי
 מסאב שבועא יומין וכל משכבא די ישכוב
 עלוהי יהי מסאב: כה ואתתא ארי ידוב דוב
 דמה יומין סניאין בלא עדן ריחוקה או ארי
 תדוב על ריחוקה כל יומי דוב סאובתה
 כיומי ריחוקה תהי מסאבא היא: כו כל
 משכבא די תשכוב עלוהי כל יומי דובה
 כמשכב ריחוקה יהי לה וכל מנא די תיתב
 עלוהי מסאב יהי כסאובת ריחוקה: כז וכל
 דיקרב בהון יהי מסאב ויצבע לבושוהי ויסחי
 כמנא ויהי מסאב עד רמשא: כח ואם דכיאת
 מדובה ותמני לה שבועא יומין וכתר כן
 תדכי: כט וכיומא תמינאה תסב לה תרתין
 שפנינין או תרין בני יונה ותיתי יתהון לות
 כהנא לתרע משכן זמנא: ל ועביד כהנא ית
 חד חטאתא וית חד עלתא וכפר עלה כהנא
 קדם יי מדוב סאובתה: לא ותפרשון ית בני
 ישראל מסאובתהון ולא ימותון כסאובתהון
 כסאובתהון ית משכני די ביניהון: לב דא
 אורייתא דדובנא ודי תפוק מניה שכתב זרעא
 לאסתאבא בה: לג ולדסאובתה כריחוקה
 ולדדאיב ית דוביה לדכר ולנקבא ולגבר
 די ישכוב עם מסאבא: פ פ פ

צ' פסוקים, עיד"ו סימן.

רשי

זוכה קרוי זכ לטמא אלא אם כן הוא אדום: בנדתה. כמו ומתבל ויידוכו¹,
 שהיא מנודה ממגע כל אדם: תהיה בנדתה. אפילו לא ראתה אלא ראי
 ראשונה: (כג) ואם על המשכב הוא. השוכב או היושב על משכבה או על
 מושבה, אפילו לא נגע בה, אף הוא צדע טומאה האמורה במקרא העליון
 שטעון כזום בגדים: על הכלי. לרבות את המרכז: בנגעו בו יטמא. אינו
 מדבר אלא על המרכז שנתרבה מעל הכלי: בנגעו בו יטמא. ואינו טעון
 כזום בגדים שהמרכז אין מגעו מטמא אדם לטמא בגדים?² (כד) ותהי
 נדתה עליו. יכול יעלה לרגלה, שאם צא עליה בחמישי לנדתה לא יטמא אלא

שלשה ימים כמותה, תלמוד לומר וטמא שבעת ימים. ומה תלמוד לומר ותהי
 נדתה עליו, מה היא מטמאה אדם וכלי חרס, אף הוא מטמא אדם וכלי
 חרס?³ (כה) ימים רבים. שלשה ימים: בלא עת נדתה. אחר שיאלו שבעת
 ימי נדתה: או בי תזוב. את שלשת הימים הללו: על נדתה. מופלג מנדתה
 יום אחד, זו היא זכע ומשפט חרון צפרשה זו, ולא כדת הנדה, שזו טעונה
 ספירת שבעה נקיים וקרצן, וכנדה אינה טעונה ספירת שבעה נקיים, אלא
 שבעת ימים תהיה צנדה צין רואה צין שאינה רואה. ודרשו צפרשה זו, אחד
 עשר יום יש שצין סוף נדה לתחלת נדה, שכל שלשה רשופין שתרעה צאחד

1 איוב יח, יח 2 כלים פכ"ג מ"ג 3 תו"כ

- ²³ (This is also the case) if someone (sits or lies indirectly) on the bedding or on the object which she is sitting on (without making direct contact with it).
- If someone touches (riding gear which she has used) he will become ritually impure until the evening (but he does not have to immerse his garments in the mikvah).
- ²⁴ If a man lies with her (the ritual impurity of) her menstruation will be upon him, and he will be ritually impure for seven days. Any bedding he lies upon will become ritually impure.

🌀 THE RITUAL IMPURITY OF ABNORMAL MENSTRUATION 🌀

- ²⁵ If a woman has blood flowing (from her uterus) for (as) many (as three) days when it is not the time of her menstrual separation (after counting seven days from her normal period), or she has a discharge (of uterine blood for three days that occurs a day or more) after her (counting seven days from her normal) menstrual period, then (she has a more severe ritual impurity* than that of normal menstruation):
- All the days she has her ritually impure discharge (of blood) she will be ritually impure just like the days of her menstrual period.
- ²⁶ Any bedding upon which she lies during all the time of her discharge will have the same (ritual impurity) for her as the bedding of her menstruation.
- Any object upon which she will sit will become ritually impure, like her menstrual ritual impurity.
- ²⁷ Anyone who touches them will become ritually impure. He should immerse his garments and immerse (himself) in (mikvah) water, and he will remain ritually impure until the evening.
- ²⁸ When her discharge stops, she should count for herself seven (clean) days (devoid of any discharge) and after this she can become ritually pure (by immersing in a mikvah).
- ²⁹ On the eighth day, she should take for herself two turtledoves or two young doves, and bring them to the priest, to the entrance of the Tent of Meeting. ³⁰ The priest should carry out (their service): one as a sin-offering and one as a burnt-offering, and the priest will atone for her from her discharge, before God.

SEVENTH READING

MAFTIR

³¹ You (Moshe and Aharon) should ensure that the Children of Israel are dissociated from their ritual impurity, so that their ritual impurity does not cause them to die if they defile My Tabernacle (that I have placed) among them.

³² (All) this is the law for the man who has an (unhealthy, watery venereal) discharge, a man who has a seminal emission (or an apparent emission) through which he becomes ritually impure, ³³ a woman who has her menstrual flow, a man or woman who has (multiple) discharge(s), and a man who lies with a ritually impure woman.

HAFTARAHs: METZORA (& TAZRIA-METZORA)—P. 262. ROSH CHODESH—P. 275.

Maftir: Rosh Chodesh—p. 289.

רש"י

תצא ממנו שכבת זרע. כרי הוא כבעל קרי עמא טומאת ערצ: (לג) והזב את זובו. בעל שתי ראיות ובעל שלש ראיות, שחורתן מפורשת למעלה:⁸ חסתל פרשת מצורע

עשר יום הללו, תבא צבה: (לא) והזרתם. אין נזירה אלא פרישה³, וכן נזורו אחר⁴, וכן⁵ נזיר אחיו⁶: ולא ימתו בטמאתם. כרי הכרת של מטמא מקדש קרוי מיתה⁷: (לב) זאת תורת הזב. בעל ראיה אחת, ומכו תורתו: ואשר

* See verses 28-30.



Parshas Metzora contains 11 positive *mitzvos*

1. The ritual purification of *tzara'as* [14:2].
2. The shaving of a man with *tzara'as* on the seventh day (of his ritual purification) [14:9].
3. Immersion in a *mikvah* for ritually purifying the impure [14:9].
4. The offering of a man with *tzara'as* when he is cured of his affliction [14:10].
5. The laws of ritual impurity of a house contaminated with *tzara'as* [14:35].
6. The laws of ritual impurity of a person with unhealthy venereal discharge (*zav*), that he is both the subject and cause of ritual impurity [15:2,3].
7. The offering by a *zav* when he is healed of his discharge [15:13,14].
8. The laws of ritual impurity of semen, that it is ritually impure and causes ritual impurity [15:16].
9. The laws of ritual impurity of a menstruant, that she is herself ritually impure and is a cause of ritual impurity [15:19].
10. The laws of ritual impurity of a woman who menstruates abnormally, that she is ritually impure and causes ritual impurity [15:25].
11. The offering by a woman who menstruated abnormally, when she is ritually purified [15:28,29].



parshas Acharei

פרשת אחרי

🌀 The Name of the Parsha 🌀

Acharei means “after,” as in the opening verse of our Parsha: “God spoke to Moshe after the death of Aharon’s two sons—when they came near, before God, and they died.”

Chasidic thought explains that Aharon’s sons did not die because they were wicked and transgressed God’s will. Rather they were righteous individuals who wanted to come closer to God. But this yearning became so strong that it reached the point where they no longer wished to continue a normal, bodily existence, which makes a person feel distant from his Maker, and they simply expired. Thus, the verse actually describes the cause of their death: “They came near, before God, and—therefore—they died.”

At first glance, it might appear that the yearning of Nadav and Avihu to come close to God was misplaced, as God clearly does not want us to die out of love for Him.

In truth, however, Nadav and Avihu’s desire to come close to God and leave their bodily existence was entirely appropriate to have—on a temporary basis. Their fault was in their inability to redirect those energies back into normal, everyday life, after a period of heightened spiritual arousal.

In other words, if a person does not have times when he simply wishes to leave the confines of corporeal existence and come closer to his Maker, then that person is lacking a certain spiritual sensitivity. But, on the other hand, when a person does have these feelings he must eventually come to the realization that God placed him in this world for a purpose which necessitates his soul remaining in his body. The harmonious fluctuation of these two opposite emotions is thus the sign of a healthy spirituality, rather like the rhythmic beating of the heart is a sign of physical wellbeing.

So, the intense spirituality of Nadav and Avihu was actually a good thing from which we should all learn. The fact that they failed to channel their love of God back “down to earth” was indeed a fault, but that does not mean that we cannot learn from their positive qualities.

And it is precisely for this reason that the Parsha is called Acharei (“after”). For Nadav and Avihu were the first individuals (recorded in the Torah) to demonstrate an intense spiritual yearning, which set a new precedent for all Jewish people as to what levels of emotional attachment to God could be achieved. Thus, “after the death of Aharon’s two sons,” the Jewish people entered a new era where higher standards of spirituality had been set.

(Based on Sichas Shabbos Parshas Acharei-Kedoshim 5750)

א ומליל יי עם משה בְּתַר דְּמִיתוּ תִּרְיִן בְּנֵי אַהֲרֹן בְּקְרוּבֵיהוֹן אֲשֶׁתָּא נֹכְרִיתָא קָדָם יי ומיתו: ב ואמר יי לְמוֹשֶׁה מְלִיל עִם אַהֲרֹן אַחֻד וְלֹא יְהִי עֲלָיְךָ בְּכָל עֵדוֹן לְקוֹדֶשׁא מִנּוּן לְפְרוּכָתָא לְקָדָם כְּפוּרְתָא דִּי עַל אַרְוֵנָא וְלֹא יָמוּת אָרִי בְּעֵנְנָא אֲנָא מִתְּגַלִּי עַל בֵּית

טז א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אַהֲרֹן בְּקִרְבָּתָם לְפָנֵי-יְהוָה וַיִּמְתּוּ: ב וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה דַּבֵּר אֶל-אַהֲרֹן אַחִיד וְאֵל-יָבֵא בְּכָל-עֵת אֶל-הַקֹּדֶשׁ מִבֵּית לַפְּרָכֶת אֶל-פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל-הָאָרֶץ וְלֹא יָמוּת בִּי בְּעֵנָן אֲרָאָה

רש"י

אחרי מות שני בני אהרן: (3) ויאמר ה' אל משה דבר אל אהרן אחריך ואל יבא. שלא ימות כדרך שמתו בניו; ולא ימות. שאם זה הוא מה: כי בענן אראה. כי תמיד אני נראה שם עם עמוד ענני. ולפי שגלוי שכניתי שם, יזכר שלא ירגיל לזא, זכו פשוטו. ומדרשו לא יבא כי אם בענן הקטרת

(6) וידבר ה' אל משה אחרי מות שני בני אהרן וגו'. מה תלמוד לומר, היה רצי אלעזר בן עזריה מושלו משל לחולה שכנס אליו רופא. אמר לו אל תאכל זון ואל תשכב בטחב. זה אחר ואמר לו אל תאכל זון ואל תשכב בטחב שלא תמות כדרך שמת פלוני. זה זרזו יותר מן הראשון, לכך נאמר

CLASSIC QUESTIONS

● Why was it necessary to stress to Aharon that the prohibition of entering the Holy of Holies was “after the death” of his two sons? (v. 1-2)

RASHI: Rabbi Elazar ben Azaryah illustrated this with a parable of a patient who was visited by a doctor. [The doctor] said to him, “Do not eat chilled foods, and do not lie down in a cold, damp place.”

Another [doctor] visited him and said, “Do not eat cold foods or lie down in a cold, damp place, so that you will not die like so-and-so died.” [Clearly,] this doctor motivated the patient more effectively [to follow his instructions] than the first doctor.

Thus the verse states [that Aharon should be warned not to enter the Holy of Holies,] “after the death of Aharon’s two sons.”

TORAS MENACHEM

🔗 RASHI’S ANALOGY (v. 1-2)

Our *Parsha* opens with the prohibition against Aharon, the High Priest, entering the Holy of Holies at any time other than *Yom Kippur* (The Day of Atonement). This command is particularly unusual in that, rather than merely being informed what the prohibition was, Aharon was given extra motivation to observe the command through being warned that his sons had died through negligence in this area. *Rashi* cites the parable of R’ Elazar ben Azaryah, who compared this to a doctor warning his patient of the severe consequences of failing to heed his medical advice.

The following points, however, require clarification:

- a.) Why did *Rashi* need to cite an analogy of *two* doctors? Surely the point is made clear from the advice of the second doctor alone (“Do not eat cold foods or lie down in a cold, damp place, so that you will not die like so-and-so died.”)?
- b.) Why did *Rashi* compare Aharon to a “sick person,” suggesting some sort of deficiency on Aharon’s part? Surely it would be more appropriate to compare Aharon to a well person who was warned not to do a certain activity that might prove detrimental to his health?
- c.) There are many things which can worsen the state of health of a sick person, God forbid. Why did *Rashi* pick specifically the cases of “eating chilled foods” and “lying in a cold, damp place”?
- d.) Why did *Rashi* cite the author of the parable—R’ Elazar ben Azaryah? Of what relevance is it, at the literal level, to know the original source of this idea?

THE EXPLANATION

As a direct consequence of the passing of Aharon’s sons, who entered the Holy of Holies while intoxicated, two commands were given to the priests: 1.) The prohibition of a priest performing Temple service while intoxicated (above 10:8-11). 2.) The prohibition of entering the Holy of

Holies (here, v. 1-2). In the first case, Aharon was simply given the command without any special warning or motivation. But here, when receiving the instruction not to enter the Holy of Holies, Aharon was warned explicitly that his sons had died through being lax in this area.

So *Rashi* was troubled: If Nadav and Avihu had died through being lax with *both* precepts—1.) being intoxicated while performing Temple service, and, 2.) entering the Holy of Holies—then why was Aharon only warned *here* that his sons had died through negligence in the latter case, when the negligence was equal in *both* cases?

To answer this question, *Rashi* cited the parable of a sick person who desired to eat chilled foods and sleep in a cold, damp place. Presumably, the sick person desired this because his temperature was so high that he was desperate to make himself cooler in any way possible. And, even after hearing the advice of the first doctor, he simply could not refrain from eating the chilled food etc., even though generally speaking he did listen to the doctor’s advice, since he found his high temperature absolutely unbearable. Thus, a more graphic warning was required in this case: “Do not eat cold foods or lie down in a cold, damp place, so that you will not die like so-and-so died.”

With this analogy *Rashi* explains clearly why Aharon might have been tempted to disobey this command, despite his otherwise impeccable observance of the *mitzvos*:

Aharon’s love for God, and his desire to come close to Him was so great that he may have chosen to enter the Holy of Holies, even if it cost him his life. For he may have felt that being close to God was even more important than continued physical existence in a body—just as his two sons had indeed concluded (see *Ohr haChayim*).

In other words, Aharon was literally “love-sick” for God to such an extent that he may have been tempted to ignore the prohibition of entering the Holy of Holies, in order to come closer to God. Therefore

🌀 PROHIBITION OF ENTERING THE HOLY OF HOLIES 🌀

I6 **G**od said to Moshe, “(When you relate the following command, stress that it is*) after the death of Aharon’s two sons—when they came near, before God, and they died.”
² God said to Moshe:

- Speak to your brother Aharon, that he should not come at all times into the Holy (of Holies) inside the partition, in front of the lid which is on the Ark, so that he should not die. For My (Presence always) appears (there) with a (pillar of) cloud, (so one should not go there regularly).

CLASSIC QUESTIONS

● Why did Aharon’s two sons die? (v. 1)

OHR HACHAYIM: God told Moshe that they had died due to “coming near” to God. Namely that they came close to the supernal Godly light through their desire for holiness, and this caused their death.

This is the mystical phenomenon known as “death by Divine kiss,” through which the righteous pass away. Only, normally, the

righteous are “kissed” by God, causing their passing, whereas in this case Nadav and Avihu “kissed” God....The love of holiness was so strong in these righteous people that even when they felt that they were about to die out of their closeness to God, they did not hold themselves back from attaching themselves more strongly to God in a bond of sweetness and love, to the point that their souls expired from them.

TORAS MENACHEM

Rashi cited an analogy of two doctors, to illustrate how in this case normal instructions (given by the first doctor) might prove insufficient, and he needed an especially strong warning.

RABBI ELAZAR BEN AZARYAH

One more subtle question that remains unanswered after the above explanation: Where do we find, at the literal level, that Aharon had such an intense yearning to be close to God that he would be willing to give up his life for it? Nadav and Avihu did indeed possess this quality, but we do not appear to find it *explicitly* in Aharon himself.

Rashi hinted a solution to this problem by citing the author of this parable—R’ Elazar ben Azaryah:

The Talmud relates that R’ Elazar ben Azaryah was appointed as the spiritual leader of the Jewish people (*nasi*) at the young age of eighteen. When his wife heard that he was to receive this appointment, she doubted that he possessed sufficient maturity for the position at such a young age, and exclaimed, “Why, you do not even have any white hair!” The Talmud relates that God performed a miracle, causing R’ Elazar ben Azaryah to have white hair overnight. This was as a sign from above that he did indeed possess sufficient knowledge and maturity, despite his young age (see *Brachos* 27b).

This, however, begs the question: how was it possible for a young man of a mere eighteen years to be so mature?

Presumably, this was because of his fine lineage—as the Talmud relates that he was a direct descendant of Ezra—through which he inherited qualities that enabled him to reach a remarkable level of knowledge and maturity in a short period of time.

Thus, says *Rashi*, if we bear in mind that it was R’ Elazar ben Azaryah who offered the above parable of the two doctors, then we will understand why Aharon would have been “love-sick” for God, desiring to enter the Holy of Holies. For since we find that Aharon’s two sons, Nadav and Avihu, did indeed possess such a love of God, we can only presume that they inherited this quality through their lineage, as descendants of Aharon. So, it follows that Aharon would have an equal—if not greater—

love of God as his two sons, for their emotional attachment to God was directly inherited from their father.

(Based on *Likutei Sichos* vol. 7, p. 117ff.)

🌀 The Last Word 🌀

How can one expect a person at the climax of his spiritual bliss, to want to return back “down to earth,” to his mundane life (see *Ohr haChayim*)? If his love of God is genuine, how can he hold himself back at the height of his arousal, and re-immense himself into the constraints of corporeal existence? From where can a person acquire the vigilance not to go too far?

It depends on how the person starts his spiritual “voyage”:

If he starts with the goal of self-satisfaction, he will not want to turn back from his spiritual bliss to attend to the needs of the physical world. But if his initial intention is to *follow God’s Will*, then even at a point of heightened spiritual arousal, he will still be willing to “return” back to the world, and carry out the mission for which he was created. For God “created [the world] not to be empty, he formed it to be inhabited” (Isaiah 45:18).

On a smaller scale, every Jew sometimes has a “spiritual awakening”—perhaps on *Shabbos* or the Festivals, or more particularly during the Ten Days of Repentance and *Yom Kippur*. At such a time he should remember that whatever he experiences during this special, holy moment needs to be taken back with him when he returns to normal, everyday life. This spiritual awakening must not be allowed to “evaporate” without having a tangible effect. It must be “harnessed” as a moment of true, lasting inspiration.

(Based on *Likutei Sichos* vol. 3, p. 987ff.)

פפורקתא: ג בָּזָאת יבֵּא אֶהְרֵן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר
 בְּתוֹר בַּר תּוֹרֵי לַחֲטָאתָא וּדְכַר לְעֵלְתָא:
 ד כְּתוּבָא דְבוּצָא קוֹדֶשׁא יִלְבָּשׁ וּמְכַנְסִין
 דְּבוּזִין יְהוֹן עַל בְּסָרְיָה וּבְהַמְיָנָא דְבוּצָא יִיסַר
 וּמְצַנְפָּתָא דְבוּצָא יַחֲתִי בְּרִישֵׁיהָ לְבוּשֵׁי
 קוֹדֶשׁא אַנּוּן וְיִסְחִי בְּמִיָּא יַת בְּסָרְיָה
 וְיִלְבְּשִׁינוּן: ה וּמִן כְּנֻשָׁתָא דְבְּנֵי יִשְׂרָאֵל יִסַּב

עַל־הַכֹּהֲנֹת: ג בְּזֹאת יבֵּא אֶהְרֵן אֶל־הַקֹּדֶשׁ בְּפָר בֶּן־בָּקָר
 לַחֲטָאת וְאֵיל לְעֵלְהָ: ד כְּתָנַת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי־בַד
 יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַכְנִיט בַּד יַחְזֵר וּבְמַצְנֶפֶת בַּד יִצְנַף בְּגָדֵי־
 קֹדֶשׁ יָהֶם וְרַחֲוֵן בְּמַיִם אֶת־בְּשָׂרוֹ וְלִבְשָׁם: ה וּמֵאֵת עֵדֶת בְּנֵי

כ"ט

ציוס הכפורים¹: (ג) בזאת. גימטריא שלו ארבע מאות ועשר, רמז לצית הכפורים, כמו שמפורש בסוף הפרשה צדוש השזעי צעשור לחודש³:
 ראשון²: בזאת יבא אהרן וגו'. ואף זו לא צכל עת, כי אס ציוס (ד) כתנת בד וגו'. מגיד שאינו משמש לפנים צשמונה צגדים שחוא

YOM KIPPUR SERVICE—ACCORDING TO RASHI

On Yom Kippur all services were carried out by the High Priest. He would wear white linen garments for services connected with the Holy of Holies, and his normal golden garments for the other services (shown at left). He would thus change garments five times, washing his hands and feet before and after, and each time immersing in a mikvah.

	SERVICE	PROCEDURAL DETAILS	PURPOSE
GOLD	MORNING OFFERINGS	MORNING COMMUNAL SACRIFICE (<i>TAMID</i>), BURNING OF INCENSE ON INNER ALTAR, MEAL OFFERINGS AND WINE LIBATIONS	DAILY TEMPLE PROCEDURE
	HIGH PRIEST'S SIN-OFFERING BULL (v. 3)	CONFESSION FOR HIMSELF & PRIESTS (v. 6, 11) SLAUGHTER (v. 11), SPRINKLING OF BLOOD IN HOLY OF HOLIES (v. 14), SANCTUARY (v. 16) & INNER ALTAR (v.18-19), DISPOSAL (v. 27)	ATONES FOR IMPURITY OF TEMPLE & SACRIFICES CAUSED BY PRIESTS
	PEOPLE'S SIN-OFFERING GOAT (v. 5)	SELECTION VIA LOTTERY (v. 7-10), SLAUGHTER (v. 15), SPRINKLING OF BLOOD IN HOLY OF HOLIES (v. 15), SANCTUARY (v. 16) & INNER ALTAR (v.18-19), DISPOSAL (v. 27)	ATONES FOR IMPURITY OF TEMPLE & SACRIFICES CAUSED BY THE NATION
WHITE	SCAPEGOAT (v. 5)	SELECTION VIA LOTTERY (v. 7-10), CONFESSION ON BEHALF OF THE JEWISH PEOPLE (v. 20-21), SENT OFF TO THE DESERT TO BE THROWN OFF HIGH CLIFF (v. 21-22)	ATONES FOR ALL OTHER SINS OF THE NATION
	INCENSE IN THE HOLY OF HOLIES (v. 12-13)	HIGH PRIEST TAKES PAN OF COALS FROM OUTER ALTAR AND DOUBLE HANDFUL OF INCENSE (v. 12), AND BURNS THE INCENSE IN THE HOLY OF HOLIES (v. 13)	SPIRITUAL ELEVATION OF THE JEWISH PEOPLE*
GOLD	FURTHER YOM KIPPUR OFFERINGS (v. 3, 5)	HIGH PRIEST'S BURNT-OFFERING RAM (v. 3, 24), PEOPLE'S BURNT-OFFERING RAM (v. 5, 24), FESTIVAL OFFERINGS, BURNING REMAINS OF SIN-OFFERING (v. 25)	YOM KIPPUR SERVICE NOT CONNECTED WITH HOLY OF HOLIES
	REMOVAL OF SPOON & SHOVEL (v. 23)	HIGH PRIEST ENTERS HOLY OF HOLIES TO REMOVE SPOON AND SHOVEL THAT WERE USED TO BURN THE INCENSE (v. 23), LINEN GARMENTS ARE STORED AWAY (v. 23).	COMPLETION OF SERVICE IN HOLY OF HOLIES
GOLD	FESTIVAL & AFTERNOON OFFERINGS	REMAINDER OF FESTIVAL OFFERINGS, AFTERNOON COMMUNAL SACRIFICE (<i>TAMID</i>), BURNING OF INCENSE ON INNER ALTAR, LIGHTING MENORAH & OTHER SERVICES	COMPLETION OF FESTIVAL & DAILY TEMPLE PROCEDURE

* See *Likutei Sichos* vol. 14, pp. 129-130.

🕎 THE SERVICE OF YOM KIPPUR 🕎

- ³ Aharon should enter the Holy (of Holies only on Yom Kippur, when he should bring) these (offerings): a young bull for a sin-offering and a ram for a burnt-offering.
- ⁴ He should wear:
 - A linen tunic (that belongs to the) holy (Sanctuary);
 - Linen pants should be on his body;
 - He should gird himself with a linen sash;
 - He should place a linen turban (on his head);
 - (Since) these are holy garments, he should immerse in (mikvah) water (before) he puts them on.

רש"י

במים. אוחו היום טעון טבילה בכל חליפותיו. וחמש פעמים היה מחליף מעבודת פנים לעבודת חוץ ומחוץ לפנים, ומשנה מבגדי זהב לבגדי לבן ומבגדי לבן לבגדי זהב, ובכל חליפה טעון טבילה ושני קדושי ידים ורגלים מן

משמש זהם בחוץ, שיש זהם זהב, לפי שאין קטיגור נעשה סניגור⁴, אלא צרבעה, ככהן הדיוט, וכולן של בוך⁵: קדש ילבש. שיכיו משל הקדש: יצנף. כתרומו יחית צרישיה, יניח צראשו, כמו ותנח בגדו⁶ ואחתיה: ורחץ

CLASSIC QUESTIONS

● Why does the Torah specify only four garments, when the High Priest usually wore eight garments? (v. 4)

RASHI: Scripture is telling us that [the High Priest] does not perform the “inner service” [i.e. service connected with the Holy of Holies] wearing the eight priestly garments with which he performs the “outer service.” For [the eight garments] contain gold [which is reminiscent of the sin of the Golden Calf; so the gold which was the] “prosecuting attorney” [of the Jewish people] cannot become a “defense attorney” [to atone for them].

Rather, he wears four garments, like an ordinary priest. They are all made of linen.

RAMBAM: There are three types of priestly garments: the garments of an ordinary priest, the golden garments, and the white garments.... The golden garments are the garments of the High Priest.... The white garments are used by the High Priest when he serves on Yom Kippur (*Laws of Temple Apparatus* 8:1-3).

All the daily communal offerings and festival offerings are offered by the High Priest while he wears the golden garments. The services which are unique to this day [Yom Kippur], namely the High Priest’s bull, the two goats (one of which is the scapegoat), offering the incense in the Holy of Holies—all these procedures are carried out in the white garments (*Laws of the Service of Yom Kippur* 2:1).

TORAS MENACHEM

🕎 THE HIGH PRIEST’S YOM KIPPUR GARMENTS (v. 4)

Rashi’s comment to verse 4 presents us with the following difficulties:

a.) What is troubling *Rashi*? At first glance, verse 4 appears to be quite straightforward: The Torah requires the High Priest to wear a particular set of garments when serving on Yom Kippur. Since Yom Kippur is a unique day—as the Torah stresses below, that it is “once a year” (v. 34) it is quite logical that this special day might require its own set of garments. Why did *Rashi* find this problematic, at the literal level?

b.) *Rashi* writes that the golden garments were not worn by the High Priest for the “inner service” of Yom Kippur because gold is reminiscent of the Golden Calf and that “the prosecuting attorney cannot become a defense attorney” to atone for the Jewish people.

But if gold indeed has negative connotations, how can the High Priest wear the golden garments *at all* when carrying out the services of Yom Kippur? *Rashi* himself writes that the High Priest wears golden garments when performing the “outer service,” which consists of offerings *specifically associated with the Day of Atonement*, and yet we are told that gold is a total anathema, as far as atonement is concerned!

c.) *Rashi* writes a *negative* reason why the priest does not wear only golden garments (because they are reminiscent of the Golden Calf). This suggests that, in principle, the High Priest should really be wearing all his garments—which are made “for honor and for splendor” (*Shemos* 28:2)—but since it is Yom Kippur he is deprived from wearing his golden garments, which are inappropriate for this day.

This however leaves us with the question: How could we allow the “honor and splendor” of the High Priest to be compromised? The requirement to wear *all* of the priestly garments is so serious that a priest who is missing just one garment is liable for the death penalty (*Rashi* *ibid.*, v. 33). So it seems unreasonable that such an important *mitzvah* is compromised merely because gold has negative connotations?

Why did *Rashi* reject the more straightforward interpretation of **Rambam** that the white garments of Yom Kippur are not a compromised version of the High Priests’ regular garments but rather, a *different type of priestly garment altogether* (as he stresses, “There are *three* types of priestly garments....”)? For, according to *Rashi’s* negative approach we are left with the above question: How could the High Priest be “lacking garments” on Yom Kippur?

תָּרִין צִפְרִי עֲזִים לְחַטָּאת וּדְבַר חָד לְעֹלֹתָא: ו ויקָרֵב אֶהְרֹן ית תּוֹרָא דְחַטָּאתָא דִּי לִיה וּיִכְפֹּר עֲלוּהִי וְעַל אֲנָשׁ בֵּיתִיה: ז וְיִסַּב ית תָּרִין צִפְרִין וּיְקִים יתְהוֹן קָדָם יי בְּתַרְע מִשְׁכָּן זִמְנָא: ח וְיִתֵּן אֶהְרֹן עַל תָּרִין צִפְרִין עֲדָבִין עֲדָבָא חָד לְשָׁמָא דִּי וְעֲדָבָא חָד לְעֹזְאוֹל: ט וּיקָרֵב אֶהְרֹן ית צִפְרִיא דִּי סְלִיק עֲלוּהִי עֲדָבָא לְשָׁמָא דִּי וְיַעֲבֹדֵינִיה חַטָּאתָא: י וּצִפְרִיא דִּי סְלִיק עֲלוּהִי עֲדָבָא לְעֹזְאוֹל יתְקַם כּד חֵי קָדָם יי לְכַפֵּרָא עֲלוּהִי לְשַׁלְחָא יתִּיה לְעֹזְאוֹל לְמִדְבָּרָא: יא וּיקָרֵב אֶהְרֹן ית תּוֹרָא דְחַטָּאתָא דִּי לִיה וּיִכְפֹּר עֲלוּהִי וְעַל אֲנָשׁ בֵּיתִיה וְיִכּוּס ית תּוֹרָא דְחַטָּאתָא דִּי לִיה: יב וְיִסַּב מְלֵי מַחֲתִיתָא גּוֹמְרִין דְּאִשָּׁא מְעֻלֵי מִדְבָּחָא מִן קָדָם יי וּמְלֵי חֲפְנוּהִי קְטוֹרֶת

יִשְׂרָאֵל יִקַּח שְׁנַיִם-שְׂעִירֵי עֲזִים לְחַטָּאת וְאֵיל אֶחָד לְעֹלֹתָא: ו וְהִקְרִיב אֶהְרֹן אֶת-פֶּר הַחַטָּאת אֲשֶׁר-לוֹ וּכְפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ: ז וְלָקַח אֶת-שְׁנַיִ הַשְּׂעִירִים וְהַעֲמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד: ח וְנָתַן אֶהְרֹן עַל-שְׁנַיִם הַשְּׂעִירִים גִּרְלוֹת גּוֹרֵל אֶחָד לַיהוָה וּגּוֹרֵל אֶחָד לְעֹזְאוֹל: ט וְהִקְרִיב אֶהְרֹן אֶת-הַשְּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרֵל לְעֹזְאוֹל יַעֲמֵד-חֵי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לְעֹזְאוֹל הַמִּדְבָּרָה: יא וְהִקְרִיב אֶהְרֹן אֶת-פֶּר הַחַטָּאת אֲשֶׁר-לוֹ וּכְפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ וְשַׁחַט אֶת-פֶּר הַחַטָּאת אֲשֶׁר-לוֹ: יב וְלָקַח מִלֵּא-הַמִּחְתָּה גִּחְלֵי-אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמִלֵּא חֲפְנָיו קְטוֹרֶת סַמִּים דָּקָה וְהִבִּיא

*בראש עמוד בס"ת. בי"ה שמי" סיון.

כ"ט

תלמוד לומר, לפי שנאמר לשלח אותה לעזאזל, ואיני יודע שילוחו אם למיתחא אם לחיים, לכך נאמר יעמד חי, עמידתו חי עד שישלח, מכאן ששליחותו למיתחא: לכפר עליו. שיתודה עליו, כדכתיב וכתודה עליו וגו' (יא) וכפר בעדו וגו'. וידוי שני עליו ועל אחיו הכהנים, שהם כלם קרוים ציתו, שנאמר צית אהרן זרכו את ה' וגו',⁸ מכאן שהכהנים מתכפרים צו,⁹ וכל כפרתן אינה אלא על עומאת מקדש וקדשיו, כמו שנאמר וכפר על הקדש מטומאות וגו'¹⁰: (יב) מעל המזבח. החינוך¹¹: מלפני ה'. מלפני הפתח והוא לך מערבי¹²: דקה. מה תלמוד לומר דקה, והלא כל הקטורת דקה היא,

הכיור: (ו) את פר החטאת אשר לו. האמור למעלה. ולמדך כאן שמשלו הוא צא, ולא משל לצור:² וכפר בעדו ובעד ביתו. מתודה עליו עוונותיו ועוונות ציתו:³ (ח) ונתן אהרן על שני השעירים גרלות. מעמיד אחד לימין ואחד לשמאל, ונותן שתי ידיו בקלפי ונוטל גורל צימין וחזרו צשמאל, ונותן עליהם, את שכתוב צו לשם הוא לשם, ואת שכתוב צו לעזאזל משלח לעזאזל:⁴ עזאזל. הוא הר עז וקשה, זוק גבוה, שנאמר ארץ גזרה, חתוכה:⁵ (ט) ועשהו חטאת. כשמניח הגורל עליו קורא לו שם ואומר לה' חטאת:⁶ (י) יעמד חי. כמו יעמד חי על ידי אחרים, ותרגומו יתקם כד חי. מה

TORAS MENACHEM

THE EXPLANATION

On reaching verse 4, *Rashi* was troubled by the following question: Why did the Torah choose to teach us about the garments of Yom Kippur here, in the middle of a passage dealing with the special sacrifices of the day? Surely the dress requirements of the High Priest should have been recorded either before the details of the day's offerings (before verse 3), or afterwards (i.e. after verse 22)? Why does the Torah begin to tell us that Aharon must bring "a young bull for a sin-offering and a ram for a burnt-offering" (v. 3), and then interrupt to tell us, "He must wear a linen tunic etc." (v. 4), and then revert back to the subject of sacrifices in the following verse: "He should take from the community of the children of Israel: two male goats as a sin-offering, and one ram as a burnt-offering"?

Clearly, concluded *Rashi*, the Torah wishes to indicate that the content of verses 3 and 4 is strongly connected, such that having read verse 3 (that Aharon should bring "a young bull for a sin-offering and a ram for a burnt-offering") we must immediately be told what Aharon must wear. Apparently, the Torah wishes to tell us that Aharon must wear these four white linen garments when offering the young bull and ram.

However, on reading the following verses it becomes apparent that this could not possibly be the Torah's intention. For after completing the services associated with the young bull, we read that Aharon must "put

on his (golden priestly) garments," before "he should go out and offer his burnt-offering (ram)" (v. 24), i.e. the Torah states explicitly that Aharon does not wear his white linen garments when offering the ram.

So *Rashi* wondered: What is the Torah suggesting by placing verses 3 and 4 together?

Rashi concluded that the Torah wished to connect the beginning of verse 3 with verse 4: "Aharon should enter the Holy (of Holies only on Yom Kippur)... He should wear a linen tunic...", i.e. that the linen garments worn by the High Priest are associated, not with the day of Yom Kippur in general, but rather, with the entrance into the Holy of Holies in particular. And while the entire day of Yom Kippur is associated with the atonement of the Jewish people, the fact that the Torah begins this passage with the words "Aharon should enter the Holy (of Holies only on Yom Kippur)..." suggests that the primary atonement is achieved through the entry into the Holy of Holies in particular. Therefore the High Priest "does not perform the 'inner service' wearing the eight priestly garments... which contain gold, for the 'prosecuting attorney' [of the Jewish people] cannot become a 'defense attorney.'"

Nevertheless, he may perform the "outer service" in the golden garments, for this involves sacrifices which are not directly connected with

- ⁵ He should take from the community of the children of Israel: two male goats as a sin-offering, and one ram as a burnt-offering.
- ⁶ Aharon should (first) bring his own sin-offering bull, and (confess over it) atoning for himself and for his household.
- ⁷ He should take the two male (communal) goats, and place them before God at the entrance to the Tent of Meeting. ⁸ Aharon should place lots upon the two male goats: one lot “For God,” and the other lot, “For (casting off) a high cliff.”
- ⁹ Aharon should bring the male goat upon which the lot “For God” came up, and designate it as a sin-offering. ¹⁰ The male goat upon which the lot “For (casting off) a high cliff” came up should be placed before God while it is still alive, to (confess on it) atoning (for the Jewish people—before it is) sent away to the high cliff (to its death), in the desert.
- ¹¹ Aharon should bring his own sin-offering bull, and he should (confess upon it again) atoning for himself and for his (priestly) household. Then he should slaughter his sin-offering bull.
- ¹² He should take a pan full of burning coals from upon the (outer) Altar, from (the west side of the Altar, which) faces (the entrance to) God’s House), and a double handful of (extra) finely

TORAS MENACHEM

any service in the Holy of Holies, and thus they do not bring about the primary atonement of the day.*

(In this respect, *Rashi’s* interpretation is superior to that of *Rambam*. For according to *Rambam’s* view, that the white garments are for “services which are unique to this day,” we are left with the question: Why are the two ram burnt-offerings *not* offered in white garments, since they are offerings that are indeed unique to Yom Kippur (see v. 3, 5, 24)? According to *Rashi* however, this does not pose a problem at all, as *Rashi’s* view is that the linen garments are worn for services specifically connected with the Holy of Holies, which clearly excluded the two rams whose service is completed entirely “outside”).

However, according to *Rashi’s* interpretation we are still left with the question: How could the High Priest be “lacking garments” on Yom Kippur?

To address this problem, *Rashi* continues: “He wears four garments, like an ordinary priest. They are all made of linen.” At first glance, this statement appears to be totally superfluous, for the reader can count for himself that four garments are listed here and the Torah states *explicitly* that they are made of linen. Furthermore, since the services of Yom Kippur may *only* be carried out by the High Priest, it appears improper to state that he is dressed “like an ordinary priest”!

In truth, however, with these words *Rashi* wishes to inform the reader that the High Priest has not compromised four of his eight garments, but rather, that the *correct attire* for the High Priest when entering the Holy of Holies is that of an ordinary priest. Proof for this point is that “they are all made of linen.” For if the High Priest was merely wearing four of his eight garments, then he would not be wearing only linen, since the High Priest’s sash was made of “fine linen twisted with turquoise, purple, and crimson wool” (*Shemos* 39:29). Thus, the fact that he is wearing only linen proves

that he is not wearing a *partial* set of High Priest’s garments, but rather, a *full set* of ordinary priest’s garments, for (at the literal level**) *Rashi* was of the opinion that an ordinary priest wears a pure linen sash.

SUMMARY OF THE VIEWS OF RASHI & RAMBAM

Rashi was of the opinion that: a.) The white garments of the High Priest are associated with the *location* of the service performed while wearing them—the Holy of Holies. b.) Thus gold garments are not worn since, they have negative connotations for the service in this special location.

Rambam was of the opinion that: a.) The white garments of the High Priest are associated with the *time* of the service performed while wearing them—Yom Kippur. b.) The gold garments have no negative connotations. The white garments are worn for positive reasons—because they are the appropriate priestly garments for this day.

(Based on *Likutei Sichos* vol. 22, p. 89ff.)

🔱 The Last Word 🔱

If one wishes to be involved with the “inside service” of bringing another Jew closer to Judaism, by arousing in him an inner desire to return to God and help him atone for his sins, then one must first remove one’s metaphorical gold garments which are “for honor and for glory,” and adopt the attitude of selfless dedication, symbolized by the *ordinary* priest’s garments of plain, white linen.

(Based on *Likutei Sichos* vol. 22, p. 95)

* It still remains to be clarified why the service of the scapegoat is carried out in white garments, since its blood is *not* sprinkled inside the Holy of Holies. Perhaps the two goats are in fact considered to be one single sacrifice (as suggested by the verse, “He should take... two male goats as a *sin-offering*”—v. 5), and thus the blood of the goat “for God” which is sprinkled in the Holy of Holies achieves atonement on behalf of *both* goats. In fact, this connection would seem to be supported by the law stated in the Talmud (*Yoma* 40b), that the scapegoat must be kept alive until the blood of its fellow goat has been sprinkled. However, *Rashi* does not cite this law in his commentary to the Torah and it appears to be incompatible with *Rashi’s* commentary, since the Talmud derives the law from a scriptural redundancy (in v. 10) which *Rashi* interprets differently.

** *Shemos* 39:27-28 describes the linen tunics, turbans and pants of Aharon and his sons, whereas verse 29 describes a single sash, suggesting that only Aharon’s sash was made of “fine linen twisted with turquoise, purple, and crimson wool.” Thus it follows that, at the literal level, the ordinary priest’s sash was made of plain linen, like his other garments. For differing views on this matter in Jewish law see *Yoma* 6a; *Rambam, Laws of Temple Apparatus* 8:1.

בוֹסְמִין דְּקִיקוּן וְנֵעִיל מַגִּיז לְפָרוּקְתָא: יג וַיִּתֵּן ית קטורת בוסמיא על אישתא קדם יי ויהפי ענן קטורתא ית כפורתא די על סהדותא ולא ימות: יד ויסב מדמא דתורא וידי באצבעיה על אפי כפורתא קדומא ולקדם כפורתא ודי שבע זמנין מן דמא באצבעיה: טו ויבוס ית צפירא דחטאתא די לעמא ויעיל ית דמיה למנו לפרוקתא ויעביד לדמיה כמא די עבד לדמא דתורא וידי יתיה על כפורתא ולקדם כפורתא: טז ויכפר על קודשא מסואבת בני ישראל וממדיהון לכל חוביהון וכן ועביד למשכן זמנא דשרי עמון בגו סואבתהון: יז וכל אגש לא יהי במשכן זמנא במיעליה לכפרא בקודשא עד מפקיה ויכפר עלוהי ועל אגש ביתיה ועל כל קהלא דישראל: יח ויפוק למדבחה די קדם יי ויכפר עלוהי ויסב מדמא דתורא ומדמא דצפירא ויתן על קרנת מדבחה סחור סחור: יט וידי עלוהי מן דמא באצבעיה שבע זמנין וידביניה ויקדשיניה מסואבת בני ישראל: כ וישעי מלכפרא על קודשא ועל משכן זמנא ועל מדבחה ויקריב ית צפירא חיא: כא ויסמוך אהרן ית תרתי ידוהי על ריש צפירא חיא וידי עלוהי ית כל עוית בני ישראל וית כל מרדיהון לכל

מִבֵּית לְפָרְכָת: יג וַיִּתֵּן אֶת־הַקְטֹרֶת עַל־הָאֵשׁ לְפָנֵי יְהוָה וְכִפֶּה | עֲנַן הַקְטֹרֶת אֶת־הַכְּפֹרֶת אֲשֶׁר עַל־הָעֹדוֹת וְלֹא יָמוּת: יד וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל־פְּנֵי הַכְּפֹרֶת קִדְמָה וּלְפָנֵי הַכְּפֹרֶת יִזָּה שִׁבְעַ־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט אֶת־שְׁעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת־דָּמּוֹ אֶל־מִבֵּית לְפָרְכָת וַעֲשֵׂה אֶת־דָּמּוֹ כַּאֲשֶׁר עָשָׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכְּפֹרֶת וּלְפָנֵי הַכְּפֹרֶת: טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטָּאתָם וְכֵן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשֹּׁכֵן אִתְּם בְּתוֹךְ טְמֵאתָם: יז וְכָל־אָדָם לֹא־יְהִי | בְּאַהֲל מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בְּעָדוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קֹהֶל יִשְׂרָאֵל: [שנין] יח וַיֵּצֵא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לְפָנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדָּם הַפָּר וּמִדָּם הַשְּׁעִיר וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שִׁבְעַ פְּעָמִים וַיִּטְהָרוּ וְקִדְּשׁוּ מִטְּמֵאת בְּנֵי יִשְׂרָאֵל: כ וְכִלָּה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אַהֲל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהַקְרִיב אֶת־הַשְּׁעִיר הַחַי: כא וְסָמַךְ אֶהֱרֹן אֶת־שְׁתֵּי יָדָיו וְקָדַם עַל־רֹאשׁ הַשְּׁעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנוֹת בְּנֵי

כ"ט

כשם שהזכר משניהם צפנים אחת למעלה ושבע למטה, כך מזה על הפרוכת מצחון משניהם אחת למעלה ושבע למטה: השכן אתם בתוך טמאתם. אף על פי ששם טמאים שכינה צנייהם: (יח) אל המזבח אשר לפני ה'. זה מצח הזהב שהוא לפני ה' צנייה. ומה תלמוד לומר ויאל, לפי שזה הכהן על הפרוכת ועמד מן המזבח ולפנים וזה, וצמתנות המזבח הזקיקו ללאת מן המזבח ולחון, ויתחיל מקרן מזרחית לפנות: וכפר עליו. ומה הוא כפרתו, ולקח מדם הפר ומדם השעיר, מעורבין זה לזה זה: (יט) והזה עליו מן הדם. אחר שנתן מתנות צאלצבו על קרנותיו, מזה שבע הזאות על גגו: וטהרו. ממה שעבר: וקדשו. לעתיד לצח:!

שנאמר ושחקה ממנה הדק', אלא שחכה דקה מן הדקה, שמערב יוס הכפורים היה מחזירה למכתשת: (יג) על האש. שנתון המחטה: ולא ימות. הא אם לא עשאה כתקנה, חייב מיתה: (יד) והזה באצבעו. הזאה אחת צמשת: ולפני הכפרת יזה שבע. הרי אחת למעלה ושבע למטה: (טו) אשר לעם. מה שחפר מכפר על הכהנים מכפר השעיר על ישראל, וכוא השעיר שעלה עליו הגורל לשם: כאשר עשה לדם הפר. אחת למעלה ושבע למטה: (טז) מטמאת בני ישראל. על הכנסין למקדש צטומאח ולא נודע להם צסוף, שנאמר לכל חטאתם, וחטאת הוא שוגג: ומפשיעהם. אף הכנסין מזיד צטומאח: וכן יעשה לאהל מועד.

CLASSIC QUESTIONS

● For what sins does the scapegoat atone? (v. 20-22)

RAMBAM: The scapegoat atones for the entire Jewish people...for all transgressions of the Torah, both severe and less severe sins; those violated intentionally and those violated unintentionally, whether the person was aware of his sin or not all are atoned for by the scapegoat. But this is provided that one does *teshuvah* (repentance). If one does not do *teshuvah*, the goat atones only for less severe sins.

Which sins are considered "severe" and which are considered "less severe"? The "severe sins" are those for which a person is liable either for execution by a court or soul excision (*kares*)... Other prohibitions and all positive commands that are not punishable by soul excision are "less severe sins."

Now that the Temple no longer exists and there is no Altar to atone, there is only *teshuvah*, and *teshuvah* atones for all sins.

(Laws of Teshuvah, 1:2-3)

ground incense, and bring it inside the partition. ¹³ He should place the incense on the fire (that is in the fire pan), before God, so that a cloud of the incense covers the Ark's lid that is above the (tablets of) Testimony. (He must do this precisely) so that he will not die.

- ¹⁴ He should take some of the bull's blood and sprinkle it (once) with his index finger towards the top (edge) of the Ark's lid (which is facing) eastwards. And he should sprinkle some blood seven times with his index finger, towards (the lower part of) the front of the Ark's lid.
- ¹⁵ He should then slaughter the male goat, which (was designated by the lottery as) the people's sin-offering, and bring its blood within the partition. He should do with its blood just as he had done with the bull's blood, and he should sprinkle it towards the top (edge) of the Ark's lid and towards (the lower part of) the front of the Ark's lid. ¹⁶ He will (thus) make an atonement for the Holy (of Holies) from the defilements (caused by) the children of Israel who sinned intentionally or unintentionally (by entering the Temple while in a state of ritual impurity).
- He should do likewise within the Tent of Meeting, (sprinkling blood towards the partition where God's Presence) dwells with the (Jewish People, despite) their ritual impurity.
- ¹⁷ No man should be in the Tent of Meeting when (Aharon) comes to atone in the Holy (of Holies), until he comes out. He will atone for himself, for his household, and for the entire congregation of Israel.
- ¹⁸ He should then go out (of that part of the Tent of Meeting where he had sprinkled blood towards the partition) to the (Golden) Altar that is before God (in another part of the Tent of Meeting) and atone upon it (as follows): He should take some of the bull's blood and the male goat's blood (mixed together), and place it on the horns of the Altar (with his finger), all around. ¹⁹ He should then sprinkle some of the blood on (top of the Altar) with his index finger seven times, and he will thus purify it from the ritual impurity of the Jewish people, and sanctify it (for further use).
- ²⁰ When he is finished atoning for the Holy (of Holies), the Tent of Meeting, and the (Golden) Altar, he should bring the living male goat. ²¹ Aharon should lean both of his hands upon the living male goat's head and confess all the sins of the Jewish people upon it—all their intentional

SECOND
READING

TORAS MENACHEM

🕯️ **THE ATONEMENT POWER OF THE SCAPEGOAT (v. 20-22)**

Rambam writes that the *mitzvah* of offering the scapegoat on Yom Kippur was so powerful that it atoned for (the less severe) sins of the

Jewish people, even if they had not done *teshuvah*. This presents us with a number of problems:

a.) Later in the same law (cited in Classic Questions to v. 30), **Rambam** writes:

🕯️ *Sparks of Chasidus* 🕯️

According to the *Zohar*, the purpose of offering incense in the Holy Temple is to subdue the potency of the evil inclination. This is alluded to by the fact that, unlike the sacrifices, not all the ingredients of the incense were from substances fit for human consumption, and one ingredient was foul-smelling. Thus, the burning of the incense represented the spiritual elevation of the very lowest of items, including the evil inclination itself.

However, this begs the question: on Yom Kippur the prosecuting forces of evil are temporarily silenced (*Yoma* 20a), so why did incense have to be offered as part of the special service of Yom Kippur (see v. 12-13)?

Chasidic thought explains that the incense of the rest of the year was comparable to *teshuvah* out of fear, which has the power to wipe away the sins of the past. The incense of Yom Kippur, however, is comparable to *teshuvah* out of love, which has the power to transform intentional transgressions into merits.

Thus, the incense of Yom Kippur is not a negative service aimed at wiping away the evil inclination, but has the positive goal of elevating the Jewish people to serve God in a truly unlimited manner, such that even the past is transformed for the good. For this reason, the incense was burned specifically in the Holy of Holies, where God's absolute infinitude was revealed.

(Based on *Likutei Sichos* vol. 14, p. 129)

המטאיהוּן ויתן יתהוּן על ריש צפירא וישלח ביד גבר דזמין למקד למדברא: כג וישול צפירא עלוהי ית כל עניתהוּן לארע דלא יתבא וישלח ית צפירא במדברא: כג ויעול אהרן למשכן זמנא וישלח ית לבושי בוצא די לבש במעליה לקודשא ויצנעניו תמן: כד וינסחי ית בסריה במיא באתר קדיש וילבש ית לבושוהי ויפוק ויעביד ית עלתיה וית עלת עמא ויכפר עלוהי ועל עמא: כה וית תרבא דתטאתא יסיק למדבקא: כו ודמוכיל ית צפירא לעזאזל יצבע לבושוהי וינסחי ית בסריה במיא ובתר פן ייעול למשריתא: כז וית תורא דתטאתא וית צפירא דתטאתא די אתעל מדמהוּן לכפרא בקודשא יפק למברא למשריתא ויוקדוּן בגורא ית משפיהוּן וית בסרהוּן וית אוכליהוּן: כח ודמוקיד יתהוּן יצבע לבושוהי וינסחי ית בסריה במיא ובתר פן ייעול למשריתא: כט ויהי לזון לקים עלם בירחא שביעאָה בעשרא לירחא תענון ית נפשתיכון וכל עיבידא לא תעבדוּן יציבא וגיורא דיתגירוּן בנייכוּן: ל ארי ביומא קדין יכפר עליכוּן לדבאָה יתכון מפל הוּביכוּן קדם יי תרבון:

ישראל ואת כל פשעיהם לכל חטאתם ונתן אתם על ראש השעיר ושלח ביד איש עתי המדברה: כג ונשא השעיר עליו את כל עונותם אל ארץ גזרה ושלח את השעיר במדבר: כג ובא אהרן אל אהל מועד ופשט את בגדי הבר אשר לבש בבואו אל הקדש והניחם שם: כד ורחץ את בשרו במים במקום קדוש ולבש את בגדיו ויצא ועשה את עלתו ואת עלת העם וכפר בעדו ובעד העם: [שלישין] [שני כשהן מחוברין] כה ואת חלב החטאת יקטיר המזבחה: כו והמשלח את השעיר לעזאזל יכבס בגדיו ורחץ את בשרו במים ואחרי כן יבוא אל המזבחה: כז ואת פר החטאת ואת שעיר החטאת אשר הובא את דמם לכפר בקדש יוציא אל מחוץ למזבחה ושרפו באש את ערתם ואת בשרם ואת פרשם: כח והשרף אתם יכבס בגדיו ורחץ את בשרו במים ואחרי כן יבוא אל המזבחה: כט והיתה לכם להקת עולם בתדש השביעי בעשור להדש תענו את נפשתיכם וכל מלאכה לא תעשו האזרח והגר הגר בתוכם: ל כִּי־ביום הזה יכפר עליכם לטהר אתכם מכל

כשׁי

כך וצא אהרן: והניחם שם. מלמד שטעונון גניזה, ולא ישמש צלותן ארבעה צגדים ליום כפורים אחר: (כז) ורחץ את בשרו וגו'. למעלה למדנו מורחץ את צשרו ולבשם, שכשכחא משנה מצגדי זכב לצגדי לזון טעון טזילה, (שצלותה טזילה פשט צגדי זכב טעזד צכן טעזד תמיד של שחר ולבש צגדי לזון לעזודת היום), וכאן למדנו שכשכחא משנה מצגדי לזון לצגדי זכב טעון טזילה: במקום קדוש. המקודש צקדושת עזרה וזכא היתה צגג צית הפרוה, וכן ארבע טזילות הצאות חוצה ליום, אצל הרשונה היתה צחילה: ולבש את בגדיו. שמנה צגדים שהוא טעזד צכן כל ימות השנה: ויצא. מן הכיכל אל החצר שמזבח העולה שם: ועשה את עולתו. חיל לעולה האמור למעלה צזאת יצא אהרן וגו': ואת עולת העם. וחיל לעולה האמור למעלה ומאת עדת בני ישראל וגו': (כח) ואת חלב החטאת. אימורי פר ושעיר: יקטיר המזבחה. על מזבח החילון, דאלו צפנימי כתיב לא תעלו עליו קטרת זרה ועולה ומנחה: (כז) אשר הובא את דמם. להיכל ולפני ולפני:

(כח) איש עתי. המוכן לכך מיום חטמו: (כג) ובא אהרן אל אהל מועד. אמרו רבותינו², שאין זה מקומו של מקרא זה, ונתנו טעם לדבריהם צמסכת יומא³ ואמרו כל הפרשה כולה אמור על הסדר, חוץ מצבא זה, שהיא אחר עשיית עולתו ועולת העם והקטרת אימורי פר ושעיר שנעשים צחון צצגדי זכב, וטובל ומקדש ופושטן ולבש צגדי לזון: ובא אל אהל מועד. להוציא את הכף ואת המחטה שהקטיר צה הקטרת לפני ולפנים: ופשט את בגדי הבר. אחר שהולאם ולבש צגדי זכב לתמיד של צין הערצים. וזכו סדר העזודות תמיד של שחר צצגדי זכב, ועזודת פר ושעיר הפנימים וקטרת של מחטה צצגדי לזון. וחילו וחיל העם ומקלת המוספין צצגדי זכב. והולאת כף ומחטה צצגדי לזון. ושירי המוספין ותמיד של צין הערצים וקטורת הכיכל שעל מזבח הפנימי צצגדי זכב. וסדר המקראות לפי סדר העזודות כך הוא. ושלח את השעיר צמדבר. ורחץ את צשרו צמים וגו' וילא ועשה את עולתו וגו' ואת חלב החטאת וגו'. וכל הפרשה עד ואחרי כן יצא אל המחטה, ואחר

TORAS MENACHEM

"The day of Yom Kippur itself brings about atonement, [but this atonement will only be effective] for those who are remorseful." We see here a major difference between the atonement power of the scapegoat and that of the "day" of Yom Kippur:

The scapegoat atones for (less severe) sins even without teshuvah, but the day of Yom Kippur will atone for a person's sins only if he is remorseful and penitent.

Why is this the case?

and unintentional sins. He will thus place the (sins) on the male goat's head and send it off to the desert with a pre-designated man. ²² The male goat will thus carry upon itself all their sins to an uninhabited land. He should send off the male goat into the desert.

(The instructions within the next verse are actually carried out after verse 28):

- ²³ Aharon should (remove his golden priestly garments, immerse in a mikvah, wash his hands and feet, put on his linen garments and) enter the Tent of Meeting. (He should remove the ladle used to bring the incense into the Holy of Holies and the firepan.) He should then remove the linen garments that he had worn when he came into the Holy (of Holies), and he should store them away there (never to be used again).
 - ²⁴ (Before doing the above) he should immerse his body in (mikvah) water (found) in the holy (Temple Courtyard, on the roof of the House of Parvah) and put on his (golden priestly) garments. He should go out and offer his burnt-offering (ram) and the people's burnt-offering (ram), atoning for himself and for the people, ²⁵ and he should make the fat of the sin-offering go up in smoke on the (outer) Altar.
 - ²⁶ The person who sent off the male goat to the high cliff should immerse his garments and immerse his body in (mikvah) water, and (only) after this may he come into the camp.
 - ²⁷ Someone should take the sin-offering bull and male goat of the sin-offering—whose blood was brought to atone in the Holy (of Holies)—outside the camp, and their skin, flesh, and waste matter should be burned in fire. ²⁸ The person who burns them should immerse his garments and immerse his body in (mikvah) water, and (only) after this may he come into the camp.
- ²⁹ (Yom Kippur) will be an eternal statute for you:
- In the seventh month, on the tenth of the month, you should afflict yourselves.
 - You should not do any work—neither the native nor convert who lives among you. ³⁰ For on this day (God) will atone for you, to cleanse you. You will be cleansed from all your sins before God.

THIRD
READING
(2ND WHEN
JOINED)

CLASSIC QUESTIONS

● If “on this day (God) will atone for you” (v. 30)—does one still have to do *teshuvah* on Yom Kippur?

TALMUD: “[The Sages said]: ‘Yom Kippur brings about atonement with *teshuvah*.’ This means to say that [the day] will only bring about atonement if it is accompanied by *teshuvah*, but [the day] will not atone in itself... Rebbi said: Yom Kippur brings atonement for all transgressions of the Torah, regardless of whether the person did

teshuvah or not. Except in the case of one who throws off the yoke [Divine Authority], interprets the Torah unlawfully, or breaks the covenant of [circumcision of] Avraham our father (*Yoma* 85b).

RAMBAM: The day of Yom Kippur itself brings about atonement—[but this atonement will only be effective] for those who are remorseful—as the verse states (v. 30): “For on this day (God) will atone for you” (*Laws of Teshuvah*, 1:2-3).

TORAS MENACHEM

b.) *Rambam* appears to contradict himself. First he writes, that “Now that the Temple no longer exists... there is only *teshuvah*, and *teshuvah* atones for all sins,” suggesting that *teshuvah* and *teshuvah* alone can bring about atonement in the current era. But then, he concludes, “The day of Yom Kippur itself brings about atonement, for those who are remorseful,” suggesting that the actual day of Yom Kippur also helps to bring atonement, in addition to a person's remorsefulness and *teshuvah*. So it turns out that there is not “only *teshuvah*” to “atone for all sins,” but there is Yom Kippur too!

c.) Why does *Rambam* mention the atonement power of the day of Yom Kippur (“The day of Yom Kippur itself brings about atonement”) in reference to the current era only? Are we to conclude that the day of Yom Kippur did not bring about atonement in Temple times?

THE EXPLANATION

Every sin has a twofold implication: 1.) *Its effect on the person who commits the sin*, i.e. how the sin causes a spiritual regression in the person who commits it, thus rendering him in need of atonement.

2.) *The very existence of the sinful act*. I.e. in addition to its effect on the sinner, the sin is an evil entity in itself, which adds to the collective evil that exists in the world—as in the saying, “He who commits one transgression acquires against himself one accuser” (*Avos* 4:11).

Thus, when we speak of the atonement power of the scapegoat and the day of Yom Kippur, we need to clarify: Do they atone merely for the effects of the sins on the guilty person, leaving the sins as evil entities that continue to exist in the world? Or do they achieve atonement by totally eradicating the very existence of the sins?

לא שבא שבתא היא לכוּן ותענון נת
 נפשתיכון קים עלם: לב ויכפר כהנא די ירבי
 יתיה ודי יקריב ית קורבניה לשמשא תחות
 אבוהי וילבש ית לבושי בוץא לבושי קודשא:
 לב ויכפר על מקדש קודשא ועל משכן זמנא
 ועל מדבחה יכפר ועל כהניא ועל כל עמא
 דקהלא יכפר: לד ותהי דא לכוּן לקים עלם
 לכפרא על כני ישראל מכל חוביהון קדא
 בשתא ועבד כמא די פקיד יי ית משא:
 א ומליל יי עם משא למיקר: ב מליל עם

חטאתיכם לפני יהוה תטהרו: לא שבת שבתון היא לכם
 ועניתם את נפשתיכם חקת עולם: לב וכפר הכהן אשר
 ימשח אתו ואשר ימלא את ידו לכהן תחת אביו ולבש
 את בגדי הבד בגדי הקדש: לב וכפר את מקדש הקדש
 ואת אהל מועד ואת המזבח יכפר ועל הכהנים ועל כל
 עם הקהל יכפר: לד והיתה זאת לכם לחקת עולם לכפר
 על בני ישראל מכל חטאתם אחת בשנה ויעש כאשר צוה
 יהוה את משה: פ רביעי' יז א וידבר יהוה אל משה לאמר:

רש"י

הכנים גדולים שעמדו מיאשיכו ואילך, שזמיו נגזח ללוחית של שמו
 המשחה³: לכהן תחת אביו. ללמד שאם צנו ממלא את מקומו הוא קודם
 לכל אדם⁴: (לד) ויעש כאשר צוה ה' וגו'. כשהגיע יום הכפורים עשה
 כסדר הזה, ולהגיד שזכו של אהרן שלא היה לזשן לגדולתו, אלא כמקיים

(לג) וכפר הכהן אשר ימשח וגו'. כפרה זו של יום הכפורים אינה כשרה
 אלא צכה גדול¹, לפי שנאמר כל הפרשה צהרון, הולך לומר צכה גדול
 הצא אחריי שיהא כמוכו²: ואשר ימלא את ידו. אין לי אלא המשוח בשמן
 המשחה, מרובה בגדים מנין, תלמוד לומר ואשר ימלא את ידו וגו', והס כל

TORAS MENACHEM

When describing the atonement power of the scapegoat, the Torah states: "Aharon should lean both of his hands upon the living male goat's head and confess all the sins of the Jewish people upon it—all their intentional and unintentional sins. He will thus place the (sins) on the male goat's head, and send it off to the desert with a pre-designated man. The male goat will thus carry upon itself all their sins" (v. 21-22). This appears to suggest that the very sins themselves (and not just their effect) are "placed" on the scapegoat and "sent away."

Consequently, *Rambam* rules, that "The scapegoat atones...for all transgressions of the Torah...all are atoned for by the scapegoat," indicating that the scapegoat has the power to atone for the *sins themselves*, and not merely their effect on the sinner.

On the other hand, in reference to the atonement power of the day of Yom Kippur, the Torah states: "On this day (God) will atone for you, to cleanse you. You will be cleansed from all your sins before God" (v. 30). This suggests that the day of Yom Kippur only atones for the *effect* of the sins on a person, but it does not eliminate the sins themselves.

Thus, *Rambam* did not write that the day of Yom Kippur atones for actual sins, but that rather, "The day of Yom Kippur itself brings about atonement for those who are remorseful," i.e. for the spiritual regression suffered by the penitents themselves.

With this distinction in mind, we can answer our earlier questions:

a.) The scapegoat clearly has a greater power of atonement than the day of Yom Kippur itself, since the scapegoat eliminates the *very existence* of sin, whereas the day of Yom Kippur merely wipes away the personal *effects* of one's sin. Since the scapegoat has a greater power of atonement, it is more capable of achieving atonement without any additional "assistance" from the person doing *teshuvah*. So, while the day of Yom Kippur only atones for "those who are remorseful," the scapegoat will atone even if it is not accompanied by *teshuvah*. (Nevertheless, this is

only the case for "less severe sins." In the case of "severe sins," however, even the scapegoat requires the additional atonement power of *teshuvah* to be effective.)

b.) When *Rambam* writes, that "Now that the Temple no longer exists... there is only *teshuvah*, and *teshuvah* atones for all sins," he is speaking of the total eradication of these sins. And, since the scapegoat is no longer available, there is indeed no method of eliminating the *existence* of one's sins from the world, other than through *teshuvah*.

But this does not contradict his later statement, that "The day of Yom Kippur itself brings about atonement," since the day of Yom Kippur only atones for the *effects* of one's sins, and not for the sins themselves. Therefore, it is still true to say that if one wishes to eliminate the sins themselves "there is only *teshuvah*," for the day of Yom Kippur is not effective in this area.

c.) Since the atonement power of the day of Yom Kippur is inferior to that of the scapegoat, there is no need to mention the former when the latter is available. Thus, it is only when discussing atonement during the current era that *Rambam* mentions for the first time that "The day of Yom Kippur itself brings about atonement," for when the more powerful atonement via the scapegoat is available, the relatively weaker power of the day of Yom Kippur pales in comparison.

PRACTICAL RAMIFICATIONS

The above discussion has the following practical ramifications:

1.) In chapter two of his "*Laws of Teshuvah*," *Rambam* describes the method of repenting for one's sins: one first needs to identify each sin specifically, feel bitter and remorseful about each one, and resolve never to do them again. This should be accompanied with verbal confession and preferably, donations to charity along with a complete change of identity and lifestyle.

- ³¹ *It is a Sabbath of rest for you, and you should afflict yourselves. It is an eternal statute.*
 - ³² *(Only) the (High) Priest who is anointed, or one who is inaugurated to serve in his father's place (as High Priest), should carry out (this) atonement. (Only) he should don the linen garments, the holy garments. ³³ (Only) he should atone for the Holy of Holies, and (only) he should atone for the Tent of Meeting and the Altar. (Only) he should atone for the priests and for all the people of the congregation.*
- ³⁴ *This will be an eternal statute for you, to atone for the Jewish people, for all their sins, once a year. (The following Yom Kippur, Aharon) did what God had commanded Moshe (in the correct order).*

TORAS MENACHEM

It could be argued, however, that this detailed process is primarily connected with the unique power of *teshuvah* to eradicate *the sins themselves*. In order for a person to completely eliminate any trace of the sin from *the world*, it is necessary to carry out *all* of the above procedures.

Nevertheless, in order to benefit from the atoning effect of the day of Yom Kippur (which only atones for the effects of the sins on a person, and not the sins themselves), it could be argued that the above-detailed process is not required. For since we are only atoning for the person (and not his sins), it is only necessary that *the person* feels remorseful in general. The main power of Yom Kippur is to alleviate the negative effects of the sins on himself, and for this a more general spirit of remorse will suffice.

Thus, when discussing the *teshuvah* required on Yom Kippur in order to benefit from the atonement effect of the day, *Rambam* does not write, "The day of Yom Kippur itself brings about atonement if it is accom-

panied by *teshuvah*"—which would suggest that Yom Kippur accomplishes nothing unless there is a full detailed *teshuvah*. Rather, he writes, "The day of Yom Kippur itself brings about atonement *for those who are remorseful*," suggesting that as long as the person feels generally remorseful, he benefits from the spiritual "cleansing" power of Yom Kippur.

2.) In his "*Laws of Unintentional Transgressions*," *Rambam* writes, "Yom Kippur...only atones for those who are remorseful, believing in the atonement it brings. But those who spurn [the power of the day] will not be atoned by it" (3:10).

Presumably this is based on the principle that "*the prosecuting attorney cannot become a defense attorney*" (*Rosh Hashanah* 26a), i.e. if a person "indicts" himself with a denial of Yom Kippur, then Yom Kippur can no longer act as a "defense attorney" on his behalf (See *Tzafnas Pane'ach* to *Laws of Levirate Marriage* 4:20).

At first glance, this principle appears to be limited to personal atonement of the day of Yom Kippur, but not to atonement for sins via the scapegoat:

If one spurns the notion of Yom Kippur, it makes sense that the day no longer can cleanse him spiritually, as *the person's* denial of the power of *the day* acts as an "obstruction" which prevents the *day* from assisting *the person*.

However, in the case of the atonement for the *sins themselves* via the scapegoat, it would appear that even if the person denied the power of the scapegoat it would still nevertheless atone on his behalf. For the scapegoat is sufficiently powerful to atone for sins independently, even without the combined assistance of *teshuvah* from the person himself.

In truth however, one cannot totally disassociate the scapegoat from the "day of Yom Kippur," for ultimately, the scapegoat is only effective *because it is part of the special service of Yom Kippur*. Therefore, if a person were to spurn the atonement power of Yom Kippur, the scapegoat would not atone for him either, since the latter is a function of the former.

Nevertheless, it could be argued that there is a practical ramification between the spurning of the power of the day of Yom Kippur and that of the scapegoat. For *Rambam* writes explicitly that the day of Yom Kippur only atones for those who are *actively* remorseful. In the case of the scapegoat, however, it could be argued that if a person was totally passive (and did not *actively* spurn the power of the scapegoat), then the scapegoat would still atone for him, since, ultimately, the scapegoat has the power to atone for (less severe) sins without the "assistance" of *teshuvah* from the person himself.*

(Based on *Likutei Sichos* vol. 27, p. 124ff.)

🌀 The Last Word 🌀

Teshuvah has the power of retroactivity. For although the past is no longer under a man's prerogative, nevertheless, God Who is beyond any category of time and therefore transcends the categories of time and limitation—has endowed *teshuvah* with a special and wonderful quality, by means of which man can regain mastery over his past. Moreover, by means of this special power of *teshuvah*, man is able not only to render the past neutral and ineffective, but he can even reverse it and turn it into something positive, as our Sages of blessed memory expressed it: "Willful wrongs become, in his case, as though they were merits" (*Yoma* 86b).

"This power of *teshuvah*, whereby man is enabled to regain control over the past, is possible because, on the one hand, it is derived from a source which transcends the category of time, as mentioned above;"

"And, on the other hand, it is drawn upon fully and implemented in a way that it permeates the whole being of the repenter, reaching to the very core of his Divine soul, which likewise transcends time and change, and always 'remains loyal to Godliness,' because it is 'verily a part of Godliness above.'"

(Excerpted from a public letter written by the Rebbe during the days of *Selichos*, 5720)

* In *Likutei Sichos*, this practical ramification concludes with the words "the matter still requires further clarification."

אחרון ועם בנוהי ועם כל בני ישראל ותימר להון דין פתגמא די פקיד יי למימר: ג גבר גבר מבית ישראל די יכוס תור או אמר או עזא במשריתא או די יכוס מקרא למשריתא: ד ולתרע משפן זמנא לא אייתייה לקרבא קורבנא קדם יי קדם משפנא דיין דמא יתחשב לגברא ההוא דמא אשר וישתיצי אנשא ההוא מגו עמיה: ה בדיל די יתון בני ישראל ית דבמיהון די אנון דבחין על אפי תקלא וייתינן קדם יי לתרע משפן זמנא לות פהנא וינסון נכסת קודשין קדם יי יתהון: ו ויזרוק פהנא ית דמא על מדבחא דיין בתרע משפן זמנא ויסק תרבא לאתקבלא ברעוא קדם יי: ז ולא ידבחון עוד ית דבמיהון לשידין די אנון טען בתריהון קים עלם תהי דא להון לדריהון: ח ולהון תימר גבר גבר מבית ישראל ומן גיוראי דיתגורון ביניהון די יסק עלתא או נכסת קודשיתא: ט ולתרע משפן זמנא לא ייתיניה למעבד יתיה קדם יי וישתיצי אנשא ההוא מעמיה: י וגבר גבר מבית ישראל ומן גיוראי דיתגורון ביניהון די יכול כל דמא ואתן רגזי באנשא דיכול ית דמא ואישיצי יתיה מגו עמיה: יא ארי נפש בסרא בדמא היא זמנא

ב דבר אל-אהרן ואל-בניו ואל כל-בני ישראל ואמרת אליהם זה הדבר אשר-ענה יהוה לאמר: ג איש איש מבית ישראל אשר ישחט שור או-כשב או-עז במחנה או אשר ישחט מחוץ למחנה: ד ואל-פתח אהל מועד לא הביאו להקריב קרבן ליהוה לפני משפן יהוה דם יחשב לאיש ההוא דם שפך ונכרת האיש ההוא מקרב עמו: ה למען אשר יביאו בני ישראל את-זבחיהם אשר הם זבחים על-פני השדה והביאם ליהוה אל-פתח אהל מועד אל-הכהן וזבחו זבחי שלמים ליהוה אותם: ו וזרק הכהן את-הדם על-מזבח יהוה פתח אהל מועד והקטיר החלב לריח ניחח ליהוה: ז ולא יזבחו עוד את-זבחיהם לשעירם אשר הם זנים אחריהם חקת עולם תהיה זאת להם לדורתם: (חמישין ושלישי כשהן מחוברין) ח ואלהם תאמר איש איש מבית ישראל ומן-הגור אשר-יגור בתוכם אשר-יעלה עלה או-זבת: ט ואל-פתח אהל מועד לא יביאנו לעשות אתו ליהוה ונכרת האיש ההוא מעמיו: י ואיש איש מבית ישראל ומן-הגור הגור בתוכם אשר יאכל בל-דם ונתתי פני בנפש האכלת את-הדם והכרתיו אתה מקרב עמיה: יא כי נפש הבשר בדם

כש"י

בחון, שאם שחט אחד והעלה חזירו שניהם חייבין²: (ט) ונכרת. זרעו נכרת וימיו נכרתין: (י) כל דם. לפי שאמר צנפס יכפר, יכול לא יחא חייב אלא על דם המוקדשים, תלמוד לומר כל דם³: ונתתי פני. פנאי שלי, פונה אני מכל עסקי ועוסק צו⁴: (יא) כי נפש הבשר. של כל צריה צדס היא תלויה, ולפיכך נחתי על המזבח לכפר על נפש האדם. תצוא נפש ותכפר על הכנש:

גזירת המלך¹: (ג) אשר ישחט שור או כשב. צמוקדשין הכתוב מדבר, שנאמר להקריב קרבן: במחנה. חון לעזרה²: (ד) דם יחשב. כשופך דם האדם שמתחייב צנפסו: דם שפך. לרבות את הזורק דמים צחון³: (ה) אשר הם זבחים. אשר הם רגילים לצבות: (ז) לשעירם. לשעירם, כמו ושעירים ירקדו שם⁴: (ח) אשר יעלה עולה. לחייב על המקטיר איברים צחון כשוחט

CLASSIC QUESTIONS

● What is God's reaction to a person who eats blood? (v. 10)

RASHI: [God says]: "I will make Myself free from all My affairs, and I will deal with this person!"

ONKELOS: [God says]: "I will become angry with him."

● Why is it prohibited to eat blood? (v. 10-12)

RAMBAM: This is to prevent Jewish people from occult practices which involve blood, such as the Chaldean practice of attempting to

summon demons by using pools of blood, and eating blood in an attempt to enhance the power of prophecy. Therefore, the Torah prohibits the consumption of blood, to guide the Jewish people away from foolishness (*Guide for the Perplexed* 3:46).

RAMBAN: Since "the soul of the body (of every creature depends on) the blood" (v. 11), if a person eats the blood of an animal, the animal's soul becomes connected with the person and will bestow animalistic characteristics upon him.

🌀 PROHIBITION OF OFFERING SACRIFICES OUTSIDE THE TEMPLE* 🌀

I7

FOURTH
READING

¹ God spoke to Moshe, saying: ² Speak to Aharon and to his sons, and to all the children of Israel, and say to them, “This is the thing which God has commanded (me) to say (to you)”:

- ³ Any man of the House of Israel, who slaughters an ox, a lamb, or a goat (which has been sanctified as an offering) inside the camp (but outside the Temple Courtyard), or one who slaughters outside the camp, ⁴ and does not bring (his offering) to the entrance of the Tent of Meeting to offer up as an offering to God, in the presence of the Tabernacle of God—this (act) will be counted for that man like (shedding the) blood (of a human being).
- (Similarly, if he sprinkles sacrificial blood outside the Temple he is punished as if) he has shed (human) blood, and that man will be cut off from among his people.

⁵ (This warning is) in order that the children of Israel should take their offerings which they (are in the habit of) slaughtering in the open field, and bring them to God, to the entrance of the Tent of Meeting, to the priest, and slaughter them as peace-offerings to God. ⁶ The priest will dash the blood on God’s Altar at the entrance of the Tent of Meeting, and he will make the fat go up in smoke, as a pleasant aroma to God. ⁷ They should no longer slaughter their sacrifices to demons after whom they stray. This should be an eternal statute for them, for (all) their generations.

FIFTH
READING
(3RD WHEN
JOINED)

⁸ You should say to them:

- Any man from the House of Israel, or from the converts who will live among them, who offers up (the sacrificial parts of) a burnt-offering or a (peace-)offering, ⁹ and does not bring them to the entrance of the Tent of Meeting to be (burned) for God—that man will be cut off from his people (i.e. he will die prematurely and his children will die).

🌀 LAWS PERTAINING TO EATING & COVERING BLOOD 🌀

- ¹⁰ If any man from the House of Israel, or from the converts who live among them, eats any blood, I will devote My time (away from all My affairs and deal) with the soul who eats the blood, and I will cut him off from among his people. ¹¹ Because the soul of (every creature’s) body

TORAS MENACHEM

🌀 THE PROHIBITION OF EATING BLOOD (v. 10-12)

Why is the prohibition of eating blood so severe that it causes God to “make Himself free” from all his affairs, and deal with the guilty person?

And why does Rashi not address this obvious question?

THE EXPLANATION

Rashi did not need to explain why the prohibition of eating blood is so severe, because the Torah states the reason explicitly: “Because the soul of (every creature’s) body (depends on its) blood.”

Furthermore, the reader will remember that, after the flood, God told Noah: “Every moving thing that lives shall be yours to eat. Like the green vegetation (which was all that man could eat before) I have (now) given you everything” (9:3). Rashi (ibid.) comments: “I did not permit Adam, the first man, to eat meat, but only vegetation. But, for you, like the green vegetation which I allowed Adam [before], I have [now] given you everything.”

Why did God forbid Adam to eat meat and then permit it to Noah?

Rashi did not explain this matter, as he held it to be self-evident: God forbade Adam to take the soul from a living creature merely for the sake of eating it. But after the flood, there was a weakening of the physical makeup of man, requiring the additional nutritional value of meat, and therefore God permitted man to eat meat.

Nevertheless, even after God permitted man to eat meat, He imposed certain restrictions: To non-Jews He prohibited eating meat which had been detached from a living animal (*Noach* 9:4); and to Jews he also prohibited the consumption of the animal’s blood. For while a dispensation had been granted to eat meat, it was nevertheless not absolute. So, while it became necessary (for nutritional reasons) to allow man to eat the flesh of the animal, it remained prohibited to eat its blood, which contains the very life and soul of an animal.

(Based on *Sichas Shabbos Parshas Acharei* 5746)

* For further details about this prohibition, see *Devarim* 12:4-7.

והבתייה לכוון על מדבחה לכפרא על נפשתיכון ארי דמא הוא על נפשא מכפר: יב על פן אמרית לבני ישראל כל אנש מנכון לא ייכול דם וניזריא דיתגזרון ביניכון לא ייכול דם: יג וגבר גבר מן בני ישראל ומן גיזריא דיתגזרון ביניהון די יצוד צידא תיתא או עופא דמתאכיל ויישוד ית דמיה ויכסיניה בעפרא: יד ארי נפש כל בסרא דמיה בנפשייה הוא ואמרית לבני ישראל דם כל בסרא לא תיכלון ארי נפש כל בסרא דמיה היא כל דיקליניה ישתיעי: טו וכל אנש די ייכול נבילא ותבירא ביציביא ובגיזריא ויצבע לבושוהי ויסיחי במיאי ויהי מסאב עד רמשא וידבי: טז ואם לא יצבע ובסריה לא יסיחי ויקביל חוביה: א ומליל יי עם משה למימר: ב מליל עם בני ישראל ותימר להון אנא יי אלהכון: ג בעובדי עמא דארעא

הוא ואני נתתיו לכם על-המזבח לכפר על-נפשתיכם כי-הדם הוא בנפש יכפר: יב על-פן אמרתי לבני ישראל כל-נפש מכם לא-תאכל דם והגור הגור בתוכם לא-יאכל דם: יג ואיש איש מבני ישראל ומן-הגור הגור בתוכם אשר יצוד ציד חיה או-עוף אשר יאכל ושפך את-דמו וכסהו בעפר: יד כי-נפש כל-בשר דמו בנפשו הוא ואמר לבני ישראל דם כל-בשר לא תאכלו כי נפש כל-בשר דמו הוא כל-אכליו יפרת: טו וכל-נפש אשר תאכל נבלה וטרפה באזרח ובגור וכפס בגדיו ורתץ במים וטמא עד-הערב וטהר: טז ואם לא יכפס ובשרו לא ירחץ ונשא עונו: פ יח א וידבר יהוה אל-משה לאמר: ב דבר אל-בני ישראל ואמרת אליהם אני יהוה אלהיכם: ג כמעשה ארץ-מצרים אשר ישבתם בה

רש"י

תלמוד לומר טרפה, מי שיש צמינו טרפה, ילא עוף טמא שאין צמינו טרפה: (ז) ונשא עונו. אם יאכל קדש או יכנס למקדש חייב על טומאה זו ככל שאר טומאות: ובשרו לא ירחץ ונשא עונו. על רחילת גופו ענוש כרת ועל כזום בגדים צמלקות: (ז) אני ה' אלהיכם. אני הוא שאמרתי צמינו אנכי ה' אלהיך, וקבלתם עליכם מלכותי, מעתה קבלו גזרותי. רבי אומר גלוי וידוע לפניו שסופן לנתק צעירות צימי עזרא, לפיכך צא עליכם גזורה אני ה' אלהיכם, דעו מי גוזר עליכם, דיין להפרע וגאמן לשלם שכר: (ג) כמעשה ארץ מצרים. מגיד שמעשיכם של מצרים ושל כנעניים מקולקלים מכל האומות, ואותו מקום שישבו צו ישראל מקולקל מן הכל:

(יב) כל נפש מכם. להזכיר גדולים על הקטנים: (יג) אשר יצוד. אין לי אלא ציד. אווזין ותרנגולין מנין, תלמוד לומר ציד, מכל מקום. אם כן למה נאמר אשר יוד, שלא יאכל צמר אלא צהמנה זאת? אשר יאכל. פרט לטמאים: (יד) דמו בנפשו הוא. דמו הוא לו צמקום הנפש, שהנפש תלויה בו: כי נפש כל בשר דמו הוא. הנפש היא הדם. דם וצמר לשון זכר, נפש לשון נקבה: (טו) אשר תאכל נבלה וטרפה. צנצלת עוף טהור דבר הכתוב, שאין לה טומאה אלא צשעה צנצלת צצית הצליעה, ולמדך כאן שמטמאה באכילתה, ואינה מטמאה צמגע. וטרפה האמורה כאן לא נכתבה אלא לדרוש. וכן שנינו יכול תהא צצלת עוף טמא מטמאה צצית הצליעה,

CLASSIC QUESTIONS

● Why does the *mitzvah* of covering blood apply only to wild animals and birds but not to cattle? (v. 13)

RAMBAN: Generally speaking, wild animals and birds are not offered on the Altar (except for two species of birds), whereas most species of cattle may be offered on the Altar. Thus blood from cattle is not covered, since it is a type of blood which, in the majority of cases, is used to bring atonement on the Altar. For in Temple times, most cattle were slaughtered for sacrificial purposes.

The Last Word

Ramban explains that the blood of cattle is not covered because, generally speaking, it is a type of blood which is offered on the Altar. Since blood is a symbol of energy, it follows that the blood of cattle represents energy in holy matters (which are “offered on the Altar”) and that the blood of birds and wild animals represents energy and enthusiasm in one’s mundane physical pursuits of eating, sleeping etc.

The lesson here is that one should attempt to “cover” and reduce any signs of one’s energy (“blood”) in mundane matters; whereas with holy pursuits, the energy and enthusiasm should be “uncovered,” i.e. *visible* and palpable. This is achieved by covering the blood “with earth” (v. 13), i.e. with a spirit of humility and dedication to God, represented by the lowly earth.

(Based on *Likutei Sichos* vol. 37, pp. 52-53)

(depends on its) blood, and that is why I assigned it to you (to be placed) upon the Altar, to atone for your souls, for it is the blood (of an animal) that atones for the soul (of man).¹² Therefore, I said to the children of Israel: None of you(r parents) should (allow their children to) eat blood. The convert who lives among you should not eat blood.

- ¹³ Any man from the children of Israel, or from the converts who live among them, who traps (or finds) trapped, a wild animal or bird (of a kosher species) that may be eaten, and sheds its blood—he should cover (the blood) with earth.¹⁴ For the soul of the body of every (creature depends on) its blood. (Therefore) I said to the children of Israel: You should not eat the blood of any body, for the soul of every (creature’s) body (depends on) its blood. Anyone who eats it will be cut off.

🕍 THE RITUAL IMPURITY OF AN UNSLAUGHTERED BIRD 🕍

- ¹⁵ Any person, whether a native or a convert, who eats (a kosher species of bird) which died on its own (without ritual slaughter) should immerse his garments and immerse himself in (mikvah) water, and he will remain unclean until the evening, when he will become clean. (But if a person merely touched such a bird, he does not become ritually impure).
- (The unslaughtered carcass of a bird will only transmit ritual impurity through being eaten if it is from a kosher species which is susceptible to being rendered) *treife*.
- ¹⁶ (If a person becomes ritually impure in this manner) but he does not immerse (his garments) or immerse his body (in a mikvah, and then he eats from a sacrifice or enters the Temple), he will bear (the consequences of) his sin.

🕍 LAWS OF FORBIDDEN RELATIONS 🕍

I8 **G**od spoke to Moshe, saying:² “Speak to the children of Israel, and say to them: ‘I am God, your God.’”
³ “Do not follow the practices of the land of Egypt where you lived. And do not follow the

CLASSIC QUESTIONS

● Why does the verse state “I am God, your God”? (v. 2)

RASHI: [This means to say]: “I am the One who said at Sinai, ‘I am God, your God’ (Shemos 20:2), [but then] you [only] accepted My sovereignty upon yourselves. Now, accept My decrees [too]!”

[Another explanation]: Rebbi says: “God knew in advance that, in the days of Ezra, the people would ultimately become disconnected [from Judaism] through forbidden relations. Therefore, [when beginning these laws,] God came upon them with a decree: “I am God, your God!” [As if to say]: ‘You should know who is placing these decrees upon you: the Judge who exacts retribution, and who is faithful to pay rewards.’”

TORAS MENACHEM

🕍 THE LAWS OF FORBIDDEN RELATIONS (18:1ff.)

In his commentary to verse 2, *Rashi* offers two interpretations for the words “I am God, your God”:

1.) With these words, God was encouraging the people to accept His “decrees,” in addition to His “sovereignty” which the people already accepted at the giving of the Torah.

2.) That God is a Judge who exacts retribution and pays rewards. This was a warning that served as an introduction to the severe prohibitions that follow.

This presents us with the following general questions:

a.) Earlier in his commentary, *Rashi* already wrote: “We find this expression used in many places: ‘I am God’—to exact retribution...to pay rewards” (*Rashi* to Shemos 6:2). So what was troubling *Rashi* here? And if for some reason he found it necessary to explain the matter, why did he give two explanations?

b.) Questions on *Rashi*’s first interpretation:

When the Jewish people accepted the “sovereignty of God” at the giving of the Torah, we can presume that this included a general

דמזכרים די יתבתון ביה לא תעבדון וכעובדי עמא דארעא דכנען די אנא מעיל יתכון לתמן לא תעבדון ובגנימוסיהון לא תהבון: ד ית דיני תעבדון וית קנימי תשרון למתד בהון אנא יי אלהבון: ה ותשרון ית קנימי וית דיני די יעבד יתהון אנשא ויחי בהון לחמי עלמא אנא יי: ו גבר גבר לכל קריב בשריה לא תקרבון לגלאה עריא אנא יי: ז ערית אבוד וערית אפד לא תגלי אפד הוא לא תגלי עריתה: ח ערית אמת אבוד לא תגלי עריתא דאבוד היא: ט ערית אמתד בת אבוד או בת אפד דילידא מן אבוד מן אפא אחרי או מן אפד מן גבר אחרן לא תגלי עריתה: י ערית בת ברד או בת ברפתד לא תגלי עריתהו ארי עריתהו אנן: יא ערית בת אמת אבוד דילידא מן אבוד אמתד היא לא תגלי עריתה: יב ערית אמת אבוד לא קריבת אבוד היא: יג ערית אמת אפד לא תגלי ארי קריבת אפד היא: יד ערית אחי אבוד לא תגלי לאתתיה לא תקרב אמת

לא תעשו וכמעשה ארץ כנען אשר אני מביא אתכם שמה לא תעשו ובחקתיהם לא תלכו: ד את-משפטי תעשו ואת-חקתי תשמרו ללכת בהם אני יהוה אלהיכם: ה ושמרתם את-חקתי ואת-משפטי אשר יעשה אתם האדם וחי בהם אני יהוה: ו איש איש אל-בל-שאר בשרו לא תקרבו לגלות ערוה אני יהוה: ז ערות אביד וערות אפד לא תגלה אפד הוא לא תגלה ערותה: ח ערות אשת-אביד לא תגלה ערות אביד הוא: ט ערות אחותד בת-אביד או בת-אפד מולדת בית או מולדת הוץ לא תגלה ערותן: י ערות בת-בנד או בת-בתד לא תגלה ערותן כי ערותה הנה: יא ערות בת-אשת אביד מולדת אביד אחותה הוא לא תגלה ערותה: יב ערות אחות-אביד לא תגלה שאר אביד הוא: יג ערות אחות-אפד לא תגלה כי-שאר אפד הוא: יד ערות אחי-אביד לא תגלה אל-

כשׁ

סופו הוא מ״ט: אני ה'. נאמן לשלם שכר: (ו) לא תקרבו. להזכיר הנקבה כזכר, לכך נאמר לשון רבים: אני ה'. נאמן לשלם שכר: (ז) ערות אביד. זו אשת אביד, או אינו אלא כמשמעו, נאמר כאן ערות אביד, ונאמר להלן ערות אביד גלה, מה להלן אשת אביד, אף כאן אשת אביד: וערות אפד. להביא אמו שאינה אשת אביד: (ח) ערות אשת אביד. לרבות לאחר מיתתה: (ט) בת אביד. אף צה אנוסה כמשמע: מולדת בית או מולדת הוץ. צין שולדת מאותה שאומרים לו לאביד קיים את אמת וצין שאומרים לו הולא את אמה, כגון ממזרת או נתינה: (י) ערות בת בנד וגו'. צצחו מאנוסתו הכתוב מדבר, וצחו וצח מאשתו או ממזין מערות אשה וצח שנאמר צכן לא תגלה, צין שביא ממנו צין שביא מאיש אחר: (יא) ערות בת בנד. קל וחומר לצחק, אלא לפי שאין מזכירין מן הדיון למדוע מגזרה שוב צמסכת יצמות: (יב) ערות בת אשת אביד. לימד שאינו חייב על אחותו משפחה ונכרית לכך נאמר צה אשת אביד צראוי לקידושין: (יד) ערות אחי אביד

אשר אני מביא אתכם שמה¹. מגיד שאותן עממין שכבשו ישראל מקולקלים יותר מכולם: ובחקתיהם לא תלכו. מה הניח הכתוב שלא אמר, אלא אלו נמוסות שלהן, דברים החקוקין להם, כגון טרטיאות ואנטיאות. רבי מאיר אומר אלו דרכי האמורי שמו חכמים: (ז) את משפטי תעשו. אלו דברים האמורים בצורה כמשפט, שאלו לא נאמרו, היו כדאי לאומרו: ואת חקותי תשמרו. דברים שהם גזירת המלך, שילך הרע משיצ עליהם, למה לנו לשומרו, ואומות העולם משיצין עליהם, כגון אכילת חזיר ולבישת שעטנז ועברת מי חטאת, לכך נאמר אני ה' גזרתי עליכם, אי חס רשאים להפטור: ללכת בהם. אל תפטר מתוכם, שלא תאמר למדתי חכמת ישראל אלך ואלמד חכמת האומות: (ח) ושמרתם את חוקתי. לרבות שאר דקדוקי הפרשה, שלא פרט הכתוב צה: דבר אחר ליתן שמירה ועשייה לחוקים ושמירה ועשייה למשפטים, לפי שלא נתן אלא עשייה למשפטים ושמירה לחוקים: וחי בהם. לעולם הצא, שאם תאמר צעולם הזה, והלא

TORAS MENACHEM

acceptance of all the commandments. So why was it now necessary to accept God's "decrees"?
 c.) And, if the acceptance of His decrees was crucial, then surely it should have taken place before the giving of the Torah?
 d.) Furthermore, what exactly does the term "decrees" refer to?
 e.) In Rashi's second interpretation, why does Rashi choose the unusual expression that the Jewish people became "disconnected" through this sin?

THE EXPLANATION
 While we find the expression "I am God, your God" many times in the Torah, it usually comes at the end of a section of laws or instructions, to stress the serious nature of the laws that preceded it.
 So, on reaching our verse, Rashi was troubled: Why did this passage begin with the words "I am God, your God"? These words were clearly not said for additional stress, since nothing has yet been said that could need stressing!

1 התיבות "אשר אני מביא אתכם שמה" שבפרש"י אינם "דיבור-המתחיל" כי אם חלק מפרש"י בהמשך להתחלת פירושו בדיה "כמעשה ארץ מצרים" (שיחת ש"פ אחרי תשנ"ד) 2 תו"כ 3 שם 4 שם 5 שם 6 שם 7 שם 8 שם 9 שם 10 טנהדרין נד. 11 שם 12 ימות כג. 13 שם כב. 14 שם כג.

practices of the land of Cana'an, where I am bringing you (for these two nations are the most depraved of all). Do not (even) follow their customs.”

⁴ “You should fulfill My rational laws, and guard My suprarational commands and (always) follow their (wisdom, and not secular wisdom). I am God, your God. ⁵ You should guard My suprarational commands and My rational laws which a man should do, and you will live by them (in the next world, for) I am God (who is faithful to pay reward).”

SIXTH
READING

- ⁶ No man (or woman) may come near to any of his (or her) close relatives, to uncover (their) nakedness (and cohabit with them). I am God (who is faithful to pay reward).
- ⁷ You must not uncover the nakedness of your father(’s wife) or the nakedness of your mother (if she is not your father’s wife. Since) she is your mother, you must not uncover her nakedness.
- ⁸ You must not uncover the nakedness of your father’s wife (even after death, since) it is your father’s (wife’s) nakedness.
- ⁹ You must not uncover your sister’s nakedness, (whether) she is your father’s daughter or your mother’s daughter, (and regardless of whether) she is born to a woman who may remain in the home or (if she is) born to a woman who must be expelled.
- ¹⁰ You must not uncover the nakedness of the daughter of your son or daughter (who was born from a forbidden relationship), for they are (like) your own nakedness.
- ¹¹ You must not uncover the nakedness of your father’s (Jewish) wife’s daughter, born to your father (because) she is your sister.
- ¹² You must not uncover the nakedness of your father’s sister (because) she is the close relative of your father.
- ¹³ You must not uncover the nakedness of your mother’s sister, because she is the close relative of your mother.
- ¹⁴ You must not uncover the nakedness of your father’s brother, (namely) you must not come near his wife, (because) she is your aunt.

TORAS MENACHEM

One instance* where we do find that the words, “I am God, your God,” are said at the beginning of a passage, is in the case of the Ten Commandments: “I am God, your God, Who took you out of the land of Egypt, out of the house of bondage” (*Shemos* 20:2). *Rashi* explains that God was telling the Jewish people “to be subservient to Me” (*ibid.*)—in other words, to accept God’s sovereignty.

So *Rashi* concluded that, likewise in our case, the *introductory* words, “I am God, your God,” indicate that God was now instructing the Jewish people to raise themselves to a greater degree of subservience to God, as He did at the giving of the Torah. And this was necessary *before* proceeding with the following section, since the Jewish people were about to receive a series of commands that would prove to be more demanding than anything they had been given up until this point (a type of command called “decrees”).

In other words: The statement “I am God your God” is (not a *direct* introduction to the following section of laws, but rather) an instruction *in itself* for the Jewish people to increase their subservience to God. This was placed here in particular, before the section of forbidden relations, since these commands were the *first instance* where this higher degree of subservience was required.

But why do the following laws demand an unprecedented level of subservience?

Rashi indicated the answer to this question by his use of the term “decrees”:

Until this point, the commandments which the Jewish people had received could be divided into two broad categories: a.) Those which have a rational explanation. b.) Those for which no rational explanation can be found (*chukim*), e.g. not wearing a mixture of wool and linen *etc.*

The term “decree,” however, suggests a type of command which defies logic even more than the *chukim*. For, while the *chukim* have no rational explanation, they do not run *contrary* to reason. On the other hand, decrees are *irrational* and logically absurd, appearing at first glance to be totally unreasonable.

An example of a decree would thus be God’s instructions to Avraham concerning the slaughter of his only son, Yitzchak, which seemed to be totally irrational. As *Rashi* writes (*Bereishis* 22:12): “Avraham said to God, ‘I will explain my complaint before You: Beforehand, You said to me, “Your (true) descendants will be through Yitzchak” (*Bereishis* 21:12), and then You retracted and said: “Please take your son... [and bring him up there for a

* The opening of *Parshas Va’eira* appears, at first glance, also to be an instance where God began a passage in this way: “God spoke to Moshe, and said to him, ‘I am God.’” In truth, however, this is not the beginning of a new section but a continuation of the discussion from the end of the previous *Parsha*, as *Rashi* clarifies there.

אח אבוקד היא: טו ערנית פלתיך לא תגלה אתת בךך היא לא תגלי עריתה: טז ערנית אתת אחוקד לא תגלי עריתא דאחוקד היא: יז ערנית אתתא וברתה לא תגלי ית בת ברה וית בת ברתה לא תסב לגלגאה עריתה קריכו אנין עיצת הטאין היא: יח ואתתא עם אהתה לא תסב לאעקא (לה) לגלגאה עריתה עלה בחיקא: יט ולאאתתא בריחוק סאובתה לא תקרב לגלגאה עריתה: כ ובאתת חבךך לא תתן שכובתך לזרעא לאסתאבא בה: כא ומבניך לא תתן לאעבכא למולך ולא תחיל ית שפא דאלהך אנא יי: כב ועם דכורא לא תשכוב משכבי אתתא תועבתא היא: כג ובכל בעירא לא תתן שכובתך לאסתאבא בה ואתתא לא תקום קדם בעירא למשלט בה תבלא הוא: כד לא תסתאבון בכל אליו ארי בכל אליו אסתאבו

אשתו לא תקרב ודתך הוא: ס טו ערנות פלתיך לא תגלה אשת בנך הוא לא תגלה ערותה: ס טז ערנות אשת-אחיד לא תגלה ערנות אחיד הוא: ס יז ערנות אשה ובתה לא תגלה את-בת-בנה ואת-בת-בתה לא תקח לגלות ערותה שארה הנה זמה הוא: יח ואשה אל-אחיתה לא תקח לעזר לגלות ערותה עליה בחייה: יט ואל-אשה בנדת טמאתה לא תקרב לגלות ערותה: כ ואל-אשת עמיתך לא-תתן שכבתך לזרע לטמאה בה: כא ומזרעך לא-תתן להעביר למלך ולא תחלל את-שם אלהיך אני יהוה: [שביעי] רביעי כשהן מחוברין כב ואת-זכר לא תשכב משכבי אשה תועבה הוא: כג ובכל-בהמה לא-תתן שכבתך לטמאה-בה ואשה לא-תעמד לפני בהמה לרבעה תבל הוא: כד אל-תטמאו בכל-אלה פי בכל-אלה

כש"י

לצרר. לשון זרה לעשות את זו זרה לזו: בחייה. למדך שחס גרשה לא ישא את אחותה כל זמן שהיא בחיים³: (כא) למלך. ע"א היא ששמה מולך, וזו היא עבודתה, שמוכר בנו לכומרים ועושין שתי מדורות גדולות ומעזירין את הבן צרגליו צין שתי מדורות האש⁴: לא תתן. זו היא מסירתו לכומרים: להעביר למלך. זו העצרת האש: (כג) תבל הוא. לשון קדש וערוה ויאלוף, וכן ואפי על צבליהס⁵. דצר אחר תבל הוא לשון צלילה וערצוב, זרע אדם וזרע

לא תגלה. ומה היא ערותו, אל אשתו לא תקרב: (טו) אשת בנך היא. לא אמרתי אלא כשיש לבנך אישות זכר, פרט לאנוסה ושפחה ונכרית! (יז) ערות אשה ובתה. לא חסר הכחוז אלא ע"י גשואי הראשונה, לכך נאמר לא תקח, לשון קיחה, וכן לענין העונש אשר יקח את אשה ואת אמה, לשון קיחה, אבל חסר אשה מותר לישא זמה²: שארה הנה. קרובות הן זו לזו: זמה. עלה כתרומתו עלת חטאין, שיגרך יועלך לחטוא: (יח) אל אחתה. שתיכן כאחת:

TORAS MENACHEM

burnt offering]" (ibid 22:2). Now, You are saying to me, "Do not stretch out your hand to (slaughter) the boy!" (ibid. 12)."

Now, at the literal level, the prohibition against marrying close relatives which we read in this passage would have appeared to the Jewish people to be totally absurd. For, up until that point, it had been desirable to seek a marriage partner among one's close relatives, to ensure good lineage.

Thus we find that:

i.) The Torah praises Aharon's wife as being "the daughter of Aminadav, the sister of Nachshon" (Shemos 6:23), to stress the importance of marrying a person of good lineage—as Rashi comments (ibid.): "From here we learn that one who contemplates taking a wife must investigate her brothers."

ii.) Avraham told his servant Eliezer: "You should go to my Land, to my birthplace, and you will take a wife for my son, for Yitzchak," i.e. he sought a marriage partner for his son specifically from his own family.

iii.) Ya'akov married two sisters, through which he built a "complete complement" of children who were righteous, and loyal to the principles of Judaism.

iv.) Amram married Yocheved, his aunt, a union from which Moshe, Aharon and Miriam were born (Shemos 6:20).

v.) In fact, God created the world in such a way that its entire population

is derived from a relationship of close relatives, for the sons of Adam and Chavah married their own sisters.

vi.) Logically speaking, since the purpose of marriage is to become "one flesh" (Bereishis 2:24), it follows that this is achieved to the greatest degree if both partners are closely related.

Thus, at the literal level of Torah interpretation, the principle, "No man (or woman) may come near to any of his (or her) close relatives" (v. 6) is a totally irrational "decree."

So, before giving the Jewish people mitzvos that were irrational for the first time, God began with the words: "I am God, your God," as if to say, "I am the One who said at Sinai, 'I am God, your God,' [but then] you [only] accepted My sovereignty upon yourselves" i.e. to observe mitzvos which were rational, or devoid of explanation, "Now, accept My [irrational] decrees [too]!"

RASHI'S SECOND EXPLANATION

Rashi was not entirely satisfied with the above explanation since:

a.) While, in theory, it was not crucial for the Jewish people to accept upon themselves the irrational mitzvos until this point, it is nevertheless rather peculiar that the acceptance of God's authority should have taken place in two stages. We would expect the Jewish people to have accepted all the mitzvos unconditionally at the giving of the Torah.

- ¹⁵ You must not uncover the nakedness of your daughter-in-law. She is your son's wife (so) you must not uncover her nakedness.
- ¹⁶ You must not uncover the nakedness of your brother's wife (for she) is your brother's nakedness.
- ¹⁷ You must not uncover the nakedness of a woman (to whom you are married) and her daughter. You must not take her son's daughter or her daughter's daughter (in marriage) to uncover her nakedness. It is the advice (of the evil inclination since) they are close relatives.
- ¹⁸ You must not take a woman (in marriage) in addition to her sister, to make them rivals by uncovering one's nakedness in addition to the other's. (Even if you divorce one sister you may not marry the other one) in her lifetime.
- ¹⁹ You must not come near a woman during the ritual impurity of her menstruation, to uncover her nakedness.
- ²⁰ You must not lie carnally with your fellowman's wife, to make yourself impure with her.
- ²¹ You must not give any of your offspring (to pagan priests) to pass through (between two bonfires, in worship of the pagan deity) Molech. You must not profane the Name of your God. I am God.
- ²² You must not lie down with a man, as one lies with a woman. This is an abomination.
- ²³ You must not cohabit with any animal, to become impure from it. A woman must not stand in front of an animal to cohabit with it. This is depravity.

SEVENTH
READING
(4TH WHEN
JOINED)

TORAS MENACHEM

b.) Some of the prohibitions against marrying close relatives were part of the Noachide code binding on non-Jews (see *Rashi to Bereishis 2:24; 39:9*). These laws were accepted by the Jewish people even before the Torah was given (see *Shemos 24:3* and *Rashi ibid.*). So, it follows that many of the laws of forbidden relations were *not* being given to the Jewish people for the first time here.

Due to these two problems, *Rashi* found it necessary to offer an alternative explanation: *Rebbi* says: "God knew in advance that, in the days of Ezra, the people would eventually become disconnected [from Judaism] through forbidden relations. Therefore, [when beginning these laws,] God came upon them with a decree: "I am God, your God!" [As if to say]: 'You should know who is placing these decrees upon you: the Judge who exacts retribution, and who is faithful also to pay rewards.'"

Above, we explained that *Rashi's* problem with our verse was why the Torah states the words "I am God, your God," at the beginning of this passage, when these words usually come to offer additional emphasis after a section of laws has been given. In *Rashi's* first interpretation, he solves this problem by explaining that these words formed a general introduction which was necessary before a new *type* of *mitzvah* was encountered.

But here, in his second interpretation, *Rashi* accepted the notion that in *this exceptional case* the words "I am God, your God" could have been said to offer additional emphasis to the passage that follows. This is because "God knew in advance...that the people would eventually become disconnected [from Him] through forbidden relations." Therefore, when beginning this section, God deemed it appropriate to make an extra warning (He "came upon them with a decree") at the very outset. The words "I am God, your God," thus mean: "You should know who is placing these decrees upon you: the Judge who exacts retribution, and who is faithful also to pay rewards."

However, this leaves the reader with the question: What makes these laws more severe than the other prohibitions of the Torah, such that other prohibitions have (at most) additional emphasis at the end of a passage, whereas these prohibitions have additional emphasis at the beginning and the end?

Rashi indicated the answer to this question with the phrase, "the people would eventually become disconnected [from Judaism] through forbidden relations":

At first glance, this is a rather peculiar expression. Normally, we would say that a person "sinned" or "transgressed," etc. Why did *Rashi* choose the unusual expression "become disconnected"?

Clearly we are speaking here of a very serious type of forbidden relations, which causes a person not only to stumble in sin, but leads to a total disconnection from Judaism.

In order to clarify exactly which type of forbidden relations this refers to, *Rashi* writes that this was the sin of "the days of Ezra"—namely, that of marrying a non-Jewish woman (see *Ezra ch. 9-11*). This particular sin causes a "disconnection" in the Jewish lineage, since the child born from the union of a Jewish man with a non-Jewish woman is not Jewish (as *Rashi* writes (*Devarim 7:4*) that a "son born from a non-Jewish woman is not called 'your son' but 'her son'").

Thus, to avert as much as possible this tragic "disconnection" which "God knew in advance" would eventually happen, the Torah made an unprecedented move of stressing the severity of these laws not only at the end of the passage, but at the beginning too. And, even though the section here at the end of *Parshas Acharei* does not in fact include the prohibition of marrying a non-Jewish woman, God nevertheless chose to add this additional emphasis here at the outset of the discussion of forbidden relations in general.

עממיא די אנא מנלי מן קדמיכון: כה ואסתאבת ארעא ואסערית חובה עליה ורוקינת ארעא ית יתבהא: כו ותשרון אתון ית קמי וית דיני ולא תעבדון מכל תועבתא האלין וציביא וניוריא דיתגירון ביניכון: כז ארי ית כל תועבתא האלין עבדו אנשי ארעא די קדמיכון ואסתאבת ארעא: כח ולא תרוקין ארעא יתכון בסאביכון יתה במא דרוקינת ית עממיא די קדמיכון: כט ארי כל די יעבד מכל תועבתא האלין וישתיצון נפשתא די יעבדון מגו עמהון: ל ותשרון ית מטרת מימרי בדיל דלא למעבד מנימוסי תועבתא דאתעבידא קדמיכון ולא תסתאבון בהון אנא יי אלהכון: פ פ פ

נטמאו הגוים אשר-אני משלח מפניכם: כה ותטמא הארץ ואפקד עונה עליה ותקא הארץ את-ישביה: כו ושמרתם אתם את-חקתי ואת-משפטי ולא תעשו מכל התועבת האלה האזרח והגר הגר בתוכם: כז כי את-כל-התועבת האל עשו אנשי-הארץ אשר לפניכם ותטמא הארץ: (מפסיר) כח ולא-תקיא הארץ אתכם בטמאכם אתה באשר קאה את-הגוי אשר לפניכם: כט כי כל-אשר יעשה מכל התועבת האלה ונכרתו הנפשות העשות מקרב עמם: ל ושמרתם את-משמרותי לבלתי עשות מהקות התועבת אשר נעשו לפניכם ולא תטמאו בהם אני יהוה אלהיכם: פ פ פ

פ' פסוקים, כ"י כ"ל סימן. עד"ו סימן.

רש"י

זית דין על כך³: ולא תטמאו בהם אני ה' אלהיכם. כא חס תטמאו, איני אלהיכם, וחס נפסלים מאחרי, ומה הנאה יש לי בכם, וחס מתחייבים כלייה, לכך נאמר אני ה' אלהיכם⁴:
חסלת פרשת אחרי

זכמה: (כח) ולא תקיא הארץ אתכם. משל לזן מלך שהכילוכו דבר מאוס, שאין עומד צמעיו אלא מקיאו, כך ארץ ישראל אינה מקיימת עוזרי עזירה¹ ותרגומו ולא תרוקן, לשון ריקון, מריקה עלמה מהס: (כט) הנפשת העשת. הזכר והנקבה צממע²: (ל) ושמרתם את משמרותי. להזכיר

TORAS MENACHEM

Nevertheless, in the final analysis, *Rashi* found it somewhat difficult to accept that our verse was written *here* as a warning against a prohibition recorded later in the Torah, and to forewarn an event that was only to happen many generations in the future. Of course, if the warning had not been written, it might have indeed occurred much sooner, but nevertheless, *Rashi* was sufficiently dissatisfied with this solution that he left it as a secondary interpretation. But in order to diminish the above problem as much as possible, *Rashi* cited the author of this teaching, "*Rebbi says...*"

Rebbi (Rabbi Yehudah HaNasi) was the author of the *Mishnah*, the first text of Oral Law to be formally codified. In principle, the Oral Law should not have been written down, as it was intended to be transmitted orally from generation to generation. Nevertheless, Rebbi proved the necessity of writing down the Oral Law from a verse in Psalms: "A time to do for God; they have made your Torah void" (119:126). This suggested that since there was a danger of the Oral Law being lost, it was "a time" when appropriate to write down the law "for God," and make "void" the prohibition of writing it down.

²⁴ You must not defile yourselves by any of these things, for the nations whom I am sending away from you have defiled themselves with all these things. ²⁵ The land became defiled. I remembered its sin (bringing punishment) upon it, and the land vomited out its inhabitants.

²⁶ But you will observe My suprarational commands and My rational commands, and you will not do any of these abominations—neither the native, nor the convert who lives among you.

MAFTIR ²⁷ The people of the land, who preceded you, did all of these abominations and the land became defiled. ²⁸ Let the land not vomit you out for having defiled it, as it vomited out the nation that preceded you. ²⁹ For if anyone commits any of these abominations, (both) the people (the man and the woman) who committed (the act) will be cut off from the midst of their people.

³⁰ (The courts should) enforce My restrictions, not to commit any of the abominable practices that were done before you, and you will not become defiled by them.

(If you keep My laws then) I am God your God.

HAFTARAH: ACHAREI—P. 264. EREV ROSH CHODESH—P. 273.

SHABBOS HAGADOL—P. 286.

TORAS MENACHEM

From this we see that Rebbi perceived that in the Psalms, which were written many generations earlier, a message was included that was relevant for his time. Thus it is not surprising that Rebbi also saw our

verse, “I am God, your God,” as a warning for many generations after the Torah was given—the time of Ezra.

(Based on *Likutei Sichos* vol. 12, p. 83ff.)

🕒 The Last Word 🕒

Rebbi perceived messages that were written in the Torah which only became relevant many generations later (see *Toras Menachem*). From this we see the infinite scope of the Torah, which is God’s wisdom, how it contains unique guidance for every generation, even though it was written many years ago.

In fact, Rebbi’s teaching here, about the tragic “disconnection” that occurs through marrying a non-Jewish woman, is extremely relevant today.

The prohibition against intermarriage is not based on chauvinism, for it is indeed true that “God created us all” (*Malachi* 2:10). Nevertheless, God made it known that the holiness of the “Godly offspring” of the Jewish people must be preserved and the unique holiness associated with a Jew is only inherited from a union with a Jewish woman.

(Based on *Sichas Shabbos Parshas Acharei-Kedoshim* 5731)



Parshas Acharei contains 2 positive *mitzvos* and 26 prohibitions

1. The priests should not enter the Temple at all times (only for the Temple service), and all the more so a non-priest [16:2].
2. The Temple service on the Day of Atonement [16:3].
3. Not to ritually slaughter sacrifices outside the Temple courtyard [17:3,4].
4. The *mitzvah* of covering the blood (after ritual slaughter) [17:13].
5. Not to have pleasure with those who are forbidden [18:6].
6. Not to have relations with one's father [18:7].
7. Not to have relations with one's mother [18:7].
8. Not to have relations with one's father's wife even if she is not his mother [18:8].
9. Not to have relations with his sister, if she is his sister in any way [18:9].
10. Not to have relations with one's son's daughter [18:10].
11. Not to have relations with one's daughter's daughter [18:10].
12. Not to have relations with one's daughter [18:10].
13. Not to have relations with one's son's sister on one's father's side, who is the daughter of his father's wife [18:11].
14. Not to have relations with one's father's sister [18:12].
15. Not to have relations with one's mother's sister [18:13].
16. Not to have relations with one's father's brother [18:14].
17. Not to have relations with the wife of one's father's brother [18:14].
18. Not to have relations with one's son's wife [18:15].
19. Not to have relations with one's brother's wife [18:16].
20. Not to have relations with both a woman and her daughter [18:17].
21. Not to have relations with both a woman and the daughter of her son [18:17].
22. Not to have relations with both a woman and her daughter's daughter [18:17].
23. Not to have relations with two sisters while both are living [18:18].
24. Not to have relations with a menstruous woman [18:19].
25. Not to give any of one's children in idol-worship to *Molech* [18:21].
26. A man should not have relations with a man [18:22].
27. A man should not have relations with animals [18:23].
28. Women should not have relations with beasts [18:23].



parshas Kedoshim

פרשת קדושים

🌀 The Name of the Parsha 🌀

A unique quality of *Parshas Kedoshim* is that it was said *directly* by Moshe to the people, unlike the other laws of the Torah, which were first taught to Aharon and the elders. As Rashi writes at the opening of the Parsha: “*This Parsha was said to the assembled [congregation of Israel] because most of the basic teachings of the Torah depend on it.*”

The first thing that the Jewish people were told after being assembled was: “*You should be holy because I, God your God, am holy.*”

Now, we might have thought that when addressing the public about “the basic teachings of the Torah,” the first thing to do would be to warn the people about keeping the *mitzvos*, and the grave consequences of their non-observance. And only then would it be appropriate to stress the positive side of the *mitzvos*, such as the great merit that the Jewish people have to be given these laws. Moshe would thus have followed the sequence of the verse: “*Turn away from evil, and do good*” (*Psalms 34:16*).

In fact, however, Moshe did the very opposite. First, he stressed the positive aspects of being Jewish and observing the *mitzvos*: “*You should be holy because I, God your God, am holy,*” that the holiness of a Jew is connected with the holiness of God Himself. And, only after this positive introduction did he begin to stress the seriousness of the *mitzvos*, etc.

From this we can learn that we should always approach another Jew with warmth, friendliness and positivity. Experience has shown that intimidating people with fear of Divine retribution and prophecies of doom is simply not as effective as taking a positive approach, which draws people towards observant Judaism, rather than scaring them away, God forbid.

And even though the verse seems to suggest that the negative must come first (“*turn away from evil, and do good*”), we could nevertheless interpret the verse as follows: In order to *turn away from evil*, simply *do good* and the evil will take care of itself.

(Based on *Sichas Shabbos Parshas Acharei-Kedoshim 5748*)

א ומליל יי עם מושה למימר: ב מליל עם כל כנשתא דבני ישראל ותימר להון קדישין תהון ארי קדיש אָנא יי אלהבון: ג גבר מן אמיה ומן אבויה תהון דחלון וית יומי שביא דיילי תשרון אָנא יי אלהבון: ד לא תתפנון בְּתַר טַעוֹן וְדַחְלוֹן דְּמִתְקָא לָא תַעֲבְדוּן לְכוּן אָנא יי אלהבון: ה וארי תפסון נבסת קודשין

יט א ויִדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דִּבֶּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם: ג אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם: ד אֶל־תִּפְנוּ אֶל־הָאֱלִילִים וְאֱלֹהֵי מִסְכָּה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים

רש"י

שבתי תשמרו. סמך שמירת שבת למורא אז, לומר אף על פי שהזכרתך על מורא אז, אס יאמר לך חלל את השבת אל תשמע לו, וכן בשאר כל המצוות: אני ה' אלהיכם. אתה ואזכך חייבים ככבודי, לפיכך לא תשמע לו לזבל את דברי. חיזבו מורא, לא ישב במקומו ולא ידבר במקומו ולא יסתור את דבריו. ואיזבו כבוד, מאכל ומסקה, מלביש ומנעיל, מכניס ומוליא: (ד) אל תפנו אל האלילים. לעבדס. אלילים לשון אל, כלל הוא חשוב: ואלהי מסכה. תחילתן אלילים הם, ואם אתה פונה אחריהם, סופך לעשותן אלוהות: לא תעשו לכם. לא תעשו לאחרים ולא אחריהם לכם. ואם תאמר לא תעשו לעמכם אזל אחריהם עושין לכם, הרי כבר נאמר לא יהיה לך, לא שלך ולא של אחריהם: (ה) ובי תזבחו וגו'. לא נאמרה פרשה זו אלא ללמד שלא תהא

(3) דבר אל כל עדת בני ישראל. מלמד שנאמרה פרשה זו בהקבל, מפני שרוב גופי תורה תלויין בה: קדושים תהיו. הו פירושים מן העריות ומן העצירה, שכל מקום שאתה מולא גר ערוה אתה מולא קדושה, אשה זונה וחללה וגו' אני ה' מקדשכם, ולא יחלל זרעו אני ה' מקדשו, קדושים יהיו אשה זונה וחללה וגו': (ג) איש אמו ואביו תיראו. כל אחד מכם תיראו אביו ואמו, זה פשוט. ומדרשו אין לי אלא איש, אשה מנין, כשהוא אומר תיראו, הרי כאן שנים אס כן למח נאמר איש, שהאיש סיפק צידו לעשות, אזל אשה רשות אחריה עליה: אמו ואביו תיראו. כאן הקדים אס לאז, לפי שגלוי לפניו שהבן ירא את אביו יותר מאמו, וככבוד הקדים אס לאס, לפי שגלוי לפניו שהבן מכבד את אמו יותר מאביו, מפני שמשלתו דצדדים: ואת

CLASSIC QUESTIONS

● Why does verse 2 stress that Moshe spoke to “the entire congregation of the Children of Israel”?

RASHI: This teaches us that this *Parsha* was said to the assembled [congregation of Israel] because most of the fundamental teachings of the Torah depend on it.

MASKIL LE DAVID: The majority of this *Parsha* does not contain new principles that have not been taught elsewhere in the Torah, but rather, the *clarification* of existing laws, through the addition of further details. Therefore, in this case, it was unnecessary to employ

the normal lengthy system where Moshe would first teach the laws to Aharon, and Aharon to the elders etc., for everybody was already familiar with the general principle of these laws, so they did not have to be repeated several times. Rather, in this case, one public teaching was sufficient.

MIDRASH: Rabbi Yudan said in the name of Rabbi Shimon bar Yochai, “Moshe, our teacher, wrote for us three sections in the Torah, each of which contain sixty *mitzvos*: the section dealing with the Passover Sacrifice (*Shemos* 12:1ff), the section dealing with the laws of damages (*ibid.* 21:1ff) and *Parshas Kedoshim* (*Vayikra Rabah* 24:5).

TORAS MENACHEM

🔊 THE PUBLIC TEACHING OF PARSHAS KEDOSHIM (v. 2)

Rashi writes that this *Parsha* was taught publicly to an assembly of the entire Jewish people, because “most of the basic teachings of the Torah depend on it.” At first glance, this is difficult to understand because:

a.) Moshe had effectively communicated all the laws of the Torah, including many fundamental principles, using a different system up to this point, where the laws were first taught to Aharon and then to the elders (see *Rashi* to end of *Parshas Ki Sisa*). Why did this now need to change?

b.) Most of the “fundamental teachings” in this *Parsha* such as the laws of Shabbos, honoring parents, sacrifices etc. are not actually recorded here for the first time. So why would a new method of communication between Moshe and the people be required?

c.) The *Midrash* cites two other examples of sections of the Torah that contain many fundamental teachings, so why does *Rashi* write that *Parshas Kedoshim* in particular has “most of the fundamental teachings of the Torah”?

THE EXPLANATION

Rashi did not write that this section contains most of the fundamental teachings of the Torah, but rather that “most of the fundamental teachings of the Torah depend on it.” This means that while many of the fundamental teachings discussed here have already been introduced to the reader before, nevertheless, their *precise implementation* is clarified here. And without this clarification, it is likely that these fundamental precepts would not be observed properly.

For example, the reader has already learned the principle of observing Shabbos and the *mitzvah* of honoring parents. But what the reader does not yet know is how to reconcile these two principles in a case where they contradict—e.g. if a person’s parents tell him to break Shabbos. In our *Parsha* the Torah clarifies, “(Every) person should fear his mother and his father. But you should (not listen to them if they tell you not to) observe My Sabbaths (or any other mitzvah), for I am God, your God (whom your parents must honor too)” (v. 2).

🕎 CLARIFICATION OF BASIC LAWS OF THE TORAH 🕎

I9 **G**od spoke to Moshe, saying: ² (Many basic laws depend upon the following section, so) speak to the entire congregation of the Children of Israel, and say to them:

- You should be holy, because I, God your God, am holy.
- ³ (Every) person should fear his mother and his father. But you should (not listen to them if they tell you not to) observe My Sabbaths (or any other mitzvah), for I am God, your God (whom your parents must honor too).
- ⁴ You should not turn to the worthless idols (and worship them). You should not make molten deities for (other people, nor should they make them for) you. I am God, your God.

CLASSIC QUESTIONS

● How should the Jewish people “be holy”? (v. 2)

RASHI: Through refraining from forbidden relations.

RAMBAN: While *Rashi* understood that the Jewish people “become holy” by refraining from forbidden relations in particular, I see this as

a command to be self-restraining in general. I.e. even when the Torah permits a person to eat food that is kosher and to have permissible relations, it is nevertheless desirable to exercise moderation even in permitted matters.

TORAS MENACHEM

Similarly, most of the verses that follow are in fact further clarifications of fundamental laws of the Torah, which are essential for the proper observance of these *mitzvos*. That is why *Rashi* stressed the crucial nature of this *Parsha*, that most of the fundamental precepts of the Torah depend on it, for without this section many errors would be made in the observance of the Ten Commandments, the offering of sacrifices, etc.

Consequently, on this occasion it was necessary for Moshe to change the method by which he communicated these laws to the people. Normally, “*Aharon would enter and Moshe would teach him. Aharon*

would then move away and sit at Moshe’s left, Aharon’s sons would enter and Moshe would teach them. They would then move away...the elders would enter and Moshe would teach them. The elders would move away and sit down on the sides. Then the people would enter and Moshe would teach them” (*Rashi to Shemos 34:32*).

In the case, of a new law that the people had not heard before, the additional delay of Moshe first teaching Aharon, his sons and the elders would not pose a problem, for the people would be taught the law a little later. In our case however, Moshe was (primarily) not teaching new laws but rather, he was clarifying *mitzvos* which the Jewish people were *already* observing. Thus, during the extra time needed to first teach Aharon, his sons and the elders, it is quite feasible that the Jewish people might be desecrating Shabbos, offering sacrifices incorrectly etc., since the points in our *Parsha* had not been clarified to them.

Thus, since in our case we are speaking of clarifying *fundamental* teachings of the Torah, it was therefore deemed appropriate to temporarily deviate from the lengthy sequence of teaching, in order that the information should reach the people as quickly as possible.

A parallel for this in Jewish Law is that while one may not teach Torah in a bathroom, it is nevertheless permitted to inform a person of the law in a bathroom if one sees him transgressing a command due to lack of knowledge (*Shabbos* 40b). Likewise, in our case, it was permissible for Moshe to shorten his method of teaching the Jewish people, in order to minimize the potential for transgressions that might occur while he was teaching.

RASHI’S COMMENTARY TO PARSHAS KEDOSHIM

Based on the above, we can explain a more general problem with *Rashi’s* commentary to *Parshas Kedoshim*. On reading the verses that follow, the reader will notice that *Rashi’s* comments contain an unusually large amount of *halachic* information. This seems to be out of character with *Rashi’s* commentary which aimed at explaining *scriptural inconsistencies* at the literal level, and not at clarifying matters of Jewish law.

However, based on the above we can understand *Rashi’s* change of emphasis here. At the beginning of our *Parsha*, *Rashi* lays down the

🕎 Sparks of Chasidus 🕎

“YOU SHOULD BE HOLY...” (v. 2)

There is a principle in Chasidic thought, that “The higher something is, the lower it falls.” For this reason, a person reaches the highest levels of spiritual greatness, not through intellectual endeavors alone, but by involving himself in the physical world, observing the *mitzvos* and helping others to do likewise.

Thus, at the literal level, one actually fulfills the command “You shall be holy,” by refraining from the lowest and most debased of acts (i.e. forbidden relations—See *Rashi* v. 2). For the route towards the highest degrees of holiness, becoming holy *like God* (“You should be holy, because I, God your God, am holy”), is through refraining from the *lowest* of acts, because “the higher something is, the lower it falls.”

This also explains why, at the *minchah* prayer on *Yom Kippur*, the holiest day of the year—before beginning the *Ne’ilah* prayer, the climax of the day—the Torah portion that is read discusses forbidden relations. For it is through restraint from the very lowest of acts that one reaches the very highest degrees of holiness.

(Based on *Sichas Shabbos Parshas Kedoshim* 5725)

קדם יי לרעוא לבון תפסוניה: ו ביומא דיתנבים ותאכיל וביומא דבתרוהי ודאשתאר עד יומא תליתאה בנורא ותוקד: ז ואם מתאכלא ותאכיל ביומא תליתאה מרחק הוא לא יחי לרעוא: ח ודייכליניה חוביה יקבל ארי נת קודשא דני אחל וישתיצי אנשא ההוא מעמיה: ט ובמחצרבון נת חצרא דארעבון לא תשיצי פאתא דחקלך למחצד ולקטא דחצדך לא תלקט: י וברמך לא תעליל ונתרא דברמך לא תלקט לעניי ולגירי תשובך ותהון אנא יי אלהכון: יא לא

ליהוה לרצנכם תזבחהו: ו ביום זבחכם יאכל וממחרת והנותר עד-יום השלישי באש ישרה: ז ואם האכל יאכל ביום השלישי פגול הוא לא ירצה: ח ואכליו עונו ישא כפי-את-קדש יהוה חלל ונכרתה הנפש ההוא מעמיה: ט ובקצרכם את-קציר ארצכם לא תכלה פאת שדה לקצר ולקט קצירך לא תלקט: י וברמך לא תעליל ופרט ברמך לא תלקט לעני ולגיר תעזב אתם אני יהוה אלהיכם: יא לא

כשי

מחצירי, ילא הנשחט צמחשצת חוץ למקומו: פגול. מתועב, כמו ומרק פגולים כליהם: (ח) ואכליו עונו ישא. צנותר גמור הכחוצ מדבר ואינו ענוש כרת על הנשחט חוץ למקומו שכבר מיעטו הכתוב. וזכו צנותר גמור מדבר. וצמסכת כריתות⁴ למדוהו מגזרה שוב: (ט) לא תכלה פאת שדך. שיניח פאה צסוף שדכו: ולקט קצירך. שבלים הנושרים צשעת קלירה אחת או שחיס, אצל שלש חין לקט: (י) לא תעולל. לא תטול עוללות שבה וכן ניכרות. חיזכו עוללות כל שאין לה לא כתף ולא נטף: ופרט ברמך. גרגרי ענבים הנושרים צשעת צנירה: אני ה' אלהיכם. דיון להפרע ואינו גוצה מכס אלא נפשות, שנאמר אל תגזל דל וגו' כי ה' יריב ריבם וגו': (יא) לא

זבחתן אלא על מנת להאכל צתוך בזמן הזה, שאם לקצוע להם זמן אכילה, הרי כבר נאמר ואם נדר או נדבה זבח קרבנו וגו': לרצנכם תזבחהו. תחלת זבחתו תחא על מנת נחת רוח שיהא לכם לרלון, שאם תחשצו עליו מחשצת פסול לא ירצה עליכם לפני: לרצנכם. ארפייו'ימנטו. זכו לפי פשוטו. ורבותינו למדו, מכאן למחעסק צקדשים שפסול, שצריך שיחיון לשחוט: (ו) ביום זבחכם יאכל. כשתזבחוהו, תשחטוהו על מנת זמן זה שקצעתו לכם כבר: (ז) ואם האבל יאכל וגו'. אם אינו ענין לחוץ לזמנו, שהרי כבר נאמר ואם האכל יאכל מצטר זבח שלמיו וגו', תהו ענין לחוץ למקומו. יכול יהיו חייבין כרת על אכילתו, תלמוד לומר והנפש האוכלת ממנו עונה תשא, ממנו ולא

TORAS MENACHEM

foundation that “most of the fundamental teachings of the Torah depend on it,” i.e. that this *Parsha* comes to clarify the precise implementation of laws that were taught for the first time on an earlier occasion (as explained above). Therefore, *Rashi* needed to clarify on a verse-by-verse basis how every detail in our *Parsha* is in fact a clarification of fundamental principles of the Torah.

In other words, even though the *halachic* information which *Rashi* conveys in his commentary to each verse is not required to understand the *verse itself* at the literal level, we nevertheless need to know this information to understand how the verse is compatible with *this Parsha* which, at the literal level, is a clarification of principles that were taught earlier.

(Based on *Sichas Shabbos Parshas Kedoshim* 5725)

Sparks of Chasidus

LEFT-OVER SACRIFICIAL MEAT (v. 6, 8)

If, when sacrificing a peace-offering, a person has the *intention* of leaving over some of its meat past the prescribed time, then the entire sacrifice will not be “accepted favorably” by God (v. 6).

If however a person slaughtered the sacrifice with the intention of eating the meat within the correct time, but then he *actually* eats it *after* the time limit had elapsed, then while he has indeed “profaned what is holy to God” (v. 8), his sin does *not* invalidate the entire sacrifice.

At first glance, this appears to be illogical. For if he merely *intends* to eat part of its meat past the correct time, it invalidates the whole sacrifice; whereas if he *actually did so*, only the part of the sacrifice that was left over becomes invalid.

Surely, the act of leaving over sacrificial meat should be more severe than the mere *intention* to do so?

The explanation here is that *thought* is a general faculty which pervades all the activities that follow in its wake; whereas an *action* is more specific, limited to one deed in particular. An incorrect intention when offering a sacrifice is thus a general disqualification of the entire sacrifice; whereas the actual leaving over of sacrificial meat is a particular disqualification, which does not have the power to invalidate the earlier procedures which were carried out correctly.

In our daily lives, this teaches us the importance of faith, which is a *general* aspect of Judaism. A flaw in a person’s faith will negatively affect the observance of *all* the *mitzvos* he performs; whereas a flaw, for example, in the strings of a person’s *tzitzis* will not compromise his ability to observe the *mitzvah* of *tefilin* properly.

(Based on *Sichas Shabbos Parshas Vayeilech* 5746)

- ⁵ When you slaughter a peace-offering to God, you must slaughter it (with the correct intentions for it) to be accepted favorably for you (by God):
 - ⁶ (It must be slaughtered with the intention that) it will be eaten on the day you slaughter it or on the next day, for anything left over until the third day must be burned in fire.
 - ⁷ If it (was slaughtered with the intention of eating it outside its prescribed area or with the intention) of being eaten on the third day, it is repulsive (to God) and it will not be accepted favorably (by Him).
- ⁸ (If sacrificial meat is indeed left over to the third day) then whoever eats it will bear (the consequences of) his sin, for he has profaned what is holy to God that person will be cut off from his people.
- ⁹ When you reap the harvest of your land, you should not fully reap the corner of your field, (since this should be left for the poor); nor should you gather the individual stalks of your harvest (that have fallen. ¹⁰ Similarly,) you should not harvest the young grapes of your vineyard, nor should you gather the (fallen) individual grapes of your vineyard. You should leave them for the poor and for the convert. I am God, your God.

 CLASSIC QUESTIONS

● Why does verse 10 conclude “I am God, your God”?

RASHI: [This means, “I am] a Judge who exacts punishment! [And for this sin,] I will demand from you nothing less than your souls.” As the verse states, “Do not rob a poor man...for God will plead their cause etc.” (Prov. 22:22-23).

BE’ER MAYIM CHAYIM: The proof for *Rashi’s* statement—that God will punish a person with his very life if he neglects the *mitzvah* of leaving the corners of his field to the poor—is from the end of the verse that *Rashi* cites: “Do not rob a poor man...for God will plead their cause and rob those who rob them, of life.”

 TORAS MENACHEM

🕊️ LEAVING FOOD FOR THE POOR (v. 9-10)

Rashi writes that the *mitzvos* to leave food from one’s field are so serious that God will punish a person with his very life for failing to observe them. To substantiate his argument, *Rashi* cites proof from Proverbs: “Do not rob a poor man... for God will plead their cause etc.” (22:22-23).

But how do these words prove *Rashi’s* point that “I will demand from you nothing less than your souls”?

Be’er Mayim Chayim argues that *Rashi’s* proof is from the end of this verse, “Do not rob a poor man...for God will plead their cause and rob those who rob them, of life.” However, it is difficult to accept that *Rashi* failed to cite the key part of the verse in which his proof lies.

We are thus left to explain why *Rashi* concluded that these *mitzvos* are so serious, and how this point is proven from the above verse.

THE EXPLANATION

Rashi was troubled by the following question: After teaching us these *mitzvos*, why does the Torah stress, “I am God, your God”?

Rashi answers: “[This means, “I am] a Judge who exacts punishment!”, i.e. unlike an ordinary judge, who merely issues a ruling, leaving it to law enforcement agencies to ensure the ruling is carried out, God is a judge “who exacts punishment” Himself in the case of an individual who neglects the *mitzvos* of leaving food for the poor.

In order to explain why God is so exacting in this particular case, *Rashi* continues, “I will demand from you nothing less than your souls”:

Rashi relied on the fact that the reader would remember one of his earlier comments, in *Parshas Vayikra*. On the verse, “If a soul (vows to) bring a meal-offering to God” (2:1), *Rashi* comments: “The only instance where the Torah states the word ‘soul’ is in the case of the meal-offering.

Who usually donates an [inexpensive] meal-offering? A poor man. [But despite his inexpensive offering] God says: ‘I consider it as if he has sacrificed his very soul!’”

From this comment of *Rashi*, the reader will have learned the great importance which a poor person attaches to even a small amount of food. The reader will thus understand in our case, that to deprive a poor person even of the left-over crops at the corner of a field would be a crushing experience for him. Therefore, just as God considers the meager food offering of the poor person “as if he has sacrificed his very soul,” likewise


 The Last Word
 

The *mitzvah* of leaving over the corners of one’s field to the poor (v. 9-10) does not only apply in Temple times, but there is a *Biblical obligation* to do so even today, in the Land of Israel (*Rambam, Laws of Gifts to the Poor* 1:14).

The *Code of Jewish Law* exempts a person from this *mitzvah* in a case where the majority of local people are non-Jews, who would take the crops before the poor Jewish people are able to do so (*Rema to Yoreh De’ah* 332:1). However, nowadays in the Land of Israel this exemption would no longer appear to apply. Thus it is appropriate that people endeavor to fulfill this *mitzvah* today in the Land of Israel—especially when everyone is trying to elicit God’s abundant blessings for the crops of the Holy Land.

(Based on *Sichas Shabbos Parshas Va’eschanan* 5745)

תִּגְנְבוּ וְלֹא-תִכְחֹשׁוּ וְלֹא-תִשְׁקְרוּ אִישׁ בְּעֵמִיתוֹ: יב וְלֹא-
 תִשְׁבְּעוּ בִשְׁמֵי לַשָּׁקֶר וְחִלְלַתְּ אֶת-שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:
 יג לֹא-תַעֲשֶׂק אֶת-רֵעֶךָ וְלֹא תִגְזֹל לְאֶתְלֵיךָ פְּעֻלַּת שְׂכִיר

רש"י

תשח את שם ה' אלהיך לשוא⁵, יכול לא יהא חייב חלא על שם המיוחד, מנין לרבות כל הכנויין, תלמוד לומר ולא תשבעו בשמי לשקר, כל שם שיש לוי⁶: (יג) לא תעשק. זה הכוזב שכר שכיר: לא תלין. לשון נקצה מוסב על הפעולה: עד בקר. בשכיר יוס הכחזב מדבר, שזיאתו משקעה חמה, לפיכך זמן גזוי שכרו כל הלילה. ובמקום אחר הוא אומר ולא תבוא עליו השמש, מדבר בשכיר לילה, שהשלמת פעולתו משיעלה עמוד השחר, לפיכך זמן גזוי שכרו כל היום, לפי שנתנה תורה זמן לצבל הבית עונה לצקש מעות⁷:

תגנבו. אזכרה לגנוב ממון, אזל לא תגנוב שבערת הדורות, אזכרה לגנוב נפשות, דבר הלמד מענינו, דבר שהייצין עליו מיתת בית דין¹: ולא תכחשו. לפי שנאמר² וכחש זה, משלם קרן וחומש. למדנו עונש, אזכרה מנין, תלמוד לומר ולא תכחשו: ולא תשקרו. לפי שנאמר³ ונשבע על שקר, ישלם קרן וחומש. למדנו עונש, אזכרה מנין, תלמוד לומר ולא תשקרו: לא תגנבו ולא תכחשו ולא תשקרו ולא תשבועו. אם גנבת, סופך לכחש, סופך לשקר, סופך להשבע לשקר⁴: (יב) ולא תשבועו בשמי. למה נאמר, לפי שנאמר לא

CLASSIC QUESTIONS

● What is the distinction between “stealing” (v. 11) and “robbery” (v. 13)?

RAMBAM: What is the definition of a “thief”? One who secretly acquires the property of another person, without the owner knowing. E.g. if a person puts his hand into another’s pocket and takes the owner’s money without his detecting, etc.

However, if a person takes possession openly in public, by force, then he is not a “thief” but a “robber” (*Laws of Theft* 1:3).

● How serious is robbery? (v. 13)

RAMBAM: Any person who robs from another so much as a *prutah* (small coin) is considered to have taken his life away, as the verse states (Prov. 1:19), “So are the ways of every one who is greedy of gain; it takes away the life of its owners” (*Laws of Robbery and Lost Property* 1:11).

TOSFOS: The reason why a person who robs from another so much as a *prutah* (small coin) is considered to have taken his life away, is because sometimes a person is so poor and so hungry that a single *prutah* would be enough to keep him alive. By robbing him of a

prutah therefore, it is possible that the poor man will meet his demise (*Bava Metzia* 58b, s.v. *zeh begufo*).

● How does a person become a robber? (v. 13)

RAMBAM: Desire leads to coveting, and coveting leads to robbery. For if the owner does not wish to sell [a certain object], despite being offered large sums of money and being urged to do so by colleagues, then a robbery may result. And if the owner stands up against the robber and tries to defend his property, an act of murder may follow (*ibid.* 11).

● How can the robber be helped to correct his ways? (v. 13)

RAMBAM: Nevertheless, if the object that was robbed no longer exists and the robber wishes to repent, and he comes of his own volition, offering money to the value of the object that he robbed—our Sages instituted that the money should not be accepted from him. Rather, he should be assisted and forgiven, to make the path easier for those who return. The Sages did not approve of any person who would accept money in compensation for robbery (*ibid.* 13).

TORAS MENACHEM

God exacts punishment from those that deprive the poor from their rights to left-over food with “nothing less than *your souls*.”

At this point, however, the reader may be troubled by the following question: A meal-offering must contain a certain amount of fine flour (one tenth of an *eifah*=2.48 liters or 5.26 U.S. pints). On the other hand, when leaving the corners of the field, *any* amount is sufficient to perform the *mitzvah*. So how can we compare the two cases?

To answer this question, *Rashi* continues, “as the verse states, ‘Do not rob a poor man...for God will plead their cause.’” Since the verse does not give any minimum amount for which one may “rob the poor man” before “God will plead their cause,” this supports *Rashi’s* argument that God will exact punishment from a person even if the amount taken from the poor person is very small.

(Based on *Sichas Shabbos Parshas Kedoshim* 5744)

🔗 THE SEVERITY OF ROBBERY (v. 13)

At first glance, *Rambam’s* statement, “Any person who robs from another so much as a *prutah* (small coin) is considered to have taken his life away,” seems difficult to accept. How could the robbery of a small

coin possibly be tantamount to a termination of life? Even in such a case where one person has maliciously harmed another the Torah does not use such extreme language. An offender is required to pay compensation for damages, infliction of pain, medical fees and public humiliation etc—but we do not find that the aggressor is considered to have taken away life. And yet here, by the forced possession of an extremely small amount of money, *Rambam* makes a statement in his *legal* code that this act opposes the very notion of life!

Tosfos explains the matter by depicting a case where a person is so poor and so hungry that a single *prutah* would be enough to keep him alive. By robbing him of a *prutah*, it is therefore possible that the poor man will meet his demise.

However, it is difficult to argue that this was *Rambam’s* understanding of the matter, for the following reasons:

1.) The possibility that a person will be so hungry and so poor that the robbery of a single *prutah* will save his life is extremely remote. We are not dealing here merely with a minority case, but an example of the most obscure proportions. How could we possibly compare an act of robbery to the termination of life due to such an extremely rare potential outcome?

- ¹¹ You should not steal (money).
- No man (among) you should make a false denial or false oath against his fellowman.
- ¹² You should not swear falsely by (any of) My Name(s), thereby profaning the Name of your God. I am God.
- ¹³ You should not oppress your fellow (by withholding his wages).
- You should not rob.
- A (daily) hired worker's wage should not be withheld by you overnight, until morning.

TORAS MENACHEM

2.) Furthermore, *Rambam* writes, “Any person who robs from another so much as a *prutah* (small coin) is considered to have taken his life away,” suggesting that this comparison is appropriate to every case of robbery, and not merely the obscure case described by *Tosfos*.

3.) In the above scenario (of an extremely poor person) it would make no difference if the *prutah* was *robbed*, in the owner's presence, or *stolen*, in his absence. Nevertheless, the concept of “taking away life” is mentioned by *Rambam* only in reference to robbery, and not theft. We must therefore find a solution that explains why robbery is tantamount to taking away life, whereas theft is not.

An alternative answer could be argued on the basis of an earlier law recorded by *Rambam* (cited in *Classic Questions* to v. 13):

“Desire leads to coveting, and coveting leads to robbery. For if the owner does not wish to sell...a robbery may result. And if the owner stands up against the robber and tries to defend his property, an act of murder may follow.”

This might explain why *Rambam* writes that “any person who robs from another so much as a *prutah* is considered to have taken his life away,” for human nature is such that the corruption of robbery can soon degenerate into the deeper evil of murder. Therefore, at the very inception of the robbery, the Torah *already* considers the person to have killed, since he is following a path of social deterioration that could lead to murder.

In fact, we find other instances where Torah rules a present condition in light of an impending deterioration. For example, the Torah requires that the “rebellious son” must be put to death in his youth due to the potential threat that he presents to society (*Devarim* 21:18). Likewise, in our case, the Torah sees a robber in the present as a potentially murderous personality, and so at the very outset he is considered to have “taken life away.”

This also explains why the concept of “taking away life” only applies to robbery and not theft. Since robbery, which takes place in *front of the owner*, presents the possibility of a murder, if the owner resists. With theft,

this is not a likely eventuality, since the act takes place when the owner is absent.

However, while this solution answers our above questions, it does not appear to be consistent with the wording of *Rambam*, because:

1.) If this was the case, *Rambam* should have begun, “Any person who desires from another is considered to have *stolen* from him etc.” If *Rambam* genuinely held that when a person begins a process of deterioration we credit him with its completion, then not only would desire be tantamount to robbery (and eventually murder), but desire would also be tantamount to theft.

2.) “Murder” (lit. “spilling blood”) and “taking away life” (lit. “taking away a soul”) are two quite different expressions. Thus, the “taking away of life” which *Rambam* describes in law 13 does not appear to be the same as the “murder” in law 11.

3.) There is no indication that the two laws are connected, and *Rambam* does not write any connecting phrase that would suggest that they are discussing the same point.

THE EXPLANATION

The reason why the Torah compares robbery to ending life is not because it could lead, in some way or another, to a person actually passing away. Rather, the act of robbery deprives the victim of some of the *inherent rights* that life brings. And this is the case regardless of how much money was taken.

When a person suffers a robbery, it is not merely that his assets have decreased as a result of an unlawful act, (as is the case with theft). Rather, when a robbery occurs, the person's rightful ownership of an object is *openly challenged* and taken away by force. The robber says, “I am denying you the fundamental human right of owning your own property,” which, in a certain respect, is depriving a person of the privilege of being alive. Hence, “it is as if he took his life away.”

With theft, which occurs secretly, there is no *outright challenge* of ownership. It is only that, at some later date, a person will discover that

🕒 The Last Word 🕒

Lessons can be learned even from negative character traits. Rabbi Meshulam Zusya of Anapoli learned a number of lessons in Divine service from the thief:

- a.) He keeps to himself.
- b.) He is willing to place himself in danger.
- c.) Even the smallest detail is very important to him.
- d.) He works extremely hard.
- e.) He works quickly.
- f.) He is confident and hopes for the best.
- g.) If he does not succeed the first time, he will try again and again.

(Hayom Yom, 3rd of Iyar)

🕒 Sparks of Chasidus 🕒

Is God not “withholding the wages” (v. 13) of the Jewish people by only offering rewards in the World to Come, and not in this world? Surely, it is a *mitzvah* to pay a worker *daily* (v. 13)?

In truth, however, God *does* pay us daily for our work, but He “invests” the rewards on our behalf for the future, so that we continue working properly until the entire job is complete. Despite the fact that we cannot yet “access” the reward, its “ownership” has been completely handed over to us.

(Sichas Shabbos Parshas Devarim 5744)

אֶתְךָ עַד-בְּקָרֶךָ: יֵד לֹא-תִקְלָל חֵרֶשׁ וְלִפְנֵי עֵזֶר לֹא תִתֵּן מִכְשָׁל
וַיִּרְאֶת מֵאֲלֹהֶיךָ אֲנִי יְהוָה: [שני] [חמישי כשהן מחוברין] טו לֹא-תַעֲשֶׂוּ
עוֹל בַּמִּשְׁפָּט לֹא-תִשָּׂא פְנֵי-דָל וְלֹא תִהְדָּר פְּנֵי גָדוֹל בַּצֶּדֶק
תִּשְׁפֹּט עַמִּיתְךָ: טז לֹא-תִלְךָ רֵכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל-דָּם

דְּאִיְרָא לְוִתְךָ עַד צַפְרָא: יד לֹא תִלֹּט דְלָא
שְׁמַע וְקָדַם דְלָא חָזִי לֹא תִשִּׂים תִּקְלָא וְתִדְחֵל
מֵאֲלֹהֶיךָ אֲנָא יְיָ: טו לֹא תַעֲבֹדוּן שְׁקָר בְּדִינָא לֹא
תִסַּב אֲפִי מִסְבִּינָא וְלֹא תִהְדָּר אֲפִי רַבָּא
בְּקוּשְׁטָא תְדִינִיה לְחִבְרָךְ: טז לֹא תִיכּוֹל
קוּרְצִין בְּעַמְךָ לֹא תִקוּם עַל דְמָא דְחִבְרָךְ

כש"י

דבר אחר הווי דן את חזירך לכך זכות: (טז) לא תלך רכיל. אני אומר על שם שכל משלחי מדנים ומספרי לשון הרע הולכים בצתי רעים לרגל מה יראו רע או מה ישמעו רע לספר בשוק, נקראים הולכי רכיל, הולכי רגילה אשפיימינ"ט בלע"ז. וראיה לדברי, שלא מלינו רכילות שאין כתוב בלשון הליכה. לא תלך רכיל. הולכי רכיל נחשת וברזל,⁵ ושאר לשון הרע אין כתוב בו הליכה מלשני בסתר רעהו,⁶ לשון רמיה,⁷ לשון מדצרת גדולות,⁸ לכך אני אומר שהלשון הולך ומרגל, שהכ"ף נחלפת בגימ"ל, שכל האותיות שמוציאים ממקום אחד מתחלפות זו בזו, ביי"ת צפ"א, גימ"ל צכ"ף וקו"ף צכ"ף, ויו"ן בלמ"ד, וזו"ן בלד"י, וכן וירגל בעצדך,⁹ רגל צמרמה לומר עלי רעה, וכן לא רגל על לשונו¹⁰, וכן רוכל הסוחר ומרגל אחר כל סחורה, וכל המוכר בשמים להתקשט בהם הנשים, על שם שמחזר תמיד צעיירות נקרא רוכל, לשון רוגל. ותרגומו לא תיכול קורלין, כמו ואכלו קרליהון די יחודאי¹¹, אבל קורלא צי מלכא¹². נראה צעיני שהיה משפסם לאכול צצית המקבל דצריהם שום הלעטה, והוא גמר חזוק, שדבריו מקויימים ומעמידם על האמת, ואותה הלעטה נקראת אכילת קורלין, לשון קורן צעינו¹³, שכן דרך כל הולכי רכיל לקרוץ צעיניהם ולרמוז דברי רכילותן, שלא יצינו שאר השומעים: לא

(יד) לא תקלל חרש. אין לי אלא חרש, מנין לרבות כל אדם, תלמוד לומר בעמך לא תאר¹, אם כן למה נאמר חרש, מה חרש מיוחד שהוא צחיים אף כל שהוא צחיים, ילא המת שאינו צחיים²: ולפני עור לא תתן מבשל. לפני הסומא בדבר לא תתן ענה שאינה הוגנת לו, אל תאמר מכור שדך וקה לך חמור, ואתה עוקף עליו ונוטל הימנו: ויראת מאלהיך. לפי שהדבר הזה אינו מסור לצריות לידע אם דעתו של זה לטובה או לרעה, ויכול להשמט ולומר לטובה נתכוונתי, לפיכך נאמר בו ויראת מאלהיך המכיר מחשבותיך. וכן כל דבר המסור ללבו של אדם העושהו ואין שאר הצריות מכירות בו, נאמר בו ויראת מאלהיך: (טו) לא תעשו עול במשפט. מלמד שהדין המקלל את הדין קרוי עול. שנאוי ומשוקץ. חרם וחועבה. שהעול קרוי חועבה, שנאמר כי חועבת ה' וגו' כל עושה עול³, והחועבה קרויה שקץ וחרם, שנאמר ולא תביא חועבה אל ביתך וכיית חרם כמוהו שקץ תשקלנו וגו'⁴: לא תשא פני דל. שלא תאמר עני הוא זה והעשיר חייב לפרנסו, אזכנו דין, ונמלא מתפרנס צנקות: ולא תהדר פני גדול. שלא תאמר עשיר הוא זה בן גדולים הוא זה, היאך אציישנו ואראה צנושותו, עונש יש בדבר, לכך נאמר ולא תהדר פני גדול: בצדק תשפוט עמיתך. כמשמעו.

TORAS MENACHEM

he does not have as many possessions as he did previously. But there was never a moment where he was confronted by another person who forcefully uprooted his ownership, and "took away his life."

This also explains why *Rambam* writes that "any person who robs from another so much as a *prutah* is considered to have taken his life away," since this blatant denial of a basic human right occurs in every case of robbery. Even a very small amount, if it is taken out of a person's hands with just the threat of violence, then that person has experienced a trauma whereby his privilege of being alive has been denigrated.

Based on the above, we can explain why *Rambam* rules that if "the object that was robbed no longer exists and the robber wishes to repent, and he comes of his own volition offering money to the value of the object that he robbed, our Sages instituted that the money should not be accepted from him."

At first glance, this seems to be unreasonable. If a person has committed an act so heinous that it is tantamount to "taking away life," how could monetary compensation be rejected?

"Nevertheless," writes *Rambam*, our Sages instructed that a person should not accept compensation for the following reason:

It was explained above, that the distinction between robbery and theft is that theft involves primarily a *financial loss*, whereas robbery (in addition to the financial loss) is a direct attack on a person's *rights of ownership*. Therefore, in the case where the stolen object *still exists*, Torah requires the robber to return the object that was stolen, thus reversing the damage he caused.

When, however, "the object that was robbed *no longer exists*," there is no possibility of returning the victim his right of ownership of that object which was taken away. To repay the value of the object would merely have the effect of compensating for the financial loss, but the real crime here was not so much the financial loss but the violation of ownership rights. Therefore, since the compensation would in any case prove to be quite ineffective in reversing the damage caused, the Sages instituted that the money should be refused. In this way an insubstantial compensation is exchanged for a much greater good, that of "making the path easier for those who return."

However, since this enactment is entirely for the benefit of the "one who returns" it is imperative that he be a sincere returnee who "wishes to repent, and he comes of his own volition." Otherwise there is no gain to be had in refusing his money.

(Based on *Likutei Sichos* vol. 32, p. 112ff.)

The Last Word

The lesson from the above (See *Toras Menachem*) is clear: Helping another Jew who is on the "path of return" should not be done for the motive of personal gain. Rather, one should help another even when it involves physical or spiritual loss, and it is precisely this approach which meets with the "approval of the Sages."

(Based on *Likutei Sichos* vol. 32, pp. 118-9.)

- ¹⁴ You should not curse a deaf person (or any other living person).
 - You should not place a stumbling block before a person who is “blind” (to a certain matter. Since nobody can know your true intentions, and you could always escape blame,) you must fear your God. I am God.
- SECOND READING
(5TH WHEN JOINED)
- ¹⁵ You, (the judge), should not commit a perversion of justice. You should not favor a poor person or respect a great man (in judgment). You should judge your fellow correctly.
 - ¹⁶ You should not go around as a gossip among your people.

CLASSIC QUESTIONS

● **What does it mean to “place a stumbling block before a blind person”? (v. 14)**

RASHI: You should not give advice that is inappropriate for a person who is “blind” regarding a certain matter. For example, do not tell a person, “Sell your field and buy a donkey,” if your plan is to take advantage of him and acquire [the field] from him.

TORAS KOHANIM: Do not tell a person, “Leave early in the morning,” so that bandits will attack him. Do not tell a person, “Leave at midday,” so that he will be struck by hot winds [and sun]. Do not tell

a person, “Sell your field and buy a donkey,” if your plan is to take advantage of him and acquire [the field] from him.

RAMBAN: One should not cause a blind person to be injured, thinking that this victim will not know who caused the injury.

● **Why does the verse end “you must fear your God”? (v. 14)**

RASHI: It is not discernible whether the person [who gave the advice] had good or bad intentions. Since he can avoid blame by saying, “I meant well!” the Torah stresses, “You must fear your God,” for He knows your thoughts...

TORAS MENACHEM

🔗 **A STUMBLING BLOCK BEFORE THE BLIND (v. 14)**

Rashi’s comment to verse 14 presents us with the following problems:

- a.) Why did Rashi offer a seemingly *non-literal* interpretation of v. 14, that, “You should not give advice that is inappropriate for a person who is ‘blind’ regarding a certain matter”? Surely the most straightforward meaning of the verse is that one may not place an *actual* stumbling block in front of a person who is blind, in the literal sense (as **Ramban** learns)?
- b.) Why did Rashi deem it necessary to bring an example to explain what giving inappropriate advice means? Surely the reader can understand this obvious point for himself?
- c.) Why did Rashi cite only one of three illustrations given by **Toras Kohanim** (Rashi’s source for this teaching)?
- d.) Of what relevance is it that “your plan is to take advantage of him and acquire [the field] from him”? Surely the point of emphasis here is, “you should not give advice that is inappropriate for a person,” i.e. that it is detrimental to the *recipient* of the advice. Why do we need to know what is motivating the *giver* of the advice?

THE EXPLANATION

In *Parshas Mishpatim* we learned, “If a person opens (the cover of) a pit, or if a person digs (an existing) pit (making it larger) and does not cover it, and then an ox or a donkey (or any other animal) falls into it, the one responsible for the pit must pay (compensation, either) giving money to its owner (or any produce of value)” (Shemos 21:33-34).

From here, the reader is already familiar with the principle that it is forbidden to place an obstacle which causes damage for otherwise the Torah would not require the guilty party to pay compensation. Thus, on reaching our verse Rashi was troubled: Why does the Torah state that one may not place a stumbling block before the blind, when we already learned in *Parshas Mishpatim* that one may not carry out an act which is potentially damaging to any person?

Rashi came to the conclusion that our verse must be speaking of a totally new prohibition, not that of a potentially *damaging* act, but rather that of giving “*inappropriate* advice.” I.e. here we are not speaking about

something that might hurt or injure another person physically, but rather, a type of advice which is “inappropriate” in that one is not thinking of the benefit to the recipient of the advice.

In order to clarify exactly what this means, Rashi cited an example: “Do not tell a person, “Sell your field and buy a donkey,” if your plan is to take advantage of him and acquire [the field] from him.”

Selling a field to buy a donkey is not *necessarily* bad advice. For the agricultural life of ploughing, planting and reaping fields is more labor intensive than earning a living by transporting cargo from place to place on a donkey. On the other hand, driving a donkey also has its disadvantages, since a person is forced to be constantly on the move and spend long periods of time away from his family.

So, suggesting to a person to “sell your field and buy a donkey,” is not necessarily bad advice, for such a change in lifestyle may indeed suit a person. The problem here is that the advice was *not appropriate* for the recipient, i.e. the advice was not given solely in the recipient’s best interests. Rather, this “advice” was actually given to benefit the “advisor.”

Since the recipient of the advice will not suffer physically in this instance, a person might think that it is permissible to give such “advice.” To contradict this notion, the Torah instructs us: “Do not place a stumbling block before a blind person,” i.e. do not selfishly offer “advice” which is not intended to benefit the recipient, *even if it does not harm him*.

Based on the above, we can understand why Rashi did not cite the two cases brought by *Toras Kohanim*: “Do not tell a person, ‘leave early in the morning,’ so that bandits will attack him. Do not tell a person, ‘leave at midday,’ so that he will be struck by hot winds [and sun].” For, in both of these cases, the advice is potentially hazardous to the other person and this is a matter which (at the literal level) was already dealt with in *Parshas Mishpatim*.

Our verse prohibits a form of deception whose evil is less obvious, that of appearing to offer genuine advice when, in fact, one is acting in one’s own self-interest. Thus, the verse concludes, “You must fear your God,” for He knows your thoughts...

(Based on *Likutei Sichos* vol. 27, p. 141ff.)

- You should not stand by your fellow's blood (if his life is in danger, and you are able to save him). I am God (who is faithful to pay reward and exact punishment).
- ¹⁷ You should:
 - Not hate your brother in your heart.
 - You should continually rebuke your fellow, but you should not bear a sin (by embarrassing) him (in public).
 - ¹⁸ You should neither take revenge nor bear a grudge against the members of your people.
 - You should love your fellow as (you love) yourself. I am God.

 CLASSIC QUESTIONS

● How important is it to “love your fellow like (you love) yourself?” (v. 18)

RASHI: Rabbi Akiva says: “This is a major principle of the Torah.”

TALMUD: Hillel said: “What is hateful to you, do not do to your fellow. This is the entire Torah—the rest is commentary” (*Shabbos* 31a).

SEFER HACHINUCH: In other words, many of the commandments of the Torah depend on it. For a person who loves his fellow as he loves himself will not steal his property, commit adultery with his

wife, cheat him financially, abuse him verbally, go into unfair competition with him, or harm him in any way, etc.

● Is it possible to love another as you love yourself? (v. 18)

RAMBAN: No. The Torah means that one should show love towards him, i.e. to have respect for his property as if it were your own.

CHIZKUNI: It is impossible to love another like oneself. Verse 18 means you should love to give assistance to your fellow.

 TORAS MENACHEM

So, our verse is speaking of a particular kind of case: It is an instance where, a.) a person is required to put his life at risk to save his fellow; but, b.) the risk is not so great that it puts the entire mission in jeopardy.

Thus *Rashi* could not bring an example of a person who is attacked by bandits. For, generally speaking, a person is attacked by bandits when traveling alone, and in such a situation it is by no means clear that one other person will be able to save the lone traveler from numerous bandits. Therefore, there would be no requirement to attempt to save a person in such a situation, for it is not clear that one's attempts would be effective.

Rashi could also not bring the example of a person drowning, for in such a case there is normally no *personal* risk involved in attempting to save the person, and so this case does not fall into the category described by our verse.

Rather, to clarify what exactly the verse is referring to, *Rashi* continues: “For example, if he is drowning in the river *and* a wild animal or robbers come upon him.”

This is a case where, if one would attempt to save the drowning person one could certainly be sure to save him, but it is likely that the savior would then be attacked by the animal soon after. Or similarly, if robbers were approaching a drowning man, it is possible that one might have enough time to save the man, but one would thereby put one's own life in jeopardy from the robbers.

Thus, both these cases are possible scenarios of the specific case referred to by our verse, where a person can *definitely* save the victim, but in doing so he is putting his own life in danger. Nevertheless, the Torah instructs us: “You should not stand by your fellow's blood.”

(Based on *Likutei Sichos* vol. 32, p. 120ff.)

🕒 A “MAJOR PRINCIPLE” (v. 18)

In his commentary to verse 18, *Rashi* cites Rabbi Akiva's teaching that the requirement to love one's fellow like one loves oneself is “a major principle of the Torah.”

What difficulty in the verse prompted *Rashi* to make this comment? And why is it necessary to know, at the literal level, that Rabbi Akiva was the author of this teaching?

Ramban and **Chizkuni** both address the question how it is possible for one to love another person as much as oneself, which seems to be impossible for the average person. Furthermore, how can the Torah legislate an *emotional* feeling between one person and another? Surely, the law can only require action, which is within a person's direct control, and not emotions, which are not?

How would *Rashi* answer these questions?

THE EXPLANATION

Rashi's basic question is that the verse, “You should love your fellow like (you love) yourself,” appears to render many of the other prohibitions of the Torah redundant. For if a person is already fulfilling the command to love his fellow as much as he loves himself, he will clearly not steal from him, take revenge against him etc. So why did the Torah need to record so many laws concerning the conduct between man and his fellow, if they

🕒 Sparks of Chasidus 🕒

“All Jews are called brothers, literally, due to the source of their souls in the One God, and it is only their bodies that divide them. Therefore, those who care for their bodies first and their souls second cannot share true brotherly love, for their love will have an ulterior motive. This is what Hillel the Elder meant when he said about this *mitzvah*, “This is the entire Torah—the rest is commentary etc.” (see **Talmud**). For the basis and root of the entire Torah is to prioritize the soul over the body....”

(*Tanya*, chapter 32)

“The three loves—love of God, love of Israel, and love of the Torah—are one. A means to “You should love God, your God” is “You should love your fellow like yourself.”

(Letter written by the Rebbe on 12 Cheshvan 5711)

תִּשְׁמְרוּ בְּהַמֶּתֶךָ לֹא-תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא-תִזְרַע כְּלָאִים וּבִגְד כְּלָאִים שִׁעְטָנֹז לֹא יַעֲלֶה עָלֶיךָ: כ וְאִישׁ כִּי-יִשְׁכַּב אֶת-אִשֶּׁה שְׁכִבְת־זָרַע וְהוּא שִׁפְחָה נִחְרַפֶּת לְאִישׁ וְהַפְדָּה לֹא נִפְדָּתָה אוֹ הַפְּשָׁה לֹא נִתְּן-לָהּ בְּקֶרֶת תְּהִיָּה לֹא יוֹמְתוּ כִּי-לֹא הַפְּשָׁה: כא וְהִבִּיא אֶת-אִשְׁמוֹ לַיהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשָׁם: כב וְכִפֹּר עָלָיו הַכֹּהֵן בְּאֵיל הָאֲשָׁם לְפָנֵי יְהוָה עַל-חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מִחַטָּאתוֹ אֲשֶׁר חָטָא: פ (שלישין) כג וְכִי-תָבֹאוּ אֶל-הָאָרֶץ וְנִטְעַתֶּם כָּל-עֵץ מֵאֲכָל וְעַרְלָתֶם עַרְלָתוֹ אֶת-פְּרִיֹו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֶרְלִים לֹא

תִּשְׁמְרוּ בְּהַמֶּתֶךָ לֹא-תִרְבִּיעַ כְּלָאִים שָׂדֶךְ לֹא-תִזְרַע כְּלָאִים וּבִגְד כְּלָאִים שִׁעְטָנֹז לֹא יַעֲלֶה עָלֶיךָ: כ וְאִישׁ כִּי-יִשְׁכַּב אֶת-אִשֶּׁה שְׁכִבְת־זָרַע וְהוּא שִׁפְחָה נִחְרַפֶּת לְאִישׁ וְהַפְדָּה לֹא נִפְדָּתָה אוֹ הַפְּשָׁה לֹא נִתְּן-לָהּ בְּקֶרֶת תְּהִיָּה לֹא יוֹמְתוּ כִּי-לֹא הַפְּשָׁה: כא וְהִבִּיא אֶת-אִשְׁמוֹ לַיהוָה אֶל-פֶּתַח אֹהֶל מוֹעֵד אֵיל אֲשָׁם: כב וְכִפֹּר עָלָיו הַכֹּהֵן בְּאֵיל הָאֲשָׁם לְפָנֵי יְהוָה עַל-חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מִחַטָּאתוֹ אֲשֶׁר חָטָא: פ (שלישין) כג וְכִי-תָבֹאוּ אֶל-הָאָרֶץ וְנִטְעַתֶּם כָּל-עֵץ מֵאֲכָל וְעַרְלָתֶם עַרְלָתוֹ אֶת-פְּרִיֹו שְׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֶרְלִים לֹא

כש"י

והפדה לא נפדתה. פדויה ואינה פדויה וסתם פדיון כנסף: או חפשה. שטר: בקרת תהיה. היא לוקה ולא בוא, יש על בית דין לזכר את הדבר שלא לחייבו מיתה, כי לא חפשה, ואין קידושיה קידושין גמורין. ורבותינו למדו מכאן שמי שהוא צמלקות יבא בקריאה, שהדיינים המלקין קורין על הלוקה אם לא תשמור לעשות וגו' והפלא ה' את מכותך וגו': כי לא חפשה. לפיכך אין חייב עליה מיתה, שאין קידושיה קידושין, הא אם חופשה, קידושיה קידושין וחייב מיתה: (כג) ונסלח לו מחטאתו אשר חטא. לרבות את המזיד כשוגג: (כג) וערלתם ערלתו. ואטמתם חטימתו, יבא אטום ונסתם מליכנות ממנו: שלש שנים יהיה לכם ערלים. מאימתי

(יט) את חקתי תשמרו. ואלו הן בהמתך לא תרביע כלאים וגו', חקים אלו גזרות מלך שאין טעם לדבר: ובגד כלאים. למח נאמר, לפי שנאמר לא תלביש שטענו למר ופשטים יחודי, יכול לא ילביש גיזי למר ואניני פשתן, תלמוד לומר בגד. מנין לרבות הלצדים, תלמוד לומר שטענו, דבר שהוא שוע טווי וגו'. ואומר אני נזן לשון דבר הנמלל ושזור זה עם זה לחצרו, מישטי"ר בלע"ז, כמו חזין לנאזי דאית דבון², שאנו מפרשין לשון כמוש פלישטר"א. ולשון שטענו פירש מנחם מהצרת למר ופשטים: (כ) נחרפת לאיש. מיועדת ומיוחדת לאיש, ואיני יודע לו דמיון במקרא. ובשפחה כנענית שחיה שפחה וחיה צת חורין המאורסת לעצד עברי שמוחר בשפחה, הכחוש מדב"ר:

TORAS MENACHEM

are all included in this one simple *mitzvah*: "You should love your fellow like (you love) yourself"?

To answer this question, *Rashi* wrote: "This is a major principle of the Torah," i.e. our verse is not a single *mitzvah* in its own right, for then it would render so many other *mitzvos* redundant. Rather, it is a principle which takes expression through many *mitzvos* of the Torah (c.f. *Sefer haChinuch*).

However, this begs the question: We would expect a general principle to be recorded alongside the various specific methods through which it is expressed. In our case however, the practical laws through which the principle of loving one's fellow are expressed are scattered throughout the Torah. Why do we not find the general "principle" and its detailed expression recorded together?

To answer this question *Rashi* stressed: "This is a major principle of the Torah." In other words: Normally, we would expect a general principle to be written alongside its detailed implementation, but in this case the principle is so far-reaching it is a "major" principle that it is not possible to record all the details together, since they span the entire Torah.

Based on the above, we can also understand that our verse is not coming to legislate emotion at all. For the verse is not expressing a new law, but rather, it is stressing the underlying principle of many of the laws of the Torah. Thus, the way to "love your fellow as (you love) yourself," is by fulfilling the practical laws of not gossiping, not taking revenge, not stealing, etc.

Why though does the Torah use the expression, "You should love your fellow as (you love) yourself"? Surely this is not possible for the average person? (And it contradicts the teaching of Rabbi Akiva himself that, in a case of threat to life, "Your life takes precedence over that of your fellow" *Bava Metzia* 62a).

Rashi did not need to clarify this point, as the reader will already be aware that, at the literal level, the term כְּמוֹךָ ("like yourself") does not mean "exactly the same as" yourself:

The Last Word

A Jew has no right to think only of himself and his own spiritual perfection, but must do everything possible to spread and strengthen Yiddishkeit in his surroundings to the fullest extent of his ability and influence. And if this was done under circumstances of grave peril to one's life in that country [Russia] and in those days, how much more should a Jew do under circumstances of freedom and ease, where no real self-sacrifice is required, but only the good will and determination to act in accordance with the great principle in our Torah, "Ve'ahavta lere'i'acha kamocho [You should love your fellow like yourself]."

(Excerpted from a letter written by the Rebbe on 4th Tammuz, 5741)

- ¹⁹ You should observe My suprarational commands*:
 - You should not crossbreed your livestock with different species.
 - You should not sow your field with a mixture of seeds.
 - A garment which has a mixture of sha'atnez (wool and linen) should not come upon you.
 - ²⁰ If a man will lie with a woman and he will have a seminal emission, and she is a (non-Jewish) slave woman who is partially married to a (Jewish slave) man, and she has been (allowed to partially marry this Jewish slave since she has been) redeemed (by one of her masters) and she has not been redeemed (by the other), or she has not been given a document of release (by just one of her masters)—then:
 - There should be an investigation (to verify the above details).
 - They should not be put to death, because she had not been (completely) freed (and thus she was not fully married. Rather she is given lashes).
 - ²¹ He should bring his guilt-offering to God, to the entrance of the Tent of Meeting a guilt-offering ram. ²² The priest should atone for him with the guilt-offering ram, before God, for the sin that he had committed, and he will be forgiven for the sin that he had committed.
- THIRD READING ● ²³ When you come to the Land and you plant any (type of) food tree:
- Its fruit will be consistently restricted from you. You will be restricted from its fruit for three years, and may not eat it.

 CLASSIC QUESTIONS

● How are the three years calculated? (v. 23)

RASHI: When does one start counting? From the time of planting.

 TORAS MENACHEM

At the beginning of *Parshas Vayigash*, Yehudah tells Yosef, “You are like Pharaoh” (כְּמִוֶּךָ כְּפַרְעֹה). Rashi explains: “You are as important in my eyes as the king.” Clearly though, Yehudah did not mean that in his eyes Yosef was actually equal to the king, for Yehudah would certainly have been aware that Pharaoh had the ultimate authority in Egypt (See *Bereishis* 41:40).

Similarly in our case, the principle of loving one’s fellow does not mean (at the literal level**) that the love for the other person must be identical to the love for oneself. Rather, we are told to love one’s fellow as—but not in exactly the same way—as one loves oneself. It is thus no contradiction to the teaching of Rabbi Akiva, that “your life takes precedence over that of your fellow.”

We still, however, need to explain why Rashi deemed it necessary, at the literal level, to cite Rabbi Akiva as the source of his comment: “Rabbi Akiva says, ‘This is a major principle of the Torah.’”

With these words Rashi was hinting at a solution to two subtle questions that the reader may have:

a.) How is it possible to love a Jew whom the *Torah* itself condemns as a sinner, deserving punishment?

b.) If loving one’s fellow is indeed “a major principle of the Torah,” then why are we only introduced to this concept here for the first time in *Parshas Kedoshim*, and not earlier?

Both these questions can be answered by bearing in mind that our teaching was authored by Rabbi Akiva:

a.) Rabbi Akiva taught, “Beloved are the Jewish people, for they are called the children of God” (*Avos* 3:14). Thus, by meditating upon the fact that all Jews are brothers, a person will come to love every Jew.

b.) Rabbi Akiva taught, “The general principles of the Torah and the details were given at Sinai, and repeated in the Tent of Meeting” (*Chaigah* 6b). Thus, our *Parsha* which relates what God told Moshe in the Tent of Meeting is only the repetition of the principle to love one’s fellow, which was said for the first time at Sinai. Thus, according to Rabbi Akiva, it is not the case that this principle is being introduced here for the first time.

(Based on *Likutei Sichos* vol. 17, p. 215ff.)

● RESTRICTED FRUIT (v. 23)

Verse 23 states, “When you come to the Land and you plant any (type of) food tree... You will be restricted from its fruit for three years,” but it is not clear how this three year-period is calculated. Rashi clarifies: “When does one start counting? From the time of planting.”

However:

a.) Where is Rashi’s proof, at the literal level, that the three years begin with planting, and not from the time when the tree bears fruit?

b.) Rashi does not normally write his comments in a question and answer format. Why does Rashi first pose a question, “When does one start counting?” rather than simply writing, “Three years: from the time of planting”?

* For further details about the *mitzvos* of this verse, see *Devarim* 22:9-11 and commentaries there.

**According to Chasidic teachings however, it is possible to love another Jew as much as oneself. See *Tanya* chap. 32 (cited in *Sparks of Chasidus* on p. 163).

אֲכַל: כִּד וּבִשְׁנָה הַרְבִּיעִת יִהְיֶה כָּל־פְּרִי קֹדֶשׁ הַלְּוִיִּם לַיהוָה: כה וּבִשְׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פְּרִי לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם: כו לֹא תֹאכְלוּ עַל־הֶדֶם לֹא תִנְחָשׁוּ וְלֹא תִעֹנְנּוּ: כז לֹא תִקְפוּ פֶּאת רֵאשֵׁיכֶם וְלֹא תִשְׁחִית אֶת פֶּאת זִקְנֶךָ: כח וְשָׂרַט לְנֶפֶשׁ לֹא תִתְּנוּ בְּבִשְׂרְכֶם וּכְתַבַּת קַעֲקַע לֹא תִתְּנוּ בָכֶם אֲנִי יְהוָה: כט אֶל־תַּחֲלֵל אֶת־בֵּיתְךָ לְהִזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמִלֵּאָה הָאָרֶץ זִמָּה: ל אֶת־

אֲכַל: כִּד וּבִשְׁנָה הַרְבִּיעִת יִהְיֶה כָּל־פְּרִי קֹדֶשׁ הַלְּוִיִּם לַיהוָה: כה וּבִשְׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פְּרִי לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם: כו לֹא תֹאכְלוּ עַל־הֶדֶם לֹא תִנְחָשׁוּ וְלֹא תִעֹנְנּוּ: כז לֹא תִקְפוּ פֶּאת רֵאשֵׁיכֶם וְלֹא תִשְׁחִית אֶת פֶּאת זִקְנֶךָ: כח וְשָׂרַט לְנֶפֶשׁ לֹא תִתְּנוּ בְּבִשְׂרְכֶם וּכְתַבַּת קַעֲקַע לֹא תִתְּנוּ בָכֶם אֲנִי יְהוָה: כט אֶל־תַּחֲלֵל אֶת־בֵּיתְךָ לְהִזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמִלֵּאָה הָאָרֶץ זִמָּה: ל אֶת־

כ"ג

הפסיקו דרך: ולא תעוננו. לשון עונות ושעות, שאומר יום פלוני יפה להתחיל מלאכה, שעה פלונית קשה ללכת: (כז) לא תקפו פאת ראשכם. זה המשוה לדעיו לחורי אזנו ולפדחתו, ונמצא הקף ראשו עגול סביב, שעל אחורי אזניו עקרי שערו למעלה מזדעיו הרבה: פאת זקנך. סוף הזקן וגבולו. והן חמש שנים בכל לחי ולחי למעלה אלל הראש שהוא רחב ויש בו שתי פאות, ואחת למטה בסנטרו מקום חזור שני הלחיים יחד: (כח) ושרט לנפש. כן דרכן של אמוריים להיות משרטין צהרם כשמת להם מה: וכתבת קעקע. כתב המחוקק ושקוע שאינו נמחק לעולם שמקעקעו צמחט והוא משחיר לעולם: קעקע. לשון וכוקע אותם, וכוקעונו. תחזין עץ צררן ותולין אותם עליהם ונמצאו מחוקין ותחזין צררן, פורפוייניט "בלע"ז: (כט) אל תחלל את בתך להזנותה. צמוסר צמו פנויה לציאה שלא לשם קידושין: ולא תזנה הארץ. אם אתה עושה כן הארץ מזנה את פירותיה

מונה לו, משעת נעשתו. יכול אם הניעו, לאחר שלש שנים יבא מותר, תלמוד לומר יבא, צהוייתו יבא: (כד) יהיה כל פריו קדש. כמעשה שני שכתוב בו וכל מעשר הארץ גוי קדש לה'. מה מעשר שני אינו נאכל חוץ לחומת ירושלים אלא צפדיון, אף זה כן. ודבר זה הלולים לה' הוא, שושאו שם לשבח ולהלל לשמים: (כה) להוסיף לכם תבואתו. המזנה הזאת שתשמרו תהיה להוסיף לכם תבואתו, שצשכרה אני מצרך לכם פירות הגטיות. היה רבי עקיבא אומר דצרה תורה כנגד יר הרע, שלא יאמר אדם הרי ארבע שנים אני מנטער בו חנם, לפיכך נאמר להוסיף לכם תבואתו: אני ה'. אני ה' המצטיח על כך ונאמן לשמור הצטחתי: (כו) לא תאבלו על הדם. להרצה פנים נדרש צסנהדרין² אזכרה שלא יאכל מצטר קדשים לפני זריקת דמים, ואזכרה לאוכל מצהמת חולין טרם שחלף נפשה, ועוד הרצה: לא תנחשו. כגון אלו המנחשין בחולדה וצפופות³, פתו נפלה מפיו, לצי

TORAS MENACHEM

THE EXPLANATION

When the Torah forbids a person to eat a certain substance, there are two possible reasons: a.) The substance itself is forbidden. e.g. meat from a non-kosher animal.

Or: b.) The substance itself is intrinsically permitted, but it is forbidden for the person to eat it, due to the circumstances in which the person finds himself. For example, on Yom Kippur, it is forbidden to eat even kosher food.

With this in mind, we can examine Rashi's comment to verse 23:

Rashi was troubled by the repetition in verse 23. Why does the verse repeat: "Its fruit will be consistently restricted from you. You will be restricted from its fruit for three years, and may not eat it" when this could have been phrased more succinctly: "Its fruit will be consistently restricted from you for three years, you may not eat it"?

This repetition indicated to Rashi that our verse contains two distinct prohibitions:

1. "Its fruit will be consistently restricted from you." 2. "You will be restricted from its fruit for three years, and may not eat it."

The first prohibition (1) stresses that the fruit itself is prohibited: "Its fruit will be consistently restricted from you," i.e. that the Torah renders this fruit as a prohibited substance, like meat from a non-kosher animal.

The second prohibition (2) stresses that, in addition to prohibiting the

substance itself, the Torah also decrees upon the person that this fruit may not be eaten during a period of three years: "You will be restricted from its fruit for three years, and may not eat it," i.e. just as any food may not

Sparks of Chasidus

"IN THE FIFTH YEAR, YOU MAY EAT ITS FRUIT" (v. 25)

While the fruits of a tree's fourth year are holy, and may be eaten only in Jerusalem, the fruits of the fifth year may be eaten anywhere (v. 24-25).

According to Chasidic thought, the fruits of the fifth year actually correspond to a greater degree of spirituality than those of the fourth year (Likutei Torah, Kedoshim 30d). This is because the ultimate expression of spirituality is not that which must remain confined to a certain holy place (such as Jerusalem). Rather, the greatest holiness is that which penetrates the mundane fabric of everyday life, so that even the lowest parts of this physical world are devoted to the "praise of God" (v. 24).

(Based on Likutei Sichos vol. 7, p. 139ff.)

- ²⁴ *In the fourth year, all its fruit should be holy (only to be eaten in Jerusalem,) in praise of God.*
- ²⁵ *In the fifth year, you may eat its fruit.*
- *(Observe this law, in order) to increase (the tree's) produce for you. I am God, your (trustworthy) God.*

🌀 LAWS OF PERSONAL SANCTITY 🌀

- ²⁶ *You should not eat (sacrificial meat) when (its) blood (has not yet been sprinkled on the Altar).*
- *You should not practice divination, or act on the basis of fortuitous times.*
- ²⁷ *You should not remove (the hair from around) the circumference of your head (making the hair behind the ears level with the hair of the temples).*
- *You should not destroy the extremities of your beard.*
- ²⁸ *You should not make scratches in your flesh, (to mourn) a person (that died).*
- *You should not put a tattoo on yourselves. I am God.*
- ²⁹ *You should not defile your daughter, allowing your unmarried daughter to have relations (not for the sake of marriage. If you do) the Land will become “unfaithful” (another land will produce its fruits), and the Land will be filled with immorality.*

TORAS MENACHEM

be eaten throughout the night and day of Yom Kippur, so too the Torah forbade a person from eating the fruit of a tree for a period of three years.

While this distinction may appear at first glance to be purely academic, there are a number of practical ramifications:

i.) If the Torah had connected the three-year period with the prohibition on the *fruit itself* (1), then one would expect the three-year period to begin when the fruit first appears. In fact, however, the three-year time period is included in the second half of the verse, which speaks of the prohibition on the *person* (“*You will be restricted from its fruit for three years, and may not eat it*”), suggesting that the three-year period is a function of the person’s involvement. Therefore, *Rashi* wrote: “When does one start

counting?”, i.e. when does the person’s involvement begin? “From the time of *planting*.”

ii.) If a person took a branch from a tree that was over three years old and planted it in the ground, would we have to wait three years to eat from its fruit or not (according to *Rashi*)?

If the three-year period were a function of the prohibition on the *tree itself*, we could argue that this tree had already passed its initial three years, and thus the fruit should be permitted. Since, however, the three-year period is in fact connected to the prohibition on the *person*, it follows that a further three-year period is now required after *the person* planted this new tree.

(Based on *Likutei Sichos* vol. 22, p. 103ff; vol. 12, pp. 199-201)

🌀 The Last Word 🌀

“YOU SHOULD NOT DESTROY...YOUR BEARD” (v. 27)

- *Tzemach Tzedek* (the third Lubavitcher Rebbe) ruled in his responsa that it is a Biblical prohibition to cut the beard, even with a scissors, as did many other *halachic* authorities both before and after him (*Responsa, Yoreh Deah* chap. 93; See also *Chidushim al HaShas, Makos* chap. 3, p. 160a; *Piskei Dinim, Yoreh Deah*, chap. 181-2).
- Rabbis and spiritual leaders who remove their beards, following a lenient opinion, may lead other Jews to transgress the outright prohibition of shaving with a razor, since people will be unaware of the manner in which the Rabbi shaves. (*Igros Kodesh* vol. 9, p. 247)
- The thirteen parts of the beard correspond to the thirteen attributes of Divine mercy, and assist the person in eliciting Divine mercy in financial matters, even when he may not be deserving. The beard thus opens channels of additional blessing. (*ibid.* p. 235)
- According to *Chabad* custom the *peyos* (hair on the circumference of the head—see v. 27), may—and indeed should—be trimmed with a scissors. This is based on the precedent of the *Arizal* (Rabbi Yitzchak Luria 1534-1572, founder of the dominant system of Kabbalistic mysticism on which Chasidism is based), of whom it is explicitly documented that he trimmed his *peyos* with a scissors. Thus, it is difficult to fathom why a person who follows in the paths of the *Arizal* would grow his *peyos* long (*ibid.* vol. 20, pp. 9-10).

שבינא דיילי תטרונו ולבית מקדשי תהון דחלין
 אָנָא יי: לא לא תתפננו בתר בדין וקבורו לא
 תתבעון לאסתאבא בהון אָנָא יי אלהכון:
 לב מן קדם דסבר באורייתא תקום ותהדר
 אפי סבא ותחל מאלהך אָנָא יי: לג וארי
 יתגיר עמכון גיורא בארעכון לא תוננו יתיה:
 לה פניבא מנכון יהי לבון גיורא דיתגיר
 עמכון ותרחם ליה פותך ארי דירין הניתון
 בארעא דמצרים אָנָא יי אלהכון: לה לא
 תעבדון שקר בדין במשחתא במתקלא
 ובמכלתא: לו מאוננו דקשוט מתקלן דקשוט
 מכילן דקשוט והינין דקשוט יהי לבון אָנָא יי
 אלהכון די אפיקית יתכון מארעא דמצרים:
 לו ותטרונו ית פל קימי וית פל דיני ותעבדון
 יתהון אָנָא יי: א ומליל יי עם משה למימר:

שבתתי תשמרו ומקדשי תיראו אָנָי יהוה: לא אל-תפנו אל-
 האבת' ואל-הידענים אל-תבקשו לטמאה בהם אָנָי יהוה
 אלהיכם: לב מפני שיבה תקום והדרת פני זקן ויראת
 מאלהיך אָנָי יהוה: ס רביעי' וששי כשהן מחוברין לג וכי-יגור אתה גר
 בארצכם לא תונו אותו: לה באזרח מכם יהיה לכם הגר | הגר
 אתכם ואהבת' לו כמוך כגרים הייתם בארץ מצרים אָנָי
 יהוה אלהיכם: לה לא-תעשו עול במשפט במדה במשקל
 ובמשורה: לו מאוני צדק אבני-צדק איפת צדק והין צדק
 יהיה לכם אָנָי יהוה אלהיכם אשר-הוצאתי אתכם מארץ
 מצרים: לו ושמרתם את-כל-חקתי ואת-כל-משפטי ועשיתם
 אתם אָנָי יהוה: פ [חמישי] כ א וידבר יהוה אל-משה לאמר:

כש"י

אונאת דברים. לא תאמר לו אמש היית עובד ע"א ועכשיו אתה צא ללמוד
 תורה שנתנה מפי הגבורה: (לד) כי גרים הייתם. מוס שצך אל תאמר
 לחצרך: אני ה' אלהיכם. אלהיך ואלהיו אני: (לה) לא תעשו עול
 במשפט. אם לדון, הרי כבר נאמר לא תעשו עול צמשפט, ומהו משפט השנוי
 כאן, היא המדה והמשקל והמשורה. מלמד שהמודד נקרא דיין, שאם שיקר
 צמדה הרי הוא כמקלקל את הדין וקריו עול, שנאוי, ומשוקץ, חרס ותועבה.
 וגורם לחמשה דברים האמורים בדין מטמא את הארץ, ומחלל את השם,
 ומסלק את השכינה, ומפיל את ישראל בחרב, ומגלה אותם מארס: במדה.
 זו מדת הארץ: במשקל. כמשמעו: ובמשורה. היא מדת הלח: (לו) אבני
 צדק. הם המשקולות ששוקלין כנגדן: איפה. היא מדת היבש: היין. זו היא
 מדת הלח: אשר הוצאתי אתכם. על מנת כן. דבר אחר אני הצחתי
 במצרים בין טפה של צבור לטפה שאינה של צבור, ואני הנאמן להפרע ממי

לעשותן צמקום אחר ולא צארלכס. וכן הוא אומר וימנעו רציבים וגו':
 (ל) ומקדשי תיראו. לא יכנס לא צמקלו ולא צמנעלו וצאפונדתו וצאצק
 שעל רגליו? ואף על פי שאני מזכירכם על המקדש, את צחתי תשמורו,
 אין צנין בית המקדש דוחה צחתי: (לא) אל תפנו אל האבות. אזכרה
 לצעל אוב וידעוני. צעל אוב זה פיתוס המדבר משחיו. וידעוני מכניס עטס
 חיה ששמה ידוע לחוך פיו והעטס מדבר: אל תבקשו. להיות עסוקים צס,
 שאם תעסקו צס אתם מיטמאין לפני ואני מתעצ אצכס: אני ה' אלהיכם.
 דעו את מי אתם מחליפין צמי: (לב) מפני שיבה תקום. יכול זקן אשמאי,
 תלמוד לומר זקן, אין זקן אלא שקנה חכמה: והדרת פני זקן. איזהו הדור,
 לא יש צמקומו ולא יסתור את דבריו. יכול יעלים עיניו כמי שלא ראהו, לכך
 נאמר ויראת מאלהיך, שהרי דבר זה מסור ללבו של עושהו, שאין מכיר צו
 אלא הוא, וכל דבר המסור ללב נאמר צו ויראת מאלהיך: (לג) לא תונו.

CLASSIC QUESTIONS

● Why does the Torah connect the *mitzvah* of accurate measures with the Exodus from Egypt? (v. 36)

RAMBAM: If a person denies the *mitzvah* of accurate measures, it is as if he denied the Exodus from Egypt, which was the beginning of the [Torah's] commandments (*Laws of Theft*, end of chap. 7).

MAGID MISHNEH: A person who transgresses the *mitzvah* of accurate measures indicates that he does not believe in God's close supervision of all the details of this world. He is thus denying the Exodus from Egypt, and its associated miracles, which proved God's providential care and direct involvement with the world (*ibid*).

TORAS MENACHEM

☞ THE MITZVAH OF ACCURATE MEASURES (v. 36)

Magid Mishneh writes that a person who transgresses the *mitzvah* of accurate measures is considered to have "denied the Exodus from Egypt," for his willingness to practice covert corruption suggests that he does not believe that God's providence (proven at the Exodus) extends to his covert affairs.

However, this does not appear to have pinpointed the unique quality of the *mitzvah* of accurate measures. For an ordinary thief also carries out his corrupt activities covertly, and yet we do not find that our Sages equated theft with a denial of the Exodus.

What then is the exceptional evil of having non-accurate measures which is tantamount to a rejection of the Exodus from Egypt?

- ³⁰ You should revere My Sanctuary (by not entering the Temple with your staff, shoes, moneybelt or dust on your feet. But despite the great importance of the Temple) you should observe My Sabbaths (rather than building the Temple on the Sabbath). I am God.
- ³¹ You should not turn to (the sorcery of) Ov or Yid'oni. You should not seek (these, and thereby) defile yourselves through them. I am God, your God.

🌀 LAWS OF HONESTY AND RESPECT FOR OTHERS 🌀

- ³² You should rise in the presence of an old person and you should honor the presence of a sage. (Do not shut your eyes to avoid doing this mitzvah, but rather,) you should fear your God. I am God.
- ³³ When a convert lives with you in your land, you should not (verbally) harass him (by reminding him of his past). ³⁴ The convert who lives with you should be considered by you like a native among you, and you should love him as (you love) yourself. For you (too) were (once) strangers in the land of Egypt. (Just as) I am your God, (I am his) God (too).
- ³⁵ You should not commit a perversion of justice (with false) measures, weights, or liquid measures. ³⁶ You should have accurate scales, accurate weights, an accurate dry-measure, and an accurate liquid measure. I am God, your God, who brought you out of the land of Egypt (on condition that you keep accurate weights and measures).
- ³⁷ You should observe all My suprarational commands and all My rational commands, and fulfill them. I am God.

FOURTH
READING
(6TH WHEN
JOINED)

TORAS MENACHEM

THE EXPLANATION

The use of false weights and measures is a form of theft: A person attempts to acquire another's money unlawfully, without the owner discovering what has happened.

However, the use of false weights and measures is a greater act of deception than a regular act of theft. For while a regular thief keeps his activities totally covert, the person who uses false weights actually pretends to his victim that he is honest, since the weights are perceived to be used for the sake of accuracy and fairness. Thus, this act is particularly evil and deceptive, for the person is creating a veil of righteousness by the use of weights, and yet, at the very same time, these same weights are being used as tools of corruption.

To understand why, according to *Rambam*, this specific type of corruption is connected to the Exodus from Egypt, we need first to examine *Rambam's* explanation of why the Egyptian people were punished for enslaving the Jewish people:

It is written in the Torah, "[You should know that your descendants will be strangers in a land that is not theirs.] They will enslave them and oppress them" (Bereishis 15:13). This suggests that it decreed upon the Egyptians [against their will] that they would act wickedly.

It is also written, "this people will rise up, and go astray after the gods of the people of the land" (Devarim 31:16) which suggests it was decreed upon the Jewish people to serve idols. So why did God punish them?

This is because the decree was not made upon a particular person about whom it was known that he would go astray. Rather, all those who chose

to go astray chose to do so of their own volition. God was merely making known what would happen on a global scale.

It is similar to [God] saying that a nation has both righteous people and wicked people. This clearly does not give license to a wicked person to say to himself that it has been decreed upon him to be wicked....

Likewise with the Egyptians: All those Egyptians and persecutors of the Jewish people had the free choice not to harm the Jewish people if they wished, for [God] did not decree upon any person in particular. Rather, it was [merely] made known to Abraham that his children will, in the future, be enslaved in a foreign land" (Laws of Teshuvah 6:5).

The Egyptian persecution of the Jewish people was thus done under a pretense. They appeared to be following God's will, for God had decreed, "They will enslave them and oppress them." In truth, however, the Egyptians were carrying out an act of wickedness, for they chose to harm the Jewish people. They were thus not carrying out God's will at all, for if the Egyptians had chosen not to harm the Jewish people, God would have found another way to carry out His decree.

This subterfuge, of appearing to be righteous while at the same time carrying out an act of wickedness, resembles the sin of having false weights and measures. For, as explained above, the use of false measures is an attempt to "dress up" an act of theft as an act of honesty.

Thus: "If a person denies the mitzvah of accurate measures, it is as if he denied the Exodus from Egypt," for the Exodus freed us from the dishonest subterfuge which was typified by the Egyptian people.

(Based on *Sichas Shabbos Parshas Vayeisheu* 5746; *Likutei Sichos* vol. 27, p. 149ff.)

ב וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר |
הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזְרְעוֹ לְמִלֵּךְ מוֹת יוֹמֶת עִם הָאָרֶץ |
יִרְגְּמֻהוּ בְּאֶבֶן: ג וְאֲנִי אֶתֵּן אֶתְּךָ אֶת־פָּנָי בְּאִישׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ |
מִקְרָב עִמּוֹ כִּי מִזְרְעוֹ נָתַן לְמִלֵּךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי |
וּלְחַלֵּל אֶת־שֵׁם קְדֹשִׁי: ד וְאִם הָעֵלָם יַעֲלִימוּ עִם הָאָרֶץ |
אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא בְּתֵתוֹ מִזְרְעוֹ לְמִלֵּךְ לְבִלְתִּי |
הִמִּית אֹתוֹ: ה וְשַׁמְתִּי אֲנִי אֶת־פָּנָי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ |
וְהִכַּרְתִּי אֹתוֹ וְאֵת | כָּל־הַזִּנִּים אַחֲרָיו לְזִנוֹת אַחֲרֵי הַמִּלֵּךְ |
מִקְרָב עִמָּם: ו וְהִנָּפֵשׁ אֲשֶׁר תִּפְגַּח אֶל־הָאֵבֶת וְאֶל־הַיְדֹעִזִּים |
לְזִנוֹת אַחֲרֵיהֶם וְנִתְתִּי אֶת־פָּנָי בִּנְפֶשׁ הַהוּא וְהִכַּרְתִּי אֹתוֹ |
מִקְרָב עִמּוֹ: ז וְהִתְקַדְּשְׁתֶּם וְהִיִּיתֶם קְדוֹשִׁים כִּי אֲנִי יְהוָה |
אֱלֹהֵיכֶם: [ששז] [שביעי כשהן מחוברין] ח וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְעַשִּׂיתֶם |
אֹתָם אֲנִי יְהוָה מְקַדְּשְׁכֶם: ט כִּי־אִישׁ אִישׁ אֲשֶׁר יִקְלַל |
אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוֹמֶת אָבִיו וְאִמּוֹ קָלַל דָּמּוּ בּוֹ: |
י וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ אִישׁ אֲשֶׁר יִנְאַף אֶת־אִשְׁתּוֹ |
רָעָהוּ מוֹת־יוֹמֶת הַנְּאֻף וְהַנְּאֻפָת: יא וְאִישׁ אֲשֶׁר יִשְׁכַּב |
אֶת־אִשֵּׁת אָבִיו עֶרְוַת אָבִיו גִּלְהָה מוֹת־יוֹמֶתוֹ שְׁנֵיהֶם דְּמֵיהֶם בָּם: |
יב וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלְתּוֹ מוֹת יוֹמֶתוֹ שְׁנֵיהֶם תִּבְלַע עֵשׂוֹ |
דְּמֵיהֶם בָּם: יג וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זֶכֶר מִשְׁכַּבֵּי אִשָּׁה |
תֹּעֵבָה עֵשׂוֹ שְׁנֵיהֶם מוֹת יוֹמֶתוֹ דְּמֵיהֶם בָּם: יד וְאִישׁ אֲשֶׁר

ב וְלִבְנֵי יִשְׂרָאֵל תִּימַר גֵּבֶר גֵּבֶר מִבְּנֵי יִשְׂרָאֵל |
וּמִן גֵּיזְרָא דִּיתְגִּירוֹן בְּיִשְׂרָאֵל דִּי יִתֵּן מִזְרַעֵיהּ |
לְמוֹלֶךְ אַתְקַטְלָא יִתְקַטֵּיל עִמָּא בֵּית יִשְׂרָאֵל |
יִרְגְּמֻנִיהּ בְּאֶבְנָא: ג וְאֲנָא אֶתֵּן יִתֵּן רִוְגֵי |
בְּגִבְרָא הַהוּא וְאֲשִׁיצִי יִתִּיהּ מִגּוֹ עֲמִיה אֲרִי |
מִזְרַעֵיהּ יִהֵב לְמוֹלֶךְ בְּדִיל לְסַאבָּא יִתְמַקְדְּשִׁי |
וּלְאַחֲלָא יִתְשַׁמָּא דְקוֹדְשִׁי: ד וְאִם מִכְבֹּשׁ |
יִכְבְּשׁוּן עִמָּא בֵּית יִשְׂרָאֵל יִתְעִינְהוֹן מִן |
גֵּבֶרָא הַהוּא בְּדִיהֵב מִזְרַעֵיהּ לְמוֹלֶךְ בְּדִיל |
דְלָא לְמַקְטֵל יִתִּיהּ: ה וְאֲשִׁוּי אֲנָא יִתְרִוְגֵי |
בְּגִבְרָא הַהוּא וּבְסַעְדוּהִי וְאֲשִׁיצִי יִתִּיהּ נִת |
כָּל דְטַעֲן בְּתִירוּהִי לְמַטְעֵי בְּתֵר מוֹלֶךְ מִגּוֹ |
עֲמַהוֹן: ו וְאֲנִשׁ דִּי יִתְפְּנִי בְּתֵר בְּדִין וּדְכֹוֹרוֹ |
לְמַטְעֵי בְּתִירוּהוֹן וְאֶתֵּן יִתְרִוְגֵי בְּאֲנִשָּׂא הַהוּא |
וְאֲשִׁיצִי יִתִּיהּ מִגּוֹ עֲמִיה: ז וְתִתְקַדְּשׁוּן וְתִהוֹן |
קְדִישִׁין אֲרִי אֲנָא יִי אֶלְהִיכוּן: ח וְתִטְרוּן יִתְ |
קִימִי וְתַעֲבֹדוּן וְתִהוֹן אֲנָא יִי מְקַדְּשְׁכוּן: ט אֲרִי |
גֵּבֶר גֵּבֶר דִּי יִלוֹט יִתְ אַבּוּהִי וְנִת אִמִּיה |
אַתְקַטְלָא יִתְקַטֵּל אַבּוּהִי וְאִמִּיה לְט קַטְלָא |
חִיבִי: י וְגִבֶר דִּי יִגּוֹף יִתְ אֶתֵּת גֵּבֶר דִּי יִגּוֹף יִתְ |
אַתֵּת חֲבֵרִיהּ אַתְקַטְלָא יִתְקַטֵּל גִּיפָא וְגִיפָתָא: |
יא וְגִבֶר דִּי יִשְׁכּוּב יִתְ אֶתֵּת אַבּוּהִי עֲרִיתָא |
דְאִבּוּהִי גִלִּי אַתְקַטְלָא יִתְקַטְלוּן תְּרִוּיָהוֹן |
קַטְלָא חִיבִין: יב וְגִבֶר דִּי יִשְׁכּוּב יִתְ כַּלְתִּיהּ |
אַתְקַטְלָא יִתְקַטְלוּן תְּרִוּיָהוֹן תִּבְלָא עֲבָדוֹ |
קַטְלָא חִיבִין: יג וְגִבֶר דִּי יִשְׁכּוּב יִתְ דְכוּרָא |
מִשְׁכַּבֵּי אֶתְתָא תוֹעֵבָתָא עֲבָדוֹ תְּרִוּיָהוֹן |
אַתְקַטְלָא יִתְקַטְלוּן קַטְלָא חִיבִין: יד וְגִבֶר דִּי

כש"י

מחפין עליו⁴: והכרתי אתו. למע נאמר, לפי שנאמר וצמשפחתו, יכול יהיו כל המשפחה צהכרת, תלמוד לומר אותו. אותו צהכרת ולא כל המשפחה צהכרת, אלא ציסורין: לזנות אחרי המולך. לרבות שאר עבודת אלילים שעבדה צכד, ואפילו אין זו עבודתה⁵: (ז) והתקדשתם. זו פרישות ע"א: (ט) אביו ואמו קלל. לרבות לאחר מיתה⁶: דמיו בו. זו סקילה, וכן כל מקום שנאמר דמיו צו דמיהם צס⁷, ולמדנו מאז וידעוני שנאמר צהס צאצן ירגמו אותם דמיהם צס. ופשוטו של מקרא, כמו דמו צראשו⁸, אין נענש על מיתתו אלא הוא, שהוא גרס לעלמו סיכרג: (י) ואיש. פרט לקטן⁹: אשר ינאף את אשת איש. פרט לאשת קטן, למדנו שאין לקטן קידושין. ועל איזו אשת איש חייבתי לך: אשר ינאף את אשת רעהו. פרט לאשת עו"ג, למדנו שאין קידושין לעו"ג: מות יומת הנואף והנואפת. כל מיתה האמורה צתורה סתם אינה אלא חנק: (יב) תבל עשו. גנאי. לשון אחר מצלצלין זרע האצ צזרע הצן: (יג) משכבי

שטומן משקלותיו צמלח להגות את הצריות שאין מכירים צהס¹: (ב) ואל בני ישראל תאמר. עושין על הצהכרות: מות יומת. צצית דין, ואם אין כח לצית דין עם הארץ מסייעין אותן: עם הארץ. עם שבגינו צצרת הארץ. דבר אחר עם שעתידין לירש את הארץ ע"י מלוח הללו: (ג) אתן את פני. פנאי שלי, פונה אני מכל עסקי ועוסק צו: באיש. ולא צצצור, שאין כל הצבור נכרתין: כי מזרעו נתן למולך. לפי שנאמר מעציר צנו וצתו צאש, צן צנו וצן צתו מנין, תלמוד לומר כי מזרעו נתן למולך. זרע פסול מנין, תלמוד לומר צתו מזרעו למולך²: למען טמא את מקדשי. את כנסת ישראל, שהיא מקודשת לי, כלשון ולא יחלל את מקדשי³: (ד) ואם העלם יעלימו. אם העלימו צדצר אחד, סוף שיעלימו צדצרים הרצב. אם העלימו סנהדרי קטנה, סוף שיעלימו סנהדרי גדולה: (ה) ובמשפחתו. אמר ר' שמעון וכי משפחה מה טעמה, אלא ללמדך שאין לך משפחה שיש צה מוכס שאין כולם מוכסין, שכולם

PUNISHMENTS FOR TRANSGRESSING PROHIBITIONS OF THE TORAH

20

FIFTH
READING

¹ God spoke to Moshe, saying: ² You should say (the following punishments for transgressing the prohibitions of the Torah) to the Children of Israel:

- Any man of the Children of Israel, or from the converts who live among Israel, who gives any of his offspring in (worship of the pagan deity) Molech, should be put to death (by the court. If the court does not have the power to do so) the public should (assist the court and) pelt him to death with stones.
- ³ I will devote My time (away from all My affairs and deal) with this man (individually) and I will cut him off from among his people, (even if) he gave his (grandson) to Molech, in order to defile (the assembly of Israel) which is sacred to Me, and to profane My holy Name.
- ⁴ If the public consistently ignores that man, when he gives (even) his (illegitimate) offspring to Molech, not putting him to death, ⁵ then I will devote My time (away from all My affairs and deal) with this man and with his family. (But) I will (only) cut him off, and all who follow after him to go astray after Molech, from among the people, (but I will not cut off his family too).
- ⁶ (If) a person turns to Ov or Yid'oni, to go astray after them, I will set My attention upon that person, and I will cut him off from among his people.

⁷ You should sanctify yourselves (by separating from idolatry) and be holy, for I am God, your God.

⁸ You should observe My suprarational commands and fulfill them. I am God, who sanctifies you.

- ⁹ If any man curses his father or his mother, he should be put to death, (even if) he has cursed his father or his mother (after their death). His blood(y death by stoning) is his own (fault).
- ¹⁰ (If) a (grown) man commits adultery with (another grown) man's wife: (if the person he) committed adultery with (was) the wife of his fellow (Jew), the adulterer and the adulteress should both be put to death (by strangulation).
- ¹¹ A man who lies with his father's wife (is considered to) have uncovered his father's nakedness. Both of them should be put to death. Their blood(y death by stoning) is their own (fault).
- ¹² (If) a man lies with his daughter-in-law, both of them should be put to death. They have committed a shameful act. Their blood(y death by stoning) is their own (fault).
- ¹³ (If) a man lies with a man as one would with a woman, both of them have committed an abominable act. They should both be put to death. Their blood(y death by stoning) is their own (fault).

SIXTH
READING
(7TH WHEN
JOINED)

TORAS MENACHEM

Sparks of Chasidus

"YOU SHOULD SANCTIFY YOURSELVES (BY SEPARATING FROM IDOLATRY) AND BE HOLY" (v. 7)

To receive sustenance from the forces of holiness it is essential for a person to strive to be in a state of submission to a Higher Authority. Those unwilling to make this effort follow the path of idol worship, which does not require any compromise of the ego. In this vein, the verse testifies, "We ate in Egypt for free" (Bamidbar 11:5).

A further reason why individuals choose to receive their sustenance by means of idol worship, is because the short-term benefits are greater. This is because the sustenance of the forces of evil is rooted

in the transcendent realm of Godliness beyond reason and logic, so energies are bestowed even without the appropriate effort.

Nevertheless, despite a.) the difficulty of obtaining sustenance from the side of holiness, and b.) the reduced immediate reward, the Jewish people still opt for a life of Torah and mitzvos, since it is the way of truth, and lasts forever.

(Biurei HaZohar, Tzemach Tzedek pp.248-9, Sefer HaMa'amarim 5660, p.11; Torah Ohr 61a)

יִסַּב ית אַתְּמָא וְנַת אַמְהָ עֵיצַת חֲמַאֲנִי הַיָּא בְּנִירָא יִקְדִּין יְתִיָּה וְנִתְהֵן וְלֹא תְהִי עֵיצַת חֲמַאֲנִי בִּינִיכּוּן: 10 וְגַבְרַי דִּי יִתְּן שְׁכֻבְתָּהּ בְּבַעֲרָא אַתְּקַטְלָא יִתְּקַטְל וְנִת בְּעִירָא תְּקַטְלוּן: 11 וְאַתְמָא דִּי תִקְרַב לְכָל בְּעִירָא לְמִשְׁלַט בְּהָ וְתִקְטוֹל ית אַתְמָא וְנִת בְּעִירָא אַתְּקַטְלָא יִתְּקַטְלוּן קַטְלָא חֲבִיבִין: 12 וְגַבְרַי דִּי יִסַּב ית אַתְמָא בַת אַבּוּהִי אוּ בַת אַמִּיהָ וְיַחְזִי ית עֲרִיתָהּ וְהִיא תַחְזִי ית עֲרִיתָהּ קִלְנָא הוּא וְיִשְׁתַּיְצוּן לְעֵינֵי בְנֵי עַמּוּהוֹן עֲרִית אַתְמָא גְּלִי חוּבִיָּה יִקְבֵּל: 13 וְגַבְרַי דִּי יִשְׁכּוּב ית אַתְמָא מִסָּאבָא וְיִגְלִי ית עֲרִיתָהּ ית קִלְנָה גְּלִי וְהִיא תִגְלִי ית סוּאָבַת דְּמָהָא וְיִשְׁתַּיְצוּן תַּרְוִיחֻהוֹן מִגּוּ עַמּוּהוֹן: 14 וְעֲרִית אַחַת אַמְדָּא וְאַחַת אַבּוּדָּא לֹא תִגְלִי אַרְי ית קְרִיבִיָּה גְּלִי חוּבִיָּהוֹן יִקְבֵּלוּן: 15 וְגַבְרַי דִּי יִשְׁכּוּב ית אַתְמָא אַח אַבּוּהִי עֲרִיתָא דְּאַח אַבּוּהִי גְּלִי חוּבִיָּהוֹן יִקְבֵּלוּן בְּלֹא וְלֹד יִמוּתוּן: 16 וְגַבְרַי דִּי יִסַּב ית אַתְמָא אַחֻוּהִי מִרְחֻקָא הִיא עֲרִיתָא דְּאַחֻוּהִי גְּלִי בְּלֹא וְלֹד יְהוּן: 17 וְתַסְרוּן ית כָּל קְנִימֵי וְנִת כָּל דִּינֵי וְתַעֲבְדוּן יַתְהוּן וְלֹא תַרוּקוּן יַתְכוּן אַרְעָא דִּי

יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הִוא בְּאִשׁ יִשְׁרָפוּ אֹתוֹ וְאֶתְהֵן וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם: 10 וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בְּבִהְמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תִּהְרֹגוּ: 11 וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרַבֵּעָה אֹתָהּ וְהִרְגִתָּ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ דִּמְיָהֶם בָּם: 12 וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אֶחָתוֹ בֶּת־אָבִיו אוּ בֶת־אִמּוֹ וּרְאָה אֶת־עֲרוֹתָהּ וְהִיא־תִרְאָה אֶת־עֲרוֹתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמֶּם עֲרוֹת אֶחָתוֹ גְּלָה עוֹנּוֹ יִשָּׂא: 13 וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דָּוָה וְגִלָּה אֶת־עֲרוֹתָהּ אֶת־מְקַרְהָ הֶעֱרָה וְהוּא גִלָּתָהּ אֶת־מְקוֹר דְּמִיָּה וְנִכְרְתוּ שְׁנֵיהֶם מִקְרַב עַמָּם: 14 וְעֲרוֹת אֲחֹת אַמְדָּא וְאַחֹת אַבִּידָּא לֹא תִגְלֶה כִּי אֶת־שָׂאֲרוּ הֶעֱרָה עוֹנָם יִשָּׂאוּ: 15 וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דָּדָתוֹ עֲרוֹת דָּדוֹ גְּלָה חֲטָאִים יִשָּׂאוּ עֲרִירִים יָמָתוּ: 16 וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשְׁתּוֹ אֲחִיו נִדָּה הוּא עֲרוֹת אֲחִיו גְּלָה עֲרִירִים יְהִיוּ: 17 וְשִׁמְרַתֶּם אֶת־כָּל־חֻקְתִּי וְאֶת־כָּל־מִשְׁפָּטֵי וְעֲשִׂיתֶם אֹתָם וְלֹא־תִקְיֹא אֶתְכֶם הָאָרֶץ אֲשֶׁר

רש"י

יבנה²: (יח) הערה. גלה. וכן כל לשון ערוה גלוי הוא, והו"ו יורדת צתיבה לשם דבר, כמו זעור, מגזרת ולא קס ולא זע⁶, וכן אחור מגזרת אח. והערה זו נחלקו בה רבותינו, יש אומרים זו נשקפת שמש, ויש אומרים זו הכנסת עטרה⁷: (יט) וערות אחות אמן. שנה הכתוב באזהרתו, לומר שכוזר עליהן צין על אחות אציו ואמו מן האב צין על אחיותיהן מן האם, אבל ערות אשת אחי אציו לא הוזכר אלא על אשת אחי אציו מן האב: (כ) אשר ישכב את דדתו. המקרא הזה בא ללמד על כרת האמור למעלה, שהוא צעונש הליכת עירי: עירי. כתרגומו בלא ולד, ודומה לו ואנכי הולך עירי⁸, יש לו צנים קוצרן, אין לו צנים מת בלא צנים, לכך שנה צני מקראות אלו עירי. ימותו עירי יכו. עירי ימותו, אם יהיו לו צענת עזרה, לא יהיו לו כשימות לפי שקוצרן צחיו. עירי יכו, שאם אין לו צענת עזרה, יהיה כל ימיו כמו שהוא עכשיו¹⁰: (כא) נדה היא. השכיבה הזאת מנודה היא

אשה. מכנים כמכחול צפופרת¹: (יד) ישרפו אתו ואתהן. אי אהי יכול לומר אשתו הראשונה ישרפו, שהרי נשאה בהיתר ולא נאסרה עליו, אלא אשה ואמה הכתובין כאן, שתיכן לאיסור, שנשא את חמותו ואמה. ויש מרבותינו שאומרים, אין כאן אלא חמותו. ומכו אהתן, את אחת מהן, ולשון יוני הוא בן אחת²: (טו) ואת הבהמה תהרוגו. אם אדם חטא בהמה מה חטאה, אלא מפני שצאה לאדם תקלה על ידה, לפיכך אמר הכתוב חסל. קל וחומר לאדם שיודע להצחין צין טוב לרע וגורם רעה לחצירו לעבור עזרה. כיוצא בדבר אהי אומר אצד תאצדון את כל המקומות³, הכי דברים קל וחומר, מה חילנות שאין רואין ואינן שומעין על שצאת תקלה על יד אהמה תורה השחת שרוף וכלה, המטה את חצירו מדרכ חיים לדרכי מיתה על אחת כמה וכמה: (יז) חסד הוא. לשון ארמי חרפה חסודא⁴. ומדרשו אם תאמר קין נשא אחותו, חסד עשה המקום לצנות עולמו ממנו, שנאמר עולם חסד

CLASSIC QUESTIONS

- **How should the suprarational commands be kept? (v. 22)**
RASHI: A person should not say, "I find pork disgusting," or "I don't want to wear a mixture of wool and linen." Rather, he should say, "I do wish to, but what can I do since my Father in heaven has imposed these decrees upon me?" (Rashi to v. 26, below).
- **How should the rational commands be observed?**
RAMBAM: The principle that a person should desire to transgress the commandments, and refrain only because "my Father in heaven has imposed these decrees upon me," only applies to suprarational

- commands. However, a person should not desire to carry out the rational prohibitions, such as theft, murder and disgracing one's parents (Shemoneh Perakim ch. 6).
- **Can the suprarational commands be understood at all?**
RASHI: They are "decrees of the King" which have no reason (19:19).
RAMBAM: The suprarational *mitzvos* do not have a revealed reason.... Nevertheless, it is appropriate to meditate upon their significance, and to find explanations for them whenever possible (Laws of Misappropriation 8:8; Laws of Sacrificial Exchanges 4:13).

- ¹⁴ (If) a man takes a woman and her mother (in marriage, in addition to his initial wife), it is the advice (of the evil inclination). They should burn him and them in fire (but not his initial wife), so there should be no evil advice in your midst.
 - ¹⁵ A man who lies with an animal should be put to death, and the animal should be killed.
 - ¹⁶ (If) a woman comes close to any animal so that it will mate with her, you should kill the woman and the animal. They should both be put to death. Their blood(y death by stoning) is their own (fault).
 - ¹⁷ If a man takes his sister (in marriage), either his father's daughter or his mother's daughter, and he sees her nakedness, and she sees his nakedness, it is a disgraceful act. They will be cut off from the sight of the members of their people, because he uncovered his sister's nakedness. He will bear (the consequences of) his sin.
 - ¹⁸ (If) a man lies with a woman who is menstruating and uncovers her nakedness, he has exposed her source, and she has exposed the source of her blood. Both of them will be cut off from among their people.
 - ¹⁹ You should not uncover the nakedness of your mother's sister or your father's sister, for he (who does so) has exposed his close relative. They will bear (the consequences of) their sin.
 - ²⁰ (If) a man lies with his aunt, he (is considered to) have uncovered his uncle's nakedness. They will bear (the consequences of) their transgression. They will die childless.
 - ²¹ (If) a man takes his brother's wife, it is a repulsive act. He (is considered to) have uncovered his brother's nakedness. They will be childless.
- ²² You should guard all My suprarational commands and all My rational commands, and observe them. Then the land, where I am bringing you to live, will not vomit you out.

 TORAS MENACHEM

🔗 RATIONAL AND SUPRARATIONAL COMMANDS (v. 22)

Rambam's comments about the suprarational commands appear, at first glance, to be contradictory. On one hand, he accepts the notion that suprarational commands should be observed *only* because "my Father in heaven has imposed these decrees upon me." But on the other hand he writes that a person should "meditate upon their significance, and to ascribe to them whatever explanation is possible." Now, if a person would indeed find some sort of explanation for a suprarational command, he would no longer be able to observe this precept purely because "my Father in heaven has imposed these decrees upon me," for this would now be a command which makes sense to the person. So, **Rambam's** instruction to find reasons for the suprarational commands appears to be counterproductive to the requirement to observe these precepts as pure Divine decrees.

THE EXPLANATION

In his *Guide for the Perplexed*, **Rambam** writes: "There is a reason for every commandment. Every positive or negative precept serves a useful purpose; in some cases the usefulness is evident, e.g. the prohibition of murder and theft. In others, the usefulness is not so evident, e.g. the prohibition of enjoying the fruit of a tree in the first three years, or a vineyard in which other seeds have been growing" (part 3, chap. 26).

Later in the chapter he clarifies: "The repeated assertion of our Sages that there are reasons for all the commandments, and the tradition that Shlomo knew them, refers to the general purpose of the commandments, and not to the details of the commandments, which cannot be explained."

To illustrate this point, **Rambam** cites an example: "The law that sacrifices should be brought is clearly of great value, as will be shown by us (ibid. chap. 46). But we cannot say why one offering should be a lamb, while another is a ram, and why a fixed number of them should be brought. Those who trouble themselves to find a cause for any of these detailed rules are, in my eyes, devoid of sense."

🔗 Sparks of Chasidus 🔗

The **Magid** of Mezritch taught that a *ba'al teshuvah*—a person who previously lived a non-observant life—should *not* say "I do wish to [transgress the commandments], but what can I do since my Father in heaven has imposed these decrees upon me?" (see *Classic Questions*). For since the *ba'al teshuvah* has tasted sin there is a danger that he may return to his former ways if he actively desires to transgress the *mitzvos* (*Likutei Torah*, Va'eschanan 9d).

However, this refers to a certain type of *ba'al teshuvah* who has merely reformed his ways, without actually transforming the nature of his personality. But if a person does such a profound *teshuvah* that the very nature of his character is transformed, then he may indeed say, "I do wish to [transgress the commandments], but what can I do since my Father in heaven has imposed these decrees upon me."

(Based on *Sichas Shabbos Parshas Nitzavim-Vayeilech* 5742)

אָנִי מְעִיל יִתְכוּן תְּמוֹן לְמַתֵּב בָּהֶ: כִּג וְלֹא תִּהְיֶה בְּחֻקֵּי הַתְּהִיבֵי מִן הַתְּהִיבֵי עֲמֻמָּא דִּי אֲנִי מְגַלֵּי מִן קְדָמִיכוֹן אַרְי יֵת כָּל אֲלִין עֲבָדוּ וְרַחֵיק מִימְרֵי יִתְהוּן: כד וְאִמְרִית לְכוֹן אֲהִינֵן תִּירְתוּן יֵת אֲרַעְהוֹן וְאֲנִי אֲתַנְיְנָה לְכוֹן לְמִירַת יֵתָה אֲרַעָא עֲבָדָא חֵלֵב וְדָבֵשׁ אֲנִי יֵי אֲלֵהֲכוֹן דִּי אֲפֻרִישִׁית יִתְכוֹן מִן עֲמֻמָּא: כה וְתַפְרִשׁוּן בֵּין בְּעִירָא דְכִיָּא לְמִסְאָבָא וּבֵין עוֹפָא מְסֻאָבָא לְדְכִיָּא וְלֹא תִשְׁקֻצוּן יֵת נַפְשֵׁיכוֹן בְּבְעִירָא וּבְעוֹפָא וּבְכָל דִּי תִרְחִישׁ אֲרַעָא דִּי אֲפֻרִישִׁית לְכוֹן לְמִסְאָבָא: כו וְתִהְיוּן קְדָמִי קְדִישִׁין אַרְי קְדִישׁ אֲנִי יֵי וְאֲפֻרִישִׁית יִתְכוֹן מִן עֲמֻמָּא לְמַהְיוּ פְּלִחִין קְדָמִי: כז וְגִבֵּר אוֹ אֲתֵתָא אַרְי יְהִי בְהוֹן בְּדִין אוֹ דְכוּרוֹ אֲתַקְטְלָא יִתְקַטְלוּן בְּאֲבָנָא יִרְגְמוּן יִתְהוּן קְטֵלָא תִיבִין:

אָנִי מְבִיא אֶתְכֶם שָׁמָּה לְשֹׁבֵת בָּהֶ: [שְׁבִיעִין] כִּג וְלֹא תִּלְכוּ בְּחֻקֵּי הַגּוֹי אֲשֶׁר-אֲנִי מְשַׁלַּח מִפְּנֵיכֶם כִּי אֶת-כָּל-אֱלֹהֵי עֲשׂוֹ וְאֶקְיִן בָּם: כד וְאָמַר לָכֶם אֲתֶם תִּירְשׁוּ אֶת-אֲדָמְתְּם וְאֲנִי אֲתַנְיְנָה לָכֶם לְרִשְׁתָּהּ אֲתָהּ אֶרֶץ זְבֹת חָלֵב וְדָבֵשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר-הִבְדַּלְתִּי אֶתְכֶם מִן-הָעַמִּים: [מִפְּטִיר] כה וְהִבְדַּלְתֶּם בֵּין הַבְּהֵמָה הַטְּהוֹרָה לְטֹמְאָה וּבֵין-הָעוֹף הַטָּמֵא לְטָהוֹר וְלֹא-תִשְׁקֻצוּן אֶת-נַפְשֵׁיכֶם בְּבִהֵמָה וּבְעוֹף וּבְכָל אֲשֶׁר תִּרְמֹשׁ הָאֲדָמָה אֲשֶׁר-הִבְדַּלְתִּי לָכֶם לְטֹמְאָה: כו וְהִיִּיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וְאֲבַדְלֵ אֶתְכֶם מִן-הָעַמִּים לְהִיּוֹת לִי: כז וְאִישׁ אוֹ-אִשָּׁה כִּי-יִהְיֶה בָהֶם אוֹב אוֹ יִדְעֹנִי מוֹת יוֹמְתוֹ בְּאֲבָן יִרְגְמוּ אֶתְם דְּמִיָּהֶם בָּם: פ פ פ

ס"ד פסוקים, ונג"ה סימן. מ"י זה"ב סימן.

רש"י

נבוכדנצר וחזיריו. רצי אלעזר זן עזריה אומר מנין שלא יאמר אדם נפשי קלה צבצר חזיר, אי אפשי ללבוש כלאים, אכל יאמר אפשי, ומה אעשה ואזי שצממים גזר עליו, תלמוד לומר ואצדיל אחכם מן העמים להיות לי, שתהא הצדלחכם מהם לשמי, פורש מן העצירה ומקבל עליו עול מלכות שמים: (כז) כי יהיה בהם אוֹב וגו'. כאן נאמר צהם מיתה ולמעלה כרת. עדים והתראה צסקילה, מזיד צלל התראה צהכרת ושגתחטט, וכן צכל חיזי מיתות שנאמר צהם כרת: חסלת פרשת קדושים

ומאוסה. ורבותינו דרשו¹ לאסור העראה צה כנדה, שהעראה מפורשת צה את מקורה הערה: (כג) ואקין. לשון מיאוס, כמו קלתי צחיי², כאדם שהוא קן צמזונו: (כה) והבדלתם בין הבהמה הטהורה לטמאה. אין לריך לומר צין פרה לחמור, שהרי מוצדליו ונכרין הם, אלא צין טהורה לך לטמאה לך, צין שנשחט רוצו של סימן לנשחט חליו. וכמה צין רוצו לחליו, מלא שער: אשר הבדלתי לכם לטמא. לאסור: (כו) ואבדל אתכם מן העמים להיות לי. אם חטם מוצדלים מהם כרי חטם שלי, ואם לאו כרי חטם של

TORAS MENACHEM

According to Rambam's view that the details of the mitzvos do not have any reason, it follows that even the totally rational mitzvos do possess suprarational elements, since many of the details of these commands will have no explanation.

On the other hand, in contrast to Rashi's view that the suprarational commands are "decrees of the King which have no reason" (see Classic Questions), Rambam is of the opinion that the suprarational commands do have reasons, and it is only that they "do not have a revealed reason."

SEVENTH READING ²³ *You should not follow the practices of the nation that I am driving out before you, for they committed all these (sins), and I was disgusted with them.* ²⁴ *That is why I said to you: You should possess their land, and I will give it to you so that you can inherit it. (It is) a land flowing with milk and honey.*

I am God your God, Who has distinguished you from the nations.

MAFTIR ● ²⁵ *You should distinguish between animals that are pure (to you, because they have been slaughtered properly) and those that are impure (to you, because they have not been slaughtered properly); between birds that are pure (to you, because they have been slaughtered properly) and those that are impure (to you, because they have not been slaughtered properly). You should not make yourselves disgusting through such animals and birds, or any (creature) which crawls on the earth, that I have distinguished for you to be impure (and thus, forbidden).*

²⁶ *You should be holy to Me, for I, God, am holy, and I have distinguished you from the nations, to be Mine.*

● ²⁷ *A man or a woman who practices (the sorcery of) Ov or Yid'oni, should be put to death (if witnesses were present when they sinned, and the sinners were warned not to perform the sin). They should be pelted with stones. Their blood(y death by stoning) is their own (fault).*

HAFTARAHs: KEDOSHIM—P. 265. ACHAREI-KEDOSHIM—P. 264. ROSH CHODESH—P. 275.

Maftir: Rosh Chodesh—p. 289.

TORAS MENACHEM

🌀 The Last Word 🌀

Suprarational commands foster a person's unquestioning subservience to God, as one is forced to obey a Divine decree that is incomprehensible. On the other hand, rational commands promote a person's enjoyment and enthusiasm in the observance of *mitzvos*, since a person can appreciate the value of observing such commands.

Since God wishes us to fulfill all His commands with *both* obedience and enthusiasm, He incorporated suprarational and rational elements into all the *mitzvos*.

(Based on *Likutei Sichos* vol. 32, p. 179)

i.e. they have a rationale, but it is too sublime for the human intellect to appreciate completely.

Thus, in the final analysis, we see that the rational and suprarational commands *both* contain rational *and* suprarational elements: many details of the rational *mitzvos* have no reason, and even the so-called suprarational *mitzvos* also have a reason, albeit not a "revealed" one. Consequently, when we say that a certain *mitzvah* is "rational" or "suprarational," we are referring to which aspect of the command *predominates*.

We can now appreciate that *Rambam's* directive, "to meditate upon the significance," of suprarational commands, "and to find explanations for them whenever possible," does not contradict the requirement to observe these commands subserviently. For even when a person will ascribe some reason to the suprarational commands, they will still remain *predominantly* and overwhelmingly suprarational. Thus a person will still be able to declare that he does wish to transgress them "but what can I do, since my Father in heaven has imposed these decrees upon me?"

(Based on *Likutei Sichos* vol. 32, p. 174ff.)



Parshas Kedoshim contains 13 positive *mitzvos* and 38 prohibitions

1. To fear one's father and mother [19:3].
2. Not to turn astray after idol-worship, in thought, speech or even by watching [19:4].
3. Not to make an idol, for oneself or for another person [19:4].
4. Not to eat the leftover meat from sacrifices after the prescribed time [19:6,8].
5. Leaving the ends of one's field for the poor [19:10].
6. Not to reap the ends of one's field [19:9].
7. Leaving gleanings for the poor [19:10].
8. Not to gather stalks of grain that fell during the harvest [19:9].
9. Leaving an end of a vineyard for the poor [19:10].
10. Not to reap the ends of a vineyard [19:10].
11. Leaving fallen grapes in a vineyard for the poor [19:10].
12. Not to gather the fallen grapes in a vineyard [19:10].
13. Not to steal [19:11].
14. Not to deny possessing something of value that belongs to another person [19:11].
15. Not to swear over a false denial about something of value [19:11].
16. Not to swear falsely [19:12].
17. Not to withhold another's property [19:13].
18. Not to commit robbery [19:13].
19. Not to delay payment of a hired worker [19:13].
20. Not to curse a Jew, neither man or woman [19:14].
21. Not to make a person stumble by giving him misleading advice [19:14].
22. Not to pervert justice in a civil judgment [19:15].
23. Not to honor an eminent person at a trial [19:15].
24. A judge should pass judgment correctly [19:15].
25. Not to gossip [19:16].
26. Not to stand by idly over the blood of another [19:16].
27. Not to hate one's fellow Jew [19:17].
28. To rebuke a Jew who does not conduct himself properly [19:17].
29. Not to embarrass another Jew [19:17].
30. Not to take revenge [19:18].
31. Not to bear a grudge [19:18].
32. Loving one's fellow Jew [19:18].
33. Not to mate one animal with another which is not of the same species [19:19].
34. Not to sow different kinds of seed together, anywhere in the Land of Israel, or graft a tree with a different species [19:19].
35. Not to eat the first three years' produce of a tree [19:23].
36. The laws of the fruit of a tree's fourth year [19:23,24].
37. Not to eat or drink like a glutton or a guzzler [19:26].
38. Not to practice divining [19:26].
39. Not to conjure [19:26].
40. Not to remove the hair of the temples of the head [19:27].
41. Not to destroy the extremities of the beard [19:27].
42. Not to make a tattoo in one's flesh [19:28].
43. To have respect for the Temple [19:30].
44. Not to perform the act of a medium (*ov*) [19:31].
45. Not to perform the act of a *yidoni* (magician) [19:31].
46. Honoring Torah scholars [19:32].
47. Not to cheat with measures [19:35].
48. Making accurate scales, weights and measures [19:36].
49. Not to curse one's father or mother [20:9].
50. To burn a person who has been sentenced to death by burning [20:14].
51. Not to follow the ways of the non-Jewish nations [20:23].



parshas Emor

פרשת אֵמֹר

🌀 The Name of the Parsha 🌀

On the opening words of our *Parsha*, “Speak (*Emor*) to the priests,” *Rashi* comments: “Speak...to warn the adults about [educating] the children.”

At the literal level, the verse is speaking of the specific responsibility of adult priests to educate their children about the priestly duty to remain ritually pure. However, in a broader sense, since this is the opening of a *Parsha* which contains guidance for Jews in general, our verse could be understood as a warning to all parents about the importance of educating their children.

In this case, we are not speaking about the *basic* necessity of education that is required to raise up the next generation, since such a fundamental principle would surely have been given soon after the giving of the Torah, rather than here, near the end of the Book of *Vayikra*.

Rather, the opening of our *Parsha* is hinting to a more advanced approach to education, which becomes relevant after a child has already been taught the basic principles of right and wrong.

The precise nature of this advanced approach is highlighted by another important concept in our *Parsha*: the counting of the *Omer* (23:15-16). Not only is this a *mitzvah* which is recorded in our *Parsha*, it is a precept that we actually observe at the same time as reading the *Parsha*, since *Parshas Emor* is always read during the Jewish month of *Iyar*, during which the *Omer* is counted every day.

Chasidic thought explains that Counting the *Omer* is, in fact, an advanced form of education, where a person progressively advances to higher levels of spiritual achievement as he refines different aspects of his personality step by step, on a daily basis.

The lesson here is: “to warn (לְהַזְהִיר) the adults about [educating] the children.” The Hebrew term לְהַזְהִיר is a derivative of the word זֹהָר, meaning “light.” So *Rashi* is teaching us that education is a neverending process that needs to grow constantly on a daily basis, bringing many positive qualities to our children so that they literally shine with light.

(Based on *Sichas Shabbos Parshas Emor*, 5750)

א ויאמר יי למשה אמר אל־הכהנים בני אהרן ותימר להון על מית לא יסתאב בעמיה: ב אלהן לקריביה דקריב ליה לאמיה ולאבויה ולבריה ולברתיה ולאחיה: ג ולאחתייה בתולתא דקריבא ליה די לא הות לגבר לה יסתאב: ד לא יסתאב רבא בעמיה לאחלותיה: ה לא ימרטון מרט ברישהון ופאתא דדקנהון לא יגלחון ובבשרהון לא יחבלון חבול: ו קדישין יהון קדם אלההון ולא יחלון שמא דאלההון ארי ית קורבניא די קורבן אלההון אגון מקריבין ויהון קדישין: ז אתתא מטעיא ומחללא לא יסבון ואתתא דמתרכא מבעלה לא יסבון ארי

כא א ויאמר יהוה אל־משה אמר אל־הכהנים בני אהרן ואמרת אלהם לנפש לא־יטמא בעמיו: ב כי אם־לשארו הקרב אליו לאמו ולאביו ולבנו ולבתו ולאחיתו: ג ולאחיתו הבתולה הקרובה אליו אשר לא־היתה לאיש לה יטמא: ד לא יטמא בעל בעמיו להחלו: ה לא יקרחה נקי יקרחה קרחה בראשם ופאת זקנם לא יגלחו ובבשרם לא ישרטו שרטת: ו קדשים יהיו לאלהיהם ולא יחללו שם אלהיהם כי את־אשי יהוה לחם אלהיהם הם מקריבם והיו קדש: ז אשה זנה וחללה לא יקחו ואשה גרושה מאישה לא יקחו כִּי־קדש

כשׁי

קרחא, מה כאן כל הראש אף להלן כל הראש צמשמע, כל מקום שיקרא צראש. ומה להלן על מת, אף כאן על מת? ופאת זקנם לא יגלחו. לפי שנאמר בישראל ולא תשחית¹⁰, יכול לקטו צמלקט ורכיטני, לכך נאמר לא יגלחו, שאינו חייב אלא על דבר הקרוי גלוח ויש צו השחית, וזכו תער¹¹: ובבשרם לא ישרטו שרטת. לפי שנאמר בישראל ושרט לנפש לא תחנ¹², יכול שרט חמש שרעות לא יבא חייב אלא אחת, תלמוד לומר לא ישרטו שרעת, לחייב על כל שריטה ושריטה. שתיבה זו יתירה היא לדרוש, שהיה לו לכתוב לא ישרטו ואני יודע שהיא שרעת: (ו) קדושים יהיו. על כרחם יקדישום בית דין בכך: (ז) זונה. שנצטלה בעילת ישראל האסור לה, כגון חייבי כריתות או נתין או ממזר¹³: חללה. שנולדה מן הפסולים שצבכהונה, כגון צת אלמנה מכבן גדול או צת גרושה וחלוצה מכבן כדיוט, וכן שנחללה מן הכהונה על ידי ביאת אחד מן הפסולים לכהונה¹⁴:

(ח) אמור אל הכהנים. אמור ואמרת, להזכיר גדולים על הקטנים: בני אהרן. יכול חללים, תלמוד לומר הכהנים: בני אהרן. אף צעלי מומין צמשמע: בני אהרן. ולא צוות אהרן? לא יטמא בעמיו. צעוד שהמת צתוך עמיו, ולא מת מלוא³: (ג) כי אם לשארו. אין שארו אלא אשתו⁴: (ג) הקרובה. לצוות את הארוסה⁵: אשר לא היתה לאיש. למשכב: לה יטמא. מלוא⁶: (ד) לא יטמא בעל בעמיו להחלו. לא יטמא לאשתו פסולה שהוא מחולל זה צעודה עמו⁷. וכן פשוטו של מקרא לא יטמא בעל צשארו צעוד שהיא צתוך עמיו, שיש לה קוצרין, שאינה מת מלוא, וצאיזה שאר אמרתי, צאותו שהיא להחלו, להחלל הוא מכהונתו: (ה) לא יקרחה קרחה. על מת. והלא אף ישראל הוצרכו על כך, אלא לפי שנאמר בישראל צין עיניכם⁸, יכול לא יבא חייב על כל הראש, תלמוד לומר צראשם, וילמדו ישראל מהכהנים צגורה שוב, נאמר כאן קרחא ונאמר להלן בישראל

CLASSIC QUESTIONS

● Why does verse 1 repeat: “speak...and say”?

RASHI: [The double expression] “speak...and say” [means that, in addition to telling the priests themselves to observe the following precepts, Moshe should also] warn the adult [priests] about [educating] their children [in these areas].

BACH: Perhaps the double expression “speak...and say” is teaching us, that in addition to telling the priests themselves to observe the

following precepts, the *Beis Din* (Jewish Court) must force the priests to do so if they are lax. How do we know that the verse comes to warn the adults about [educating] the children [in these areas]?

Because, normally the Torah states, “Aharon’s son’s, the priests,” but our verse changes the order, “the priests, Aharon’s sons,” suggesting that the priests are required to educate their sons in these laws (commentary to *Tur*, *Yoreh De’ah* ch. 373).

TORAS MENACHEM

🔗 THE UNIQUE COMMANDMENTS THAT ARE GIVEN TO THE PRIESTS (v. 1-24)

The current chapter introduces a number of commandments which are addressed specifically to those of priestly lineage, including: special regulations about mourning (v. 1-6), whom a priest may marry (v. 7-8), laws pertaining to the High Priest (v. 10-15), and the blemishes which disqualify a priest from service in the Temple (v. 16-23).

At the very beginning of the chapter, when God introduces Moshe to these laws, there is a scriptural redundancy: “God said to Moshe: *Speak* (ואמר) to the priests, Aharon’s sons, *and say* (ואמרת) to them. *Rashi* explains that the Torah’s repetition here comes to teaches us that in

addition to the priests themselves following these laws, they must also teach their children to observe them.

However, at first glance *Rashi* seems to have overlooked a much simpler explanation of the repetition in our verse. Below, at the end of the chapter, we read that after receiving all these instructions from God, Moshe “*told* (this to) Aharon and his sons, and to all of the children of Israel” (v. 24). Why did Moshe tell to “all of the children of Israel” laws that are only relevant to the priests? *Rashi* answers that Moshe came “to warn the *Beis Din*, [the court, to enforce] the priests [to observe these laws].”

Now, at first glance, *Rashi* could have brought this same answer to explain the scriptural redundancy at the beginning of our chapter. And it

🌀 LAWS ADDRESSED TO THE PRIESTS 🌀

- 21** **G**od said to Moshe: Speak to the priests, Aharon's sons, and say to them:
- ¹ Let no (priest) become ritually impure (through contact) with a (dead) person (when there are others) among his people (who can tend to the burial).
 - ² Except for: (his wife, who is) his closest relative, his mother, his father, his son, his daughter, his brother, ³ his virgin sister, if she is still close to him (because) she was never with a man. He must make himself ritually impure (to bury) her, (and all his other close relatives).
 - ⁴ A husband should not make himself ritually impure for (a wife) who violated his sacred character (because, as a priest, he was forbidden to marry her. However, this is only when there are others) among his people (who can tend to her burial).
 - ⁵ (The priests) should not make bald patches on their heads (as a sign of mourning).
 - They should not shave the extremities of their beards.
 - They should not make scratches in their flesh. (If they do, they will be liable for every) scratch.
 - ⁶ (Even against their will, the court may force) them to be holy to their God (by following the above laws), so they should not desecrate their God's Name. For they are the ones that offer up God's fire-offerings, the food-offering of their God, so they should be holy.
 - ⁷ They may not marry an immoral woman (who has had forbidden relations), nor a woman who (was born from a union which) violated the sacred character (of the priesthood), nor may they marry a woman who is divorced from her husband, for each (priest) is holy to his God.

TORAS MENACHEM

would seem to be a better explanation (than *Rashi's* answer about educating children) because:

a.) The requirement for the *Beis Din* to enforce any given precept is not a new law, but rather, the enforcement of existing legislation. By writing that our verse teaches us the need for adult priests to educate child priests, *Rashi* seems to have introduced a new requirement when he did not need to do so (cf. *Bach*).

b.) According to *Rashi*, Moshe was never commanded to speak to the Jewish people in verse 24. Therefore, it turns out that Moshe did something which he was not told to do by God to warn the *Beis Din* to enforce the priests to observe all the laws of the current chapter. Thus it

would have been preferable to learn that the repetition in verse 1 teaches us a requirement from God for the *Beis Din* to enforce the laws incumbent on the priests (and not that priests must enforce these laws upon their

🌀 The Last Word 🌀

"NOR MAY THEY MARRY..." (v. 7)

"In all matters of matrimony, the happiness of two partners is involved, and if there is any issue, the happiness of children and future generations is at stake. Obviously, a marriage which has been prohibited by the Creator and Master of the Universe is one that cannot possibly be a happy one, and is certain to be harmful to both parties concerned. In other words, if the said *kohen* [priest] has any feelings for the divorcee in question, he should realize that his marrying her would expose her to untold harm, not only in the afterlife and in a spiritual sense, but also in this life, and even in a physical and material sense. The fact that this may be beyond one's comprehension is immaterial, for it is certain that the Creator of the world knows best what is good for His creatures, and since He has so strictly prohibited such a marriage, there can be no doubt that it is harmful. Therefore, even on humanitarian grounds, the said *kohen*, if he has any feeling for the said divorcee, should give up the idea and avoid causing himself and her irreparable damage, physically and spiritually."

(Excerpt from a letter written by the Rebbe on 19th Sivan 5717)

🌀 Sparks of Chasidus 🌀

"LET NO (PRIEST) BECOME RITUALLY IMPURE" (v. 1)

The priests are a particularly kind group, who devote much of their time to guiding the rest of the people on the right path. However, since this requires them to rebuke the people, they are warned: "Let no (priest) become ritually impure with a person among your people." When you are "among your people," i.e., giving them words of rebuke, be careful that you do not have any ulterior motive—because if you do, you (the priest) will become "ritually impure."

(Likutei Amarim of the Mezritcher Magid, ch. 23)

קדיש הוא קדם אלהה: ה ותקדשיניה ארי
 ית קורבן אלהך הוא מקריב קדיש יהי לך
 ארי קדיש אגא יי מקדשכון: ט ובת גבר כהן
 ארי תתחל למטעי מקדושת אבוהא היא
 מתחלא בנורא תתוקד: י וכהנא דאתרבא
 מאחוהי די יתרק על רישיה משחא דרבותא
 ודי קריב ית קורבניה למלביש ית לבושיא ית
 רישיה לא ירבי פרוע ולבושוהי לא יבועי:
 יא ועל כל נפשת מיתא לא ייעול לאבוהי
 ולאמיה לא יסתאב: יב ומן מקדשא לא יפוק
 ולא יחל ית מקדשא דאלהה ארי כליל
 משח רבותא דאלהה עלוהי אגא יי: יג והוא
 אתתא בבתולקא יסב: יד ארמלא ומתרכא
 וכלילא מטעיא ית אלין לא יסב אלהין
 בתולקא מעמיה יסב אתתא: טו ולא יחל
 ורעיה בעמיה ארי אגא יי מקדשיה:
 טז ומליל יי עם משה למימר: יז מליל עם
 אהרן למימר גבר מבניד לדריהון די יהי
 ביה מומא לא יקרב לקרבא קורבן אלהה:
 יח ארי כל גבר די ביה מומא לא יקרב גבר
 עויר או חגיר או חרים או שרעי: יט או גבר
 די יהי ביה תבר רגלא או תבר ידא: כ או
 גבין או דוקא או חליז בעיניה או גרבן או

הוא לאלהיו: ה וקדשתו כי את-לחם אלהיך הוא מקריב
 קדש יהיה-לך כי קדוש אני יהוה מקדשכם: ט ובת איש כהן
 כי תחל לזנות את-אביו היא מחללת באש תשרף: ס
 והכהן הגדול מאחיו אשר-יוצק על-ראשו | שמן המשחה
 ומלא את-ידו ללבש את-הבגדים את-ראשו לא יפרע
 ובגדיו לא יפרם: יא ועל כל-נפשת מת לא יבא לאביו ולאמו
 לא יטמא: יב ומן-המקדש לא יצא ולא יחלל את מקדש
 אלהיו כי גור שמן משחת אלהיו עליו אני יהוה: יג והוא
 אשה בבתוליה יקח: יד אלמנה וגרושה וחללה זנה את-אלה
 לא יקח כי אם-בתולה מעמיו יקח אשה: טו ולא יחלל זרעו
 בעמיו כי אני יהוה מקדשו: ס [שני] טז וידבר יהוה אל-משה
 לאמר: יז דבר אל-אהרן לאמר איש מזרעך לדרתם אשר
 יהיה בו מום לא יקרב להקריב לחם אלהיו: יח כי כל-איש
 אשר-בו מום לא יקרב איש עור או פסח או חרס או שרוע:
 יט א איש אשר-יהיה בו שבר רגל או שבר יד: כ או-גבן
 או-זנך או תבלל בעינו או גרב או ילפת או מרוח אשך:

כ"ט

לחס, כמו עזד לחס רכ¹⁰: (יח) כי כל איש אשר בו מום לא יקרב. אינו
 דין שיקרב, כמו הקריבכו נא לפחת¹¹: חרם. שחוטמו שקוע צין שתי
 העינים, שכולל שתי עיניו כאחת¹²: שרוע. ש אחד מאיצריו גדול מחצרו, עינו
 אחת גדולה ועינו אחת קטנה, או שוקו אחת ארוכה מחצרתה¹³: (כ) או גבן.
 שורזויל"ש צלע"ז שגזיני עיניו שערן ארוך ושוכב¹⁴: או דק. שיש לו צעיניו
 דוק שקורין טיל"א, כמו¹⁵ הנוטה כדוק¹⁶: או תבלל. דבר המצלצל את העין,
 כגון חוט לבן הנמשך מן הלבן ופוסק בסירא, שהוא עוגל המקיף את השחור,
 שקוראים פרוגיל"א, והחוט הזה פוסק את העוגל וכנסם צשחור. ותרגום
 תצלול חיליז, לשון חלזון, שהוא דומה לתולעת אותו החוט. וכן כינוהו חכמי
 ישראל צמומי הצכור חלזון נחש עינב¹⁷: גרב וילפת. מיני שחין הם: גרב.
 זו החרס, שחין היצב מצפנים ומצחון: ילפת. היא חזיית המלרית. ולמה
 נקראת ילפת שמלפפת וכולכת עד יום המיתה, והוא לח מצחון ויצב
 מצפנים. וצמקום אחר קורא לגרב שחין הלח מצחון ויצב מצפנים, שנאמר
 ובגרב וצחרס¹⁸, כשסמוך גרב אלל חרס קורא לילפת גרב, וכשהוא סמוך
 אלל ילפת קורא לחרס גרב, כך מפורש בצבורות¹⁹: מרווח אשך. לפי התרגום

(ח) וקדשתו. על כרחו, שאם לא רצה לגרש, הלקחו ויסרכו עד שיגרש¹:
 קדוש יהיה לך. נכוג זו קדושה לפתוח ראשון בכל דבר ולצדק ראשון
 צסעודה²: (ט) כי תחל לזנות. כשתחלל על ידי זנות, שהיתה צב זיקת צעל
 וזנתה או מן האירוסין או מן הנשואין. ורבותינו נחלקו צדצר, והכל מודים
 שלא דבר הכתוב צפנויה³: את אביה היא מחללת. חללה וזנתה את כבודו,
 שאומרים עליו ארוך שזו ילד, ארוך שזו גדל⁴: (י) לא יפרע. לא יגדל פרע
 על אבן. ואיזה גידול פרע, יותר משלשים יום⁵: (יא) ועל כל נפשת מת.
 צאכל המת⁶: נפשות מת. להציא רצועית דם מן המת שמטמא צאכל⁷: לאביו
 ולאמו לא יטמא. לא צא אלא להחיר לו מת מלוכה⁸: (יב) ומן המקדש לא
 יצא. אינו הולך אחר המטה. ועוד מכאן למדו רבותינו שכהן גדול מקריב
 אונן, וכן משמעו, אף אם מתו אביו ואמו אינו צריך ללאת מן המקדש אלא
 עובד עבודה: ולא יחלל את מקדש. שאינו מחלל צכך את העבודה שהחיר
 לו הכתוב, הא כהן הדיוט שעבד אונן חלל: (יד) וחללה. שגולדה מפסולי
 כהונה: (טו) ולא יחלל זרעו. הא אם נשא אחת מן הפסולות, זרעו הימנה
 חלל מדיון קדושת כהונה: (יז) לחם אלהיו. מאכל אלהיו, כל סעודה קרויה

TORAS MENACHEM

children), for then Moshe would have carried out God's instruction from verse 1 in verse 24.

THE EXPLANATION

Verse 1 states clearly that the laws in our chapter were addressed to priests only: "God said to Moshe: Speak to the priests, Aharon's sons, and

say to them." Therefore, Rashi could not learn that the repetition here ("speak...and say to...") means that Moshe must "warn the Beis Din [to enforce] the priests [to observe these laws]," because the Beis Din does not consist exclusively of priests. So Rashi was forced to conclude that this must be an obligation resting on the priests themselves, namely: "to warn the adults about [educating] the children [in these areas]."

1 יבמות פח: 2 גיטין נט: 3 סנהדרין נא: 4 שם נב. 5 שם כב: 6 ת"כ 7 סנהדרין ד. 8 נזיר מזח. 9 סנהדרין יח. 10 דניאל ה, א, 11 מלאכי א, ח 12 בכורות מג: 13 שם מ: 14 שם מג: 15 ישעי' מ, כב 16 בכורות לח. 17 שם 18 דברים כז, כז 19 מא.

- ⁸ *If he wishes to marry a divorcee you should (force him) to be holy (against his will), for he offers up the food-offering of your God.*
- *You should treat him as a holy (person, by honoring him first in all matters), for I am your Holy God who makes you holy.*
- ⁹ *If a priest's (married) daughter violates her sacred character through adultery, she violates the sacred character of her father. She should be burned in fire.*

🌀 LAWS ADDRESSED TO THE HIGH PRIEST 🌀

21:10 **T**he (High) Priest, who is elevated above his brothers, upon whose head the anointing oil was poured and who was inaugurated to wear the (special) garments (of the High Priest must observe the following):

- *(When he is in a state of mourning) he should not leave his hair uncut (for thirty days) or tear his garments.*
- ¹¹ *He should not come (under the same roof) as any dead bodies.*
- *He should not make himself ritually impure (to bury) his father or his mother (if there are others who can tend to the matter).*
- ¹² *He should not leave the Sanctuary (to follow the funeral procession of his parents. He may continue to carry out the service of the Sanctuary in a state of mourning, for in doing so) he will not violate the sacred character of his God's holy Sanctuary, for (being the High Priest) the crown of his God's anointing oil is upon him. I am God.*
- ¹³ *He should marry a woman who is a virgin. ¹⁴ He may not marry the following: a widow, a divorcee, a woman who (was born from a union which) violated the sacred character (of the priesthood), or an immoral woman (who has had forbidden relations). He should only take a virgin of his people as a wife, ¹⁵ and (thus) he will not violate the sacred character of his children from among his people. (All this is) because I am God, who sanctifies him.*

🌀 BLEMISHES THAT DISQUALIFY A PRIEST FROM SERVICE 🌀

SECOND
READING

¹⁶ God spoke to Moshe, saying, ¹⁷ Speak to Aharon, saying:

- *Anyone among your descendants who has a blemish should not come close (in service), to offer up food for His God. ¹⁸ For (it is) not (flattering to God) that any man who has a blemish should come close (to serve):*
 - *A blind man, or a lame one, or one with a sunken nose or with disproportionate limbs, ¹⁹ or a man who has a broken leg or a broken arm, ²⁰ or one with unusually long eyebrows, or a cataract, or an imperfect iris, dry lesions, weeping sores, or one with crushed testicles.*

TORAS MENACHEM

However, this leaves us with the question: Why did Moshe indeed "warn the Beis Din [to enforce] the priests [to observe these laws]," in verse 24, when he had not been told to do so by God? And, on the other hand, why did God Himself not insist that the Beis Din enforce these laws?

The answer to this latter question is based on the Talmudic principle that "priests are zealous" (*Shabbos* 20), which means that priests in general are

blessed with an unusual degree of natural enthusiasm and conscientiousness in the observance of mitzvos. From this it follows that they simply do not require any additional encouragement from the Beis Din, so God did not stipulate this as a requirement.

However, while this is true in principle, Moshe feared that priests might only be zealous when working in the Sanctuary, which arouses their

תזון או מרים פחדין; כא כל גבר די ביה מומא מזרעא דאחרן כהנא לא יקרב לקרבא ית קורבניא דין מומא ביה ית קורבן אלהה לא יקרב לקרבא; כב קורבן אלהה מקדשי קודשיא ומן קודשיא ייבול; כג ברם לקרובתא לא ייעול ולמדבחה לא יקרב ארי מומא ביה ולא יחל ית מקדשי ארי אנא יי מקדשהון; כד ומליל משה עם אהרן ועם בנוהי ועם כל בני ישראל: א ומליל יי עם משה למימר: ב מליל עם אהרן ועם בנוהי ויפרשון מקודשיא דבני ישראל ולא יחלון ית שמא קודשי די אנון מקדשין קדמי אנא יי: ג אמר להון דלריבון כל גבר די יקרב מפל בגיבון לקודשיא די יקדשון בני ישראל קדם יי וסאובתיה עלוהי וישתיבי אנשא ההוא מן קדמי אנא יי: ד גבר גבר מזרעא דאחרן והוא סגיר או דאבי בקודשיא לא ייבול עד די ידפי ודיקרב בכל טמא נפשא או גבר די תפוק מניה שכבת זרעא: ה או גבר די יקרב בכל ריהשא די יסתאב ליה או באנשא די יסתאב ליה לכל סאובתיה: ו אנש די יקרב ביה ויהי מסאב עד רמשא ולא ייבול מן קודשיא אלהן אסחי בשריה במיא: ז ובמיעל שמשא וידפי ובתר בן ייבול מן קודשיא ארי לחמיה הוא: ח נבילא ותבירא לא ייבול

כא כל איש אשר בו מום מזרע אהרן הכהן לא יגש להקריב את אישי יהוה מום בו את לחם אלהיו לא יגש להקריב: כב לחם אלהיו מקדשי הקדשים ומן הקדשים יאכל: כג אך אל הפרכת לא יבא ואל המזבח לא יגש כי מום בו ולא יחלל את מקדשי בני אני יהוה מקדשם: כד וידבר משה אל אהרן ואל בניו ואל כל בני ישראל: פ כב « וידבר יהוה אל משה לאמר: ב דבר אל אהרן ואל בניו ויגזרו מקדשי בני ישראל ולא יחללו את שם קדשי אשר הם מקדשים לי אני יהוה: ג אמר אלהם לדתיתכם כל איש אשר יקרב מפל זרעכם אל הקדשים אשר יקדשו בני ישראל ליהוה וטמאתו עליו ונכרתה הנפש ההוא מלפני אני יהוה: ד איש איש מזרע אהרן והוא צרוע או זב בקדשים לא יאכל עד אשר יטהר והנגיע בכל טמא נפש או איש אשר תצא ממנו שכבת זרע: ה או איש אשר יגע בכל שרץ אשר יטמא לו או באדם אשר יטמא לו לכל טמאתו: ו נפש אשר תגע בו וטמאה עדהערב ולא יאכל מן הקדשים בני אסרתין בשרו במים: ז ובא השמש וטהר ואחר יאכל מן הקדשים בני לחמו הוא: ח גבלה וטרפה לא יאכל

כש"י

שוכ. ואי אפשר לומר שחייב על הנגיעה, שהרי נאמר כרת על האכילה צלו את אהרן⁷ שתי כריתות זו אל זו, ואם על הנגיעה חייב לא הולך לחייבו על האכילה, וכן נדרש בתורת כהנים וכי יש נוגע חייב, אם כן מה תלמוד לומר יקרב, משיכר להקרב, שאין חייבין עליו משום טומאה, אלא אם כן קרבו מחיוריו. ואם תאמר שלש כריתות צטומאת כהנים למה, כבר נדרשו צמסכת שבעות⁸ אחת לכלל ואחת לפרט וכו': וטמאתו עליו. וטומאת האדם עליו, יכול צבצר הכחז מדצר, וטומאתו של צצר עליו, וצבכור שאכל את הטמא הכחז מדצר, על כרחך ממשמעו אחת למד, צמי שטומאתו פורחת ממנו הכחז מדצר, וזכו האדם שיש לו טמא צבצולה⁹: ונברתה וגו'. יכול מלך זה ללך זה, יכרת ממקומו ויתיישב צמקום אחר, תלמוד לומר אני ה', צכל מקום אני¹⁰: (ד) בכל טמא נפש. צמי שנטמא צמת: (ה) בכל שרץ אשר יטמא לו. צשיעור הראוי לטמא, צכעדש¹¹: או באדם. צמת: אשר יטמא לו. צשיעורו לטמא, וזכו כזית¹²: לכל טומאתו. לרבות נוגע צצז וצבה, נדה ויולדת: (ו) נפש אשר תגע בו. צאחד מן הטמאים הללו: (ז) ואחר יאכל מן הקדשים. נדרש צצמות¹³ צתרומה, שמתר לאכלה צבערצ השמש: מן הקדשים. ולא כל הקדשים: (ח) גבלה וטרפה לא יאכל לטמאה בה. לענין הטומאה הזכיר כאן, שאם אכל נבלת עוף טהור, שאין לה טומאת מגע ומשא אלא טומאת אכילה צבית הצליעה, אסור לאכול צקדשים. ולריך לומר

מרים פחדין, שפחדיו מרוססים, שצבים שלו כחותין. פחדין כמו גידי פחדיו ישורגו¹: (כא) כל איש אשר בו מום. לרבות שאר מומין? מום בו. צעוד מומו צו פסול, הא אם עצר מומו כשר²: לחם אלהיו. כל מאכל קרוי לחם: (כב) מקדשי הקדשים. אלו קדשי הקדשים: ומן הקדשים יאכל. אלו קדשים קלים. ואם נאמרו קדשי הקדשים למה נאמרו קדשים קלים, אם לא נאמרו הייתי אומר צקדשי הקדשים יאכל צעל מוס, שמנינו שכותרו לזר, שאכל משה צצר המלוואים, צבל צצחו ושוק של קדשים קלים לא יאכל, שלא מצינו זר חולק צבון, לכך נאמרו קדשים קלים. כך מפורש צצחיים⁴: (כג) אך אל הפרכת. להזות שצע הזאות שעל הפרכת: ואל המזבח. החילון. ושניהם הולרכו להכתב, ומפורש צתורת כהנים: ולא יחלל את מקדשי. שאם עזר, עבודתו מחוללת להפסל: (כד) וידבר משה. המלצה הזאת: אל אהרן וגו' ואל כל בני ישראל. להזכיר צית דין על הכהנים⁵: (צ) ויגזרו. אין נזירה אלא פרישה, וכן הוא אומר ויגזרו מאחרי, נזרו אחר, יפרשו מן הקדשים צימי טומאתן. דבר אחר ויגזרו מקדשי בני ישראל אשר הם מקדשים לי ולא יחללו את שם קדשי. סרס המקרא ודרשה: אשר הם מקדשים לי. לרבות קדשי כהנים עלמין: (ג) כל איש אשר יקרב. אין קריבה זו אלא אכילה, וכן מצינו שנאמרה אזכרת אכילת קדשים צטומאה צלשון נגיעה, צכל קדש לא תגע⁶, אזכרה לאוכל. ולמדוה רצותינו מגזירה

- ²¹ Any man from among the children of Aharon the priest who has any (other) blemish should not come close to offer up God's fire-offerings.
 - (So long as) there is a blemish in him, he should not come close to offer up food to his God (but if the blemish passes, he may serve).
 - ²² (Even a blemished priest) may eat his God's food, (both) from the most holy (sacrifices) and from the (less) holy ones.
 - ²³ But he may not come to the partition (to sprinkle blood upon it), nor may he come close to the (outer) Altar, because he has a blemish, and (thus) he should not violate the sacred character of My holy things, for I am God Who makes them holy.
- ²⁴ Moshe told (this to) Aharon and his sons, and to all of the children of Israel.

RESTRICTIONS TO THE CONSUMPTION OF SACRIFICES & TERUMAH*

22 God spoke to Moshe, saying: ² Speak to Aharon and to his sons, (and tell them that if they are in a state of ritual impurity) they should keep away from the holy (sacrifices) of the children of Israel, (and from sacrifices that the priests themselves) sanctify to Me, so as not to violate the sacred character of My Holy Name. I am God. ³ Say to them:

- Throughout your generations, (if) any man from among any of your descendants comes near to (eat) the holy sacrifices which the children of Israel consecrate to God while he is in a state of ritual impurity—that soul will be cut off from before me. I am God.
- ⁴ If any man from among Aharon's descendants who has tzara'as, or has had an (unhealthy, watery venereal) discharge, should not eat from the holy sacrifices, until he renders himself ritually pure (by immersing in a mikvah and waiting until the evening).
- (Likewise,) a person who becomes ritually impure by contact with a (dead) person, or a person who has a seminal emission, ⁵ or a person who becomes ritually impure through contact with a creeping creature, or he becomes ritually impure through touching (even part of a dead) body, (or a person) who becomes ritually impure through any other source of ritual impurity (such as one who touches a man who has an unhealthy venereal discharge, or a woman who is menstruating normally or abnormally, or a woman who has given birth) ⁶—the person who touches (such a source of ritual impurity) will remain ritually impure until the evening, and he may not eat from the holy sacrifices unless he has immersed his body in (mikvah) water. ⁷ Then, when the sun sets, he becomes ritually pure, and afterwards, he may eat the holy (terumah), which is his food.
- ⁸ He should not eat a carcass (of a kosher species) or anything that was torn (because) it will render him ritually impure (and he will not be able to eat from the sacrifices). I am God.

TORAS MENACHEM

natural enthusiasm. But when outside the Sanctuary, or even outside the Land of Israel, the priest's natural zealotry may remain dormant.

Therefore, in the spirit of the principle of "making a fence to the Torah" (Avos 1:1) to protect the observance of its laws, Moshe himself reinforced God's commands to the priests, and he "warned the Beis Din [to enforce] the priests [to observe these laws]."

(Based on *Likutei Sichos* vol. 37, p. 61ff.)

The Last Word

Just as the enthusiasm of a priest in his holy duties is a natural quality which can only become dormant but never lost (see *Toras Menachem*)—so too the fiery love of God which exists within the heart of every Jew can fall temporarily "asleep," but can always be awakened.

(ibid. pp. 65-66)

* *Terumah* is a portion separated from all produce grown by a Jew in the Land of Israel that is fit for human consumption, which must be given to the priests (See *Devarim* 18:4).

לְאִסְתַּאֲבָא בַּהּ אָנֹכִי יְיָ: 8 וְיִטְרוּן יְת מִטְרַת מִימְרֵי וְלֹא יִקְבְּלוּן עֲלוֹהֵי חוּבָא וְיִמּוּתוּן בֵּיה אַרְי יְחַלּוּנִיה אָנֹכִי יְיָ מְקַדְּשֵׁהוּן: 9 וְכָל חֲלוּנֵי לֹא יִיכּוּל קוֹדֶשָׁא תוֹתָבָא דְכִהְנָא וְאַגְיָא לֹא יִיכּוּל קוֹדֶשָׁא: 10 וְכִהְנָא אַרְי יִקְנֵי נֶפֶשׁ קִנְיָן כְּסָפִיה הוּא יִיכּוּל בֵּיה וְיִלִּידֵי בֵיתִיה אֲנֹן יִיכְלוּן בְּלַחְמִיה: 11 וְבַת כִּהְנָא אַרְי תְּהִי לְגִבְר חֲלוּנֵי הִיא בְּאַפְרָשׁוֹת קוֹדֶשָׁא לֹא תִיכּוּל: 12 וְבַת כִּהְנָא אַרְי תְּהִי אַרְמֵלָא וּמִתְרַכָּא וְבַר לִית לָהּ וְתַתּוּב לְבֵית אָבוּהָ כְּרַבִּיּוּתָהָא מְלַחְמָא דְאָבוּהָא תִיכּוּל וְכָל חֲלוּנֵי לֹא יִיכּוּל בֵּיה: 13 וְגִבְר אַרְי יִיכּוּל קוֹדֶשָׁא בְּשֵׁלוּ וְיוֹסֵף חוּמְשִׂיה עֲלוֹהֵי וְיִתֵּן לְכִהְנָא יְת קוֹדֶשָׁא: 14 וְלֹא יִחְלוּן יְת קוֹדֶשָׁא דְכִנְיָ יִשְׂרָאֵל יְת דִּי יִפְרָשׁוּן קֳדָם יְיָ: 15 וְיִקְבְּלוּן עֲלוֹהֵן עֲוֹן וְחוּבִין כְּמִיכְלֵהוּן כְּסוּאָבָא יְת קוֹדֶשִׁיהוּן אַרְי אָנֹכִי יְיָ מְקַדְּשֵׁהוּן: 16 וְיִמְלִיל יְיָ עִם מֹשֶׁה לְמִימְרֵי: 17 מְלִיל עִם אֲהֲרֹן וְעִם בְּנוֹהֵי וְעִם כָּל בְּנֵי יִשְׂרָאֵל וְיִמְרַר לְהוֹן גִּבְר גִּבְר מִבְּנֵי יִשְׂרָאֵל וּמִן גִּיּוֹרָא בְּיִשְׂרָאֵל דִּי יִקְרִיב קוֹרְבָנִיה לְכָל גְּדַרְיָהוּן וְלְכָל גְּדַבְתָּהוּן דִּי יִקְרִיבֻן קֳדָם יְיָ לְעֲלֹתָא: 18 לְרַעְוָא לְכוּן שְׁלָם דְּכוּרָא בְּתוֹרָא בְּאַמְרָא וּבְעוּזָא: 19 כֹּל דִּי בֵּיה מוּמָא לֹא תִקְרְבוּן אַרְי לֹא לְרַעְוָא יְהִי לְכוּן: 20 וְגִבְר אַרְי יִקְרִיב נֶכְסֵי קוֹדֶשָׁא

לְטַמְּאֵהָ בַּהּ אָנֹכִי יְהוָה: 8 וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׁאֲוּ עָלָיו חֲטָא וּמִתּוּ בּוֹ כִּי יִחְלָלְהוּ אָנֹכִי יְהוָה מְקַדְּשָׁם: 9 וְכָל־זָר לֹא־יֹאכַל קֹדֶשׁ תּוֹשֵׁב בְּהֵן וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ: 10 וְכִהֵן כִּי־יִקְנֶה נֶפֶשׁ קִנְיָן כְּסָפּוֹ הוּא יֹאכַל בּוֹ וְיִלְיֵד בֵּיתוֹ הֵם יֹאכְלוּ בְּלַחְמוֹ: 11 וּבַת־כִּהֵן כִּי תִהְיֶה לְאִישׁ זָר הוּא בְּתַרוּמַת הַקֹּדְשִׁים לֹא תֹאכַל: 12 וּבַת־כִּהֵן כִּי תִהְיֶה אֶלְמָנָה וְגֵרוּשָׁה וְזָרַע אִין לָהּ וְשִׁבָּה אֶל־בֵּית אָבִיהָ כְּנַעוּרֶיהָ מִלֶּחֶם אָבִיהָ תֹאכַל וְכָל־זָר לֹא־יֹאכַל בּוֹ: 13 וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בְּשִׁגְגָה וְיוֹסֵף חֲמוּשִׁיתוֹ עָלָיו וְנָתַן לְכִהֵן אֶת־הַקֹּדֶשׁ: 14 וְלֹא יִחְלָלוּ אֶת־קֹדְשֵׁי בְנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה: 15 וְהִשְׂיִאוּ אוֹתָם עֲוֹן אֲשֻׁמָּה בְּאֹכְלָם אֶת־קֹדְשֵׁיהֶם כִּי אָנֹכִי יְהוָה מְקַדְּשָׁם: 16 וְשִׁלִּישִׁי יִי וְיִדְבֵר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 17 דַּבֵּר אֶל־אֲהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִקְרִיב קֹרְבָנוֹ לְכָל־גְּדַרְיָהֶם וְלְכָל־גְּדַבּוֹתָם אֲשֶׁר־יִקְרִיבוּ לַיהוָה לְעֹלָה: 18 יֵשׁ לְרַעְוַנְכֶם תָּמִים זָכַר בַּבֶּקֶר בַּכֶּשֶׁבִים וּבַעֲזִים: 19 כֹּל אֲשֶׁר־בּוֹ מוֹם לֹא תִקְרִיבוּ כִּי־לֹא לְרַעְוֹן יִהְיֶה לָכֶם: 20 וְאִישׁ כִּי־יִקְרִיב

כ"ח

אלא להוציא את האונן שמוחר בתרומה. זרות אמרתי לך, ולא אנינות:⁹ (יד) כי יאכל קדש. תרומה: ונתן לכהן את הקדש. דבר הראוי להיות קדש, שאינו פורע לו מעות אלא פירות של חולין, וכן נעשין תרומה:¹⁰ (טו) ולא יחללו וגו'. להאכילם לזרים: (טז) והשיאו אותם. את עלמס יטענו עון זאכלם את קדשיהם, שהזדלו לשם תרומה וקדשו וגאסרו עליהם. ואונקלוס שתרגם צמיכלהון צוואצא, שלא לזורך תרגמו כן: והשיאו אותם. זה אחד משלשה אהים שהיה רצי ישמעאל דורש צתורה שמדצרים צאדם עלמנו, וכן ציוס מלאה ימי נזרו ציאה אותו:¹¹ הוא ציאה את עלמנו. וכן ויקצור אותו צגיא:¹² הוא קצר את עלמנו, כך נדרש צספרי:¹³ (יח) נדריהם. הרי עלי: נדבותם. הרי זו:¹⁴ (יט) לרצונכם. הציאו דבר הראוי לרעות אחס לפני, שיכא לכס לרעון אפיישמני"ט צלע"ז. ואיזכו הראוי לרעון: תמים זכר בבקר בכשבים ובעזים. אזל צעולת העוף אין לריך תמות וזכרות, ואינו נפסל

וטרפה, מי שיש צמינו טרפה, יאז נצלת עוף טמא שאין צמינו טרפה:¹ (ט) ושמרו את משמרתני. מלאכול תרומה צטומאת הגוף?² ומתו בו. למדנו שהיא מיתה צידי שמים:³ (י) לא יאכל קדש. צתומה הכתוב מדבר, שכל הענין דבר צה: תושב כהן ושכיר. חושבו של כהן ושכיר, לפיכך חושב זה נקוד פחה, לפי שהוא דצוק. ואיזכו חושב, זה נרעל שהוא קנוי לו עד היוצל, ואיזכו שכיר, זה קנוי קנין שנים, שיולא צשש, צא הכתוב ולמדך כאן שאין גופו קנוי לאדוניו לאכול צתומתו:⁴ (יא) וכהן כי יקנה נפש. עבד כנעני שקנוי לגופו: ויליד ביתו. אלו צני השפחות. ואשת כהן אוכלת צתומה מן המקרא הזה, שאף הוא קנין כספו.⁵ ועוד למד ממקרא אחר כל עכור צציתך וגו'⁶ צספרי:⁷ (צ) לאיש זר. ללוי וישראל: (ג) אלמנה וגרושה. מן האיש הזר: וזרע אין לה. ממנו: ושבה. הו אס יש לה זרע ממנו אסורה צתומה כל זמן שהזרע קיים:⁸ וכל זר לא יאכל בו. לא צא

CLASSIC QUESTIONS

- How could a person “violate the sanctity of the holy (*terumah*)”? (v. 15)
RASHI: By feeding *terumah* to non-priests.
TALMUD: By eating *tevel* [produce from which *terumah* and tithes have not yet been separated, which may not be eaten] (*Sanhedrin* 83a).

1 תו"כ 2 סנהדרין 29. 3 שם 4 יבמות ע. 5 כתובות נז: 6 במדבר יז, יג 7 יז, כט 8 יבמות טז. 9 שם סז: 10 פסחים לב, א 11 במדבר ו, יג 12 דברים לז, יג 13 במדבר ו, קכד 14 מגילה ח.

- ⁹ (The priests) should observe My precautions and not bear a sin by (eating *terumah* in a state of ritual impurity) and thereby die through it, since they will have violated its holy character. I am God Who sanctifies them.
- ¹⁰ No non-priest may eat holy (*terumah*).
- A (slave who refused to be freed and is) resident with a priest, or his (regular Hebrew slave) who works for him may not eat holy (*terumah*).
- ¹¹ If a priest acquires a (non-Jewish) person (as a slave), he becomes the financial property (of his master), so he may eat (*terumah*). Likewise, the children of a non-Jewish slave-woman who were born in his house may eat of his (*terumah*).
- ¹² If a priest's daughter is married to a person who is a non-priest, she may (no longer) eat the holy *terumah*.
- ¹³ If the priest's daughter becomes widowed or divorced (from a non-priest) and she has no offspring (from him), she may return to her youthful status in her father's household and eat of her father's (*terumah*).
- No non-priest may eat (*terumah*, but a priest who is in a state of mourning may eat *terumah*).
- ¹⁴ If a man (who is not a priest) eats holy (*terumah*) unintentionally, he should add a fifth of it to its (value) and give the priest (fruits to this value, which will then become) holy (*terumah*).
- ¹⁵ (The priests) should not violate the sanctity of the holy (*terumah*) of the children of Israel, which they have set aside for God, ¹⁶ thereby bringing sin and guilt upon themselves when the (non-priest) eats their holy (*terumah*), for I am God Who sanctifies them.

🌀 PROHIBITION AGAINST OFFERING A BLEMISHED ANIMAL 🌀

THIRD
READING

¹⁷ God spoke to Moshe, saying, ¹⁸ Speak to Aharon and to his sons, and to all the children of Israel and say to them:

- If any man from the house of Israel, or from the Jewish converts (or non-Jews) brings his offering to fulfill one of his vows or one of his pledges which he (promised to) offer up to God as a burnt-offering ¹⁹ (it should be an animal which will) be accepted favorably (by God) for him, (namely, a perfect) unblemished male, from cattle, sheep or goats.
- ²⁰ You should not (consecrate) any (animal) that has a blemish as an offering, because it will not be accepted favorably (by God) for you.

TORAS MENACHEM

🌀 VIOLATING THE SANCTITY OF *TERUMAH* (v. 15)

In verse 15 we read a prohibition against violating the sanctity of *terumah* (the first portion of crops which are separated and given to the priests). However, *Rashi* and the *Talmud* disagree as to what type of “violation” the verse is referring to. According to *Rashi*, the verse is prohibiting a priest from feeding his *terumah* to a non-priest. But according to the *Talmud*, the Torah prohibits a person from eating crops from which *terumah* has not yet been separated (*tevel*), thus violating the sanctity of the *terumah* which is still mixed together with the other crops.

At first glance, *Rashi*'s stance appears to be difficult to understand. For the reader has already learned from verse 10 above that a non-priest is

forbidden from eating *terumah*. Thus, according to *Rashi*'s stance, verse 15 seems to be an unnecessary repetition of verse 10.

According to the *Talmud* however verse 15 is indeed teaching us new information: the prohibition against eating *tevel*.

So why did *Rashi* reject the *Talmud*'s solution, which seems to be preferable?

THE EXPLANATION

The *Talmud* perceived *tevel* to be a mixture of: a.) ordinary crops, and b.) the *terumah* offering which was destined to be separated from it. Therefore, if a person eats *tevel*, he is “violating the sanctity” of the holy *terumah* offering which is currently mixed into the *tevel*.

קדם יי לפרשא נדרא או לנדבא בתורי או בענא שלים יהי לרעוא כל מומא לא יהי ביה: כג עויר או תביר או פסיק או זבן או גרבן או חזון לא תקרבון אליו קדם יי וקורבנא לא תתנו מנהון על מדבחה קדם יי: כג ותור ואמר יתיר ותסיר נדבכתא תעביד יתיה ולנדרא לא יהי לרעוא: כד ודי מרים ודי רסים ודי שליו ודי גזיר לא תקרבון קדם יי וקארעכון לא תעבדון: כה ומיד בר עמין לא תקרבון ית קורבן אלהכון מפל אליו ארי חבולחון בהון מומא בהון לא לרעוא יהון לבון: כו ומליל יי עם משה למימר: כו תור או אמר או עזא ארי יתיליד ויהי שבקא יומין בתר אמיה ומימא תמינאה ולהלא יתרעי לקרבא קורבנא קדם יי: כה ותורתא או שיאת לה ולבכה לא תכסון ביומא חד: כט וארי תכסון נכסת תודתא קדם יי לרעוא לבון תכסון: ל ביומא ההוא יתאכיל לא תשארון מניה עד צפרא אנא יי: לא ותפרון פקודי ותעבדון יתהון אנא יי: לב ולא תחלון ית שמא דקודשי

זבח-שלמים ליהוה לפלא-נדר' או לנדבה בבקר או בעאן תמים יהיה לרעון כל-מום לא יהיה בו: כב עורת או שבור או חרוץ או יבלת או גרב או ילפת לא תקריבו אלה ליהוה ואשה לא תתנו מהם על-המזבח ליהוה: כג ושור ושה שרוע וקלוט נדבה תעשה אתו ולנדר לא ירצה: כד ומעוך וכתות ונתוק וברות לא תקריבו ליהוה ובארצכם לא תעשו: כה ומיד בין-נזר לא תקריבו את-לחם אלהיכם מפל-אלה כי משחתם בהם מום בם לא ירצו לכם: ס כו ונדבר יהוה אל-משה לאמר: כו שור או-כשב או-עז כי יולד והיה שבעת ימים תחת אמו ומיום השמיני והלאה ירצה לקרבן אשה ליהוה: כה ושור או-שה אתו ואת-בנו לא תשחטו ביום אחד: כט וכי-תזבתו זבח-תודה ליהוה לרצנכם תזבחו: ל ביום ההוא יאכל לא-תותרו ממנו עד-בקר אני יהוה: לא ושמרתם מצותי ועשיתם אתם אני יהוה: לב ולא תחללו

רש"י

צין צארן צין צחוכה לארץ¹²: (כה) ומיד בן גבר. נכרי שהביא קרבן ציד כהן להקריבו לשמים לא תקריבו לו צעל מום. ואף על פי שלא נאסרו צעלי מומים לקרבן בני נח אלא אם כן מחוסרי אבר, זאת נובחת צבמה שצדוה, אצל על המזבח שצמסכן לא תקריבוה¹³, אצל תמימה תקבלו מהם, לכך נאמר למעלה¹⁴ איש איש, לרבות את הנכרים שנודרים גורים ונדבות כישראל: משחתם. חבולחון: לא ירצו לכם. לכפר עליכם: (כז) כי יולד. פרט ליואל דופן¹⁵: (כח) אתו ואת בנו. נובח צקצק, שאסור לשחוט האם והבן או הצת, ואינו נובח צזכרים, ומותר לשחוט האב והבן¹⁶: אתו ואת בנו. אף צנו ואותו צמשמע¹⁷: (כט) לרצנכם תזבחו. תחלת צזיחכס הזכרו שתכא לרזון לכם. ומכו הרזון: ביום ההוא יאכל. לא צא להזכיר אלא שתכא שחיטה על מנת כן, אל תשחטו על מנת לאכלו למחר, שאם תשצו צו מחשבת פסול לא יכא לכם לרזון. דבר אחר לרזונכם, לדעתכם, מכאן למתעסק שפסול צשחיטת קדשים¹⁸. ואף על פי שפרט צנאכלים לשני ימים, חזר ופרט צנאכלין ליום אחד שתכא צזיחתן על מנת לאכלן צזמני: (ל) ביום ההוא יאכל. לא צא להזכיר אלא שתכא שחיטה על מנת כן, שאם לקצוע לה זמן אכילה, כצ כתיב¹⁹ וצטר חודת שלמיו וגוי: אני ה'. דע מי גזר על הדבר ואל יקל צעיניך: (לא) ושמרתם. זו המשנה: ועשיתם. זה המשנה:

צמוס אלא צחסרון אבר¹: (כא) לפלא נדר. להפריש צדיצורו: (כב) עורת. סס דבר של מום עורון צלשון נקצה, שלא יכא צו מום של עורת: או שבור. לא יכיה: חרוץ. רים של עין שנסדק או שנפגס, וכן שפתו שנסדקה או נפגמה²: יבלת. ורוא"ה צלע"ז: גרב. מין חזוית וכן ילפת. ולשון ילפת, כמו וילפת שמשון³, שאחזכה צו עד יום מיתה, שאין לה רפואה⁴: לא תקריבו. שלשה פעמים, להזכיר על הקדשן ועל שחיטתן ועל זריקת דמן⁵: ואשה לא תתנו. אזכרת הקטרות: (כג) שרוע. אבר גדול מחצירו⁶: קלוט. פרסותיו קלוטות⁷: נדבה תעשה אתו. לצדק הצית: ולנדר. למזבח: לא ירצה. איכה הקדש צא לרזות, כוי אומר זה הקדש המצבח⁸: (כד) ומעוך וכתות ונתוק וברות. צציליס או צגיד⁹: מעוך. ציליו מעוכין ציד: כתות. כתושים יותר ממעוך: נתוק. תלושין ציד עד שנפסקו חוטים שתלויים צהן, אצל נחויים סס צחוק הכים, וככים לא תלש: וברות. כרותין צכלי ועודן צכים: ומעוך. תרגומו ודימרים, זה לשונו צארמית, לשון כחישה: וכתות. תרגומו ודירסים, כמו הצית הגדול רסיסים¹⁰, צקיעות דקות, וכן קנה המרוסס¹¹: ובארצכם לא תעשו. דבר זה, לסרס שום צהמה וחיכ ופילו טמאה, לכך נאמר צארצכם, לרבות כל אשר צארצכם, שאי אפשר לומר לא נטונו על הסרוס אלא צארן, שכרי סרוס חוצת הגוף הוה, וכל חוצת הגוף נובחת

TORAS MENACHEM

However, Rashi found this argument unacceptable because, at the literal level, before the *terumah* is separated it does not yet exist, i.e. the act of separating the portion renders it *terumah*. Therefore, if a person eats *tevel* he would indeed be transgressing Torah law, but he would not be violating something of sanctity since the holy *terumah* had not yet

come into existence. Therefore, Rashi rejected the notion that our verse refers to the prohibition of eating *tevel*, as this would not be considered an act which "violates the sanctity of the holy (*terumah*) of the children of Israel."

(Based on *Likutei Sichos*, vol. 38, pp. 68-69)

- ²¹ If a man brings a peace-offering to God from cattle or from flocks to fulfill a vow or a pledge, it should be perfect in order to be accepted (by God). It should not have any blemish in it.
 - ²² You should not (slaughter) any of these as an offering, or place any of them on the Altar as a fire-offering for God: (An animal suffering from) blindness, or a broken (limb), or a split (eyelid or lip), or (one that has) warts, or dry lesions or weeping sores.
 - ²³ You may bring an ox or sheep that has disproportionate limbs or uncloven hooves as a pledge (for the upkeep of the Sanctuary), but it will not be accepted as a vow (to be offered on the Altar).
 - ²⁴ You should not offer up to God (or sprinkle the blood from any animal whose testicles are squashed, crushed, (or whose ducts have been) ripped or cut.
 - You should not (castrate any animal of a species that is found) in your land (be it kosher or non-kosher).
 - ²⁵ You should not offer up any of these (blemished animals) from the hand of a gentile as food for your God. For since they are injured, they have a (disqualifying) defect. They will not be accepted (by God, to atone) on your behalf.
- ²⁶ God spoke to Moshe, saying:
- ²⁷ When an ox, a sheep or a goat is born (naturally), it should remain with its mother for seven days. Then, from the eighth day onwards, it will be accepted as a fire-offering to God.
 - ²⁸ You should not slaughter an ox or sheep (mother) and her child in one day.
 - ²⁹ When you slaughter a thanksgiving-offering to God, you should slaughter it in a way that it is accepted (by God) for you: ³⁰ (At the time of slaughter you should have in mind that the sacrifice) will be eaten on the same day, and that it will not be left over (uneaten) until morning. I am God.
- ³¹ You should keep (studying) My commandments and observe them. I am God.

CLASSIC QUESTIONS

● **Why must an animal offering “be perfect”?** (v. 21)

SEFER HACHINUCH: Since the basic purpose of the sacrifices is to arouse a person’s thoughts and feelings towards God, it follows that the animal which he offers needs to be perfect; otherwise his inspiration will be incomplete (*mitzvah* 286).

● **May a blemished bird be offered?** (v. 22-23)

RAMBAM: A blemished bird is not disqualified.... However, this only applies to minor blemishes. A bird whose body is mauled, or whose

eye or leg is missing may not be offered on the Altar, since we do not offer animals that are lacking a whole limb (*Laws of Prohibited Sacrificial Procedure* 3:1).

● **Why is a non-Jew’s blemished offering not accepted?** (v. 25)

RASHI: Even though blemished animals are not invalid as sacrifices from the descendants of Noach [non-Jews], unless they have a whole limb missing—this rule applies only to private altars, in the fields. On the Altar in the Tabernacle however, one should not offer them up. One may, however, accept an unblemished animal from them.

TORAS MENACHEM

🔥 Sparks of Chasidus 🔥

Sefer haChinuch explains that the Torah requires sacrifices to be devoid of blemish because when a person offers a sacrifice he tries to arouse his thoughts and feelings towards God, which would be more difficult to achieve with an animal that is blemished.

Based on this principle, we can explain why a Jewish person must bring an animal which is totally devoid of blemish, whereas a non-Jew may offer a blemished animal if it is not lacking an entire limb (when he uses a private altar—see Rashi). For, according to *halacha*, a Jew is required to come to a deeper understanding of God’s absolute unity than a non-Jew (see *Rema, Orach Chaim* 156). Therefore,

the Jew must offer an animal of a higher degree of perfection than the non-Jew, so the sacrifice will assist him in reaching the more profound awareness of God that is expected of him.

Similarly, there are different levels of perfection within the animal sacrifices themselves. Jewish law is more stringent in the case of animal offerings, which are typically a rich man’s type of sacrifice, than with bird offerings which are typically offered by the poor man (See **Rambam**). Here we see, once again, that the Torah demands a higher level of perfection from those who are more capable.

(Based on *Likutei Sichos*, vol. 35, p. 24ff.)

אֶת־שֵׁם קִדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה
 מִקְדָּשְׁכֶם: לֵאמֹר הַמוֹצֵיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לְכֶם
 לֵאלֹהִים אֲנִי יְהוָה: פ [רביעי] כג א וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה
 וַאֲתַקְדֵּשׁ בְּנֵי יִשְׂרָאֵל אֲנִי מִקְדָּשְׁכֶם:
 לֵאמֹר הַמוֹצֵיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לְכֶם
 לֵאלֹהִים אֲנִי יְהוָה: פ [רביעי] כג א וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה

רש"י

המוסר עצמו על מנת הנס, אין עושים לו נס, שכן מנינו בחנוכה מישאל ועזריה שלא מסרו עצמן על מנת הנס, שנאמר 'והן לא, ידיע להוא לך מלכא וגוי', מזיל ולא מזיל, ידיע להוי לך וגוי': (לג) המוציא אתכם. על מנת כן:

(לג) ולא תחללו. לעבור על דברי מזידין. ממשמע שנאמר ולא תחללו, מה תלמוד לומר ונקדשתי, מסור עצמך וקדש שמי. יכול ציחיד, תלמוד לומר בתוך בני ישראל. וכשכח מוסר עצמו, ימסור עצמו על מנת למות, שכל

CLASSIC QUESTIONS

● If a person sacrifices his life to sanctify God's Name, should he hope for a miracle that will save him? (v. 32)

RASHI: Surrender yourself and sanctify My Name... when the person surrenders himself, he should be prepared to die, for any person who surrenders himself while expecting a miracle will not merit a miracle.

TORAS KOHANIM: Any person who surrenders his life, relying on God to save him miraculously, will not be saved through a miracle. And, if he does not rely on being saved by a miracle, then he will be saved through a miracle. As we find by Chananya, Misha'el and Azarya, who said to Nebuchadnetzer, "We have no need to answer you in this matter. Behold, our God whom we serve is able to deliver us. He can deliver us from the fiery furnace, and out of your hand, O King. But if he does not, let it be known to you, King, that we will not serve your gods, nor worship the golden image which you have set up" (Daniel 3:16-18). And, when [the Roman emperor] Tyranus seized Pappus and Lulianus his brother in Laodicea, they said to him, "Chananya, Misha'el and Azarya, were righteous people, and Nebuchadnetzer was an emperor worthy of bringing about a miracle.

But you are a wicked king, unworthy of causing a miracle, and we are guilty that God should take away our lives. And, if you do not kill us, God has many other methods of causing damage. He has many bears, many lions, many panthers, many snakes and many scorpions that can deal with us. However, [you were chosen as the agent] so that God can demand our blood from you!" And it is said that he [Tyranus] did not even leave that town before a despatch arrived from Rome and removed his brains with wooden rods.

RAMBAM: In any case where the Torah says that one should be killed rather than transgress, and the person indeed allowed himself to be killed and did not transgress, he sanctifies God's Name. And if there were ten Jews present, then he publicly sanctifies God's Name, like Daniel, Chananya, Misha'el and Azarya, and like Rabbi Akiva and his colleagues. Such individuals are the victims of regimes, and there is no way of achieving such greatness as theirs. Of them, the verse states, "For your sake we are killed all day long, we are reckoned as sheep for the slaughter" (Psalms 44:23), and it is said of them (ibid. 50:5), "Gather my pious ones together to Me, those that have made a covenant with Me through sacrifice" (Laws of Foundations of the Torah, 5:4).

TORAS MENACHEM

🕯 THE MITZVAH OF SANCTIFYING GOD'S NAME (v. 32)

In order to clarify Rashi's opinion regarding the *mitzvah* of *kiddush Hashem* (sanctifying God's Name), we need first to examine the statements of **Toras Kohanim** and **Rambam**:

1.) Why does **Rambam** not incorporate the warning of *Toras Kohanim* that "any person who surrenders his life, relying on God to save him miraculously, will not be saved through a miracle, etc."?

2.) Why does **Rambam** instead bring the explanation that "there is no way of achieving such greatness," quoting verses from Psalms?

3.) A person must first refuse to transgress, and only then is he killed. Why does **Rambam** write this in the reverse order, "...and the person indeed allowed himself to be killed and did not transgress..."?

Underlying all these subtle details is a fundamental difference in the concept of *kiddush Hashem*. When a person surrenders his life rather than transgressing in public, there are two possible outcomes: either he will die, or God will save him through a miracle. This leads us to the following questions:

a.) What is a greater sanctification of God's Name: if he dies or if he is saved?

i.) If he is saved by a miracle, then the world witnesses God's might, and how He saves the Jewish people from danger.

ii.) But if the person dies, there would also be a unique sanctification of God's Name, as it proves that God's *mitzvos* are more precious to a person than his very life. After all, if a person was certain that God would indeed save him every time, then in the final analysis he did not really surrender his life, as he was expecting God to save him.

A further question is:

b.) If the person is indeed saved by a miracle, then:

i.) Is that miracle actually a part of the *mitzvah* of *kiddush Hashem*?

ii.) Or is it the case that the miracle is a feat performed by God, totally independent of the requirement that the Jew has to sacrifice his life?

In other words, do we accredit the miracle, and its resultant *kiddush Hashem*, to the person who surrendered his life, since his merit caused the miracle to occur? Or, is the miracle a case of God sanctifying *His own Name*, independently?

A practical ramification which arises from these two questions is whether a person should expect (or even declare) that God might save him through a miracle. For, if it is a greater *kiddush Hashem* that a miracle

🕎 SANCTIFYING THE NAME OF GOD 🕎

22:32 **Y**ou should not desecrate My holy Name (by violating My commands intentionally).

- (You should be willing to give up your life rather than transgress My commandments so that My Name) should be sanctified, (if you are challenged to transgress a commandment in the presence of witnesses) from among the children of Israel.

I am God Who sanctifies you, ³³ Who is taking you out of the land of Egypt to be your God (on condition that you sanctify My Name). I am God.

TORAS MENACHEM

occurs (above, 'a, i'), and that the miracle is considered to be part of his *mitzvah* (above 'b, i') that the person should hope and intend that a miracle occurs, so that the *mitzvah* of *kiddush Hashem* will be complete and fulfilled in the best possible manner.

(However, he should not rely on a miracle occurring, merely in order that he be saved (for his own sake alone). For then it would turn out that he was not really willing to surrender his life in the first place, and that he did so *only* because he was expecting God to save him.)

THE EXPLANATION

It would appear that *Toras Kohanim* was of the opinion that it is a greater *kiddush Hashem* if the person is saved by a miracle, and the miracle is part of the *mitzvah* of *kiddush Hashem*. Therefore:

1.) *Toras Kohanim* mentions the likelihood of a miracle occurring, implying that this would be the greatest possible *kiddush Hashem*.

2.) Since a miracle increases the *kiddush Hashem* and is part of the *mitzvah*, it is appropriate to have in mind (and even declare) that God may perform a miracle, when a person surrenders his life. Thus, *Toras Kohanim* mentions that Chananya, Misha'el and Azaryah said to Nebuchadnezzar, "Behold, our God whom we serve is able to deliver us. He can deliver us from the fiery furnace, and out of your hand, King."

3.) The second proof that *Toras Kohanim* cites—from Papus and Lulyanus—stresses a similar idea, that when a miracle does not occur to save the person who surrenders his life, it is indeed an inferior *mitzvah* ("But you are a wicked king, unworthy of causing a miracle, etc.").

4.) Nevertheless, *Toras Kohanim* does cite that a miracle occurred ("he did not even leave that town before a dispatch arrived from Rome, and removed his brains with wooden rods"), for this *does* magnify further the extent of the *kiddush Hashem* which they accomplished.

Rambam, on the other hand, was of the opinion that it is a greater *kiddush Hashem* if the person is *not* saved by a miracle (or another means), and that any miracle that would occur would not be part of the *mitzvah*. Therefore:

1.) He makes no mention of miracles whatsoever, as it is not part of the *mitzvah* of *kiddush Hashem*, in his opinion.

2.) *Rambam* writes, "...and the person indeed *allowed himself to be killed* and did not transgress..." (even though this actually occurs in the reverse order), to stress that the *mitzvah* consists (ideally) of actually being killed, and not being saved.

(In fact, this is similar to the view expressed by the *Zohar* (I 142a), that it was sinful for Chananya, Misha'el and Azaryah to say to Nebuchadnezzar, "Behold, our God whom we serve is able to deliver us." Rabbi Chaim Vital explains that this was because it would have been a greater *kiddush Hashem* if they had expected to die.)

3.) *Rambam* then stresses, "Such individuals are the victims of regimes, and there is no way of achieving such greatness as theirs. Of them, the verse states..., etc." For, in *Rambam's* view, it is precisely by becoming a "victim" in actuality, that one fulfills the *mitzvah* of *kiddush Hashem* in the best possible manner.

RASHI'S OPINION

Until now, we have argued that if a miracle were to occur, saving the person's life, it would either: a.) Enhance the *kiddush Hashem* and also be part of the *mitzvah* (*Toras Kohanim*); or, b.) Be detrimental to the *kiddush Hashem* and not part of the *mitzvah* (*Rambam*).

There is, however, a third alternative: that a miracle would not actually be part of the *mitzvah* (like *Rambam*), but that would nevertheless enhance the *kiddush Hashem* (like *Toras Kohanim*). In other words, when a person is saved by a miracle it is the best possible demonstration of God's might, but God's miracle remains His own act; it is not part of the person's *mitzvah*.

The practical ramification of this position is that, since the miracle is not part of the *mitzvah* which is incumbent on the person, he is not required to hope or inform others that a miracle might occur. If a miracle occurs it is "God's business" and not the person's.

However, on the other hand, the person's intentions are not altogether irrelevant. For if the person does not fulfill the *mitzvah* of *kiddush Hashem* with a pure motive, then it is unlikely that God will perform a miracle to

🕎 Sparks of Chasidus 🕎

In *Chasidic* thought it is explained that a person who actually surrenders his life to God is superior to one who merely wishes to do so. This is because the desire to surrender to God stems from the Godly Soul, and so long as the person has not surrendered himself in actuality, then his Animal Soul has not been affected by this desire.

Furthermore, the Animal Soul's inherent desire is to live. Therefore, if the person actually surrenders his life, the Animal Soul has consented to an act which is the very opposite of its nature. Since the Godly Soul and Animal Soul are coupled together, the act of surrendering one's life also teaches the Godly Soul how to go beyond its own nature, as it learns from the Animal Soul's total sacrifice.

(Sefer Hama'amorim Melukat, vol. 2, p. 72)

לְמִימְרֵי: ב מִלִּיל עִם בְּנֵי יִשְׂרָאֵל וְתִימְרֵי לְהוֹן מוֹעֲדָא דִּי דִי תַעְרְעוֹן יְתְהוֹן מְעָרְעֵי קְדִישׁ אֲלִין אֲנֹן מוֹעֲדֵי: ג שְׁתָּא יוֹמִין תַּתְעַבְדַּ עֲבֻדְתָּא וּבִיּוֹמָא שְׁבִיעָאָה שְׂבָא שְׂבֻתָּא מְעָרַע קְדִישׁ כָּל עֲבִידָא לָא תַעְבְּדוֹן שְׂבֻתָּא הִיא קְדָם יִי בְּכָל מוֹתְבְּנִיכוֹן: ד אֲלִין מוֹעֲדָא דִּי מְעָרְעֵי קְדִישׁ דִּי תַעְרְעוֹן יְתְהוֹן בְּזַמְנֵיהוֹן:

לְאֹמֵר: ב דַּבַּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי: ג שֵׁשֶׁת יָמִים תַּעֲשֶׂה מְלֶאכֶּה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבְּתוֹן מִקְרָא-קֹדֶשׁ כָּל-מְלֶאכֶּה לֹא תַעֲשׂוּ שַׁבַּת הוּא לַיהוָה בְּכָל מוֹשְׁבֹתֵיכֶם: פ - אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר-תִּקְרְאוּ

רש"י

שבת חלל מועדות, ללמדך שכל המחלל את המועדות מעלין עליו כאלו חלל את השבתות, וכל המקיים את המועדות, מעלין עליו כאלו קיים את השבתות: (ד) אלה מועדי ה'. למעלה מדבר צעזעור שנה, וכאן מדבר

אני ה'. נאמן לשלם שכר: (3) דבר אל בני ישראל וגו' מועדי ה'. עשה מועדות שיכיו ישראל מלומדין זכס, שמעזרים את השנה על גלות שנעקרו ממקומם לעלות לרגל ועדיין לא הגיעו לירושלים: (ג) ששת ימים. מה ענין

CLASSIC QUESTIONS

● What is the sequence of the festivals? (23:1-44)

BACHAYE: The three festivals of *Pesach*, *Shavuot* and *Succos*, follow the agricultural cycle. *Pesach* is the time when the produce ripens, *Shavuot* is harvest time, and *Succos* is the completion of the harvesting season, when all the produce has been gathered in from the field (commentary to *Shemos* 23:17).

MAGID MISHNEH: *Rambam* codified the laws dependent on time: *Shabbos*, *Eruvin*, *Yom Kippur*, *Yom Tov*, *Chametz & Matzah*, *Shofar*, *Succah*, *Lulav*, *Shekalim*, *Kiddush HaChodesh* (sanctifying the new month), *Ta'anis* (fasts), *Megilah* and *Chanukah*. The logic behind this sequence is: First comes *Shabbos*, as it is one of the Ten Command-

ments, and its penalty is the most severe. It is also the most common of the list, and it is fundamental to the Jewish faith. *Eruvin* follows, as the laws of *eruv* are directly related to *Shabbos*. *Yom Kippur* is next, as its penalty is the most severe of all the festivals, and its practical observance is identical to that of *Shabbos*. The laws of *Yom Tov* follow, as they are general in nature, applying to all of the festivals. Next, we move on to the details specific to each festival, beginning with *Pesach*, since it is the first recorded in the Torah and its penalty is severe. Then the *mitzvos* pertaining to the month of *Tishrei* follow as they are Biblical....The conclusion is with the laws of *Purim* and *Chanukah*, as they are Rabbinic festivals.

(Introduction to *Sefer Zemanim*)

TORAS MENACHEM

save him. So the person should not surrender his life while secretly suspecting that God will save him, for then he would not have genuinely surrendered his life. And this lack of pure intentions may actually prevent a miracle from occurring, and the opportunity of a further *kiddush Hashem* will be lost.

This third, intermediate viewpoint would appear to be the opinion of *Rashi*. *Rashi* omits the statement of *Toras Kohanim* that “if he does not expect to be saved by a miracle, then he will be saved through a miracle.” For, according to *Rashi*, any miracle that might occur is not part of the *mitzvah* of *kiddush Hashem*. Therefore, it is not incumbent on the person to have an intention specifically that will evoke a miracle (“...then he will be saved through a miracle”). Rather, *Rashi* writes, “Surrender yourself and sanctify My name,” for that is the only intention that the person need have in actuality.

So, in the final analysis, it turns out that *Rashi* and *Rambam* were in agreement as to the way in which a person must perform the *mitzvah* of *kiddush Hashem*. Both agreed that one should not think of miracles at all, and that one should merely surrender oneself to God, in order to sanctify His Name. They only differed on what the preferred outcome should be. *Rashi* maintained that it would be a greater *kiddush Hashem* if God would perform a miracle to save the person, whereas *Rambam* maintained that actual martyrdom is the greatest *kiddush Hashem* of all.

(Based on *Likutei Sichos*, vol. 27, p. 167ff.)

☞ THE SEQUENCE OF THE FESTIVALS (23:1-44)

In the current chapter, many time-bound *mitzvos* are recorded in the order in which they occur throughout the year: After an introduction about *Shabbos* (v. 3), we read about *Pesach* which occurs on the fifteenth of Nissan (v. 5-8), the *Omer* offering, which occurs on the sixteenth of Nissan (v. 9-14), counting the *Omer*, which continues until *Shavuot* (v. 15-22), *Rosh Hashanah* (v. 23-25), *Yom Kippur* (v. 26-32) and *Succos* (v. 33-43).

Based on this scriptural precedent, the *Mishnah*, authored by Rabbi Yehudah HaNasi, codifies the laws of the festivals in this order.

However, in his *halachic* code the *Mishneh Torah*, *Rambam* formulated a different sequence in which he recorded the festivals and other time bound laws—and *Rambam*'s logic is explained by **Magid Mishneh**.

Nevertheless the question remains: why did *Rambam* not choose the simple, chronological order in which the laws are presented here in our *Parsha*? Why did *Rambam* reject the sequence in which the Torah gave the festivals and choose another?

Furthermore, *Rambam* himself named the volume of the *Mishneh Torah* which pertains to the festival laws as *Sefer Zemanim* (“Book of Laws Concerning Various Times”). In choosing this title, *Rambam* seems to stress that the theme of all the laws in this book (in contrast to the other laws of the Torah) is that they are periodic, following a yearly cycle. So, if he considered the chronological sequence to be sufficiently important that

🕎 SHABBOS & FESTIVALS 🕎

23

FOURTH
READING

God spoke to Moshe, saying, ² Speak to the children of Israel and say to them:

- (You should always make an effort to come to Jerusalem to celebrate) the festivals of God (because if you get delayed on the way, the High Court that fixes the calendar which designates (the festivals) as holy celebrations (will declare a leap year, enabling you to reach Jerusalem on time).

The following are My festivals:

- ³ (Just as) for six days work may be performed, but the seventh day is a day of complete rest, a holy celebration (on which) you should not do any work, (so too the festivals must be observed punctiliously, as you observe) a Sabbath to God in all the places where you live.*
- ⁴ These festivals of God are holy celebrations, which (should be) fixed in their appropriate times (by the High Court, which establishes the beginning of each month, when the moon appears).

TORAS MENACHEM

he named the entire book after the concept, then why did he abandon it when writing the laws themselves?

THE EXPLANATION

To answer all of the above, we must first endeavor to explain the precise halachic nature of mitzvos that are bound to a particular time of year.

There are two possible approaches: a.) *Time is the primary basis of the mitzvah*, i.e. the primary halachic foundation of the mitzvah is that a certain activity must be performed on a certain date, or at a certain time.

For example, according to this reasoning we would say that the obligation to eat matzah arises as a direct result of reaching the fifteenth of Nissan in the evening. Before that time, the concept of eating matzah did not apply (*halachically*); and when the time of obligation passes there is no halachic significance to this mitzvah until next year.

b.) *Time is a secondary detail within the mitzvah*, i.e. the primary halachic foundation of the mitzvah is that the person is required to perform a certain act. The fact that this act is carried out on a specific date is a secondary detail (albeit a crucial one).

From this point of view we would say that the mitzvah of eating matzah (to continue with the previous example) is halachically in force at all times. It is only that the Torah limited its observance to a particular calendar date.

The difference between these two approaches is highlighted by the period immediately preceding the particular festival. If one takes the point of view that time is primary to the mitzvah—then the preparations prior to a festival, such as baking matzah etc., are both pragmatic and necessary, but they are not an actual part of the mitzvah itself. This is because the scope of the mitzvah does not begin halachically until the date itself (in our example, Pesach).

However, if we understand that the time is secondary to the fulfillment of the mitzvah, then the mitzvah of matzah is incumbent on a Jew all year, even though it is actually eaten on Pesach. Consequently, when one bakes matzah in the days preceding Pesach, one is actually participating in the mitzvah of matzah.

In other words, if time is primary to the laws of the festivals, then all aspects of their observance begin and end with the festival. On the other hand, if time is a secondary detail, then it cannot exclude the preparations for a mitzvah from being part of the festival observance itself.

Based on the above, we can now suggest a rationale behind Rambam's decision to abandon the chronological order of festivals that the Torah uses here, when writing his halachic work.

When the festivals are placed in the order in which they occur during the year it suggests that time is the key focus of the festivals, and that it is primary to the laws. As the Torah stresses, "These festivals of God are holy celebrations, which (should be) fixed in their appropriate times" (v. 4), indicating that time is the key consideration.

When Rambam came to codify the festival laws, he understood that when discussing Jewish Law it is more appropriate to emphasize time as being secondary, rather than primary. He reasoned that a halachic text should bring out the human factor, i.e. what is required from the

🕎 Sparks of Chasidus 🕎

The Hebrew term for festivals, **הַחַגִּים**, is a derivative of the word **הַגָּל**, meaning "foot." This alludes to a level of profound commitment to God where one is not merely serving his Maker due to one's understanding, or due to one's spiritual sentiments, but rather, out of simple obedience, like a "foot soldier."

On the other hand, the festivals are also associated with joy, where a person's positive feelings towards God take outward expression.

What is the connection between obedience and joy?

The answer is hinted to by the fact that the Torah fixed the festivals according to the agricultural cycle (see **Bachaye**). In order for a seed to grow, it must first shed its outer shell, and only through this is the seed able to grow many hundreds of times in size. Similarly, when a person puts aside ("sheds") his superficial preconceptions ("shell") about Judaism and observes all the mitzvos with absolute loyalty he will experience an enormous spiritual growth.

And likewise, a person who serves God with joy which "breaks all boundaries" will experience an unrestrained spiritual growth.

(Based on *Likutei Sichos* vol. 36, pp. 82-4)

ה בִּירְחָא קְדָמָא בְּאַרְבַּעַת עֶשְׂרָא לְיִרְחָא
 בֵּין שְׁמֵשׁא פִּסְחָא קָדָם יִי וּבַחֲמִשָּׁת
 עֶשְׂרָא יוֹמָא לְיִרְחָא הַדִּין הַנָּא דְפִטְיָרְיָא קָדָם
 יִי שִׁבְעָא יוֹמִין פִּטְיָרְיָא תִּיכְלוּן ז בְּיוֹמָא
 קְדָמָא מְעַרַע קָדִישׁ יְהִי לְכוּן כָּל עֵבִידַת
 פְּלִחוֹן לֹא תַעֲבֹדוּן ה וּתְקַרְבוּן קָרְבָנָא קָדָם יִי
 שִׁבְעָא יוֹמִין בְּיוֹמָא שְׁבִיעָאָה מְעַרַע קָדִישׁ
 כָּל עֵבִידַת פְּלִחוֹן לֹא תַעֲבֹדוּן ט וּמְלִיל יִי עִם
 מֹשֶׁה לְמִימְרֵי י מְלִיל עִם בְּנֵי יִשְׂרָאֵל וְתִימַר
 לְהוֹן אֲרִי תַעֲלוּן לְאַרְעָא דִּי אֲנָא יְהִיב לְכוּן
 וְתַחֲצֹדוּן ית חֲצֹדָה וְתִתְנוּן ית עֹמְרָא רִישׁ
 חֲצֹדְכוּן לֹת פְּהָנָא יא וְיָרִים ית עֹמְרָא קָדָם
 יִי לְרַעֲוָא לְכוּן מִבְּתַר יוֹמָא טָבָא יְרִמִּינִיה
 פְּהָנָא יב וְתַעֲבֹדוּן בְּיוֹמָא דְאַרְמוֹתְכוּן ית
 עֹמְרָא אֲמַר שְׁלִים בַּר שְׁתִּיָּה לְעֶלְתָא קָדָם יִי
 יג וּמִנְחַתִּיה תְּרִין עֶשְׂרוֹנִין סוּלְתָא דְפִילָא
 בְּמִשַׁח קָרְבָנָא קָדָם יִי לְאַתְקַבְּלָא בְּרַעֲוָא
 וְנִסְכִּיָּה חֲמִרָא רְבַעוֹת הֵינָא יד וְלֶחֶם וּקְלִי
 וּפִירּוּכֵן לֹא תִיכְלוּן עַד כֶּרֶן יוֹמָא הַדִּין עַד
 אִתּוֹאִיכוּן ית קוֹרְבָנָא דְאַלְהוֹכוּן קָדָם עֲלֵם

אַתֶּם בְּמוֹעֲדֵם: ה בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבַּעַת עֶשְׂרָא לְחֹדֶשׁ בֵּין
 הָעַרְבִים פִּסַּח לַיהוָה: וּבַחֲמִשָּׁה עֶשְׂרָא יוֹם לְחֹדֶשׁ הַזֶּה חַג
 הַמִּצּוֹת לַיהוָה שִׁבְעַת יָמִים מִצּוֹת תֹּאכְלוּ: ז בַּיּוֹם הָרִאשׁוֹן
 מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:
 ח וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי
 מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: ט וַיְדַבֵּר יְהוָה
 אֶל־מֹשֶׁה לֵאמֹר: י דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
 כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וְקִצְרֹתֶם אֶת־קִצְרֵיהָ
 וְהִבֵּאתֶם אֶת־עֹמֶר רֵאשִׁית קִצְרֹכֶם אֶל־הַפֶּה: יא וְהִנִּיף
 אֶת־הָעֹמֶר לִפְנֵי יְהוָה לְרִצְוֹנְכֶם מִמַּחֲרַת הַשִּׁבֹּת יִנִּיפְנוּ הַפֶּה:
 יב וַעֲשִׂיתֶם בַּיּוֹם הַנִּיפְכֶם אֶת־הָעֹמֶר בֶּבֶשׂ תָּמִים בֶּן־שָׁנָתוֹ
 לְעֹלָה לַיהוָה: יג וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן
 אִשָּׁה לַיהוָה רֵיחַ נִיחַח וְנִסְכָּה* יִין רְבִיעֵת הַהֵיזֵן יד וְלֶחֶם וּקְלִי
 וְכֶרֶם לֹא תֹאכְלוּ עַד־עֵצִים הַיּוֹם הַזֶּה עַד הִבִּיאְכֶם
 אֶת־קָרְבַּן אֱלֹהֵיכֶם חֲקַת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מִשְׁבֹּתֵיכֶם: ט

*קרי ונסכו

רש"י

חסרון כים צטטלה שלהן, כגון דבר הכאז. כך הצנתי מתורת כהנים, דקתני
 יכול אף חולו של מועד יבא אסור צמללכת עבודה וכו': (י) ראשית
 קצירכם. שחכא ראשונה לקציר: עומר. עשירית האיפה, כך היתה שמה,
 כמו וימודו צעומר: (יא) והניף. כל תוספה מוליך ומציא מעלה ומוריד.
 מוליך ומציא לעלור רוחות רעות, מעלה ומוריד לעלור טללים רעים:
 לרצנכם. אם תקריבו כמשפט זה, יהיו לרלון לכס: ממחרת השבת.
 ממחרת יום טוב הראשון של פסח, שאם אתה חומר שבת צראשית, אי אתה

צקדוש החדש: (ב) בין הערבים. משש שעות ולמעלה: פסח לה'. הקרבת
 קרבן ששמו פסח: (ח) והקרבתם אשה וגו'. הס המוספין האמורים
 צפרשת פנחס ולמה נאמרו כאן, לומר לך שאין המוספין מעכזין זה את זה?
 והקרבתם אשה לה'. מכל מקום, אם אין פרים הבא חילים, ואם אין
 פרים וחילים, הבא צבשים: שבעת ימים. כל מקום שנאמר שבעת שם דבר
 הוא, שזכו של ימים, שטייג"א צלע", וכן כל לשון שמונת, ששה, חמשת,
 שלשת: מלאכת עבודה. אפילו מלאכות החשבות לכס עבודה ולורך, שיש

TORAS MENACHEM

Sparks of Chasidus

“A FESTIVAL OF MATZOS TO GOD” (v. 6)

While the Torah refers to “A Festival of Matzos to God” (v. 6), the festival is more commonly referred to as *Pesach* (Passover). Rabbi Levi Yitzchak of Berdichev explained:

In the Torah itself, God referred to the festival with a name which highlights the greatness of the Jewish people: “Festival of Matzos.” For *matzah* reminds us of how the Jewish people left Egypt, the most civilized country at the time, and headed into a desert with just a few unleavened cakes. The Jewish people, however, refer to the festival as *Pesach*, a name which highlights God’s greatness, how He passed over the houses of the Jewish people, despite their lowly spiritual state, and redeemed us from Egypt.

(Sicha of the Last day of Pesach 5737)

individual, and that from this perspective, time is not primary but largely secondary, as the main focus is on the actions that need to be done.

In order to hint to this point, *Rambam* prefaced the book in which he discusses laws connected with various times of the year with the verse, “I have accepted Your laws as a heritage forever, as they are the joy of my heart” (Psalms 119:118). This verse conveys how time is secondary to the observance of *mitzvos*, since, regardless of the actual date of their obligation, the Psalmist stresses that they are “a heritage forever.” Of course, for the rest of the *mitzvos* of the Torah which are not linked to a specific date, this stress is totally unnecessary, since it is obvious that their obligation is incumbent at all times. But here, in the “the Book of Laws Concerning Various Times of the Year,” we might make the mistake of concluding that the *mitzvos* are not halachically relevant outside these times. Therefore, at the very outset of the book, *Rambam* warns the reader that even those laws which appear to be periodic are “a heritage forever,” i.e. even in a halachic sense these festival laws are continually applicable to the Jew every single day.

(Based on *Likutei Sichos* vol. 32, p. 127ff.)

🕍 PESACH 🕍

- ⁵ In the first month, on the fourteenth of the month, (after the sixth hour) in the afternoon, (you should offer) the Pesach-offering to God.
- ⁶ On the fifteenth day of that month is a Festival of Matzos to God. You should eat matzos for a period of seven days.
- ⁷ The first day will be a holy celebration for you (when) you should not perform any manual work.
- ⁸ You should bring an (additional) fire-offering to God for a period of seven days.
- The seventh day will be a holy celebration (when) you should not perform any manual work.

🕍 THE OMER OFFERING 🕍

23:9 **G**od spoke to Moshe, saying, ¹⁰ Speak to the children of Israel and say to them:

- When you come to the Land which I am giving you, and you reap its harvest, you should bring an Omer-measure* from the first of your reaping to the priest.
- ¹¹ He should wave the Omer (backwards, forwards, upwards and downwards) before God, so that it will be accepted (by God) on your behalf. The priest should wave it on the day following the (first) rest day (of Pesach).
- ¹² On the day that you wave the Omer, you should offer up (the following as its accompaniment):
 - A perfect (unblemished) lamb in its first year as a burnt-offering to God.
 - ¹³ Its (associated) meal-offering (should be) two tenths (of an eifah)** of fine flour mixed with oil, as a fire-offering (which causes) a pleasant aroma to God.
 - Its (associated wine) libation (should be) a quarter of a hin*** of wine.
- ¹⁴ You should not eat bread, parched grain flour or parched kernels (from the new crop), until this very day, until you bring the (Omer) offering for your God. (This is) an eternal statute throughout your generations, in all the places that you live.

רש"י

יודע איזוהו: (3) ועשיתם. בבש. חוצה לעומר הוא צא: (ג) ומנחתו. מנחת נסכיו: שני עשרנים. כפולה היחה: ונסכו יין רביעית ההין. אף על פי שמנחתו כפולה, אין נסכיו כפולים: (7) וקלי. קמח עשוי מכרמל

ך שמיבישין אותו צתור: וברמל. הן קליות שקורין גרניילי"ש: בכל משבתיכם. נחלקו זו חכמי ישראל, יש שלמדו מכאן שהחדש נובג צחולה לארץ, ויש אומרים לא צא אלא ללמד שלא נטעו על החדש אלא לאחר ירושה

CLASSIC QUESTIONS

● What does “in all the places that you live” mean? (v. 14)

RASHI: The Sages of Israel were divided about this matter. Some derived from here that *chadash* (the prohibition of eating new crops before the *Omer* is offered—see v. 14) applies even outside the Land

of Israel. Others were of the opinion that this phrase merely teaches us that [the Jewish people] were only required to observe the laws of *chadash* after possession and settlement, i.e. after they had conquered and apportioned the Land [of Israel].

TORAS MENACHEM

🕍 THE PROHIBITION OF CHADASH (v. 14)

Rashi's comments here prompt the following questions: a.) What was troubling *Rashi*? Surely the phrase, “in all the places that you live,” is quite straightforward and self-understood, and thus does not require any

comment from *Rashi*. In fact, this identical phrase is mentioned both above (v. 3) and below (v. 31), and *Rashi* does not comment in either of those places, which appears to prove that these words are straightforward.

b.) Why did *Rashi* begin with the words, “The Sages of Israel were

* Equivalent to 2.48 liters or 5.26 U.S. pints.

** Equivalent to 4.96 liters or 10.52 U.S. pints.

*** Equivalent to 1.04 liters or 2.19 U.S. pints.

לְדַרְבֵּיכֶם בְּכֹל מוֹתְבְּנֵיכֶם: טו וְתִמְנֹן לְכוֹן
מִבֶּתֶר יוֹמָא מְבָא מִיּוֹם אֵיתוּאִיכוֹן ית עומרא
דְּאַרְמוּתָא שְׂבָעָא שְׂבֻעָן שְׁלִמִין יְהוּן: טז עד
מִבֶּתֶר שְׂבֻעָתָא שְׂבִיעֵתָא תִּמְנֹן חֲמִשִּׁין יוֹמִין
וְתִקְרְבוּן מִנְחָתָא חֲדָתָא קָדָם יי:
יי מִמוֹתְבְּנֵיכֶם תִּתְּנוּן לָחֶם אֲרָמוּתָא תִּרְתִּין
נְרִיצִין תִּרְיוּן עֲשְׂרוֹנִין סוּלְתָא יְהוּן חֲמִיע
יִתְאַפְּיוּן בְּפוּרִין קָדָם יי: יח וְתִקְרְבוּן עַל
לְחֵמָא שְׂבָעָא אֲמַרְיוּן שְׁלִמִין בְּנֵי שָׁנָא וְתוֹר
בְּר תוֹרֵי חַד וְדַכְרִין תִּרְיוּן יְהוּן עֲלָתָא קָדָם יי

טו וּסְפַרְתֶּם לָכֶם מִמַּחֲרַת הַשַּׁבָּת מִיּוֹם הַבִּיאְכֶם אֶת־עֹמֶר
הַתְּנוּפָה שְׂבַע שַׁבָּתוֹת תְּהִינָה: טז עַד מִמַּחֲרַת
הַשַּׁבָּת הַשְּׂבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה
לַיהוָה: יז מִמוֹשְׁבֵיכֶם תְּבִיאוּ* א לָחֶם הַתְּנוּפָה שְׁתֵּים שְׁנַי
עֶשְׂרִים סֶלֶת תְּהִינָה חֲמִיץ תִּאֲפֶינָה בְּפוּרִים לַיהוָה:
יח וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שְׂבַעַת כֶּבֶשִׂים תְּמִימִם בְּנֵי שָׁנָה וּפְרֹ
בֶן־בָּקָר אֶחָד וְאֵילִם שְׁנַיִם יִהְיוּ עִלָּה לַיהוָה וּמִנְחָתָם

* א' דגושה

רש"י

החדש. ואם תאמר, הרי קרצב מנחת העומר, אינה כשאר כל המנחות, שהיא
צאה מן השעורים: (יז) ממושבתיכם. ולא מחולא לרצף: לחם תנופה.
לחם תרומה המורס לשם גזוב, וזו היא המנחה החדשה האמורה למעלה:
בבורים. ראשונה לכל המנחות, אף למנחת קנאות הצאה מן השעורים, לא
תקרב מן החדש קודם לשתי הלחם: (יח) על הלחם. בגלל הלחם, חוצה
ללחם: ומנחתם ונסכיהם. כמשפט מנחה ונסכים המפורשים בכל צהמה
צפרשת נסכים⁷ שלשה עשרונים לפר ושני עשרונים לאיל ועשרון לכבש, זו היא

וישיבה, משכששו וחלקו: (טו) ממחרת השבת. ממחרת יום טוב²:
תמימות תהינה. מלמד שמתחיל ומונה מצערב, שאם לא כן אינן תמימות³:
(טז) השבת השביעית. כתרומתו שזעתא שזעתא: עד ממחרת השבת
השביעית תספרו. ולא עד בכלל, וכן חרבעים ותשעה יום: חמשים יום
והקרבתם מנחה חדשה לה'. ציום חמשים תקריבו. ואומר אני זכו
מדרכו, אצל פשוטו עד ממחרת השבת השביעית, שהוא יום חמשים, תספרו.
ומקרא מסורס הוא: מנחה חדשה. היא המנחה הראשונה שהוצאה מן

TORAS MENACHEM

divided about this matter”? In numerous instances *Rashi* will cite more than one interpretation on any given verse without making an introduction, so why did *Rashi* feel the need to do so here?

THE EXPLANATION

Above, when describing the prohibition against castrating an animal, the Torah states that this only applies “in your land” (22:24). *Rashi* writes: “the words ‘in your land’ come to include any species found in your land—even non-kosher species. For it is impossible to say that castration is prohibited only in the Land of Israel because the prohibition of castration is a non-agricultural obligation, and every non-agricultural mitzvah applies both in and outside the Land of Israel.”

Here we see that the principle that “every non-agricultural mitzvah applies both inside and outside the Land of Israel” is so powerful and overriding that it forced *Rashi* to interpret the words “in your land” non-literally (to include “any species found in your land”—even in the Diaspora).

Consequently, when reaching our verse, *Rashi* was faced with a problem: How could the prohibition of *chadash*, an agricultural mitzvah, apply “in all the places that you live,” including the Diaspora? Surely it is only the non-agricultural mitzvos that apply “both in and outside the Land of Israel”!

Just as *Rashi* interpreted the previous verse (22:24) non-literally (that although the verse says “your land,” it means everywhere), he could do the same here (to explain, “in all the places,” as meaning only the Land of Israel). In this case, however, *Rashi* was more reluctant to do so, since the same phrase (“in all the places that you live”) appears a number of times in our *Parsha*, and it is consistently taken in the most literal sense. On the other hand, the above case (of castration) proved that we can interpret a verse non-literally in order to uphold the principle that agricultural and non-agricultural mitzvos are different.

So *Rashi* was left with an unusually difficult dilemma, that both interpretations of this verse violate established principles. The first interpretation (that *chadash* applies also in the Diaspora) violates the principle that agricultural mitzvos are limited to the Land of Israel; and the

Sparks of Chasidus

By bringing the first of the crops as an offering for God (the “Omer”), the community is aroused to feel that the first and best of all one’s affairs should be devoted to God.

But since the Omer was only brought from produce of the Land of Israel, how are those outside the Land aroused to have the feeling that the first of everything must be for God?

This point was debated by “the Sages of Israel”:

According to one opinion, those living in the Diaspora must also observe the prohibition of *chadash*, so as to instill in them the feeling that the “first” must be for God—even though the Omer offering is not brought from their crops.

The other opinion held that, to the contrary, withholding the prohibition of *chadash* from those outside the Land will arouse feelings of lowliness, making the people recognize that they are not deserving to bring the Omer from their crops – and this will result in a greater feeling to give their first and best to God.

The former opinion relates primarily to the Animal Soul and the body, which are influenced by food being withdrawn and forbidden. The latter reasoning relates more to the Godly Soul, which yearns to be closer to God, and feels the deficiency in being distant from Him.

(Based on *Likutei Sichos* vol. 17, pp. 252-4)

🕎 COUNTING THE OMER & SHAVUOS 🕎

- ¹⁵ From the day following the (first) rest day (of Pesach)—the day you bring the Omer as a wave-offering—you should count for yourselves seven weeks. (When you count them) they should be perfect.
- ¹⁶ You should count up until (but not including) fifty days, (i.e.) the day following the seventh week. (On the fiftieth day) you should bring (the first) meal-offering (from the) new (crop) to God:
 - ¹⁷ From the places where you live (in the Land of Israel), you should bring bread that is designated (for a higher purpose): two (loaves made from) two tenths (of an eifah).^{*} They should be made from fine flour, (and) they should be baked leavened, (since they are) the first (meal-)offering to God.
 - ¹⁸ You should offer in association with the bread: seven (perfect) unblemished lambs in their first year, one young bull, and two rams. These should be a burnt-offering to God, (along with) their (associated) meal-offerings and (wine) libations. It is a fire-offering (causing) a pleasant aroma to God.

CLASSIC QUESTIONS

● How is the counting of seven weeks considered to be “perfect”? (v. 15)

RASHI: One must begin counting in the evening [since each 24-hour period begins at night], otherwise they would not be complete.

BAHAG: Every night must be counted. If one night is forgotten, a person may no longer continue to count, as the Torah requires “perfection” (*Hilchos Menachos*, cited by *Tosafo*s, *Menachos* 66a).

SA’ADIAH GAON: Only the first night is crucial. If another night was missed, the person may still continue counting (*Tur, Orach Chaim* 489).

SEFER HACHINUCH: *Bahag* sees counting the 49 days as one single *mitzvah*. Therefore, if even one day is omitted, the *mitzvah* cannot be carried out, and there is nothing to be gained if the person continues counting (*Mitzvah* 306).

ALTER REBBE’S SHULCHAN ARUCH: If a person forgot to count one night, he should continue to count the following days. However, he should not make a blessing before he counts, since in a situation of *halachic* doubt [caused here by the view of *Bahag*] one does not make a blessing (*Orach Chaim* 489:24).

TORAS MENACHEM

second interpretation (that *chadash* only applies after the Land is settled) violates the established literal interpretation of the words “in all the places that you live” which is followed in every other instance in the Torah.

To address this problem, *Rashi* began his comment here with a brief introduction, “The Sages of Israel were divided about this matter,” as if to say: It is simply impossible to give preference to one of these interpretations over the other, since they both have the same difficulty at the literal level. Thus, in the final analysis, both interpretations are equally appropriate interpretations of the Sages.

(Based on *Likutei Sichos* vol. 17, p. 248ff.)

🕎 “THEY SHOULD BE PERFECT” (v. 15)

According to *Bahag*, if a person forgets to count even just one of the forty-nine nights of the *Omer*, he may no longer continue counting the remaining nights. *Sefer haChinuch* explains that *Bahag* perceived the requirement to count all 49 nights as one single *mitzvah*. Therefore, if one night is missed, it becomes impossible to fulfill this *mitzvah*, which requires a perfect complement of 49 nights, so there is nothing to be gained by continuing to count.

Sefer haChinuch’s analysis of *Bahag*’s view appears to be difficult to accept, for the following reasons:

🕎 Sparks of Chasidus 🕎

“THEY SHOULD BE BAKED LEAVENED” (v. 17)

Leavened bread (*chametz*), which is puffed up with air, represents the arrogance of a puffed-up ego. Conversely, unleavened bread (*matzah*) represents humility.

Ego is not necessarily a bad thing, if it represents a healthy self-esteem in one’s observance of Judaism—as the verse states: “His heart was lifted up in the ways of God” (*Chron.* II 17:6). However, such a “healthy” ego is only possible when a person’s Judaism becomes developed. At the outset, however, there is nothing for him to be proud about, so his ego would be destructive.

Thus, at *Pesach*, the birth of the Jewish nation, *chametz* (ego) is forbidden. But on *Shavuot*, after counting the *Omer*, which represents the refinement of the Jewish personality, *chametz* becomes an obligation: “they should be baked leavened.”

(Based on *Likutei Sichos* vol. 22, pp. 31-2)

^{*} Equivalent to 4.96 liters or 10.52 U.S. pints.

וּנְסַכֵּיהֶם אִשָּׁה רֵיחַ-נִיחֹחַ לַיהוָה: יט וְעִשִּׂיתֶם שְׁעִיר-עֲזִים אֶחָד לְחַטָּאת וּשְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה לְזִבְחַ שְׁלָמִים: כ וְהִנִּיף הַכֹּהֵן | אֶתְּם עַל לֶחֶם הַבֶּכָרִים תְּנוּפָה לְפָנַי יְהוָה עַל-שְׁנֵי כִבְשִׁים קֹדֶשׁ יִהְיוּ לַיהוָה לַפְּהֵן: כא וּקְרַאתֶם בַּעֲצֵם | הַיּוֹם הַזֶּה מִקְרַא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֶקֶת עוֹלָם בְּכָל-מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם: כב וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרֻצְכֶם לֹא-תִכְלֶה פֶּאת שְׂדֶךְ בְּקִצְרְךָ וּלְקַט קִצִּירְךָ לֹא תִלְקַט לְעַנְי וּלְגִיּוֹרֵי תִשְׁבּוּק יְתֵהוּן אֲנִי יי אֱלֹהֵיכֶם:

וּנְסַכֵּיהֶם אִשָּׁה רֵיחַ-נִיחֹחַ לַיהוָה: יט וְעִשִּׂיתֶם שְׁעִיר-עֲזִים אֶחָד לְחַטָּאת וּשְׁנֵי כִבְשִׁים בְּנֵי שָׁנָה לְזִבְחַ שְׁלָמִים: כ וְהִנִּיף הַכֹּהֵן | אֶתְּם עַל לֶחֶם הַבֶּכָרִים תְּנוּפָה לְפָנַי יְהוָה עַל-שְׁנֵי כִבְשִׁים קֹדֶשׁ יִהְיוּ לַיהוָה לַפְּהֵן: כא וּקְרַאתֶם בַּעֲצֵם | הַיּוֹם הַזֶּה מִקְרַא-קֹדֶשׁ יִהְיֶה לָכֶם כָּל-מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֶקֶת עוֹלָם בְּכָל-מוֹשְׁבֵיכֶם לְדֹרֹתֵיכֶם: כב וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרֻצְכֶם לֹא-תִכְלֶה פֶּאת שְׂדֶךְ בְּקִצְרְךָ וּלְקַט קִצִּירְךָ לֹא תִלְקַט לְעַנְי וּלְגִיּוֹרֵי תִשְׁבּוּק יְתֵהוּן אֲנִי יי אֱלֹהֵיכֶם:

כ"ט

קדשים קלים, הוזקק לומר בשלמי לצור שחס קדשי קדשים: (כז) ובקצרכם. חזר ושנה לעזור עליהם בשני לאוין. אמר רבי אבדימי ברבי יוסף מה ראה הכתוב ליתנם בצמלע הרגלים, פסח ועלרת מכאן וראש השנה ויום הכפורים וחג מכאן, ללמדך שכל הנותן לקט שכחה ופאה לעני כראוי, מעלין עליו כאילו צנה בית המקדש והקריב עליו קרבנותיו צחוכו³: תעזב. הנח לפניכם וחס ילקטו, ואין לך לסייע לאחד מהם⁴: אני ה' אלהיכם. נאמן לשלם שכר:

המנחה. והנסכים חלי הכין לפר ושלישית הכין לחיל ורביעית הכין לכזב: (יט) ועשיתם שעיר עזים. יכול שזענת כזשים והשעיר האמורים כאן הם שזענת הכזשים והשעיר האמורים צחומש הפקודים, כשאתה מגיע אלל פרים ואילים אינן הם, אמור מעתה חלו לעצמן וחלו לעצמן, חלו קרבו צגלל הלחם וחלו למוספין¹: (כ) והניף הכהן אותם תנופה. מלמד שטעונון תנופה מחיים, יכול כולם, תלמוד לומר על שני כזשים²: קדש יהיו. לפי שלמי יחיד

TORAS MENACHEM

a.) If the counting of 49 nights constituted one single *mitzvah*, then one single blessing would be made. The fact that we are required to make a blessing *every* night suggests that, even according to *Bahag*, the counting of each night constitutes a *mitzvah* in its own right.

b.) If there is indeed a danger that a person might miss a night and fail to observe this *mitzvah*, then how could we permit a person to make any blessing before he has counted all 49 nights, for perhaps he will lapse one night and render his earlier blessings to have been said in vain? (cf. *Alter Rebbe's Shulchan Aruch*)

Thus, even according to *Bahag*, the counting of each of the 49 days of the *Omer* is a *mitzvah* in itself. Nevertheless, *Bahag* maintained that the failure to count one day would invalidate a person from continuing.

What is the logic behind *Bahag's* stance?

THE EXPLANATION

From the Torah's point of view, a physical object could fall under one of three categories:

a.) *Objects which have been used to perform a mitzvah.* When a *mitzvah* is performed with a physical object, that object becomes imparted with holiness. Thus, any object with which a *mitzvah* has been performed at some point falls into a special category of its own.

b.) *Objects which have not been used to perform a mitzvah.* These are devoid of holiness.

While the above two categories would appear to have already covered every conceivable type of object, it could be argued that there is a third, intermediate category:

c.) *Objects which are ready to perform a mitzvah.* e.g. an unleavened cake (*matzah*) before the festival of Pesach. In this case, the object does not yet contain any holiness. Indeed, if this *matzah* is not eaten by a Jewish person on Pesach it will never be imparted with holiness. Nevertheless, the fact that it is *ready* for the performance of a *mitzvah*,

means that in the value system of Torah, this object falls into a class of its own. From the Torah's point of view, this is now an important object, since it is something which is a suitable receptacle for holiness, if the appropriate act would be done with it.

Most *mitzvos* are performed with a distinct, clearly defined object, so there is an obvious transformation of 'c', the *mitzvah*-ready object, into 'a', the holy object which has been used to perform a *mitzvah*. (In our above example: the transition from a *matzah* which has not been eaten by a Jew on Pesach to a *matzah* which has).

However, in the case of *mitzvos* that involve counting, such as the laws of Sabbatical and Jubilee years, the matter becomes more complex, as there does not appear to be, at first glance, any physical object with which the *mitzvah* is performed.

Nevertheless, it could be argued that in the above two cases the object is *time itself*. (This is consistent with the concept brought in many places that time itself is a creation.) In other words, time flows on a weekly, monthly and yearly basis, and it is a *mitzvah* to count the Sabbatical and Jubilee years. Thus, the established measurement of time is effectively an "object" which is ready to perform a *mitzvah*.

However, in the case of counting the *Omer*, even this does not appear to exist. For in the case of the Sabbatical and Jubilee years, we take the entire span of time, which obviously exists, and perform a *mitzvah* with it—by counting it. But in the case of the *Omer*, if it were not for the Torah, there would be no clearly delineated span of time between *Pesach* and *Shavuot*. Thus, the *Omer* is effectively a new "unit" of time which did not exist before, so we are not simply taking the previously existing measurement of time and using it for a *mitzvah* (as in the case of the Sabbatical and Jubilee years).

Thus, we are left with the question: With what *pre-existing* "mitzvah-ready object" is the counting of the *Omer* performed?

- ¹⁹ You should offer up one male goat as a sin-offering, and two lambs in their first year as a peace-offering.
- ²⁰ The priest should wave (the two lambs) with the first (meal-)offering bread as a wave-offering before God. (This should be done while) the two lambs (are still alive. Unlike a normal peace-offering which is of a lesser degree of holiness), they will be holy to God, belonging to the priest.
- ²¹ You should proclaim this very day as a holy celebration for you. You should not perform any manual work. (This is) an eternal statute in all the places that you live, throughout your generations.
- ²² When you reap the harvest of your Land, you should not completely remove the corner of your field during your harvesting, (since this should be left for the poor); nor should you gather the individual stalks of your harvest (that have fallen). You should leave them for the poor man and the convert. I am God, your God.

TORAS MENACHEM

THE UNIQUE QUALITY OF THE OMER

In the case of every other *mitzvah* there is a pre-existing “*mitzvah*-ready object” which is used to perform the *mitzvah*. The unique quality of the counting of the Omer is that the *mitzvah*-ready object **only exists due to the *mitzvah* itself**. I.e. in addition to the existing system of time which functions throughout the year, the *mitzvah* of counting the Omer introduced a new category of time, which only functions for 49 days of the year, between *Pesach* and *Shavuos*.

Based on the above, we can now explain the view of *Bahag* (that despite the fact that the counting of each day is a *mitzvah* in itself, if a person omits just one day of counting the Omer, he may not continue to count). When a person counts the Omer he is effectively taking a *mitzvah*-ready object (his personal Omer count up to that day) and using it for a *mitzvah* (counting the Omer). In this case, the Torah stipulates that the counting of the Omer should be “perfect,” which means, according to *Bahag*, that the *individual’s* personal Omer time period must be perfect up to that point. So when the person declares, for example, “today is the tenth day of the Omer,” his *mitzvah* consists of taking his so-far complete personal Omer time period (the *mitzvah*-ready object) and counting a further day.

Thus, if for whatever reason, he forgot to count a day in the past, he can no longer continue to count, since this *mitzvah* requires a perfect *mitzvah*-ready “object” (the time itself) which is now lacking. Thus, he simply is unable to count since he does not have an appropriate “object” to perform this *mitzvah*, just as a person cannot perform the *mitzvah* of eating *matzah* on *Pesach* if he has no *matzah*.

SOME PRACTICAL RAMIFICATIONS

An important point arises from the above discussion: *the mitzvah-ready object could be prepared by a person who is not obligated in that mitzvah*.

For example, the Torah states that a sacrifice may only be offered from an animal that is at least eight days old: “*When an ox, a sheep or a goat is born, it should remain with its mother for seven days. Then, from the eighth day onwards, it will be accepted as a fire offering to God*” (above 22:27). Now, if a non-Jew owns “an ox, a sheep or a goat” which gives birth, the newborn animal will become a *mitzvah*-ready object as soon it reaches the age of eight days, regardless of the fact that the non-Jew has no obligation to offer sacrifices.

With this in mind we can now examine an interesting scenario. According to *Bahag*, could a child continue to count the Omer if he becomes obligated in *mitzvos* (*Bar Mitzvah*) during the counting of the Omer?

At first glance, it would appear that he could not continue to count, since, according to *Bahag*, one may only count the Omer if he had counted all the previous nights, and previously the child was not fully obligated in this *mitzvah*.

However in light of the above explanation it turns out that the child *could* continue to count. For his earlier counting on every single night created a perfect *mitzvah*-ready “object” (a personal Omer time period) which the child could immediately “use” as soon as he reached adulthood, some time during the Omer. The fact that he was not fully obligated in this *mitzvah* during childhood is irrelevant here, as one does not need to be obligated in a *mitzvah* to make a *mitzvah*-ready object.

In other words: When the Torah introduced the concept of counting a forty-nine day period from the sixteenth of Nissan, the Torah defined a new type of *mitzvah*-ready object which did not exist up to that point. Any person can “make” such an “object,” regardless of whether he is obligated in *mitzvos* or not, by counting each night. If that person would suddenly become obligated in *mitzvos* during the Omer, he could then continue to count, even according to *Bahag* (and thus, in practice, he would make a blessing), since he had prepared a perfect *mitzvah*-ready object during the previous days.*

A further practical ramification concerns the scenario where *Mashiach* arrives and the Temple is built some time during the counting of the Omer. This presents a *halachic* problem, since the requirement to count the Omer during exile times is, according to many authorities, only Rabbinic, but when the Temple is built it will revert to being a Biblical requirement. Thus, we are faced with the question: Does the Rabbinic counting of the Omer which was carried out during exile times suffice for a person to continue counting with a blessing in Messianic times?

The answer, according to the above logic, is yes. For even though a person’s counting of the Omer during exile times did not constitute a Biblical *mitzvah*, it nevertheless created for that person a *mitzvah*-ready personal time period with which he may continue counting (Biblically) after the true and complete redemption arrives.

(Based on *Likutei Sichos* vol. 38, p. 7ff.)

* However, it could be argued that a non-Jew who converted during this period would not be able to continue counting with a blessing. For even if he had counted the previous days, his conversion renders him like a “new person” (*Yevamos* 22a), and thus it is as if *somebody else* had been counting the previous days. Thus, he does not have the *mitzvah*-ready object of a *personal* perfect Omer time period.

כג ומליל יי עם משה למימר: כד מליל עם בני ישראל למימר בירחא שביעאה בחד לירחא יהי לבון ניהא דוכרן ויבא מערע קדיש: כה כל עבידת פלחן לא תעבדון ותקרבון קורבנא קדם יי: כו ומליל יי עם משה למימר: כז ברם בעשרא לירחא שביעאה הדין יומא דכפוריא הוא מערע קדיש יהי לבון ותענון ית נפשתיכון ותקרבון קורבנא קדם יי: כח וכל עבידא לא תעבדון בכרן יומא הדין ארי יומא דכפוריא הוא לכפרא עליכון קדם יי אלהכון: כט ארי כל אנש די לא יתעני בכרן יומא הדין וישתיצי מעמיה: ל וכל אנש די יעביד כל עבידא בכרן יומא הדין ואובד ית אנשא ההוא מגו עמיה: לא כל עבידא לא תעבדון קים עלם לדריכון בכל מותבניכון: לב שבא שבתא הוא לבון ותענון ית נפשתיכון בתשעה לירחא ברמשא מרמשא עד רמשא תנוחון

והמישין כג וינדבר יהוה אל-משה לאמר: כד דבר אל-בני ישראל לאמר בהחדש השביעי באחד להחדש יהיה לכם שבתון זכרון תרועה מקרא-קדש: כה כל-מלאכת עבודה לא תעשו והקרבנתם אשה ליהוה: ס כו וינדבר יהוה אל-משה לאמר: כז אך בעשור להחדש השביעי הזה יום הכפרים הוא מקרא-קדש יהיה לכם ועניתם את-נפשתיכם והקרבנתם אשה ליהוה: כח וכל-מלאכה לא תעשו בעצם היום הזה כי יום כפרים הוא לכפר עליכם לפני יהוה אלהיכם: כט כי כל-הנפש אשר לא-תענה בעצם היום הזה ונכרתה מעמיה: ל וכל-הנפש אשר תעשה כל-מלאכה בעצם היום הזה והאבדתה את-הנפש ההוא מקרב עמה: לא כל-מלאכה לא תעשו חקת עולם לדרתיכם בכל משבתיכם: לב שבת שבתון הוא לכם ועניתם את-נפשתיכם בתשעה להחדש

לש"י

מכפר הוא לשנים ואינו מכפר לשנים שנים³: (ל) והאבדתי. לפי שהוא אומר כרת בכל מקום ואינו יודע מה הוא, כשהוא אומר וכאזדתי, למד על הכרת שאינו חלל אזדון⁴: (לא) כל מלאכה וגו'. לעזור עליו בלחון הרצב,

(כד) זכרון תרועה. זכרון פסוקי זכרונות ופסוקי שופרות¹, לזכור לכם עקידת יצחק שקרב תחתיו איל²: (כה) והקרבנתם אשה. המוספים האמורים בחומש הפקודים: (כז) אך. כל אכין ורקין שצחרכ מיעוטין,

TORAS MENACHEM

🕯 Sparks of Chasidus 🕯

The celebration of *Rosh Hashanah*, the beginning of the year, has been ordained by our Torah to take place on the anniversary of the Creation, but not on the *first* day of Creation. It has been made to coincide with the *sixth* day of Creation, the day when Man was created.

The significance of this day, and of this event, is not in the fact that a new creature was added to Creation, a creature one plane higher than the rest of the animal kingdom, as the animal is superior to plant, and plant to mineral.

The significance lies in the fact that the new creature Man was *essentially* different from the others.

For it was man who recognized the Creator in and through Creation, and what is more, brought about the elevation of the entire Creation to that recognition and thus to the fulfillment of its Divine design and purpose.

On *Rosh Hashanah* man stands not only before the Divine Judgment, but also before his own.

The verdict of his own judgment, with regard to the future, must be: that he takes upon himself to fulfill his duty, that is, to work for the fulfillment—in himself and in his surroundings—of the call:

"Come, let us worship, bow down and kneel before God our Maker" (Psalms 95:6). A call for absolute submission to God, first sounded by the first man, Adam, on the day of his creation, on the first *Rosh Hashanah*.

This can be attained only through a life inspired and guided by the Torah....

Let no one think: who am I and what am I to have such tremendous powers of building or destruction. For we have seen—to our sorrow—what even a small quantity of matter can do in the way of destruction through the release of atomic energy. If such power is concealed in a small quantity of matter—for destructiveness, in denial of the design and purpose of Creation—how much greater is the creative power entrusted to every individual to work in harmony with the Divine purpose, for in this case one is also given special abilities and opportunities by Divine Providence to attain the goal for which we have been created: the realization of a world in which *"each creature shall recognize that You created him, and every breathing soul shall declare: 'God, the God of Israel, is King, and His reign is supreme over all'"* (*Amidah, Rosh Hashanah*).

(Excerpt from a public letter written by the Rebbe, *Days of Selichos 5715—Free Translation*)

🕎 ROSH HASHANAH 🕎

- 23:23
FIFTH
READING
- G**od spoke to Moshe, saying, ²⁴ Speak to the children of Israel, saying:
- In the seventh month, on the first of the month, there will be a Sabbath for you, (when you will recite verses that) recall (the binding of Yitzchak, and that mention the) blowing (of the Shofar), a holy celebration.
 - ²⁵ You should not perform any manual work.
 - You should offer up a fire-offering to God.

🕎 YOM KIPPUR: THE DAY OF ATONEMENT 🕎

- 23:26
- G**od spoke to Moshe, saying:
- ²⁷ On the tenth of this seventh month is a Day of Atonement, but (it will only atone for those who return to God).
 - It will be a holy celebration for you. You must afflict yourselves, and you should offer up a fire-offering to God.
 - ²⁸ You should not perform any work on that very day, for it is a Day of Atonement, for you to be atoned before God, your God. ²⁹ For any person who does not afflict himself on that very day will be cut off from his people. ³⁰ (This means that) if any person will perform any work on that very day, I will destroy that person from among his people. ³¹ You should not perform any work. (This is) an eternal statute throughout your generations in all the places that you live. ³² It is a complete day of rest for you, and you should afflict yourselves. (Starting from) the ninth of the month in the evening, from evening to evening, you should observe your rest day.

TORAS MENACHEM

🕎 The Last Word 🕎

Unfortunately, for various reasons, the inspiration engendered by the Days of *Rosh Hashanah* and the Ten Days of Return has not always, nor everywhere, been put to the best or fullest advantage. In some congregations, and in many individuals, the inspiration evaporated with the passing of the Days of Awe, without a discernable change or improvement in the personal day-to-day life of the individual Jew and Jewess. And where there is a lack of improvement on the individual level, there must inevitably be a lack of improvement on the social level.

One of the main reasons for this failure is that the spiritual awakening and inspiration of the Days of Awe are not directed towards the self, but towards matters relating to others. Not infrequently these auspicious days serve as an occasion for general pronouncements on world problems—"messages" that do not implicate anyone in particular, least of all anyone in the immediate environment. This approach "satisfies" everybody, all the more so since it has some claim to "justification" in view of the fact that *Rosh Hashanah* embraces the whole of Creation, and the world is not lacking in universal and vital problems requiring improvement or change.

The concentration on, and preoccupation with, such lofty world problems and resolutions (resolutions which, in the majority of instances, are beyond the control of those making them) provide a convenient justification for diverting the necessary, vital and utmost attention from the self, from self-searching and the reappraisal of one's personal life (precisely those areas where personal resolutions can be effective).

An indication as to the proper use of the spirit of these holy days is to be found in the details prescribed for the *mitzvah* of Sounding the *Shofar*, the only special *mitzvah* of *Rosh Hashanah*. This commandment does not prescribe the use of an ensemble of instruments, but only one; and that also not a delicate instrument producing extraordinary musical compositions. The insistence is that the *Shofar* be a plain horn of an animal, and "all sounds are proper in a *Shofar*." Thus, the *Shofar* emphasizes that the orientation should be, first and foremost, on the individual self, with the accent on the duty to introduce sanctity even into the ordinary and commonplace of the daily life of the individual, and then into the social life of the individual as a member of the community, and so forth.

(Excerpt from a public letter written by the Rebbe, *Days of Selichos* 5723)

נִיחָבוֹן: לֹא וּמְלִיל יֵי עִם מוֹשֶׁה לְמִימְרֵי: לֹא מְלִיל עִם בְּנֵי יִשְׂרָאֵל לְמִימְרֵי בְּחַמְשָׁא עֲשָׂרָא יוֹמָא לִירְחָא שְׁבִיעָאָה הָדִין חָנָא דְמִסְלִיא שְׁבַעָא יוֹמִין קָדָם יֵי: לֹא בְיוֹמָא קְדָמָאָה מְעַרַע קְדִישׁ כָּל עֲבִידַת פְּלַחֵן לֹא תַעֲבִדוּן: לֹא שְׁבַעָא יוֹמִין תְּקַרְבוּן קוֹרְבָנָא קָדָם יֵי בְיוֹמָא תְּמִינָאָה מְעַרַע קְדִישׁ יְהִי לְכוֹן וּתְקַרְבוּן קוֹרְבָנָא קָדָם יֵי (כְּנִשׁ) כְּנִישִׁין תְּהוֹן כָּל עֲבִידַת פְּלַחֵן לֹא תַעֲבִדוּן: לֹא אֲלִין מוֹעֲדֵי דִי תַעֲרַעוּן וְתְהוֹן מְעַרְעֵי קְדִישׁ לְקַרְבָּא קוֹרְבָנָא קָדָם יֵי עֲלֵתָא וּמִנְחָתָא נְכֶסֶת קוֹדֶשִׁין וְנִסְכּוֹיִן פְּתָנָם יוֹם בְּיוֹמֵיהּ: לֹא פֶר מִשְׁבִּיא דִי וְכַר מִמְתְּנִיתִיכוֹן וְכַר מִכָּל נְדָרִיכוֹן וְכַר מִכָּל נְדָבְתִיכוֹן דִי תַתְּנוּן קָדָם יֵי: לֹא פֶרֶם בְּחַמְשָׁא עֲשָׂרָא יוֹמָא לִירְחָא שְׁבִיעָאָה כְּמִכְנֻשְׁכוֹן יֵת עֲלֵתָא דְאַרְעָא תְּחַגּוּן יֵת חָנָא דִי שְׁבַעָא יוֹמִין בְּיוֹמָא קְדָמָאָה נִיחָא וּבְיוֹמָא תְּמִינָאָה נִיחָא: מ וְתַסְבּוּן לְכוֹן בְּיוֹמָא קְדָמָאָה פִּירֵי אֵילָנָא אֲתַרוּגִין וְלִבְלִין וְהַדְסִין וְעַרְבִין דְנִחַל

בְּעָרְב מְעָרְב עַד-עָרְב תִּשְׁבְּתוּ שְׁבַתְכֶם: פ [ששין] לֹא וַיִּדְבֹר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: לֹא דִבַּר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת יָמִים לַיהוָה: לֹא בְיוֹם הָרֵאשׁוֹן מִקְרָא-קֹדֶשׁ כָּל-מִלְאכְתָּא עֲבָדָה לֹא תַעֲשׂוּ: לֹא שִׁבְעַת יָמִים תִּקְרִיבוּ אִשָּׁה לַיהוָה בְּיוֹם הַשְּׁמִינִי מִקְרָא-קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אִשָּׁה לַיהוָה עֲצֵרַת הוּא כָּל-מִלְאכְתָּא עֲבָדָה לֹא תַעֲשׂוּ: לֹא אֱלֹה מוֹעֲדֵי יְהוָה אֲשֶׁר-תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהִקְרִיב אִשָּׁה לַיהוָה עֲלֵהּ וּמִנְחָתָהּ יִבַח וּנְסֻכֶיהָ דְבַר-יוֹם בְּיוֹמוֹ: לֹא מִלְבָּד שִׁבְתָּת יְהוָה וּמִלְבָּד מִתְּנִיכֶם וּמִלְבָּד כָּל-נְדָרֵיכֶם וּמִלְבָּד כָּל-נְדָבְתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: לֹא אֵךְ בְּחַמְשָׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי בְּאַסְפְּכֶם אֶת-תְּבוּאֹת הָאָרֶץ תַּחֲגּוּ אֶת-חַג-יְהוָה שִׁבְעַת יָמִים בְּיוֹם הָרֵאשׁוֹן שִׁבְתוֹן וּבְיוֹם הַשְּׁמִינִי שִׁבְתוֹן: מ וְלִקְחֶתֶם לָכֶם בְּיוֹם הָרֵאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וְעֵנָף עֵץ-עֵבֶת וְעַרְבֵי-נַחַל וְשִׂמְחֶתֶם לִפְנֵי יְהוָה

רש"י

(לט) אך בחמשה עשר יום תחגו. קרצן שלמים לחגיגה. יכול תדחה את השצבה, תלמוד לומר אך, הואיל ויש לה תשלומין כל שצעה: באספכם את תבואת הארץ. שיהא חדש שביעי זה צא זמנא חסופה, מכאן שנלטו לעצב את השנים, שאם אין העצור, פעמים שהוא צא צלמלע הקין או החורף: תחגו. שלמי חגיגה: שבעת ימים. אם לא הביא צבה וביא צבה. יכול יהא מציאן כל שצעה, תלמוד לומר וחגותם אותו, יום אחד צמשמע, ולא יותר. ולמה נאמר שצעה, לתשלומין: (מ) פרי עץ הדר. עץ שטעם עלו ופריו שוכ: הדר. הדר צאילנו משנה לשנה, וזכו אחרוג: כפת תמרים. חסר וי"ו, למד שאינה אלא אחת: וענף עץ עבת. שטעפיו קלועים כעצותות וכחצלים, וזכו

או לזהכיר על מלאכת לילה כמלאכת יום: (לה) מקרא קדש. [ציוה"כ] קדשהו צכסות נקיה וצתפלה, וצשאר ימים טובים צמאלל וצמשחה וצכסות נקיה וצתפלה: (לו) עצרת היא. עלרתי אחס אללי כמלך שזימן את צניו לסעודה לכך וכך ימים, כיון שהגיע זמנו להפטר אמר צני צצקה מכס, טכצו עמי עוד יום אחד, קשה עלי פרידחס: כל מלאכת עבודה. אפילו מלאכה שהיא עבודה לכס, שאם לא תעשה יש חסרון כים צצרה: לא תעשו. יכול אף חולו של מועד יהא אסור צמלאכת עבודה, תלמוד לומר היא: (לז) עלה ומנחה. מנחת נסכים הקריבה עם העולה: דבר יום ביומו. חוק הקלוז צחומש הפקודים: דבר יום ביומו. הא אם עזר יומו צטל קרצנו:

CLASSIC QUESTIONS

- Why is the *esrog* (citron) described as פְּרִי עֵץ הָדָר (“beautiful fruit of the tree”) ? (v. 40)
 ALTER REBBE’S SHULCHAN ARUCH: The words פְּרִי עֵץ (“fruit of the tree”) indicate that it must have the appearance of a completely grown fruit. The word הָדָר means that it must be beautiful and attractive in appearance (as defined by *halacha*). If either of these qualities is missing, the *esrog* is invalid (*Orach Chaim* 648:29; 645:2).
- Why is the *lulav* described as כַּפֹּת תְּמָרִים (“date fronds”) ?
 ALTER REBBE’S SHULCHAN ARUCH: The Torah does not describe them as date leaves but rather date fronds, suggesting that they must be those leaves which can be bound together with the spine because they are still soft (*Orach Chaim* 645:3).

- Why is the *hadass* described as עֵנָף עֵץ עֵבֶת (“branches of a (myrtle) tree (which are plaited like) cords”) ?
 ALTER REBBE’S SHULCHAN ARUCH: The term עֵבֶת means that if it does not have at least three leaves emerging from its stem at each knot (which resemble a plaited look), it is invalid (646:2).
- Why is the *aravah* described as עַרְבֵי נַחַל (“willows of the brookside”) ?
 ALTER REBBE’S SHULCHAN ARUCH: This refers to a certain species of willow. Generally, this species grows by the brookside, but it is valid as long as it is from this species, even if it grows in the desert or on mountains (647:1).

🕎 SUCCOS & SHEMINI ATZERES 🕎

23:33
SIXTH
READING

- G**od spoke to Moshe, saying: ³⁴ Speak to the children of Israel, saying:
- ³⁵ On the fifteenth day of this seventh month, is the Festival of Succos, a period of seven days for God.
 - ³⁵ The first day is a holy celebration. You should not perform any manual work.
 - ³⁶ For a period of seven days, you should bring a fire-offering to God.
 - The eighth day will be a holy celebration for you, and you should bring a fire-offering to God. It is a (time when God) holds back (the Jewish people to be with Him for another day). You should not perform any manual work.
 - ³⁷ These are God's festivals which you should designate as holy celebrations. (On) them (you should) offer up a fire-offering to God: a burnt-offering and (its associated) meal-offering, (other) sacrifices and (their associated) libations—each day's requirement on its appropriate day.
 - ³⁸ In addition to God's Shabbos offerings (if the festival occurs on Shabbos), your gift-offerings, all your vows, and all your pledges that you must give to God.
 - ³⁹ On the fifteenth day of the seventh month, when you gather in the produce of the Land, you should celebrate the festival of God for a period of seven days (by bringing festival peace-offerings), but (you should not bring these offerings on Shabbos).
 - The first day should be a rest day, and the eighth day should be a rest day.
 - ⁴⁰ On the first day, you should take for yourselves: The fruit of the (citron) tree, (which) dwells (on its tree for an entire year, and whose wood tastes like the fruit), the fronds of a date palm, branches of a (myrtle) tree (which are plaited like) cords, and willows of the brookside.

CLASSIC QUESTIONS

● **What is the significance of the four species? (v. 40)**

MIDRASH: They represent four types of Jews. An *esrog*, which possesses a good taste and a pleasant smell, represents the Jew who possesses both Torah learning and good deeds. The date-palm branch has a good taste but no fragrance, signifying Jews who have

Torah knowledge but lack [sufficient] good deeds. Those who possess good deeds but are lacking in Torah knowledge are represented by the myrtle, which has a fragrant odor but lacks taste. The willow, which is inedible and has no aroma, represents those people lacking both in Torah and good deeds (*Vayikra Rabah* 30:12).

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

In the case of all *mitzvos*, the actual *halacha* is derived from the Oral Law. Even when the *mitzvah* has its origin in a written verse, it is the Oral Law that tells us the precise *halachic* meaning for each expression.

In the case of three of the four species, we find that the conditions described in the verse must be present; if not, they are not valid. The *esrog* (citron) must be a "beautiful fruit of the tree" *literally*; the *lulav* must be "date fronds that can be bound" *literally*, and the *hadasim* (myrtle) must be "like cords" *literally*, with three leaves emerging from each knot (see *Alter Rebbe's Shulchan Aruch*). However, the fourth species does not have to be "willows of the brook" *literally*. Rather, from a *halachic* perspective, this condition was intended in a more

general sense, to mean a *species* of willow which *normally* grows by the brook.

The inner reason why this fourth sign is not taken *literally*, can be understood according to the teaching of the **Midrash**, that the willow represents the Jew who is lacking in both Torah and good deeds. Since this Jew does not demonstrate any signs of his Jewishness, his corresponding species, the willow, is valid even if it does not openly demonstrate the sign which it is given in the verse ("brookside willow"). Nevertheless, the verse does indicate that the willow must come from a specific species, alluding to the fact that this simple Jew is also from an esteemed "species," for he is a descendant of Avraham, Yitzchak and Ya'akov.

(Based on *Likutei Sichos* vol. 22, pp. 132-4)

וּתְחַדְדוּן קָדָם יי אֱלֹהֵיכֶם שִׁבְעָא יוֹמִין: מֵא וְתַחְנוּן וְתִיהָ תְּחִנָּה קָדָם יי שִׁבְעָא יוֹמִין בְּשֵׁתָא קַיִם עָלָם לְדְרִיכּוֹן בִּירְחָא שִׁבְעָא תַחְנוּן וְתִיהָ: מֵב בְּמִטְלָא תִתְבּוֹן שִׁבְעָא יוֹמִין כָּל יְצִיבֵיָא בְּיִשְׂרָאֵל וְתִבּוֹן בְּמִטְלָא: מֵג בְּדִיל דִּידְעוֹן דְּרִיכּוֹן אַרְי בְּמִטְלָא עֲנְנֵי אוֹתִיבִית וְתִבְנֵי יִשְׂרָאֵל בְּאִפְקוֹתֵי וְתַהוֹן מֵאֲרַעָא דְּמִצְוֹתֵי אֲנָא יי אֱלֹהֵיכֶם: מֵד וּמְלִיל מוֹשֶׁה וְתִבְנֵי מוֹעֲדֵיָא דִּי וְאֶלְפִינוֹן לְבְנֵי יִשְׂרָאֵל:

אֱלֹהֵיכֶם שִׁבְעַת יָמִים: מֵא וְתַחְנוּן אֲתוּ חַג לַיהוָה שִׁבְעַת יָמִים בְּשָׁנָה חֲקַת עוֹלָם לְדִרְתֵיכֶם בְּחֹדֶשׁ הַשְּׁבִיעִי תַחְנוּ אֹתוֹ: מֵב בְּסִפְתָּ תִשְׁבּוּ שִׁבְעַת יָמִים כָּל־הָאֲזָרָח בְּיִשְׂרָאֵל יִשְׁבּוּ בְּסִפְתָּ: מֵג לְמַעַן יִדְעוּ דִרְתֵיכֶם כִּי בְּסִפּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: מֵד וַיְדַבֵּר מוֹשֶׁה אֶת־מִעַדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ

דש"י

הדס כעשוי כמין קליעה': (מג) האזרח. זה אזרח: בישראל. לרבות את הגרים': (מג) כי בסכות הושבתי. ענני כבוד':

CLASSIC QUESTIONS

● What is unique about the rejoicing of Succos? (v. 40)

RAMBAM: Even though it is a *mitzvah* to rejoice on all the festivals, in the Holy Temple there was additional rejoicing on the festival of Succos, as the verse states: “You should rejoice before God, your God, for a period of seven days” (v. 40). How was this carried out?

On the eve of the first day of the festival they constructed a place for the ladies above and the men below, so that they should not mix with each other. They started to rejoice on the evening following the first day of the festival, and they continued to do so on each day of *Chol haMo'ed* (the intermediate days of the festival). Following the daily communal afternoon sacrifice (the last sacrifice of the day), they would rejoice the rest of the day and throughout the entire night.

How was this rejoicing carried out? The flute was blown, and they played the harp, lyre, and cymbals, each person according to his talent. Those who could sing would sing. People would dance etc., each person according to his ability, and they would sing songs and praises. However, this rejoicing did not override the observance of *Shabbos* or the festival.

It is a *mitzvah* to increase in this rejoicing. However, the dancing and rejoicing in the Temple during the festival of Succos was not done by the uneducated or anyone who so desired, but rather, by the greatest Sages of Israel, the heads of the *yeshivos* (academies), the *Sanhedrin* (Supreme Court), the *chasidim* (pious ones), the elders, and men of high caliber. The rest of the people, both men and women, would come to see and listen (*Laws of Lulav* 8:12-14).

TORAS MENACHEM

🔗 THE ADDITIONAL REJOICING OF SUCCOS (v. 40)

There seems to be a contradiction in the words of **Rambam** here. First he writes that the additional rejoicing of Succos is derived from a Biblical verse, “You should rejoice before God, your God, for a period of seven days” (v. 40). From this we can conclude that the additional rejoicing of Succos was—according to **Rambam**—not a custom, or even a Rabbinic *mitzvah*, but rather, a *mitzvah* from the Torah itself. And since the verse states explicitly, “You should rejoice before God, your God, for a period of seven days,” we can presume that this *mitzvah* must be carried out on every one of the seven days of Succos.

However, **Rambam** then informs us, “They started to rejoice on the evening following the first day of the festival,” i.e. they did not rejoice on the first day of Succos at all.

But, if the verse requires that “you should rejoice before God, your God, for a period of seven days,” then how could they have omitted the observance on the first day?

If the additional rejoicing of Succos had only been a custom, or a Rabbinic *mitzvah*, there would have been good reason to start only on the second day, since there is a Rabbinic prohibition against playing musical instruments on *Shabbos* and festivals—and a Rabbinic command does not override another Rabbinic prohibition. But here, **Rambam** appears to rule that the additional rejoicing of Succos is a *Biblical* command (“You should rejoice before God, your God, for a period of seven days”) and a

Biblical commandment should surely override the *Rabbinic* enactment against playing musical instruments on *Shabbos*? So, how can **Rambam** rule that “they started to rejoice on the evening following the first day of the festival,” giving the reason that “this rejoicing did not override the observance of *Shabbos* or the festival”?

A number of other issues seem perplexing:

a.) The *Talmud* does not mention at all the verse, “You should rejoice before God, your God, for a period of seven days,” as a source for this *mitzvah*. From where did **Rambam** deduce this “Biblical precept”?

b.) **Rambam** writes in the previous chapter (law 13): “The *mitzvah* of taking the lulav applies...in the Temple on every day of the festival, as the verse states, ‘you should rejoice before God, your God, [for seven days.]’”

How can **Rambam** apply this very same verse again in our case, to teach us the law of additional rejoicing on *Yom Tov*?

c.) A Biblical commandment is incumbent on every Jew, regardless of his stature, unless the Torah states specifically otherwise. So how can this apparently Biblical requirement of additional rejoicing be exclusive to “the greatest Sages of Israel, the heads of the *yeshivos*, the *Sanhedrin*, the *chasidim*, the elders, and men of high caliber”?

d.) In the *Talmud* (*Succah* 53a), an additional group of esteemed performers is mentioned: the *ba'alei teshuvah* (those who returned to observant Judaism). Why did **Rambam** omit this group, and mention only “the greatest Sages of Israel, the heads of the *yeshivos*, etc.”?

- You should rejoice before God your God, for a period of seven days. ⁴¹ You should celebrate it as a festival to God for seven days in the year. (It is) an eternal statute throughout your generations (that) you celebrate it in the seventh month.
- ⁴² For a seven day period you should live in Succos (=booths). Every native Jew (and convert) should live in Succos, ⁴³ in order that your (ensuing) generations should know that I caused the children of Israel to live in (clouds of glory that resemble) Succos when I took them out of the land of Egypt. I am God, your God.

⁴⁴ Moshe told the children of Israel (these laws) of God's festivals.

TORAS MENACHEM

THE EXPLANATION

Due to all of the above difficulties, it would appear that when *Rambam* cited the verse, “You should rejoice before God, your God, for a period of seven days,” he did not intend to suggest that we are speaking here of a separate Biblical command to rejoice in an extra measure on Succos more than on other festivals.

Rather, there is only one Biblical *mitzvah* here, the commandment to “rejoice on your festival” (*Devarim* 16:14), which applies to all the festivals. Nevertheless, the fact that the Torah stresses the rejoicing of Succos in particular (“You should rejoice before God, your God, for a period of seven days,”) suggests, that the commandment to “rejoice on your festival,” (applying to all festivals) should be carried out to a greater degree on Succos.

I.e. we are not speaking here of a new, independent *mitzvah* (requiring its own independent verse) to rejoice additionally on Succos. Rather, the verse, “You should rejoice before God, your God, for a period of seven days,” hints to us that on Succos we should carry out the existing *mitzvah* to rejoice to a greater degree.

Thus, *Rambam* did not write, “It is a *mitzvah* to rejoice additionally on Succos,” which would suggest that he was citing the verse as an independent source for a *mitzvah* in its own right. Rather, *Rambam* wrote, “there was additional rejoicing on the festival of Succos, as the verse states etc.” I.e. it became customary to excel in the Biblical *mitzvah* of rejoicing on a festival especially on Succos, in light of the fact that the Torah stresses this rejoicing more.

Based on the above, we can answer our earlier questions:

a.) Through citing the verse, “You should rejoice before God, your God, for a period of seven days,” *Rambam* was not attempting to bring a source for a separate Biblical precept. He was merely highlighting the verse which had hinted to the Jewish people to rejoice more on Succos than any other festival. Since the verse was not quoted in a legal context, no proof was necessary.

b.) The fact that *Rambam* also cites proof from this verse (“You should rejoice before God, your God, for a period of seven days”) for the legal obligation to take the *lulav* all seven days in the Temple is no longer a problem. There, the verse was indeed cited in a legal context; whereas here, the verse was only cited in the form of a “hint” (as above), but not a *halachic* requirement.

c.) We can also understand now why only the greatest and most pious Sages of Israel were the ones that actually danced and performed. Because, we are not speaking here of a separate *mitzvah* (incumbent on every person) to rejoice in an additional measure. Rather, it was a matter of feeling the existing joy of the festival to an additional degree.

Obviously, a person must be of a considerable spiritual stature to feel the true joy of the festival to a great extent. Therefore, it was the spiritual

giants of the Jewish people who were chosen to be the focus of the rejoicing, for it was they who were capable of excelling in the *mitzvah* in an exceptional manner. Simply watching how they excelled in the observance of this *mitzvah* was an education for everybody else.

d.) As for the fact that *Rambam* omitted *ba'alei teshuvah* from his list of spiritual giants—this can be solved more simply. *Rambam* did not disagree with the *Talmud* that many of the performers were indeed *ba'alei teshuvah*, but they were *ba'alei teshuvah* who had later become Sages, heads of *yeshivos* and *chasidim* etc. Once integrated into the community, of Sages there would have been no need to “label” them with a term which suggests a negative past, so *Rambam* writes simply that there were “the greatest Sages of Israel, the heads of the *yeshivos*, the *Sanhedrin*, the *chasidim*, the elders, and men of high caliber,” without making any distinction between those who were *ba'alei teshuvah* and those who were not.

(Based on *Likutei Sichos* vol. 17, p. 267ff.)

🔥 Sparks of Chasidus 🔥

“YOU SHOULD LIVE IN SUCCOS” (v. 42)

Even though there are two special *mitzvos* which are specifically connected with the festival, these days are nevertheless known as “the festival of Succos” (v. 34), and not the festival of the Four Species. This is because the *mitzvah* of living in the *Succah* has a number of superior qualities:

- It is an obligation which spans all the days of the festival, from the moment when it begins to the moment that it ends.
- It requires constructional preparation before the festival.
- A person does not exempt himself from this *mitzvah* for the day with a solitary act.
- It involves the person's entire body.
- Even doing mundane activity (such as eating) in the *Succah* is a *mitzvah*.
- A person remains associated with his *Succah* even when he is not inside it, since it is considered to be his home.

Thus, the *mitzvah* of living in the *Succah* trains a person to bring the awareness of God into every aspect of his life, in the spirit of the verse: “Know Him in all your ways” (*Prov.* 3:6).

(Based on *Likutei Sichos* vol. 2, pp. 417-8)

א ומליל יי עם משה למימר: ב פקיד ית בני ישראל ויסבון לך משה ויתא דכיא פתישא לאנהרא לאדלקא בוציניא תדירא: ג מברא לפרוכתא דסהדותא במשפן ומנא יסדר יתיה אהרן מרמשא עד צפרא קדם יי תדירא קים עלם לדריכוון: ד על מנרתא דכיתא יסדר ית בוציניא קדם יי תדירא: ה ותסב סולתא ותיפי יתיה תרתא עשרי גריצן תרין עסרונין תהי גרצתא תדא: ו ותשוי יתהון תרתין סדרין שית סדרא על פתורא דכיא קדם יי: ז ותתן על סדרא לבונתא דכיתא ותהי ללחם לאדברא קורבנא קדם יי: ח ביומא דשבתא ביומא דשבתא יסדריניה קדם יי תדירא מן קדם בני ישראל קים עלם: ט ותהי לאהרן ולבנאיה וייכלוניה באתר קדיש ארי קודש קודשין הוא ליה מקורבניא דיי קים עלם: י ונפק בר אתתא בת ישראל והוא בר גבר מצרעה בנו בני ישראל ונצו במשריתא בר אתתא בת ישראל ונברא בר ישראל: יא ופריש בר אתתא בת ישראל ית שמא וארצו ואיתאיו יתיה לות משה ושום אמיה

[שביעי] כד א וידבר יהוה אל משה לאמר: ב צו את בני ישראל ויקחו אליהם שמן זית נדך כתית למאור להעלות נר תמיד: ג מחויף לפרכת העדת באהל מועד יערך אתו אהרן מערב עד-בקר לפני יהוה תמיד תקת עולם לדרתיכם: ד על המנרה הטהרה יערך את הנרות לפני יהוה תמיד: פ ה ולקחת סלת ואפית אתה שתים עשרה חלות שני עשרונים יהיה החלה האחת: ו ושמת אותם שתים מערכות שש המערכת על השלתן הטהר לפני יהוה: ז ונתת על-המערכת לבנה זבה והיתה ללחם לאזכרה ליהוה: ח ביום השבת ביום השבת יערבנו לפני יהוה תמיד מאת בני ישראל ברית עולם: ט והיתה לאהרן ולבניו ואכלהו במקום קדש כי קדש קדשים הוא לו מאשי יהוה חק עולם: ס ויצא בן אשה ישראלית והוא בן איש מצרי בתוך בני ישראל וינצו במחנה בן הישראלית ואיש הישראלי: יא ויקב בן האשה הישראלית את השם ויקלל ויביאו אתו אל-

כ"ד

כל אחת משתי המערכות היו שני ציכי לבונה, מלא קומץ לכל אחת: והיתה. הלבונה הזאת: ללחם לאזכרה. שאין מן הלחם לגזוב כלום, אלא הלבונה נקטרת כשמסלקין אותו בכל שבת ושבת. והוא לזכרון ללחם, שעל ידה הוא נזכר למעלה, כקומץ שהוא אזכרה למנחה: (ט) והיתה. המנחה הזאת, שכל דבר הבא מן הכזובה בכלל מנחה היא: ואכלהו. מוסב על הלחם, שהוא לשון זכר: (י) ויצא בן אשה ישראלית. מהיכן יאל, רבי לוי אומר מעולמו יאל. רבי צרכי אומר מפרשה שלמעלה יאל. לגלג ואמר ציוס השבת יערבנו, דרך המלך לאכול פת חמה בכל יום, שמא פת אוננת של תשעה ימים, בתמיכה. ומתניתא אמרה מצית דינו של משה יאל מחוייב. צא ליטע אהלו בתוך מחנה דן, אמרו לו מה טיבך לכאן, אמר להם מצני דן אני. אמרו לו איש על דגלו צאותות לצית אצותם⁸ כתיב. נכנס לצית דינו של משה ויאל מחוייב, עמד וגדף: בן איש מצרי. הוא המלרי שהרגו משה¹⁰: בתוך בני ישראל. מלמד שנתגייר: וינצו במחנה. על עסקי המנחה: ואיש הישראלי. זה שכנגדו, שמיחה צו מטע אהלו: (יא) ויקב. כתרגומו ופריש, שנקב שם המיוחד וגדף,

(3) צו את בני ישראל. זו פרשת מצות הנרות. ופרשת ואחז תלכו¹ לא נאמרה אלא על סדר מלאכת המשכן לפרש לורך המנורה. וכן משמע, ואחז סופך לזוה את בני ישראל על כך: שמן זית זך. שלשה שמנים יולאים מן הזית, הראשון קרוי זך, וכן מפורשים צמנחות² וצתורת כהנים: תמיד. מליכה ללילה, כמו עולת תמיד³ שאינה אלא מיום ליום: (ג) לפרכת העדת. שלפני הארון, שהוא קרוי עדות. ורבותינו דרשו על נר מערבי, שהוא עדות לכל צאי עולם שהשכינה שורה בישראל, שנותן צה שמן כמדת הצרותיה וממנה היה מתחיל וצה היה מסייס⁴: יערוך אתו אהרן מערב עד בקר. יערוך אותו עריכה הראויה למדת כל הלילה, ושיערו חכמים חזי לוג לכל נר ונר, וכן כדאי אף לילי תקופת שבת, ומדת זו הוקצעה להם⁵: (ד) המנורה הטהרה. שהיא זכב טהור. דבר אחר על טהרה של מנורה, שמטכרה ומדשנה תחלה מן האפר⁶: (ו) שש המערכת. שש חלות המערכה האחת: השלחן הטהר. של זכב טהור. דבר אחר על טהרה של שלחן, שלא יהיו הסניפין מגזיכין את הלחם מעל גזי השלחן⁷: (ז) ונתת על המערכת. על

CLASSIC QUESTIONS

● What happened to the bread on Shabbos? (v. 8-9)

RAMBAM: Each *Shabbos* they would remove the multi-surface bread which had been on the table since the previous *Shabbos*, and they would arrange different breads. The bread that was removed was divided between the priests who had been on duty the past week, and those that were currently on duty for the upcoming week, together with the High Priest, and they would eat it (*Laws of Regular and Additional Sacrifices* 5:3).

● Why is the blasphemer's mother's name specified? (v. 11)

RASHI: To praise the Jewish people. Scripture publicizes this case, to inform us that she was the only one who had illicit relations.

Her name Shelomis (שלומית) indicates that she was verbose, going about saying "How are you (שלום עליך)....She was called the daughter of Divri (בת דברי), suggesting that she was verbose, talking (מדברת) with every person. That is why she fell into sin.

🕎 THE MENORAH* & MULTI-SURFACE BREAD 🕎

24

SEVENTH
READING

God spoke to Moshe, saying:

- ² Command the children of Israel that they should bring to you clear olive oil, crushed for lighting, to ignite the lamp continually (from night to night).
- ³ Outside the partition in front of the (Ark of) testimony in the Tent of Meeting, Aharon should arrange that it (has sufficient oil to burn) from evening to morning before God. This is an eternal statute for your generations. ⁴ Upon the Menorah of pure (gold), he should arrange the lamps (to burn) before God continually.
- ⁵ You should take fine flour and bake it into twelve loaves. Each loaf should be (made from) two tenths (of an eifah** of flour).
- ⁶ You should place them in two stacks, six in each stack, upon the table of pure (gold), before God.
- ⁷ You should place pure frankincense (in a ladle) on each stack. (Unlike the bread, the frankincense will be offered on the Altar) as a fire-offering to God, which will remind (God about) the bread.
- ⁸ On each Shabbos day, he should set it up before God (to be there) continuously, from the children of Israel, as an eternal covenant.
- ⁹ It will belong to Aharon and his sons, and they should eat it in a holy place, for it is a most holy offering for him among the fire-offerings of God, an eternal statute.

🕎 THE BLASPHEMER 🕎

24:10 **T**he son of a Jewish woman who was the son of the Egyptian man (that Moshe killed, who converted, to be totally) among the children of Israel (wanted to pitch his tent in the camp of Dan) and this son of the Jewish woman quarreled in the camp with a Jewish man (who opposed his claim. When) he went out (of Moshe's court, having lost the case), ¹¹ the son of the Jewish woman pronounced the (Divine) Name and cursed.

They brought him to Moshe. His mother's name was Shelomis, the daughter of Divri, of the tribe

TORAS MENACHEM

🕎 Sparks of Chasidus 🕎

"ON EACH SHABBOS DAY..." (v. 8)

There is a principle that the day of *Shabbos* brings blessing to all the days of the week that follow (*Zohar* II 63b). However, it is not clear from the *Zohar* whether one *Shabbos* blesses the following *Shabbos* too. From the case of the multi-surface bread, however, we see clearly that one *Shabbos* does indeed bless the next, as the bread placed on the table on *Shabbos* is not removed until the following *Shabbos*. This point is further highlighted by the law recorded by **Rambam**, that the multi-surface bread was eaten not only by the priests who served while this bread was displayed, but by the shift of priests for the following week as well.

(Based on *Sichas Shabbos Parshas Acharei* 5746)

🕎 The Last Word 🕎

"SHELOMIS, THE DAUGHTER OF DIVRI" (v. 11)

Why does the Torah "praise the Jewish people" at the expense of incriminating Shelomis (see *Rashi*)?

This could be compared to the principle that if a person does a profound *teshuvah* (repentance), his "transgressions become for him like merits" (*Yoma* 86b). For since the person's sins made him feel distant from God, they were ultimately the inspiration for his return. Thus *retroactively* we perceive them as merits. So too, in the case of Shelomis: When her example inspires *other* women to behave modestly, her transgression will be rendered *retroactively* as a merit for her. Therefore, it is publicized here.

(Based on *Likutei Sichos* vol. 37, p. 67ff.)

שְׁלוֹמִית בַּת דְּבָרִי לְשִׁבְטָא דְדָן: יב וַיִּנְיָחֶהוּ
 בְּבֵית מִטְרָא עַד דִּיתְפָּרֵשׁ לְהוֹן עַל גְּזוּרַת
 מִימְרָא דִינִי: יג וּמְלִיל יְיָ עִם מֹשֶׁה לְמִימְרָ:
 יד אֶפִּיק יַת דְּאֶרְגִּזוֹ לְמִבְרָא לְמִשְׁרִיתָא
 וַיִּסְמְכוּן כָּל דְּשִׁמְעוּ יַת יְדִיהוֹן עַל רִישִׁיה
 וַיִּרְגְּמוּן יַתִּיהָ כָּל כְּנִשְׁתָּא: טו וְעַם בְּנֵי
 יִשְׂרָאֵל תְּמַלִּיל לְמִימְרָ גְבַר גְּבַר אַרְי יֶרְגִזוּ
 קְדָם אֱלֹהֵהּ וַיִּקְבַּל חוֹבִיָּה: טז וְדִי יִפְרֵשׁ שְׂמָא
 דִּי אֲתַקְטְלָא וַתְּקַטֵּל מְרַגְמִים יֶרְגְּמוּן בֵּיהָ כָּל
 כְּנִשְׁתָּא כְּגִיּוֹרָא כִּי צִיבָא בְּפִרְשׁוּתִיהָ שְׂמָא
 וַתְּקַטֵּל: יז וְגַבְרָא אַרְי יִקְטוּל כָּל נִפְשָׁא
 דְּאֲנָשָׁא אֲתַקְטְלָא וַתְּקַטֵּל: יח וְדִי קְטוּל נִפְשָׁא
 בְּעִירָא וְיִשְׁלַמִּינָהּ נִפְשָׁא חֶלְף נִפְשָׁא: יט וְגַבְרָא
 אַרְי יִתֵּן מוֹמָא בְּחִבְרִיָּה כְּמָא דִּי עֶבֶד בֶּן
 יִתְעַבִּיד לִיה: כ תִּבְרָא חֶלְף תִּבְרָא עֵינָא חֶלְף
 עֵינָא שְׂנָא חֶלְף שְׂנָא כְּמָא דִּי יִתֵּן מוֹמָא
 בְּאֲנָשָׁא בֶּן יִתְיַהֵב בֵּיה: כא וְדִי קְטוּל בְּעִירָא
 וְיִשְׁלַמִּינָהּ וְדִי קְטוּל אֲנָשָׁא וַתְּקַטֵּל: כב דִּינָא
 חַד יְהִי לְכוּן כְּגִיּוֹרָא כִּי צִיבָא יְהִי אַרְי אֲנָא יְיָ
 אֱלֹהֵינוּ: כג וּמְלִיל מֹשֶׁה עִם בְּנֵי יִשְׂרָאֵל
 וַאֲפִיקוּ יַת דְּאֶרְגִּזוֹ לְמִבְרָא לְמִשְׁרִיתָא וַיִּרְגְּמוּ
 יַתִּיהָ (ב) אֲבָנָא וּבְנֵי יִשְׂרָאֵל עֶבְדוּ כְּמָא דִּי
 פְּקִיד יְיָ יַת מֹשֶׁה:

מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלוֹמִית בַּת דְּבָרִי לְמִטְרָא דְדָן: יב וַיִּנְיָחֶהוּ
 בְּמִשְׁמַר לְפָרֵשׁ לָהֶם עַל־פִּי יְהוָה: פ יג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
 לֵאמֹר: יד הוֹצֵא אֶת־הַמִּקְלָל אֶל־מַחוּץ לְמַחֲנֶה וְסַמְכוּ כָּל־
 הַשְּׂמָעִים אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה:
 טו וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יִקְלַל אֱלֹהֵיו
 וְנִשְׂא חַטָּאוֹ: טז וְנִקְבַּ שֵׁם־יְהוָה מוֹת יוֹמָת רָגוּם יִרְגְּמוּ־בּוֹ
 כָּל־הָעֵדָה בְּיַד בְּאִזְרָח בְּנִקְבו־שֵׁם יוֹמָת: יז וְאִישׁ כִּי יִכֶּה
 כָּל־נֶפֶשׁ אָדָם מוֹת יוֹמָת: יח וּמִכֶּה נֶפֶשׁ־בְּהֵמָה וְשִׁלְמָנָה נֶפֶשׁ
 תַּחַת נֶפֶשׁ: יט וְאִישׁ כִּי־יִתֵּן מוֹם בְּעַמִּיתוֹ כַּאֲשֶׁר עָשָׂה בֶּן
 יַעֲקֹב לּוֹ: כ שֶׁבַר תַּחַת שֶׁבַר עֵינַי תַּחַת עֵינַי שֵׁן תַּחַת שֵׁן
 כַּאֲשֶׁר יִתֵּן מוֹם בְּאָדָם בֶּן יִגְתָּן בּוֹ: [מִפְטִיר] כא וּמִכֶּה בְּהֵמָה
 וְשִׁלְמָנָה וּמִכֶּה אָדָם יוֹמָת: כב מִשְׁפָּט אֶחָד יִהְיֶה לָכֶם בְּיַד
 בְּאִזְרָח יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: כג וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי
 יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת־הַמִּקְלָל אֶל־מַחוּץ לְמַחֲנֶה וַיִּרְגְּמוּ אֹתוֹ
 אֲבָן וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ פ פ

קכ"ד פסוקים, עוזיא"ל סימן.

כש"י

זמיתה, שנאמר⁵ מחלליה מות יומת, אצל לא פורש להם באיזו מיתה, לכך נאמר כי לא פורש מה יעשה לו⁶. אצל במקלל הוא אומר לפרוש להם, שלא היו יודעים אם חייב מיתה אם לא: (יד) השמעוים. אלו העדים: כל. להביא את הדיונים: את ידיהם. אומרים לו דמך בראשך ואין אנו נעשים זמיתך שאתה גרמת לך: כל העדה. זמעתד כל העדה. (מכאן) ששלומו של אדם כמותו: (טו) ונשא חטאו. זכרת, כשאין התראה⁷: (טז) ונקב שם. אינו חייב עד שיפרש את השם, ולא המקלל זכיונו: ונקב. לשון קללה, כמו מה

והוא שם המפורש ששמע מסיני: ושם אמו שלומית בת דברי. שזכן של ישראל שפרסמה הכחוז לזו, לומר, שהיא לצדה היתה זונה¹: שלמית. דכות פטפטה שלם עלך, שלם עלך, שלם עליכון², מפטפטה זדצרים שואלת זשלוס הכל: בת דברי. זדדניית היתה מדצרת עם כל אדם, לפיכך קלקלה: למטה דן. מגיד שהרשע גורם גנאי לו גנאי לאציו גנאי לשצטו, כיונא צו אהליאז צן אחיסומך למטה דן³, שצח לו שצח לאציו שצח לשצטו⁴: (יז) ויניחהו. לצדו, ולא הניחו מקושש עמו, ששנייהם היו צפרק אחד. ויודעים היו שהמקושש

of Dan. ¹² They placed him under guard, (until his sentence would) be clarified to them by the word of God.

¹³ God spoke to Moshe, saying: ¹⁴ Take the blasphemer outside the camp. All (the judges and the witnesses) who heard (his blasphemy) should lean their hands on his head. (Then they should) stone him (on behalf of) the entire community.

¹⁵ You should speak to the children of Israel, saying:

- Any man who blasphemes his God will bear (the consequences of) his sin (by being cut off from his people, if he was not warned beforehand).
- ¹⁶ One who blasphemously pronounces the (explicit) Name of God (in a curse and was warned not to do so), should be put to death. The entire community should stone him, convert and native alike. If he pronounces the (Divine) Name, he should be put to death.
- ¹⁷ If a man strikes any human being (including a woman or child, and the victim dies), he should be put to death.
- ¹⁸ One who strikes an animal fatally should pay for it. (He should pay the value of the animal's life (as compensation) for its life (that he took).
- ¹⁹ If a man inflicts an injury upon his fellow man, he should be penalized according to (the severity) of what he did: ²⁰ (The value of) a fracture for a fracture (injury, the value of) an eye for an eye (injury, the value of) a tooth for a tooth (injury). He should be penalized according to (the severity) of the injury which he caused to the person.

MAFTIR

- ²¹ One who strikes an animal should pay (compensation) for its (injury).
- One who strikes (one of his parents while they are still alive, causing a bruise) should be put to death.

²² There will be one law for you, convert and native alike, for I am God, your God.

²³ Moshe told (all this) to the children of Israel.

The (judges and witnesses) took the blasphemer outside the camp and threw a stone at him. The children of Israel did (the other procedures of first pushing him off a high place, then additional stoning until he died, and the hanging of the corpse. They all did) as God had commanded Moshe.*

THE HAFTARAH FOR EMOR IS ON PAGE 268.

רש"י

אָרְבֵּי: (יז) וַאִישׁ בִּי יבֹהֵ. לְפִי שְׁנֵאמַר מַכָּה אִישׁ וְגו', אֵינָן לִי אֵלֹהִים שֶׁהֵרַג אֶת הָאִישׁ, אֵשֶׁר וְקָטַן מִנִּי, תִּלְמֹד לֹאמַר כָּל נֶפֶשׁ אָדָם: (כ) בֶּן יִנְתֵן בּוֹ. פִּירְשׁוּ רַבּוֹתֵינוּ, שְׂאִינוּ נִתְיַנֵּת מִמּוֹת אֵלֹהִים תְּשִׁלוּמֵי מִמּוֹן, שְׂמִינן אֹתוֹ כְּעַבְדֵּךְ, לְכַךְ כְּתוּב צוֹ לְשׁוֹן נִתְיַנֵּה, דְּבַר הַנִּתּוֹן מִיַּד לִיד: (כא) וּמַכָּה בַּהֲמָה יִשְׁלַמְנָה. לְמַעַל דְּבַר צְהוּרָה צְהוּמָה, וְכֹאֵן דְּבַר צְעוּשָׁה צְהוּרָה: וּמַכָּה אֲדָם יוֹמַת. אֶפְּלוּ לֹא הֲרִגוּ אֵלֹהִים עֲשֵׂה צוֹ צְהוּרָה, שְׁלֹא נֵאמַר כֹּאֵן נֶפֶשׁ. וּצְמַכָּה אֶבְיָן וְאִמּוֹ דְּבַר הַכְּתוּב, וְצֹא לְהַקִּישׁוּ לְמַכָּה צְהוּמָה, מֵהַ מַכָּה צְהוּמָה מִחַיִּים, אִף מַכָּה

אֶבְיָן וְאִמּוֹ מִחַיִּים, פִּרְט לְמַכָּה לְאַחַר מִיתָה, לְפִי שְׂמֵינָן שֶׁמִּקְלָנוּ לְאַחַר מִיתָה חַיִּים, הוֹלֵךְ לֹאמַר צְמַכָּה שְׁפִטוּר. וּמֵה צְהוּמָה צְהוּרָה, שְׂאִם אֵינָן חֲצֵלָה אֵינָן תְּשִׁלוּמֵי, אִף מַכָּה אֶבְיָן וְאִמּוֹ חַיִּים עַד שִׁיעֵשֶׁה צְהוּרָה: (כב) אֲנִי ה' אֱלֹהֵיכֶם. אֵלֹהֵי כוֹלֶכֶם, כֶּשֶׁם שְׂאִינוּ מִיַּחַד שְׂמֵי עֲלֵיכֶם כִּךְ אֲנִי מִיַּחַד שְׂמֵי עַל הַגְּרִיס: (כג) וּבְנֵי יִשְׂרָאֵל עָשׂוּ. כָּל הַמְּצוּהָ הַאֲמֹרָה צְמַקִּילָה צְמַקִּוּס אַחַר דְּחִיבָה, רְגִימָה וְתִלְיָיָה: חֲסִלַּת פְּרִשְׁתָּה אֲמֹר



Parshas Emor contains 24 positive *mitzvos* and 39 prohibitions

1. An ordinary priest should not make himself impure for a dead person, other than close relatives [21:1-3].
2. The ritual impurity of priests for their near relatives, including the *mitzvah* that every Jew should mourn for the six relatives mentioned in Scripture [21:3:6].
3. A priest who is ritually impure for a day, and has already immersed in a *mikvah*, should not serve in the Temple until sunset. [21:7].
4. A priest should not marry a woman who has had forbidden relations [21:7].
5. A priest should not marry a woman born from a union which violated the sanctity of the priesthood [21:7].
6. A priest should not marry a divorced woman [21:7].
7. Laws of sanctification of Aharon's descendants [21:8].
8. The High Priest should not enter the tent of a dead man [21:11].
9. The High Priest should not make himself ritually impure (to bury) a dead man [21:11].
10. The High Priest should marry a virgin [21:13].
11. The High Priest should not marry a widow [21:14].
12. The High Priest should not have relations with a widow [21:15].
13. A priest with a disqualifying blemish should not serve in the Temple [21:17].
14. A priest with a temporary disqualifying blemish should not serve in the Temple [21:21].
15. A priest with a disqualifying blemish should not enter the Temple [21:23].
16. A ritually impure priest should not serve in the Temple [22:2].
17. A ritually impure priest should not eat *terumah* [22:4].
18. A non-priest should not eat *terumah* [22:10].
19. The permanent worker or the hired worker of a priest should not eat *terumah* [22:10].
20. An uncircumcised person should not eat *terumah* [22:4].
21. A woman born from a union which violated the sanctity of the priesthood should not eat *terumah* [22:12].
22. Not to eat *tevel* [22:15].
23. Not to consecrate blemished or defective animals to be offered up on the altar [22:20].
24. An animal offering should be perfect (without blemish) [22:21].
25. Not to make a blemish in animals consecrated for offerings [22:21].
26. Not to sprinkle the blood of blemished animals on the altar [22:22].
27. Not to ritually slaughter blemished animals for offerings [22:22].
28. Not to burn portions on the altar from blemished animals [22:22].
29. Not to castrate any creature [22:24].
30. Not to offer up a blemished offering received from a non-Jew [22:25].
31. An animal offering should be eight days old or more [22:27].
32. Not to ritually slaughter an animal and its child in one day [22:28].
33. Not to do something which will cause God's Name to be profaned among people [22:32].
34. Sanctifying the Name of God [22:32].
35. To rest from work on the first day of *Pesach* [23:7].
36. Not to do any work on the first day of *Pesach* [23:7].
37. The additional offering, all seven days of *Pesach* [23:8].
38. To rest from work on the seventh day of *Pesach* [23:8].
39. Not to do any work on the seventh day of *Pesach* [23:8].
40. To offer the *Omer* on the second day of *Pesach* [23:10,11].
41. Not to eat (bread) from the new crop of grains before the end of the sixteenth of Nissan [23:14].
42. Not to eat parched kernels from the new crop until the end of the sixteenth of Nissan [23:14].
43. Not to eat parched ears from the new crop until the end of the sixteenth of Nissan [23:14].
44. To count forty-nine days from the offering of the *Omer* [23:15].
45. The meal-offering of new wheat on *Shavuos* [23:16].
46. To rest from work on *Shavuos* [23:21].
47. Not to do any work on *Shavuos* [23:21].
48. To rest from work on *Rosh Hashanah* [23:24].
49. Not to do any work on *Rosh Hashanah* [23:24,25].
50. The additional animal offering of *Rosh Hashanah* [23:24,25].
51. To fast on the tenth of Tishrei [23:28].
52. The additional offering on the tenth day of Tishrei, which is the Day of Atonement [23:27].
53. Not to do any work on the tenth day of Tishrei [23:27].
54. Not to eat or drink on the Day of Atonement [23:29].
55. To rest from work on the Day of Atonement [23:32].
56. To rest from work on the first day of *Succos* [23:35].
57. Not to do any work on the first day of *Succos* [23:34,35].
58. The additional offering, all the seven days of *Succos* [23:36].
59. To rest from work on the eighth day of *Succos* [23:36].
60. The additional offering on *Shemini Atzeres* [23:36].
61. Not to do any work on *Shemini Atzeres* [23:36].
62. Taking the *lulav* [23:40].
63. Living in the *succah* [23:42].



parshas Behar

פרשת בהר

🌀 The Name of the Parsha 🌀

Behar means “on the mountain,” as in the verse, “God spoke to Moshe on Mount Sinai.” The Midrash states that God chose to give the Torah on Mount Sinai since it is the “smallest of mountains,” suggesting humility (*Midrash Tehilim* 68:9).

However, this begs the question: If God wished to give the Torah in a place that is indicative of humility, surely a valley would have been more appropriate? Admittedly, Sinai is the “smallest of mountains,” but ultimately, it is still a *mountain*, which is hardly suggestive of lowliness and humility!

Furthermore, our *Parsha* has become known by the name “on the mountain” *without* even the clarification that it is Mount *Sinai*, the smallest of mountains. Surely the name “on the mountain” alone has lost any connotation of humility at all?

The need for humility in the service of God varies according to one’s level of knowledge and spiritual growth. Generally speaking, a person might fall under one of three categories:

a.) *Beginner*. A beginner in the study and practice of Judaism has not yet trained his mindset and personality to be in harmony with the values of Judaism. Thus, at this stage, any traces of ego would prove totally counter-

productive to his spiritual growth, for his ego would serve to strengthen his unrefined personality.

b.) *Intermediate*. Here the person has considerably refined his personality to adhere to Jewish values, and has acquired much knowledge. Therefore, while humility will still be the dominant feature of his personality, it may prove necessary on occasion for this person to use his ego, to protect the interests of Judaism in general, and himself as an observant Jew in particular. Nevertheless, his ego should be carefully tempered with humility to prevent it from leading to arrogance or selfishness.

c.) *Advanced*. If a person has *totally* transformed his mind and body to want *only* the values of Judaism, then his ego no longer poses a threat to his relationship with God. By exercising his ego, he will only reinforce and strengthen a personality which is totally dedicated to the Torah.

And this is why our *Parsha* is called *Behar* (“on the mountain”), without the clarification that it is *Sinai* (a small mountain). The Torah is teaching us that every Jew is capable of becoming a spiritual giant, whose personality is so holy that it does not need to be “restrained” with humility.

(Based on *Likutei Sichos*, vol. 1, p. 276ff.; vol. 22, p.159ff.)

א ומליל יי עם משה בטורא דסיני למימר:
 ב מליל עם בני ישראל ותימר להון ארי
 תעלון לארעא די אנא יהיב לבון ותשמט
 ארעא שמטתא קדם יי: ג שית שנין תזרע
 תקלד ושית שנין תכסה פרמך ותכנוש ות
 עללתה: ד ובשתא שביעתא ניה שמטתא
 יהי לארעא שמטתא קדם יי תקלד לא

כה א וידבר יהוה אל-משה בהר סיני לאמר: ב דבר אל-בני
 ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתן
 לכם ושבתה הארץ שבת ליהוה: ג שש שנים תזרע שדה
 ושש שנים תזמר פרמך ואספת את-תבואתה: ד ובשנה
 השביעת שבת שבתון יהיה לארץ שבת ליהוה שדה לא

— כש״י —

מואב במשנה תורה, למדנו שכללותיה ופרטותיה כולן נאמרו מסיני,
 וזא הכתוב ולמד כאן על כל דבור שנדבר למשה שמסיני היו כולם
 כללותיהם ודקדוקיהם, וחזרו ושנו בעצמות מואב: (ג) שבת לה'. לשם
 כ', כשם שנאמר בשבת בראשית: (ד) יהיה לארץ. לשדות ולכרמים:

(ה) בהר סיני. מה ענין שמיטה אלל הר סיני, והלא כל המצוות נאמרו
 מסיני, אלא מה שמיטה נאמרו כללותיהם (ופרטותיה)¹ ודקדוקיה מסיני,
 אף כולן נאמרו כללותיהם ודקדוקיהם מסיני. כך שנויה צמורת כהנים.
 ונראה לי שכך פירושה, לפי שלא מלינו שמיטת קרקעות ששנית בעצמות

CLASSIC QUESTIONS

● Why does the verse stress that “God spoke to Moshe at Mount Sinai”? (v. 1)

RASHI: “What is the connection between the concept of the Sabbatical year and ‘Mount Sinai’ [that the verse stresses this commandment was given at Sinai]? Were not all the commandments given at Sinai?”

“This teaches us: Just as in the case of the Sabbatical year, whose general laws and details were all stated at Sinai, the general laws and details of all the other mitzvos were also said at Sinai.”

The above was taught in *Toras Kohanim*, and it appears to me that its explanation is as follows:

We do not find that the law of resting the soil [during Sabbatical Year] was mentioned [together with the details of the other mitzvos] at the plains of Mo'av, in the Book of *Devarim*. From this it is

understood that both the general laws and the details [of observing the Sabbatical Year] had *already* been taught at Sinai.

Therefore, our verse [which stresses that the agricultural laws of the Sabbatical year were said “at Sinai” is redundant, since this matter is already known from the Book of *Devarim*, as above. Consequently, this phrase comes to teach us something else—that the theory and precise method of *all* the commandments was conveyed to Moshe at Sinai, and that what was said later at the plains of Mo'av was [merely] repetition.

TALMUD: Rabbi Yishma'el said: “The general laws were said at Sinai, and the details were said in the Tent of Meeting.” Rabbi Akiva said, “The general laws and the details were said at Sinai. They were then repeated in the Tent of Meeting and at the plains of Mo'av (*Chagigah* 6a-b).”

TORAS MENACHEM

🔍 WHAT WAS SAID AT MOUNT SINAI? (v. 1)

When Moshe spent forty days and nights on Mount Sinai, he must have learned a considerable amount of information. Clearly, Moshe's studies would have at least touched upon every one of the mitzvos that were given to the Jewish people. What is not clear, however, is whether the mitzvos were explained to Moshe on Mount Sinai with all the details required for practical observance, or whether the details were added by God at a later point, after Moshe had descended from the mountain.

This was the basis of a dispute between Rabbi Yishma'el and Rabbi Akiva in the *Talmud*. R' Yishma'el maintained that only “the general laws were said at Sinai,” i.e. the general outline of the commandments, without the details. The details required to observe the mitzvos were communicated to Moshe later, in the Tent of Meeting, at some point before they became practically relevant.

R' Akiva maintained that both “the general laws and the details were said at Sinai.” Thus, the fact that we find a further elaboration of the mitzvos to Moshe, in the Tent of Meeting (throughout the book of *Vayikra*), and later in the plains of Mo'av, represents a *repetition* of what God had *already* told Moshe on Mount Sinai (which was not recorded in the Torah).

In his commentary, *Rashi* appears to reject the view of R' Yishma'el in favor of R' Akiva, writing: “The general laws and details of all the commandments were conveyed to Moshe at Sinai.”

However, on closer analysis, *Rashi* does not appear to disprove R' Yishma'el's position. For R' Yishma'el maintained, “The general laws were said at Sinai, and the details in the Tent of Meeting,” yet *Rashi* only proves his case from the fact that “we do not find that the law of resting the soil was mentioned at the plains of Mo'av, in the Book of *Devarim*.”

Surely, if *Rashi* wished to refute the position of R' Yishma'el (that “the details were said in the Tent of Meeting”) he should have written, “We do not find that the law of resting the soil was mentioned either in the Tent of Meeting or at the plains of Mo'av”?

THE EXPLANATION

It could be argued that *Rashi*'s comment here is compatible even with the view of R' Yishma'el. Note that throughout his explanation, *Rashi* does not refer to “Mount Sinai,” but rather, “Sinai” alone*, suggesting not only the mountain itself, but the *Sinai Desert* in general. Thus, it could be argued that the Tent of Meeting came under the heading of what *Rashi*

* With the exception of the first occasion it is mentioned, where it could be argued that *Rashi* is quoting the verse itself.

1 כ"ה בדפוס רש"י שלפנינו. ובתו"כ ודפוס א' וב' דרש"י ליתא. ראה לקו"ש ח"י"ז ע' 276, הערה 2.

THE SABBATICAL YEAR

25 **G**od spoke to Moshe (in the desert*) at Mount Sinai, saying: ² Speak to the children of Israel, saying:

- When you come to the Land that I am giving you, the Land should rest a Sabbath to God: ³ You may sow your field for six years, and for six years you may prune your vineyard and gather in its produce, ⁴ but in the seventh year, the Land should have a complete rest, a Sabbath to God. You should not sow your field, and you should not prune your vineyard.

TORAS MENACHEM

calls “Sinai,” since at this point in time it was camped in the Sinai Desert (see *Bamidbar* 10:12).

So when *Rashi* writes, “The general laws and details of all the commandments were conveyed to Moshe at Sinai,” he is not making a statement which is only compatible with the opinion of Rabbi Akiva, for “Sinai” here could refer to the Tent of Meeting—and even Rabbi Yishma’el maintained that “the general laws were said at Sinai, and the details were said in the Tent of Meeting” (in the Sinai Desert).

(Thus *Rashi*’s only innovation here is that none of the practical details of the *mitzvos* were said for the first time at the plains of Mo’av. They were said either on Mount Sinai, or next to Mount Sinai—before they traveled away (*Bamidbar* 10:12)—which is, according to R’ Yishma’el, at “Sinai,” i.e. in the Sinai Desert).

What forced *Rashi*, at the literal level, to interpret the expression “at Mount Sinai” to mean the Sinai Desert in general, rather than the mountain specifically?

A number of points could be argued: a.) If one takes the verse literally, that “God spoke to Moshe” while he was on the mountain itself, then it follows that our *Parsha* was actually said before the erection of the Tabernacle—as *Rashi* stated earlier, in *Parshas Ki Sisa*: “Once it was erected, God only spoke with him from the Tent of Meeting” (*Rashi* to *Shemos* 33:11). So, if *Parshas Behar* was said on Mount Sinai literally, it would turn out that this *Parsha* was actually said before the entire Book of

Vayikra, and before the Tabernacle was erected (at the end of the Book of *Shemos*). Thus, *Rashi* preferred the explanation that “at Mount Sinai” means “in the desert at Mount Sinai” (which includes the Tent of Meeting), for then our *Parsha* follows in chronological order.

b.) R’ Akiva’s position, that God told Moshe all the practical details of the *mitzvos* while he was on Mount Sinai, is hard to accept at the literal level, since there is no indication in the Torah that all the communications from God to Moshe in the Tent of Meeting were merely a repetition of what He had said before. Therefore, *Rashi* interpreted the phrase “at Mount Sinai” to mean “in the desert at Mount Sinai,” so as to be compatible with the view of R’ Yishma’el, which is more acceptable at the literal level.

(Based on *Likutei Sichos* vol. 17, p. 276ff.)

THE SABBATICAL YEAR AND MOUNT SINAI (v. 1)

Rashi asks, “What is the connection between the concept of the Sabbatical Year and ‘Mount Sinai’?” He answers: “Just like the case of the Sabbatical year, whose general laws and details were all stated at Sinai, likewise, the general laws and details of all the other *mitzvos* were also said at Sinai.”

However, this begs the question: Why did the Torah choose the *mitzvah* of the Sabbatical year in particular to teach this principle in the case of “all the other *mitzvos*”?

The Last Word

“THE LAND SHOULD REST A SABBATH TO GOD. YOU MAY SOW YOUR FIELD FOR SIX YEARS...” (v. 2-3)

The order in the text seems to be reversed, for the six work years precede the Sabbatical rest year, and not vice versa. Hence, the text should have first mentioned the six years of planting, and then decree the resting.

However, the lesson here is: When one “comes to the Land” and desires to establish one’s way of life, which involves “working the soil,” it is necessary to bear in mind that first and foremost, as an idea and as a goal, is to prepare a “Sabbath to God”; not the “earthly” and material, but the spiritual and sacred. This approach will ensure that one does not become submerged by the material and mundane aspects of life. Moreover, bearing constantly in mind the above idea and goal will transform the six mundane working years; they will lose much of their drabness and become more refined and meaningful. Furthermore, the change and elevation of the six years will also raise the seventh year to a higher plane.

Similarly, in daily life there are those aspects which have to do with material preoccupations (to earn a livelihood, etc.) and “common” necessities, such as eating and drinking, etc.—all those aspects wherein there is “no pre-eminence in man over animal.” But there is also the area of “earthly rest”—of breaking away from mundane living. Here, too, the teaching of the Sabbatical year is that it is necessary to begin the day with the idea and approach that, although it may be necessary later in the day to engage in “mundane” activities, the essence and purpose of these things are—to attain a “Sabbath unto God.” In this way, even the mundane aspects will attain refinement and real content, while the aspects of holiness and Godliness will be intensified and elevated to a higher order. This is the way to attain a complete and harmonious life.

(Free translation of excerpts from a public letter written by the Rebbe during the Days of Selichos 5725)

* See *Toras Menachem*.

תזרע וּכְרַמְךָ לֹא תִזְמַר: ה' אֵת סְפִיחַ קִצְיֶיךָ לֹא תִקְצֹר וְאֶת-עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר שְׁנַת שְׁבִתוֹן יִהְיֶה לְאָרְצְךָ: וְהִיְתָה שְׁבִת הָאָרֶץ לָכֶם לְאֹכְלָהּ לֶךָ וּלְעִבְדְּךָ וּלְאִמְתְּךָ וּלְשִׁכְיֶיךָ וּלְתוֹשְׁבֵי הַנְּהָרִים עִמָּךְ: ז' וּלְבַהֲמֹתֶיךָ וּלְחִיָּה אֲשֶׁר בְּאַרְצֶיךָ תִּהְיֶה כָּל-תְּבוּאָתָהּ לְאֹכְלֵהּ: ח' וְסִפְרָתָ לֶךָ שֶׁבַע שְׁבִתֹת שָׁנִים שֶׁבַע שָׁנִים שְׁבַע פְּעָמִים וְהָיוּ לֶךָ יָמֵי שֶׁבַע שְׁבִתֹת הַשָּׁנִים תִּשַׁע וְאַרְבָּעִים שָׁנָה: ט' וְהִעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבַעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכַּפָּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל-אַרְצְכֶם: י' וְקִדְשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וְקִרְאתֶם דְּרוֹר בְּאָרֶץ לְכָל-יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם

תזרע וּכְרַמְךָ לֹא תִזְמַר: ה' אֵת סְפִיחַ קִצְיֶיךָ לֹא תִקְצֹר וְאֶת-עֲנָבֵי נְזִירְךָ לֹא תִבְצֹר שְׁנַת שְׁבִתוֹן יִהְיֶה לְאָרְצְךָ: וְהִיְתָה שְׁבִת הָאָרֶץ לָכֶם לְאֹכְלָהּ לֶךָ וּלְעִבְדְּךָ וּלְאִמְתְּךָ וּלְשִׁכְיֶיךָ וּלְתוֹשְׁבֵי הַנְּהָרִים עִמָּךְ: ז' וּלְבַהֲמֹתֶיךָ וּלְחִיָּה אֲשֶׁר בְּאַרְצֶיךָ תִּהְיֶה כָּל-תְּבוּאָתָהּ לְאֹכְלֵהּ: ח' וְסִפְרָתָ לֶךָ שֶׁבַע שְׁבִתֹת שָׁנִים שֶׁבַע שָׁנִים שְׁבַע פְּעָמִים וְהָיוּ לֶךָ יָמֵי שֶׁבַע שְׁבִתֹת הַשָּׁנִים תִּשַׁע וְאַרְבָּעִים שָׁנָה: ט' וְהִעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבַעִי בַּעֲשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכַּפָּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל-אַרְצְכֶם: י' וְקִדְשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וְקִרְאתֶם דְּרוֹר בְּאָרֶץ לְכָל-יֹשְׁבֵיהָ יוֹבֵל הוּא תִּהְיֶה לָכֶם

כ"ט

שמונתים עליך, מה תלמוד לומר ולצדמתך, מקיש צדמה לחיה, כל זמן שחיה אוכלת מן השדה האכל לצדמתך מן הצית, כלל לחיה מן השדה כלה לצדמתך מן הצית: (ח) שבתת שנים. שמתות שנים. יכול יעשה שבע שנים רגילות שמתה ויעשה יוצל אחריהם, תלמוד לומר שבע שנים שבע פעמים, הוי אומר כל שמתה ושמתה צדמה: והיו לך ימי שבע וגו'. מגיד לך שאף על פי שלא עשית שמתות עשה יוצל לסוף מ"ט שנה. ופשוטו של מקרא יעלה לך חשבון שנות השמתות למספר מ"ט: (ט) והעברת. לשון ויעבדו קול צדמה⁴, לשון הכרזה⁵: ביום הכפורים. ממשמע שנאמר ביום הכפורים איני יודע שהוא צדמה, אם כן למה נאמר צדמה, אלא לומר לך תקיעת עשור לחדש דוחה שצת בכל ארצם, ואין תקיעת ראש השנה דוחה שצת בכל ארצם, אלא צדמה דין צדמה: (י) וקדשתם. צדמה שמתה מקדשין אותה צדמה דין ואומרים מקודשת השנה⁶: וקראתם דרוור. לעצדים, צין

לא תזמר. שקולצין זמורותיה. ותרומו לא תכסת, ודומה לו קולים כסוחים¹, שרופה צדש כסוחים? (כ) את ספיח קצירך. אפילו לא זרעתה והיא למחה מן הזרע שנפל בה צעת הקליר, הוא קרוי ספיח: לא תקצור. להיות מחזיק צו כשאר קליר, אלא הפקר יכיה לכל: נזירך. שהנזרת והפרשת בני אדם מהם ולא הפקרתם: לא תבצר. אותם אינך צולל, אלא מן המופקת: (ו) והיתה שבת הארץ וגו'. אף על פי שאסרתים עליך, לא צדכילה ולא צדנחה אסרתים, אלא שלא תנחוג צדש כצעל הצית, אלא ככל יהיו שוים צה, אהה ושכירך ותושבך: שבת הארץ לכם לאבלה. מן השצות אהה אוכל, ואי אהה אוכל מן השמור: לך ולעבדך ולאמתך. לפי שנאמר ואכלו אציוני עמך², יכול יהיו אסורים צדכילה לעשירים, תלמוד לומר לך ולעבדך ולאמתך, הרי צעלים ועצדים ושפחות אמורים כאן: ולשכירך ולתושבך. אף הנכרים: (ז) ולבדמתך ולחיה. אם חיה אוכלת צדמה לא כל שכן,

TORAS MENACHEM

THE EXPLANATION

Of all the mitzvot given to the Jewish people, resting the soil during the Sabbatical year was one of the last precepts which was put into practical implementation. Being an agricultural mitzvah it was only observed after the Jewish people entered the Land, forty years after the giving of the Torah. Even then, many of the agricultural laws did not come into effect until the land was fully conquered and occupied by the Jewish people, fourteen years later. And, even at that point, the mitzvah of resting the soil would not have taken place for a further seven years, since the Sabbatical year only occurs after six years of work.

Thus, when the Torah was given at Mount Sinai, the mitzvah of resting the soil during the Sabbatical year was one of the least practically relevant mitzvot at the time. Therefore, the Torah taught us here that even the "details" of this mitzvah were said "at Sinai," for if the details of the least practically relevant mitzvah at the time were said at Sinai, then it follows that the "details of all the other mitzvot were also said at Sinai."

One problem with the above explanation is that there was a further precept which only became relevant after the Sabbatical year. This was

the mitzvah of Hakhel, the gathering of the entire nation which occurred on the festival of Succos following the Sabbatical year (Devarim 31:10).

Since the Torah wanted to teach us that the details of even the least practically relevant mitzvah at the time were taught to Moshe at Sinai, why was the case of Hakhel not chosen?

The answer to this point is that while the mitzvah of Hakhel was indeed more distant in time from the giving of the Torah at Sinai, it is nevertheless more conceptually close. This is because one of the reasons for gathering the people together is to remind them of the giving of the Torah at Mount Sinai (see Rambam, Laws of Festival Offerings 3:6).

The mitzvah of resting on the Sabbatical year, however, is both distant from Sinai in both time and concept, because: a.) It was one of the least mitzvot to be performed, as explained above, and b.) It is a mitzvah connected with agriculture, a concept totally unrelated to a mountain found in a barren desert land.

So if even the details of this mitzvah were taught at Sinai, then we can be sure that the details of all the other mitzvot were taught there too.

(Based on Sichas Shabbos Parshas Behar-Bechukosai 5748)

- ⁵ You should not reap (for yourself) the aftergrowth of your (previous year's) harvest (which sprouted on its own), and you should not pick the grapes which you had set aside (for yourself), for it will be a year of rest for the Land.
- ⁶ (The produce which grows on its own during) the Sabbath of the Land will be (ownerless, and thus available) to you to eat (equally with everybody else) – you, your male and female slaves, your (non-Jewish) hired worker and lodger who lives with you.
- ⁷ All of its produce may (be retained in your house to) be eaten by your domestic animals, (so long as there is sufficient produce remaining) in your Land for the wild animals.

🌀 THE JUBILEE YEAR 🌀

- ⁸ You should count for yourself seven Sabbatical years, seven years seven times. The days of these seven Sabbatical years will amount to forty-nine years for you.
- ⁹ (The following year) you should announce (the Jubilee Year with) shofar blasts, in the seventh month, on the tenth of the month. On the Day of Atonement, you should sound the shofar throughout your land.
- ¹⁰ (The court) should sanctify the (entire) period of the fiftieth year, and proclaim freedom throughout the land for all (the Hebrew slaves) who live on it. It will be (called) a “Jubilee (year)” for you.

CLASSIC QUESTIONS

● For whom is the “freedom” of the Jubilee Year? (v. 10)

RASHI: For [Hebrew] slaves. Whether he is one who had his ear pierced [because he chose to remain after six years of service, when a slave may go free – see *Shemos* 21:6] or one who had not served for six years since [being sold [when the Jubilee arrives].

TORAS MENACHEM

🌀 THE RELEASE OF SLAVES DURING THE JUBILEE YEAR (v. 10)

The Torah states in *Parshas Mishpatim*: “If you buy a Hebrew slave, he shall work for six years. But, in the seventh year, he is to be released without liability” (*Shemos* 21:2).

However: “If the slave says, ‘I love my master, my wife, and my children. I will not go free,’ his master shall bring him to the judges. Standing (the slave) next to a door (which is attached to) a doorpost, his master shall pierce his (right) ear with a pointed tool. He must then serve (his master) forever” (*ibid.* 21:5-6).

🌀 The Last Word 🌀

Although the lessons we learn from *Shabbos* and from the Sabbatical year are similar in many respects, there is a difference in the main concept which they stress:

Shabbos emphasizes mainly that God is the Creator of the world (“For in six days God made the heaven and the earth”—*Shemos* 20:11); the Sabbatical year accentuates mainly the fact that God is the Master of the world, now as at all times. Man must attest by his actions that he “owns nothing; but that everything is in the possession of the Master of all” (See *Yevamos* 63a).

In the Seventh Year the land owner renounces his ownership to these properties, in fulfillment of the Torah injunction: “(The produce which grows on its own during) the Sabbath of the land will be (ownerless, and thus available) to you to eat (equally with everybody else)—you, your male and female slaves etc.” (v. 6). Commenting on

this verse, *Rashi* explains: “[God says]: I have not excluded these from your use or food, rather that you should not act as their proprietor, but everyone shall have equal right to them.”

In other words: The Sabbatical year emphasizes that although the Creator has given the earth to man, for food and use, he must remember that the real and permanent proprietor is God, as it is written, “The earth and everything in it belongs to God” (*Psalms* 24:1). In order to emphasize and reinforce this awareness at all times, so that it be actualized and implemented into daily life, God set aside the Seventh Year as a *Shabbos*-like year, when all work of the land ceases, during which period the proprietor no longer claims possession of these properties, but is on par with his servant, maid, etc. This is how a Jew attests to the fact that the true Master of the world is God.

(Free translation of excerpts from a public letter written on 6th of *Tishrei* 5733)

גבר לאחסנתיה וגבר לזרעיתיה תתובון: י"א יובלא היא שנת חמשין שנין תהי לבון לא תזרעון ולא תחצדון ית פתהא ולא תקטפון ית שבקתא: י"ב ארי יובלא היא קודשא תהי לבון מן חקלא תיכלון ית עללתה: י"ג בשתא דיובלא קרא תתובון גבר לאחסנתיה: י"ד וארי תזבונן זבינין לחברך או תזבן מידא דחברך לא תזבון גבר ית אחוהי: ט"ו במנין שניא בטר יובלא תזבן מן חברך במנין שני עללתא זבון לך: ט"ז לפום סגיאאות שניא תסגי זבינוהי ולפום זעירות שניא תזעיר זבינוהי ארי מנין עללתא הוא מזבן לך: י"ז ולא תזבון גבר ית חבריה ותדחל מאלהך ארי אנא י"ז אלהכון: י"ח ותעבדון ית קימי וית דיני תטרון ותעבדון יתהון ויתבון על ארעא לרחצון: י"ט ותתן ארעא אבה ותיכלון למשבע ויתבון לרחצון עלה:

וּשְׁבַתְתֶם אִישׁ אֶל-אָחֳזָתוֹ וְאִישׁ אֶל-מִשְׁפַּחְתּוֹ תִּשְׁבוּ: י"א יוֹבֵל הוּא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרְעוּ וְלֹא תִקְצְרוּ אֶת-סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת-נְזוּרֶיהָ: י"ב כִּי יוֹבֵל הוּא קֹדֶשׁ תִּהְיֶה לָכֶם מִן-הַשָּׂדֶה הַאֲכָלוּ אֶת-תְּבוּאָתָהּ: י"ג בַּשָּׁנָה הַיּוֹבֵל הַזֹּאת תִּשְׁבוּ אִישׁ אֶל-אָחֳזָתוֹ: [שני] י"ד וְכִי-תִמְכְּרוּ מִמֶּכֶר לְעַמִּיתְךָ אוֹ קָנָה מִיַּד עַמִּיתְךָ אֶל-תּוֹנוֹ אִישׁ אֶת-אָחִיו: ט"ו בְּמִסְפַּר שָׁנִים אַחֵר הַיּוֹבֵל תִּקְנֶה מֵאֵת עַמִּיתְךָ בְּמִסְפַּר שְׁנֵי-תְבוּאֹת יִמְכַר-לְךָ: ט"ז לְפִי א רַב הַשָּׁנִים תִּרְבֶּה מִקְנָתוֹ וּלְפִי מַעַט הַשָּׁנִים תִּמְעֵט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאֹת הוּא מִכַּר לְךָ: י"ז וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ וִירֵאתָ מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: י"ח וַעֲשִׂיתֶם אֶת-חֻקֹּתַי וְאֶת-מִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם וַיִּשְׁבַּתֶם עַל-הָאָרֶץ לְבַטָּח: [שלישין] [שני כשהן מחוברין] י"ט וַנִּתְּנָה הָאָרֶץ פְּרִיָּהּ וְאִכְלֹתֶם לְשִׁבְעָה וַיִּשְׁבַּתֶם לְבַטָּח עֲלֶיהָ:

כ"ט

תקנה קרקע דע כמה שנים יש עד היובל. ולפי השנים ותצורות השדה שהיא ראויה לעשות ימכור ויקנה הקונה, שהרי סופו להחזירה לו בשנת היובל. ואם יש שנים מועטות וזה מוכר דמים יקריס הרי נתאנה לוקח, ואם יש שנים מרובות ואכל ממנה תצורות הרבה הרי נתאנה מוכר, לפיכך צריך לקנותה לפי הזמן. וזה שנאמר במספר שני תצורות ימכר לך, לפי מנין שני התצורות שהיא עומדת ביד הלוקח תמכור לו. ורבותינו דרשו מכאן שהמוכר שדכו אינו רשאי לגאול פחות משתי שנים, שתעמוד שתי שנים ביד הלוקח מיום ליום, ואפילו יש שלש תצורות צאותן שתי שנים, כגון שמכרה לו בקמותיה. ושני אינו יולא מפשוטו, כלומר מספר שנים של תצורות, ולא של שדפון, ומיעוט שנים שנים: (טז) תרבה מקנתו. תמכרנו ציוק: תמעט מקנתו. תמעט דמיה: (יז) ולא תונו איש את עמיתו. כאן הזכיר על אונאת דברים, שלא יקניט איש את חברו ולא ישאלנו עלה שאינה בוגנת לו לפי דרכו והנחתו של יועץ. ואם תאמר, מי יודע אם נתכוונתי לרעה, לכך נאמר ויראת מאלהיך, היודע מחשבות הוא יודע. כל דבר המסור ללב, שאין מכיר אלא מי שהחשבה בלבו, נאמר זו ויראת מאלהיך: (יח) וישבתם על הארץ לבטח. שבען שמתה ישראל גולים, שנאמר⁶ אז תרצה הארץ את שבתותיה⁷ וברצת את שבתותיה, ושבעים שנה של גלות בבל, כנגד שבעים שמתות שבעלו היו: (יט) ונתנה הארץ וגו' וישבתם לבטח עליה. שלא תדאגו משנת צלורת: ואכלתם לשבע. אף בתוך המעיס תהא

נרע, בין שלא כלו לו שש שנים משנמכר. אמר ר' יכודה מכו לשון דרור, כמדוייר צי דיירא וכו', שדר בכל מקום שהוא רוצה ואינו צרעות אחרים: יובל הוא. שנה זאת מובדלת משאר שנים צנקיבת שם לה לצד. ומה שמה, יובל שמה, על שם תקיעת שופר: ושבתם איש אל אחזתו. שהשדות חוזרות לצעליהן: ואיש אל משפחתו תשובו. לרבות את הנרע: (י"א) יובל הוא שנת החמשים שנה. מה תלמוד לומר, לפי שנאמר וקדשתם וגו', כדאיתא צראש השנה ובתורת כהנים: את נזריה. את העצבים המשומרים. אצל בולר אהה מן המופקרים, כשם שנאמר בשביעית כך נאמר ציובל, נמלאו שתי שנים קדושות סמוכות זו לזו, שנת מ"ט שמתה ושנת החמישים יובל: (י"ב) קדש תהיה לכם. תופסת דמיה כהקדש. יכול תלא היא לחולין, תלמוד לומר תהיה, בהוויית תהא: מן השדה תאכלו. על ידי השדה אהה אוכל מן הבית, שאם כלה לחיה מן השדה אהה לרץ לצער מן הבית, כשם שנאמר בשביעית כך נאמר ציובל: (י"ג) תשובו איש אל אחזתו. והרי כבר נאמר ושבתם איש אל אחזתו³, אלא לרבות המוכר שדכו ועמד בנו וגאלה שחזרת לאציו ציובל: (י"ד) וכי תמכרו וגו'. לפי פשוטו כמשמעו. ועוד יש דרשה מנין כשאתה מוכר, מוכר לישראל חברך, תלמוד לומר וכי תמכרו ממכר לעמיתך מוכר, ומנין שאם צאת לקנות קנה מישראל חברך, תלמוד לומר או קנה מיד עמיתך: אל תונו. זו אונאת ממון: (טו) במספר שנים אחר היובל תקנה. זהו פשוטו ליישב המקרא על אופניו על האונאה צל להזכיר, כשתמכור או

TORAS MENACHEM

Rashi explains: "The reason that the ear is bored is because it is the ear that heard, 'For the children of Israel are slaves to Me' (below v. 55), and nevertheless went and acquired a master for himself, etc." Here in Parshas Behar, Rashi explains that upon the arrival of the

Jubilee year all slaves go free, both those who had their ears pierced, and those who were in the middle of their six-year service. Out of these two groups, the more surprising case is that of the slave whose ear was pierced. For the ordinary slave, who wants to go free (but

- Each person's hereditary land (allotted to his ancestors when they first entered the Land of Israel) should return to his (possession, if it had been sold).*
- (A Hebrew slave who chose to remain with his master indefinitely should return) to his family.
- ¹¹ This fiftieth year will be a Jubilee for you (but it may not be extended further, into the next year).
- (Just like during a Sabbatical year) you should not sow, you should not reap (for yourself) its aftergrowth or pick (its grapes) which you had set aside (for yourselves).**
- ¹² Because it is Jubilee (if you sell produce from this year) your (money) will become (restricted as if it had been dedicated to the) Holy (Temple).
- (Just like during the Sabbatical year) you may eat its produce (and retain it in your house, so long as it is still freely available for the wild animals) from the field.***
- ¹³ (If) a person (sells a field from) his hereditary land (and his son then buys it from the purchaser, the property) should be returned in the Jubilee year (to the father, who is its rightful owner).****
- ¹⁴ When you make a sale to your fellow Jew or make a purchase from the hand of your fellow Jew, you should not cheat one another: ¹⁵ When you buy (a field) from your fellow Jew he should sell it to you (at a price) based on the number of years since the (last) Jubilee (bearing in mind) the number of years of crops (that you will be able to reap from the land until you return it to him at the next Jubilee. ¹⁶ If) more years (remain), you should increase its purchase price, and if fewer years (remain), you should decrease its purchase price, because he is selling it to you (for a price based on the) number of crops (it can produce).
- ¹⁷ A person should not (verbally) harass his fellow Jew (or give him bad advice. Since nobody can know your true intentions, and you could always escape blame,) you must fear your God – for I am God, your God.

¹⁸ You should observe My suprarational commands, guard My rational commands and perform them, (but in the merit of keeping the Sabbatical & Jubilee years alone*****, the Jewish people) will live on the Land securely. ¹⁹ (If you keep all the mitzvos, then your own portion of) the Land will yield its fruit and you will eat to satisfaction, and live upon it securely (without fear of drought).

SECOND
READING

THIRD
READING
(2ND WHEN
JOINED)

TORAS MENACHEM

cannot because he lacks the finances), it is obvious that he is freed by the Jubilee year. But for the slave who chose to remain in slavery to a human master (rather than opting for the freedom to serve God), it is much less obvious that he is freed.

So why did Rashi write, "Whether he is one who had his ear pierced, or one who had not served for six years since being sold," placing the less obvious case first?

THE EXPLANATION

When the student of scripture reads about the concept of the Jubilee year for the first time, he will be struck by an obvious question: How can the Torah allow all slaves to go free at the Jubilee year, when the master has paid for the services of his slave? Surely the Torah is being unfair to the master?

In response to this problem, Rashi listed the two types of slaves in order of fairness to the master. The freeing of a slave who chose to stay with his master after six years is the most fair case, since the master only paid for six years of service, presuming that the slave would leave afterwards. Since the current period of service after six years was unpaid for, it is not unreasonable of the Torah to demand the slave's release. Only after stating this case does Rashi continue with a more surprising law, that even

a slave who had not carried out his full term of service for which the master paid should be freed when the Jubilee year arrives.

(Based on Sichas Shabbos Parshas Behar-Bechukosai 5743)

Sparks of Chasidus

The purpose of the mitzvos is to fuse the infinite (Godliness) with the finite (the world). Thus, a Jew constantly fluctuates between six days of working in the finite world, and the day of Shabbos, when he lifts himself above worldly matters and dedicates the day to God.

However, the Sabbatical year actually represents a greater fusion of the infinite and finite than the weekly Shabbos. For on Shabbos a person is totally disconnected from worldly matters. During the Sabbatical year, however, a person may do work (except for field labor), but nevertheless that work is done with the heightened spiritual awareness of the Sabbatical year.

(Based on Likutei Sichos vol. 1, p. 275)

* See below v. 13ff. ** See above, v. 5. ***See above, v. 7. ****See above v. 10. ***** 7 הנהגה 183 ז"ח"ז ע' וזקנו יש זכ"ז ע' 7

כ וְאֵרִי תִמְרוּן מֵא נִיבֹל בְּשֵׁתָא שְׁבִיעֵתָא
 הָא לֹא נִזְרַע וְלֹא נִכְנֹשׁ יֵת עֲלֵלְתָנָא:
 כא וְאִפְקִיד יֵת בְּרִכְתִּי לְכוּן בְּשֵׁתָא
 שְׁתִּיתִיתָא וְתַעֲבֵד יֵת עֲלֵלְתָא לְתַלַּת שְׁנִין:
 כב וְתִזְרְעוּן יֵת שְׁתָּא תְּמִינִיתָא וְתִיכְלוּן מִן
 עֲלֵלְתָא עֲתִיקָא עַד שְׁתָּא תְּשִׁיעָתָא עַד מִיעַל
 עֲלֵלְתָא תִיכְלוּן עֲתִיקָא: כג וְאִרְעָא לֹא תִזְדַּבֵּן
 לְחֻלּוּשֵׁין אֲרִי דִילִי אֲרִעָא אֲרִי דִרְיִן וְתוֹתְבִין

כ וְכִי תֵאמְרוּ מִה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֲזֶן לֹא נִזְרַע וְלֹא
 נִאֶסַף אֶת־תְּבוּאָתֵינוּ: כא וְצִוִּיתִי אֶת־בְּרִכְתִּי לָכֶם בַּשָּׁנָה
 הַשְּׁשִׁית וְעָשִׂתָּ אֶת־הַתְּבוּאָה לְשָׁלֹשׁ הַשָּׁנִים: כב וְזִרְעֹתֶם אֶת
 הַשָּׁנָה הַשְּׁמִינִת וְאִכַּלְתֶּם מִן־הַתְּבוּאָה יֶשֶׁן עַד | הַשָּׁנָה
 הַתְּשִׁיעִת עַד־בּוֹא תְּבוּאָתָהּ תֹאכְלוּ יֶשֶׁן: כג וְהָאֶרֶץ לֹא
 תִמְכַּר לְצַמְתַּת כִּי־לִי הָאֶרֶץ כִּי־גֵרִים וְתוֹשְׁבִים אַתֶּם עַמְדִי:

דש"י

ובתשרי הוא עת האסיף לביט. ופעמים שהיתה לריכה לעשות לארבע שנים, בששית שלפני השמטה השביעית, שהן בטליון מעבודת קרקע שתי שנים רגילות השביעית והיוזל, ומקרא זה נאמר זשאר השמטות כולן? (כג) והארץ לא תמכר. ליתן לאו על חזרת שדות לבעלים ציובל, שלא יהא הלוקח כוזשה: לצמתת. לפסיקה, למכירה פסוקה עולמית: בי לי הארץ.

זו צרכה: (כ) ולא נאסף. אל הצית: את תבואתנו. כגון יין ופירות האילן וספיחין הצאים מאליהם: (כא) לשלש השנים. למקלט הששית מניסן ועד ראש השנה, ולשביעית ולשמינית, שיזרעו בשמינית צמחשון ויקלרו בניסן: (כב) עד השנה התשיעית. עד חג הסוכות של תשיעית, שהיא עת זוא תבואתה של שמינית לתוך הצית, שכל ימות הקצן היו צדקה בגרנות,

CLASSIC QUESTIONS

● Is the question in verse 20 an inquiry or a challenge?

OHR HACHAYIM: The question in verse 20 could be understood in one of two ways: a.) A challenge: If we do not sow crops then how will we possibly eat in the seventh year?" Or, b.) An inquiry: Since we will not be sowing crops, could you explain what our source of food will be?

At the literal level, the verse would appear to be an inquiry, like a child inquiring from his father. For if it would indeed be a challenge from a *non-believer*, God would not reply, "I will direct My blessing to you etc." (v. 21).

● Do the sixth year's crops have to last for a full "three years"? (v. 21-22)

RASHI: [No. They must last for] part of the sixth year, from *Nissan* [when the crop is reaped] until *Rosh Hashanah*; the entire seventh year; and [part of] the eighth year, for they will sow a new crop in *Marcheshvan* of the eighth year and reap it in *Nissan*.

[Thus God's three-year blessing lasts] "until the ninth year" (v. 22), i.e. until the Festival of *Succos* in the ninth year, when the eighth

year's crop is brought into the house. For throughout the summer season, it is kept in granaries in the field, and in *Tishrei* the crop is gathered into the house.

There were occasions when it would need to yield for four years. Namely, in the sixth year preceding the seventh Sabbatical year [of a 49-year cycle], when they would refrain from doing work on the land for two consecutive years – the Sabbatical year and the Jubilee year. Our verse, however, refers to normal Sabbatical years [where a blessing is only required for three years].

ABARBANEL: According to *Rashi's* understanding that the "three years" of blessing in our verse refers to a normal Sabbatical year, we are left with the question why this passage (v. 20-22) is recorded after the laws of the *Jubilee* Year, and not after the laws of a *normal Sabbatical* year (i.e. after v. 7 above)?

Rather, a better explanation is that the "three years" of blessing refers to the seventh cycle of Sabbatical years, where the Jubilee year follows straight on from the Sabbatical year. Therefore three years of blessing are required, to cover the Sabbatical year, the Jubilee Year and the following year until the crops are harvested.

TORAS MENACHEM

🔗 GOD'S ADDITIONAL BLESSING (v. 20-22)

After discussing the laws of the Sabbatical Year (v. 1-7) and the Jubilee Year (v. 8-16), and describing the blessings of security and fruitful crops that will come as a result of observing these *mitzvos* (v. 18-19), the Torah discusses the question, "What will we eat in the seventh year, if we will not sow, and we will not (even) gather our produce (into) the (house from the crops which grow on their own)?" (v. 20).

God answers, "I will direct My blessing to you in the sixth year, and it will yield produce (sufficient) for three years" (v. 21).

There is a dispute between *Rashi* and *Abarbanel* as to which case this "three year" blessing refers to. *Rashi* understood that it referred to a normal Sabbatical year (which is not followed by a Jubilee year), and thus the "three years" consist of part of the sixth year (after the crop is

harvested), the whole Sabbatical year, and part of the eighth year (until the new crop is harvested).

Abarbanel criticized *Rashi's* approach, arguing that if verses 20-22 were a clarification of God's blessing during a normal Sabbatical year, then this discussion should have been recorded immediately after the laws of the normal Sabbatical year, i.e. after verses 1-7. Its inclusion here, after the laws of the Jubilee year, suggests strongly that we are speaking of "three years" that include the Jubilee too.

How would *Rashi* respond to *Abarbanel's* criticism?

THE EXPLANATION

Ohr Hachayim asks whether the question in verse 20 ("What will we eat in the seventh year, if we will not sow" etc.) represents a challenge from a non-believer, or an inquiry from a person who does not make his

²⁰ When you will say*: “What will we eat in the seventh year, if we will not sow, and we will not (even) gather our produce (into) the (house from the crops which grow on their own?” ²¹ You should know that I will direct My blessing to you in the sixth year, and it will yield produce (sufficient) for three years. ²² You will sow in the eighth year, while (still) eating from the old crops until the (Festival of Succos in) the ninth year. You will be eating the old (crops) until the (new) crops arrive (from the harvest).

🕯️ REDEMPTION OF HEREDITARY LAND & PROPERTY 🕯️

- ²³ The Land should not be sold permanently, because the Land belongs to Me; since you are strangers and residents with Me.

CLASSIC QUESTIONS

● What does it mean that “the Land belongs to Me”? (v. 23)

RASHI: Do not begrudge [returning it to its rightful owner at the Jubilee], because the Land does not belong to you.

TORAS MENACHEM

observance conditional on his understanding, and simply wishes to understand how he will survive during the Sabbatical year.

At the literal level there is a significant difference *when* a question is asked depending on whether it is a challenge or an inquiry. A challenge tends to be launched *immediately*, as soon as the listener finds a concept difficult to accept. On the other hand, a person who is accepting will tend to make his inquiry *after* he has been given all the information available, if a matter remains that he cannot comprehend.

Thus, at the literal level, it is not a problem that the question “What will we eat in the seventh year?” was not recorded immediately after the discussion about the normal Sabbatical year (and it only appears after the discussion of the Jubilee year), for *Rashi* would answer that this teaches us that the question is meant as an inquiry and not as a challenge.

However, this begs the question: How did *Rashi* expect the reader to realize the above difference between an inquiry and a challenge without the matter being explained?

Rashi did not feel there was any need for further clarification here, since *Rashi* had already explained the difference between these two types of questions on an earlier occasion:

In *Parshas Bo*, *Rashi* discusses the “four sons” about whom the Torah speaks: the simple son, the wicked son, the one who does not know how to ask, and the wise son (see *Rashi* to *Shemos* 13:14, and 12:26). The wise son and the simple son accept the precepts of Judaism, and thus only ask questions in the form of an inquiry, *i.e.* to gain information and understanding. The wicked son, on the other hand, asks his question in the form of a challenge.

Thus, since the reader has already been familiarized with these two types of question—the inquiry and the challenge—from the case of the four sons, *Rashi* deemed it unnecessary to repeat the matter here. *Rashi* presumes the reader will understand without any help that our verse speaks of an *inquiry*, since it comes at the very end of the passage, after the promises of blessings (v. 18-19). The question is therefore an inquiry, as if to say, “In which manner will the blessing come?”

(Based on *Likutei Sichos* vol. 27, p. 183ff.)

🕯️ Sparks of Chasidus 🕯️

One of the reasons for the Sabbatical year is to allow the land to rest for a year, to enhance its fertility (*Guide for the Perplexed* 3:39). From this it follows that after six consecutive years of intensive agriculture, the land is at its least fertile point in the seven-year cycle. So the Torah’s promise, that the land “will yield produce (sufficient) for three years” in the naturally infertile sixth year, is totally irrational, and requires a person to accept an authority which is higher than his mortal understanding.

The *Talmud* (*Sanhedrin* 97a) compares the six agricultural years to the six millennia of this world, and the Sabbatical year to the seventh millennium (when the Redemption will have arrived). Since the Jewish people suffer from a gradual regression in spiritual stature as the generations pass, a person might ask: How could the efforts of the spiritually weak and “infertile” sixth millennium bring the true and complete redemption? The Torah answers: it is the *suprarational* self-sacrifice and commitment to Judaism, of the final generations of exile, that will bring the blessings of the Redemption.

(Based on *Likutei Sichos*, vol. 27, pp. 189-190)

🕯️ GOD’S OWNERSHIP OF THE LAND (v. 23)

In verse 23, we read the prohibition of selling any part of the Land of Israel “permanently,” *i.e.* for eternal possession, since the Torah mandates that all lands must be returned to their original owners at the Jubilee year (see above, v. 10, 13). The verse states that the reason why this Land may not be sold permanently is because “the Land belongs to Me (God).”

However, this begs the question: Ultimately the Land belongs to God *regardless* of whom its mortal owner may be. So why may Mr. A not sell his land to Mr. B permanently because “the Land belongs to Me”? Surely God would also own the Land if Mr. B had bought it?

To answer this question *Rashi* explains that the words “the Land belongs to Me” are not an explanation why the Land may not be sold “permanently.” Rather, they are words of consolation to the purchaser, who must return the land which he bought at the Jubilee year: “Do not begrudge [returning it to its rightful owner at the Jubilee], because the Land does not belong to you.”

אתון קדמני: כד ובכל ארבע אחסנתכון פורקנא תתנון לארעא: כה ארי ותמספן אחוד ויזבן מאחסנתיה וייתי פריקיה דקריב ליה ויפרוק ית זבני אחוהי: כו וגבר ארי לא יהי ליה פריק ותדביק ידיה וישפח כמסת פורקניה: כז ויחשב ית שני זבינוהי ויטיב ית מותרא לגבר די זבן ליה ויתוב לאחסנתיה: כח ואם לא אשפחת ידיה כמסת דיתוב ליה ויהי זבינוהי בידיא דזבן יתיה עד שתא דיובלא ויפוק ביובלא ויתוב לאחסנתיה: כט וגבר ארי וזבן בית מותב קרתא מקפא שור ויהי פורקניה עד משלם שתא דזבינוהי עדן בעדן יהי פורקניה: ל ואם לא יתפריק עד משלם ליה שתא שלמתא ויקום ביתא די בקרתא די ליה שורא לחלוטין לדי זבן יתיה לדרוהי לא יפוק ביובלא: לא ובתי פצתיא די לית להון שור מקפ סהור סהור על חקל ארעא יתחשבון פורקנא יהי ליה וביובלא יפוק: לב וקרני לואי בתי קרני אחסנתהון פורקן עלם תהי ללואי: לג ודי ופרוק מן לואי ויפוק זבין ביתא וקרני אחסנתיה ביובלא ארי בתי קרני לואי היא אחסנתהון בגו בני ישראל: לד וחקל רוח קרניהון לא

כד ובכל ארץ אחזתכם גאלה תתנו לארץ: ס (רביעי) כה כיימוך אחיד ומכר מאחזתו ובא גאלו הקרב אליו וגאל את ממכר אחיו: כו ואיש כי לא יהיה לו גאל והשיגה ידו ומצא כדי גאלתו: כז וחשב את שני ממכרו והשיב את העדף לאיש אשר מכר לו ושב לאחזתו: כח ואם לא מצאה ידו די השיב לו והיה ממכרו ביד הקנה אתו עד שנת היובל ויצא ביבל ושב לאחזתו: ס (חמישי) (שלישי כשהן מחוברין) כט ואיש כיימוך בית מושב עיר חומה והיתה גאלתו עדתם שנת ממכרו ימים תהיה גאלתו: ל ואם לא יגאל עד מלאת לו שנה תמימה וקם הבית אשר בעיר אשר לא וקן לו חמה לצמיתת לקנה אתו לדרתיו לא יצא ביבל: לא ובתי החצרים אשר אין להם חמה סביב על שדה הארץ יחשב גאלה תהיה לו וביבל יצא: לב וערי הלויים בתי ערי אחזתם גאלת עולם תהיה ללויים: לג ואשר יגאל מן הלויים ויצא ממכר בית ועיר אחזתו ביבל כי בתי ערי הלויים הוא אחזתם בתוך בני ישראל: לד ושדה מגרש עריהם לא ימכר

כש"י

רז"ל אף על פי שאין לו עכשיו, הואיל וזכור לו קודם לכן.⁴ ועיר נקצה היא והולך לכתוב לה, אלא מתוך שצריך לכתוב לא צנינים, תקנו לו במסורת, זה נופל על זה): לא יצא ביבל. אמר רב ספרא (אף) אם פגע בו יוצל בתוך שנתו לא יצא:⁵ (לא) ובתי החצרים. כתרומתו פלחין, עיירות פתוחות מאין חומה. ויש הרבה כספר יבוסע⁶ הערים וחלריס, בחלריס ובצירוס:⁷ על שדה הארץ יחשב. הרי הן כשדות הנגאלים עד היוכל ויולחין ציובל לצעלים אם לא נגאלו: גאלה תהיה לו. מיד אם ירצה. וזכר יפה כחו מכת שדות, ששדות אין נגאלות עד שתי שנים:⁸ וביובל יצא. בחנס: (לז) וערי הלויים. ארבעים ושמונה עיר שנתנו להם: גאלת עולם. גואל מיד אפילו לפני שתי שנים, אם מכרו שדה משדותיהם נחנות להם בצלפוס אמה סביבות הערים, או אם מכרו בית צעיר חומה, גואלין לעולם, ואינו חלוט לסוף שנה: (לג) ואשר יגאל מן הלויים. ואם יקנה בית או עיר מהם: ויצא ביבל. אותו ממכר של בית או של עיר וישוץ ללוי שמכרו, ולא יהיה חלוט כשאר צתי ערי חומה של ישראל. וגואלה זו לשון מכירה. דבר אחר לפי שנאמר גאלות עולם תהיה ללויים, יכול לא דבר הכתוב אלא צלוקה ישראל שקנה בית צערי הלויים, אבל לוי שקנה מלוי יהיה חלוט, תלמוד לומר ואשר יגאל מן הלויים, אף הגואל מיד לוי גואל גאלות עולם: ויצא ממכר בית. הרי זו מורה אחרת, ואם לא גאלה יוצא ציובל, ואינו נחלט לסוף שנה כצית של ישראל: כי בתי ערי הלויים היא אחזתם. לא היה להם נחלת שדות וכרמים אלא ערים לשבת ומגרשיהם, לפיכך הם להם במקום שדות, ויש להם גאלות כשדות, כדי שלא יופקע נחלתם מהם: (לד) ושדה מגרש עריהם

אל תרע עיניך זה שאינה שלך: (כד) ובכל ארץ אחזתכם. לרבות צמים ועד צערי, ודבר זה מפורש בקידושין צפרק ראשון. ולפי פשוטו סמוך לפרשה שלאחריו, שהמוכר אחזתו ראשי לגאלה לאחר שתי שנים או הוא או קרובו, ואין הלוואה יכול לעכז: (כה) כי ימוך אחיך ומכר. מלמד שאין אדם ראשי למכור שדכו אלא מחמת דוחק עוני: מאחזתו. ולא כולה, למד דרך ארץ ששייר שדכ לעלמו: וגאל את ממכר אחיו. ואין הלוואה יכול לעכז: (כו) ואיש כי לא יהיה לו גואל. וכי יש לך אדם בישראל שאין לו גואלים, אלא גואל שיוכל לגאול ממכרו:⁹ (כז) וחשב את שני ממכרו. כמה שנים היו עד היובל, כך וכך. וזכמה מכרתיך לך בצדך וכך. עתיד היית להחזירה ציובל, נמלאת קונה מספר החצרות כפי חשבון של כל שנה. אכלת אותה שלש שנים או ארבע כולא את דמיהן מן החשבון ועול את השאר, וזהו: והשיב את העודף. דמיה המקה על האכילה שאכל, ויתנס ללוקה: לאיש אשר מכר לו. המוכר הזה שצד לגאלה:¹⁰ (כח) די השיב לו. מכאן שאינו גואל לחלוטין: עד שנת היובל. שלא יכנס לתוך אותה שנה כלום, שהיוכל משמט בתחלתו: (כט) בית מושב עיר חומה. בית צתוך עיר המוקפת חומה מימות יבוסע בן נון: והיתה גאלתו. לפי שנאמר שדכו שיוכל לגאלה משתי שנים ואילך כל זמן שירצה וצתוך שתי שנים הראשונים אינו יכול לגאלה, הולך לפרש כזה שהוא חלוק, שאם רצה לגאול ששנה ראשונה גואלה, ולאחר מכאן אינו גואלה: והיתה גאלתו. של בית: ימים. ימי שנה שלימה קרויים ימים, וכן תשז הנערה אחת ימים:¹¹ (ל) וקם הבית וגו' לצמיתת. יאל מכחו של מוכר ועומד בכחו של קונה: (אשר לא חמה. לו קריני, אמרו

²⁴ Throughout the Land which you possess, (it is a mitzvah) to redeem land (as follows):

FOURTH
READING

- ²⁵ (Only) if your fellow Jew becomes destitute (may he) sell some (but not all) of his hereditary land. (If this happens) his close relative should come as his advocate and (buy the land back from the purchaser, thus) redeeming his relative's (undesirable) sale.
- ²⁶ If a man does not have a (close relative who is able to act as) an advocate, but he (later) becomes wealthy enough to afford its redemption, ²⁷ he should calculate the number of years for which the land has been sold (causing its devaluation*), and give back the balance to the man whom he sold it to. He can then return to his hereditary land.

FIFTH
READING
(3RD WHEN
JOINED)

- ²⁸ If he cannot find sufficient funds to repay (the purchaser), then what he sold will remain in the possession of its purchaser until the Jubilee year (approaches. Before) the Jubilee year (begins) the hereditary land will leave (the purchaser's possession) and return to its (rightful owner).
- ²⁹ (Unlike hereditary land, which may not be redeemed within two years of its sale), when a man sells (hereditary property consisting of) a residential house in a walled city, it may be redeemed until one year after its sale has elapsed. Its (period of possible) redemption should be a full year. ³⁰ If it is not redeemed by the end of a complete year, then that house which is in the walled city will be transferred absolutely to its purchaser (to be passed down) to his descendants. It will not leave (his possession) in the Jubilee, (unless the Jubilee year arrives within a year of the purchase).
- ³¹ Houses in open cities which do not have a surrounding wall have a similar law to a field of the Land: (such a house) may be redeemed (at any time) and will leave (the purchaser's possession) in the Jubilee year.
- ³² (Regarding) the (forty-eight) cities (given to) the levites:
 - The houses of their inherited cities will forever have a (right of immediate) redemption for the levites (unlike the houses of non-levites in walled cities which lose their right of redemption after a year**).
 - ³³ If one purchases from the levite either a house or an inherited city, it will leave (the possession of the purchaser) in the Jubilee year, because (the levites were not given land to inherit, only cities; therefore) the houses in the levites' cities (have the same law as) hereditary land among the (other) children of Israel—(it never loses its right of redemption**).
 - ³⁴ (If a levite consecrates) a field in the open areas of their cities (to the Holy Temple and it is sold by the Temple treasurer) it cannot change hands (absolutely, i.e. the levite will always be able to redeem it), because (these cities) are their eternal inheritance.

TORAS MENACHEM

However, the question still remains: how can it be said that “the Land does not belong to you,” when God gave the Land of Israel to the Jewish people?

In answer to this question, the verse continues: “since you are strangers and residents with Me,” i.e. before the Jewish people entered the Land of Israel, they certainly did not own the Land, and are thus described as “strangers.” And even after they entered the Land and inhabited it, God still refers to them as “residents with Me,” as if to say that the ownership of the Land is shared between man and God.

Thus, when Rashi writes, “Do not begrudge [returning it to its rightful owner at the Jubilee], because the Land does not belong to you,”

he means to say that the Land does not fully belong to the Jewish people, since its ownership is shared with God. Therefore, none of the Land may be sold “permanently,” since God will not allow any of his “partners” to sell the land permanently.

Thus, in the final analysis, our verse reads: “The Land should not be sold permanently. Do not begrudge (returning it to its rightful owner at the Jubilee) because the Land belongs to Me—since (before you occupy it) you are strangers (to it, and even after) you live in it (you are still only joint owners) with Me.”

(Based on Sichas Shabbos Parshas Behar-Bechukosai 5745)

*See above v. 14-16. **See above v. 29-30.

וַיִּזְבְּנוּ אֲרֵי אַחֲסַנַת עֲלֵם הוּא לְהוֹן: לֹה וְאֲרֵי יִתְמַסְסֵן אַחֻדָּ וּתְמוּט יְדִיָּה עֶמְדָּ וְתִתְקִיף בִּיהַ דִּיר וְתוֹתֵב וַיְחִי עֶמְדָּ: לוּ לֹא תִסַּב מְנִיָּה חֲבוּלֵיָ וּרְבִיתָא וְתִדְחַל מֵאַלְהֵיךָ וַיְחִי אַחֻדָּ עֶמְדָּ: לוּ יֵת כְּסָפְךָ לֹא תִתֵּן לִיָּה בְּחֲבוּלֵיָ וּבְרִבִיתָא לֹא תִתֵּן מִיְכָלְךָ: לֹה אָנָּה יֵי אֱלֹהֵכֹון דֵּי אֲפִיקִית וְתִכֹּון מֵאַרְעָא דְמִצְרַיִם לְמִתָּן לְכֹון יֵת אֲרַעָא דְכְנַעַן לְמַחֲוֵי לְכֹון לְאַלְהֵי: לט וְאֲרֵי יִתְמַסְסֵן אַחֻדָּ עֶמְדָּ וַיִּזְבְּנוּ לְךָ לֹא תִפְלַח בִּיהַ פּוֹלְחָן עֲבָדִין: מ כְּאֲנִירָא כְּתוֹתְבָא יְהִי עֶמְדָּ עַד שְׁתָּא דִּיּוּבְלָא יִפְלַח עֶמְדָּ: מא וַיִּפּוֹק מֵעֶמְדָּ הוּא וּבְנֹוֹהֵי עֲמִיָּה וַיְתוּב לְזֹרְעִיתִיָּה וְלֹאֲחֲסַנַת אֲבָהָתוֹהֵי יְתוּב: מב אֲרֵי עֲבָדֵי אָנֹון דֵּי אֲפִיקִית וְתִהוֹן מֵאַרְעָא דְמִצְרַיִם לֹא יִזְדַּבְּנוּן וְבוֹן עֲבָדִין: מנ לֹא תִפְלַח בִּיהַ

בִּי־אֲחֻזַּת עוֹלָם הוּא לָהֶם: ס לֹה וְכִי־יִמְוֹךְ אֲחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהִחֲזַקְתָּ בּוֹ גֵּר וְתוֹשֵׁב וַיְחִי עִמָּךְ: לו אֶל־תִּקַּח מֵאִתּוֹ גֵּשֶׁף וְתִרְבִּית וַיִּרְאֵתָ מֵאַלְהֵיךָ וַיְחִי אֲחִיךָ עִמָּךְ: לוּ אֶת־כְּסָפְךָ לֹא־תִתֵּן לוֹ בְּגִישֶׁף וּבְמִרְבִּית לֹא־תִתֵּן אֶכְלָךְ: לֹה אָנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְתֵת לָכֶם אֶת־אֶרֶץ כְּנָעַן לְהִיזֹת לָכֶם לְאֱלֹהִים: ס וּשְׁשִׁין וּרְבִיעֵי כֶּשֶׁן מֵחֹוּבְרִין לט וְכִי־יִמְוֹךְ אֲחִיךָ עִמָּךְ וְנִמְכַרְלָךְ לֹא־תַעֲבֹד בּוֹ עֲבַדַת עֶבֶד: מ כְּשָׂכִיר כְּתוֹשֵׁב יְהִיָּה עִמָּךְ עַד־שְׁנַת הַיָּבֵל יַעֲבֹד עִמָּךְ: מא וַיִּצְאֵ מֵעֶמְדָּ הוּא וּבְנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת אֲבֹתָיו יָשׁוּב: מב כִּי־עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֹא יִמְכְרוּ מִמְכַרְתָּ עֶבֶד: מג לֹא־תִרְדֶּה בּוֹ בְּפִרְךָ

רש"י

מן המלוכה מעות לישראל צרצית ואומר של נכרי הם. דבר אחר אשר הולאחי אתכם מארץ מצרים על מנת שתקבלו עליכם מצותי אפילו הן כבודות עליכם: לתת לכם את ארץ כנען. בשכר שתקבלו מצותי: להיות לכם לאלהים. שכל הדר בארץ ישראל אני לו לאלהים, וכל היוצא ממנה כעבוד עבודת אלילים: (לט) עבודת עבד. עבודה של גנאי, שיכא ניכר זה כעבד, שלא יוליך כליו אחריו לבית המרחץ ולא יעול לו מנעליו: (מ) בשכיר כתושב. עבודת קרקע ומלאכה אומנות כשאר שכירים התנהגו בו: עד שנת היבל. אם פגע בו יובל לפני שש שנים, היוצא מולאו: (מא) הוא ובניו עמו. אמר רבי שמעון אם הוא נמכר בניו מי מכרו, אלא מכאן שרבו חייב צמזמות בניו: ואל אחזת אבותיו. אל כבוד אבותיו, ואין לזלזלו בכך: אחזת. חזקת: (מב) כי עבדי הם. שטרי קודם: לא ימכרו ממכרת עבד. זכרזכר כאן יש עבד למכור, ולא יעמידנו על ארץ כלקח: (מג) לא תרדה בו בפרך. מלאכה שלא לזרוך, כדי לענותו. אל תאמר לו החם לי את הכוס הזה, והוא

לא ימכר. מכר גזבר, שאם הקדיש בן לוי את שדהו ולא גאלה ומכרה גזבר, אינה יולאה לכהנים ציובל, כמו שנאמר בישראל ואם מכר את השדה לאיש אחר לא יגאל עוד¹, אבל בן לוי גאל לעולם: (לה) והחזקת בו. אל תניחוכו שירד ויפול ויכיה קשה להקומו, אלא חזקוהו משעת מוטת היר. למה זה דומה, למשאויו שעל החמור, עודהו על החמור אחד תופס בו ומעמידו, נפל לארץ, חמשה אין מעמידין אותו: גר ותושב. אף אם הוא גר או תושב, ואיזוהו תושב, כל שקבל עליו שלא לעבוד עבודת אלילים, ואוכל נבלות: (לו) נשך ותרבית. חד שוויכוח רבון, ולעבור עליו בשני לאוין²: ויראת מאלהיך. לפי שדעתו של אדם נמשכת אחר הרצית וקשה לפרוש הימנו ומורה לעלמו היתר בשביל מעותיו שהיו נבלות אללו, הולך לומר ויראת מאלהיך. או החולה מעותיו נכרי, כדי להלוותם לישראל צרצית, הרי זה דבר המסור ללבו של אדם ומשחבתו, לכך הולך לומר ויראת מאלהיך³: (לח) אשר הוצאתי וגו'. והצנתי בין צבור לשאינו צבור, אף אני יודע ונפרע

CLASSIC QUESTIONS

● How are the Jewish people “My servants”? (v. 42)

RASHI: [God says:] “Their contract with Me came first.”

● What does “They should not be sold as slaves” mean?

RASHI: They should not be sold by public announcement, saying,

“Here is a slave for sale!” Nor may one stand him on an auction block.

TORAS KOHANIM: [The two halves of verse 42 are connected:] “They are My slaves, whom I brought out of Egypt,” on the condition that “they should not be sold as slaves.”

TORAS MENACHEM

🔗 THE JEWISH SLAVE (v. 42)

Rashi and **Toras Kohanim** differed in their understanding of verse 42. **Toras Kohanim** perceived the two halves of the verse as being one single statement, “For (the Jewish people) are My slaves, whom I brought out of Egypt,” on the condition that “they not be sold as slaves.” In other words, **Toras Kohanim** saw verse 42 as a general explanation for all of the laws

in the current passage which limit the extent to which a Hebrew slave may be worked. Effectively, God is saying, “I took the Jewish people out of Egypt to be My slaves and not yours, so you do not have the right to work them with slave labor.”

Rashi however rejected this interpretation. He perceived the verse to be divided into two distinct halves. First, we are told, “For (the Jewish

🕍 PROHIBITIONS AGAINST TAKING INTEREST 🕍

- ³⁵ If your fellow among you becomes needy and his hand is wavering, you should support him (before he becomes completely destitute) so that he can live with you – even if he is a convert or a resident (non-Jewish) alien, (provided he is not an idol-worshiper). ³⁶ You should not take interest from him, (for taking) interest (is a double sin. While this may be difficult for you) you should fear your God, and (help) your fellow to live with you. ³⁷ You should not lend him your money with interest, nor should you lend your food with interest. ³⁸ I am God, your God, who took you out of the land of Egypt, to give you the Land of Canaan, (and) to be a God to you.

🕍 LAWS OF JEWISH SLAVES THAT ARE OWNED BY JEWS 🕍

SIXTH
READING
(4TH WHEN
JOINED)

- ³⁹ If your fellow among you becomes needy, and he is sold to you (as a slave), do not make him do demeaning labor. ⁴⁰ He should (be treated by) you like an employee or a (hired) resident.
- He should work with you (for six years or) until the Jubilee year (whichever comes first), ⁴¹ and then he should leave you. He (should leave) along with his children. He should return to his family and resume the (dignified) status of his ancestors.
- ⁴² For (the Jewish people) are My servants, whom I brought out of the land of Egypt. They should not be sold as slaves.
- ⁴³ You should not burden him with (unnecessary) labor (merely to torment him), and you should fear your God.

TORAS MENACHEM

people) are My slaves, whom I brought out of Egypt,” i.e. a general statement. But, in the second half of the verse, the subject changes to a very specific law. The words “they should not be sold as slaves” teaches us, “*They should not be sold by public announcement, saying, ‘Here is a slave for sale!’ Nor may one stand him on an auction block.*”

This begs the question: Why is the *technical detail* about not selling a Jewish slave on an auction block placed in the same verse alongside the *general principle* that “(the Jewish people) are My slaves, whom I brought out of Egypt”?

Two possible answers could be suggested:

a.) Standing a person on an auction block is a most degrading experience for a slave. Thus, it is a most blatant violation of the principle that the Jewish people “are My slaves.”

b.) The sale of a slave is his *entry* into slavery. Therefore, this detail was chosen as a contrast to the concept that the Jewish people are “My slaves.”

Nevertheless, the explanation of *Toras Kohanim* appears to be much more straightforward at the literal level. Why did *Rashi* reject the interpretation* that the entire verse is a general statement, and opt instead for a seemingly more tenuous argument that the verse switches from the general to the particular midway?

THE EXPLANATION

In the current passage (v. 39-46), we read various laws that limit the extent to which a Hebrew slave may be worked. The reason why the Torah limits the type of work which may be demanded from a Hebrew slave could be understood in one of two ways:

a.) Even when a Jew is sold as a “slave,” he is not in fact a full-fledged slave, but rather, a kind of hired worker. Therefore, he may not be forced to carry out demeaning slave labor.

Or: b.) When a Jew is sold as a slave, the transaction is indeed a literal one, and the person who is sold becomes the property of his master. Nevertheless, in the case of the Jewish slave, the Torah limited the extent to which he may be worked.

🕍 Sparks of Chasidus 🕍

“YOU SHOULD NOT TAKE INTEREST” (v. 36)

When a person lends money at interest, he wishes his money to work for him to bring in revenue, without making any effort himself.

This opposes the very notion of Torah and *mitzvos*. God gave us laws which require a tremendous effort on the part of man, for an unearned glory is not a glory at all. Ultimately, the requirement of effort is for our own benefit, so that our achievements should not be mere “bread of shame” which we do not truly appreciate. To be meaningful, even spiritual “revenue” must be earned by active involvement.

(Based on *Likutei Sichos* vol. 3, pp. 1010-2)

* *Rashi's* interpretation is in fact also found in the *Toras Kohanim* as an alternative suggestion. Our question here is why *Rashi* rejected the seemingly more straightforward interpretation of the *Toras Kohanim* cited in *Classic Questions*.

בְּקִשְׁיֹו וְתִדְחַל מֵאַלְהֵיךָ: מִדְּ וְעַבְדְּךָ וְאַמְתָּךְ
 דִּי יְהוֹן לָךְ מִן עַמְּמֵיךָ דִּי בְּסַחְרֵיכּוֹן מִנְהוֹן
 תִּקְנִינֹן עַבְדֵּיךָ וְאַמְתְּךָ: מִה וְאַף מִבְּנֵי תוֹתְבֵיכֵי
 עַרְלֵיכֵי דְדִבְרֵיךָ עִמְכֹן מִנְהוֹן תִּקְנִינֹן
 וּמִזִּרְעֵיךָ דְעַמְכֹן דִּי אֲתִילִידוּ בְּאַרְעֵכּוֹן
 וַיְהוֹן לְכוֹן לְאַחְסָנָא: מִי וְתַחֲסִנֹן יִתְהוֹן
 לְבְנֵיכּוֹן בְּתַרְבִּיכוֹן לִירוּתָת אַחְסָנָא לְעֵלֵם בְּהוֹן
 תִּפְלָחוּן וּבְאַחֲיוֹן בְּנֵי יִשְׂרָאֵל גְּבַר בְּאַחֲיוֹי
 לֹא תִפְלַח בֵּיה בְּקִשְׁיֹו: מִי וְאַרְי תִּדְבִּיק יָד
 עַרְל וְתוֹתֵב עַמְךָ וְיִתְמַסְפֵּן אַחֲוֵךְ עַמִּיה
 וַיִּזְדַּבֵּן לְעַרְל תוֹתֵב עַמְךָ אוֹ לְאַרְמֵי
 זְרָעִית גֵּיזְרָא: מִה בְּתַר דִּיזְדַּבֵּן פּוֹרְקָנָא
 תְּהֵא לִיה מִד מֵאַחֲוֵי יִפְרָקִינֵיה: מִט אוֹ אַח
 אֲבִיהֵי אוֹ בֵר אַח אֲבִיהֵי יִפְרָקִינֵיה אוֹ מִקְרִיב
 בְּשָׂרֵיה מִזְרָעֵיתֵיה יִפְרָקִינֵיה אוֹ תִדְבִּיק יָדֵיה
 וְיִתְפְּרִיק: נ וַיִּחַשֵׁב עִם זְבָנֵיה מִשְׁתָּא דְאִזְדַּבֵּן
 לִיה עַד שְׂתָא דִּיבִלָּא וַיְהִי כִּסְפָּא זְבִינֵיה
 בְּמִנְיֵן שְׁנַיָּא כִּיּוּמֵי אֲגִירָא יְהִי עַמִּיה: נא אִם
 עוֹד סְגִיאוֹת בְּשִׁנְיָא לְפוּמְהוֹן יִתִּיב פּוֹרְקָנֵיה

וִירָאתָ מֵאַלְהֵיךָ: מִדְּ וְעַבְדְּךָ וְאַמְתְּךָ אֲשֶׁר יִהְיוּ לְךָ מֵאֵת הַגּוֹיִם
 אֲשֶׁר סְבִיבְתֵיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאַמָּה: מִה וְגַם מִבְּנֵי
 הַתּוֹשְׁבִים הַנְּגָרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמְשַׁפְּחֹתָם אֲשֶׁר
 עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהָיוּ לָכֶם לְאַחֲוָה:
 מו וְהִתְנַחֲלֹתֶם אֹתָם לְבְנֵיכֶם אַחֲרֵיכֶם לְרֵשֶׁת אַחֲוָה לְעֵלֵם
 בְּהֶם תַּעֲבֹדוּ וּבְאַחֲיֵכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאֲחִיו לֹא־תִרְדֶּה בּוֹ
 בְּפָרְךָ: ס [ושביעין] מו וְכִי תִשְׁיֹג יָד גֵּר וְתוֹשֵׁב עִמָּךְ וּמִן אַחֲוֵיךָ עַמּוֹ
 וְנִמְכַר לְגֵר תוֹשֵׁב עִמָּךְ אוֹ לְעֹקֵר מִשְׁפַּחַת גֵּר: מִה אַחֲרֵי נִמְכַר
 גְּאֻלָּה תִהְיֶה־לּוֹ אַתְּד מֵאַחֲיוֹ יִגְאֻלְנֹו: מִט אוֹ־רְדּוֹ אוֹ בֶן־רְדּוֹ
 יִגְאֻלְנֹו אוֹ־מִשְׁאֵר בְּשָׂרוֹ מִמְשַׁפְּחֹתוֹ יִגְאֻלְנֹו אוֹ־הַשְּׂיֵנָה יָדוֹ
 וְנִגְאֻל: נ וְחָשֵׁב עִם־קִנְיָהּ מִשְׁנֵת הַמְּכָרוֹ לוֹ עַד שְׁנַת הַיָּבֵל
 וְהָיָה כֶּסֶף מִמְכָרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שְׁכִיר יִהְיֶה עַמּוֹ:
 נא אִם־עוֹד רַבּוֹת בְּשָׁנִים לְפִיהֶן יִשְׁיֵב גְּאֻלְתּוֹ מִכֶּסֶף מִקְנָתוֹ:

כ"ט

וכי תשיג יד גר ותושב עמך. מי גרס לו שיעשיר, דזקו עמך: ומך אחיך
 עמו. מי גרס לו שיומך, דזקו עמו, על ידי שלמד ממעשיו: משפחת גר.
 זכו עכו"ם. כשהוא אומר לעקר זה הנמכר לע"ל עלמה להיות לה שמש, ולא
 לאלהות, אלא לחטוב עלים ולשחזב מים: (מח) גאולה תהיה לו. מיד, אל
 תניחכו שיטמע עד שנת היובל, שהרי כל עלמו לא קנאו אלא לעודו עד
 היובל, שהרי ציובל ילא, כמו שנאמר למטה וילא בשנת היובל. וזנכרי שחת
 ידך הכתוב מדבר ואף על פי כן לא תבא עליו צעקיפין, מפני חלול השם, אלא
 כשצא ליגאל ידקדק שחשזון לפי המגיע בכל שנה ושנה ינכר לו הנכרי מן
 דמיו, אם היו עשרים שנה משנמכר עד היובל וקנאו צעשירים מנה, נמלא
 שקנה הנכרי עבודת שנה צמנה, ואם שנה זה אכלו חמש שנים וצא ליגאל,
 ינכר לו חמשה מנים ויתן לו העבד ט"ו מנים, וזכו והיה כסף ממכרו
 צמספר שנים: (ג) כימי שכיר יהיה עמו. שחשזון המגיע לכל שנה ושנה
 יחשוב כאלו נשכר עמו כל שנה צמנה וינכר לו: (נא) אם עוד רבות

אינו לריך, עזר תחת הכפן עד שאצוא. שמה תאמר אין מכיר דזכר אם
 לאורך אם לאו, ואומר אני לו שהוא לאורך, הרי דזכר הזה מסור ללכ, לכך
 נאמר וירא: (מד) ועבדך ואמתך אשר יהיו לך. אם תאמר אם כן צמנה
 אשמש. צעדי איני מושל, צו אומות איני נוהל, שהרי הזרתני לא תחיה
 כל נשמה¹, אלא מי ישמשני: מאת הגוים. הם יהיו לך לעזדים: אשר
 סביבתיכם. ולא שצחוק גבול ארלכס, שהרי זה אמרתי לא תחיה כל נשמה:
 (מה) וגם מבני התושבים. שצאו מסביבותיכם לישא נשים צארלכס וילדו
 להם, הצן הולך אחר האצ, ואינו בכלל לא תחיה, אלא אהה מותר לקנותו
 צעזד: מהם תקנו. אותם תקנו: (מו) והתנחלתם אתם לבניכם. החזיקו
 צהם לנחלה לאורך צניכס אחריכס. ולא יתכן לפרש הנחילוס לצניכס, שאם כן
 היה לו לכתוב והנחלתם אותם לצניכס: והתנחלתם. כמו והתחזקתם²: איש
 באחיו. להציא נשיא צעמו ומלך צמשרתיו שלא לרדות צפרך: (מז) יד גר
 ותושב. גר והוא תושב, כתרנומו ערל תותב, וכופו מוכיח ונמכר לגר תושב:

TORAS MENACHEM

Toras Kohanim took approach 'a,' that a Jewish slave is not a slave at all, but a hired worker. Therefore, *Toras Kohanim* was able to render verse 42 as one single, general statement: "Since they are My slaves, whom I brought out of Egypt, they cannot become slaves to anybody else. Therefore I brought them out on the condition that they should not be sold as slaves, and even if they are sold, they will not become true slaves."

However Rashi maintained* that, at the literal level, a Jew can become a slave (approach 'b' above). Therefore, he could not render the second half of our verse that "they should not be sold as slaves" literally (that the Jewish people cannot be sold at all as slaves, because they are God's slaves). Therefore, Rashi was forced to interpret the second half of the verse as a separate law in itself: "They should not be sold by public

announcement, saying, 'Here is a slave for sale!' Nor may one stand him on an auction block."

Nevertheless, in the final analysis, we are left with the question: How could Rashi maintain that, at the literal level, a Jew could be sold as a slave if, in truth every Jew is a slave of God alone—"they are My slaves"?

The answer to this is simply that the master who buys the slave is also a "slave of God," by virtue of the fact that God took him out of Egypt. Thus, it follows that in being enslaved to another Jew, one is merely being enslaved to a person who himself is enslaved to God – in the spirit of the saying, "A slave of the King is like the King" (Rashi to Bereishis 16:18).

(Based on *Likutei Sichos* vol. 32, pp. 162-5)

* See *Likutei Sichos* vol. 32, p. 164 for a number of proofs.

- ⁴⁴ (However) you may acquire a male or female slave from the nations that are around you (r Land and work these) male or female slaves that you have (with harsh labor). ⁴⁵ You may also acquire (slaves for harsh labor) from the (non-Jewish) immigrants that live among you (who came to marry Canaanite women), and from their families that (live) with you in your Land, where they were born. These (slaves) will remain yours as a permanent possession. ⁴⁶ You should hold onto them as an inheritance for your children after you, as acquired property, (and) they will serve you indefinitely. But (when dealing with slaves from) your brothers, the children of Israel, a person should not work his brother with harsh labor.

🕎 LAWS OF JEWISH SLAVES THAT ARE OWNED BY NON-JEWS 🕎

SEVENTH
READING

- ⁴⁷ If a resident (non-Jewish) alien gains wealth (by being associated) with you, and your fellow Jew becomes needy (by being associated) with him (and his non-Jewish customs), and (the Jew) is sold to a resident (non-Jewish) alien (who lives) among you, or to (the maintenance of) idols, or to an idol worshiper—⁴⁸ (then) as soon as he is sold, he should be redeemed. One of his fellow (Jews) should redeem him, ⁴⁹ or his uncle or his cousin should redeem him, or another close relative from his family should redeem him; or, if his own hand will acquire (wealth), he should redeem (himself).
- ⁵⁰ He should calculate with his purchaser (the period) from the year when he was sold to him until the Jubilee year (when he would have been freed). The purchase price should then be (divided) by the number of years (to arrive at a yearly cost), as if he were a hired worker on a daily basis. ⁵¹ (Thus,) if there are still many years (until the Jubilee year), the redemption money that he returns (to his master) should be in proportion to (the work that he had already carried out, deducted from) the amount for which he was (originally) sold. ⁵² If only a few years remain

CLASSIC QUESTIONS

● Is it appropriate to give a non-Jewish slave harsh labor? (v. 44-45)

RAMBAM: While this may be legally permissible, kindness and intelligence dictate that a person should be merciful and pursue justice. Therefore, he should not overburden his slave or distress him, and he should feed him with all types of food and drink.

The Sages of old used to feed their slaves from every single dish that they were eating, and they would feed their animals and slaves first before feeding themselves... One should not be too loud or get angry with them. Rather, one should speak with them gently, and listen to their complaints.

TORAS MENACHEM

🕎 WORKING A NON-JEWISH SLAVE (V. 44-45)

Rambam's comments prompt the following questions:

- 1.) The Torah forbids cruelty to animals, and according to many opinions this is a Biblical prohibition. So, how could the Torah sanction cruelty to a non-Jewish slave, even though it is “recommended” not to?
- 2.) Why does **Rambam** compare the feeding of a person's slave to the feeding of his animal? (Especially, as this comparison is not mentioned in the *Talmud*—*Brachos* 40a.)

THE EXPLANATION

Rambam indicates an answer to these problems with the statement, “*Kindness and intelligence* dictate that a person should be sympathetic”:

Intelligence alone would be insufficient for a person to come to the conclusion that he must feed his animals before himself. For, a person could reason that his animals are inferior to him, and that God made

them to assist man, so it makes sense that a person eat before feeding his animals. Therefore, **Rambam** writes, “*kindness and intelligence dictate that a person should be merciful and pursue justice*”—for intelligence alone might suggest otherwise.

Similarly with a slave: Logic alone may reason that it is permissible to overwork a slave. For a master might think that if he is too easy on the slave, the latter will slack off and not do his work properly. Therefore, it might seem appropriate to overburden the slave from time to time in order to remind him that he is a slave.

Since intellect alone may come to the conclusion that an excess of unnecessary or overburdening work would be the best thing for a slave, **Rambam** stresses that it is through the attribute of kindness and compassion that a person will realize that overburdening a slave is wrong. Only a person's quality of kindness will lead him to feed his slave *before* he feeds himself.

(Based on *Likutei Sichos* vol. 37, p. 72ff.)

מכסף ובינוהי: נב ואם זעיר ישתאר בשנא
 עד שתא דויבלא ויחשב ליה כפום שנוהי
 יתיב ית פורקניה: נג כאגיר שנא בשנא יהי
 עמיה לא יפלה ביה בקשיו לעיניך: נד ואם
 לא יתפריק באלין ויפוק בשתא דויבלא הוא
 ובנוהי עמיה: נה ארי דיילי בני ישראל
 עבדין עבדי אנון די אפיקית יתהון מארעא
 דמצרים אָנא יי אלהבון: א לא תעבדון לבון
 מעון וצילם וקמא לא תקימון לבון ואבן סגדא
 לא תתנון בארעבון למסגד עלה ארי אָנא יי
 אלהבון: ב ית יומי שביא דיילי תפרון ולבית
 מקדשי תהון דחלין אָנא יי: פ פ פ

נב ואם מעט נשאר בשנא עד-שנת היבל וחשב-לו כפי
 שניו ישיב את-נאלתו: נג בשכיר שנה בשנה יהיה עמו
 לא-ירדנו בפרך לעיניך: נד ואם-לא ינאל באלה ויצא בשנת
 היבל הוא ובניו עמו: [מפסיר] נה כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדֵי
 הֵם אֲשֶׁר-הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:
 כו א לא-תַעֲשׂוּ לָכֶם אֱלִילִם וּפְסֵל וּמִצֵּבָה לְאִתְקִימוּ לָכֶם
 וְאֲבָן מְשֻׁכֵּת לֹא תִתְּנוּ בְּאֶרְצְכֶם לְהִשְׁתַּחֲוֹת עֲלֶיהָ כִּי אֲנִי
 יְהוָה אֱלֹהֵיכֶם: ב אֶת-שִׁבְתֵּי תִשְׁמְרוּ וּמִקִּדְשֵׁי תִירָאוּ אֲנִי
 יְהוָה: פ פ פ

נ"ז פסוקים, חטי"ל סימן. לאחוז"ה סימן.

כ"ש

למכור מטלטליו, לכך סמך לה וכי תמכרו ממכר, (מה כתיב ציה או קנה
 מיד וגו', דבר הנקנה מיד ליד). לא חזר צו, סוף מוכר אחוזתו. לא חזר צו,
 סוף מוכר את ביתו. לא חזר צו, סוף לוב צרצית. כל אלו האחרונות קשות
 מן הראשונות. לא חזר צו, סוף מוכר את עלמו. לא חזר צו, לא דיו לישראל
 אלא אפילו לנכרי: ואבן משכית. לשון כסוי, כמו ושכותי כפי'. שמכסין
 הקרקע צרצפת אצנים: להשתחות עליה. אפילו לשמים, לפי שהשתחאה
 צפשוט ידים ורגלים היא, ואסרה תורה לעשות כן חוץ מן המקדש: (צ) אבן
 ה'. נאמן לשלם שכר: חטלת פרשת בהר

בשנים. עד היוכל: לפיהן. הכל כמו שפירשתי: (נג) לא ירדנו בפרך
 לעיניך. כלומר ואסרה רואה: (נד) ואם לא יגאל באלה. צאלה הוא נגאל,
 ואינו נגאל צשש! (הוא ובניו עמו. הנכרי חייב צמזמות צניו²): (נה) כי
 לי בני ישראל עבדים. שטרי קודם: אנו ה' אלהיכם. כל המשעבדן
 מלמטה כאלו משעבדן מלמעלה: (ח) לא תעשו לכם אילים. כנגד זה
 הנמכר לנכרי, שלא יאמר הואיל ורבי מגלה עריות אף אני כמותו, הואיל
 ורבי עובד עבודת אלילים אף אני כמותו, הואיל ורבי מחלל שבת אף אני
 כמותו, לכך נאמרו מקראות הללו. ואף הפרשיות הללו נאמרו על הסדר
 צחלה הזכיר על הצביעית, ואם חמד ממון ונחשד על הצביעית סופו

CLASSIC QUESTIONS

● To whom is verse 1 speaking?

RASHI: It is addressed to one who has been sold [as a slave] to a non-Jew, that he should not say, "Since my master has illicit relations, I will also be like him! Since my master worships idols, I will also be like him! Since my master desecrates *Shabbos*, I will also be like him!" This is why these verses [6:1-2] are stated here.

MALBIM: In other words even though it is difficult for a Jew to keep the *mitzvos* while in the house of a non-Jew, he should not learn from his master's actions to cast off the yoke of *mitzvos* that is upon him.

TORAS MENACHEM

☞ A JEWISH SLAVE IN A NON-JEWISH ENVIRONMENT (v. 1-2)

Rashi writes that the warnings in verses 1 and 2 are addressed to the Jew who is sold as a slave to a non-Jew, and might be tempted to follow his master's ways.

Malbim suggests that the Jewish slave might learn from his non-Jewish master to cast off the yoke of *mitzvos* completely. However, the fact that *Rashi* specifies three examples in particular—illicit relations, idol worship

and *Shabbos* desecration—suggests strongly that the concern is about these three cases in particular.

We therefore need to explain why being sold as a slave to a non-Jew might lead a person to transgress these three specific sins.

THE EXPLANATION

When a Jew is sold into slavery to a non-Jewish master, he has a moral and contractual obligation to serve his master. Therefore he may reason

until the Jubilee year, he should make the (same) calculation with (his master, and) the redemption money that he returns should take into consideration the years (that he worked).⁵³ (Thus it is as if) he was with him as an employee hired year by year.

- If you see (the non-Jewish master) making (the Jewish slave) do harsh labor (you must stop him).
- ⁵⁴ If he is not redeemed through (any of) these (ways), he will be freed in the Jubilee year, both he and his children. ⁵⁵ For the children of Israel are slaves to Me. They are My slaves, whom I took out of the land of Egypt. I am God, your God.
- ¹ (If you are sold into slavery with a non-Jewish master) you should not make idols for yourselves (as he does), and you should not set up a statue or a monument for yourselves (as he does), nor should you set up a pavement stone on which to prostrate yourselves in your Land, for I am God, your God. ² (Unlike your non-Jewish master,) you should keep My Sabbaths and fear My Sanctuary. I am God (who promises to reward you).

MAFTIR

26

THE HAFTARAH FOR BEHAR IS ON PAGE 269.

TORAS MENACHEM

that the Torah does not require him to observe the *mitzvos* in an instance where the observance would compromise his ability to fulfill his obligations to his master. In other words, the fact that the Torah classifies him as a “slave” means that the Torah itself requires him to serve his master properly, and thus he is exempted from those *mitzvos* which prevent him from doing so.

Rashi cites three cases where such a scenario might arise:

a.) “Since my master worships idols, I will also be like him!”

Idol worship can fall into one of two categories: i.) Absolute idol worship, where a person believes that God has abandoned the earth and left it under the control of other forces. ii.) “Collaboration,” where the person believes that God is in charge of the world, but that He has delegated some control to intermediaries (see *Rambam, Laws of Idol Worship* chap. 1, cited in *Classic Questions to Bereishis* 4:26).

A Jew is prohibited from all forms of idol worship. But a non-Jew, according to many opinions, is only forbidden from “absolute” idol worship. For him, collaboration is permitted (see *Rema, Orach Chayim* ch. 156).

Rashi is referring here to a non-Jewish master who worships idols in the manner of “collaboration.” On seeing this, his Jewish slave may argue: “Since collaboration is permitted for my master, and I am enslaved to him, then surely it is permitted for me too!”

(On the other hand, if the master was involved in genuine idol-worship, which is forbidden even for a non-Jew, the above argument would not follow).

b.) “Since my master desecrates Shabbos, I will also be like him.”

A non-Jew is forbidden to rest on Shabbos (*Sanhedrin* 58b). Therefore, his Jewish slave may reason that since his master is obligated to work on Shabbos, likewise his slave is required to serve him.

c.) “Since my master has illicit relations, I will also be like him!”

As in the above cases, we are speaking here of a specific type of illicit relations. In *Parshas Re’eh*, Rashi writes, “A Hebrew slave works both by day and by night, double the amount of labor carried out by a day-worker. What is his service during the night? His master gives him a Cana’anite maidservant [as a wife] and the offspring belong to the master” (*Devarim* 15:18).

Since the Jewish slave is required in such a case to marry a non-Jewish woman, he may reason that he is permitted to have relations where it would otherwise be prohibited.

Thus, to counteract all of the above notions, the Torah stated explicitly* in verses 1-2 that the Jewish slave may not compromise his observance of any of the *mitzvos* whatsoever.

(Based on *Sichas Shabbos Parshas Behar* 5725; *Likutei Sichos* vol. 7, p. 177ff.)

🌀 The Last Word 🌀

The status of the Jewish people in exile is compared to that of being sold into slavery to non-Jewish masters (see *Esther* 7:4). In such a difficult situation a Jew may argue: “How can I possibly keep all the *mitzvos* when I have to live in a predominantly non-Jewish world?”

Nevertheless, just as the Jewish slave is required to keep all the *mitzvos* even in the house of his non-Jewish master, likewise, the Jewish people have been given the strength from God not to be perturbed by the challenges of the non-Jewish world, and to observe all of the *mitzvos* with pride.

(Based on *Sichas Shabbos Parshas Behar* 5725)

* Nevertheless, the prohibition of illicit relations was not recorded explicitly in these verses, since the Jewish slave is required to marry a non-Jewish woman upon the instructions of his master. Rashi informs us, however, that this sanction should not be extended to apply to other cases too.



Parshas Behar contains 7 positive *mitzvos* and 17 prohibitions

1. Not to work the earth during the Sabbatical year [25:4].
2. Not to do any work with trees during the Sabbatical year [25:4].
3. Not to harvest that which grows wild during the Sabbatical year [25:5].
4. Not to gather the fruit of the tree during the Sabbatical year in the way that it is gathered every year [25:5].
5. Counting seven cycles of seven years [25:8].
6. Sounding the *shofar* on the Day of Atonement of the Jubilee year [25:9,10].
7. Sanctifying the Jubilee year [25:10].
8. Not to work the Land during the Jubilee year [25:11].
9. Not to harvest produce that grows wild during the Jubilee year [25:5].
10. Not to gather the fruit of trees during the Jubilee year in the manner that it is gathered in other years [25:11].
11. To enact justice between buyer and seller [25:14].
12. Not to wrong another in buying and selling [25:14].
13. Not to oppress a Jew verbally [25:17].
14. Not to sell a field in the Land of Israel permanently [25:23].
15. To return land in the Land of Israel to its original owners at the Jubilee year [25:24].
16. To redeem inherited property in a city up until a year (from its sale) [25:29].
17. Not to alter the open land around the cities of the levites, or their fields [25:34].
18. Not to charge interest when lending to a Jew [25:37].
19. Not to make a Hebrew slave do demeaning work, like a Canaanite slave [25:39].
20. Not to sell a Hebrew slave on an auction block [25:42].
21. Not to work a Hebrew slave with hard labor [25:43].
22. To keep a Canaanite slave permanently [25:46].
23. Not to allow a Hebrew slave to be overworked by his non-Jewish master [25:53].
24. Not to bow down to the ground on a figured stone, even in worship to God [26:1].



parshas Bechukosai

פֶּרֶשַׁת בְּחֻקֹּתַי

🌀 The Name of the Parsha 🌀

Our Parsha begins, “If you pursue My laws (Bechukosai).” Rashi explains: “This means that one must toil in the study of Torah.”

In other words, this does not refer to the basic requirement to observe the *mitzvos*—for that is mentioned in the second half of the verse, “guard My commands and observe them.” Rather, we learn here that in addition to basic observance one should immerse oneself in the *mitzvos* with the utmost dedication—“one must toil” both “in the study of Torah” and likewise with all the other *mitzvos*.

So, the term *Bechukosai* represents a higher level of keeping the *mitzvos* where a person uses all of his energy and concentration.

To stress this point further, Chasidic thought explains that *BeCHuKosai* is a derivative of the term *CHaKikah*, which means “engraving.” For, unlike ink, which is used to write *on* paper, engraved words are written *in* stone, i.e. the words and the stone become fused into one single entity.

Likewise, if a person totally immerses himself in the observance of a *mitzvah*, he and the *mitzvah* are no longer two separate entities, but one.

The above point, that *Bechukosai* teaches us a lesson about observing all the *mitzvos* in the best and most perfect manner, is a unique quality which we do not find by the name of any other *Parsha*.

Parshas Mishpatim only speaks about the rational laws, and *Parshas Chukas* takes its name from one *mitzvah* in particular, the red heifer, rather than the concept of *mitzvos* in general. Only *Parshas Bechukosai* teaches us a general message about observing *all* the *mitzvos* in the best possible manner.

Thus *Parshas Bechukosai* is a fitting end to the Book of *Vayikra*, a book which stresses the observance of *mitzvos* more than any other book of the Torah, simply by virtue of the fact that *Vayikra* contains more laws and less narrative than the other four books of the Torah.

(Based on *Sichas Shabbos Parshas Bechukosai* 5749)

ג אם בקנמי תהבון ונת פקודי תטרון
 ד ותעבדון יתהויו: ד ואתן מטריכון בעדנהון
 ואתן ארעא עללתה ואילן חקלא יתן אביה:
 ה ויערע לכון הישא לקמפא וקמפא יערע
 לאפוקי בר זרעא ותיכלון לחמכון למשבע

ג אִם-בְּחַקְתִּי תִלְכוּ וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ וְעֲשִׂיתֶם אֹתָם:
 ד וְנָתַתִּי גְשָׁמֵיכֶם בְּעֵתָם וְנִתְּנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן
 פְּרִיּוֹ: ה וְהִשִּׁיג לָכֶם דִּישׁ אֶת-בְּצִיר וּבְצִיר יִשִּׁיג אֶת-זֶרַע
 וְאִכְלִיתֶם לַחֲמֻכְם לְשִׁבַע וַיִּשְׂבַּתֶּם לְבַטָּח בְּאֲרָעְכֶם:

רש"י

בשעה שאין דרך בני אדם ללכת, כגון (בלילי רביעית. רש"י ישן) בלילי שבתות? ועץ השדה. הן אילני סרק, ועתידין לעשות פירות: (ה) והשיג לכם דיש את בציר. שיכא הדיש מרובה ואתם עסוקים בו עד הצליר, ובצירי תעסקו עד שעת הזרע: ואכלתם לחמכם לשבע. אוכל קמח

(ג) אם בחקתי תלכו. יכול זה קיום המצוות, כשהוא אומר ואת מצוותי תשמרו, כרי קיום המצוות אמור, הא מה אני מקיים אם בחקתי תלכו, שחכו עמלים בחורה: ואת מצוותי תשמרו. כוו עמלים בחורה על מנת לשמור ולקיים, כמו שנאמר ולמדחת אותם ושמתם לעשותם! (ד) בעתם.

CLASSIC QUESTIONS

● Why does the Torah only mention physical rewards for observing the *mitzvos*? (v. 1-13)

RAMBAM: The main reward for observing the *mitzvos* is not mentioned here at all. Rather, here God is merely promising to remove physical obstacles that interfere with the observance of the *mitzvos*. The Torah does not mention any rewards at all, since a person is supposed to observe the *mitzvos* for the sake of Heaven, and not in order to reap reward (*Laws of Teshuvah* 9:1, according to *Kli Yakar*).

IBN EZRA: Since a person cannot understand spiritual rewards, the Torah did not specify them (*Devarim* 32:39).

BACHAYE: The Torah mentions physical rewards because they are miraculous. For example, rain does not naturally fall when a person observes *mitzvos*. By contrast, the spiritual rewards for the soul in the next world are a *natural* consequence of the *mitzvos* observed in this world. Thus, the Torah only mentions the more surprising supernatural rewards, and not the obvious, natural ones.

KUZARI: The Torah specifies these rewards for the skeptic who denies that everything is orchestrated by God. In order to convince the skeptic, physical proofs are more effective (1:104-6).

SA'ADIA GA'ON: Before the Torah was given, the Jewish people were idol-worshippers who believed that their physical needs were provided by their idols. Thus, when the Torah was given, forbidding idol worship, it was necessary to explain how people would obtain their physical needs (*Emunos Vede'os*).

RAN: The Torah *does* state that a person is given spiritual reward for observing the *mitzvos*, below in verses 11-12 (*Drashos*).

IKARIM: The physical rewards mentioned here, such as rain, are for the nation as a whole, since rain does not fall for each individual according to his actions, but according to the deeds of the majority. Spiritual rewards, however, are bestowed to each individual according to his actions (4:40; See also *Ramban* to 11:13; the above seven opinions are cited and explained by *Kli Yakar* to v. 12; See *Sparks of Chasidus*).

TORAS MENACHEM

🔥 Sparks of Chasidus 🔥

THE PHYSICAL REWARDS OF THE TORAH (v. 1-13)

A person's dedication to Torah and *mitzvos* should be to the extent that Torah and *mitzvos* are not merely an important aspect of his life. Rather, a Jew should feel that the Torah and its *mitzvos* **are** his very life, i.e. that his goals are all part of and one with the Torah's value system.

The *Talmud* expresses this point with an analogy: "Man is like the fish of the sea. For just as the fish of the sea die as soon as they come on to dry land, likewise man will die if he separates himself from Torah and *mitzvos*" (*Avodah Zarah* 3b).

When a person has such a thorough commitment to Judaism, there will cease to be a dichotomy between his physical and spiritual life. For so long as the person sees Torah and *mitzvos* as merely the spiritual "side" of his life and his physical pursuits as separate, he has not succeeded in becoming entirely united with the Torah, like the

fish who live exclusively in water and are entirely dependent on it. But when the person adopts the view that his only value system is that of the Torah, then even basic acts of eating, sleeping and recreation will be carried out as an integral part of his Torah lifestyle.

It is for this reason that the Torah chose to emphasize *physical*, rather than spiritual rewards (see *Classic Questions*). For since a reward is granted "measure for measure," as a direct consequence of a person's actions, a stress on spiritual rewards might give the mistaken impression that the Torah is only addressed to our spiritual and not our physical lives. In truth, however, the Torah is our very essence, so it addresses even the most external part of our lives. And it is in order to emphasize this point that the stress here is on physical rewards.

(Based on *Likutei Sichos* vol. 37, pp. 82-3)

BLESSINGS FOR OBSERVING THE MITZVOS

26:3 **I**f you pursue (the study of) My laws (in order to) guard My commands and observe them, ⁴ then I will give you rain at (a convenient) time, the Land will yield its produce, and, (in the future, even) the (non-fruit-bearing) trees of the field will produce fruit. ⁵ You will be (busy) with threshing until the grape-harvest, and the grape harvest will keep you (busy) until the sowing season. You will be satisfied with (even a small amount of) your bread, and you will live safely in your Land.

CLASSIC QUESTIONS

● Which “trees of the field will produce fruit”? (v. 4)

RASHI: This refers to non-fruit-bearing trees, which will bear fruit in the future [Messianic Era].

RAMBAM: Do not allow yourself to become excited that in the Messianic Era any aspect of the natural order will change, or that there will be any change in the fabric of creation. Rather, the world will continue as normal.

When Isaiah said, “The wolf will dwell with the lamb, and the leopard will lie down with the young goat” (Isaiah 11:6), his words were intended as a metaphor and a riddle, meaning to say that the

Jewish people will dwell securely together with the wicked nations who are likened to wolves and leopards....

Similarly, other prophecies of this nature concerning Mashiach are metaphors. In the Era of the King Mashiach, everyone will realize what was implied by these metaphors and allusions (*Laws of Kings* 12:1).

TALMUD: R. Alexandri said: R. Yehoshua pointed out a contradiction between two verses: One verse states [about Mashiach], “He will come on heavenly clouds” (Daniel 7:13), while another verse states [that Mashiach will be], “a poor man riding on a donkey” (Zech. 9:9).

[The answer is that]: If they have merits he will come on heavenly clouds. If not, he will be a poor man riding on a donkey (*Sanhedrin* 98a).

TORAS MENACHEM

🔗 “THE TREES OF THE FIELD WILL PRODUCE FRUIT”? (v. 4)

In his comment to verse 4, *Rashi* takes the position that the Messianic Era will witness changes in the fabric of creation, and trees which do not currently bear fruit, “will bear fruit.”

This appears to differ from the position of **Rambam** that the Messianic Era will not introduce any change in the natural order and that “the world will continue as normal.”

At first glance, we might argue that *Rashi* and *Rambam* are speaking about the two different cases described by the **Talmud**:

Rambam is describing a Messianic redemption where the Jewish people do “not have merits” and therefore Mashiach comes without breaking the laws of nature—“riding on a donkey.” *Rashi*, however, is speaking about a case where the Jewish people “have merits” and thus the redemption is associated with miracles—“on heavenly clouds.”

However, this begs the question: *Rambam*’s comment was written as a legal ruling (*halacha*). How could he possibly rule that the Jewish people will be lacking in merits at the time of the coming of Mashiach? Surely, the merit of the Jewish people is something dependent on their own free choice, and cannot be decided beforehand?

THE EXPLANATION

Rambam was not attempting to describe what will *actually* happen in the Messianic Era, for man’s free choice will dictate how the Messianic Era will unfold, as explained above. Rather, *Rambam*’s intention was to clarify the *purpose* of Mashiach’s coming, from a *halachic* point of view.

In the previous chapter of his “Laws of Kings,” *Rambam* explains at length that, in Jewish thought, the Mashiach is not a person who frees the Jewish people from the observance of *mitzvos*, God forbid. To the contrary, he is a person who leads the Jewish people *towards* the observance of Torah and *mitzvos*. And this ultimately climaxes in a scenario where the Jewish people are observing all the *mitzvos* (for which it is necessary for them to live in the Land of Israel, with the Temple rebuilt *etc.*), a situation which is called “redemption.”

In other words, the Messianic process has a very strict definition in Jewish Law: it is a process that leads the entire Jewish people to freely observe all the *mitzvos*. The other Messianic phenomena of world peace, an end to persecution and disease, and emigration to the Land of Israel *etc.*, are not ends in themselves, but rather, necessary steps towards the single goal of returning to full Torah observance. For example, a person can only observe the *mitzvos* properly if he is well, and he can only perform certain *mitzvos* if he lives in the Land of Israel, *etc.*

From this it follows that miracles will play no direct role in the Messianic process, for a fundamental principle of the Torah is that *mitzvos* must be performed in the natural order, and not via miracles. Thus *Rambam* wrote, “Do not allow yourself to become excited that in the Messianic Era any aspect of the natural order will change, *etc.*” because this is not the point of Mashiach’s coming.

Nevertheless, *Rambam* was not ruling out the possibility that miracles would indeed occur, for *Rambam* certainly accepted the fact that ultimately the dead would be resurrected. Rather, he was simply making a *halachic* ruling that miracles play no part in the Messianic redemption itself. The blossoming of fruit from a non-fruit-bearing tree, for example, would simply be an affectionate “gesture” from God in response to the additional merits which the Jewish people had accumulated, and not an integral part of the Messianic return to total *mitzvah* observance.

Thus, the comments of *Rashi* and *Rambam* are compatible with one another. *Rashi* is describing an example of the miracles which may occur with the Messianic redemption if the Jewish people merit it. *Rambam*, on the other hand is stressing that even if such miracles do occur, they are not part of the Messianic process itself.

FURTHER RECONCILIATION BETWEEN RAMBAM & RASHI

Based on the above, it could be argued that even according to *Rambam*, miraculous occurrences such as those described by *Rashi* will *inevitably* occur at some point in the future. For even if Mashiach arrives naturally, without special merit from the Jewish people, it is inevitable that the merits of the Jewish people will eventually accumulate during the

ותיתבון לרחצן בארעבון: ו ואתן שלמא בארעא ותשרון ולית דמניד ואבטל תיתא בישתא מן ארעא ודקמליון בהרבא לא יעדון בארעבון: ז ותרדפון ית בעלי דבביכון ויפלו קדמיכון לתרבא: ח וירדפון מנכון חמשא מאה ומאה מנכון לרבותא זרקון ויפלו בעלי דבביכון קדמיכון לתרבא: ט ואתפני במימרי לאומבא לכוז ואפיש יתכוז ואסגי יתכוז ואקים ית קמי עמכוז: י ותיכלון עתיקא דעתיק ועתיקא מן קדם חרמא תפנוז: יא ואתן משכני ביניכון ולא ירחק מימרי יתכוז: יב ואשרי שכניתי ביניכון ואהוי לכוז לאלה ואתון תהון קדמי לעם: יג אנא יי אלהכון די אפיקית יתכוז מארעא דמצרים מלמהוי להון עבדין ותברית

ו ונתתי שלום בארץ ושכבתם ואין מחריד והשבתתי תיה רעה מן הארץ וחרב לא תעבר בארצכם: ז וירדפתם את איביכם ונפלו לפניכם לחרב: ח וירדפו מכם חמשה מאה ומאה מכם רבבה ירדפו ונפלו איביכם לפניכם לחרב: ט ופניתי אליכם והפריתי אתכם והרביתי אתכם והקימתי את בריתי אתכם: [שלישי] (המישי כשהן מחוברין) * י ואכלתם ישן נושן וישן מפני חדש תוציא: יא ונתתי משכני בתוככם ולא תגעל נפשי אתכם: יב והתהלכתי בתוככם והייתי לכם לאלהים ואתם תהיו לי לעם: יג אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים מהית להם עבדים ואשבר

*עולה הבעל קורא, ומעצמו - בלא קריאה בשמו, ומברך לפני ולאחריו.

כ"ש"י

אתכם. צרית חדשה, לא כצרית הראשונה שהפרתם אותה, אלא צרית חדשה שלא חופר, שנאמר וכרתי את צית ישראל ואת צית יהודה צרית חדשה לא כצרית וגו':² (י) ואכלתם ישן נושן. הפירות יהיו משתמרין וטובים להתיישן, שיהא ישן הנושן של שלש שנים יפה לאכול משל אשתקד:³ וישן מפני חדש תוציא. שיהיו הגרנות מלאות חדש והאולרות מלאות ישן, ולריכס אתם לפנות האולרות למקום אחר לתת החדש לתוכן: (יא) ונתתי משכני. זה צית המקדש: ולא תגעל נפשי. אין רוחי קלה צכס. כל געילה לשון פליטת דבר הצלוע דצד, כמו כי שם נגעל מגן גזורים,⁴ לא קבל המשיחה שמושחין מגן של עור צחלב מצושל, כדי להחליק מעליו מכת חץ או חנית, שלא יקוב העור: (יב) והתהלכתי בתוככם. אטייל עמכם צגן עדן כאחד מכם, ולא תהיו מזדעזעים ממני. יכול לא תיראו ממני, תלמוד לומר וכייתי לכם לאלהים: (יג) אני ה' אלהיכם. כדאי אני שתאמינו צי שאני

והוא מתצרך צמעיו: (ו) ונתתי שלום. שמא תאמרו הרי מאכל הרי משתה, אם אין שלום אין כלום, תלמוד לומר אחר כל זאת ונתתי שלום בארץ, מכאן שהשלוש שקול כנגד הכל. וכן הוא אומר עושה שלום וצורא את הכל: וחרב לא תעבר בארצכם. אין לריך לומר שלא יצאו למלחמה, אלא אפילו לעזור דרך ארנס ממדינה למדינה: (ז) לפניכם לחרב. איש צמרז רעבו: (ח) וירדפו מכם. מן החלשים שצכס, ולא מן הגבורים שצכס: חמשה מאה ומאה רבבה. וכי כך הוא החשבון, והלא לא היה לריך לומר אלא מאה מכס שני אלפים ירדופו, אלא אינו דומה מועטין העושין את התורה למרזים העושין את התורה: ונפלו איביכם וגו'. שיהיו נופליו לפניכם שלא כדרך הארץ: (ט) ופניתי אליכם. אפנה מכל עסקי לשלם שכרכס, משל למה הדבר דומה, למלך ששכר פועלים וכו', כדאיחא צחורת כהניס: והפריתי אתכם. צפריה ורציה: והרביתי אתכם. צקומה זקופה: והקימתי את בריתי

CLASSIC QUESTIONS

● Where will God “turn”? (v. 9)

RASHI: “I will turn away from all My affairs to pay your reward.”
 What is this analogous to? To [the story of] a king who hired some workers, which is taught in *Toras Kohanim*.
TORAS KOHANIM: A king hired some workers, and only one of them worked for him for a long time, while all the others did not. When they came to receive payment, the king quickly paid the others a

small amount, whereas to the one who had worked a long time, he said, “They worked only a little for me, but I must now turn my attention to you, to calculate the substantial amount that I owe you.”
 Likewise, God will quickly pay the nations the small amount He owes them for their few good deeds, and then He will turn His attention, as it were, to the Jewish people, to calculate their great reward (26:11).

TORAS MENACHEM

Messianic Era itself. Thus it is inevitable, even according to *Rambam*, that at some point God will be sufficiently satisfied with the Jewish people that He will choose to shower them with miracles, as an affectionate “gesture.”

(Based on *Likutei Sichos* vol. 27, p. 191ff.)

☞ “I WILL TURN TO YOU”? (v. 9)

Rashi's comment to verse 9 prompts the following questions:
 a.) What forced *Rashi* to cite the analogy from *Toras Kohanim* about “a king who hired some workers.” Surely, *Rashi's* comment is straightforward without this addition?

SECOND
READING

⁶ *I will grant peace in the Land, and you will go to sleep with nothing frightening (you). I will eliminate wild animals from the Land, and (foreign) sword(s) will not (even) pass through your Land (in peace, never mind in war).* ⁷ *You will chase away your enemies, and (as they are running away) they will fall (dead) by the(ir own) sword(s) before you (kill them)* ⁸ *Five of you(r weakest men) will be able to chase away a hundred, and a hundred of you will be able to chase away ten thousand. (As they are running away) they will fall (dead) by the(ir own) sword(s) before you (despite your tiny army).*

⁹ *I will turn (away from all My affairs) to (reward) you, and I will make you fruitful and (into men of) stature. I will set up My covenant with you (anew).*

THIRD
READING
(5TH WHEN
JOINED)

¹⁰ *You will eat matured produce (which will taste better than the fresh produce), and (the storage houses will be so full that) you will clear out the old (crops to make room for) the new.*

¹¹ *I will place My dwelling in your midst, and My spirit will not be disgusted by you.*

¹² *(When you go to heaven) I will stroll among you (and you will feel comfortable with Me, but) I will (still) be your God (whom you fear), and you will be My people.*

¹³ *(I clearly have the power to bring all these blessings, for) I am God, your God, who took you out of the land of Egypt (with great miracles, freeing you) from their slavery. I broke the pegs of your yoke and led you upright.*

TORAS MENACHEM

In fact, on two earlier occasions, *Rashi* has interpreted the phrase, “I will turn” to mean “I will turn away from all My affairs”—in *Parshas Acharei* (17:10) and in *Parshas Kedoshim* (20:3)—and yet in neither of these instances did *Rashi* feel the need to add further clarification through citing an analogy. So what prompted *Rashi* here to ask, “To what is this analogous”?

b.) The analogy of *Toras Kohanim* appears to be a non-literal interpretation of our verse. It thus seems inappropriate for *Rashi* to have cited it, since *Rashi*’s commentary is aimed specifically at explaining scripture at the literal level.

c.) *Rashi* stresses that the analogy is about “a king who hired some workers.” Why is it crucial, at the literal level, that we are speaking here of a king. What would be lacking in our understanding of this verse if it were some other form of employer?

THE EXPLANATION

The beginning of our *Parsha* lists a series of blessings which the Jewish people will receive for observing the *mitzvos*. We read blessings of rain and good harvests (v. 4-5), safety (v. 5-6), easy victory over our enemies (v. 7-8), accumulation of crops (v. 10) and closeness to God (v. 11-12).

However, sandwiched in the middle of these quite specific blessings is the rather general promise of verse 9: “I will turn to you,” which *Rashi* renders as, “I will turn away from all My affairs to pay your reward” (an interpretation which the reader is familiar with from *Parshiyos Acharei* and *Kedoshim*).

Thus, the reader will be troubled: Why is verse 9 a general comment about the method of God’s rewards, placed between a series of specific and detailed blessings? Surely, a general statement such as this should have been made either at the beginning or at the end of the current passage?

To answer this question, *Rashi* writes: “To what is this analogous? To [the story of] a king who hired some workers which is taught in *Toras Kohanim*.”

Since *Rashi*’s commentary provides all the information required to understand the Torah at the literal level, the fact that *Rashi* does not cite

the entire analogy indicates that we do not need to be aware of all its details to understand this verse. Rather, all we need to know is that it is a parable of “a king who hired some workers.” In case the reader is curious to know more, *Rashi* informs us that the parable “is taught in *Toras Kohanim*,” but the only details that are crucial here are that a king hired some workers.

The reader will immediately ask: Why would a king need to hire workers? Surely a king, who is the ruler of an entire country, does not need to hire staff for pay?

Clearly, we are speaking of a case where a worker was asked to perform a duty which extends beyond his basic obligations to the king, and therefore he was required to be paid for the job.

Thus, with these words, *Rashi* is indicating to us that the reason why the general statement of verse 9 is sandwiched between a series of specific blessings is because verse 9 speaks of a higher level of reward which comes to the Jewish people when they extend themselves beyond their basic obligations in *Torah* and *mitzvos*—like a king who pays a worker handsomely for work that he was not obligated to do.

In fact, these two levels of Divine service were indicated by *Rashi* in his comments to the opening verse of our *Parsha*. On the words “If you pursue My laws” (v. 3), *Rashi* explains that this means one should “toil in the study of Torah.” I.e. in addition to one’s basic obligation to study Torah (which falls under the basic necessity to “guard My commands and observe them”—*ibid.*) we are encouraged to extend ourselves to the point of “toiling.” From this the reader will understand that likewise in the case of all the other *mitzvos* there are two levels of observance: a.) Basic obligation and, b.) A total dedication to the point of “toiling” (see “The Name of the Parsha” to this *Parsha*).

Consequently, there are two forms of reward: a.) The basic rewards of food and safety, outlined in verses 4-8; and, b.) The additional bonus that “I will turn away from all My affairs to pay your reward,” i.e. a more substantial reward (described in verses 9-12) that comes to a person who observes the *mitzvos* with total dedication, beyond the basic requirements of Jewish Law.

(Based on *Likutei Sichos* vol. 17, p. 321ff.)

גיר עממא מנכון ונדברית יתכון בחרותא: יד ואם לא תקבלון למימרי ולא תעבדון ית כל פקודיא האלין: טו ואם בקימי תקוצון ואם ית דיני תרחק נפשכון בדיל דלא למעבד ית כל פקודי לאשננותכון ית קימי: טז אף אנא אעביד דא לכון ואסער עליכון בהולתא ית שתפתא וית קדחתא מחשכון עינין ומפחן נפש ותזרעון לבריגוןן זרעוןן וייכלוגיה בעלי דבביכון: יז ואתן רונין בכון ותתברון קדם בעלי דבביכון וירדון בכון סנאיכון ותערקון ולית דרדיף יתכון: יח ואם עד אלין לא תקבלון למימרי ואוסיף למרדי יתכון שבע על חוביכון: יט ואתבר ית יקר תקפכון ואתן ית שמאי דעלויכון תקיפין כפרזלא מלאחתא מטרא וארעא דתחותיכון

מטת עלכם ואולד אתכם קוממיות: פ יד *ואם לא תשמעו לי ולא תעשו את כל המצוות האלה: טו ואם בחקתי תמאסו ואם את משפטי תגעל נפשכם לבלתי עשות את כל מצותי להפרכם את בריתי: טז אף אני אעשה זאת לכם והפקדתי עליכם בהלה את השחפת ואת הקדחת מכלות עינים ומדיבת נפש וזרעתם לריק וזרעכם ואכלהו איביכם: יז ונתתי פני בכם ונגפתם לפני איביכם ורדו בכם שנאיכם ונסתם ואין רדף אתכם: יח ואם עד אלה לא תשמעו לי ויספתי ליסרה אתכם שבע על חטאתיכם: יט ושברתי את גאון עזכם ונתתי את שמיכם כפרזל ואת ארצכם בנחשה:

* קוראים את פסוקי התוכחה בקול נמוך, אך באופן שישמע הקהל היטב את הקריאה

כש"י

זמטה אזל צשרו שמור עליו, תלמוד לומר שחפת, שהוא נשחק. או עתים שהוא נשחק אזל נוח ואינו מקדיח, תלמוד לומר ואת הקדחת, מלמד שהוא מקדיח. או עתים שהוא מקדיח וסבור הוא בעלמו שיחיה, תלמוד לומר מכלות עינים. או הוא אינו סבור בעלמו שיחיה אזל אחרים סבורים שיחיה, תלמוד לומר ומדיבות נפש: וזרעתם לריק זרעכם. זרעה ואינה מממחת, ומעתה מה אויביכם צאים ואוכלים, ומה תלמוד לומר ואכלוהו אויביכם, הא כיצד, זרעה שבה ראשונה ואינה מממחת, שבה שניה מממחת ואויבים צאים ומולאים תצוה לימי המלור, ושצפנים מהים זרעב, שלא לקטו תצוה אשחקד. דבר אחר וזרעתם לריק זרעכם, כנגד הצנים והצנות הכתוב מדבר, שאתה עמל צהם ומגדלן, והחטא צה ומכלה אותם, שנאמר אשר טפחתי ורציתי אויבי כלם⁹: ונתתי פני בכם. כמו שנאמר בטובע ופניתי אליכם⁷, כך נאמר זרעה ונתתי פני. משלו משל, למלך שאמר לעצדיו פונה אני מכל עסקי ועוסק אני עמכם לרעה: ונגפתם לפני איביכם. שיהא המות הורג אתכם מצפנים ובעלי דציוןן מקיפין אתכם מצחון: ורדו בכם שנאיכם. שאינו מעמיד שונאים אלא מכס וצכס, שצשעה שאומות העולם ע"א עומדים על ישראל אינם מצקשים אלא מה צבגלוי, שנאמר ויהי אם זרע ישראל ועלה מדין ועמלק וצני קדם וגו' ויחנו עליהם וישחיתו את יבול הארץ⁸, אזל צשעה שאעמיד עליכם מכס וצכס, הם מחפשים אחר המעמוניות שלכם, וכן הוא אומר ואשר אכלו שאר עמי ועורם מעליהם הפשיטו וגו'⁹: ונסתם. מפני אימה: ואין רודף אתכם. מצלי כה: (יח) ואם עד אלה. ואם צעוד אלה לא תשמעו: ויספתי. עוד יסורין אחרים: שבע על חטאתיכם. שבע פורעניות על שבע העצירות האמורות למעלה: (יט) ושברתי את גאון עזכם. זה בית המקדש, וכן הוא אומר הנני מחלל את מקדשי גאון עזכם¹⁰: ונתתי את שמיכם כפרזל ואת ארצכם בנחשה. זו קשה משל משה, ששם הוא אומר והיו שמיך אשר על ראשך נחשת וגו'¹¹, שיהיו השמים מזיעין כדרך שהנחשת מזיעה והארץ אינה מזיעה כדרך שאין הצרזל מזיע והיא משמרת פירותיה, אזל כאן השמים לא יהיו מזיעין כדרך שאין הצרזל מזיע ויהא חורב צעולם והארץ תהא מזיעה כדרך שהנחשת מזיעה והיא מאצדת

יכול לעשות כל אלה, שהרי הולאתי אתכם מארץ מזרים ועשיתי לכם נסים גדולים: מטת. כמין יתד צשני ראשי העול המעצבים המוסרה שלא תלא מראש השור ויתיר הקשר, כמו עשה לך מוסרות ומוטות! קבילי"א צלע"ז: קוממיות. צקומה זקופה: (יד) ואם לא תשמעו לי. להיות עמלים צתורה, ולדעת מדרש חכמים. יכול לקיים המצות, כשהוא אומר ולא תעשו וגו', הרי קיום מצות אמור, הא מה אני מקיים ואם לא תשמעו לי, להיות עמלים צתורה. ומה תלמוד לומר לי, אין לי אלא זה המכיר את רצונו ומתכוין למרוד צו, וכן צנמרוד גצור ליד לפני ה'², שמכירו ומתכוין למרוד צו, וכן צאנשי סדום רעים וחטאים לה' מאד³, מכירים את רצונם ומתכוונים למרוד צו: ולא תעשו. משלא תלמדו לא תעשו הרי שתי עצירות: (טו) ואם בחקתי תמאסו. מואס צאחרים העושים: משפטי תגעל נפשכם. שוגא החכמים: לבלתי עשות. מונע את אחרים מעשות: את כל מצותי. כופר שלא לוייתם, לכך נאמר את כל מצותי, ולא נאמר את כל המצות: להפרכם את בריתי. כופר צעיקר הרי צבע עצירות, הראשונה גוררת השניה, וכן עד השציעית ואלו הן. לא למד, ולא עשה. מואס צאחרים העושים. שוגא את החכמים. מונע את האחרים. כופר צמלות. כופר צעיקר: (טז) והפקדתי עליכם. ולוית עליכם: שחפת. חולי שמשחק את הצשר, אכפול"ש צלע"ז, דומה לנפוח שהוקלה נפחתו ומראית פניו זעופה: קדחת. חולי שמקדיח את הגוף ומחממו ומצעירו, כמו כי אש קדחה צאפי⁴: מכלות עינים ומדיבת נפש. העינים לופות וכלות לראות שיקל וירפא, וסוף שלא ירפא, וידאצו הנפשות של משפחתו צמותו. כל תאוה שאינה צאה ותוחלת ממושכה קרויה כליון עינים: וזרעתם לריק. תזרעו ולא תלמח, ואם תלמח ואכלוהו אויביכם: (יז) ונתתי פני בכם שלי, פונה אני מכל עסקי להרע לכם: ורדו בכם שנאיכם. כמשמעו ישלטו צכס: אגדת תורת כהנים מפרשה זו: אף אני אעשה זאת. אינו מדבר אלא צאף, וכן אף אני אלך עמם צקרי⁵: והפקדתי עליכם. שיהיו המכות פוקדות אתכם מו לזו, עד שהראשונה פקודה אללכס אציא אחרת ואסמכנה לה: בהלה. מכה המצבלת את הצריות, ואיזו, זו מכת מותן: את השחפת. יש לך אדם שהוא חולה ומוטל

1 ירמ" כז, ב 2 בראשית י, ט 3 שם יג, יג 4 דברים לב, כב 5 ויקרא ט, כד 6 איכה ב, כב 7 ויקרא כו, ט 8 שופטים ו, ג-ד 9 מיכה ג, ג 10 יחזקאל כד, כא 11 דברים כז, כג

🌀 CONSEQUENCES OF FAILING TO OBSERVE THE MITZVOS 🌀

26:14

B ut if: [1] You do not listen to Me (by studying the Oral Law);
 [2] And you do not perform all these commandments;
 [3] ¹⁵ And if (this leads you to find people who keep) My laws disgusting;
 [4] (And if this leads) you to hate (Torah scholars who study) My laws;
 [5] (And this leads you to) stop (others from) performing (the commandments);
 [6] (And you deny) that (they are in fact) My commandments at all;
 [7] (And you eventually) break My covenant (by denying the principles of faith);

⁻¹⁶ then I too will do the same to you. I will direct upon you: panic, inflammation, fever, and diseases that cause hopeless longing (for a cure) and anguish (to your family members, when you pass away). You will sow your seed in vain (for it will not sprout), and (if it does sprout) your enemies will eat it. ¹⁷ I will devote My time (away from all My affairs and deal) with you, and you will be struck down before your enemies. Your enemies will rule over you. You will flee (out of terror) but no one will be pursuing you (since you pose no threat to them).

¹⁸ If you do not listen to Me while these (punishments are upon you), I will add a further seven punishments corresponding to your (seven above-mentioned) sins:

- [1] ¹⁹ I will destroy (the Holy Temple, which is) the pride of your strength.
- [2] I will make your skies (as dry as) iron (causing a drought).

TORAS MENACHEM

🌀 Sparks of Chasidus 🌀

THE ADMONITION (v. 14ff.)

In truth, they are nothing but blessings." With these words, Rabbi Schne'ur Zalman of Liadi encapsulated the Chasidic view of the harsh punishments which the Torah promises if "you do not listen to Me etc." (v. 14). While openly these verses speak of the very opposite of blessing, there nevertheless exists too an inner, subconscious element of the Torah, at which level we read here only of blessings. Through the study of Chasidic teachings, which reveal the inner subconscious aspects of the soul, a person can reach a sublime union with God, at which point he will be able to see through the "disguise" in which these blessings are enclosed and appreciate them for their true worth (See *Likutei Torah, Bechukosai* 48b).

In fact, the concept that a sublime blessing may be expressed through negative language is not of uniquely Chasidic origin, but it is found in the *Talmud* (*Mo'ed Katan* 9a-b). When R' Shimon Bar Yochai sent his son, R' Elazar, to receive the blessings from two of the Sages (R' Yonasan ben Asmai and R' Yehudah ben Gairim), they responded with what appeared to be a series of curses: "May it be God's will that you will not sow and reap. That what you bring in will not go out, and what you take out will not come in. That your house will be desolate and your temporary lodgings inhabited. That your table will be disturbed, and that you will not see a new year."

When R' Elazar came home and reported what had happened, his father explained:

These are all blessings! "You will not sow and reap," means that you will have children and they will not die.

"What you bring in will not go out," means that you will bring home daughters-in-law and your sons will not die, so that their wives will not leave again.

"What you take out will not come in," means that you will give your daughters in marriage and their husbands will not die, so that your daughters need not come back.

"Your house will be desolate and your temporary lodgings inhabited," because this world is your "temporary lodging" and the next world is a "home"....

"Your table will be disturbed," by sons and daughters.

"You will not see a new year," means that your wife will not die and so you will not have to take another wife.

Likewise, all the verses in the admonition belie very lofty blessings, blessings so sublime that they could not be expressed straightforwardly.

(Based on *Likutei Sichos* vol. 1. p. 283ff.)

חסינא כנחשא מלמעבד פירין; כ ויסוף לריקנו חילכון ולא תתן ארעכון ית עללתה ואילן ארעא לא יתן אפיה; כא ואם תהבון קדמי בקשיו ולא תיבון לקבלא למימרי ואוסיף לאיתאחא עליכון מהא שבע בחוביכון; כב ואגרי בכון ית חיות ברך ותתכיל יתכון ותשיצי ית בעירכון ותזער יתכון ויצדון ארחתכון; כג ואם באלין לא תתדרון למימרי ותהבון קדמי בקשיו; כד ואיהד אף אנא עמכון בקשיו ואלקי יתכון אף אנא שבע על חוביכון; כה ואיתי עליכון דקמלין בחרבא ויתפרעון מנכון פורענותא על דעברתון על פתגמי אורייתא ותתפנשון לקרויכון ואגרי מותנא ביניכון ותתמסרון ביד סנאה; כו בדאתבר לבון סעיד מיכלא ויפין עשר נשין להמיכון בתנורא חד ויתיבון להמכון במתקלא ותיכלון ולא תשבעון; כז ואם בדא לא תקבלון למימרי ותהבון קדמי בקשיו; כח ואיהד עמכון בתקוף רגו וארדי יתכון אף אנא שבע על חוביכון; כט ותיכלון בשר בניכון ובשר בנתיכון ותיכלון ל ואשיצי ית במותיכון ואקציץ ית

כ ותם לריק כחכם ולא תתן ארעכם את־יבולה ועין הארץ לא יתן פריה: כא ואם־תלכו עמי קרי ולא תאבו לשמע לי ויספתי עליכם מכה שבע כחטאתיכם: כב והשלחתי בכם את־חית השדה ושבלה אתכם והכריתיה את־בהמתכם והמעיטה אתכם ונשמו דרכיכם: כג ואם־באלה לא תוסרו לי והלכתם עמי קרי: כד והלכתי אף־אני עמכם בקרי והפיתי אתכם גם־אני שבע על־חטאתיכם: כה והבאתי עליכם חרב נקמת נקם־ברית ונאספתם אל־עריכם ושלחתי דבר בתוכם ונתתם ביד־אויב: כו בשברי לכם מטה־לחם ואפו עשר נשים להמכם בתנור אחד והשיבו להמכם במשקל ואכלתם ולא תשבעו: ס כז ואם־בזאת לא תשמעו לי והלכתם עמי בקרי: כח והלכתי עמכם בחמת־קרי ויסרתי אתכם אף־אני שבע על־חטאתיכם: כט ואכלתם בשר בניכם ובשר בנתיכם תאכלו: ל והשמדתי את־במתיכם והכרתי

כ"י

אלא לפרקים, כן תלכו עראי צמות. ומנחם פירש לשון מניעה, וכן הוקר רגלך¹, וכן יקר רוח², וקרוצ לשון זה לתרגומו של אונקלוס לשון קושי, שמקשים לצב להמנע מהתקרב אלי: שבע כחטאתיכם. שבע פורעניות אחרים צמספר שבע כחטאתיכם: (כז) והשלחתי. לשון גירוי: ושבלה אתכם. אין לי אלא חיה משכלת שדרכה כזך, צהמה שאין דרכה כזך מנין, תלמוד לומר וכן צהמות אשלה צם, הרי שחיס. ומנין שחיה ממיחה צגשיכחה, תלמוד לומר עס חמת זוחלי עפר. מה אלו נושכין וממיתין, אף אלו נושכין וממיתין. כזר היו שנים צארץ ישראל חמור נושך וממית, ערוך נושך וממית: ושבלה

פירוטיה: (כ) ותם לריק כחכם. הרי אדם שלא עמל שלא חרש שלא זרע שלא נכש שלא כסח שלא עדר וצשעת הקציר צא שדפון ומלקה אותו, אין כזך כלום, אצל אדם שעמל וחרש וזרע ונכש וכסח ועדר וצא שדפון ומלקה אותו, הרי שניו של זה קצוח: ולא תתן ארעכם את יבולה. אף מה שאחה מוזיל לה צשעת חזרע: ועין הארץ. אפילו מן הארץ יכה לקוי, שלא יחניט פירותיו צשעת החניטה: לא יתן. משמש למעלה ולמטה אעין ואפרי: לא יתן פריה. כשכוח מפרה משיר פירותיו, הרי שחי קללות, ויש כאן שבע פורעניות: (כא) ואם תלכו עמי קרי. רבותינו אמרו עראי, צמקרה, שאינו

TORAS MENACHEM

🕯 Sparks of Chasidus 🕯

“TEN WOMEN WILL BAKE BREAD IN ONE OVEN” (v. 26)

Bread, which is the basis of man’s physical sustenance, is an analogy for Torah, which is his spiritual sustenance. However, just as dough needs to be baked into bread for it to become edible, so too, the Torah that a person learns needs to be “baked” in the fiery love that the soul has for God. Only then will the Torah be “absorbed” into the person’s system and sustain him spiritually.

How is this baking of one’s spiritual bread to be achieved? The Torah teaches us, “Ten women will bake bread in one oven,”

i.e. using all ten faculties of the soul, a person should meditate at length on the absolute Oneness of God, until this produces a fiery love of God in the heart.

And then, “You will eat (bread) and not be satisfied.” However many times you review the study of a topic in the Torah, it will still be as exciting as if you were studying it for the first time, and your desire to study it again will never cease.

(Based on Likutei Torah, Bechukosai 48b-c)

[3] Your land (will exude moisture) like copper (causing its fruits to rot).

[4] ²⁰ (You will work hard on the land) but your strength will be spent in vain.

[5] Your land will not (even) yield the (amount of) produce (which you sowed into it).

[6] The earth will not give (sufficient nourishment) to the trees.

[7] (If the trees do produce fruit) they will not give their fruit (to you, for the fruits will fall on the ground and rot).

²¹ If you (still) treat My (commands) offhandedly, and you do not wish to listen to Me, I will add seven (further) punishments corresponding to your (seven above-mentioned) sins:

[1] ²² I will incite the wild animals of the field against you,

[2] (together with domesticated animals that kill),

[3] (and venomous snakes),

[4] and they will bereave you (by killing your children).

[5] They will completely destroy your livestock (that pasture outside),

[6] and diminish (the number of) you(r livestock that you keep inside).

[7] Your (major and minor) roads will become desolate.

²³ If, despite these (calamities), you will still not be (sufficiently) chastised (to return) to Me, and you treat My (commands) offhandedly, ²⁴ then I too, will be offhand with you, and I Myself will strike you again with seven punishments for your (seven above-mentioned) sins:

[1] ²⁵ I will bring upon you an (army armed with the) sword, to avenge you (with the punishment described in the Book of Devarim, where the) avenging of the covenant (is detailed).

[2] You will gather into your cities (because of the siege).

[3] I will incite a plague in your midst, and you will be (forced to bury the corpses outside Jerusalem, where you will be) delivered into the enemy's hands.

[4] ²⁶ I will cut off your source of food.

[5] (Due to a shortage of wood) ten women will bake bread in one oven.

[6] (The bread will crumble in the oven) and they will bring back your bread (as crumbs measured) by weight.

[7] You will eat (bread), and not be satisfied.

²⁷ If, despite this, you do not listen to Me, and treat Me offhandedly, ²⁸ I will act with anger (against your) offhandedness, and I Myself will chastise you seven (times) for your (seven) sins:

[1] ²⁹ You will eat the flesh of your sons, and you will eat the flesh of your daughters.

[2] ³⁰ I will demolish your tall buildings, (both towers and castles, causing your rooftop) idols (that stand in the) sun to be destroyed.

רש"י

מלניוס את המת צירושלים, וכסהם מוליאים את המת לקברו, נתניס ציד אויב: (כו) מטה לחם. לשון משען, כמו מטה עז: בשברי לכם מטה לחם. אשבור לכם כל מסעד אוכל, והס חלי רעז: ואפו עשר נשים לחמכם בתנור אחד. מחוסר עלים: והשיבו לחמכם במשקל. שיהא התבואה נרקבת ונעשית פת נפולה ומשתצרת צתנור, והן יושצות ושוקלות את השצרים לחלקם ציניהס: ואבלתם ולא תשבועו. זה מארה צתוך המעיס צלחם, הרי שצע פורעניות, חרצ, מנור, דבר, שצר מטה לחם, חוסר עלים, פת נפולה, מארה צמעיס. ונתתס אינה מן המנין, שהיא חרצ: (ל) במתיכם.

אתכם. אלו הקטניס: והכריתה את בהמתכם. מצחון: והמעטיה אתכם. מצפניס: ונשמו דרכיכם. שצליס גדוליס ושציליס קטניס, הרי שצע פורעניות. שן צהמה. ושן חיה. חמת זוחלי עפר. ושכלה. והכריתה. והמעטיה. ונשמו: (כג) לא תוסרו לי. לשוב אלי: (כה) נקם ברית. ויש נקם שאינו צברית כדרך שאר נקמות, וזהו סמוי עיניו של זדקיכו. דבר אחר נקם צרית נקמת בריתי אשר עצרתס. כל הצאת חרצ שצמקרא היא מלחמת חיילות אויציס: ונאספתם. מן החון אל תוך העריס מפני המנור: ושלתתי דבר בתוככם. ועל ידי הדבר ונתתס ציד האויציס הרריס עליכם, לפי שאין

תניסנסוכיון ואתן ית פנריכוון על פנרי
 טענתכוון וירחק מימרי יתכוון: לא ואתן ית
 קרויכוון חרפא ואצדי ית מקדשיכוון ולא
 אקביל ברעוא קורבן פנישתכוון: לב ואצדי
 אגא ית ארעא ויצדון עלה בעלי דכביכוון
 דיתבין בה: לג ויתכוון אבדר ביני עממיא
 ואגרי בתריכוון דקטלין בחרפא ויהי
 ארעכוון צדיא וקרויכוון יהון חרפא: לו בכו
 תרעי ארעא ית שמטהא כל יומין דצדיאת
 ואתון בארע בעלי דכביכוון בכו תשמט
 ארעא ותרעי ית שמטהא: לה כל יומין
 דצדיאת תשמט ית די לא שמטת בשמטיכוון
 פד הוותון יתבין עלה: לו ודישתארוון בכו
 ואעיל תברא בלכהון בארעתא דשנאיהון
 וירדוף יתהון קל מרפא דשקוף ונערקון
 כמיעירוק מן קדם דקטלין בחרפא ויפלו
 ולית דרדיף: לו ויתקלון גבר באחיהו כמקדם
 דקטלין בחרפא ורדיף לית ולא תהי לבון
 תקומה קדם בעלי דכביכוון: לה ותיבדון ביני
 עממיא ויתמר יתכוון ארע בעלי דכביכוון:
 לו ודישתארוון בכו יתמסון בחוביהון
 בארעתא דבעלי דכביכוון ואף בחובי
 אבהתהון בישאי דאחידין בידיהון יתמסון:
 מ ויודון ית חוביהון וית חובי אבהתהון

אתחמניכם ונתתי את פגריכם על פגרי גלוליכם ונעלה
 נפשי אתכם: לא ונתתי את עריכם חרפה והשמותי את
 מקדשיכם ולא אריח בריח ניהחכם: לב והשמתי אני את
 הארץ ושממו עליה איביכם הישבים בה: לג ואתכם אזרה
 בגוים והריקתי אחריכם חרב והיתה ארצכם שממה ועריכם
 יהיו חרבה: לד אז תרצה הארץ את שבתתיה כל ימי השמה
 ואתם בארץ איביכם אז תשבת הארץ והרצת
 את שבתתיה: לה כל ימי השמה תשבת את אשר לא
 שבתה בשבתתיכם בשבתכם עליה: לו והנשארם בכם
 והבאתי מרד בלבכם בארצת איביהם ורדף אתם קול עלה
 נדף ונסו מנסת חרב ונפלו ואין רדף: לו וכשלו איש באחיו
 כמפני חרב ורדף אין ולא תהיה לכם תקומה לפני איביכם:
 לה ואבדתם בגוים ואכלה אתכם ארץ איביכם: לו והנשארם
 בכם ימקו בעונם בארצת איביכם ואף בעונת אבתם אתם
 ימקו: מ והתודו את עונם ואת עון אבתם במעלם אשר

כשי

ככניס: (לד) אז תרצה. תפייס את כעס המקום שכעס על שטותיה:
 והרצת. למלך את שטותיה: (כל ימי השמה. לשון העשות ומ"ס דגש
 במקום כפל שממה): (לה) את אשר לא שבתה. שזעים שנה של גלות צבל
 הן היו כנגד שזעים שנות השמטה ויוצל שהיו שזעים שהכעיסו ישראל
 צארלס לפני המקום ארבע מאות ושלשים שנה. שלש מאות ותשעים היו שני
 עונס משכנסו לארץ עד שגלו עשרת השזעים, וצני יחודה הכעיסו לפניו
 ארבעים שנה משגלו עשרת השזעים עד חרבות ירושלים, הוא שנאמר
 ציחזקאל² ואתה שכז על אדך השמאלית וגוי וכלית את אלה וגוי ושכזת על
 אדך הימנית ארבעים יום ונשאת את עון צית יהודה. ונצואה זו נאמרה
 ליחזקאל צשנה החמישית לגלות המלך יהויכין. ועוד עשו שש שנים עד גלות
 לדקיהו, הרי ארבעים ושש. ואם תאמר, שנות מנשה חמישים וחמש היו,
 מנשה עשה תשובה שלשים ושלוש שנות רשעו עשרים ושתיים כמו
 שאמרו באגדת חלק³ ושל אמון שתיים, ואתה עשרה ליהויקים, וכנגדן
 לדקיהו. לא וחשוב לארבע מאות ושלשים ושש שנה שמיטין ויוצלות שזכס,
 והם שש עשרה למאה, י"ד שמיטין וצ' יוצלות, הרי לארבע מאות שנה ששים
 וארבע לשלשים ושש שנה חמש שמיטות. הרי שזעים חסר אחת, ועוד שנה
 יחירה שנכנסה בשמטה המשלמת לשזעים ("א"א ואתו יוצל שגלו שלא נגמר
 צעונס נחשצ להס). ועליהם נגזר שזעים שנה שלמים. וכן הוא אומר בצדרי
 הימים עד ראתה הארץ את שטותיה וגומר למלאות שזעים שנה:
 (לו) והבאתי מרד. פחד ורץ לצב. מ"ס של מרד יסוד נופל הוא, כמו מ"ס
 של מועד ושל מוקש: ונסו מנסת חרב. כאילו רודפים הורגים אותם: עלה

מגדלים וצרניות: חמניכם. מין עזות אלילים שמעמידין על הגנות. ועל שם
 שמעמידין צחמה קרויין חמניס: ונתתי את פגריכם. תפוחי רעז היו,
 ומוזיאיס ירחס מחיקס ומנשקיס אותס, וכרסו נצקעת ונופל עליה: וגעלה
 נפשי אתכם. זה סילוק שכניה: (לל) ונתתי את עריכם חרבה. יכול
 מאדם, כשהוא אומר והשימותי אני את הארץ¹ הרי אדם אומר, הא מה אני
 מקיים חרבה מעובר ושי: והשימותי את מקדשיכם. יכול מן הקרצנות,
 כשהוא אומר ולא אריח הרי קרצנות אמורים, הא מה אני מקיים והשימותי
 את מקדשיכם, מן הגדודיות, שיירות של ישראל שהיו מתקדשות ונועות
 לצבא שם. הרי שזע פורעניות. אכילת צער צנים וצנות. והשמדת צמות, הרי
 שחיס. כריחת חמניס אין כאן פורענות אלא על ידי השמדת הצירניות יפלו
 החמניס שצראשי הגנות ויכרתו. ונתתי את פגריכם וגוי' הרי שלש. סלוק
 שכניה ארבע. חרצן ערים. שממון מקדש מן הגדודיות. ולא אריח קרצנות,
 הרי שזע: (לצ) והשמתי אני את הארץ. זו מדה טובה לישראל שלא
 ימלאו האויבים נחת רוח בצארלס, שחכא שוממה מיושביה: (לג) ואתכם
 אזרה בגוים. זו מדה קשה, שזשעה שצני מדינה גולים למקום אחד רואים
 זה את זה ומתנחמין, וישראל נזרו בצמזרה, כאדם הזורה שעורים צנפה ואין
 אחת מהן דצוקה בצחירתה: והריקתי. כששולף החרצ מתרוקן הגון.
 ומדרשו חרצ הנשמטת אחריכם אינה חוזרת מהר, כאדם שמריק את המים
 ואין סופן לחזור: והיתה ארצכם שממה. שלא תמכרו לשוץ לחוכה ומתוך
 כך עריכם יהיו חרבה, נראות לכם חרבות שזשעה שאדם גולה מציתו
 ומכרמו ומעירו וסופו לחזור כאלו אין כרמו וציתו חרצים, כך שנויה צחורת

[3] *(When your bellies will swell from hunger, and you take your idol to kiss it) I will make (your bellies burst so that) your corpses (fall) upon your idols.*

[4] *My Spirit (the Divine Presence) will be disgusted by you (and will depart from you).*

[5] ³¹ *I will lay your cities to ruins (that nobody even passes through).*

[6] *I will make your (Holy) Temple devoid (of visitors).*

[7] *I will not smell the pleasant aroma (of your sacrifices in the Holy Temple, for they will cease).*

³² *I will make the Land desolate (which will have the positive outcome that) it will (also) become desolate of your enemies who (now) live in it. ³³ I will scatter you among the nations, and I will unleash (armies equipped with) the sword (to pursue) after you. Your Land will be desolate (for a long time), so your cities will become ruins.*

³⁴ *Then, during all the time that it remains desolate while you are in your enemies' land, the Land will appease (God) for its (many unobserved) Sabbatical years. (When) the Land will rest, (God) will be appeased for its (many unobserved) Sabbatical years. ³⁵ During all the days that it remains desolate (during the Babylonian exile) it will rest for (the same number of years) that it had not rested during your Sabbatical years, when you lived there.*

³⁶ *To those who survive among you—I will bring (such) terror into their hearts in their enemies' lands that the (mere) sound of a rustling leaf will (appear to be an enemy) pursuing them, and they will flee as one flees from the sword. They will fall (even though) there will be no pursuer. ³⁷ (They will flee so hurriedly that) each man will stumble over his brother, (for they will always feel they are being chased) by the sword, while there is (in reality) no pursuer. You will not be able to stand up against your enemies.*

³⁸ *You will become lost (from each other, scattered) among the nations, and your enemies' land will consume you. ³⁹ Those of you who survive will rot away in your enemies' lands because of their sins. They will indeed rot away because their fathers' sins are still (being practiced) by them. ⁴⁰ They will confess their sins and their fathers' sins, for the treachery with which they betrayed Me, and for following*

רש"י

נדרף. שהרוח דוחפו ומכחו על ענה אחר ומקשקש ומוליא קול, וכן תרגומו קל טרפא דשקוף, לשון חצטה, שדופות קדים שקיפן קידום, לשון משקוף, מקום חצטה הדלת, וכן תרגומו של חצורה⁴ משקופי: (לז) וכשלו איש באחיו. כשירונו לנוס, יכשלו זה בזה, כי יכחלו לרוץ: כמפני חרב. כחילו

צורחים מלפני הורגים, שיבא בלצצם פחד וכל שעה סבורים שאדם רודפם. ומדרשו וכשלו איש באחיו, זה נכשל בעונו של זה, שכל ישראל ערביין זה לזה:⁵ (לח) ואבדתם בגוים. כשתכחו פזורים תכחו חצודים זה מזה: ואבלה אתכם. אלו המתים בגולה: (לט) בעונת אבותם אתם. כשעונות חצותם

CLASSIC QUESTIONS

● Will they “confess their sins” sincerely, or not? (v. 40)

CHIZKUNI: Their confession will not be sincere, as we see from the following verse (41) that God will continue to punish them.

KLI YAKAR: Thus their “confession” will merely be a recognition that they had sinned, without an accompanying feeling of remorse. It is thus like one who immerses in a *mikvah*, while holding a ritually impure creature in his hand.

TORAS KOHANIM: Their confession is an act of genuine *teshuvah*. Thus verse 41 is not a curse but a blessing: while the Jewish people are in their enemies' lands, God will send them prophets who will help the Jewish people to return to God fully (ע"פ פ' קרבן אהרן).

TORAS MENACHEM

🕯️ THE JEWISH PEOPLE'S CONFESSION (v. 40)

Verses 40 and 41 appear to contradict each other. In verse 40 we read that the Jewish people “will confess their sins and their father's sins, etc.” suggesting that they had repented. But the following verse suggests that they had not repented at all: “Then I too, will treat them offhandedly, and I will bring them to the land of their enemies, perhaps then their stubborn heart will become humbled and their sins will then be atoned.”

The commentators solve this problem by reinterpreting one of the two verses: either the *teshuvah* of verse 40 was not genuine (as [**Chizkuni** and] **Kli Yakar** argue); or the “curse” of verse 41 was not a curse, but a blessing, as **Toras Kohanim** suggests.

Rashi, however, appears to reinterpret both verses. While *Rashi* does not address the issue directly whether the confession of verse 40 is genuine or not, in his commentary to verse 41 *Rashi* explains that the Jewish

בְּשִׁקְרֵיהֶן דְּשִׁקְרוּ קְדָמִי וְאֵף דְּהִלִּיכוּ קְדָמִי
 בְּקִשְׁיוֹ: מֵא אֵף אֲנִי אֵיחָד עִמָּהֶן בְּקִשְׁיוֹ
 וְאֵעִיל יִתְהוֹן בְּאַרְעַ בְּעֵלֵי דְבִבְיָהֶן אוּ בְכֹן
 יִתְבַּר לְבָהֶן טַפְּשָׂא וּבְכֹן יִרְעוּן יִת חוֹבֵיָהֶן:
 מִב וּדְבִירָנָא יִת קְיָמִי דְעַם יַעֲקֹב וְאֵף יִת
 קְיָמִי דְעַם יִצְחָק וְאֵף יִת קְיָמִי דְעַם אַבְרָהָם
 אֲנִי דְכִיר וְאַרְעָא אֲנִי דְכִיר: מִנ וְאַרְעָא
 תְּתַרְטִישׁ מְנָהֶן וְתִרְעִי יִת שְׂמִטָּהָא
 בְּדַדְדִיאָת מְנָהֶן וְאֲנֹן יִרְעוּן יִת חוֹבֵיָהֶן
 לְוִסִין חִלְף בְּרִכּוֹן אִינִי עֲלֵיהֶן בְּדִיל דְּבִדְנִי
 קְצוּ וְיִת קְיָמִי רַחֲמִיקָת נְפִשְׁהוֹן: מִד וְאֵף בְּרַם
 בְּדָא בְּמַהוּיָהֶן בְּאַרְעַ בְּעֵלֵי דְבִבְיָהֶן לֹא
 אֲרַטְשִׁינוּן וְלֹא אֲרַחֲמִיקִינוּן לְשִׁיזְיִיתָהֶן
 לְאַשְׁנָאָה קְיָמִי עִמָּהֶן אֲרִי אֲנִי יִי אֲלֵהֶן:
 מֵה וּדְבִירָנָא לְהוֹן קִיָּם קְדָמָי דִּי אֲפִיקִית
 יִתְהוֹן מֵאַרְעָא דְמַצְרַיִם לְעֵינֵי עַמְמֵיָא לְמַהוּ
 לְהוֹן לְאַלְהָ אֲנִי יִי: מו אֲלִין קְיָמֵיָא וְדִינֵיָא
 וְאוֹרְיָתָא דִּי יִהֲב יִי בֵּין מִימְרֵיהָ וּבֵין בְּנֵי
 יִשְׂרָאֵל בְּטוֹרָא דְסִינֵי בִּידָא דְמִשְׁהָ: א וּמְלִיל
 יִי עַם מִשְׁהָ לְמִימְרָ: ב מְלִיל עַם בְּנֵי יִשְׂרָאֵל
 וְתִימְרָ לְהוֹן גְּבַר אֲרִי יִפְרִישׁ נְדָר בְּפּוֹרְסָן

מְעַלְוֵי בִי וְאֵף אֲשֶׁר־הִלְכּוּ עִמִּי בְּקִרְיִ: מֵא אֶף־אֲנִי אֶלְךָ עַמִּים
 בְּקִרְיִ וְהִבֵּאתִי אֹתָם בְּאַרְצֵן אִיבֵיהֶם אוֹ־אֵן יִכְנַע לְבָבָם הָעֵרֶל
 וְאֵן יִרְצוּ אֶת־עֹנָם: מִב *וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקֹב וְאֵף אֶת־
 בְּרִיתִי יִצְחָק וְאֵף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:
 מִג וְהָאָרֶץ תִּעֲזֹב מֵהֶם וְתִרְצֵן אֶת־שִׁבְתֵּיהָ בְּהַשְׁמָה מֵהֶם
 וְהֵם יִרְצוּ אֶת־עֹנָם יַעַן וּבִלְעָן בְּמִשְׁפָּטֵי מָאָסוּ וְאֶת־חֻקְתִּי
 נִעְלָה נִפְשָׁם: מִד *וְאֶף־גַּם־זֹאת בְּהִיּוֹתָם בְּאַרְצֵן אִיבֵיהֶם
 לֹא־מֵאַסְתִּים וְלֹא־נִעְלָתִים לְכַלְתָּם לְהַפִּיר בְּרִיתִי אִתָּם כִּי
 אֲנִי יְהוָה אֱלֹהֵיהֶם: מֵה וְזָכַרְתִּי לָהֶם בְּרִית רֵאשִׁנִּים אֲשֶׁר
 הוֹצֵאתִי־אֹתָם מֵאַרְצֵן מִצְרַיִם לְעֵינֵי הַגּוֹיִם לְהִיּוֹת לָהֶם
 לְאֱלֹהִים אֲנִי יְהוָה: מו אֱלֹהֵי הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרָת אֲשֶׁר
 נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה: פ
 [רביעין] [ששי כשהן מחוברין] כז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר
 אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם אִישׁ כִּי יִפְלֵא נֶדֶר בְּעַרְפּוֹ

*טפוק זה נקרא בקול רגיל **כאן חוזרים לקרוא בקול רגיל

כש"י

ויבשר גאולת בניו: זכרתי את בריתי יעקוב. למע נמנו אחרונית, כלומר
 כדאי הוא יעקב הקטן לכך, ואם אינו כדאי הרי יחזק עמו, ואם אינו כדאי,
 הרי אברהם עמו, שהוא כדאי. ולמה לא נאמרה זכירה ביחזק, אלא אפרו של
 יחזק נראה לפני זכור ומונח על המזבח: (מג) יען וביען. גמול ובגמול אשר
 צמשפטי מאסו: (מד) ואף גם זאת. ואף אפילו אני עושה עמכם זאת
 הפורענות אשר אמרתי בזכותם זכרתי אויביכם, לא מאסתים לכלותם ולהפך
 זכרתי אשר אסו: (מה) ברית ראשונים. של צעטיס: (מו) והתורת. אחת
 צכתב וחתת בעל פה, מגיד שכולם נתנו למשה צעטיס: (צ) כי יפלא. יפריש
 צפוי: בערכך נפשת. ליתן ערך נפשו לומר ערך דבר שנפשו תלוי צו עלי:

אחס. כשאחזים מעשה אבותיהם צדיקה: ימקו. לשון המסה, כמו ימסו,
 וכמו תמקנה צמוריוכ², נמקו חצרותי: (מח) והבאתי אתם. אני בעלמי
 אציאם, זו מדה טובה לישראל, שלא יהיו אומרים, הואיל וגלינו בין האומות
 ע"א נעשה כמעשיהם, אני איני מניחם, אלא מעמיד אני את נביאי ומחזירן
 לתחת כנפי, שנאמר והטולה על רוחכם היו לא תהיה וגו' חי אני וגו' אם לא
 ציד חזקת וגו':⁴ או אז יבנע. כמו או נודע כי שור נגח הוא⁵, אם אז יכנע.
 לשון אחר חולי, שמא אז יכנע לצבס וגו': ואז ירצו את עונם. יכפרו על עונם
 ציסוריהם: (מז) וזכרתי את בריתי יעקוב. צמשה מקומות נכתב מלא,
 וחליכו חסר צמשה מקומות, יעקב נעל את משמו של אליהו ערבון שיבוא

CLASSIC QUESTIONS

● Why does verse 41 state that “I will bring them to the land of their enemies”?

RASHI: [God is saying:] “I Myself will bring them!” This is good for the Jewish people, so that they should not say, “Since we have been exiled among the nations, we may as well behave like them!” [God thus replies:] “I will not let them, for I will send them My prophets, and bring them back under My very wings!” As the verse states, “What enters your mind [to be like the nations] will not come about...As I live’ [says God]... [I will reign over you!] with a strong hand” (Ezek. 20:32-33).

TORAS MENACHEM

people’s sins will be forgiven “through their sufferings” in the lands of their enemies, and not through their own teshuvah. This suggests that, according to Rashi, the Jewish people’s earlier confession in verse 40 was insincere, for if they had atoned for their sins by confession, they would not need to undergo any further suffering.

Nevertheless, Rashi accepts Toras Kohanim’s explanation of verse 41 that the verse is speaking of “good for the Jewish people,” namely the

sending of prophets (See Classic Questions to v. 41). This begs the question: Since Rashi accepted Toras Kohanim’s interpretation of verse 41, why did he reject Toras Kohanim’s interpretation of verse 40, that the Jewish people’s confession was genuine?

And if the Jewish people did not confess sincerely in verse 40, why did God send them “good” in verse 41?

Me offhandedly. ⁴¹ Then I too, will treat them offhandedly, and I will bring them to the land of their enemies, perhaps then their stubborn heart will become humbled and their sins will then be atoned.

⁴² But I will remember My covenant with Ya'akov, and My covenant with Yitzchak too. I will also remember My covenant with Avraham, and I will remember the Land.

⁴³ The Land, left behind by them, will have appeased (God) for its (unobserved) Sabbatical years by lying desolate without them, and they will be atoned for their sins.

(This was all) to pay them back for having despised My rational commands and to pay them back for their having been disgusted by My suprarational commands.

⁴⁴ But despite all this (above-mentioned punishment), while they are in their enemies' land, I will not despise them and become disgusted by them to (the extent that I) annihilate them, breaking My covenant that is with them, for I am God, their God. ⁴⁵ I will remember, for their sake, the covenant made with the original (tribes), whom I took out from the land of Egypt in the sight of the nations, so as to be a God to them. I am God.

⁴⁶ These are the suprarational and rational commands (from) the (Written and Oral) Laws that God gave through Moshe on Mount Sinai, (as a covenant) between Himself and the children of Israel.

🕎 VALUATION OF DEDICATIONS TO THE TEMPLE 🕎

27

FOURTH
READING
(6TH WHEN
JOINED)

God spoke to Moshe, saying, ² Speak to the children of Israel and say to them:

- If an adult makes a vow, (pledging the) value of an (adult or child's) life to God('s Sanctuary, then the pledge must be given according to the following fixed amounts):

CLASSIC QUESTIONS

- If chapter 27 was also given through Moshe at Mt. Sinai, why was it recorded *after* the concluding statement of v. 46?

SFORNO: The *mitzvos* recorded in chapter 27 were additional commands which are not part of the covenant between God and the Jewish people (i.e. the blessing and the curses above were not said in connection with the *mitzvos* of chapter 27).

KLI YAKAR: People tend to make promises to God when distressed. Therefore the laws of voluntary dedications follow the admonition.

TORAS MENACHEM

THE EXPLANATION

In verse 42 we read that “I will remember My covenant with Ya'akov, and My covenant with Yitzchak too. I will also remember My covenant with Avraham.” Now, if at this point the Jewish people had done *teshuvah*, and all their sins had been atoned, why would they need the merit of ancestors to be redeemed from exile? The fact that verse 42 connects the redemption of the Jewish people with the merit of their ancestors in particular suggested to *Rashi* that the Jewish people had not done *teshuvah*, i.e. their confession in verse 40 was not sincere (and their atonement had to come from God, Who brought suffering upon them in exile).

Nevertheless, *Rashi* maintained that even though the Jewish people's confession was not genuine—i.e. it was not accompanied by a true resolution not to sin again—nevertheless, it was not a completely worthless act. For any verbal declaration of sin will ultimately bring a person's sins to the forefront of his consciousness, which is a form of arousal towards *teshuvah*, albeit an incomplete one. And this is certainly a move which will assist a person do a complete *teshuvah* at a later date.

So while the confession of the Jewish people in verse 40 was insincere, it was not meaningless, i.e. it did contain some good. Consequently, God responded in verse 41 with something that was “good for the Jewish people,” namely, the sending of prophets to the people to “bring them back under My very wings.”

(Based on *Likutei Sichos* vol. 27, p. 207ff.)

🕎 The Last Word 🕎

Unlike the redemption described here, where the Jewish people were redeemed despite their lowly state, without having done *teshuvah* (see *Toras Menachem*), in the case of the true and final redemption, “The Jewish people will eventually do *teshuvah* at the end of their exile, and they will immediately be redeemed” (*Rambam, Laws of Teshuvah* 7:5).

(Based on *Likutei Sichos* vol. 27, p. 215)

🕎 THE POSITION OF CHAPTER 27

After appearing to conclude the Book of *Vayikra* in verse 46, the Torah surprisingly opens a new chapter of laws. **Sforno** explains that the laws detailed here in chapter 27 were not included in the covenant between the Jewish people and God. Therefore they were listed after the admonition, which describes the consequences of breaking the covenant.

At the literal level we do indeed find different levels of *mitzvos*: some were said as part of the Ten Commandments, others were said to Moshe

נפֿשֶׁת לַיהוָה: ג וְהָיָה עֲרֹכָךְ הַזִּכָּר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שָׁשִׁים שָׁנָה וְהָיָה עֲרֹכָךְ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ: ד וְאִם־נִקְבָּה הָיָה וְהָיָה עֲרֹכָךְ שְׁלֹשִׁים שֶׁקֶל: ה וְאִם מִבֶּן חֲמִשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֲרֹכָךְ הַזִּכָּר עֶשְׂרִים שֶׁקֶל וְלִנְקָבָה עֶשְׂרֵת שֶׁקֶלִים: ו וְאִם מִבֶּן־חֹדֶשׁ וְעַד בֶּן־חֲמִשׁ שָׁנִים וְהָיָה עֲרֹכָךְ הַזִּכָּר חֲמִשָּׁה שֶׁקֶלִים כֶּסֶף וְלִנְקָבָה עֲרֹכָךְ שְׁלֹשֶׁת שֶׁקֶלִים כֶּסֶף: ז וְאִם מִבֶּן שְׁתַּיִם שָׁנִים וְלַעֲלִילָא אִם דְּכוּרָא וְהָיָה פּוּרְסָנִיהָ חֲמִשׁ עָסָר סָלְעִין וְלִנְקָבָתָא עֶשְׂרֵת סָלְעִין: ח וְאִם מִסְּבָן הוּא מִפּוּרְסָנִיהָ וְיִקְיַמְנִיהָ קָדָם כְּהֵנָּה וְיִפְרוֹס יְתִיהָ כְּהֵנָּה עַל מִימֵר דִּי תַדְבִּיק יַד גְּדָרָא וְיִפְרָסְנִיהָ כְּהֵנָּה: ט וְאִם בְּעִירָא דִּי יִקְרְבוּן מִנְּהָ קוּרְבָנָא קָדָם יִי כֹל דִּי יִמְנֵן מִנְּהָ קָדָם יִי יְהִי קוּדְשָׁא: י לֹא יִחְלִיפְנִיהָ וְלֹא יַעֲבֹר יְתִיהָ טַב בְּבִישׁ אוֹ בִישׁ בְּטַב וְאִם חֲלָפָא יִחְלִיף בְּעִירָא בְּעִירָא וְהָיָה הוּא וְחֲלופִיָּהּ יְהִי קוּדְשָׁא: יא וְאִם כֹּל בְּעִירָא מְסַבָּא דִּי לֹא יִקְרְבוּן מִנְּהָ קוּרְבָנָא קָדָם יִי וְיִקִּים יַת בְּעִירָא קָדָם כְּהֵנָּה: יב וְיִפְרוֹס כְּהֵנָּה יְתָהּ בֵּין טַב וּבֵין בִּישׁ כְּפּוּרְסָנָא דְּכְהֵנָּה כֵּן יְהִי: יג וְאִם מִפְּרָק וְיִפְרָקְנִיהָ וְיוֹסֵף חוּמְשִׁיהָ עַל

נפֿשֶׁת לַיהוָה: ג וְהָיָה עֲרֹכָךְ הַזִּכָּר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד בֶּן־שָׁשִׁים שָׁנָה וְהָיָה עֲרֹכָךְ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ: ד וְאִם־נִקְבָּה הָיָה וְהָיָה עֲרֹכָךְ שְׁלֹשִׁים שֶׁקֶל: ה וְאִם מִבֶּן חֲמִשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֲרֹכָךְ הַזִּכָּר עֶשְׂרִים שֶׁקֶל וְלִנְקָבָה עֶשְׂרֵת שֶׁקֶלִים: ו וְאִם מִבֶּן־חֹדֶשׁ וְעַד בֶּן־חֲמִשׁ שָׁנִים וְהָיָה עֲרֹכָךְ הַזִּכָּר חֲמִשָּׁה שֶׁקֶלִים כֶּסֶף וְלִנְקָבָה עֲרֹכָךְ שְׁלֹשֶׁת שֶׁקֶלִים כֶּסֶף: ז וְאִם מִבֶּן שְׁתַּיִם שָׁנָה וְלַעֲלִילָא אִם דְּכוּרָא וְהָיָה פּוּרְסָנִיהָ חֲמִשִּׁים עָסָר סָלְעִין וְלִנְקָבָתָא עֶשְׂרֵת סָלְעִין: ח וְאִם מִסְּבָן הוּא מִפּוּרְסָנִיהָ וְיִקְיַמְנִיהָ קָדָם כְּהֵנָּה וְיִפְרוֹס יְתִיהָ כְּהֵנָּה עַל מִימֵר דִּי תַדְבִּיק יַד גְּדָרָא וְיִפְרָסְנִיהָ כְּהֵנָּה: ט וְאִם בְּעִירָא דִּי יִקְרְבוּן מִנְּהָ קוּרְבָנָא קָדָם יִי כֹל דִּי יִמְנֵן מִנְּהָ קָדָם יִי יְהִי קוּדְשָׁא: י לֹא יִחְלִיפְנִיהָ וְלֹא יַעֲבֹר יְתִיהָ טַב בְּבִישׁ אוֹ בִישׁ בְּטַב וְאִם חֲלָפָא יִחְלִיף בְּעִירָא בְּעִירָא וְהָיָה הוּא וְחֲלופִיָּהּ יְהִי קוּדְשָׁא: יא וְאִם כֹּל בְּעִירָא מְסַבָּא דִּי לֹא יִקְרְבוּן מִנְּהָ קוּרְבָנָא קָדָם יִי וְיִקִּים יַת בְּעִירָא קָדָם כְּהֵנָּה: יב וְיִפְרוֹס כְּהֵנָּה יְתָהּ בֵּין טַב וּבֵין בִּישׁ כְּפּוּרְסָנָא דְּכְהֵנָּה כֵּן יְהִי: יג וְאִם מִפְּרָק וְיִפְרָקְנִיהָ וְיוֹסֵף חוּמְשִׁיהָ עַל

כש"י

ויעריכונו לפי השגת ידו של מעריך: על פי אשר תשיג. לפי מה שיש לו יסדרנו וישאיר לו כדי חייו מטה כר וכסת וכלי אומנות, אם היה חמר, משאיר לו חמורו: (ט) כל אשר יתן ממנו. אמר רגלה של זו עולה, דכרו קיימין, ותמכר ללרכי עולה ודמיה חולין, חוץ מדמי אותו האזר: (י) טוב ברע. חס צבעל מוס: או רע בטוב. וכל שכן טוב צטוב ורע צרע: (יא) ואם כל בהמה טמאה. צבעלת מוס הכתוב מדבר, שהיא טמאה להקרבה, ולמדך הכתוב שאין קדשים תמימים יולאין לחולין צפדיון אלא אם כן הוממו: (יב) בערכך הכהן כן יהיה. לשאר כל אדם הצא לקנותה מיד הקדש: (יג) ואם גאל יגאלנה. צבעלים החמיר הכתוב להוסיף חומש, וכן

(ג) והיה ערכך וגו'. אין ערך זה לשון דמים, אלא צין שהוא יוקר צין שהוא זול, כפי שניו הוא הערך הקלוצ עליו צפרשה זו: ערכך. כמו ערך. וכפל הכפ"יין לא ידעתי מאיזה לשון הוא: (ה) ואם מבן חמש שנים. לא שהיה הגודר קטן, שאין דצברי קטן כלום, אלא גדול שאמר ערך קטן הזה, שהוא צן חמש שנים, עלי: (ז) ואם מבן ששים שנה וגו'. כשמגיע לידי הזקנה האשה קרובה להחשב כאיש, לפיכך האיש פוחת צהדקנו יותר משליש צערכו, והאשה אינה פוחתת אלא שליש צערכה, דאמרי אינשי צבא צביתא פחא צביתא, צבתא צביתא סימא צביתא וסימנא טבא צביתא: (ח) ואם מן הוא. שאין ידו משגת ליתן הערך הזה: והעמידו. לנערך לפני הכהן

TORAS MENACHEM

while he was on Mount Sinai, etc. So it is quite conceivable that yet a further distinction exists: that some mitzvos were part of the covenant between the Jewish people and God, while others were not.

However, Rashi clearly rejected this interpretation. Rashi writes that the plural word "Laws" in verse 46 refers to "the Written Torah and the Oral Torah. It teaches us that all were given to Moshe at Sinai." So when the Torah sealed the covenant between God and the Jewish people in verse 46, it included everything that is mentioned in the Oral Law, which certainly includes the laws specified in chapter 27 too.

According to Rashi, we are thus left with our original problem: Why does chapter 27 appear after the "conclusion" of verse 46?

THE EXPLANATION

The current passage describes the concept of a person vowing to make a dedication to the Temple equivalent to the "value" of a certain person. For example, he might say, "I vow to give the value of this person to the Temple."

At the literal level, the person whose value is vowed could be a non-Jew, since the Torah sets a fixed value for all adult males (of a certain age)

- ³ Between twenty years old and sixty years old, the amount for a male will be fifty silver shekels, according to the shekel (measurement system which is used for) sanctified (items). ⁴ For a female, the amount will be thirty shekels.
- ⁵ Between five years old and twenty years old, the amount for a male will be twenty shekels, and for a female ten shekels.
- ⁶ Between one month old and five years old, the amount for a male will be five silver shekels, and the amount for a female will be three silver shekels.
- ⁷ For sixty-year-olds and over, the amount for a male will be fifteen shekels, and for a female ten shekels.
- ⁸ If he is too poor to pay the (above fixed) amount, then (the one who made the pledge) should bring (the person whose value he pledged) to stand before the priest, and the priest should evaluate him according to how much the one who is pledging can (possibly) afford.

🌀 CONSECRATION OF ANIMALS TO THE TEMPLE 🌀

- ⁹ (If a person consecrates to the Temple even one limb) of an animal (from a species) which is suitable to be brought as an offering to God, then whatever part of it the person consecrates to God will become holy. (The animal must then be sold, and the value of the part that was consecrated is given to the Temple).
- ¹⁰ One should not exchange (a consecrated animal for somebody else's animal*) or offer a substitute for it (from his own stock*, regardless of whether) one swaps a good (unblemished) one for a bad (blemished) one, or a bad one for a good one.
- If one does substitute one animal for another animal, (both) that one and its replacement will become consecrated.
- ¹¹ If it is a blemished animal which is not suitable to be brought as an offering to God:
 - He should stand the animal before the priest, ¹²and the priest should set its value according to its good and bad (qualities).
 - (If somebody other than the original owner wishes to purchase it from the Temple he should pay) what the priest assessed it at.
 - ¹³ But if (the original owner) redeems it, he should add its fifth to its value.

CLASSIC QUESTIONS

● Do the laws of valuations apply to non-Jews too? (v. 2-8)

TORAS KOHANIM: According to R' Meir, a non-Jew may not make a vow to donate money to the Temple. However, he may be the subject of the vow of a Jew, i.e. the Jew may vow to donate to the Temple the "value" of a non-Jewish person. According to R' Yehudah, a non-Jew may make a vow to donate money to the Temple, but he may not be the subject of such a vow made by a Jew.

TORAS MENACHEM

regardless of who they may be. Similarly, at the literal level, a non-Jew may make one of the vows described here, as Rashi writes in *Parshas Emor*, "Non-Jews may make vows and donations, like Jews" (22:25).

(In Jewish law, the above two issues are the subject of dispute (see **Toras Kohanim**). However, at the literal level, it is straightforward that a non-Jew may make, or be the subject of a vow to the Temple, as explained above).

Thus, the answer to our earlier question why chapter 27 is placed after

the laws of the Book of Vayikra appeared to be concluded in verse 46 is because the Torah wished to make a distinction between the laws up to chapter 26 that apply only to Jews, and the current section which applies to both Jews and non-Jews.

(And, while discussing the laws of valuation here for the above reason, the Torah recorded many related laws, even though some apply exclusively to Jews).

(Based on *Sichas Shabbos Parshas Behar-Bechukosai* 5734)

פורקניה: יד ונבר אבי יקדש ית ביתיה קודשא קדם יי ופרקניה פהנא בין טב ובין ביש פמא די יפרום יתיה פהנא בן יקום: טו ואם דאקדיש יפרוק ית ביתיה ויוסף חומש פספ פורקניה עלוהי ויהי ליה: טז ואם מתקל אחסנתיה יקדש גבר קדם יי ויהי פורקניה לפום זרעיה בר זרע בור שעורין בחמשין סלעין דכסף: יז אם משתא דיובלא יקדש תקליה כפורקניה יקום: יח ואם פתר יובלא יקדש תקליה ויחשב ליה פהנא ית כספא על פום שניא דישתארא עד שתא דיובלא ויתמנע מפורקניה: יט ואם מפרק יפרוק ית תקלא דאקדיש יתיה ויוסף חומש פספ פורקניה עלוהי ויקום ליה: כ ואם לא יפרוק ית תקלא ואם ובין ית תקלא לגבר אחרן לא יתפריק עוד: כא ויהי תקלא במפקיה דיובלא קודשא קדם יי פתקל חרמא לכהנא תהי אחסנתיה: כב ואם ית תקל זבינוהי די לא מתקל אחסנתיה יקדש קדם יי: כג ויחשב ליה פהנא ית מגנן פורקניה עד שתא דיובלא ויתן ית פורקניה ביומא ההוא קודשא קדם יי: כד בשתא דיובלא יתוב

יד ואיש כיי יקדש את ביתו קדש ליהוה והעריכו הכהן בין טוב ובין רע כפאשר יעריך אתו הכהן בן יקום: טו ואם המקדיש יגאל את ביתו ויוסף חמישית כסף ערבך עליו והיה לו: [חמישי] [שביעי כשהן מחוברין] טז ואם משדה אחזתו יקדיש איש ליהוה והיה ערבך לפי זרעו זרע חמר שערים בהמשים שקל כסף: יז אם משנת היבל יקדיש שדהו בערבך יקום: יח ואם אחר היבל יקדיש שדהו וחשב לו הכהן את הכסף על פי השנים הנותרות עד שנת היבל ונגרע מערבך: יט ואם גאל יגאל את השדה המקדיש אתו ויוסף חמישית כסף ערבך עליו וקם לו: כ ואם לא יגאל את השדה ואם מבר את השדה לאיש אחר לא יגאל עוד: כא והיה השדה בעצתו ביבל קדש ליהוה כשדה החרם לכהן תהיה אחזתו: [ששי] כב ואם את שדה מקנתו אשר לא משדה אחזתו יקדיש ליהוה: כג וחשב לו הכהן את מכסת הערבך עד שנת היבל ונתן את הערבך ביום ההוא קדש ליהוה: כד בשנת היובל

כ"ז

חמשים שקל, הרי שקל לכל שנה, ושקל יתר על כולו, והשקל ארבעים ושמונה פודיוניו, הרי סלע ופודיון לשנה אלא שחצר פודיון אחד לכולו, ואמרו רבותינו שאותו פודיון קלצון לפרוטרוט³, והצא לגאול יתן סלע ופודיון לכל שנה לשנים הנותרות עד שנת היובל: ונגרע מערבך. מנין השנים שמשנת היובל עד שנת הפדיון: (יט) ואם גאל יגאל, המקדיש אותו, יוסף חומש על הקצבה הזאת: (כ) ואם לא יגאל את השדה. המקדיש: ואם מבר. הגזר: את השדה לאיש אחר לא יגאל עוד. לשוץ ציד המקדיש: (כא) והיה השדה בצאתו ביבל. מיד הלוקחו מן הגזר, כדרך שאר שדות היוצאות מיד לוקחים ציובל: קדש לה: לא שישוץ להקדש דק הצית ליד הגזר אלא כשדה החרם הנתון לכהנים, שנאמר כל חרם צישראל לך יהיה⁴, אף זו תחלק לכהנים של אותו משמר שיום הכפורים של יובל פוגע צו⁵: (כב) ואם את שדה מקנתו וגו'. חלוק יש בין שדה מקנה לשדה אחוזה, ששדה מקנה לא תחלק לכהנים ציובל, לפי שאינו יכול להקדישה אלא עד היובל, שהרי ציובל היתה עתידה ללאת מידו ולשוץ לצעלים, לפיכך אם צא

צמקדיש בית וכן צמקדיש את השדה וכן צפדיון מעשר שני בצעלים מוסיפין חומש, ולא שאר כל אדם: (טז) והיה ערבך לפי זרעו. ולא כפי שווי. אחת שדה טובה ואחת שדה רעה, פדיון הקדשן שוים, בית כור שעורים צממשים שקלים, כך גזירת הכתוב. והוא שצא לגאלה צתחלת היובל, ואם צא לגאלה צאמלעו, נותן לפי החשבון סלע ופודיון לשנה¹, לפי שאינה הקדש אלא למנין שני היובל, שאם נגאלה הרי טוב, ואם לאו הגזר מוכרה צדמים הללו לאחר ועומדת ציד הלוקח עד היובל כשאר כל השדות המכורות, וכשהיא יולאה מידו חוזרת לכהנים של אותו משמר שהיובל פוגע בו ומתחלקת ציניהם², זהו המשפט האמור צמקדיש שדה. ועכשיו אפרשו על סדר המקראות: (יז) אם משנת היבל יקדיש וגו'. אם משעברה שנת היובל מיד הקדישה וצא זה לגאלה מיד: בערבך יקום. כערך הזה האמור יהיה. חמשים כסף יתן: (יח) ואם אחר היבל יקדיש. וכן אם הקדישה משנת היובל ונשתכה ציד גזר וצא זה לגאלה אחר היובל: וחשב לו הכהן את הכסף על פי השנים הנותרות. כפי חשבון. כילד, הרי קלצ דמיה של ארבעים ותשע שנים

CLASSIC QUESTIONS

● How much of a person's property may one consecrate or dedicate? (v. 1-24)

RAMBAM: It is appropriate for a person to observe these precepts [of consecrating and dedicating one's property] so as to coerce his [evil] inclination not to be miserly....[However,] A person should never consecrate or dedicate all his property....This is not piety but foolishness, for in losing all his property he becomes dependent on the assistance of others. One should not have mercy upon him. In reference to such people, our Sages said: "A man of foolish piety is among those who destroy the world" (Sotah 20a). Instead, one who spends his wealth to observe *mitzvos* should not spend more than a fifth (Laws of Valuations and Dedications 8:13).

🕯 CONSECRATION OF REAL ESTATE TO THE TEMPLE 🕯

- ¹⁴ *If a man consecrates his house to God('s Temple) to be holy:*
 - *The priest should value it according to its good and bad (qualities), and the price will be fixed at the amount the priest values it.*
 - ¹⁵ *If the one who consecrated it wishes to redeem his house, he should add a fifth to its fixed value, and it will become his (once again).*
- ¹⁶ *If a person consecrates a field from his hereditary land to God('s Temple):*
 - *The valuation should (not be according to market value, but rather) according to its sowing capacity: fifty silver shekels for each chomer* of barley seed.*
 - ¹⁷ *If he consecrates his field (immediately after) the Jubilee year, its value will stay (at the above-mentioned price). ¹⁸ But if he consecrates his field (a number of years) after the Jubilee, the priest should calculate its price according to the remaining years of (the lease which expires) the (next) Jubilee year. (The percentage of the lease which has elapsed) should be deducted from the valuation.*
 - ¹⁹ *If the one who consecrated it redeems the field, he should add a fifth to its fixed value (based on the above calculation), and it will become his (once again).*
 - ²⁰ *If he does not redeem the field, and (the treasurer of the Temple) sold the field to somebody else it will no longer be redeemed (back to the possession of the original owner at the Jubilee year. ²¹ Rather,) when the field leaves (the purchaser's possession) at the Jubilee year, it will (belong to priests and) be holy to God as a segregated field. (The original owner's) hereditary property will now belong to the priests.*
- ²² *If (a person) consecrates to God a field that he had purchased, which is not part of his hereditary property:*
 - ²³ *The priest should calculate the valuation price for him (based on the time remaining) until the Jubilee year. From that day, (anybody can redeem the field) by giving its valuation (to the Temple, to be) holy to God.*
 - ²⁴ *In the Jubilee year, the field will return to the one from whom (the initial purchaser) bought it, namely the one whose hereditary property it was.*

FIFTH
READING
(7TH WHEN
JOINED)

SIXTH
READING

TORAS MENACHEM

🕯 Sparks of Chasidus 🕯

During the early stages of a person's spiritual growth, he will tend to observe the *mitzvos* for the sake of the personal refinement which they bring, rather than purely out of obedience to the Divine Will. Consequently, the *mitzvos* of the beginner are spiritually hampered by his own self-orientated intentions, for only a *mitzvah* which is done without any ulterior motive whatsoever even a noble or holy one—can form a perfect “connection” between man and God.

Thus, when **Rambam** speaks to a person who needs “to coerce his [evil] inclination not to be miserly”—the beginner—he is strongly

advised to limit his donations (to no more than a fifth), for we are speaking here about a person whose Divine service is limited by his unrefined personality.

Once, however, a person is able to rid himself of all ulterior motives, and give away his possessions (not to refine himself, but rather because *others* need the money, then there is no limit to how much one may give. Thus, in his “Commentary to the Mishnah” (*Pe'ah* 1:1), **Rambam** writes, “deeds of kindness have no fixed measure.”

(Based on *Likutei Sichos* vol. 27, pp. 221-2)

* Equivalent to 248.9 liters or 65.8 U.S. gallons.

תקלא לדובניה מניה לדדיליה אחסנת
 ארעא: כה וכל פורסניה יהי בסלעי קודשא
 עשרין מעין יהי סלעא: כו ברם בוכרא די
 יתבפר קדם יי בבעירא לא יקדש גבר יתיה
 אם תור אם אמר דיין הוא: כז ואם בבעירא
 מסאבא ויפרוק בפורסניה ויוסף חומשיה
 עלוהי ואם לא יתפריק ויזדבן בפורסניה:
 כח ברם כל חרמא די יחרם גבר קדם יי מפל
 די ליה מאנשא ובעירא ומחלל אחסנתיה לא
 יזדבן ולא יתפריק כל חרמא קודש קודשין
 הוא קדם יי: כט כל חרמא די יתחרם מן
 אנשא לא יתפריק אתקמלא יתקמל: ל וכל
 מעשרא דארעא מזרעא דארעא מפירי אילנא
 דיין הוא קודשא קדם יי: לא ואם מפרק
 יפרוק גבר ממעשריה חומשיה יוסף עלוהי:
 לב וכל מעשר תורין ועאן כל דינעבר תחות
 חוטרא עשיראה יהי קודשא קדם יי: לג לא
 יבקר בין טב לביש ולא יתלפיניה ואם חלפא
 יתלפיניה ויהי הוא וחלופיה יהי קודשא לא

ישוב השנה לאשר קנהו מאתו לאשר לו אחזת הארץ:
 כה וכל ערבך יהיה בשקל הקדש עשרים גרה יהיה השקל:
 כו אך בכור אשר יבכר ליהוה בבהמה לא יקדיש איש אתו
 אם שור אם ששה ליהוה הוא: כז ואם בבהמה הטמאה ופרה
 בערפך ויסף חמשתו עליו ואם לא יגאל ונמכר בערפך:
 כח אך כל חרם אשר יחרם איש ליהוה מפל אשר לו מאדם
 ובהמה ומשדה אחזתו לא ימכר ולא יגאל כל חרם
 קדש קדשים הוא ליהוה: [שביעי] כט כל חרם אשר יחרם
 מן האדם לא יפדה מות יומת: ל וכל מעשר הארץ מזרע
 הארץ מפרי העץ ליהוה הוא קדש ליהוה: לא ואם גאל יגאל
 איש ממעשרו חמשתו יסף עליו: [מפטיר] לב וכל מעשר בקר
 וצאן כל אשר יעבר תחת השבט העשירי יהיה קדש
 ליהוה: לג לא יבקר בין טוב לרע ולא ימירנו ואם המר

כש"י

דינר, עשרים וארבע מעות לסלע? (כו) לא יקדיש איש אתו. לשם קרבן
 אחר, לפי שאינו שלו: (כז) ואם בבהמה הטמאה וגו'. אין המקרה הזה
 מוסב על הבכור, שאין לומר בצכור זהמה טמאה ופדה בערכך. וחמור אין
 זה, שהרי אין פדיון פטר חמור אלא טלה, והוא מתנה לכהן ואינו להקדש,
 אלא הכתוב מוסב על ההקדש. שהכתוב שלמעלה דבר בפדיון זהמה טהורה
 שהוממה, וכאן דבר במקדש זהמה טמאה לזכר הבית? ופדה בערכך.
 כפי מה שיעריכנה הכהן: ואם לא יגאל. ע"י צעלים: ונמכר בערכך.

לגאלה, יגאל צדמים הללו הקרובים לשדה אחוזה. ואם לא יגאל וימכרה
 גזר לאחר, או אם לא יגאל הוא, צננת היוכל ישוב השדה לאשר קנהו
 מאתו, אותו שהקדישה. ופן תאמר לאשר קנהו הלוקח הזה האחרון מאתו,
 וזהו הגזר, לכך הולך לומר לאשר לו אחוזת הארץ, מירושפת אבות, וזהו
 צעלים הראשונים שמכרו למקדיש! (כה) וכל ערבך יהיה בשקל הקדש.
 כל ערכך שכתוב בו שקלים יהיה בשקל הקדש: עשרים גרה. עשרים מעות
 כך היו מתחילה ולאחר מכאן הוסיפו שות. ואמרו רבותינו שם מעה כסף

CLASSIC QUESTIONS

● Why may an animal not be substituted? (v. 33)

RAMBAM: The Torah anticipated man's thoughts and his evil inclination: By nature a person seeks to increase his possessions and to be sparing with his money....If he were allowed to exchange a poor animal for a good one, he might exchange the good animal for a poor one and claim that it is good. The Torah therefore made an unequivocal prohibition against substitution (*Laws of Sacrificial Exchanges* 4:13).

TORAS MENACHEM

The Last Word

A person might prefer an approach to serving God which he feels is superior to that which has been demanded of him. For example, a person might feel that simple tasks can be entrusted to anyone, whereas he should be involved in loftier matters, such as the study of *Chasidus*. On the other hand, another person may argue that he is not sufficiently worthy to study *Chasidus*, since his understanding is not so profound, and that he should be involved with more simple tasks.

The response to such arguments: "He should not select a good or a bad one, nor should he offer a substitute for it" (v. 33). The desire to substitute one's allotted task for another comes from the evil inclination (cf. **Rambam**). Initially it tells him to swap a more menial task for a loftier one, but it will eventually tell a person to swap a good task for a bad one. Thus, a person should carry out his allotted task with dedication, without looking for a substitute.

(Based on *Likutei Sichos* vol. 17, pp. 527-8)

🌀 ADDITIONAL LAWS OF CONSECRATION 🌀

- ²⁵ Every valuation should be made according to (the measurement system which is used for) sanctified (items), whereby twenty gerahs equal one shekel.
- ²⁶ A firstborn animal must be (sacrificed as) a firstborn to God. Nobody may consecrate it (as a different offering). Whether it is an ox or sheep, it belongs to God.
- ²⁷ If (someone consecrates) a non-kosher (species of) animal (as a donation towards the upkeep of the Temple), he may redeem it by paying the valuation price, plus an additional one fifth. If it is not redeemed (by the one who consecrated it), it should be sold for the valuation price.
- ²⁸ However, anything that a man dedicates from any of his possessions as segregated property to God('s priests)—whether it be a person, an animal, or part of his inherited field—it may not be sold, nor should it be redeemed, for all segregated property is most holy to God.
- ²⁹ (If a person) consecrates (the value of) a person who has been condemned (by the court) to be put to death, (it is meaningless) and need not be redeemed.

SEVENTH
READING

🌀 REDEMPTION OF THE SECOND TITHE 🌀

- ³⁰ (The second) tithe of the Land, whether it be from the crops of the Land or the fruit of the tree, belongs to God. It is holy to God.
- ³¹ If a man redeems some of his tithe, he should add one fifth of its value to it.

🌀 THE TITHE OF ANIMALS 🌀

MAFTIR

- ³² (When a person comes to tithe his animals, and they come out from an entrance, one after the other, the tenth animal) that passes under the rod (will be) the tithe of the cattle or the flock. The tenth will be holy to God (in that its blood and fats will be offered on the Altar, but a non-priest may eat the meat).
- ³³ (Despite the fact that sacrifices are generally offered from the best animals) he should not select a good (unblemished animal) or a bad (blemished) one (for his tithed animal), nor should he offer a substitute for it.

כ"ט

אחד ערכו עלי, לא אמר כלום⁹: מות יומת. הרי הולך למות, לפיכך לא יפדה און לו לא דמים ולא ערך: (ב) ובל מעשר הארץ. צמעשר שני הכתוב מדבר: מזרע הארץ. דגן: מפרי העץ. תירוש וינאי: לה' הוא. קנאו השם ומשולחנו צוב לך לעלות ולאכל צירושלים, כמו שנאמר¹⁰ ואכלת לפני ה' אלהיך מעשר דגן תירושך וגו'¹¹: (ג) ממעשרו. ולא ממעשר חצירו, הפודה מעשר של חצירו און מוסף חומש. ומה היא גאלתו, כדי להתירו צאכילה בכל מקום. והמעוה יעלה ויאכל צירושלים, כמו שנאמר ונתתי צכסף וגו'¹²: (ג) תחת השבט. כשצא לעשרן מוילאון צפתח צ אחר זה, והעשירי מכה צצצט צצוט צסיקרא להיות ניכר שהוא מעשר, כן עושה לעלחים ועגלים של כל שנה ושנה¹³: יהיה קדש. ליקרצ למצח דמו ואמוריו, והצער נאכל לצעלים, שהרי לא נמנה עס שאר מתנות כהונה, ולא מלינו שיהא צשרו ניתן לכהנים: (ג) לא יבקר וגו'. לפי שנאמר וכל מצחר נדריכס¹⁴, יכול יהא

לאחרים: (כח) אך בל חרם וגו'. נחלקו רבותיו צדבר יש אומרים סתם חרמים להקדש, ומה אנו מקיים כל חרם צישראל לך יהיה⁴, צחרמי כהנים שפירש ואמר הרי זה חרם לכהן, ויש שאמרו סתם חרמים לכהנים⁵: לא ימכר ולא יגאל. אלא ינתן לכהן. לדברי האומר סתם חרמים לכהנים, מפרש מקרא זה צסתם חרמים. והאומר סתם חרמים לצדק הבית, מפרש מקרא זה צחרמי כהנים, שהכל מודים שחרמי כהנים און להם פדיון עד שיצואו ליד כהן, וחרמי גצוה נפדים⁶: בל חרם קדש קדשים הוא. האומר סתם חרמים לצדק הבית מציא ראיב מכאן, והאומר סתם חרמים לכהנים מפרש כל חרם קדש קדשים הוא לה', ללמד שחרמי כהנים חלים על קדשי קדשים ועל קדשים קלים, ונותן לכהן, כמו ששנינו צמסכת ערכין⁷ אס נדר נותן דמיהס, ואס נדצה נותן את עוצתה: מאדם. כגון שהחרים עצדיו ושפתותיו הכנעניס⁸: (כט) בל חרם אשר יחרם וגו'. היולא ליהרג ואמר

יְמִירְנוּ וְהָיָה־הוּא וְתִמְוָרְתוֹ יְהִי־קִדְשׁ לֹא יִנָּאֵל: לֹד אֱלֹהִים
 הַמְצִיֹת אֲשֶׁר צָוָה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי:
 וְתִפְרִיק: לֹד אֱלֹהִים פְּקוּדֵיָא דִּי פְקִיד יְיָ נֵת מֹשֶׁה
 לְוַת בְּנֵי יִשְׂרָאֵל בְּמִוֶּרֶא דְסִינַי:

חֲזַק חֲזַק וְנִתְחַזַּק

ע"ח פטוקים. עז"א סימן.

סכום פטוקי דספר ויקרא שמנה מאות וחמשים ותשעה נט"ף סימן. וחציו והנוגע בבשר הזב. ופרשיותיו עשרה ב"א ג"ד סימן. וסדריו כ"ג ובתורתו יה"ג"ה יומם ולילה סימן. ופרקיו כ"ז ואהי"ה עמך ואברכך סימן: מנין הפתוחות שתיים וחמשים. והסתומות ששה וארבעים. הכל שמנה ותשעים פרשיות דודי צ"ח ואדום סימן:

רש"י

זורר ומוציא את היפה, תלמוד לומר לא יזקר בין טוב לרע, בין חס בין בעל מוס חלה עליו קדושה, ולא שיקרב בעל מוס, אלא יאכל בתורת מעשר ואסור ליגזז וליעזב¹: חסלת ספר ויקרא

- *If he does substitute it, then (both) that one and its substitution become holy. It cannot be redeemed.*

³⁴ *These are the commandments that God commanded Moshe (in the desert*) at Mount Sinai for the children of Israel.*

The congregation**, followed by the reader, proclaims:

Be strong! Be strong! And may we be strengthened!

THE HAFTARAH FOR BECHUKOSAI (& BEHAR-BECHUKOSAI) IS ON PAGE 271.

TORAS MENACHEM

🕯️ *Sparks of Chasidus* 🕯️

THE END OF THE BOOK OF VAYIKRA

Since “the beginning is wedged in the end, and the end in the beginning” (*Sefer Yetzirah* 1:7), we find that the Book of *Vayikra*, which begins with the subject of animal sacrifices, ends with the same topic—the firstborn sacrifice (v. 26), and animal tithes (v. 32-33).

A key distinction between these two types of sacrifice is that the firstborn are “selected” by God, whereas the animal tithes are selected by man: “(The tenth animal) that passes under the rod (will be) the tithe” (v. 32). Thus, by ending the Book of *Vayikra* with the

subject of animal tithes, the Torah stresses to us the importance of *man’s initiative* in Divine service:

God made us in a way that “a person prefers a measure of his own produce more than nine measures of his fellow’s” (*Bava Metziah* 38a). The inner reason for this is so that man can be truly immersed in his own Divine service, rather than constantly rely on inspiration from above, thus fulfilling God’s intention that the world be made holy through the efforts of man.

(Based on *Likutei Sichos* vol. 17, pp. 332-7)

* See *Toras Menachem* to 25:1.

**According to *Chabad* custom, the person called to the Torah also recites *chazak chazak venischazeik*, in contrast to those authorities who deem this to be an interruption before the blessing which is said after reading the Torah (*Sefer Haminhagim*, p. 31; See *Likutei Sichos* vol. 24, p. 411; *ibid.* vol. 25, p. 474ff. See also *Chikrai Minhagim* by Rabbi Eliyahu Yochanan Gurary (*Oholei Shem, Lubavitch* 5759), p. 126ff.).



Parshas Bechukosai contains 7 positive *mitzvos* and 5 prohibitions.

1. One who vows to give a man's valuation should give the price written in scripture [27:2].
2. Not to substitute animals consecrated for holy offerings [27:10].
3. If an animal consecrated for an offering is substituted for another one, both are consecrated [27:10].
4. One who vows an animal's valuation should give the price that the priest values it at [27:11,12].
5. One who vows the valuation of a house should give the value that the priest values it at, with the addition of one-fifth [27:14].
6. One who vows the valuation of a field should give the value set in scripture [27:16].
7. Not to substitute consecrated animals from one type of offering to another [27:26].
8. If one vows a *chairem* on part of his property, it goes to the priests [27:28].
9. Land put by its owner under *chairem* is not to be sold, but given to the priests [27:28].
10. Land under *chairem* is not to be redeemed [27:28].
11. The tithe of kosher species of animals, to be given every year [27:32].
12. The tithe of animals is not to be sold, but eaten in Jerusalem [27:33].



Haftaros

הַפְּטָרוֹת

🌀 BLESSINGS ON READING THE HAFTARAH 🌀

The person who was called up for *Maftir* says the following before reading the *Haftarah*:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בְּנְבִיאִים טוֹבִים וְרָצָה בְּדְבָרֵיהֶם הַנְּאֻמִּים
בְּאַמֶּת בְּרוּךְ אַתָּה יְהוָה הַבוֹחֵר בַּתּוֹרָה וּבְמִשְׁנֵה
עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבְנְבִיאֵי הָאַמֶּת וְצִדְקָה:

After the *Haftarah* the following blessings are recited:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוֹר כָּל
הָעוֹלָמִים, צִדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנְּאֻמָּן
הַאֹמֵר וַעֲשֵׂה, הַמְדַבֵּר וּמְקַיֵּם, שְׂכַל דְּבָרָיו אַמֶּת וְצִדְקָה:
נְאֻמָּן אַתָּה הוּא יי אֱלֹהֵינוּ, וְנְאֻמָּנִים דְּבָרֶיךָ, וְדָבָר
אַחַד מִדְּבָרֶיךָ אַחֲזוֹר לֹא יִשׁוּב רִיקָם, כִּי אֵל
מֶלֶךְ נְאֻמָּן וְרַחֲמָן אַתָּה. בְּרוּךְ אַתָּה יי, הָאֵל הַנְּאֻמָּן
בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נַפְשׁ
תּוֹשִׁיעַ וְתִשְׁמַח בְּמִהְרָה בְּיַמֵּינוּ. בְּרוּךְ אַתָּה יי,
מְשַׂמַּח צִיּוֹן בְּבִנְיָה:

שְׂמֹחֵנוּ, יי אֱלֹהֵינוּ, בְּאַלְיָהוּ הַנְּבִיא עַבְדְּךָ, וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, בְּמִהְרָה יָבֹא וַיְגַל לְבַנּוֹ,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אַחֲרָיִם אֶת
כְּבוֹדוֹ, כִּי בְשֵׁם קֹדֶשְׁךָ נִשְׁבַּעְתָּ לוֹ, שְׂלֵא יִכְבֶּה נֵרוֹ
לְעוֹלָם וָעֶד. בְּרוּךְ אַתָּה יי, מִגֵּן דָּוִד:

On fast days end here. On Shabbos (including Shabbos Chol HaMo'ed) continue°:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים וְעַל
יוֹם הַשַּׁבָּת הַזֶּה, שְׁנַתֶּתָּ לָנוּ יי אֱלֹהֵינוּ לְקַדְּשָׁה
וּלְמַנוּחָה, לְכָבוֹד וּלְתַפְאֶרֶת:

עַל הַכֹּל, יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ,
יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ

אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת (On Shabbos Chol HaMo'ed Succos add — וישראל והזמנים):

°On a Festival, and Shabbos that coincides with a Festival continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (On Shabbos) —וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם

Shemini Atzeres / Simchas Torah	Succos	Shavuos	Pesach
שְׁמִינִי עֶצְרַת הַחַג	חַג הַסּוּכּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַמִּצּוֹת

הַזֶּה, וְעַל-יוֹם טוֹב מְקַרָּא קָדֵשׁ הַזֶּה, שְׁנַתֶּתָּ לָנוּ יי אֱלֹהֵינוּ (On Shabbos) —לְקַדְּשָׁה
וּלְמַנוּחָה) לְשִׁשּׁוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ אֲנַחְנוּ
מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יי, מְקַדֵּשׁ (On Shabbos) —הַשַּׁבָּת וְיִשְׂרָאֵל וְהַזְּמָנִים:

°On Rosh Hashanah continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (On Shabbos) —וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם
הַזְּכָרוֹן הַזֶּה, וְעַל-יוֹם טוֹב מְקַרָּא קָדֵשׁ הַזֶּה, שְׁנַתֶּתָּ לָנוּ יי אֱלֹהֵינוּ (On Shabbos) —
לְקַדְּשָׁה וּלְמַנוּחָה) לְכָבוֹד וּלְתַפְאֶרֶת. עַל הַכֹּל, יי אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ,
וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ מְלַבְּנוּ
אִמַּת וְקָיָם לְעַד. בְּרוּךְ אַתָּה יי, מְלַךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On Shabbos) —הַשַּׁבָּת
וְיִשְׂרָאֵל וְיוֹם הַזְּכָרוֹן:

°On Yom Kippur continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל הַנְּבִיאִים (On Shabbos) —וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם
הַכַּפּוּרִים הַזֶּה, וְעַל-יוֹם סְלִיחַת הָעוֹן הַזֶּה, וְעַל יוֹם מְקַרָּא קָדֵשׁ הַזֶּה, שְׁנַתֶּתָּ
לָנוּ יי אֱלֹהֵינוּ (On Shabbos) —לְקַדְּשָׁה וּלְמַנוּחָה) לְסְלִיחָה וּלְמַחִילָה וּלְכַפָּרָה, לְכָבוֹד
וּלְתַפְאֶרֶת. עַל הַכֹּל יי אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתְךָ, יִתְבָּרֵךְ
שְׁמֶךָ בְּפִי כָל חַי תָּמִיד לְעוֹלָם וָעֶד, וּדְבָרְךָ מְלַבְּנוּ אִמַּת וְקָיָם לְעַד. בְּרוּךְ
אַתָּה יי, מְלַךְ מוֹחֵל וְסוֹלֵחַ לְעוֹנוֹתֵינוּ, וְלְעוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר
אֲשָׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מְלַךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On Shabbos) —הַשַּׁבָּת
וְיִשְׂרָאֵל וְיוֹם הַכַּפּוּרִים:

🌀 VAYIKRA / ויקרא 🌀

(Isaiah 43:21 – 44:23)

מג כא עִם-זו יִצְרַתִּי לִי תִהְיֶה לִי יִסְפְּרוּ: כב וְלֹא-אֶתִּי
 קָרָאתָ יַעֲקֹב כִּי-יִנְעַתְּ בִּי יִשְׂרָאֵל: כג לֹא-הִבִּיאתָ לִי
 שֶׂה עֲלֵתֶיךָ וּבְחִידָךָ לֹא כִבַּדְתָּנִי לֹא הֵעֵבַדְתִּיךָ
 בְּמִנְחָה וְלֹא הוֹנַעְתִּיךָ בְּלִבְנוֹה: כד לֹא-קָנִיתָ לִּי
 בְּכֶסֶף קָנָה וְתִלָּב וּבְחִידָךָ לֹא הִרְוִיתָנִי אֶךָ הֵעֵבַדְתָּנִי
 בְּחִטָּאוֹתֶיךָ הוֹנַעְתָּנִי בְּעוֹנֹתֶיךָ: כה אֲנֹכִי אֲנֹכִי הוּא
 מִיָּחָה פִּשְׁעֶיךָ לְמַעַנִי וְחִטָּאתֶיךָ לֹא אֶזְכֹּר: כו הִזְכִּירְנִי
 נִשְׁפָּטָה יְחַד סִפְרָא אֶתָּה לְמַעַן תִּצְדָּק: כז אָבִיךָ
 הָרִאשׁוֹן חֲטָא וּמְלִיצִידָךָ פָּשְׁעוּ בִּי: כח וְאֶחְלַל שְׂרֵי
 קִדְשׁ וְאֶתְנֶה לְחֶרֶם יַעֲקֹב וְיִשְׂרָאֵל לְגִדּוּפִים:
 מד « וְעַתָּה שָׁמַע יַעֲקֹב עֲבָדִי וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ:
 ב כֹּה-אָמַר יְהוָה עֹשֶׂה וְיִצְרָה מִבֶּטֶן יְעֹרֶה
 אֶל-תִּירָא עֲבָדִי יַעֲקֹב וְיִשְׂרָאֵל בְּחַרְתִּי בּוֹ: ז כִּי
 אֶצְקֶ-מַיִם עַל-צִמְאָ וְנוֹזְלִים עַל-יַבְשָׁה אֶצְקֶ רֹחַל
 עַל-זֶרְעֶךָ וּבִרְכֹתֵי עַל-צִאֲצָאִיךָ: ח וְצִמְחוּ בְּבִין
 חֲצִיר כְּעֶרְבִים עַל-בְּלֵי-מַיִם: ט זֶה יֹאמֵר לַיהוָה
 אֲנִי וְזֶה יִקְרָא בְּשֵׁם-יַעֲקֹב וְזֶה יִכְתֹּב יְדוֹ לַיהוָה
 וּבְשֵׁם יִשְׂרָאֵל יִכְנֶה: י כֹּה-אָמַר יְהוָה מֶלֶךְ-יִשְׂרָאֵל

43:21 **I** formed this nation for Myself. They will declare My praise.
 22 But you, (children of) Ya'akov, did not call upon Me, (and rather, you followed other gods). You tired of serving Me, O Israel, (and ceased). 23 You did not bring Me sheep for your burnt-offerings nor honor Me with your (other) sacrifices. I did not burden you with meal-offerings, (for only a three-finger fistful is offered on the Altar, nor did I) cause you tremendous effort (to bring a large amount) of frankincense. 24 (I did not require) you to buy herbs with (your) money (to offer on the altar) for Me (since it grew in Jerusalem. But you did not) satisfy Me with the fat of your sacrifices (because you did not bring any). Instead you burdened Me with your sins and wearied Me with your iniquities.
 25 It is I Who wiped away your transgressions (and) I (Who wipe them away now—not for your righteousness, but) for My sake. I will (erase them completely so that) I will have no remembrance of your sins.
 26 (Perhaps I need to be reminded about some favor that I owe you, so) remind Me (of your merits) and let us judge together. (Even if you) state your case (first) you will (not) win.
 27 Your first father (Adam) sinned (even though He was formed by My hands), and your spokesmen, (the best in each generation, on whom you rely to defend you, also) transgressed against Me. 28 (Therefore), I will profane (your) holy nobles. I will give (the people of) Ya'akov to utter destruction and Israel to disgrace (by their enemies).

Jewish people formed for God

Failure to serve God properly

The Redemption is to come

44:1 Now listen, My servant Ya'akov, Israel whom I have chosen, (about the good that is to come)! 2 This is what was said by God, your Maker, your Creator, Who helped you since birth:
 Fear not, My servant Ya'akov, the upright people whom I have chosen! 3 Just as I pour water on the thirsty land and liquid on the parched earth, so too I will pour My good will on your children and My blessing on your offspring. 4 They will sprout like grass, like willows by streams of water. 5 (The righteous among them) will say: "I am for God"; (the children of the wicked) will call (themselves) by Ya'akov's name (so as not to follow in their fathers' footsteps; the Ba'alei Teshuvah will oblige themselves to return to God as if, "I am) for God" is written by their hand (as a binding contract); and (the righteous converts) will call themselves by the name of Israel.

6 This is what was said by God, the King of Israel and its Redeemer, the God of Hosts:

🌀 HAFTARAH OF PARSHAS VAYIKRA

Both the Parsha and the Haftarah speak of sacrificial worship. The Parsha introduces a number of basic sacrificial rites, whereas the Haftarah criticizes the Jewish people for their abandonment of sacrificial worship.
 Chasidic thought stresses a positive connection between the Parsha and Haftarah. At the opening of the Parsha ("He called [vayikra] to

Moshe") the unusual term vayikra expresses affection (Rashi). Likewise, the Haftarah's opening highlights God's profound love of Israel, that the Jewish people are intrinsically bound with God by virtue of the fact that "I formed this nation for Myself."
 Note further that the verse does not employ the usual expression, "I created..." but rather, "I formed this nation for Myself," suggesting that God's love for the Jewish people is not merely a distant soul-connection,

I am the first (preceding the world) and the last (Who will continue after the world has ended). There is no god besides Me!

⁷ *Who can declare and say that he is like Me? (Who) can relate and specify (before) Me (all that happened) since I placed the people of the world (upon the earth, until now)? Let them tell the things which are soon to come, and the things which are to come in the distant future, (to prove their words).*

⁸ *Do not fear (other gods), and do not be frightened! Did I not tell you and relate to you back then (at Mount Sinai that there is no other god besides Me)? You are My witnesses (to this fact, as I opened up the seven heavens and showed you that there is no other god). Is there any god beside Me? There is no power without My knowledge (because all power comes from Me)!*

Unique
greatness
of God

Fallacy of
idol-
worship

⁹ *(The craftsmen) who make idols are worthless (since their work is worthless), and (the idols) that they treasure have no purpose. The (idols) themselves bear witness (to their own uselessness), since they do not see or think, (so how could they help others? Their testimony will cause those who make them) to be ashamed.*

¹⁰ *Who (in his stupidity makes) a god, or casts a statue that has no benefit? ¹¹ Indeed, all their followers will be ashamed, for the craftsmen (who made the idols) are (mere) men, (so how could they possibly make a god? The craftsmen and idol-worshippers) will all assemble and attempt (to fathom what they have done) and they will all be frightened (of God), and ashamed (of what they did).*

¹² *The ironsmith makes a saw. He makes it with coals and forms it with a hammer. He makes it with all the strength in his arms. Even if he is hungry and weak, even if he has not drunk water and is weary (he does not abandon his work, since he desires it so much).*

¹³ *(Then) the woodworker measures (his wood) with a ruler, marks it with ink (then cuts what he measured) and shapes it (nicely) with a plane. He draws (designs on it with) a compass and shapes it like a man. It has man's beauty (surpassing that of all animals). Yet it stays at home (and cannot move).*

¹⁴ *(Another person goes out to the forest and) cuts cedars for himself (to make the idol. Others use) pines and oaks (which have more beauty, but since they are not as strong as cedars) he strengthens them with (stronger) wood.*

(Some go even further) planting firs (especially to make idols, and then wait until) the rain makes them grow (yet even those firs get rain from God Who will hold the idol sculptors accountable. ¹⁵ Some of the wood is burned) by the man as fuel; (some of it) he takes to warm himself; (some of it) to light (the ovens) and bake bread; (and with some of it) he makes an idol and bows down to it, and fashions an image and worships it. ¹⁶ He burns part of (the wood) in the fire, and with part of it he eats meat. He makes a roast and is satisfied. He warms himself and says, "Ah, I have warmed myself)! And I have enjoyed looking

וּגְאָלוֹ יְהוָה עֲבָאוֹת אֲנִי רִאשׁוֹן וְאַחֲרוֹן
וּמִבְלַעֲדֵי אֵין אֱלֹהִים: וּמִי-כְמוֹנִי יִקְרָא וַיְגִידָהּ
וַיַּעֲרֹכָהּ לִי מְשׁוּמֵי עַם-עוֹלָם וְאֲתִיּוֹת וְאִשֶּׁר
תִּבְאֲנָה יִגִּידוּ לָמוֹ: ה אֶל-תִּפְחָדוּ וְאֶל-תִּרְהוּ הֲלֹא
מֵאִזְ הִשְׁמַעְתִּיד וְהִגַּדְתִּי וְאַתֶּם עֲדֵי הַיֵּשׁ אֱלֹהֵי
מִבְלַעֲדֵי וְאֵין צוּר בַּל-יִדְעֵתִי: ט יִצְרִי-פֶסֶל כָּל־
תְּהוּ וְחִמּוּדֵיהֶם בַּל-יִעִילוּ וְעֲדֵיהֶם הִמָּחֶ* בַּל-יִרְאוּ
וּבַל-יִדְעוּ לְמַעַן יִבְשׁוּ: י מִי-יִצֵּר אֵל וּפֶסֶל נֹסֵד
לְבַלְתִּי הוֹעִיל: יא הֵן כָּל-חֲבֵרָיו יִבְשׁוּ וְחֲרָשִׁים הִמָּחֶ
מֵאֲדָם יִתְקַבְּצוּ כָּל־כְּלָם יַעֲמָדוּ יִפְחָדוּ יִבְשׁוּ יַחַד:
יב חֲרָשׁ בְּרוֹל מַעֲצָד וּפְעֵל בְּפִתָּם וּבַמִּקְבּוֹת יִצְרָהוּ
וַיִּפְעֵלָהוּ בְּזִרְעוֹ כִּהוּ גַם-רַעֲב וְאֵין כֹּחַ לֹא-שִׁתָּהּ
מֵיָם וַיִּיעָף: יג חֲרָשׁ עֲצִים נָטָה קוֹ יִתְאַרְהוּ בְּשִׁרְד
יַעֲשֶׂהוּ בַּמִּקְצָעוֹת וּבַמְחֻנָּה יִתְאַרְהוּ וַיַּעֲשֶׂהוּ
כְּתַבְנִית אִישׁ כְּתַפְאֲרַת אָדָם לְשִׁבְתַּת בַּיִת:
יד לְכַרְתָּ-לוֹ אֲרָזִים וַיִּקַּח תִּרְזוֹ וְאֶלֶן וַיִּצְמִין-לוֹ
בְּעֲצֵי-יֵעַר נָטַע אֲרָז* וְגִשְׁם יִגְדֵל: טו וְהָיָה לְאָדָם
לְבֵיעַר וַיִּקַּח מֵהֶם וַיִּתֵּם אֶף-יִשְׁיֵק וְאַפָּה לְחֶם
אֶף-יִפְעֵל-אֵל וַיִּשְׁתָּחֻוּ עָשָׂהוּ פֶסֶל וַיִּסְגַּד-לָמוֹ:
טז חֲצִיו שָׂרַף בְּמוֹ-אֵשׁ עַל-חֲצִיו בְּשֵׁר יֹאכֵל יִצְלָה
צָלִי וַיִּשְׂבַּע אֶף-יָחֵם וַיֹּאמֶר הֲאֵה חִמּוּתֵי רֵאִיתִי

but an all-encompassing bond with the precise form of each and every Jewish person, including all aspects of the person's physical and psychological makeup.

Furthermore, the fact that the verse states categorically, "I formed this nation for Myself," without any further qualification, indicates that

this affectionate bond exists *unconditionally*, regardless of a person's spiritual standing.

This insight also clarifies a difficulty with the second part of the verse, "They will declare My praise." At first glance, the voice of certainty here ("they will declare") seems misplaced: How could we be sure that the

אָר: ״ וּשְׂאֲרֵיתוֹ לְאֵל עֲשֵׂה לְפָסְלוֹ יִסְגֹּד׃ [וּסְגֹד בִּ] לֹ
 וַיִּשְׁתַּחֲוּ וַיִּתְפַּלֵּל אֱלֹוֵי וַיֹּאמֶר הַצֵּילֵנִי כִי אֵלֵי אַתָּה:
 הִי לֹא יָדְעוּ וְלֹא יָבִינּוּ כִי טַח מַרְאוֹת עֵינֵיהֶם
 מִהַשְׂכִּיל לְבַתָּם: ״ וְלֹא־יִשָּׁיב אֶל־לְבּוֹ וְלֹא דַעַת
 וְלֹא־תִבּוֹנֶה לֵאמֹר הַצֵּו שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאִף
 אֶפְתִּי עַל־גַּחְלִיו לָחֶם אֶעֱלֶה בָשָׂר וְאֹכַל וַיִּתְרוּ
 לְתוֹעֵבָה אֶעֱשֶׂה לְבּוֹל עֵץ אֶסְגֹּד: ״ רַעֲיָה אִפְרָ לֵב
 הוֹתַל הִטְהוּ וְלֹא־יִצְיֵל אֶת־נַפְשׁוֹ וְלֹא יֹאמֶר הֲלוֹא
 שָׂקַר בְּיַמִּינִי: ״ זָכַר־אֱלֹה יַעֲקֹב וַיִּשְׂרָאֵל כִּי
 עֲבָדִי־אַתָּה יִצְרָתִיד עֲבָד־לִי אַתָּה יִשְׂרָאֵל לֹא
 תִנְשָׁנִי: ״ כִּחִיתִי כְעֵב פִּשְׁעִיד וְכַעֲנַן הַטְּאוֹתִיד
 שׁוֹבָה אֵלַי כִּי גִאֲלִתִּיד: ״ רָנּוּ שָׁמַיִם כִּי־עֲשֵׂה יְהוָה
 הָרִיעוּ תַחְתֵּיּוֹת אֲרָץ פִּצְחוּ הָרִים רִנָּה יַעַר וְכֹל־עֵץ
 בּוֹ כִי־גִאֵל יְהוָה יַעֲקֹב וּבִיִּשְׂרָאֵל יִתְפָּאֵר:

(what He is destined to do, to redeem Israel)! Shout, depths of the earth! Mountains, burst out in song, forests and all your trees! For God has redeemed Ya'akov, and by Israel's redemption He will be glorified by all.

at the glow (of the fire)!”¹⁷ Then, with the rest (of the wood) he makes a god, an idol for himself! He worships it, bows down to it, and prays to it. He says, “Save me, for you are my god!”

¹⁸ They do not realize or understand, for (the evil inclination has) closed their eyes from seeing, and their hearts from understanding. ¹⁹ (The idol-worshiper) does not contemplate (what he is doing). He does not have the wisdom and understanding to say, “I burned part in the fire, and I baked bread on its coals. I roasted meat and ate. Shall I make an abomination (to God) from what is left, and bow down to a piece of wood?” ²⁰ His deluded heart led him astray (to accept as his leader (something that eventually becomes) ashes. (Neither does the craftsmen who formed an idol) save his soul and say to himself, “(What I made with) my right hand is a fake (god, because I made it myself)!”

²¹ (Even if the nations will worship idols) remember these words, O Ya'akov (and do not follow after them), for you are My servant, O Israel! I created you (to be My) servant, (therefore) you, Israel, do not forget Me!

²² I have wiped away your sins like a cloud and your transgressions like mist. Return to Me, for I have redeemed you! ²³ Sing, O heavens, for God has done

God's promise of Redemption

🕒 TZAV / צו 🕒

(Jeremiah 7:21 - 8:3. Ibid. 9:22-23)

ז ״ כֹּה אָמַר יְהוָה זְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֲלוֹתֵיכֶם
 סָפוּ עַל־זְבָחֵיכֶם וְאֹכְלוּ בָשָׂר: ״ כִּי לֹא־דַבַּרְתִּי
 אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בַּיּוֹם הַזֶּה וְצִוִּיתִי [הוֹצִיא בִ]׃

^{7:21} The God of Hosts, Almighty God of Israel, says: Improper sacrifices
 “(Instead of making completely) burnt-offerings, add to your other sacrifices (from which you are able to) eat the meat, (because the burnt-offerings are not pleasing God in any case, so why lose the meat)?” ²² For I did not speak to your ancestors and command them

Jewish people will indeed succeed in praising God? However, based on the above, we can appreciate that the very fact that God formed the Jewish people in a manner that they are intrinsically connected with Him means that the *very existence* of Jewish people, throughout their long and difficult history, is itself a praise of God. This is especially true in our post-Holocaust generation where every single Jew is, quite literally, a living miracle that “declares the praise” of God. (Sichas Shabbos Parshas Vayikra 5750).

After this positive introduction, the *Haftarah* turns to rebuke the Jewish people for their sins and improper worship (43:22-28). Nevertheless, a glimpse of a brighter future is offered, when God will bestow abundant

blessings (44:1-5). God declares His own unique greatness (6-7), and the vanity of all other gods (8-11).

To reinforce this message, the prophet mocks the absurd notion that man can manufacture his own god with a satirical description of how various craftsmen construct an idol (9-20). The *Haftarah* concludes with a warning to Israel not to follow after idols, a call for repentance and promises of forgiveness and redemption (21-22).

🕒 HAFTARAH OF PARSHAS TZAV

In continuation of the laws of sacrifices detailed in the *Parsha*, this *Haftarah* contains a rebuke to the Jewish people for abusing the

about burnt-offerings and (other) sacrifices when I took them out of the land of Egypt, (so this is clearly not the main reason why I took them out).

²³ “Rather, this is what I commanded them, saying, ‘Listen to My voice (and obey Me)! I will be your God and you will be My people. Follow the path I commanded you, so things will go well for you.’

Disobedience ²⁴ “But they did not listen or pay attention. Rather, they acted upon their own desires, whatever their evil hearts saw fit. (Every day,) they went backwards, not forwards (in their Divine service), ²⁵ from the day your ancestors left the land of Egypt, to this day. I sent them all My servants, the prophets—every day I would prepare early and send. ²⁶ But they did not listen to Me or pay attention. They stiffened their necks and acted worse than their ancestors.

²⁷ “You (Yirmiyahu) will speak all these words to them, but they will not listen to you. When you call out to them, they will not answer you. ²⁸ (Then) you will say to them, ‘(It is as if) this is a nation which did not hear the voice of God, your Almighty God, (at Mount Sinai) and (as if it never) learned a lesson. Faith (in God) is lost (from their hearts), cut off from their mouths.’”

Chabad communities omit the following and continue below:

Sins of Yehudah to be punished

²⁹ “Tear out your hair and throw it away! Raise (your voice in) a lament on the high places, for God has become disgusted and he has abandoned the generation that angered Him. ³⁰ For the men of Yehudah have done what is evil in My eyes,” says God. “They have put their abominations in this House which bears My Name, to defile it. ³¹ They have built “drumming” altars in the Ben Hinom Valley to burn their sons and daughters in fire, (while the drums are sounded to drown out the child's last cries). I never commanded this (activity in My worship), and it never occurred to Me (to ask for such a thing).

³² “Therefore, days are coming,” says God, “when people will not speak of “drumming (altars)” or the Ben Hinom Valley, but of the Valley of Slaughter. People will be buried at the “drumming (altars)” until no room is left.

³³ The carcasses of this people (for whom there is no room to bury) will be food for the birds of the sky and the beasts on earth, and no one will scare them away. ³⁴ I will banish the voice of rejoicing and the voice of joy, the

אותם מארץ מצרים על-דברי עולה ונבחה: כ ב כי
 אם-את-הדרך הזה צויתי אותם לאמר שמעו
 בקולי והייתי לכם לאלהים ואתם תהיו לי לעם
 והלכתם בכל-הדרך אשר אצווה אתכם למען
 ייטב לכם: כ ו לא שמעו ולא-הטו את-אזנם וילכו
 במעצות בשררות לבם הרע ויהיו לאחור ולא
 לפנים: כ למן-היום אשר יצאו אבותיכם מארץ
 מצרים עד היום הזה ואשלח אליכם את-כל-
 עבדי הנביאים יום השכם ושלה: כ ו לא שמעו
 אלי ולא הטו את-אזנם ויקשו את-ערפם הרעו
 מאבותם: כ ודברת אליהם את-כל-הדברים
 האלה ולא ישמעו אליך וקראת אליהם ולא
 יענוכה: כ ואמרת אליהם זה הגוי אשר לוא-
 שמעו בקול יהוה אלהיו ולא לקחו מוסר אברה
 האמונה ונכרתה מפיהם:

כ ג זי נזרף והשליכי ושאי על-שפיים קינה כי
 מאם יהוה ויטש את-דור עברתו: ל ב-עשו בגי-
 יהודה הרע בעיני נאם-יהוה שמו שקוציהם
 בבית אשר-נקרא שמי עליו לטמאנו: לא ובנו
 במות התפת אשר בגינא בן-הנם לשרף את-
 בניהם ואת-בנותיהם באש אשר לא צויתי ולא
 עלתה על-לבי: ל לכן הנה ימים באים נאם-
 יהוה ולא-יאמר עוד התפת וגינא בן-הנם כי
 אם-גינא ההרנה וקברו בתפת מאין מקום:
 ל והיתה נבלת העם הנה למאכל לעוף השמים
 ולבהמת הארץ ואין מחריד: ל והשבתני מערי
 יהודה ומחצות ירושלים קול ששון וקול שמחה

privileges of sacrificial worship (7:21-22). A harsh criticism follows, in which the Jewish people are chastised for being disobedient (23-28). In the following section (omitted by Chabad communities), the nation is

warned of impending doom for their sins of placing abominations in the Temple, child sacrifices, and worshiping heavenly bodies (7:29-8:3). The concluding passage is a call for true Divine worship (9:22-23).

קול חתן וקול בלה כי לחרבה תהיה הארץ:
 ח « בעת ההיא נאם יהוה יוציא ויוציאו ב' את
 עצמות מלכי יהודה ואת עצמות שריו ואת
 עצמות הכהנים ואת עצמות הנביאים ואת
 עצמות יושבי ירושלים מקבריהם: וישטחום
 לשמש ולירח ולכל זבא השמים אשר אהבום
 ואשר עבדום ואשר הלכו אחריהם ואשר דרשום
 ואשר השתחוו להם לא יאספו ולא יקברו לדמן
 על פני האדמה יהיו: ונבחר מות מחיים לכל
 השארית הנשארים מן המשפחה הרעה הזאת
 בכל המקומות הנשארים אשר הדחתים שם נאם
 יהוה צבאות:

voice of the brides and grooms from the cities of Yehudah and the streets of Jerusalem, for the land will be desolate.

^{8:1} "At that time," says God, "the bones of the kings of Yehudah, the bones of its nobles, the bones of its (idol-worshipping) priests, the bones of its (false) prophets, and bones of the (other) inhabitants of Jerusalem will be exhumed from their graves (by their enemies, as they search for plunder). ² The bones) will be spread out under the sun, the moon, and the entire constellation of the skies, which they loved (as gods), which they worshiped, which they followed after, which they sought out, and to which they prostrated themselves. (The bones) will not be gathered (back into the grave), they will not be buried. They will be like dung on the earth.

³ "For whoever is left of this evil clan, death will be preferable to life in all the places that they remain; from wherever I have cast them (their exile will excruciating)," says the God of Hosts.

All communities conclude:

ט כב כה | אמר יהוה אל-יתהלל חכם בחכמתו
 ואל-יתהלל הגבור בגבורתו ואל-יתהלל עשיר
 בעשרו: כב כי אם בזאת יתהלל המתהלל השכל
 וידע אותי כי אני יהוה עשה תסוד משפט
 וצדקה בארץ כי באלה תפצתי נאם יהוה:

^{9:22} God says, "The wise man should not praise himself because of his wisdom, the strong man because of his strength, nor the rich man because of his money (for it would not save or benefit any of them). ²³ Rather, if a person wishes to praise himself, let it be with this: through understanding and knowing Me, that I am God (and there is none besides Me); that (I am the One) who acts kindly (to those who keep my mitzvos), justly (to punish the wicked), and righteously on earth (to accept penitents, and wipe away their due punishments)—for I

Knowledge of God is priority

desire (to do) all these things (to give people what they deserve)," says God.

שמני / SHEMINI

(II Samuel 6:1 - 7:17)

ו « ויסף עוד דוד את כל-בחור בישראל שלשים
 אלה: וילך דוד וכל-העם אשר אתו

^{6:1} David gathered thirty thousand selected men of Israel, in addition (to those who had gathered to him after his appointment as King). ² He proceeded with all his troops from Ba'alei Yehudah (where they had

9:22-23. אל יתהלל חכם בחכמתו וגו'. —The wise man should not praise himself because of his wisdom, etc. At first glance, verses 22-23 appear to suggest that a person should not be proud of 1.) his wisdom, 2.) his strength or 3.) wealth, but only of 4.) his knowledge of God. In truth, however, the fourth quality elevates the prior three, i.e. his awareness of God permeates and sanctifies his wisdom, strength and wealth so that he may now be proud of them. Likewise, when we read, "Charm is deceitful

and beauty is vain, but a woman who fears God shall be praised" (Prov. 31:30), the lesson is that when a woman fears God, her charm and beauty then become praiseworthy (Sichas Shabbos Parshas Eikev 5748).

HAFTARAH OF PARSHAS SHEMINI

This Haftarah relates the untimely passing of Uzzah which occurred during the transportation of the Ark to Jerusalem, similar to the passing

gathered) to bring up from there the Ark of God, which was called by a (special) name. (It was called), “The Name of the God of Hosts, enthroned on the Cherubs.”

First procession of the Ark
 3 They placed the Ark of God on a new wagon and (the cattle which pulled the wagon) carried it from Bais Avinadav in Givah. Avinadav’s sons, Uzzah and Achyo, led (the cattle which drove) the new wagon. 4 The (wagon) carried the Ark of God from Bais Avinadav in Givah. Achyo walked in front of the Ark (and Uzzah to the side of the Ark). 5 David and all Israel played before (the Ark of) God on all sorts of cypress-wood instruments: lyres, harps, drums, castanets, and cymbals.

Uzzah’s death
 6 When they arrived at Goren-Nachon, Uzzah reached out to the Ark of God and grabbed it, because (being on the side, he noticed that) the oxen had slipped (and he thought that the Ark would fall off the wagon).

7 God became angry at Uzzah (for his lack of faith in thinking that the Ark would fall), and God struck him for (inadvertently) forgetting (that it was God’s Ark) and he died there, (next to) the Ark of God.

8 David was upset (with himself) because of God’s outburst against Uzzah, and he called the place Peretz-Uzzah (“the breach of Uzzah,” as it is known) to this day.

9 David feared God’s Ark that day, and he said (to himself), “How can God’s Ark come (safely) with me (since it is so holy? How can I possibly look after it properly?)” 10 So David did not want to bring the Ark of God to his (place) in the City of David, and he made a detour to the house of Ovaid Edom the Gittite.

11 The Ark of God was delayed there for three months, and God blessed Ovaid Edom and his entire household.

The second procession
 12 Then King David was informed, “God has blessed the household of Ovaid Edom and everything he owns (in an unprecedented manner) because of the Ark of God (which is in his house).” Then, David proceeded joyfully from the house of Ovaid Edom with the Ark of God, towards the City of David.

מִבְּעֵלְיָ יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים
 אֲשֶׁר־נִקְרָא שֵׁם שָׁם יְהוָה עֲבֹאוֹת יֹשֵׁב הַכְּרֻבִים
 עָלָיו: וַיִּרְכְּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגֹלָה
 חֲדָשָׁה וַיִּשָּׂאָהּ מִבַּיִת אֲבִינֶדָב אֲשֶׁר בְּגִבְעָה וְעֹזָא
 וְאֲחִיו בְּנֵי אֲבִינֶדָב נְהַגִּים אֶת־הָעֲגֹלָה חֲדָשָׁה:
 וַיִּשָּׂאָהּ מִבַּיִת אֲבִינֶדָב אֲשֶׁר בְּגִבְעָה עִם אֲרוֹן
 הָאֱלֹהִים וְאֲחִיו הַלֵּךְ לִפְנֵי הָאֲרוֹן: וְדָוִד וְכָל־בֵּית
 יִשְׂרָאֵל מְשַׁחֲקִים לִפְנֵי יְהוָה בְּכָל עֲצֵי בְרוּשִׁים
 וּבַכְנָרֹת וּבַנְּבָלִים וּבַתְּפִילִים וּבַמְנַעֲנָעִים וּבַצִּלְצִלִּים:
 וַיָּבֹאוּ עַד־נָרְן נָכוֹן וַיִּשְׁלַח עֲזָה אֶל־אֲרוֹן הָאֱלֹהִים
 וַיֹּאמְרוּ בּוֹ כִּי שָׁמְטוּ הַבָּקָר: וַיַּחֲרֵאֵף יְהוָה בְּעֲזָה
 וַיָּפֹדוּ שָׁם הָאֱלֹהִים עַל־הַשָּׁל וַיִּמָּת שֵׁם עִם אֲרוֹן
 הָאֱלֹהִים: וַיַּחֲרֵ לְדָוִד עַל אֲשֶׁר פָּרִץ יְהוָה פָּרִץ
 בְּעֲזָה וַיִּקְרָא לַמָּקוֹם הַהוּא פָּרִץ עֲזָה עַד הַיּוֹם הַזֶּה:
 וַיִּרְא דָּוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבֹא
 אֵלַי אֲרוֹן יְהוָה: וְלֹא־אָבִה דָּוִד לְהַסִּיר אֱלֹוֵי
 אֶת־אֲרוֹן יְהוָה עַל־עֵיר דָּוִד וַיִּטְהַר דָּוִד בַּיֵּת
 עַבְד־אָדָם הַגֵּתִי: וַיֹּשֶׁב אֲרוֹן יְהוָה בַּיֵּת עַבְד־
 אָדָם הַגֵּתִי שְׁלֹשָׁה חֳדָשִׁים וַיִּבְרַךְ יְהוָה אֶת־עַבְד־
 אָדָם וְאֶת־כָּל־בֵּיתוֹ: וַיִּגֵּד לַמֶּלֶךְ דָּוִד לֵאמֹר בֵּרַךְ
 יְהוָה אֶת־בַּיֵּת עַבְד־אָדָם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר
 אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים
 מִבַּיִת עַבְד־אָדָם עֵיר דָּוִד בְּשִׂמְחָה: וַיְהִי כִּי צָעְדוּ

of Nadav and Avihu in the Parsha, that occurred during the dedication of the Tabernacle.

Chasidic thought stresses that the Parsha and the Haftarah both share the theme of joy. The eighth day of inauguration, after which the Parsha takes its name, is described by the Talmud as “a joyous day before God” (Megilah 10b), and the Parsha also relates how the people “sang praises” (Vayikra 9:24) when the inauguration was complete. Likewise, the Haftarah relates how King David “danced joyfully with all his strength before God” (6:14) and was “leaping and dancing before God” (ibid. 16)—an example which Rambam recommends should be emulated by all Jews (end of Laws of Lulav; Sichas Shabbos Parshas Shemini 5748, note 82).

The Haftarah relates events that occurred after King David’s coronation, conquest of Jerusalem and victory against the Philistines

(I Samuel ch. 5). David now perceived it as the opportune moment to bring up the Holy Ark to Jerusalem from Bais Avinadav, where it had been safeguarded since the times of Shmuel.

The initial procession is tragically interrupted by the death of Uzzah, who attempted to grab the Ark when he feared it was going to fall, forgetting that God’s Ark did not need such assistance. David took personal responsibility for what had occurred, and was no longer willing to continue the procession (6:1-11). After three months, the transportation of the Ark is resumed, and this time the destination is reached successfully, amid national celebration (12-19).

According to Ashkenazic custom, the Haftarah then continues to relate a criticism leveled by Sha’ul’s daughter, Michal, against David for dancing in a fervent manner which, she felt, was not befitting the King. David

נִשְׂאֵי אַרְוֹן־יְהוָה שִׁשָּׁה צְעָדִים וַיִּזְבַּח שׂוֹר וּמְרִיא:
 יד וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וְדָוִד חָגַג אֶפְוֶד
 בָּד: טו וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעְלִים אֶת־אַרְוֹן
 יְהוָה בַּתְרוּעָה וּבְקוֹל שׁוֹפָר: טז וְהָיָה אַרְוֹן יְהוָה בָּא
 עִיר דָּוִד וּמִיכַל בַּת־שָׁאִוֵל נֹשְׁקָהּ | בְּעַד הַחֲלוֹן
 וַתֵּרָא אֶת־הַמֶּלֶךְ דָּוִד מִפְּנֵי וּמְכַרְכֵּר לִפְנֵי יְהוָה
 וַתִּבֹּז לוֹ בְּלִבָּהּ: טז וַיָּבֹאוּ אֶת־אַרְוֹן יְהוָה וַיִּצְנְנוּ אֹתוֹ
 בְּמִקְוָמוֹ בַּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיַּעַל דָּוִד
 עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים: טז וַיִּכַּל דָּוִד מִהַעֲלוֹת
 הָעוֹלָה וְהַשְׁלָמִים וַיְבָרֵךְ אֶת־הָעָם בְּשֵׁם יְהוָה
 צְבָאוֹת: טז וַיַּחֲלֵק לְכָל־הָעָם לְכָל־חֶמּוֹן יִשְׂרָאֵל
 לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חֶלֶת לֶחֶם אֶחָת וְאֶשְׁפָּר
 אֶחָד וְאֶשְׁיִשָּׁה אֶחָת וַיֵּלֶךְ כָּל־הָעָם אִישׁ לְבֵיתוֹ:

¹³ Each time the men carrying the Ark of God took six paces, he sacrificed an ox and a fattened ox. ¹⁴ David danced joyfully with all his strength before God, dressed in a linen apron. ¹⁵ He proceeded with bringing up the Ark of God, along with the entire House of Israel, with (horn) blasts and the sound of the shofar.

¹⁶ When the Ark of God arrived at the City of David, Sha'ul's daughter, Michal, was gazing out the window. She saw (her husband) King David leaping and dancing before God; she looked upon him with contempt (because she felt that it was not appropriate for the King to dance, and certainly not in front of the Ark).

¹⁷ They brought the Ark of God and set it in its place in the tent which David had pitched. Then David offered burnt-offerings and peace-offerings before God.

¹⁸ When David finished bringing the burnt-offerings and peace-offerings, he blessed the people in the Name of the God of Hosts. ¹⁹ He distributed to all the people, to the whole crowd of Israel, men and women: a loaf of bread, a (generous) portion of good meat, and a bottle of wine, (after which) everyone went home.

David dances joyfully

Ark is set in its place

Chabad and Sefardic communities conclude here. Ashkenazic communities continue:

ד וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־
 שָׁאִוֵל לְקַרְאֵת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מְלֹךְ־
 יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינַי אִמְהוֹת עַבְדָּיו
 כְּהַנְּלוֹת נְגִלוֹת אֶתְּךָ הַרְקִים: כז וַיֹּאמֶר דָּוִד
 אֶל־מִיכַל לִפְנֵי יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאָבִיךָ
 וּמִכָּל־בֵּיתוֹ לְצַוֹת אֹתִי נָגִיד עַל־עַם יְהוָה עַל־
 יִשְׂרָאֵל וּשְׁחַקְתִּי לִפְנֵי יְהוָה: כז וּנְקַלְתִּי עוֹד מִזֹּאת
 וְהָיִיתִי שְׂפָל בְּעֵינַי וְעַם־הָאֲמֹהוֹת אֲשֶׁר אָמַרְתָּ
 עִמָּם אֶכְבְּדָהּ: כז וּלְמִיכַל בַּת־שָׁאִוֵל לֹא־הָיָה לָהּ
 יָלֵד עַד יוֹם מוֹתָהּ: ז * וַיְהִי כִּי־יָשָׁב הַמֶּלֶךְ בְּבֵיתוֹ
 וַיְהוֶה הַנִּיחֹ־לוֹ מִסְּבִיב מִכָּל־אֵיבָיו: ז וַיֹּאמֶר הַמֶּלֶךְ
 אֶל־נָתָן הַנָּבִיא רְאֵה נָא אֲנִי יוֹשֵׁב בְּבַיִת אַרְזִים

²⁰ David then returned to bless his household, and Sha'ul's daughter Michal went out to meet him. "What an honorable day it was," she said (cynically), "when the King of Israel exposed (some of his body while dancing) in the sight of his servants' maids, just like a simpleton."

²¹ "(We were dancing) before God," David said to Michal, "who chose me over your father and his entire house to appoint me as ruler over God's people Israel. (Therefore) I will rejoice before God! ²² (If) I would have lowered myself even further, and become humble in my own eyes (to dispense with my honor), then I would be (even more) honored among the maids which you mentioned."

²³ (For the sin of insulting King David), Michal, Sha'ul's daughter, had no child to the day of her death.

^{7:1} What happened was, as the King was sitting in his palace after God had given him peace from all his enemies surrounding him, ² the King said to Natan the prophet: "See now! I live in a cedar palace (fit for my honor), but God's Ark is sitting in a (mere) tent!"

Michal's criticism of David

David desires to build the Temple

brushes her words aside, arguing that he was not ashamed of dancing in God's honor, and that she should remember that it was David who was appointed as King, and not Sha'ul, her father! As a punishment, Michal remains barren all her days (20-23).

This is followed by a further chapter, in which David desires to make a permanent home for the Ark, a request which is denied by God, and postponed instead for one of David's sons (7:1-17).

6:21. אֲשֶׁר בָּחַר בִּי מֵאָבִיךָ—Who chose me over your father. At first glance, this statement of David appears to be unnecessary. One can appreciate his difference of opinion with Michal regarding the appropriateness of exuberant dancing, but what was David's purpose in stressing God's preference for himself over Sha'ul?

It could be argued, however, that with this statement David was explaining why he deemed fervent dancing to be so important. Sha'ul

³ Nathan said to the king, “Go and do whatever you have in your heart, for God is with you.”

God's
response

⁴ That night, God's word came to Nasan, saying, ⁵ “Go and inform My servant David, ‘This is what God says, (Are you not happy with all the good I have done for you that) you (want to) build Me a house to live in? ⁶ I have not resided in a house from the day I brought the Children of Israel out of Egypt to this day, and I have moved around in a Tent and a Tabernacle (and you want to change that)? ⁷ In all my travels among all the Jewish people, have I ever spoken to any of the judges of Israel whom I commanded to look after My people Israel, saying, ‘Why have you not built Me a house of cedar?’”

⁸ “Now say this to My servant David, ‘This is what the God of Hosts says, (Have I not done enough for you already?) I have taken you from the sheep pen, from (following) after the sheep, to be leader over My people Israel. ⁹ I was with you wherever you went and I eliminated all your enemies before you. I made your name great, like the name of the greatest men on earth. ¹⁰ (In your days) I will make a place for My people Israel, and I will plant them firmly. They will remain secure and will not be disturbed any more. Evil people will no longer oppress them, as they did initially, ¹¹ before the day I commanded the judges about My people Israel. I gave you peace from all your enemies and God told you that He would establish a (royal) house for you (and your descendants—and you are still not satisfied!)

¹² ““When your days are complete and you lie with your fathers, I will raise up your descendants that follow you, (one) who comes from your loins, and I will establish his kingdom. ¹³ He will build a house for My Name, and I will establish his royal throne forever. ¹⁴ I will be a (like) father to him, and he will be a (like) son to Me, (in that) I will rebuke (him) with the rod of men and the plagues of mortals when he sins.

¹⁵ “But my kindness will not depart from him as I withdrew it from Sha’ul, whom I removed before you (due to his sins). ¹⁶ Your house and your sovereignty will remain before you forever; your throne will be firmly established forever.””

¹⁷ Nasan told all these words and all this vision to David.

וַאֲרוֹן הָאֱלֹהִים יֵשֵׁב בְּתוֹךְ הִירִיעָה: ַ וַיֹּאמֶר נָתָן
אֶל-הַמֶּלֶךְ כָּל אֲשֶׁר בְּלִבְּךָ לָךְ עֲשֵׂה כִּי יְהוָה
עִמָּךְ: ִ וַיְהִי בַלַּיְלָה הַהוּא וַיְהִי דְבַר-יְהוָה אֶל-נָתָן
לֵאמֹר: ֵ לָךְ וַאֲמַרְתָּ אֶל-עַבְדִּי אֶל-דָּוִד כֹּה אָמַר
יְהוָה הַאֲתָה תִּבְנֶה-לִּי בַיִת לְשִׁבְתִּי: ֶ כִּי לֹא
יִשְׁבְּתִי בְּבַיִת לְמִיּוֹם הָעֹלָמִי אֶת-בְּנֵי יִשְׂרָאֵל
מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וְאֶהְיֶה מִתְהַלֵּךְ בְּאֶהֱל
וּבְמִשְׁכָּן: ֶ כָּכָל אֲשֶׁר-הִתְהַלַּכְתִּי בְּכָל-בְּנֵי יִשְׂרָאֵל
הַדָּבָר דִּבַּרְתִּי אֶת-אֶחָד שְׁבַטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי
לְרִעוּת אֶת-עַמִּי אֶת-יִשְׂרָאֵל לֵאמֹר לָמָּה
לֹא-בְנִיתֶם לִי בַיִת אַרְזִים: ֵ וְעַתָּה כֹּה-תֹאמַר
לְעַבְדִּי דָּוִד כֹּה אָמַר יְהוָה עֲבָאוֹת אָנֹכִי לְקַחְתִּיךָ
מִן-הַצֹּהֵר מֵאַחַר הַצֹּאֵן לְהִיּוֹת נֹגֵד עַל-עַמִּי עַל-
יִשְׂרָאֵל: ֶ וְאֶהְיֶה עִמָּךְ כָּכָל אֲשֶׁר הִלַּכְתָּ וְאֶכְרַתָּה
אֶת-כָּל-אֲיִבֶיךָ מִפְּנֵיךָ וְעֲשִׂיתִי לָךְ שֵׁם גָּדוֹל כְּשֵׁם
הַגְּדֹלִים אֲשֶׁר בְּאֶרֶץ: ֶ וְשִׁמְתִי מְקוֹם לְעַמִּי
לְיִשְׂרָאֵל וְנִטְעַתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגְּזוּ עוֹד
וְלֹא-יִסְיֹפוּ בְנֵי-עוֹלָה לְעַנּוֹתוֹ כְּאֲשֶׁר בְּרַאשׁוֹנָה:
וְלִמֶן-הַיּוֹם אֲשֶׁר צִוִּיתִי שְׁפָטִים עַל-עַמִּי יִשְׂרָאֵל
וְהִנִּיחְתִּי לָךְ מִכָּל-אֲיִבֶיךָ וְהִגִּיד לָךְ יְהוָה כִּי-בַיִת
יַעֲשֶׂה-לָּךְ יְהוָה: ֶ כִּי אִי-יִמְלֹאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת-
אַבְתָּיִךָ וְהַקִּימְתִי אֶת-זִרְעֶךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא
מִפְּעִיךָ וְהִכִּינְתִּי אֶת-מַמְלַכְתּוֹ: ֶ הוּא יִבְנֶה-בַיִת
לְשִׁמִּי וְכִנְנְתִי אֶת-כִּפֹּאֵ מִמְלַכְתּוֹ עַד-עוֹלָם: ֶ אָנֹכִי
אֶהְיֶה-לוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ
וְהִכַּחֲתִיו בְּשִׁבְטֵי אַנְשִׁים וּבְנִי אָדָם: ֶ וְחִסְדִּי
לֹא-יִסוּר מִפָּנָיו כְּאֲשֶׁר חִסַּרְתִּי מֵעַם שְׂאוּל אֲשֶׁר
חִסַּרְתִּי מִלְּפָנֶיךָ: ֶ וְנִאֲמֵן בַּיִתְךָ וּמִמְלַכְתְּךָ עַד-
עוֹלָם לְפָנֶיךָ כְּסֶאֱדָךָ יִהְיֶה נִכּוֹן עַד-עוֹלָם: ֶ כָּכָל
הַדְּבָרִים הָאֵלֶּה וְכָכָל הַחֲזִיוֹן הַזֶּה כֵּן דִּבַּר נָתָן
אֶל-דָּוִד:

was stripped of the monarchy, since he failed to eradicate the nation of Amalek completely, and this was because his commitment to Divine

instruction had been compromised by his own reason and logic (see *Haftarah to Parshas Zachor*). David thus stressed that it was for this very

🌀 TAZRIA / תזריע 🌀

(II Kings 4:42 – 5:19)

ד ^{כב} וְאִישׁ בָּא מִבְּעַל שְׁלֹשָׁה וַיָּבֵא לְאִישׁ הָאֱלֹהִים
 לֶחֶם בְּבוּרִים עֶשְׂרִים-לֶחֶם שְׁעָרִים וּבְרֵמֶל בְּצִקְלָנוּ
 וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ: ^{כג} וַיֹּאמֶר מִשְׁרְתּוֹ מָה אַתָּן
 זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וַיֹּאכְלוּ כִּי כֹה
 אָמַר יְהוָה אֲכֹל וְהוֹתַר: ^{כד} וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ
 וַיִּוְתְרוּ כְּדִבְרַי יְהוָה: ^ה וַיִּנְעַמְן שַׂר-צְבָא מֶלֶךְ-אַרָם
 הָיָה אִישׁ גָּדוֹל לִפְנֵי אַדְנָיו וַנְּשֵׂא פָנָיִם כִּי-בֹ
 נַתַּן-יְהוָה תְּשׁוּעָה לְאַרָם וְהָאִישׁ הָיָה גִבּוֹר חֵיל
 מְצָרָע: ^ו וַאֲרָם יָצְאוּ גִדּוּדִים וַיִּשְׁבּוּ מֵאַרְצָן יִשְׂרָאֵל
 נִעְרָה קַטְנָה וַתְּהִי לִפְנֵי אִשְׁתּוֹ נַעֲמָן: ^ז וַתֹּאמֶר
 אֶל-גַּבְרִיתָהּ אַחֲלִי אַדְנִי לִפְנֵי הַנְּבִיא אֲשֶׁר בְּשַׁמְרוֹן
 אֲנִי יֹאסֵף אֹתוֹ מִצָּרָעָתוֹ: ^ח וַיָּבֵא וַיִּגֵּד לְאַדְנָיו לֵאמֹר
 בָּזֹאת וּכְזֹאת דִּבְרָה הַנְּעָרָה אֲשֶׁר מֵאַרְצָן יִשְׂרָאֵל:
^ט וַיֹּאמֶר מֶלֶךְ-אַרָם לָדָבָא וַאֲשַׁלְּחָה סֵפֶר אֶל-
 מֶלֶךְ יִשְׂרָאֵל וַיִּלְדָּ וַיִּקַּח בְּיָדוֹ עֵשֶׂר כִּכְרֵי-כֶסֶף
 וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֵשֶׂר חֲלִיפּוֹת בְּגָדִים: ^י וַיָּבֵא
 הַסֵּפֶר אֶל-מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא הַסֵּפֶר
 הַזֶּה אֵלַיִךְ הֲנֵה שָׁלַחְתִּי אֵלַיִךְ אֶת-נַעֲמָן עַבְדִּי
 וַאֲסַפְתּוֹ מִצָּרָעָתוֹ: ^{יא} וַיְהִי כִּקְרָא מֶלֶךְ-יִשְׂרָאֵל אֶת-
 הַסֵּפֶר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הָאֱלֹהִים אֲנִי לְהַמִּית
 וְלְהַחְיֹת כִּי-זֶה שָׁלַח אֵלַי לְיֹאסֵף אִישׁ מִצָּרָעָתוֹ כִּי

sent my servant Na'aman to you, that you should heal him of his tzara'as, (thinking that the King would understand for himself that he should instruct the prophet to heal Na'aman). ⁷ But when the King of Israel read the letter (the prophet did not even enter his mind, since he did not really believe in the prophet, and thought that the King of Aram was asking him to heal Na'aman himself), he rent his clothes (in fright) and said: "Am I God Who can kill or restore to life, that he sends someone to

^{4:42} A man came from Ba'al Shalishah and he brought bread from the first harvest to (Elisha) the man of God—twenty loaves of barley bread and fresh grain (still) in its husks, in a sack.

The miracle of the bread

(Elisha) said, "Give it to the people to eat."

⁴³ His servant asked, "How can I give this to a hundred men? (It's simply not enough)."

(Elisha) said, "Give it to the people to eat, for God said, 'They will eat and have (food) left over!'"

⁴⁴ He placed (the food) before them and they ate. There was (food) left over, just as God had said.

^{5:1} Na'aman, commander of the King of Aram's army, was respected by his master and greatly honored (by the people), for God had granted victory to Aram through him. He was strong (and was willing to fight at any time, but he was unable to do so because) he was a tzara'as sufferer.

Na'aman informed of Elisha

² When the Aramites had gone out in raiding parties, they had captured a young girl from the Land of Israel, who became Na'aman's wife's (servant). ³ She told her mistress, "If my master's request will be brought before the prophet in Shomron, then he will cure him of his tzara'as."

⁴ He (Na'aman) went and told his master (the King), saying, "The girl from the land of Israel told me this...etc."

⁵ The King of Aram replied, "Go and approach (the prophet). I will send a letter to the King of Israel (telling him to instruct the prophet to cure you)."

Na'aman left, taking ten talents of silver, six thousand gold shekels, and ten items of clothing with him (as a gift for the prophet).

⁶ He brought the letter to the King of Israel, which read, "When this letter reaches you, know that I have

King of Israel misinterprets the King of Aram's letter

reason that he had been dancing so fervently, to demonstrate that his commitment to God was not bound by his own logic, but was based on the pure acceptance of Divine authority (Likutei Sichos vol. 1, p. 228, 230).

🌀 HAFTARAH OF PARSHAS TAZRIA

This Haftarah relates the miraculous healing of Na'aman's tzara'as, in connection with the laws of tzara'as delineated in the Parsha.

The Haftarah relates two miracles performed by Elisha, a prophet living in the northern kingdom during the reign of King Yehoram (9th century B.C.E). In the first miracle, Elisha is offered a sack of twenty bread-rolls, but he declines, saying that it should be offered to the crowd of one hundred men. While the suggestion appears ludicrous, as there does not appear to be enough food, Elisha's word is nevertheless fulfilled and, miraculously, there is even food left over (4:42-44).

me to cure him of his tzara'as? He is obviously seeking a pretext (to come and fight) against me!”

⁸ When Elisha, the man of God, heard that the King of Israel had rent his clothes, he sent (a messenger) to the King, saying: “Why have you rent your clothes? Let him (Na’aman) come to me, and he will know that there is a prophet in Israel!”

Na’aman comes to Elisha but is unimpressed

⁹ Na’aman came with his horses and chariots and stood at the door of Elisha’s house. ¹⁰ Elisha sent (a messenger) to tell him, “Go and wash in the Jordan seven times, and your (healthy) skin will be restored to you, and you will be ritually pure.”

¹¹ Na’aman became angry and walked off. “Here I was thinking that he’ll come out (in my honor), stand (before me respectfully), and (in order to cure me) he’ll call out in the name of God, his God, and he’ll wave his hand towards the (afflicted) area and (I,) the tzara’as sufferer, would (miraculously) be healed! ¹² Aren’t Amanah and Parpar, the rivers of Damascus, better than all the waters of Israel! I (am always) wash(ing) there, and yet am I pure (of tzara’as)?” He turned away and left in anger.

¹³ His servants approached him and spoke to him. They said, “Sir, if the prophet had told you to do something difficult, wouldn’t you have done it? All the more so when he tells you (an easy thing), ‘Wash and become pure,’ (you should listen)?”

Na’aman listens and is cured

¹⁴ (Na’aman) went and immersed himself seven times in the Jordan, as the man of God had told him. His skin returned to be like the skin of a young child, and he was pure (of tzara’as).

¹⁵ (Na’aman) returned to the man of God—both he and all his entourage—and came and stood before him. (Na’aman) said, “Now I know that there is no God in the whole world other than in Israel. Now, please accept a gift from your servant.”

¹⁶ (Elisha) replied, “By the living God, before Whom I (regularly) stand (in prayer), I cannot accept (any gift)!”

Na’aman now believes in One God

(Na’aman) begged (Elisha) to take (something), but he refused. ¹⁷ Na’aman said, “At least let your servant be given two mule-loads of earth (from the Holy Land, to build an Altar), for your servant will no longer offer burnt-offerings or sacrifices to other gods, but only to God!”

¹⁸ “May your servant please (ask God) to forgive me though for this (one) thing: When my master (the King) goes to the temple of Rimmon to bow down there, (his bowing) coerces

אֶדְדָּעוּ נָא וּרְאוּ כִּי־מִתְאַנֶּה הוּא לִּי: ה וַיְהִי כִשְׁמֹעַ אֵלִישָׁע אִישׁ־הָאֱלֹהִים כִּי־קָרַע מְלֹךְ־יִשְׂרָאֵל אֶת־בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ יבֹא־נָא אֵלַי וַיֵּדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל: ט וַיָּבֹא נַעֲמָן בְּסוּסָיו וּבְכַסוּפֵי כו וַיִּכְרַכְבוּ וַיַּעֲמֵד פֶּתַח־הַבַּיִת לְאֵלִישָׁע: י וַיִּשְׁלַח אֵלָיו אֵלִישָׁע מַלְאָךְ לֵאמֹר הַלֹּךְ וּרְחַצְתָּ שִׁבְעַת פְּעָמִים בִּירְדֵן וַיֵּשֶׁב בְּשָׂרְךָ לֶךָ וְטָהַר: יא וַיִּקְלַח נַעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הֲנִיָּה אֲמַרְתִּי אֵלַי א יֵצֵא יָצוּא וַעֲמַד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהִנִּיף יָדוֹ אֶל־הַמָּקוֹם וְאָסַף הַמַּצְרָע: יב הֲלֹא טוֹב אֲמַנָּה וּבַבְּנֵה כו וּפְרַפֵּר נְהַרֹת דַּמְשָׁק מִכָּל מַיְמֵי יִשְׂרָאֵל הֲלֹא־אֲרַתִּין בָּהֶם וְטָהַרְתִּי וַיִּפֹּן וַיֵּלֶךְ בַּחֲמָה: יג וַיִּגְשׂוּ עַבְדָּיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דָבָר גָּדוֹל הִנְבִּיא דְבָר אֱלֹהִים הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר אֱלֹהִים רַחֵן וְטָהַר: יד וַיֵּרַד וַיִּטְבַּל בִּירְדֵן שִׁבְעַת פְּעָמִים כְּדָבָר אִישׁ הָאֱלֹהִים וַיֵּשֶׁב בְּשָׂרוֹ כְּבֶשֶׂר נַעַר קָטָן וַיִּטָּהַר: טו וַיֵּשֶׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מִחְנֵהוּ וַיָּבֹא וַיַּעֲמֵד לְפָנָיו וַיֹּאמֶר הֲנִיָּה נָא יָדַעְתִּי כִּי אֵין אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קָח־נָא בְּרֶכֶה מֵאֵת עַבְדְּךָ: טז וַיֹּאמֶר חִי־יְהוָה אֲשֶׁר־עָמַדְתִּי לְפָנָיו אִם־אֶקַּח וַיִּפְצַר־בוּ לְקַחַת וַיִּמָּאֵן: יז וַיֹּאמֶר נַעֲמָן וְלֹא יִתֵּן־נָא לְעַבְדְּךָ מִשָּׂא עֲמֹד־פְּרָדִים אֲדַמָּה כִּי לֹא־יַעֲשֶׂה עוֹד עַבְדְּךָ עִלָּה וְזִבְחָ לְאֱלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה: יח לְדָבָר הַזֶּה יִסְלַח יְהוָה לְעַבְדְּךָ כִּבּוֹא אֲדַנִּי בֵּית־רִמּוֹן לְהִשְׁתַּחֲוֹת שָׁמָּה וְהוּא א נִשְׁעֵן עַל־יָדָי וְהִשְׁתַּחֲוִיתִי בֵּית רִמּוֹן

The second miracle centers around Na’aman, the commander of Aram’s army, a tzara’as sufferer who receives news of Elisha’s healing powers (5:1-3). Na’aman approaches the King of Israel with a formal letter from the King of Aram, but the move is misunderstood—the King of Israel presumes that this is the pretense of an imminent attack, and he

rents his clothes (4-7). Elisha hears of this and offers his services, and Na’aman soon arrives (8-9). However, Elisha does not even come to the door to greet Na’aman, and merely sends a message that he should bathe in the Jordan (10). Although initially outraged, Na’aman is pressured by his servants to listen to Elisha’s advice, and he is cured (11–14). Na’aman

בְּהִשְׁתַּחֲוִיתִי בַּיַּת רִמּוֹן יִסְלַח וְיִסְלַח־נָא כִּי יְהִנֶּה
 לְעַבְדְּךָ בַּדְּבַר הַזֶּה: ֙ וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וּלְךָ
 מֵאֵתוֹ כְּבִרְת־אַרְץ:

me to bow down too in the temple of Rimon. May God please forgive your servant for this, for bowing down in the temple of Rimon.”

¹⁹ (Elisha) told him, “Go in peace,” and (Na’aman) traveled away from him some distance.

⌘ METZORA (& TAZRIA-METZORA) / מצורע (ותזריע-מצורע) ⌘

(II Kings 7:3-20)

ז וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה
 עַד-מָתָנוּ: ֙ אִם-אֲמַרְנוּ נָבֹוא הָעִיר וְהָרַעַב בָּעִיר
 וּמָתָנוּ שָׁם וְאִם-יִשְׁבְּנוּ פֹה וּמָתָנוּ וְעָתָה לָכוּ וּנְפַלֶּה
 אֶל-מַחֲנֵה אָרָם אִם-יַחֲיֵינוּ נַחֲיֶיהָ וְאִם-יָמִיתָנוּ וּמָתָנוּ:
 ה וַיָּקֻמוּ בַּעֲשֵׂי לַבּוֹא אֶל-מַחֲנֵה אָרָם וַיָּבֹאוּ
 עַד-קִצֵּה מַחֲנֵה אָרָם וְהִנֵּה אֵין-שָׁם אִישׁ: ֙ וְאֵדְּוִי
 הַשְּׁמִיעַ אֶת-מַחֲנֵה אָרָם קוֹל רֶכֶב קוֹל סוּס קוֹל
 חֵיל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל-אֶחָיו הִנֵּה שָׁכַר-עָלֵינוּ
 מֶלֶךְ יִשְׂרָאֵל אֶת-מַלְכֵי הַחִיטִּים וְאֶת-מַלְכֵי מִצְרַיִם
 לָבוֹא עָלֵינוּ: ֙ וַיָּקֻמוּ וַיִּנְסוּ בַּעֲשֵׂי וַיַּעֲזְבוּ אֶת-
 אֹהֲלֵיהֶם וְאֶת-סוּסֵיהֶם וְאֶת-חֲמֹרֵיהֶם הַמַּחֲנֵה
 כַּאֲשֶׁר הָיָא וַיִּנְסוּ אֶל-נַפְשָׁם: ֙ וַיָּבֹאוּ הַמְצַרְעִים
 הָאֵלֶּה עַד-קִצֵּה הַמַּחֲנֵה וַיָּבֹאוּ אֶל-אֶהֱל אֶחָד
 וַיֹּאכְלוּ וַיִּשְׂתּוּ וַיִּשְׂאוּ מִשֶּׁם פָּסָף וְזָהָב וּבְגָדִים וַיִּלְכוּ
 וַיִּטְמְנוּ וַיָּשְׁבוּ וַיָּבֹאוּ אֶל-אֶהֱל אֶחָד וַיִּשְׂאוּ מִשֶּׁם
 וַיִּלְכוּ וַיִּטְמְנוּ: ֙ וַיֹּאמְרוּ אִישׁ אֶל-רֵעֵהוּ לֹא-כֵן |
 אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם-בְּשֵׁרָה הוּא וְאֲנַחְנוּ

^{7:3} There were four men, tzara’as sufferers, (sitting) at the (city) gate.

They said to each other, “Why are we sitting here until we die (of hunger)? ⁴ If we decide, ‘Let’s go into the city,’ we’ll die there, with the famine in town. And if we sit here, we’ll (certainly) die! So let’s turn to the Aramean camp. If they let us live, we’ll live, and if they kill us, (we won’t lose because) we’ll die (here in any case)!” ⁵ So they set out in the evening for the Aramean camp.

The four tzara’as sufferers defect to Aram

When they came to the edge of the Aramean camp, there was no one there, ⁶ (because) God had caused the Aramean camp to (imagine that they) heard the sound of chariots and horses, the sound of a great army. (The Arameans) said to each other, “Look! The King of Israel has hired the Chittite kings and the Egyptian kings to attack us (and it is their sound we are hearing)!” ⁷ They got going and fled in the evening, abandoning their tents, horses, and donkeys. (They left) the camp as it was and fled for their lives.

Aramean camp is deserted

⁸ When these tzara’as sufferers came to the edge of the camp, they entered one of the tents. They ate and drank, and carried away silver, gold, and clothing from there. Then they went and hid it, came back, entered another tent, carried away (its contents) from there, and hid it (again).

They celebrate and loot

⁹ They said to each other, “We’re not doing the right thing! Today is a day of good news, and we’re being

They inform the King

returns to Elisha offering gifts, but Elisha declines (15-16). Finally, Na’aman seeks Elisha’s advice in spiritual matters, pledging allegiance to monotheism (17-19).

⌘ HAFTARAH OF PARSHAS METZORA

This *Haftarah* relates the account of “four tzara’as sufferers,” in connection with the *Parsha* which discusses the purification from tzara’as.

The *Haftarah* takes place during the siege of Shomron (Samaria) by King Ben-Hadad of Aram, which caused a terrible famine, even bringing people to cannibalism (II Kings 6:24-29). The King blames Elisha, who in

the past had averted famine with his prayers, but Elisha states calmly—to the disbelief of the King’s messenger—that food will be freely available “at this time tomorrow” (6:30-7:3).

Against this backdrop, the *Haftarah* begins. We read of four starving tzara’as sufferers quarantined outside the city, who defect to the Aramean camp. To their immense surprise, they find the Aramean camp deserted, “(because) God had caused the Aramean camp to (imagine that they) heard...the sound of a great army...and fled” (7:3-7). The tzara’as sufferers seize the moment to rejoice, looting silver and gold (8), but realizing the consequences of hiding this good news from the King, they

silent. If we wait until daybreak, (the King will find out about it through other sources) and we'll be guilty (in his eyes of withholding good news). Let's go and inform the King's palace."

¹⁰ When they arrived they called out to the city's gatekeeper and told him, "We entered the Aramean camp and—look!—there was not a person or a sound there; only horses tied up, donkeys tied up, and tents, just as they were."

¹¹ The city gatekeepers called (the gatekeepers of the King's palace) who informed the King's household within.

The King suspects a conspiracy
¹² The King got up in the night and said to his servants, "Now I'll tell you what Aram (is plotting) to do to us. They know that we're starving, so they've left their camp and hidden in the fields, saying, 'When (the Jews) will leave the town (looking for food), we'll take them alive and enter the town.'"

A party is sent to investigate
¹³ One of his servants responded, saying, "Let us take five of the horses which are still here (to investigate. Their rider's lives are in danger anyway) like the masses of Jewish people who remain here (and even if they die a bit sooner they will be like) the masses of Jewish people who have (already) perished. So let us send (the riders) and see (what happens)."

¹⁴ (Because of the danger) they took (just) two horsemen. The King sent them out to the Aramean camp, saying, "Go and investigate." ¹⁵ They followed (the Arameans) to the Jordan, and—look!—the whole road was filled with clothing and utensils which the Arameans had thrown away in their haste (so they could flee quickly).

The messengers returned and reported back to the King, ¹⁶ and the people went out and plundered the Aramean camp.

Elisha's predictions come true
 (Then)—as (Elisha, the man of) God had predicted—a se'ah of fine flour went for a shekel, and two se'ahs of barley (also went) for a shekel.

¹⁷ The King put the official, on whom he had relied, in charge of the gate. The people trampled him to death at the gate, just as (Elisha) the man of God had said when the King came to him and (Elisha) spoke (with the official).

¹⁸ For when the man of God told the King, "Two se'ahs of barley will go for a shekel, and a se'ah of fine flour will go for a shekel tomorrow at the gate of Shomron," ¹⁹ the official answered the man of God, "Even if God made windows in the sky, could such a thing happen?" and (Elisha) responded, "You will see it with your eyes, but you will not eat any of it."

מַחֲשִׁים וְחִכְיָנוּ עַד-אֹר הַבֶּקֶר וּמִצָּאָנוּ עֹוֹן וְעַתָּה
 לָכוּ וּנְבֹאָה וּנְגִידָה בֵּית הַמֶּלֶךְ: וַיָּבֹאוּ וַיִּקְרְאוּ
 אֶל-שַׁעַר הָעִיר וַיְגִידוּ לָהֶם לֵאמֹר בָּאנוּ אֶל-מַחֲנֵה
 אֲרָם וְהִנֵּה אֵין-שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם-הַסּוּס
 אָסוּר וְהַחֲמֹר אָסוּר וְאֵהֲלִים כַּאֲשֶׁר הִמָּה:
 וַיִּקְרָא הַשְּׁעָרִים וַיְגִידוּ בֵּית הַמֶּלֶךְ פְּנִימָה: וַיִּקָּם
 הַמֶּלֶךְ לַיְלָה וַיֹּאמֶר אֶל-עַבְדָּיו וַיִּקְחוּ-נָא לָכֶם אֶת
 אֲשֶׁר-עָשׂוּ לָנוּ אֲרָם יָדְעוּ כִּי-רַעְבִּים אָנַחְנוּ וַיֵּצְאוּ
 מִן-הַמַּחֲנֵה לְהַחֲבִּיהַ בַּשָּׂדֶה (ובהשדה כ"ו) לֵאמֹר
 כִּי-יֵצְאוּ מִן-הָעִיר וּנְתַפְּשֵׁם חַיִּים וְאֶל-הָעִיר נָבֹא:
 וַיַּעַן אֶחָד מֵעַבְדָּיו וַיֹּאמֶר וַיִּקְחוּ-נָא חֲמֹשֶׁה
 מִן-הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם
 כְּכֹל-הַמּוֹן (והמון כ"ז) יִשְׂרָאֵל אֲשֶׁר נִשְׁאָרוּ-בָּהּ הַיּוֹם
 כְּכֹל-הַמּוֹן יִשְׂרָאֵל אֲשֶׁר-תָּמוּ וּנְשַׁלְּחָהּ וְנִרְאָה:
 וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרָי
 מַחֲנֵה-אֲרָם לֵאמֹר לָכוּ וּרְאוּ: וַיָּלְכוּ אַחֲרֵיהֶם
 עַד-הַיַּרְדֵּן וְהִנֵּה כָּל-הַיַּרְדֵּן מְלֵאָה בְּגָדִים וּבְכֵלִים
 אֲשֶׁר-הִשְׁלִיכוּ אֲרָם בַּחֲפֹז (ובהחפז כ"ח) וַיִּשְׁבוּ
 הַמְּלָאכִים וַיְגִידוּ לַמֶּלֶךְ: וַיֵּצֵא הָעָם וַיָּבֹאוּ אֶת
 מַחֲנֵה אֲרָם וַיְהִי סֵאֶה-סֵלֶת בְּשֶׁקֶל וְסֵאֶתִים שְׁעָרִים
 בְּשֶׁקֶל כְּדָבָר יְהוָה: וְהַמֶּלֶךְ הִפְקִיד אֶת-הַשְּׁלִישׁ
 אֲשֶׁר-נִשְׁעַן עַל-יָדוֹ עַל-הַשַּׁעַר וַיִּרְמָסֵהוּ הָעָם
 בַּשַּׁעַר וַיָּמָת כַּאֲשֶׁר דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר
 בְּרַדְת הַמֶּלֶךְ אֱלֹוִ: וַיְהִי כְּדָבָר אִישׁ הָאֱלֹהִים
 אֶל-הַמֶּלֶךְ לֵאמֹר סֵאֶתִים שְׁעָרִים בְּשֶׁקֶל וְסֵאֶה-
 סֵלֶת בְּשֶׁקֶל יְהִיָּה כַּעַת מֹחֵר בַּשַּׁעַר שְׁמֹרוֹן: וַיַּעַן
 הַשְּׁלִישׁ אֶת-אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יְהוָה עֹשֶׂה
 אֲרָבוֹת בַּשָּׁמַיִם הִיְהִיָּה כְּדָבָר הַזֶּה וַיֹּאמֶר הִנֵּה רָאָה

return to the city and inform the palace of what had happened (9-11). The King, however, perceives the whole affair as a conspiracy, thinking that the Arameans would surely ambush the Jewish people when they

came out to the "deserted" camp, so he sends two horsemen to investigate (12-14). The report is soon confirmed, and Elisha's astonishing prediction thus corroborated (15-16). As a final twist to the

בְּעֵינָיֶךָ וּמִשָּׁם לֹא תֹאכַל: כ וַיְהִי־לּוֹ כֵן וַיִּרְמְסוּ אֶת־
הָעַם בַּשָּׁעַר וַיָּמָת:

²⁰ And so it happened to him (as Elisha, the man of God had said): the people trampled him at the gate, and he died.

ACHAREI (& ACHAREI-KEDOSHIM*) / (ואחרי-קדושים)

(Amos 9:7-15)

Chabad and Ashkenazic communities read the following *Haftarah* [Sefardic communities read the Ashkenazic *Haftarah* of Kedoshim, page 267]:

ט הָלוֹא כִּבְנֵי כְּשִׁים אַתֶּם לִי בְנֵי יִשְׂרָאֵל
נְאֻם־יְהוָה הָלוֹא אֶת־יִשְׂרָאֵל הֵעֲלִיתִי מֵאֶרֶץ
מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתּוֹר וְאַרְם מִקִּיר: ה הֲנִה
עֵינַי | אֲדַנֶּי יְהוָה בַּמַּלְכָּה הַחַטָּאָה וְהַשְׂמֵדָתִי
אֶתָּה מֵעַל פְּנֵי הָאָדָמָה אֲפֹס כִּי לֹא הַשְׂמִיד
אֲשַׁמֵּד אֶת־בַּיִת יַעֲקֹב נְאֻם־יְהוָה: כ כִּי־הִנֵּה אֲנֹכִי
מֵצִוָּה וְהִנְעוֹתִי בְּכָל־הַגּוֹיִם אֶת־בַּיִת יִשְׂרָאֵל
כְּאֲשֶׁר יִנּוּעַ בְּכַבְרָה וְלֹא־יִפּוֹל צְרוּר אֶרֶץ: . בַּחֲרֹב
יָמוּתוּ כָּל הַטְּאִי עַמֵּי הָאֲמָרִים לֹא־תִגִּישׁ וְתִקְדִּים
בְּעֵדְנֵנו הֲרָעָה: « בַּיּוֹם הַהוּא אֲקִים אֶת־סֶכֶת דָּוִד
הַנִּפְלָת וְנִבְרַתִּי אֶת־פְּרֻצֵיהֶן וְהִרְסוּתֵן אֲקִים
וּבְנִיתֶיהָ בַּיּוֹם עוֹלָם: י לְמַעַן יִרְשׁוּ אֶת־שְׂאֵרֵי
אֲדוֹם וְכָל־הַגּוֹיִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־
יְהוָה עֲשֵׂה זֹאת: י הִנֵּה יָמִים בָּאִים בְּאֵים נְאֻם־יְהוָה
וְנָגַשׁ חוֹרֵשׁ בְּקִצֹר וְדָרַךְ עֲנָבִים בְּמִשְׁךְ הַזֶּרַע

^{9:7} “O children of Israel,” says God, “you are to Me like the (loyal) children of Cush (who serve their masters for life). For I (only) took Israel out from Egypt (to serve Me), but (I did not take) the Philistines from Egypt, nor Aram from Kaftor, nor Aram from Kir.”

⁸ “But (since you sinned,) the eyes of God Almighty are upon the sinful kingdom (of Efrayim), and I will wipe it off the face of the earth! But I will not completely destroy the House of Ya’akov,” says God, (“I will only destroy the monarchy of Efrayim.”) ⁹ For I am going to issue a command, and I will exile the House of Israel among all the nations! (But the righteous will persevere) just as a pebble shakes back and forth in a sieve but does not fall to the ground. ¹⁰ All the sinners of My people who say, “No evil will approach or come to us quickly,” (because they deny the principle of reward and punishment) will die at the sword (of the nations, but the righteous will persevere).”

¹¹ “On that day (when the wicked are punished), I will erect David’s fallen succah (i.e. the fallen Davidic monarchy). I will build its broken walls (caused by the split into two kingdoms), erect its ruined (status during exile), and rebuild it as (it was) in former times. ¹² (The monarchy will be such) that (the Jewish people), who are called by My Name (‘the people of God’) will inherit

God will not destroy Israel

Davidic monarchy to be rebuilt

the remaining (peoples) of Edom and all the other nations (to be their servants),” says God, who will carry out this (promise).

¹³ “Look! Days are coming,” says God, “when the plowman (will be so busy with the large amount of crops that he continues plowing up to the time of reaping, so that he) meets up with the reaper. The trader of grapes (will be so busy with the large

Miracles of the Redemption

story, the King’s messenger who initially dismissed Elisha’s prediction is trampled to death, fulfilling the prophet’s words, “You will see it with your eyes, but you will not eat any of it” (17-20).

HAFTARAH OF PARSHAS ACHAREI

This *Haftarah* contains God’s rebuke to the Jewish people for acting like the non-Jewish nations, similar to that found in the *Parsha* (18:3;28).

Amos, the author of the *Haftarah*, lived in the mid-eighth century B.C.E. in Tekoa, five miles to the south of Bethlehem. The predominant theme of his prophecies is morality and Divine justice. He was killed by King Uzziah, who struck him on the forehead with a glowing iron (*Seder*

Hadoros). (The *Haftarah* of *Parshas Vayeishev* is also taken from Amos.) The *Haftarah*, taken from the concluding chapter of the Book of Amos, contains a message of comfort. After a brief introduction in which the prophet criticizes the Jewish people for their sins, and threatens Divine retribution (7-8), the mood shifts swiftly to one of hope and promise. We are consoled that God will not wipe out the Jewish people entirely (8-10), that the Davidic monarchy will be re-established (11-12), and that the remnant will return and the land will yield abundantly (13-15).

11. סֶכֶת דָּוִד הַנִּפְלָת—David’s fallen succah. In the current times, just before the coming of Mashiach, charity is the main method of serving God. As our Sages, of blessed memory, said, “Israel will be redeemed

volume of grapes, that he meets) with the seed carrier (who is going to plant the new crop. So many grapes will grow on the mountains that) wine will drip from the mountains and (there will be such an abundance of food that it will appear as if) the hills have melted (forming oil and milk).”

¹⁴ “I will then pacify the exiles of Israel, My people. They will rebuild the cities (that were) destroyed (during the exile) and inhabit them (forever). They will plant vineyards and (they alone will) drink their wine. They will cultivate gardens and eat their fruits. ¹⁵ I will plant them on their land (with firm roots, like a tree, and) they will never again be uprooted from the land that I have given them,” says God, your God.

וְהִטִּיפוּ הַהָרִים עִסִּים וְכָל-הַגְּבָעוֹת תִּתְמוּנְנָה:
 י וְשִׁבְתִּי אֶת-שְׁבוֹת עַמִּי יִשְׂרָאֵל וּבָנוּ עָרִים
 נְשִׁמוֹת וַיִּשְׁבוּ וְנִטְעוּ כְרָמִים וְשָׁתוּ אֶת-יַיִנָּם וְעָשׂוּ
 גִזְוֹת וְאָכְלוּ אֶת-פְּרִיָהֶם: ^{טו} וְנִטְעֵתִים עַל-אֲדָמָתָם
 וְלֹא יִנְתְּשׁוּ עוֹד מֵעַל אֲדָמָתָם אֲשֶׁר נָתַתִּי לָהֶם
 אָמַר יְהוָה אֱלֹהֵיךָ:

KEDOSHIM / קְדוּשִׁים

(Ezekiel 20:2-20; 22:1-16)

According to Chabad and Sefardic communities [Sefardic communities read this *Haftarah* when *Acharei* and *Kedoshim* are combined]:

God will not save Jerusalem

^{20:2} **T**he word of God came to me, saying, ³ “Son of Man, speak to the elders of Israel and say to them, ‘This is what God Almighty says: “Have you come to petition Me (in prayer, to save Jerusalem)? As I live,” says God Almighty, “I will not let you petition Me!””

⁴ “If you (need to) debate with them (to prove that I am the One) Who passes judgment on man, (then) inform them of their ancestors’ abominations (in addition to their own sins)! ⁵ Say to them, ‘This is what God Almighty says, “When I chose Israel (at the time they were in Egypt), I raised My hand (and took an oath) to the descendants of Ya’akov’s house and I revealed Myself to them in the land of Egypt (by bringing the Divine Presence upon Aharon). I raised My hand (and swore to them), saying, “I am God your God (who guides you personally).” ⁶ On that day I (also) lifted My hand (and swore) to take them out of the land of Egypt to a land which I had sought out for them—a land flowing with milk and honey, the most beautiful of all lands.

Sins of the Jewish people in Egypt

⁷ “I said to them (through Aharon), ‘Let each man discard the detestable things which your eyes (attract you to)! Do not contaminate yourselves (by following after) the idols of

כ ב וַיְהִי דְבַר-יְהוָה אֵלַי לֵאמֹר: ג בֶּן-אָדָם דַּבֵּר
 אֶת-זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי
 יְהוִה הַלְדַּרְשׁ אֶתִּי אַתֶּם בָּאִים חִי-אֲנִי אִם-אֲדַרְשׁ
 לָכֶם נְאֻם אֲדֹנָי יְהוִה: ד הַתְּשַׁפֵּט אֹתָם הַתְּשַׁפּוּט
 בֶּן-אָדָם אֶת-תּוֹעֵבֹת אֲבוֹתָם הַיְדִיעִם: ה וְאָמַרְתָּ
 אֲלֵיהֶם כֹּה-אָמַר אֲדֹנָי יְהוִה בַּיּוֹם בַּחֲרִי בְיִשְׂרָאֵל
 וְאָשָׂא יָדִי לְזָרַע בֵּית יַעֲקֹב וְאוֹדַע לָהֶם בְּאֶרֶץ
 מִצְרַיִם וְאָשָׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם:
 ו בַּיּוֹם הַהוּא נִשְׂאֵתִי יָדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ
 מִצְרַיִם אֶל-אֶרֶץ אֲשֶׁר-תָּרַתִּי לָהֶם זִבְתַּת חֶלֶב וּדְבַשׁ
 עָבִי הִיא לְכָל-הָאֲרָצוֹת: ז וְאָמַר אֱלֹהִים אִישׁ שְׂקוּצָי
 עֵינָיו הַשְּׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אֶל-תִּטְמְאוּ אֲנִי

only through charity" (Rambam, *Laws of Gifts to the Poor* 10:1). The Sages only taught that the study of Torah was equivalent to the performance of acts of lovingkindness in their own days...But this is not the case just before Mashiach, when “the *succah* of David [the Divine presence] has fallen” to a level of “feet” and “heels”—there is no way of truly connecting to it, and transforming the darkness of the world into light, other than through action, i.e. charity (*Tanya, Igeres Hakodesh* ch. 9).

HAFTARAH OF PARSHAS KEDOSHIM (CHABAD & SEFARDIM)

The *Haftarah* and the *Parsha* both stress the theme of observing the law (*Vayikra* 20:8; *Ezekiel* 20:19), and doing so “in order to live” (*Vayikra* 18:5; *Ezekiel* 20:11,13).

The *Haftarah* is a historical review of Israel’s sinful past, spanning a number of different time periods. Each unit concludes that God

יְהוָה אֱלֹהֵיכֶם: ה וַיִּמְרוּ בִי וְלֹא אָבוּ לִשְׁמֹעַ אֵלַי
 אִישׁ אֶת־שְׁקוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי
 מִצְרַיִם לֹא עָזְבוּ וְאָמַר לְשַׁפְּדֵן חַמְתִּי עֲלֵיהֶם לְכַלּוֹת
 אִפְּי בָהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם: וַאֲעֵשׂ לְמַעַן שְׁמִי
 לְבַלְתִּי הַחַל לְעֵינַי הַגּוֹלִים אֲשֶׁר־הֵמָּה בְּתוֹכְכֶם אֲשֶׁר
 נֹדַדְתִּי אֵלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם:
 וְאֹצִיאֵם מֵאֶרֶץ מִצְרַיִם וְאֶבְאֵם אֶל־הַמִּדְבָּר:
 וְאַתֶּן לָהֶם אֶת־חֻקוֹתַי וְאֶת־מִשְׁפָּטַי הַזֹּדֵעֹתַי
 אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָהֶם: יב וְגַם
 אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לְהִיּוֹת לְאוֹת בֵּינִי
 וּבֵינֵיהֶם לְדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם: יג וַיִּמְרוּ בִי
 בֵּית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקוֹתַי לֹא־הָלְכוּ וְאֶת־
 מִשְׁפָּטַי מָאֲסוּ אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחֵי בָהֶם
 וְאֶת־שַׁבְּתוֹתַי חָלְלוּ מְאֹד וְאָמַר לְשַׁפְּדֵן חַמְתִּי
 עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם: יד וְאֶעֱשֶׂה לְמַעַן שְׁמִי
 לְבַלְתִּי הַחַל לְעֵינַי הַגּוֹלִים אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם:
 טו וְגַם־אֲנִי נִשְׂאֵתִי יָדַי לָהֶם בַּמִּדְבָּר לְבַלְתִּי הָבִיא
 אוֹתָם אֶל־הָאֶרֶץ אֲשֶׁר־נָתַתִּי זְבַת חֶלֶב וּדְבַשׁ עָבִיר
 הִיא לְכָל־הָאֲרָצוֹת: טז יַעַן בְּמִשְׁפָּטַי מָאֲסוּ וְאֶת־
 חֻקוֹתַי לֹא־הָלְכוּ בָהֶם וְאֶת־שַׁבְּתוֹתַי חָלְלוּ כִּי
 אַחֲרַי גִּלְלִיהֶם לְבָם הַלֹּד: יז וְתַחֵם עֵינַי עֲלֵיהֶם
 מִשַּׁחְתָּם וְלֹא־עֲשִׂיתִי אוֹתָם כָּלָּה בַּמִּדְבָּר: יח וְאָמַר
 אֶל־בְּנֵיהֶם בַּמִּדְבָּר בְּחֻקֵי אֲבוֹתֵיכֶם אֲל־תֵּלְכוּ
 וְאֶת־מִשְׁפָּטֵיהֶם אֲל־תִּשְׁמְרוּ וּבְגִלְוֵיהֶם אֲל־

Egypt. (If I am God, your God (how could you trade Me for idols)?

⁸ “But (even while they were in Egypt) they rebelled against Me and did not want to listen to Me. They did not discard the detestable things that they saw, nor did they abandon the idols of Egypt. So I intended to pour out My fury upon them and release all of My anger against them in the land of Egypt.

⁹ “However, I acted for the sake of My Name, so it would not be profaned in the eyes of the nations among whom they (lived). For I had revealed Myself to (the Jewish people through Aharon) in the presence of (the nations, promising) to take them out of the land of Egypt (so I did not want the Egyptians to think I was incapable of doing so).

¹⁰ “I took them out of the land of Egypt and brought them to the desert. ¹¹ I gave them My suprarational commands and informed them of My rational commands, which a man should do in order to (help a person) live (in this world and the next). ¹² I also gave them My Sabbaths as a sign between Myself and them, so that they should know that I am God, Who sanctifies them (to be My people).

Sins in the desert

¹³ “But the house of Israel rebelled against Me in the desert! They did not follow My suprarational commands and they spurned My rational commands, (even though) a man follows them (for his own benefit), in order to (help him) live (in this world and the next). And they greatly profaned My Sabbaths (transgressing on the very first occasion). So I intended to pour out My fury upon them in the desert, and destroy them.

¹⁴ “However, I acted for the sake of My Name, so it would not be profaned in the eyes of the nations who watched Me take them out (for they might think that I was unable to bring the Jewish people to the land of Cana’an).

¹⁵ “And, (after the sin of the spies), I also lifted My hand (and swore) to them in the desert that I would not bring them to the land which I had given (them, the one)

Sin of the spies

flowing with milk and honey, the most beautiful of all lands. ¹⁶ This is because they had spurned My rational laws, not followed My suprarational commands and profaned My Sabbaths, for their hearts followed their idols (which they had worshiped in Egypt).

¹⁷ “(Even though they deserved) to be destroyed, I had pity on them, so I did not wipe them out in the desert.

¹⁸ “I said to their children, (the next generation), in the desert, ‘Do not follow the statutes of your parents, and do not keep their laws (which God has not commanded). Do not defile yourselves with their idols.

Warning to the next generation

preserved Jewish people only so that His Name would not be profaned among the nations. Initially, the Jewish people in Egypt are condemned for clinging to idolatry (2-9), and this is followed by a rebuke to the same generation for abandoning God’s commands after reaching the desert

(10–14). They are then criticized for the sin of the spies (15-17). Finally, the second desert generation are warned not to follow in their parents’ ways (18). The *Haftarah* concludes with a call to observe the commandments and keep the Sabbath (19-20).

¹⁹ “I am God your God. So (listen to Me and) follow My suprarational commands; guard (your hearts) and observe My rational commands. ²⁰ Keep My Sabbaths holy, (in order that) they should be a sign between Me and you, to know that I am God your God.”

Haftarah of Kedoshim read by Ashkenazic communities (Ezekiel 22:1-16):

The sins of Jerusalem

^{22:1} **G**od’s word came to me, saying, ² “And you, son of man, will you contest? Will you contest (with the people of) the city (who spill innocent) blood, and declare to her all her abominations? ³ You should say (to them), ‘This is what God Almighty says, “To a city in which blood is shed, its time (of retribution) will come. (The city is also guilty of) making idols with which to defile itself. ⁴ You are guilty because of the blood you shed, and you have become defiled by the idols which you made! You have brought near the days (of your retribution), and caused your years (to end). Therefore, I have made you an (object of) shame for the nations, a mockery for all the lands. ⁵ Those near and far from you will mock you, (Israel), you who have a defiled name, (and who) are of great turmoil.

⁶ “Look, leaders of Israel! Each one (of you) used his strength to shed blood. ⁷ Fathers and mothers have been disgraced by you, the convert has been oppressed by you, the orphan and widow have been cheated through you. ⁸ You desecrated My holy things and profaned My Sabbaths. ⁹ Gossipers were among you (whose goal was) that blood be shed. Through you, they ate (the remains of idol worship) on the mountains, and performed disgraceful acts in your midst. ¹⁰ Through you, they revealed the nakedness of (their) father’s (wives); through you they violated (women who were in a state of) ritual impurity. ¹¹ Through you, a man would perform abominations with his friend’s wife; another man would defile his daughter-in-law in lust; another man would rape his sister, his father’s daughter. ¹² They took bribes to (pervert justice and) shed (innocent) blood in your midst. You took cash-interest and goods-interest, and made your (idol worshiping) friends rich through fraud, but you forgot Me,” says God Almighty.

¹³ “I clapped My hands (in distress) over the fraud you have committed and over the (innocent) blood (spilled) in your midst.

תַּטְמְאוּ: יְיָ אֱנִי יְהוָה אֱלֹהֵיכֶם בְּהִקּוֹתַי לָכוּ וְאֶת־
 מִשְׁפָּטַי שִׁמְרוּ וְעֲשׂוּ אוֹתָם: ד וְאֶת־שַׁבְּתוֹתַי קִדְּשׁוּ
 וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לְדַעַת כִּי אֲנִי יְהוָה
 אֱלֹהֵיכֶם:

כב « וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ד וְאֶתְּהָ בֶן־אָדָם
 הֲתִשְׁפֹּט הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֵת
 כָּל־תּוֹעֲבוֹתֶיהָ: ד וְאָמַרְתָּ כֹּה אָמַר יְהוָה עִיר
 שִׁפְכַת דָּם בְּתוֹכָהּ לָבוֹא עָתָה וְעֲשֵׂתָהּ גְלוּלִים
 עָלֶיהָ לְטַמְאוֹתָהּ: ה בְּדַמְךָ אֲשֶׁר־שִׁפַּכְתָּ אֲשַׁמְתָּ
 וּבְגִלּוּלֶיךָ אֲשֶׁר־עָשִׂיתָ טִמְאַתָּ וְתִקְרִיבִי יִמּוֹךְ וְתָבוֹא
 עַד־שְׁנוֹתֶיךָ עַל־כֵּן נִתְתִּיד הַרְפָּה לְגוֹיִם וְקַלְסָה
 לְכָל־הָאָרְצוֹת: ה הַקְרִבוֹת וְהַרְחִקוֹת מִמֶּךָ
 יִתְקַלְסוּ בְךָ טִמְאַתָּ הַשָּׁם רַבַּת הַמְהוּמָה: ו הִנֵּה
 נִשְׂאִי יִשְׂרָאֵל אִישׁ לְזָרְעוֹ הָיוּ בְךָ לְמַעַן שִׁפְדוּ־דָם:
 ז אָב וְאִם הִקְלוּ בְךָ לְגַר עֲשׂוּ בַעֲשָׂק בְּתוֹכֶךָ יְתוֹם
 וְאֶלְמָנָה הוֹנוּ בְךָ: ח קִדְּשֵׁי בַיִת וְאֶת־שַׁבְּתוֹתַי
 חָלַלְתָּ: ט אַנְשֵׁי רְכִיל הָיוּ בְךָ לְמַעַן שִׁפְדוּ־דָם
 וְאֶל־הַהָרִים אָכְלוּ בְךָ זִמָּה עֲשׂוּ בְּתוֹכֶךָ:
 י עֲרוֹת־אָב גָּלְהָ בְךָ טִמְאַתָּ הַנְּקָה עֲנוּ־בְךָ:
 יא וְאִישׁ | אֶת־אִשְׁתּוֹ רָעוּ עָשָׂה תוֹעֵבָה וְאִישׁ
 אֶת־כַּלְתּוֹ טִמְאָ בְּזִמָּה וְאִישׁ אֶת־אֶחָתוֹ בֶּת־אָבִיו
 עָנָה־בְךָ: יב שָׁחַד לְקַחוּ־בְךָ לְמַעַן שִׁפְדוּ־דָם גִּשְׁחָד
 וְתַרְבִּית לְקַחְתָּ וְתַבְצָעִי רָעִיד בַּעֲשָׂק וְאֶתִּי שִׁכַּחְתָּ
 נָאִם אֲדַנִּי יְהוָה: יג וְהִנֵּה הַבַּיִתִּי כַּפִּי אֶל־בְּצַעַד

HAFTARAH OF PARSHAS KEDOSHIM (ASHKENAZIM)

In this *Haftarah*, the Jewish people are admonished for abominations that they were warned about in the *Parsha*.

The *Haftarah* is an elaborate criticism of the city of Jerusalem, detailing its many sins and “abominations,” delivered by the prophet Yechezkel

some time before the destruction of Jerusalem in 586 B.C.E.

The *Haftarah* is divided into three units. In the first (22:1-5), God instructs Yechezkel to condemn Jerusalem for its moral and religious crimes. The following section specifies these sins in graphic detail (6–12), and this is followed by a declaration of impending punishment and destruction so that “you will know that I am God” (13-16).

אֲשֶׁר עֲשִׂית וְעַל־דָּמֶיךָ אֲשֶׁר הָיוּ בְּתוֹכְךָ: יי הַיַּעֲמֹד לְבַךְ אִם־תְּחַזְקֶנָּה יָדְיָךְ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אֹתְךָ אֲנִי יְהוָה דְּבַרְתִּי וְעֲשִׂיתִי: יב וְהַפִּיצוֹתִי אוֹתְךָ בְּגוֹיִם וְזָרִיתִיךָ בְּאַרְצוֹת וְהִתְמַתִּי טְמֵאתְךָ מִמֶּךָ: יג וְנִחַלְתָּ בְּךָ לְעֵינֵי גוֹיִם וַיֵּדַעַת כִּי־אֲנִי יְהוָה: יד

¹⁴ Will your heart endure and your hands remain strong (to fight) in the days (of recompense) which I am preparing for you? I, God, have spoken, and I will act! ¹⁵ I will scatter you among the nations and disperse you among the lands, and I will eliminate your impurity from you. ¹⁶ You will be profaned in the eyes of the nations, and you will know that I am God.”

Divine retribution to come

EMOR / אמור

(Ezekiel 44:15-31)

מד יב וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צְדוֹק אֲשֶׁר שָׁמְרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בְּתַעֲוֹת בְּנֵי־יִשְׂרָאֵל מֵעַלִּי הִמָּה יִקְרְבוּ אֵלַי לְשָׁרְתַנִּי וְעָמְדוּ לְפָנַי לְהַקְרִיב לִי חֶלֶב וְדָם נְאֻם אֲדַנִּי יְהוָה: יג הִמָּה יָבֹאוּ אֶל־מִקְדָּשִׁי וְהִמָּה יִקְרְבוּ אֶל־שְׁלֹחֲנֵי לְשָׁרְתַנִּי וְשָׁמְרוּ אֶת־מִשְׁמֶרֶתִי: יד וְהָיָה בְּבֹאֵם אֶל־שַׁעְרֵי הַחֲצֵר הַפְּנִימִית בְּגָדֵי פִשְׁתִּים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עֲלֵיהֶם צִמְרֵן בְּשָׂרְתָם בְּשַׁעְרֵי הַחֲצֵר הַפְּנִימִית וּבֵיתָה: יה פִּאָרֵי פִשְׁתִּים יִהְיוּ עַל־רֵאשֵׁם וּמְכַנְסֵי פִשְׁתִּים יִהְיוּ עַל־מְתַנִּיָּהֶם לֹא יַחְגְּרוּ בִיזוּעַ: יב וּבְצֵאתָם אֶל־הַחֲצֵר הַחַיצוֹנָה אֶל־הַחֲצֵר הַחַיצוֹנָה אֶל־הָעַם יִפְשְׁטוּ אֶת־בְּגָדֵיהֶם אֲשֶׁר־הִמָּה מִשְׁרָתָם בָּם וְהִנִּיחוּ אוֹתָם בְּלִשְׁכַת הַקֹּדֶשׁ וּלְבָשׁוּ בְּגָדִים אֲחֵרִים וְלֹא־יִקְדְּשׁוּ אֶת־הָעַם בְּבִגְדֵיהֶם: יג וְרֵאשֵׁם לֹא יִגְלָחוּ וּפְרָע לֹא יִשְׁלָחוּ בְּסוּם יִכְסְמוּ אֶת־רֵאשֵׁיהֶם: יד וְיִזְוִן לֹא־יִשְׁתּוּ כָּל־כַּהֵן בְּבֹאֵם אֶל־הַחֲצֵר

^{14:15} “The priests who (are from the tribe of) Levi—the descendants of Tzadok who kept the watch of My Sanctuary (in the times of Shlomo even) when the Jewish people strayed from Me—they will draw near to Me to serve Me, and they will stand before Me to offer Me fat and blood,” says God Almighty. ¹⁶ They will enter My Sanctuary and draw near to My table to serve Me (by arranging the multi-surface bread), and they will observe My precautions (regarding all the other forms of service).

Only Tzadok’s descendants sanctioned

¹⁷ “(On Yom Kippur) when the (High Priest) enters the gates of the Inner Courtyard (standing before the Holy of Holies), he must wear linen garments. (His regular garments which contain) wool should not be on him when he serves inside the gates of the Inner Court and (further) inward.

Yom Kippur

¹⁸ “Linen turbans should be on (the priests’) heads and linen pants should be on their hips. They should not tie their belts where they perspire.

¹⁹ “When (the priests) go out (from the Temple courtyard) to the outer court (where the people stand), they should remove the (priestly) garments in which they serve, and leave them in the holy chambers. They should put on other (non-holy) clothes and not make the people (appear holy by allowing them to come in contact) with their vestments.

²⁰ “They may never shave their heads, nor let their hair

Hairstyle

grow long(er than thirty days. The High Priests) must keep their heads trimmed.

Drinking wine

²¹ “All priests (and High Priests) may not drink wine when they enter the Inner Court.

HAFTARAH OF PARSHAS EMOR

This *Haftarah*, like the *Parsha*, mentions many laws which relate to priests. The *Haftarah* opens by delegitimizing all priests who are not descendants of Tzadok, due to past offenses (44:15-16). We then read various details of the priestly rites: Yom Kippur attire (17-19), hairstyles (20), not to drink wine (21), marriage laws (23), communal

responsibilities (23-24), rules of ritual purity (25-26), inaugural sacrifices (27), land-related rights (28-30) and the prohibition of eating carcasses (31).

44:15. לְהַקְרִיב לִי חֶלֶב וְדָם—To offer Me fat and blood. Fat represents pleasure, as pleasure produces fat (see *Gittin 56b*; *Hayom Yom* 15th of *Tamuz*). Blood represents enthusiasm, for it is the blood that provides

Marriage laws ²² “The (High Priests) may not take widows or divorcees as wives, but only virgins of Jewish lineage. A widow who is a widow (that did not need to perform chalitzah) may be taken (as a wife) by a priest, (but not a High Priest).

²³ “(The priests) should teach My people about the (differences) between holy and mundane. They should make (the differences) between ritual impurity and purity known to them.

Communal role of priests ²⁴ “They will act as judges in (financial) disputes, and they will judge according to My laws (and not their own views). They should observe My teachings and My statutes (pertaining to) My holy days, and they should sanctify My Sabbaths (with the appropriate sacrifices).

Laws of Ritual purity ²⁵ “(The priests) may not come (in contact with) a human corpse and become ritually impure. They may make (themselves) ritually impure only for a father, a mother, a son, a daughter, a brother or sister who has not married. ²⁶ After (he is ready for) purification (having separated from the corpse), they must count seven days for him (and then he will be ritually pure).

Inaugural offering ²⁷ “On the day that (a priest) begins his holy (service) in the Inner Court (by the Altar), to serve in the Sanctuary, he must offer his sin-offering,” says God Almighty.

Land-related rights ²⁸ “Do not give them possession of the Land of Israel, (for the priesthood) is their (full-time) inheritance. I am their inheritance (so they shall have leftovers of My sacrifices). I am their possession (and so are My sacrifices). ²⁹ They will eat (the leftovers of) the meal-offering, the sin-offering, and the guilt-offering; what Israel sanctifies will be theirs. ³⁰ All the first-fruits of every (kind), and every (kind) of terumah from all the terumah that you (are required to) give will go to the priests, and you should give the first portion of your dough to the priest. (By doing all this) a blessing will rest upon your house.

Carcasses ³¹ “The priests shall not eat from any carcass or mauled animal, of any (type of) bird or animal.”

הַפְּנִימִית: כֵּן וְאֶלְמָנָה וְגֵרוּשָׁה לֹא יִקְחוּ לָהֶם לְנָשִׁים כִּי אִם-בְּתוּלֹת מְזֻרְעַת בַּיִת יִשְׂרָאֵל וְהָאֶלְמָנָה אֲשֶׁר תִּהְיֶה אֶלְמָנָה מִכֹּהֵן יִקְחוּ: כֵּן וְאֶת-עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחָל וּבֵין-טָמֵא לְטָהוֹר יוֹדְעִים: כִּד וְעַל-רֵיב הַמָּה יַעֲמְדוּ לְמִשְׁפָּט [לשפט כ'] בְּמִשְׁפָּטֵי יִשְׁפָּטוּהוּ [ושפטו כ'] וְאֶת-תּוֹרֹתַי וְאֶת-חֻקֹּתַי בְּכָל-מוֹעֲדַי יִשְׁמְרוּ וְאֶת-שְׁבֻתוֹתַי יִקְדְּשׁוּ: כִּד וְאֶל-מֵת אָדָם לֹא יָבֹא לְטָמְאָהּ כִּי אִם-לְאָב וְלֵאִם וּלְבֶן וּלְבַת לְאִחַּ וּלְאֵחוֹת אֲשֶׁר-לֹא-הָיְתָה לְאִישׁ יִטְמָאוּ: כו וְאַחֲרֵי טְהַרְתּוּ שִׁבְעַת יָמִים יִסְפְּרוּ-לוֹ: כז וּבַיּוֹם בָּאוּ אֶל-הַקֹּדֶשׁ אֶל-הַחֹצֵר הַפְּנִימִית לְשֶׁרֶת בַּקֹּדֶשׁ יִקְרִיב חֲטָאתוֹ נֶאֱמַר אֲדַנִּי יְהוָה: כח וְהִיְתָה לָהֶם לְנַחֲלָה אֲנִי נַחֲלָתָם וְאַחֲזָה לֹא-תִתְּנוּ לָהֶם בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם: כט הַמִּנְחָה וְהַחֲטָאת וְהָאֲשֶׁם הַמָּה יֹאכְלוּם וְכָל-תָּרֵם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה: ל וְרֵאשִׁית כָּל-בְּכוֹרֵי כָל וְכָל-תְּרוּמַת כָּל מִכְּלֵי תְרוּמוֹתֵיכֶם לִפְנֵינִים יִהְיֶה וְרֵאשִׁית עֲרֹסוֹתֵיכֶם תִּתְּנוּ לִפְנֵי לַהֲנִיחַ בְּרִכָּה אֶל-בֵּיתִי: לא כָּל-נֶבֶלָה וְטִרְפָּה מִן-הָעוֹף וּמִן-הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים:

BEHAR / בהר

(Jeremiah 32:6-27)

God's command to purchase the field ^{32:6} **Y**irmiyahu said: God's word came to me, saying, ⁷ “Chanamail, the son of your uncle Shalum, (is going to) come to you and say, ‘Buy my field in Anasos, for you have the right to redeem it by purchasing it.’”

לב וַיֹּאמֶר יִרְמְיָהוּ הִנֵּה דְבַר-יְהוָה אֵלַי לֵאמֹר: הִנֵּה חֲנַמְאֵל בֶּן-שָׁלֹם דָּדֶיךָ בָּא אֵלַיךָ לֵאמֹר קְנֵה לְךָ אֶת-שָׂדֵי אֲשֶׁר בְּעֵנְתוֹתַי כִּי לְךָ מִשְׁפַּט הַנְּאֻלָּה

energy to the body tissues. God thus says that a Jew should “offer Me fat and blood,” i.e. that one’s pleasure and enthusiasm should be directed towards the observance of Judaism, and not to worldly matters (Sichas Shabbos Parshas Vayikra 5732, par. 2).

HAFTARAH OF PARSHAS BEHAR

This Haftarah mentions the concept of buying and redeeming fields, mentioned in the Parsha.

לְקָנוֹת: ה וַיָּבֵא אֵלַי חֲנַמַּאֵל בֶּן־דָּדַי כְּדִבְרֵי יְהוָה
 אֶל־חֲצֵר הַמִּטְרָה וַיֹּאמֶר אֵלַי קְנֵה נָא אֶת־שָׂדֵי
 אֲשֶׁר־בְּעֵנְתוֹת אֲשֶׁר | בְּאֶרֶץ בְּנֵי־מִן כִּי לְךָ מִשְׁפָּט
 הִירְשָׁה וְלֹךְ הַנְּאֻלָּה קְנֵה־לְךָ וְאַדַּע כִּי דְבַר־יְהוָה
 הוּא: וַאֲקַנְהָ אֶת־הַשָּׂדֶה מֵאֵת חֲנַמַּאֵל בֶּן־דָּדַי
 אֲשֶׁר בְּעֵנְתוֹת וְאֲשַׁקְלֶה־לוֹ אֶת־הַכֶּסֶף שֶׁבַע
 שֶׁקֶלִים וְעֶשְׂרֵה הַכֶּסֶף: וַאֲכַתֵּב בְּסֵפֶר וְאֶחָתֵם
 וְאֶעַד עֵדִים וְאֲשַׁקֵּל הַכֶּסֶף בְּמֵאזְנַיִם: וַאֲקַח
 אֶת־סֵפֶר הַמְקַנָּה אֶת־הַחֲתוּם הַמְצֻנָּה וְהַחֲקִים
 וְאֶת־הַגְּלוּי: וַאֲתֵן אֶת־הַסֵּפֶר הַמְקַנָּה אֶל־בְּרוּךְ
 בֶּן־נְרִיָּה בֶּן־מַחְסִיָּה לְעֵינַי חֲנַמַּאֵל דָּדַי וּלְעֵינַי
 הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמְקַנָּה לְעֵינַי כָּל־הַיְהוּדִים
 הַיֹּשְׁבִים בְּחֲצֵר הַמִּטְרָה: וַאֲצִוֶּה אֶת־בְּרוּךְ
 לְעֵינֵיהֶם לֵאמֹר: כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי
 יִשְׂרָאֵל לְקוֹחַ אֶת־הַסְּפָרִים הָאֵלֶּה אֵת סֵפֶר הַמְקַנָּה
 הַזֶּה וְאֵת הַחֲתוּם וְאֵת סֵפֶר הַגְּלוּי הַזֶּה וּנְתַתֶּם
 בְּכִלֵי־חָרָשׁ לְמַעַן יַעֲמְדוּ יָמִים רַבִּים: כִּי כֹה אָמַר
 יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקְנּוּ בָתַיִם וּשְׂדוֹת
 וּכְרָמִים בְּאֶרֶץ הַזֹּאת: וְאֶת־פֶּלֶל אֶל־יְהוָה אַחֲרַי
 תַּתִּי אֶת־סֵפֶר הַמְקַנָּה אֶל־בְּרוּךְ בֶּן־נְרִיָּה לֵאמֹר:
 אֵהָא אֲדַנִּי יְהוָה הִנֵּה | אֵתָּה עֲשִׂיתְ אֶת־הַשָּׁמַיִם
 וְאֵת־הָאָרֶץ בְּכַחַד הַגָּדוֹל וּבְזִרְעָה הַנְּטוּיָה לֹא־
 יִפְלֵא מִמֶּךָ כָּל־דְּבָר: עֲשֵׂה חֶסֶד לְאֲלֹפִים וּמִשְׁלָם
 עוֹן אֲבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל
 הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ: גְּדַל הַעֲצָה וְרַב

⁸ My cousin Chanamail came to me, to the prison courtyard, as God said. He said to me, "Please buy my field in Anasos, which is in the land of Binyamin, for you (are my closest relative who will) have the right to take possession of it. (So you might as well) redeem it (now, rather than have to redeem it from another person, to whom I am forced to sell it). Buy it for yourself."

I knew that this was God's Word, ⁹ so I bought the field in Anasos from my cousin Chanamail. I weighed out the money for him: seven (silver) shekels and ten silver (sela'im). ¹⁰ I (instructed that the transaction be) recorded in a deed of sale, and (I instructed the vendor to) sign (his name. I summoned) witnesses (who watched me) weigh the silver on a balance.

¹¹ Then I took the signed deed of sale (which had been made in accordance with) the laws and statutes (of those times) with the deed of public endorsement. ¹² I gave the deed of sale (and the deed of public endorsement) to Baruch the son of Neriyah (who was) the son of Machsaiyah, in the presence of my uncle Chanamail, (for they were) the witnesses who signed the deed(s). This also was done) in the presence of all the Jews who were sitting in the prison courtyard.

¹³ In their presence, I instructed Baruch, saying, ¹⁴ "This is what the God of Hosts, God of Israel, says: 'Take these deeds—the signed deed of sale and the deed of public endorsement—and put them into an earthenware jar, so they should be preserved for a long time.'

¹⁵ (Do not think that all this is being done in vain) because (the fact that) the God of Hosts, God of Israel said (to me to buy Chanamail's field, is a hint that the time will come when) houses, fields, and vineyards will again be purchased in this land."

¹⁶ After I gave the deed of sale (and the deed of public endorsement) to Baruch, the son of Neriyah, I prayed to God, saying, ¹⁷ "Ah (if only I knew the true reason why You told me to buy this field)! God Almighty! You have made heaven and earth with Your great might and Your outstretched arm, so nothing is concealed from You.

¹⁸ You show kindness (to a righteous man's descendants)

Legal purchase of the field

The prophet's prayer

for a thousand generations, and You punish children for the sins of their ancestors—O great and mighty God, who is called the God of Hosts! ¹⁹ Great in counsel, mighty in (the ability to do any) deeds (You choose), Your eyes are open to (oversee)

The *Haftarah* was said by the prophet Yirmiyahu in the royal compound of King Tzidkiyahu, in which he had been confined for predicting the downfall of Jerusalem into the hands of the Babylonians, which was now occurring (587 B.C.E). In order to underscore hopes for a future restoration of the Jewish homeland, Yirmiyahu purchases the field of his cousin Chanamail.

The *Haftarah* opens with God's instructions to purchase the field, which were promptly followed according to all the requirements of the law (6-12). On Divine instruction, the deed was stored in an earthenware

jar as a statement of confidence in the future restoration of the land (13-15). The prophet then turns to God in prayer, thanking the Almighty for His kindness and for the miracles of the past (16-22). According to Chabad tradition the *Haftarah* ends here. Other communities read the continuation of Yirmiyahu's prayer, in which he attributes the current tragedy to a failure to follow God, and briefly describes the horrors of the Babylonian siege (23-24). He concludes by referring to the field he had just purchased as a symbol of hope, which God immediately confirms (25-26).

all the ways of men, to repay each man according to his ways and (even according to) his (unintentional) deeds.

²⁰ “You performed signs and wonders in the land of Egypt, (which people remember) to this day—(both miracles to help) Israel and (miracles to hinder) other men (who were our enemies). You made a great name for Yourself that lives on to this day. ²¹ You took Your people Israel out of the land of Egypt with signs and wonders, with a mighty hand and an outstretched arm, (placing) great terror (upon the Egyptians), ²² and You gave them this land which You swore to their ancestors that You would give them—a land flowing with milk (from its animals who enjoy its good pasture) and (dates dripping with) honey.

הַעֲלִי לָיָהּ אֲשֶׁר-עֵינֶיךָ פְּקָחוֹת עַל-כָּל-דְּרָכַי בְּנֵי אָדָם לָתֵת לְאִישׁ כְּדַרְכּוֹ וּכְפָרֵי מַעַלְלָיו: ^כ אֲשֶׁר שָׁמַתְּ אֹתוֹת וּמִפְתֵּיִם בְּאֶרֶץ מִצְרַיִם עַד-הַיּוֹם הַזֶּה וּבִישְׂרָאֵל וּבְאָדָם וַתַּעֲשֶׂה-לָּךְ שֵׁם כַּיּוֹם הַזֶּה: ^{כא} וַתַּצַּא אֶת-עַמְּךָ אֶת-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֹתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבְאֲזֻרָע נְמוּלָה וּבְמוֹרָא גָדוֹל: ^{כב} וַתִּתֵּן לָהֶם אֶת-הָאֶרֶץ הַזֹּאת אֲשֶׁר-נִשְׁבַּעְתָּ לְאֲבוֹתֶם לָתֵת לָהֶם אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ:

Chabad communities conclude here. All others continue:

Reason for the siege ²³ “They came and took possession of it, but they did not listen to Your voice, they did not follow Your Torah. They did not do everything that You commanded them, so You caused all this tragedy to befall them.

²⁴ “The (enemies have already climbed the) mounds (which are piled up) at the city (so they are ready) to conquer it. (It is as if) the city has (already) been handed over to the Kasdim who are attacking it because (the people are weak and will soon die) by the sword, through hunger or plague. Whatever (disaster) You said (might happen) will occur, and You will see it.

²⁵ But You, God Almighty, said to me, ‘Buy for yourself this field with money and call witnesses,’ though the city is in the hands of the Kasdim!”

God responds ²⁶ God’s word came to Yirmeyahu, saying, ²⁷ “Look! I am God, the God of all flesh! Is anything too difficult for Me (that I cannot return the field later)?”

^{כג} וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא-שָׁמְעוּ בְּקוֹלְךָ וּבְתוֹרַתְךָ וּבְתוֹרַתְךָ כִּי לֹא-הִלְכוּ אֵת כָּל-אֲשֶׁר צִוִּיתָהּ לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתִּקְרָא אֹתָם אֵת כָּל-הָרָעָה הַזֹּאת: ^{כד} הִנֵּה הַסְּלָלוֹת בָּאוּ הָעִיר לְלִכְדָּהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרֶעֱב וְהַדָּבָר וְאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנֵּה רָאִיָּה: ^{כה} וְאַתָּה אֲמַרְתָּ אֵלַי אֲדֹנָי יְהוִה קְנֵה-לָּךְ הַשָּׂדֶה בְּכֶסֶף וְהָעֵד עֵדִים וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים: ^{כו} וַיְהִי דְבַר-יְהוָה אֵלַי יִרְמְיָהוּ לֵאמֹר: ^{כז} הֲנִיָּה אֲנִי יְהוָה אֱלֹהֵי כָל-בָּשָׂר הַמִּמְּנִי יִפְלֵא כָל-דָּבָר:

BECHUKOSAI (& BEHAR-BECHUKOSAI) / (ובהר-בחקתי)

(Jeremiah 16:19 – 17:14)

Trust in God ^{16:19} **G**od! My strength and stronghold! My refuge in times of trouble! (One day,) nations will come to You from the ends of the earth, and they will say, “Our ancestors inherited (idols as gods, but they are) false—

טז יְהוָה עֲזִי וּמְעֻזִי וּמְנוּסִי בְּיוֹם צָרָה אֱלֹהֵי גוֹיִם יִבְאוּ מֵאֲפֹסֵי-אֶרֶץ וַיֹּאמְרוּ אֶד-שָׁקֵר נָחֲלוּ אֲבוֹתֵינוּ

HAFTARAH OF PARSHAS BECHUKOSAI

This *Haftarah* mentions calamities that were forewarned by the “curses” issued in the *Parsha*.

The *Haftarah* was said by the prophet Yirmiyahu in the Kingdom of Yehudah, close to the turn of the sixth century B.C.E.

Despite its overall theme of punishment and retribution, the *Haftarah* opens on a positive note, as Yirmiyahu affirms his trust in God and the fallacy of idol-worship (16:19-21). This is contrasted with sins of idol-worship committed by the Kingdom of Yehudah (1-4), and those fools who trust in man and not in God (5-8). The prophet then describes how God probes the heart of man, and treats him accordingly (9-11). In a final

הַכֹּל וְאִי־בָם מוֹעִיל: ^ד הַיַּעֲשֶׂה־לּוֹ אֱדָם אֱלֹהִים
וְהָמָּה לֹא אֱלֹהִים: ^{כא} לְכֹן הִנְנִי מוֹדִיעַם בַּפֶּעַם
הַזֹּאת אוֹדִיעֶם אֶת־יָדַי וְאֶת־גְּבוּרָתִי וַיִּדְעוּ בִּי־שָׁמַי
יְהוָה: ^{יז} « תִּטְּאֵת יְהוּדָה כְּתוֹבָה בַּעֲט בְרֹל בַּצַּפְרָן
שְׁמִיר חֲרוּשָׁה עַל־לוּחַ לֶבָם וּלְקַרְנֹת מִזְבְּחֹתֵיכֶם:
^ב כּוֹפֵר בְּנִיהֶם מִזְבְּחֹתָם וְאֲשֵׁרֵיהֶם עַל־עֵץ רַעֲנָן
עַל גְּבַעוֹת הַגְּבוּהוֹת: ^ג הַרְרִי בַשָּׂדֶה תִּילָךְ כָּל־
אוֹצְרוֹתֶיךָ לְבֹן אֶתָּן בְּמַתִּיךָ בַחֲטָאת בְּכָל־גְּבוּלֶיךָ:
^ד וְשִׁמְטָתָהּ וּבְךָ מִנְחַלְתֶּךָ אֲשֶׁר נָתַתִּי לָךְ
וְהַעֲבַדְתֶּיךָ אֶת־אֵיבֶיךָ בְּאַרְצָן אֲשֶׁר לֹא־יָדַעְתָּ
בִּי־אֵשׁ קִדְחָתָם בְּאַפִּי עַד־עוֹלָם תוֹקֵד: ^ה כֹּה אֶמַר
יְהוָה אֲרוּר הַגֹּבֵר אֲשֶׁר יִבְטַח בְּאָדָם וְשָׂם בְּשָׂר
זְרַעוֹ וּמִן־יְהוָה יִסוּר לְבוֹ: ^ו וְהָיָה כַּעֲרַעַר בַּעֲרָבָה
וְלֹא יִרְאֶה בִּי־יָבוֹא טוֹב וְשָׁכַן חֲרָרִים בַּמִּדְבָּר אֲרִיץ
מְלַחָה וְלֹא תִשָּׁב: ^ז בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה
וְהָיָה יְהוָה מִבְּטָחוֹ: ^ח וְהָיָה כַּעֵץ | שֶׁתּוֹל עַל־מַיִם
וְעַל־יּוֹבֵל יִשְׁלַח שָׁרְשָׁיו וְלֹא יִרְאֶה ^{יבא בן} בִּי־יָבֵא
חֹם וְהָיָה עֲלָהּ רַעֲנָן וּבִשְׁנַת בַּעֲרָת לֹא יִדָּאָג וְלֹא
יִמָּישׁ מִעֲשׂוֹת פָּרִי: ^ט עֵקֶב הַלֵּב מִכָּל וְאִנֶּשׁ הוּא מִי
יִדְעֶנּוּ: ^י אֲנִי יְהוָה חֲקֵר לֵב בַּתֵּן כְּלָיוֹת וְלִתֵּת לְאִישׁ

futility that has no purpose. ²⁰ Could a man (possibly) make a god, when he himself is not a god?"

²¹ So this time I will let them know My might and power, and they will know that My Name is God!

^{17:1} Yehudah's sin (is kept in their hearts as if it were) inscribed with an iron pen, with a steel nail. It is engraved on the walls of their hearts and on the horns of their altars. ² As (frequently as) they remember their children, (they also remember) their altars and their idol-worship trees, near the leafy trees and on the high hills. ³ (O Yehudah who serves idols which stand on) mountains in the plain! I will hand over your wealth, all your treasures as booty, because of your private altars made in sin throughout your boundaries. ⁴ You will (be forced) to withdraw from your inheritance which I have given you (since you did not observe the Sabbatical year), and I will make you serve your enemies in a land which you do not know. For you have kindled a fire (of anger) in My nostrils, which will burn for a long time.

The sins of Yehudah

⁵ God says: (You will not escape My anger with mortal help, for) cursed is the man who turns his thoughts away from God and puts his trust in man, relying on (mortal) flesh for his strength. ⁶ (A person who trusts in man alone) will be like a tree in the desert, which does not witness the good when it comes (for when it rains everywhere else, it does not rain in the desert). He will dwell in scorched places in the wilderness, in a salt-sodden soil that is not inhabitable.

Not to place trust in man

⁷ Blessed is the man who trusts in God, and to whom God will be his trust. ⁸ He will be (devoid of problems) like a tree planted by water, which sends its roots out into a stream, so it is not affected by the coming of the heat and its leaves remain fresh. It does not worry in a year of drought, and it never stops produ

fruit. (Likewise the person who trusts in God will be devoid of problems, and never lack anything).

⁹ (But) the heart (of man) is (the most) crooked of all (his limbs), and it is warped. (It says:) "Who will know (if I really trust in God or not?)"

God probes the heart of man

¹⁰ (So) I, God, probe the heart and test the kidneys (to see where each person really holds), repaying each man according

plea for obedience, Yirmiyahu mentions the Temple as a symbol of God's encouragement to man, and reaffirms his absolute trust in Divine providence (12-14).

17:5 אָרוּר הַגֹּבֵר אֲשֶׁר יִבְטַח בְּאָדָם—Cursed is the man who...puts his trust in man. This verse employs two different terms for "man," *gever* (גֹּבֵר) and *adam* (אָדָם). In Hebrew, *gever* is a word which connotes the strength of man, whereas *adam* is a term that indicates his intellectual and spiritual prowess. The verse could thus be rendered, "Cursed is a person who sees himself as already being strong (*gever*) due to his natural intellectual and spiritual qualities (*adam*)"—leading him to the conclusion that he can succeed in life without making much effort. Such a person needs to come to the realization all his successes are a Divine gift, as the *Haftarah* concludes, "(Only when you) heal me, O God, will I be healed.

(Only when You) save me (from those that rise against me)...will I be saved" (Sichas Shabbos Parshas Bechukosai 5711).

7. בְּרוּךְ הַגֹּבֵר אֲשֶׁר יִבְטַח בִּיהוָה וְהָיָה יְהוָה מִבְּטָחוֹ—Blessed is the man who trusts in God, and to whom God will be his trust. The verse appears to repeat itself: After stating, "Blessed is the man who trusts in God," what is added by the phrase, "and to whom God will be his trust"?

The *Ba'al Shem Tov* explained that the verse speaks of two very different types of trust in God. The first half of the verse ("Blessed is the man who trusts in God,") speaks of a person who relies on God for all his needs but nevertheless sees a natural route in which God may garb His blessings. The second part of the verse speaks of a person who cannot imagine how God might provide his needs in the natural order, but nevertheless he still trusts in God. Thus, for this person, "God will be his

to the ways of his (heart) and the product of his (thoughts, which are the) deeds (of the heart).

¹¹ One who amasses wealth unjustly is like a cuckoo which hatches eggs that it did not lay (and it is only a matter of time until the chicks realize that this is not their mother, and run away. Likewise, the wealth) will leave him during his life, and ultimately he will be (exposed as) a scoundrel.

¹² (Just like Your) throne of Glory is exalted since the beginning (of time, so too the Divine Presence dwells down here) in our Holy Temple. ¹³ (Since) God (has placed His Presence among us) Israel's hope (should be only with Him). Anyone who abandons You (God, and trusts in man, deserves to) be ashamed.

(God says,) "Those who turn away from Me will be inscribed (in a book, signifying that they will descend) into the (depths of) the earth," for they have abandoned God, the source of living waters.

¹⁴ (Only when you) heal me, O God, will I be healed. (Only when You) save me (from those that rise against me) will I be saved. I praise myself in saying that you (are my God Who saves me).

בְּדַרְכָּיו [וּבְדַרְכּוֹ כו'] כִּפְרֵי מַעֲלָלָיו: יא קָרָא דָּגָל וְלֹא יִלְדַּ עֲשֵׂה עֵשֶׂר וְלֹא בְּמִשְׁפַּט בְּחַצֵּי יָמָיו [וַיְמֹ כו'] יַעֲזֹבֵנוּ וּבְאַחֲרֵיתוֹ יִהְיֶה נֶבֶל: יב כִּפְאָ כְבוֹד מְרוֹם מְרֵאשׁוֹן מְקוֹם מְקַדְּשָׁנוּ: יג מְקוֹה יִשְׂרָאֵל יִהְיֶה כָּל-עֹזְבֵיךָ יִבְשׁוּ וְסוּרֵי [וַיְסוּרֵי כו'] בְּאֶרֶץ יִכְתְּבוּ בְּיַ עֹבֵי מְקוֹר מַיִם-חַיִּים אֶת-יְהוָה: יד רָפְאֵנִי יְהוָה וְאַרְפָּא הוֹשִׁיעֵנִי וְאוֹשֶׁעָה בְּיַ תְּהַלֵּתִי אֶתָּה:

ערב ראש חודש שחל בשבת / EREV ROSH CHODESH

(I Samuel 20:18-42)

The Plan

^{20:18} Yonasan said to (David), "Tomorrow is the (first of the) new month. You shall be missed, because your seat will be empty. ¹⁹ For three (days) you should go down (and hide yourself) well. Come to the place where you hid on the day of the incident (when the King swore to me not to kill you), and sit by the traveler's (marker) stone.

²⁰ "I will shoot three arrows to the side, as though I shot at a target. ²¹ Then, I will send a lad (saying to him), 'Go, find the arrows.' If I say to the lad, 'look!—the arrows are on this side of you,' then you should take them and

כ ה וַיֹּאמֶר-לוֹ יְהוֹנָתָן מֵחֵר הַדָּשׁ וְנִפְקַדְתָּ בְּיַ יִפְקֹד מוֹשְׁבֵיךָ: יא וְשִׁלַּשְׁתָּ תַרְדּוּ מְאֹד וּבֹאֲתָ אֶל-הַמְּקוֹם אֲשֶׁר-נִסְתַּרְתָּ שָׁם בַּיּוֹם הַמַּעֲשֵׂה וּישִׁבְתָּ אֶצֶל הָאִבֶּן הָאֶזוּל: יב וְאֵנִי שִׁלַּשְׁתָּ הַחֲצִיִּים צַדָּה אֹרֶה לְשַׁלַּח-לִי לְמַטְרָה: יג וְהִנֵּה אֶשְׁלַח אֶת-הַנֶּעֱר לְךָ מִצָּא אֶת-הַחֲצִיִּים אִם-אָמַר אִמֵּר לְנֶעֱר הִנֵּה הַחֲצִיִּים | מִמֶּךָ וְהִנֵּה קָחֵנוּ | וּבֹאֲהָ בְּיַ שְׁלוֹם לְךָ וְאֵין

trust," i.e. God Himself is the person's only source of trust and security (The Tzemach Tzedek, cited in Pelach Harimon 62c).

HAFTARAH OF EREV ROSH CHODESH

This Haftarah mentions the eve of Rosh Chodesh: "Tomorrow is the (first of the) new month" (20:18). At first glance, this connection appears to be somewhat tenuous, as the remaining narrative of the Haftarah is not connected with the theme of Erev Rosh Chodesh. Why should this be more pertinent than reading the Haftarah connected with the weekly Parsha? Chasidic thought explains that the renewal of the moon signifies redemption, and therefore, by logical extension, the eve of the new moon (Erev Rosh Chodesh) represents the work carried out during exile in order to bring the redemption. Being that this is the underlying significance of all our activities, it was considered a sufficiently important replacement for the Haftarah of the week (Hisvadyos 5711, vol. 2, p. 50, 56).

The Haftarah describes a climactic moment in the rift between David and Sha'ul, which arose from David's successful military career. Sha'ul, who was king at the time, perceived David as a rebel that needed to be

eliminated. Fearing for his life, David seeks the assistance of Yonasan, the king's son, who was David's passionate admirer, but Yonasan finds the conspiracy theory difficult to believe. In order to verify his suspicions, David suggests a plan: he will disappear for three days to test the king's reaction, which would then be reported to David by Yonasan with a secret sign.

The Haftarah opens as Yonasan reviews David's plan and confirms a secret sign to be enacted by shooting arrows and instructing certain phrases to his servant (20:18-23). Initially, the king appears indifferent to David's absence (24-28), but on the second day he becomes furious with Yonasan and states that David "deserves death" (29-34). So, the next morning, Yonasan goes out to the field and communicates their pre-arranged sign by shooting arrows, and sends his servant home (35-40). David then comes out of hiding, and they part amid tears, swearing an oath "between my descendants and your descendants forever" (41-42).

21. הַחֲצִיִּים מִמֶּךָ וְגו'—The arrows are on this side of you, etc. When arrows are shot from a bow, the more the bow is extended backwards,

דָּבַר חַי־יְהוָה: כב וְאִם־כָּה אָמַר לְעֵלָם הִנֵּה הַחֲצִיִּים מִמֶּנּוּ וְהִלָּאָה לָךְ כִּי שַׁלַּחְךָ יְהוָה: כג וְהִדְבָּר אֲשֶׁר דִּבְרַנּוּ אֲנִי וְאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינֶךָ עַד־עוֹלָם: כד וַיִּסְתֵּר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֲדָשׁ וַיֵּשֶׁב הַמֶּלֶךְ אֶל־עַל־כַּיִּם הַלֶּחֶם לֵאכֹל: כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשְׁבוֹ בַּפֶּעַם בְּפֶעַם אֶל־מוֹשֵׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אֲבֵנָה מִצַּד שְׂאוּל וַיִּפְקֹד מְקוֹם דָּוִד: כו וְלֹא־דָבַר שְׂאוּל מֵאוֹמֶה בַּיּוֹם הַהוּא כִּי אָמַר מְקַרְהָ הוּא בְלִתֵּי טְהוֹר הוּא כִּי־לֹא טְהוֹר: כז וַיְהִי מִמַּחֲרַת הַחֲדָשׁ הַשֵּׁנִי וַיִּפְקֹד מְקוֹם דָּוִד וַיֹּאמֶר שְׂאוּל אֶל־יְהוֹנָתָן בְּנֵו מַדּוּעַ לֹא־בָא בְּנֵי־יִשָׁי גַם־תָּמוּל גַּם־הַיּוֹם אֶל־הַלֶּחֶם: כח וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוּל נִשְׂאָל נִשְׂאָל דָּוִד מֵעַמְדֵי עַד־בֵּית לָחֶם: כט וַיֹּאמֶר שְׂלַחְנִי נָא כִּי זָבַח מִשְׁפָּחָה לָנוּ בַּעִיר וְהוּא עֹוֶה־לִּי אֲחִי וְעַתָּה אִם־מִצָּאתִי חַן בְּעֵינֶיךָ אִמְלֹטָה נָא וְאַרְאֶה אֶת־אֲחִי עַל־כֵּן לֹא־כָּא אֶל־שַׁלַּחַן הַמֶּלֶךְ: לו וַיַּחֲרֵאֵף שְׂאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲנֹת הַמַּרְדּוֹת הֲלוֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבֶן־יִשָׁי לְבָשְׂתֶךָ וּלְבָשַׂת עֶרְוַת אִמְךָ: לא כִּי כָל־הַיָּמִים אֲשֶׁר בְּנֵי־יִשָׁי חַי עַל־הָאָדָמָה לֹא תִכּוֹן אֶתָּה וּמִלְכוּתְךָ וְעַתָּה שְׁלַח וְקַח אֶתֹּ אֵלַי כִּי בֶן־מוֹת הוּא: לב וַיַּעַן יְהוֹנָתָן אֶת־שְׂאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוֹמַת מָה עָשָׂה: לד וַיִּטֵּל שְׂאוּל אֶת־הַחֲנִית עָלָיו לְהַפְתּוֹ וַיִּדְעַל יְהוֹנָתָן כִּי־כָלָה הוּא מֵעַם אָבִיו לְהַמִּית אֶת־דָּוִד: לה וַיָּקָם יְהוֹנָתָן מֵעַם הַשַּׁלַּחַן בַּחֲרִי־אָף וְלֹא־אָכַל בַּיּוֹם־הַחֲדָשׁ הַשֵּׁנִי לָחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלָמוּ אָבִיו: לה וַיְהִי בַבֹּקֶר וַיֵּצֵא יְהוֹנָתָן הַשָּׂדֶה

return, for it is safe for you, and there is no (dangerous) thing (looming. I swear this) as God lives.

²² “But if I say this to the young man, ‘Behold, the arrows are beyond you,’ then go, because God has sent you.

²³ “This matter of which you and I have spoken, behold!—God is (a witness) between me and you forever.”

²⁴ David hid himself in the field. When the (first of the new) month came, the King sat down to eat the meal.

²⁵ The King sat at his seat, as usual, on a seat by the wall.

Yonasan stood up so that Avner could sit at Sha’ul’s side. David’s place was empty. ²⁶ Nevertheless Sha’ul said nothing on that day, for he thought, “(He had) a (nocturnal) accident. He is not ritually pure. (He didn’t come because) he has not been ritually purified.”

²⁷ It came to pass on the next day, which was the second day of the month, that David’s place was empty. Sha’ul said to Yonasan his son, “Why didn’t the son of Yishai come to the meal, neither yesterday, nor today?”

²⁸ Yonasan answered Sha’ul, “David asked me permission to go to Beis Lechem. ²⁹ He said, ‘Please let me go, because our family (is offering) sacrifice(s) today in the city and my (oldest) brother (Eliav) has instructed me (to be there). Now, if I have found favor in your eyes, please excuse me (from the King’s duties) to see my brothers.’ Therefore he has not come to the King’s table.”

³⁰ Sha’ul became furious with Yonasan, and he said to him, “You are the son of a sinful and rebellious woman! Do I not know that you have chosen the son of Yishai (for the monarchy) to your own shame, and to the shame of your mother’s nakedness (for the fact that you prefer that my enemy will lead people to suspect that you are not my son)? ³¹ For as long as the son of Yishai lives on the earth, you shall not be established, nor your Kingdom. Now (since you sent him away) send (for him) and fetch him to me, for he deserves death.”

³² Yonasan answered Sha’ul, his father, and said to him, “Why should he be killed? What has he done?”

³³ Sha’ul raised a spear to strike him. Yonasan realized that his father was determined to slay David.

³⁴ Yonasan rose from the table in fierce anger. He ate no food on the second day of the new moon, for he was upset for David, and his father had put him to shame (by insulting and threatening him).

David goes into hiding

The king is furious

³⁵ In the morning, that Yonasan went out to the field to the appointed place (he had arranged) with David, and a young lad

the further the arrows will reach. This is a metaphor for the spiritual accomplishments of exile: The more the Jewish people “extend themselves” to deal with the physical world in the most difficult of circumstances, the greater and more “far reaching” is the spiritual accomplishment. David wanted to know if these accomplishments had already been completed, heralding the time of redemption. So Yonasan

told him that if “the arrows are on this side of you,” i.e. if the task of exile, represented by the arrows, is complete, “then you should take them and return, for it is safe for you,” i.e. the time of redemption has arrived. But if the arrows are beyond you,” then there is still much work to be done in exile. But do not be afraid to continue this work, “because God has sent you” (Hisvadyos ibid.).

Yonasan gives the sign

was with him. ³⁶ He said to his lad, "Run! Find now the arrows which I shoot." As the lad ran (for the first arrow), he shot an arrow beyond him.

³⁷ When the lad came to the place of the (first) arrow which Yonasan had shot, Yonasan called out after the lad and said, "Isn't the (last) arrow beyond you?"

³⁸ Yonasan called out after the lad, "Go quickly! Hurry (after the second arrow). Don't stay (by the first)!"

Yonasan's lad gathered up (both) the arrows, and came to his master. ³⁹ The lad knew nothing (about the sign). Only Yonasan and David knew the matter.

⁴⁰ Yonasan gave his bow and arrows to his lad, and said to him, "Go and carry them to the city." ⁴¹ As soon as the lad had gone (towards the city), David (understood that it was safe and) stood up from near the south (side of the stone). He fell on his face to the ground, and prostrated himself three times. They kissed one another, and wept with one another, until David (wept) greatly (more than Yonasan).

Yonasan and David part

⁴² Yonasan said to David, "Go in peace, as both of us have sworn in the name of God, saying, 'God be (a witness) between me and you, and between my descendants and your descendants forever.'"

לְמוֹעֵד דָּוִד וְנָעַר קָמְזָן עִמּוֹ: ^ל וַיֹּאמֶר לְנַעֲרוֹ רִיז מִצְאֵנָא אֶת־הַחֲצִים אֲשֶׁר אָנֹכִי מוֹרֶה הַנָּעַר רִיז וְהוֹאֲיָרָה הַחֲצִי לְהַעֲבֹרוֹ: ^ל וַיָּבֵא הַנָּעַר עַד־מְקוֹם הַחֲצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרָי הַנָּעַר וַיֹּאמֶר הֲלוֹא הַחֲצִי מִמֶּנִּי וְהִלָּאֵה: ^ל וַיִּקְרָא יְהוֹנָתָן אַחֲרָי הַנָּעַר מְהֵרָה חוֹשֶׁה אֶל־תַּעֲמֹד וַיִּלְקַט נָעַר יְהוֹנָתָן אֶת־הַחֲצִים ^{וְהַחֲצִי כִן} וַיָּבֵא אֶל־אֲדֹנָיו: ^ל וְהַנָּעַר לֹא־יָדַע מֵאוֹמְהָ אֵד יְהוֹנָתָן וְדוֹד יָדָעוּ אֶת־הַדְּבָר: ^ב וַיִּתֵּן יְהוֹנָתָן אֶת־כַּלָּיו אֶל־הַנָּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר לוֹ לֵךְ הִבֵּיָה הָעִיר: ^כ הַנָּעַר בָּא וְדוֹד קָם מֵאֲצֶל הַנֶּזֶב וַיִּפֹּל לְאַפָּיו אֶרְצָה וַיִּשְׁתַּחוּ שְׁלֹשׁ פַּעֲמִים וַיִּשָּׁקוּ | אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ עַד־דָּוִד הִגִּיד: ^כ וַיֹּאמֶר יְהוֹנָתָן לְדוֹד לֵךְ לְשָׁלוֹם אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה | בֵּינִי וּבֵינֶךָ וּבֵין וְרַעֲי וּבֵין וְרַעֲיָה עַד־עוֹלָם:

SHABBOS ROSH CHODESH / שבת ראש חודש

(Isaiah 66:1-24, ibid. 23)

The Maftir reading for Shabbos Rosh Chodesh is on page 289. (Bamidbar 28:9-15)

God is everywhere

^{66:1} This is what God said: "The heaven is My throne, and the earth is My footstool, (so) what house could you build (worthy) for Me, and what place (is worthy for) My (Presence to) rest? ² My hand has made all these things (Heaven and earth), and (therefore) all these things came into being," says God. "But (even though I am so exalted), to this I will pay

סו כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם רַגְלִי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מְקוֹם מְנוּחָתִי: ^ב וְאֶת־כָּל־אֱלֹהֵי יָדַי עֲשָׂתָה וַיְהִיו כָּל־אֱלֹהֵי נַאֲסִי־יְהוָה וְאֶל־זֶה אֶפְיֹט אֶל־עֵנִי וְנִבְהַרְוֹת וְחָרַד

HAFTARAH OF SHABBOS ROSH CHODESH

This *Haftarah* mentions the sacrificial worship that will occur every new month (*Rosh Chodesh*) after the ingathering of the exiles. The *Haftarah* was addressed by the prophet Yeshayah (Isaiah) to the Jewish people in Babylon after the exile, at the end of the 6th century B.C.E.

The *Haftarah* opens with God's proclamation of omnipresence and the insufficiency of one House to contain Him (66:1). God will turn His attention to those that fear Him (2), and all types of insincere worship are abhorred by Him (3-4). Those who fear God will ultimately be joyous, but those who hate and ostracize God's servants will be chastised by a "voice from the Temple" (5-6). Tziyon's (Zion's) deliverance is compared to that of a mother who gives birth without pain (7-9), and the rejoicing at Jerusalem's rebuilding is depicted (10-14). All enemies and idol-

worshippers will be punished (15-18) and the nations that remain will come to Tziyon, bringing the Jewish people along with them (19-20). New priests will be appointed, and all mankind will worship God (21-23). The rebels' corpses will remain in the valley of Yehoshafat as an ominous reminder to all mankind (24; verse 23 is then repeated so as to finish on a positive note).

1. הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הַדָּם רַגְלִי—*The heaven is My throne, and the earth is My footstool.* According to Chasidic thought, the various gradations of the human soul can be divided into three broad categories: a.) *Internal.* Those powers which rest within the body and interact with it. These parts of the soul give life to the body and control its intellectual and emotional activity. b.) *External.* The aura (*makif*) of the soul which surrounds the body and ordinarily has no direct contact with it.

עַל־דְּבָרָי: שׁוֹחֵט הַשּׁוֹר מִבְּהֵאִישׁ זֹבֵחַ הַשֵּׁה
 עֲרַף כָּלֵב מִעֲלֵה מִנְחָה דַם־חֲזִיר מִזְכִּיר לְבָנָה
 מִבְּרֶךְ אֶזְרָא גַם־הֵמָּה בָּחֲרוּ בְּדַרְכֵיהֶם וּבִשְׁקֹוצֵיהֶם
 נִפְשָׁם חֲפָצָה: גַּם־אֲנִי אֲבַחֵר בְּתַעֲלָלֵיהֶם
 וּמְגֹרֶתָם אָבִיא לָהֶם יַעַן קָרָאתִי וְאִין עֹנָה דְּבַרְתִּי
 וְלֹא שָׁמְעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבִאֲשֶׁר לֹא־חֲפָצְתִי
 בָּחֲרוּ: שָׁמְעוּ דְּבַר־יְהוָה הַחֲרָדִים אַל־דְּבָרוֹ אָמְרוּ
 אַחֲיֵכֶם שְׂנֵאִיכֶם מְנַדִּיכֶם לְמַעַן שָׁמִי יִכְבַּד יְהוָה
 וְנִרְאָה בְּשִׂמְחַתְכֶם וְהֵם יִבְשׁוּ: קוֹל שְׂאוֹן מִנְעִיר
 קוֹל מְהִיכֵל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֵיבָיו: בְּטָרָם
 תַּחֲלִיל יִלְדָה בְּטָרָם יָבֹא תֵבֵל לָהּ וְהַמְלִיטָה זָכָר:
 מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם
 אֶחָד אִם־יִוָּלֵד גּוֹי פֶּעַם אַחַת כִּי־תֵלֵד גַּם־יִלְדָה
 עֵינִן אֶת־בְּנֵיהָ: הָאֲנִי אֲשַׁבֵּר וְלֹא אוֹלִיד יֹאמֵר
 יְהוָה אִם־אֲנִי הַמוֹלִיד וְעַצְרְתִּי אֹמֵר אֱלֹהִיד:
 שָׁמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ כֹּל־אֲהַבְיָה שִׂישׁוּ
 אַתְּדָה מְשׁוֹשׁ כֹּל־הַמְתַּאֲבָלִים עָלֶיהָ: לְמַעַן תִּיַּנְקוּ
 וּשְׂבַעְתֶּם מִשֵּׂד תִּנְחַמְיָה לְמַעַן תִּמְצְאוּ וְהִתְעַנְגַּתֶם
 מִזֵּין כְּבוֹדָהּ: כִּי־כֹה אֹמֵר יְהוָה הִנְנִי נֹטֶה־אֶלֶּיהָ
 כְּנָהָר שְׁלֹום וּכְנַחַל שׁוֹטֵף כְּבוֹד גּוֹיִם וַיִּנְקַתֶם
 עַל־צַד תִּנְשְׂאוּ וְעַל־בְּרָכִים תִּשְׁעֲשְׂעוּ: כֹּה אִישׁ
 אֲשֶׁר אָמוֹ תִּנְחַמְנוּ בֵּן אֲנֹכִי אֲנַחֲמְכֶם וּבִירוּשָׁלַם
 תִּנְחַמּוּ: וְרֵאתֶם וְשִׂשׂ לְבַבְכֶם וְעַצְמוֹתֵיכֶם כִּדְשָׂא

attention: to he who is poor and of a contrite spirit, and trembles at My word. ³ “However, he who kills an ox (offering his sacrifice without trembling at My word) it is as if he slew a man. He who sacrifices a lamb (without trembling), is as if he cut off a dog’s neck. He who offers a meal-offering (without trembling), is as if he offered swine’s blood. He who burns incense (without trembling), is as if he blessed an idol. He who offers up frankincense (without trembling) is as if he offered an inappropriate gift. They have chosen their own ways, and their soul delights in their abominations. ⁴ So too I will choose to mock them, and will bring their fears upon them, because when I called (to them through the prophets), none answered. When I spoke, they did not listen. They did evil before My eyes, and chose what I did not desire.”

God hates insincere service

⁵ “Hear the word of God, you who tremble at His word! Your (wicked) brothers who hate you and who ostracize you say, ‘(I am so great that) God is glorified because of my name!’ (But in truth) we shall see your joy and they shall be shamed. ⁶ (Then there will be) a voice of rumbling from the city (of Tziyon), a voice from the Temple, the voice of God rendering recompense to his enemies (Gog and Magog).”

Enemies will be judged

⁷ “Before she (Tziyon) feels labor pains she will give birth. Before her labor pain will come, she will be delivered a son. ⁸ Who has heard such a thing? Who has seen such a thing? Has a land gone through its labor in one day? Has a nation been born all at once, for Tziyon labored and gave birth to her children? ⁹ Shall I bring to the birthstool, and not cause her to give birth?” says God. “Shall I, who cause birth, hold back?” says your God.

Tziyon will have no labor pains

¹⁰ “Rejoice with Jerusalem, and be glad with her, all you who love her (to see her rebuilt). Rejoice for joy with her, all you who mourn for her (in her destruction), ¹¹ so that you may (be rewarded to) nurse, and be

Jerusalem will rejoice

satisfied with the breasts of her consolations. That you may drink deeply, and be delighted with the abundance of her glory. ¹² For this is what God says: ‘Behold, I will extend peace to her like a river, and the wealth of the nations (will rush to her) like a flowing stream. (You who mourned for her) shall (be rewarded) to draw (effortlessly from) the wealth of the nations. You shall be (honored by the nations, like a baby who is) carried on (its mother’s) sides, and dandled on her knees. ¹³ Like one whom his mother comforts, so will I comfort you, and you shall be comforted in Jerusalem (for your suffering). ¹⁴ When you

On occasion, however, one can draw from these energies of the soul in order to break free from existing limitations in one’s life.

c.) *Essence*. Then there is the very essence of the soul which is not limited to being inside or outside the body. The route to access the soul’s essence is through humility, simplicity and sincere dedication.

These three levels of the soul are alluded to in the opening of the *Haftarah*. “The heavens” and “earth” allude to Torah and *mitzvos* respectively (because Torah was given from Heaven, and the *mitzvos* are

performed with physical objects here on earth), i.e. things which are observed in everyday life with the normal faculties of the soul found in the body. The “house” mentioned by the verse alludes to the soul powers which encompass the body, just as a house encompasses a person. While these powers are indeed impressive, scripture nevertheless bemoans their insufficiency (“What house could you build (worthy) for Me?”), because the most profound form of Divine service comes from the essence of the soul. And this essence is reached through humility: “To this I will pay

see (Jerusalem rebuilt), your heart will rejoice, and (the health of) your bones will (be strengthened) like flourishing grass. The (mighty) Hand of God will be known to His servants, and His anger toward His enemies.

Gog and Magog destroyed

¹⁵ For, behold, God will come with fire (to destroy the armies of Gog and Magog), and with His chariots like a storm to repay (His enemies) with fury. His rebuke (will be) with flames of fire. ¹⁶ For by fire God will execute judgment, and by His sword upon all flesh. The slain by God will be many.”

¹⁷ “Those who prepare and purify themselves (to go) to the gardens (of idolatry, one group) after another (to worship the idol) in the center (of the garden); those who eat swine’s flesh, abominable creatures, and mice—they will all perish together,” says God. ¹⁸ “I (know) their works and their thoughts. (The time) has come, that I will gather all nations and tongues, and they shall come and see My glory. ¹⁹ I will scar them, but from them I will let survivors escape to the nations, to Tarshish, Pul, and Lud, the archers, to Tual, and Yavan, to far off islands, that have not heard My fame, nor have they seen My glory. They shall declare My glory among the nations. ²⁰ They will (then) bring all your brothers from all nations as an offering to God, on horses, in chariots, in covered wagons, on mules and with songs and dances to My holy mountain in Jerusalem,” says God, “just as (respectfully as) the people of Israel bring an offering in a pure utensil to the House of God.

Nations will return

New priests

²¹ From them too I will take to be priests and Levites (even though they will have forgotten their lineage),” says God. ²² “For just as the new heavens and the new earth, which I will make (in those days), shall remain before Me, says God, so shall your descendants and your name remain (forever).”

Worship on every new month

²³ “It will then be, that every (first of the) new month, and every Shabbos, all mankind shall come to worship before Me (in the holy Temple),” says God. ²⁴ The (non-Jews) shall go out (of Jerusalem, to the valley of Yehoshafat), and look upon the corpses of the men (of Gog and Magog) who have rebelled against Me, for the worms (that eat them) will not die, and the fire (that burns them) shall not be extinguished. They shall be a (symbol of) disgrace to all mankind.”

²³ “It will then be, that every (first of the) new month, and every Shabbos, all flesh shall come to worship before Me,” says God.

תַּפְרַחְנָה וְנִודְעָה יַד־יְהוָה אֶת־עַבְדָּיו וְזַעַם
 אֶת־אֵיבָיו: ^ט כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבֹא וְכִסְפוֹהָ
 מִרְכַּבְתָּיו לְהִשִּׁיב בְּחֶמָה אַפּוֹ וְגַעַרְתּוֹ בְּלִהְבֵי־אֵשׁ:
^י כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבַחֲרָבוֹ אֶת־כָּל־בָּשָׂר וְרַבּוֹ
 חָלְלִי יְהוָה: ^{יא} הַמַּתְקַדְּשִׁים וְהַמְטַהֲרִים אֶל־הַגְּזוֹת
 אַחַר אַחַת [ואחד כ"ז] בַּתְּנוּךְ אֶכְלִי בָשָׂר הַחַזִּיר וְהַשְּׂקִין
 וְהַעֲכָבֵר יַחְדָּו יִסְפוּ נַאֲם־יְהוָה: ^{יב} וְאַנְכִי מַעֲשִׂיהֶם
 וּמַחֲשַׁבְתֵּיהֶם בָּאֵה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְשֹׁנֹת
 וּבָאוּ וּרְאוּ אֶת־כְּבוֹדִי: ^{יג} וְשַׁמְתִּי בָהֶם אוֹת וְשַׁלַּחְתִּי
 מֵהֶם | פְּלִיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלוּד מְשָׁכִי
 קָשֶׁת תִּבְלֵ וַיּוֹן הָאֵיִים הַרְחִקִים אֲשֶׁר לֹא־שָׁמְעוּ
 אֶת־שְׁמַעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי
 בְּגוֹיִם: ^{יד} וְהִבִּיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם |
 מִנְחָה | לַיהוָה בְּסוּסִים וּבְרֶכֶב וּבַצְּבִים וּבַפָּרָדִים
 וּבַבְּרָכוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה
 כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בְּכֵלֵי טְהוֹר
 בַּיִת יְהוָה: ^{טו} וְגַם־מֵהֶם אֶקַּח לְכֹהֲנִים לְלוֹיִם אָמַר
 יְהוָה: ^{טז} כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ
 הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עִמָּדִים לְפָנַי נַאֲם־יְהוָה בֵּן
 יַעֲמֹד זְרַעְכֶם וְשִׁמְכֶם: ^{יז} וְהָיָה מִדֵּי־חֲדָשׁ בְּחֲדָשׁוֹ
 וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
 אָמַר יְהוָה: ^{יח} וַיֵּצְאוּ וּרְאוּ בְּפָנָי הָאֲנָשִׁים הַפְּשָׁעִים
 בֵּי כִי תוֹלְעֵתָם לֹא תָמוּת וְאִשָּׁם לֹא תִכָּפֶה וְהָיוּ
 דָּרְאוֹן לְכָל־בָּשָׂר: ^{יט} וְהָיָה מִדֵּי־חֲדָשׁ בְּחֲדָשׁוֹ וּמִדֵּי
 שַׁבָּת בְּשַׁבְּתוֹ יָבֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
 אָמַר יְהוָה:

attention: to he who is poor and of a contrite spirit, and trembles at My word” (v. 2).

This explanation adds further significance to the reading of this passage on Rosh Chodesh (new moon). For just as the disappearance of the

moon and its re-emergence as a miniscule point is the key to its later growth, likewise it is the path of humility and self-renunciation which reaches the essence of the soul, bringing the person to a genuine spiritual rebirth (Sefer Hama'amarim Melukat vol. 3, p. 133).

PARSHAS ZACHOR / הפרשה לפרשת זכור

(I Samuel 15:1-34)

The Maftir for Parshas Zachor is on page 289 (Devarim 25:17-19).

Some communities begin here.

טו ׀ וַיֹּאמֶר שְׁמוּאֵל אֶל-שָׂאוּל אֲתִי שָׁלַח יְהוָה
לְמַשְׁחֶךָ לְמִלְחָמָה עַל-עַמּוֹ עַל-יִשְׂרָאֵל וְעַתָּה שְׁמַע
לְקוֹל דְּבַרֵי יְהוָה:

15:1 **S**hmuel said to Sha'ul, "God sent me to anoint you as King over Israel, His people. Now listen to God's voice!"

Chabad and Ashkenazic communities begin here:

ב כֹּה אָמַר יְהוָה עֲבָאוֹת פָּקַדְתִּי אֶת אֲשֶׁר-עָשָׂה
עִמָּלֶךְ לְיִשְׂרָאֵל אֲשֶׁר-שָׂם לוֹ בְּדַרְךָ בְּעֵלְתוֹ
מִמִּצְרָיִם: ׀ עַתָּה יֵרָד וְהִכִּיתָה אֶת-עִמָּלֶךְ וְהִחַרְמְתָם
אֶת-כָּל-אֲשֶׁר-לוֹ וְלֹא תִחַמְלֵם עָלָיו וְהִמַּתָּה מֵאִישׁ
עַד-אִשָּׁה מֵעַלְלֵל וְעַד-יוֹנֵק מִשּׁוֹר וְעַד-שֶׂה מִגִּמְלָל
וְעַד-חֲמֹר: ׀ וַיִּשְׁמַע שָׂאוּל אֶת-הָעָם וַיִּפְקְדֵם
בְּטַלְאִים מֵאַתִּים אֶלֶף רִגְלֵי וְעֶשְׂרֵת אֲלָפִים
אֶת-אִישׁ יְהוּדָה: ׀ וַיָּבֹא שָׂאוּל עִיר עִמָּלֶךְ וַיַּרְבֵּ
בְּנַחֲלָה: ׀ וַיֹּאמֶר שָׂאוּל אֶל-הַקִּינִי לְכוּ פָּרוּ רְדוּ מִתּוֹךְ
עִמָּלֶכִי פִן-אִסְפְּדָךְ עִמּוֹ וְאַתָּה עֹשִׂיתָה חֶסֶד
עִם-כָּל-בְּנֵי יִשְׂרָאֵל בְּעֵלוֹתָם מִמִּצְרָיִם וַיָּסַר קִינִי
מִתּוֹךְ עִמָּלֶךְ: ׀ וַיָּרַד שָׂאוּל אֶת-עִמָּלֶךְ מִחִוִּילָהּ בְּוָאֵךְ
שׁוֹר אֲשֶׁר עַל-פְּנֵי מִצְרָיִם: ׀ וַיִּתְּפֹשׂ אֶת-אֲגַג
מֶלֶךְ-עִמָּלֶךְ חַי וְאֶת-כָּל-הָעָם הַחֲרִים לְפִי-חֲרָב:

²This is what the God of Hosts said, "I remember what Amalek did to Israel, how they set (an ambush) for them on the way, when they were coming up from Egypt.

Command to destroy Amalek

³Now, go and strike Amalek, and completely destroy all that they have! Do not have compassion on them. Slay both man and woman, children and babies, oxen and sheep, camels and donkeys."

⁴Sha'ul called the people together, and counted them in (the place called) Telaim (alternatively: he counted them with sheep, to avoid the evil eye. There were) two hundred thousand men on foot, and ten thousand men of Yehudah.

⁵Sha'ul came to the city of Amalek, and fought (them) in the valley.

⁶Sha'ul said to the Kenites (who were descended from Yisro), "Go, depart, descend from among the Amalekites, lest we destroy you (accidentally) with them, for you (r father Yisro) showed kindness to all the people of Israel, when they came out of Egypt (helping them to appoint judges)." The Kenites departed from among the Amalekites.

Kenites are spared

⁷Sha'ul defeated the Amalekites from Chavilah to the approach to Shur, which faces Egypt. ⁸He took Agag the

Amalek is defeated

HAFTARAH OF PARSHAS ZACHOR

Parshas Zachor (Devarim 25:17-19) is a supplementary reading for the Shabbos read before the festival of Purim, dealing with the obligation to remember the evil nation of Amalek (being that Haman, whose downfall was on Purim, was a descendant of Amalek). The requirement to listen to this reading is of Biblical origin (Alter Rebbe's Shulchan Aruch 282:16), and according to many authorities, women are obligated in this mitzvah. It has therefore become common practice for women to come to the synagogue to hear this reading (Sichas Shabbos Parshas Zachor 5743). For further discussion of the commandments to remember and eliminate Amalek, see commentaries to Shemos 17:8-15 and Devarim 25:17-19.

The Haftarah describes King Sha'ul's victory over the nation of Amalek and his subsequent rejection as King by God for failing to obliterate the nation completely—a command which we read at the opening of the Haftarah (15:1-3). We are informed briefly of the preparations for battle, Amalek's defeat, and the sparing of Yisro's descendants, the Kenites (4-7). All the Amalekite people are executed, but their King Agag is spared along with all the choice livestock, because Sha'ul and the people "took pity" on them (8-9). God soon makes His disapproval known to the prophet Shmuel, who is profoundly distressed and prays all night (10). He confronts the King, and cautiously offers the criticism he has heard from God (11-19). Sha'ul defends his actions, claiming that the animals had been spared for a holy purpose, to offer sacrifices (20-21). When

King of the Amalekites alive, and completely destroyed all the people with the edge of the sword.

King Agag and cattle are spared

⁹ Sha'ul and the people took pity on Agag, and the best of the sheep, the oxen, the fat cattle, the fat lambs, and all that was good, and would not completely destroy them. The cattle that were of low quality or slaughtered they destroyed.

God disapproves

¹⁰ The word of God came to Shmuel, saying, ¹¹ "I regret that I have appointed Sha'ul to be king. For he has turned away from Me and has not performed My word." It upset Shmuel and he prayed to God all night (on Sha'ul's behalf).

¹² Shmuel rose early to (go and) meet Sha'ul in the morning. Shmuel was told as follows, "Sha'ul came to Carmel, and behold, he was setting up a place for himself there to distribute (the spoils), and then he turned around and continued traveling to Gilgal."

Shmuel confronts Sha'ul

¹³ (When he arrived in Gilgal), Shmuel came to Sha'ul. Sha'ul said to him, "May God bless you (because, through you) I have (been able to) perform God's command (to me)!"

¹⁴ Shmuel said, "(But if you have fulfilled God's command then) what is the sound of sheep in my ears, and the sound of the cattle which I hear? (Are they from Amalek?)"

¹⁵ Sha'ul said, "They have (indeed) brought them from the Amalekites. The people (only) spared the best of the sheep and of the oxen (not for themselves, but for a mitzvah:) to sacrifice to God your God (so I could not rebuke them). The rest (which were not fit to be sacrificed) we have completely destroyed."

¹⁶ Shmuel said to Sha'ul, "Retract (your words)! I will tell you what God has said to me last night."

He said to him, "Speak."

¹⁷ Shmuel said, "Even if you are little in your own eyes, you are (nevertheless) the chief of the tribes of Israel, and (furthermore) God anointed you king over Israel (so why did you not exert your authority and rebuke them?). ¹⁸ God sent you on a (mission), and said, 'Go and completely destroy the sinners, the Amalekites, and fight against them until they are annihilated.' ¹⁹ Why then did you not obey the voice of God (to destroy them completely? Through failing to rebuke the people it is as if) you (yourself) rushed to grab the booty and did evil in the eyes of God!"

Sha'ul defends himself

²⁰ Sha'ul said to Shmuel, "(Actually), I have obeyed the voice of God and have followed the way which God sent me. I have detained Agag the King of Amalek, and I have completely destroyed the Amalekites. ²¹ (I, personally, have taken nothing and)

וַיִּהְיֶה שְׂאוּל וְהָעָם עַל-אַגָּג וְעַל-מִיטְבַּת הַצֹּאן וְהַבָּקָר וְהַמְּשָׁנִים וְעַל-הַכְּרִים וְעַל-כָּל-הַטּוֹב וְלֹא אָבוּ הַחֲרִימָם וְכָל-הַמְּלֹאכָה נִמְבָּזָה וְנִמְסָה אֶתְּהָ הַחֲרִימוּ: וַיְהִי דְבַר יְהוָה אֶל-שְׂמוּאֵל לֵאמֹר: ¹⁰ נִחַמְתִּי בְּיַהֲמֹלְכְתִּי אֶת-שְׂאוּל לְמַלְךְ בְּיַשָּׁב מֵאַחֲרַי וְאֶת-דְּבָרִי לֹא הָקִים וַיִּחַר לְשְׂמוּאֵל וַיִּזְעַק אֶל-יְהוָה כָּל-הַלַּיְלָה: ¹¹ וַיִּשְׁכַּם שְׂמוּאֵל לְקַרְאֵת שְׂאוּל בַּבֹּקֶר וַיֵּגֵד לְשְׂמוּאֵל לֵאמֹר בֵּא-שְׂאוּל הַכַּרְמֶלָה וְהִנֵּה מַצֵּיב לּוֹ יָד וַיִּסַּב וַיַּעֲבֹר וַיֵּרֶד הַגִּלְגָּל: ¹² וַיָּבֵא שְׂמוּאֵל אֶל-שְׂאוּל וַיֹּאמֶר לוֹ שְׂאוּל בָּרוּךְ אַתָּה לַיהוָה הִקִּימְתִּי אֶת-דְּבַר יְהוָה: ¹³ וַיֹּאמֶר שְׂמוּאֵל וּמַה קוֹל-הַצֹּאן הַזֶּה בְּאָזְנִי וְקוֹל הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ: ¹⁴ וַיֹּאמֶר שְׂאוּל מֵעַמְלֹקֵי הַבְּיָאוֹם אֲשֶׁר חָמַל הָעָם עַל-מִיטְבַּת הַצֹּאן וְהַבָּקָר לְמַעַן זְבַח לַיהוָה אֱלֹהֶיךָ וְאֶת-הַיּוֹתֵר הַחֲרַמְנוּ: ¹⁵ וַיֹּאמֶר שְׂמוּאֵל אֶל-שְׂאוּל הֲרַף וְאַנְיָדָה לְךָ אֵת אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלַּיְלָה וַיֹּאמֶר (וַיֹּאמְרוּ כֵן) לוֹ דְּבַר: ¹⁶ וַיֹּאמֶר שְׂמוּאֵל הֲלוֹא אִם-קָטַן אַתָּה בְּעֵינַיִךְ רֹאשׁ שְׂבָטֵי יִשְׂרָאֵל אַתָּה וַיִּמְשַׁחֲךָ יְהוָה לְמַלְךְ עַל-יִשְׂרָאֵל: ¹⁷ וַיִּשְׁלַחֲךָ יְהוָה בְּדַרְךְךָ וַיֹּאמֶר לְךָ וְהַחֲרַמְתָּה אֶת-הַחַטָּאִים אֶת-עַמְלֹק וְנִלְחַמְתָּ בּוֹ עַד-כְּלוֹתָם אֹתָם: ¹⁸ וְלָמָּה לֹא-שָׁמַעַתָּ בְּקוֹל יְהוָה וַתַּעַט אֶל-הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה: ¹⁹ וַיֹּאמֶר שְׂאוּל אֶל-שְׂמוּאֵל אֲשֶׁר שָׁמַעְתָּ בְּקוֹל יְהוָה וְאַלְדָּךְ בְּדַרְךְךָ אֲשֶׁר-שָׁלַחְתָּנִי יְהוָה וְאַבִּיא אֶת-אַגָּג מֶלֶךְ עַמְלֹק וְאֶת-עַמְלֹק הַחֲרַמְתִּי: ²⁰ וַיִּקַּח הָעָם מֵהַשָּׁלָל

Shmuel retorts that these sacrifices represent the defiance of God's will and are thus tantamount to idolatry (22-23), Sha'ul finally breaks down, admits his guilt, and pleads with Shmuel to ask God for forgiveness (24-25). Shmuel rejects the King's request, and turns around to walk off, but Sha'ul grabs his cloak and it tears (27). That, concludes Shmuel, is a sign

that the Kingdom has been "torn away" from Sha'ul and given to David (29). Realizing that his cause is lost, the king begs at least that he should not be publicly humiliated (30).

They return to the people together. Sha'ul prostrates himself before God, and Agag is executed by Shmuel (31-33). The *Haftarah* concludes

צֹאן וּבָקָר רֵאשִׁית הַחֲרָם לְזִבְחָ לַיהוָה אֱלֹהֶיךָ
 בְּגִלְגָל: כב וַיֹּאמֶר שְׁמוּאֵל הַחֲפִיץ לַיהוָה בְּעֹלֹת
 וּזְבָחִים כְּשִׁמְעַ בְּקוֹל יְהוָה הֲנֵה שְׁמַע מִזִּבְחָ מִזֶּבֶךְ
 לְהִקְשִׁיב מִחֶלֶב אֵילִים: כג כִּי חָטְאת־קֶסֶם מְרִי וְאָזֶן
 וּתְרָפִים הִפְעַר יְעַן מֵאִסַּת אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ
 מִמְּלֶכֶךְ: כד וַיֹּאמֶר שָׂאוּל אֶל־שְׁמוּאֵל חָטָאתִי
 כִּי־עֲבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי
 אֶת־הָעָם וְאֲשָׁמַע בְּקוֹלָם: כה וְעַתָּה שָׂא נָא
 אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאַשְׁתַּחֲוֶה לַיהוָה: כו וַיֹּאמֶר
 שְׁמוּאֵל אֶל־שָׂאוּל לֹא אָשׁוּב עִמָּךְ כִּי מֵאִסַּתְּהָ
 אֶת־דְּבַר יְהוָה וַיִּמְאַסְךָ יְהוָה מִהַיּוֹת מִלְּךָ
 עַל־יִשְׂרָאֵל: כז וַיִּסַּב שְׁמוּאֵל לְלַכֵּת וַיַּחֲזֹק
 בְּכַנְף־מְעִילוֹ וַיִּקְרַע: כח וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קְרַע
 יְהוָה אֶת־מַמְלְכוֹת יִשְׂרָאֵל מֵעַלְיֶךָ הַיּוֹם וּנְתַתָּהּ
 לְרַעַךְ הַטּוֹב מִמָּךְ: כט וְגַם יֵצֵחַ יִשְׂרָאֵל לֹא יִשְׁקַר
 וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם: ל וַיֹּאמֶר
 חָטָאתִי עִתָּה כְּבָדְנִי נָא נְגַד־זְקֵנִי עִמִּי וְנִגַּד יִשְׂרָאֵל
 וְשׁוּב עִמִּי וְהִשְׁתַּחֲוִיתִי לַיהוָה אֱלֹהֶיךָ: לא וַיֵּשֶׁב
 שְׁמוּאֵל אַחֲרַי שָׂאוּל וַיִּשְׁתַּחֲוֶה שָׂאוּל לַיהוָה:
 לב וַיֹּאמֶר שְׁמוּאֵל הֲגִישׁוּ אֵלָי אֶת־אַנְגַּל מִלְּךָ עִמְלֶךָ
 וַיֵּלֶךְ אֵלָיו אַנְגַּל מֵעֲדָנָת וַיֹּאמֶר אַנְגַּל אֲכַן סָר

the people took from the booty sheep and oxen—the best of what was to be destroyed—for a holy purpose to sacrifice to God your God in Gilgal.”

²² Shmuel said, “Does God have as great a delight in burnt-offerings and sacrifices, as in obeying the voice of God? Indeed, to obey (God) is better than a sacrifice (to Him), and to listen (to Him) better than the fat of rams (offered from a sacrifice). ²³ For disobedience is like the sin of sorcery (since both sinners believe in man more than God), and adding (to a prophet’s words) is like (serving) false gods and idols. Because you have rejected the word of God, he has also rejected you from being King.”

²⁴ Sha’ul said to Shmuel, “I have sinned, for I have transgressed the command of God and (added to) your words, because I feared the people and obeyed their voice. ²⁵ But now, please forgive my sin (against you). Return with me, and I will prostrate myself before God!”

Sha’ul admits doing wrong

²⁶ Shmuel said to Sha’ul, “I will not return with you, for you have rejected the word of God, and God has rejected you from being King over Israel.”

²⁷ Shmuel turned about to go away, and (Sha’ul) grabbed the hem of his cloak (to prevent him from going), and it ripped.

²⁸ Shmuel said to him, “(This is a sign that) God has torn the kingdom of Israel from you this day, and has given it to a peer of yours (David), who is better than you. ²⁹ Furthermore, the Powerful One of Israel (has already given the monarchy to somebody else, and He) will not lie or change His mind, for He is not a man that He should change his mind.”

³⁰ (Sha’ul) said, “(Even though) I have sinned, please honor me in the presence of the elders of my people, and before Israel, and return with me, and I will prostrate myself before God, your God.” ³¹ Shmuel

returned, (following) after Sha’ul, and Sha’ul prostrated himself before God.

³² Shmuel said, “Bring Agag the king of the Amalekites to me.” Agag came to him in chains.

Agag said, “Surely, the bitterness of death is turned (to me)!”

with a note that Shmuel and Sha’ul then parted company and returned to their respective homes (34).

22. החפץ ליהוה בעלות וזבחים כשמע בקול יהוה—Does God have as great a delight in burnt-offerings and sacrifices, as in obeying the voice of God? The Talmud states, “with regard to sin, Sha’ul was untainted, like a one-year-old child” (Yoma 22b), so clearly, it cannot have been Sha’ul’s intention to disobey God’s command. Sha’ul must have spared Agag and the Amalekite herds because he felt that this was God’s will, as he initially responded to Shmuel, “I have obeyed the voice of God and have followed the way which God sent me” (v. 20).

Sha’ul understood that a sacrifice gives pleasure to God because one takes something low and physical, such as an animal, and dedicates it to

a lofty, spiritual purpose. He thought, “How apt it would be to take the evil Amalek’s animals and transform them to a state of holiness!”

In theory, his argument was extremely convincing—but it was a conclusion based on logic, not obedience. Even rational thought which follows the principles laid down by our holy Torah must have the underpinnings of unquestioning obedience and dedication to God. So Sha’ul’s mistake was not in the quality or spiritual truth of his reasoning; it was a subtle lack of plain obedience that belied his thought process. And it is this suprarational commitment to God that we celebrate on Purim, when a person must reach the level where “he does not know the difference between ‘Cursed be Haman’ and ‘Blessed be Mordechai’” (Megilah 7b; Likutei Sichos vol. 3, p. 913ff).

Agag is killed ³³ Shmuel said, “Just as your sword has made women widowed and childless, so shall your mother be childless among women!”

Shmuel cut Agag in pieces before God in Gilgal.

³⁴ Shmuel went to Ramah. Sha’ul went up to his house at Sha’ul’s hill.

מִרְהַמּוֹת: 33 וַיֹּאמֶר שְׁמוּאֵל בְּאִשֶּׁר שִׁכְּלָה נָשִׁים
חֲרָפָה בְּיַד הַשֶּׁבֶל מִנָּשִׁים אִמָּךְ וַיִּשְׁפֹּף שְׁמוּאֵל
אֶת־אָגָג לִפְנֵי יְהוָה בְּגִלְגָל: 34 וַיֵּלֶךְ שְׁמוּאֵל
הַרְמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ וַגִּבְעַת שָׁאוּל:

PARSHAS PARAH / הפטרה לפרשת פרה

(Ezekiel 36:16-38)

The Maftir for Parshas Parah is on page 289. (Bamidbar 19:1-22)

Reasons for the exile ^{36:16} The word of God came to me, saying, ¹⁷ “Son of man, when the House of Israel dwelt in their own land, they defiled it by their way and by their doings. Their way was before Me like the uncleanness of a menstruating woman (which causes a woman to distance herself from her husband) ¹⁸ Therefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols with which they had defiled it. ¹⁹ I scattered them among the nations, and they were dispersed through the countries, according to their way and according to their doings I judged them. ²⁰ They came to the nations (where they were exiled), and they profaned My holy Name, because it was said of them, ‘These are the people of God, and yet (God could not help them and) they have gone out from his land!’ ²¹ But I had concern for My holy Name, which the House of Israel had profaned among the nations (where they were exiled).”

Redemption for God’s sake ²² Therefore say to the House of Israel, ‘This is what God, Almighty God, says: “I do not do this for your sakes, O House of Israel, but for My holy Name’s sake, which you have profaned among the nations (where you were exiled).” ²³ I will sanctify My great Name, which was profaned among the nations, which you have profaned

לו 36 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: 17 בֶּן־אָדָם בֵּית
יִשְׂרָאֵל יֹשְׁבִים עַל־אֲדָמָתָם וַיִּטְמְאוּ אוֹתָהּ בְּדַרְכָּם
וּבַעֲלִילוֹתָם כְּטִמְאַת הַנְּזֵדָה הִיְתָה דַרְכָּם לִפְנָי:
18 וְאֲשַׁפֵּךְ חַמְתִּי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ
עַל־הָאָרֶץ וּבְגִלּוֹלֵיהֶם טִמְאוּהָ: 19 וְאֶפְיִן אֶתֶם
בְּגוֹיִם וַיִּזְרוּ בְּאֲרָצוֹת כְּדַרְכָּם וּבַעֲלִילוֹתָם שִׁפְטִיתִם:
20 וַיָּבֹאוּ אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיַּחְלְלוּ אֶת־שֵׁם
קְדֹשִׁי בְּאָמֹר לָהֶם עִם־יְהוָה אֱלֹהֵי וּמֵאֲרָצוֹ יֵצְאוּ:
21 וְאֶחְמַל עַל־שֵׁם קְדֹשִׁי אֲשֶׁר חָלְלָהוּ בֵּית יִשְׂרָאֵל
בְּגוֹיִם אֲשֶׁר־בָּאוּ שָׁמָּה: 22 לְכֵן אָמַר לְבֵית־יִשְׂרָאֵל
כֹּה אָמַר אֲדֹנָי יְהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית
יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קְדֹשִׁי אֲשֶׁר חָלְלָתֶם בְּגוֹיִם
אֲשֶׁר־בָּאתֶם שָׁם: 23 וְקִדְשֹׁתִי אֶת־שְׁמִי הַגָּדוֹל
הַמְּחַלֵּל בְּגוֹיִם אֲשֶׁר חָלְלָתֶם בְּתוֹכָם וַיִּדְעוּ הַגּוֹיִם
כִּי־אֲנִי יְהוָה נָאִם אֲדֹנָי יְהוִה בְּהַקְדֹּשִׁי בְּכֶם

HAFTARAH OF PARSHAS PARAH

Parshas Parah (Bamidbar 19:1-22) is a supplementary reading for Shabbos read in the weeks preceding the festival of Pesach. The reading discusses the ritual purification process through the Red Heifer that is required as a preparation for offering the Pesach sacrifice (Rashi to Megilah 29a), and the theme of ritual purity is likewise stressed by the Haftarah, “Then I will sprinkle clean water upon you etc.” (v. 25).

While we sometimes find that there is an interval between the supplementary readings of Shekalim, Zachor and Parah, the final reading of Hachodesh is always read on the Shabbos which follows the reading of Parah (Rambam, Laws of Prayer 13:21). This suggests that the themes of

Parah (purification and repentance) and Hachodesh (exodus and redemption) are intimately linked: when the Jewish people repent, they are immediately to be redeemed (Sichas Shabbos Parshas Vayakhel-Pekudei 5748, par. 9-10).

The Haftarah is a prophecy of hope and comfort addressed by the prophet Yechezkel (Ezekiel) to the Jewish community in Babylon (6th century B.C.E). The opening words of the Haftarah constitute a sharp criticism of the people for defiling the land, which was the cause of the subsequent exile (36:16-21). The ingathering will ultimately occur so as not to profane God’s holy Name (22-24), and only then will the Jewish people be purified and given a new spirit (25-28). Israel will live in

לְעֵינֵיהֶם* כִּי וְלִקְחֹתִי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הָאֲרָצוֹת וְהִבֵּאתִי אֶתְכֶם אֶל־אֲדָמַתְכֶם: כה וְזָרַקְתִּי עֲלֵיכֶם מִים טְהוֹרִים וְטָהַרְתֶּם מִכָּל טְמֵאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲמַחֵר אֶתְכֶם: כו וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֶן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת־לֵב הָאֲבֹן מִבְּשָׂרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר: כז וְאֶת־רוּחִי אֶתֶן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר־בְּחֻקֵי תִלְכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וְעָשִׂיתֶם: כח וְיִשְׁבַּתֶּם בְּאֶרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹתֵיכֶם וְהִייתֶם לִי לְעָם וְאֲנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים: כט וְהוֹשַׁעְתִּי אֶתְכֶם מִכָּל טְמֵאוֹתֵיכֶם וּקְרָאתִי אֶל־הַדָּגָן וְהַרְבִּיתִי אֹתוֹ וְלֹא־אֶתֶן עֲלֵיכֶם רָעָב: ל והַרְבִּיתִי אֶת־פְּרֵי הָעֵץ וְתִנְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד חֲרַפַּת רָעָב בְּגוֹיִם: לא וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הַרְעִים וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקַמְתֶּם בְּפָנֵיכֶם עַל עוֹנֹתֵיכֶם וְעַל תּוֹעֵבוֹתֵיכֶם: לב לֹא לְמַעַנְכֶם אֲנִי־עוֹשֶׂה נְאֻם אֲדֹנָי יְהוִה יוֹדַע לָכֶם בּוֹשׁוּ וְהִכְלַמוּ מִדַּרְכֵיכֶם בֵּית יִשְׂרָאֵל: לד כֹּה אָמַר אֲדֹנָי יְהוִה בְּיוֹם טָהַרְתִּי אֶתְכֶם מִכָּל עוֹנוֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הָעָרִים וְנִבְנוּ הַחֲרָבוֹת: לה וְהָאֶרֶץ הַנְּשֻׁמָּה תִעֲבֹד תַּחַת אֲשֶׁר הִיְתָה שְׂמֵמָה לְעֵינַי כָּל־עוֹבֵר: לו וְאָמְרוּ הָאֶרֶץ הַלֹּז הַנְּשֻׁמָּה הִיְתָה כְּגֹן־עֵדֶן וְהָעָרִים הַחֲרָבוֹת וְהַנְּשֻׁמוֹת וְהַנְּהַרְסוֹת בְּצוּרוֹת יָשְׁבוּ: לו וַיִּדְעוּ הַגּוֹיִם אֲשֶׁר יִשְׁאָרוּ סְבִיבוֹתֵיכֶם כִּי אֲנִי יְהוִה בְּנִיתִי הַנְּהַרְסוֹת נִטְעַתִּי הַנְּשֻׁמָּה אֲנִי יְהוִה דִּבַּרְתִּי וְעָשִׂיתִי:

*ס"א לְעֵינֵיכֶם

shall know that I, God, have rebuilt the ruined places, and have replanted that which was desolate. I, God, have said it (will happen), and I (am the one who) will do it.”

in their midst, and the nations shall know that I am God,” says God, Almighty God, “when I shall be sanctified through you, before their eyes. ²⁴ For I will take you from among the nations, and gather you from all countries, and will bring you into your own Land.”

²⁵ “Then I will sprinkle clean water upon you (from the ashes of the red heifer), and you shall be clean from all your filth, and from all your idols I will cleanse you. ²⁶ I will also give you a new (upright) heart, and a new spirit I will put inside you. I will take away the (stubborn) heart of stone from your flesh, and I will give you a (soft) heart of flesh. ²⁷ I will put My spirit inside you (so that you will become prophets), and cause you to follow My statutes, and you shall keep My judgments, and do them.”

²⁸ “You shall dwell in the land that I gave to your fathers; and you shall be My people, and I will be your God.”

²⁹ “I will save you from all the sinful uncleanness to which you were accustomed (for I will arouse your heart to be aware of it). I will command (My blessing upon) the grain that it should increase, and lay no famine upon you. ³⁰ I will multiply the fruit of the tree, and the produce of the field, so that you shall never suffer the disgrace of famine among the nations. ³¹ Then you will remember your evil ways, and your doings that were not good, and will feel cut off due to your (former) sins and your (former) abominations.”

³² “Not for your sake will I make this (redemption),” says God, Almighty God, “Let it be known to you, be ashamed and confounded from your (bad) ways (which were insufficient to bring the redemption), O House of Israel!”

³³ This is what God, Almighty God, says: “On the day when I will have atoned you from all your iniquities I will populate cities, and the ruins shall be rebuilt (fit for human habitation). ³⁴ The land which is desolate (now) will be tilled, instead of being the desolation that was in view of all who passed by. ³⁵ (Passersby will be shocked, and) they will say, ‘This land that was desolate has become like the Garden of Eden! The waste and desolate and ruined cities have become fortified, and are inhabited!’ ³⁶ Thus, the nations who remain around you

Spiritual purification

Perfection of the future era

Repopulation

comfort and will be ashamed of her past sins (29-32). Finally, God promises to repopulate the land extensively (33-38).

25. וְזָרַקְתִּי עֲלֵיכֶם מִים טְהוֹרִים וגו'—Then I will sprinkle clean water upon you etc. The verse describes three phases of the teshuvah (repentance) process: a.) Then I will sprinkle clean water upon you—

Initially, God sends the person a spiritual awakening; b.) And you shall be clean from all your filth—the person then repents, thus cleansing himself spiritually; c.) And from all your idols, I will cleanse you—After the person's own efforts, God then provides further spiritual assistance from above to bring the person to a higher level of teshuvah (Sichas Vav Tishrei 5742, par. 37).

Chabad and Sefardic communities conclude here. Ashkenazic communities continue:

³⁷ This is what God Almighty says: I will be sought by the House of Israel to do one more thing for them, I will make them multiply, men like sheep. ³⁸ Like holy sheep, like the sheep (brought to) Jerusalem (for sacrifices) on its holidays, the ruined cities will be filled with flocks of men, and they will know that I am God (faithful to My word)!

כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זָאת אֶדְרֹשׁ לְבַיִת־
 יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרֻבָּה אֲתֶם כַּצֹּאן אָדָם:
 כַּצֹּאן קִדְשִׁים כַּצֹּאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ בֵּין
 תְּהִינָה הָעָרִים הַחֲרוּבוֹת מְלֵאוֹת צֹאן אָדָם וַיֵּדְעוּ
 כִּי־אֲנִי יְהוָה:

PARSHAS HACHODESH / הפטרה לפרשת החודש

(Ezekiel 45:16 - 46:18)

The Maftir for Parshas Hachodesh is on page 290. (Shemos 12:1-20)

Many communities begin here. Chabad communities begin below:

45:16 **A**ll the people of the land should join (in giving) this contribution (including) the leader in Israel. ¹⁷ (In addition to the contribution), the leader will bear (responsibility for) the burnt-offerings, the meal-offerings and the (wine) libation of the festivals, new months and sabbaths, all the gatherings of the Jewish people. He will provide the sin-offering, the meal-offering, the burnt-offering and the peace-offerings (from his personal property) to atone for the House of Israel.

Leader responsible for offerings

מָה כֹּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת לְנִשְׂיָא בְּיִשְׂרָאֵל: ¹⁷ וְעַל־הַנְּשִׂיא יִהְיֶה הָעוֹלוֹת וְהַמִּנְחָה וְהַזֶּסֶד בַּחֲגִגִּים וּבַחֲדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־מוֹעֲדֵי בַיִת יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחֲטָאת וְאֶת־הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעַד בַּיִת־יִשְׂרָאֵל:

Chabad communities begin here:

¹⁸ This is what God, Almighty God, says: “In the first (month), on the first day of the month, you shall take a young bull without blemish (for a sin-offering), and (with it) you shall cleanse the sanctuary (thus inaugurating it). ¹⁹ The priest shall take of the blood of the sin-offering, and put it upon the doorposts of the sanctuary, and upon the four corners of the ledge of the Altar, and upon the doorposts of the gate of the men’s courtyard. ²⁰ So you shall do (every day until) the seventh day of the month (to inaugurate the Temple. These sacrifices) will

Temple inauguration

כֹּה־אָמַר אֲדֹנָי יְהוִה בְּרֵאשׁוֹן בְּאֶחָד לַחֹדֶשׁ תִּקַּח פֶּרֶךְ־בֶּן־בָּקָר תָּמִים וְחֲטָאת אֶת־הַמִּקְדָּשׁ: ¹⁹ וְלָקַח הַכֹּהֵן מִדָּם הַחֲטָאת וְנָתַן אֶל־מְזוּזוֹת הַבַּיִת וְאֶל־אַרְבַּע פְּנוֹת הָעוֹרָה לְמִזְבֵּחַ וְעַל־מְזוּזוֹת שַׁעַר הַחֲצֵר הַפְּנִימִית: ²⁰ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַחֹדֶשׁ מֵאִישׁ שְׁנָה וּמִפֶּתִי וּכְפַרְתֶּם אֶת־הַבַּיִת: ²¹ כֹּה־בְרֵאשׁוֹן

HAFTARAH OF PARSHAS HACHODESH

Parshas Hachodesh (Shemos 12:1-20) is a supplementary reading for Shabbos which deals with the special status of the month of Nisan and the Pesach-offering, offered on the fourteenth of the month. Parshas Hachodesh is read on the last Shabbos of the month of Adar, unless Rosh Chodesh Nisan falls on Shabbos. Its Haftarah, which forms part of Yechezkel’s vision of the future Temple (6th century B.C.E), describes various laws of sacrificial procedure, including that of the Pesach offering.

The word *hachodesh* is a derivation of the term *chidush*, which means “novelty” or “innovation.” As an annual event, the reading of *Parshas Hachodesh* thus serves to awaken our potential to constantly refresh our observance of Judaism. Being that the challenges to our observance in exile times are many, there is a temptation to suffice with merely preserving our existing achievements; but the Torah demands—and therefore empowers us spiritually—that we constantly grow and “innovate” new levels of commitment to our *mitzvah* observance (*Sichas Shabbos Parshas Tazria, Parshas Hachodesh* 5744, par. 3).

בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ יִהְיֶה לָכֶם הַפֶּסַח הַזֶּה
 שִׁבְעָת יָמִים מִצּוֹת יֹאכְלוּ: ^כ וְעָשָׂה הַנָּשִׂיא בַּיּוֹם
 הַהוּא בְּעֵדוֹ וּבְעֵד כָּל־עַם הָאָרֶץ פֶּרֶ חֲטָאֵת:
^כ וּשְׁבַעַת יְמֵי־הַחֹג יַעֲשֶׂה עוֹלָה לַיהוָה שִׁבְעַת
 פָּרִים וּשְׁבַעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים
 וְחֲטָאֵת שְׁעִיר עֲזִים לַיּוֹם: ^כ וּמִנְחָה אֵיפָה לֶפָר
 וְאֵיפָה לְאֵיל יַעֲשֶׂה וְשֶׁמֶן הֵינן לְאֵיפָה: ^כ בַּשְּׁבִיעִי
 בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ בְּחֹג יַעֲשֶׂה כְּאֹלָה שִׁבְעַת
 הַיָּמִים בַּחֲטָאֵת כְּעֹלָה וּכְמִנְחָה וּכְשֶׁמֶן:
 זו ^א כִּהְאָמַר אֲדֹנָי יְהוִה שְׁעַר הַחֲצַר הַפְּנִימִית
 הַפְּנִיָּה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יָמֵי הַמַּעֲשֶׂה וּבַיּוֹם
 הַשְּׁבִיעִי יִפְתָּח וּבַיּוֹם הַחֹדֶשׁ יִפְתָּח: ^ב וּבֹא הַנָּשִׂיא
 הַרְדֵּךְ אוֹלָם הַשְּׁעַר מַחוּצַי וְעַמִּד עַל־מִזְוֹנֵת הַשְּׁעַר
 וְעִשׂוּ הַכֹּהֲנִים אֶת־עוֹלֹתוֹ וְאֶת־שְׁלָמָיו וְהִשְׁתַּחֲוּהוּ
 עַל־מִפְתָּן הַשְּׁעַר וַיֵּצֵא וְהַשְּׁעַר לֹא־יִסָּגֵר
 עַד־הָעֶרֶב: ^ג וְהִשְׁתַּחֲוּוּ עִם־הָאָרֶץ פֶּתַח הַשְּׁעַר
 הַהוּא בַּשְּׁבָתוֹת וּבַחֲדָשִׁים לִפְנֵי יְהוָה: ^ד וְהָעֹלָה
 אֲשֶׁר־יִקְרַב הַנָּשִׂיא לַיהוָה בַּיּוֹם הַשְּׁבָת שִׁשָּׁה
 כִּבְשִׂים תְּמִימִם וְאֵיל תְּמִימִם: ^ה וּמִנְחָה אֵיפָה לְאֵיל
 וְלִכְבָּשִׂים מִנְחָה מִתַּת יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה: ^ו וּבַיּוֹם
 הַחֹדֶשׁ פֶּרֶ בֶן־בְּקָר תְּמִימִם וְשֵׁשֶׁת כִּבְשִׂים וְאֵיל
 תְּמִימִם יִהְיוּ: ^ז וְאֵיפָה לֶפָר וְאֵיפָה לְאֵיל יַעֲשֶׂה
 מִנְחָה וְלִכְבָּשִׂים כְּאֲשֶׁר תִּשְׁיֹג יָדוֹ וְשֶׁמֶן הֵינן לְאֵיפָה:
^ח וּבִבּוֹא הַנָּשִׂיא הַרְדֵּךְ אוֹלָם הַשְּׁעַר יָבֹא וּבִדְרָכּוֹ
 יֵצֵא: ^ט וּבִבּוֹא עִם־הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא

atone for the House from those who err and the fools (who enter the Temple without permission).

²¹ In the first month, on the fourteenth day of the month, you shall bring the Pesach (sacrifice). (During) the festival of seven days unleavened bread shall be eaten. ²² On that day (the fourteenth of Nisan) the leader shall bring a bull for a sin-offering from his own property, for all the people of the land. ²³ He shall prepare a burnt-offering to God (from his own property) for seven days of the festival: seven bulls and seven rams without blemish daily for seven days, and a kid of the goats daily for a sin-offering. ²⁴ He shall prepare a meal offering of an eifah for a bull, and an eifah for a ram, and a hin of oil for an eifah.

Pesach offering

²⁵ In the seventh (month), on the fifteenth day of the month, he shall do the same in the festival of seven days, like the (above-mentioned) sin-offering, like the burnt-offering, like the meal offering, and like the oil.

^{46:1} This is what God, Almighty God, says: "The gate of the men's courtyard that faces the east shall be closed for the six working days (since people do not come during the week), but on Shabbos it shall be opened, and on the first day of the month it shall be opened.

Rules of the gate

² The leader shall enter by way of the outer porch of that gate from outside, and he shall stand by the post of the gate. (While he stands there) the priests shall prepare his burnt-offering and his peace offerings, and he shall bow down at the threshold of the gate. Then he shall go out, but the gate shall not be closed until the evening (because) ³ the people of the land shall bow down at the door of this gate before God on Shabbos and (the first day of) the month.

⁴ The burnt-offering that the leader shall offer to God on the Shabbos day (for the inauguration) shall be six lambs without blemish, and a ram without blemish.

Shabbos offerings

⁵ The meal offering shall be an eifah for a ram. The meal offering for the lambs should be whatever he is capable of bringing, and a hin of oil to an eifah.

⁶ On the (first day) of the month it shall be a young bull without blemish, and six lambs, and a ram. They shall

Rosh Chodesh offerings

be without blemish. ⁷ He shall prepare a meal offering, an eifah for a bull, and an eifah for a ram, and for the lambs according to his means, and a hin of oil to an eifah.

⁸ When the leader shall enter (to watch the sacrifices being offered), he shall go in by way of the outer porch of that gate, and he shall go out by the same way. ⁹ But when the people of the land shall come before God on the festivals (to offer their obligatory sacrifices), he who enters in by way of the north gate to bow down shall go out by the way of the south gate, and

The *Haftarah* opens with regulations pertaining to communal donations to the Temple, and the responsibilities of the leader to provide offerings for the festivals, new months and Sabbaths (45:16-17). The next passage, where Chabad communities begin the *Haftarah*, details laws pertaining to the inauguration of the Temple (18-20) and the Pesach

offerings (21-25). We also read various rules pertaining to gate regulations (46:1-3) and details of the regular sacrificial offerings (4-15). Chabad and Sefardic communities end here, but Ashkenazic communities add a brief codification of inheritance laws for the leader and his family (16-18).

he who enters by the way of the south gate shall go out by the way of the north gate. He shall not return by the way of the gate by which he came in, but shall go out straight ahead. ¹⁰ The leader among them (shall join them). When they go in, he shall go in (with them), and when they go out, he shall go out (with them).

The leader's route

¹¹ On the festivals, the meal offering shall be an eifah for a bull, and an eifah for a ram, and for the lambs whatever he is capable of bringing, and a hin of oil to an eifah.

Festival offerings

¹² (During the six working days) when the leader shall prepare a voluntary burnt-offering or peace offering to God, the gate facing east shall be opened for him, and (the priest) shall bring his burnt-offering and his peace-offerings, as he does on the Shabbos day. Then he shall go out. After he goes out, the gate shall be closed (since people are working and cannot come to the Temple).

Opening of the gate

¹³ (In addition to the above inaugural sacrifices) you shall prepare a burnt-offering to God of a year-old lamb without blemish. You shall prepare it every morning.

Daily offerings

¹⁴ You shall prepare a meal offering for it every morning, the sixth part of an eifah, and the third part of a hin of oil, to moisten the fine flour—a meal offering continually by an everlasting ordinance to God.

¹⁵ (In addition to the above) they shall (continue to) prepare the (usual) lamb, meal offering and oil, (required by the Torah) every morning for a continual burnt-offering.

דָּרָךְ שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דָּרָךְ-שַׁעַר נֹגֵב
וְהָבֵא דָּרָךְ-שַׁעַר נֹגֵב יֵצֵא דָּרָךְ-שַׁעַר צָפוֹנָה לֹא
יָשׁוּב דָּרָךְ הַשַּׁעַר אֲשֶׁר-בָּא בּוֹ כִּי נָכְחוּ יֵצֵא וַיֵּצְאוּ בָּוִי:
וְהִנְשִׂיא בְּתוֹכְכֶם בְּבוֹאֶם יָבוֹא וּבִצְאתְכֶם יֵצְאוּ:
וּבַחֲגִגִים וּבַמִּזְבְּחִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר
וְאֵיפָה לְאֵיל וְלִכְבָּשִׂים מִתַּת יָדוֹ וְשֶׁמֶן תִּיֵן לְאֵיפָה:
וְכִי-יַעֲשֶׂה הַנָּשִׂיא נִדְבָה עוֹלָה אוֹ-שְׁלָמִים נִדְבָה
לַיהוָה וּפְתַח לוֹ אֶת-הַשַּׁעַר הַפְּנִיָה קָדִים וַעֲשֵׂה
אֶת-עֲלֹתוֹ וְאֶת-שְׁלָמוֹ כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת
וַיֵּצֵא וְסָגַר אֶת-הַשַּׁעַר אַחֲרָי צֵאתוֹ: ׀ וְכִבֵּשׁ
בְּיָ-שְׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בְּבִקְר
בְּבִקְר תַּעֲשֶׂה אֹתוֹ: ׀ וּמִנְחָה תַעֲשֶׂה עָלָיו בְּבִקְר
בְּבִקְר שְׁשִׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהֵיזַן לָרֶם
אֶת-הַסֹּלֶת מִנְחָה לַיהוָה חֲקוֹת עוֹלָם תָּמִיד:
׀ יַעֲשִׂוּ וְעִשׂוּ בָּוִי אֶת-הַכֶּבֶשׂ וְאֶת-הַמִּנְחָה וְאֶת-הַשֶּׁמֶן
בְּבִקְר בְּבִקְר עוֹלַת תָּמִיד:

Chabad and Sefardic communities conclude here. Ashkenazic communities continue:

¹⁶ This is what God Almighty says, “If (during his lifetime) the leader gives one of his sons a gift, since it is his rightful property, it will belong to his sons, and it will be their possession by inheritance. ¹⁷ If he gives one of his servants a gift from his property, it shall be (the servant’s possession only) until the Jubilee. It then returns to the leader’s possession, and it remains as an inheritance for his descendants. ¹⁸ The leader may not take (land) from the people’s portion and defraud them of their property. He may give his sons an inheritance (only) from his own property, in order that My people not be scattered, each man from his property.

Inheritance of the Leader

׀ כֹּה-אָמַר אֲדֹנָי יְהוִה כִּי-יִתֵּן הַנָּשִׂיא מִתְּנָה
לְאִישׁ מִבְּנָיו נִחְלָתוֹ הִיא לְבָנָיו תִּהְיֶה אַחֲזָתָם הִיא
בְּנִחְלָה: ׀ וְכִי-יִתֵּן מִתְּנָה מִנְחָלָתוֹ לְאֶחָד מֵעַבְדָּיו
וְהִיְתָה לוֹ עַד-שְׁנַת הַדְּרוֹר וְשָׁבַת לְנָשִׂיא אֶךְ
נִחְלָתוֹ בָּנָיו לָהֶם תִּהְיֶה: ׀ וְלֹא-יִקַּח הַנָּשִׂיא
מִנְחָלַת הָעָם לְהוֹנֵתָם מֵאַחֲזָתָם מֵאַחֲזָתוֹ יִנְחַל
אֶת-בְּנָיו לְמַעַן אֲשֶׁר לֹא-יִפְצְוּ עַמִּי אִישׁ מֵאַחֲזָתוֹ:

If Shabbos is Rosh Chodesh, Chabad communities add the following (Isaiah 66:1,23-24; ibid. 23):

^{66:1}This is what God said: “The heaven is My throne, and the earth is My footstool, (so) what house could you build (worthy) for Me, and what place (is worthy for) My

׀ כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ רִגְלִי
אֵי-יִהְיֶה בַּיִת אֲשֶׁר תִּבְנֶנּוּ-לִי וְאֵי-יִהְיֶה מְקוֹם מְנוּחָתִי:

[The custom of the Chabad Rebbes, after accepting the mantle of leadership, has been to say the additional verses recited by Ashkenazic

communities, being that they stress the role of a Jewish “leader” (Nasi)—*Sichas Shabbos Parshas Vayikra 5751, note 13*].

בְּנֵי וְהָיָה מִדַּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדַּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹאוּ
 כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה: כִּד וַיֵּצְאוּ
 וּרְאוּ בְּפָנָיו הָאֲנָשִׁים הַפְּשָׁעִים בִּי כִי תוֹלְעֵתֶם לֹא
 תָמוּת וְאִשָּׁם לֹא תִכָּבֵה וְהָיוּ דַרְאוֹן לְכָל־בָּשָׂר:
 בְּנֵי וְהָיָה מִדַּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדַּי שַׁבָּת בְּשַׁבְּתוֹ יָבֹאוּ
 כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר יְהוָה:

(Presence to) rest?²³ “It will then be, that every (first of the) new month, and every Shabbos, all mankind shall come to worship before Me (in the holy Temple),” says God. ²⁴ The (non-Jews) shall go out (of Jerusalem, to the valley of Yehoshafat), and look upon the corpses of the men (of Gog and Magog) who have rebelled against Me, for the worms (that eat them) will not die, and the fire (that burns them) shall not be extinguished. They shall be a (symbol of) disgrace to all mankind. ²³ It will then be, that every (first of the) new month, and every Shabbos, all flesh shall come to worship before Me,” says God.

Rosh
Chodesh

If Sunday is Rosh Chodesh, Chabad communities add the following (I Samuel 20:18,42):

וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקַד
 מוֹשָׁבְךָ: כִּב וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
 נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה אִלֵּינוּ
 בֵּינוּ וּבֵינֶיךָ וּבֵין זַרְעֵי וּבֵין זַרְעֵךָ עַד־עוֹלָם:

^{20:18} Yonasan said to (David), “Tomorrow is the (first of the) new month. You shall be missed, because your seat will be empty.

Eve of
Rosh
Chodesh

⁴² Yonasan said to David, “Go in peace, as both of us have sworn in the name of God, saying, ‘God be (a witness) between me and you, and between my descendants and your descendants forever.’”

SHABBOS HAGADOL / שבת הגדול

(Malachi 3:4-24. Ibid. 3:23)

According to Chabad custom, this *Haftarah* is read only when *Shabbos Hagadol* coincides with *Erev Pesach*.

ג ד וְעָרְבָה לַיהוָה מִנְחַת יְהוּדָה וִירוּשָׁלַם בַּיָּמִי
 עוֹלָם וּבְשָׁנִים קְדָמֹנִיּוֹת: ה וְקָרַבְתִּי אֵלֵיכֶם לְמִשְׁפַּחַתִּי
 וְהִיטִיתִי אֶת־עֵד מְמַחֵר בְּמִכְשָׁפִים וּבְמִנְאָפִים
 וּבְנִשְׁבָּעִים לְשַׁקֵּר וּבְעֹשֵׂי שְׂכָר־שָׂכִיר אֲלֻמָּנָה
 וְיָתוּם וּמִטְוִי־גֵר וְלֹא יִרְאוּנִי אָמַר יְהוָה צְבָאוֹת: ו כִּי
 אֲנִי יְהוָה לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:
 ז לְמִיָּמֵי אֲבֹתֵיכֶם סָרְתֶם מִחֻקִּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ

^{3:4} “The offerings of Yehudah and Yerushalayim will be sweet to God (in the time of the future Redemption) as in the early days (of Moshe) and the former years (of Shlomo, and fire will once again descend on the Altar).”

Sacrifices
in the
future

⁵ “Then I will approach you in judgment. (I will not delay judgment in order to examine witnesses, for) I will act as the (sole) witness (and enact judgment) quickly upon sorcerers, adulterers, those who swear falsely, those who cheat their salaried workers, (those who cheat) a widow or an orphan, or pervert (the justice of a) proselyte,” says the God of Hosts.

Judgment
day

⁶ “For I, God, have not changed (My mind—I still hate evil). And you, the children of Ya’akov, have not reached the end (of your judgment, for many wicked people have died without retribution, and I will only punish them when they are resurrected).”

HAFTARAH OF SHABBOS HAGADOL

Many communities, including Chabad, have the custom to recite this *Haftarah* only when *Shabbos Hagadol* (the Shabbos prior to the festival of Pesach) falls out on the eve of the festival (*Erev Pesach*). This is

because the *Haftarah* alludes to the precept of removing tithes from one’s possession (“bring all the tithes to the storehouse” v. 10), which, according to Jewish law, must be completed by *Erev Pesach* (*Alter Rebbe’s Shulchan Aruch* 430:3; see *Devarim* 26:12ff.). Others have the custom to read the *Haftarah* every *Shabbos Hagadol*, because it mentions Eliyahu

Return
to God

⁷ “Ever since the days of your fathers, you have turned away from My laws and did not keep them. Return to Me (and keep My mitzvos),” says the God of Hosts, “and I will return to you (and treat you well, as in the past).”

“But you (have the nerve to) say, ‘What (sins have we done for which) we need to repent?’”

⁸ “(So I reply to you), ‘Is it right that a human being should steal from God, because you steal from Me!’”

“And (if) you will say, ‘What did we steal from You?’ (My reply is that you stole) the tithes and the terumah (which you failed to give to the priests and the levites.

⁹ Because of this) you are under a curse (causing the land to be infertile). Yet you—the entire people (without a single exception)—go on stealing from Me.”

¹⁰ “(So now,) bring all the tithes to the storehouse (in the Holy Temple), so that there should be food (for the priests and levites in) My House. Please, test Me with (the observance of) this (mitzvah),” says the God of Hosts, “(and see) if I do not open up the apertures of the skies and pour down (such) blessings upon you (that your crops) cannot be contained (in your storehouses).

¹¹ I will (also) destroy all the locusts for you, so that they do not destroy the Land’s produce or make the vines of the field lose their fruit,” says the God of Hosts. ¹² “Then, all the nations will praise you, for you will be in a land (which) satisfies (its inhabitants),” says the God of Hosts.

¹³ “Your words distressed Me,” says God.

“If you say, ‘What did we say against You?’ (the answer is that) ¹⁴ you said, ‘It’s worthless to serve God! What have we gained by keeping the laws which He told us to keep, and by walking humbly before the God of Hosts? ¹⁵ Now (we see there’s no value to the mitzvos) let us praise the intentional transgressors (who were not so foolish as to observe the Torah)! The wicked have established themselves: they have tested God (to see if He enacts punishment) and have survived!’”

¹⁶ (The response to these people is): Then (while the wicked were sinning), the God-fearing people discussed among themselves (that God is indeed just). God listened and heard (their words). A scroll of remembrance was then written at His

אֱלֹהֵי וְאֲשׁוּבָה אֵלַיְכֶם אָמַר יְהוָה צְבָאוֹת וְאָמַרְתֶּם
בְּמַה נָּשׁוּב: הֲהִיָּקֻבַע אָדָם אֱלֹהִים כִּי אַתֶּם קִבְּעִים
אֹתִי וְאָמַרְתֶּם בְּמַה קִּבְּעֵנוּךְ הַמַּעֲשֵׂר וְהַתְּרוּמָה:
ט בְּמֵאֲרָה אַתֶּם גְּאֹרִים וְאֹתִי אַתֶּם קִבְּעִים הַגְּנוּי כָּלֹ:
י הִבִּיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצֵר וַיְהִי
טָרֶף בְּבֵיתִי וּבַחֲנוּנֵי נָא בְּזֹאת אָמַר יְהוָה צְבָאוֹת
אִם־לֹא אֶפְתָּח לָכֶם אֶת־אֲרָבוֹת הַשָּׁמַיִם וְהִרִיקְתִּי
לָכֶם בְּרֻכָה עַד־בְּלִי־דַי: יא וְנִעַרְתִּי לָכֶם בְּאֹכֵל
וְלֹא־יִשְׁתַּח לָכֶם אֶת־פְּרֵי הָאֲדָמָה וְלֹא־תִשְׁכַּל
לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת: יב וְאֲשֶׁרוּ
אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֶפְצֵי אָמַר
יְהוָה צְבָאוֹת: יג חֲזֹקוּ עָלַי דְּבָרֵיכֶם אָמַר יְהוָה
וְאָמַרְתֶּם מַה־נִּדְבַּרְנוּ עָלֶיךָ: יד אָמַרְתֶּם שׁוּא עֲבַד
אֱלֹהִים וּמַה־בָּצַע כִּי שָׁמְרָנוּ מִשְׁמֵרָתוֹ וְכִי הִלְכָנוּ
קִדְרָנִית מִפְּנֵי יְהוָה צְבָאוֹת: טו וְעַתָּה אֲנַחְנוּ
מֵאֲשֶׁרִים וְדַיִם גַּם־נִבְנֵנוּ עֲשֵׂי רִשְׁעָה גַם בַּחֲנוּ
אֱלֹהִים וַיִּמְלֹטוּ: יז אֲזוּ נִדְבַּרְנוּ יְרֵאֵי יְהוָה אִישׁ
אֶל־רֵעֵהוּ וַיִּקְשַׁב יְהוָה וַיִּשְׁמַע וַיִּכְתֹּב סֵפֶר זְכוֹרֹן

(Elijah, the harbinger of redemption, “I will send you the prophet Eliyahu before the arrival of God’s great and awesome day” v. 23), and the miracles of *Shabbos Hagadol*—when the Egyptian firstborn fought a war against their own people—are somewhat reminiscent of the future redemption (*Maharshal*, cited in *Mateh Moshe* ch. 542). *Maharshal* himself, however, questions the validity of this custom, for if the *Haftarah* is read every year then the *Shabbos* should have been named after the *Haftarah* “*Shabbos Ve’arvah*” (*Sichas Shabbos Parshas Tzav, Shabbos Hagadol* 5748, note 112).

The *Haftarah*, said by the prophet Malachi shortly after the rebuilding of the Temple, opens with a brief glimpse of the “sweet” sacrifices of the future era (3:4), before passing swiftly to discuss the punishments of the Judgment Day (5-6). A lengthy substantiation of these punishments follows. God criticizes the people for failing to observe the commandments and for acting nonchalantly before Him (7-17). We are warned that the Day of Judgment is coming and only those who fear God

will be saved (18-22). Nevertheless, Eliyahu (Elijah) the prophet will come beforehand and “bring back the hearts of parents with their children” (23-24).

10. וּבַחֲנוּנֵי נָא בְּזֹאת—Please test me with (the observance of) this (mitzvah). This invitation to test God refers specifically to the mitzvah of *ma’aser* (tithes), so as to verify the promise, “tithes and you will become rich” (*Shabbos* 119a). With other mitzvos, it is prohibited to test God (*Ta’anis* 9a). While *Rema* rules that this sanction to test God refers specifically to the precept of tithing crops (*Yoreh De’ah* 247), the consensus of most authorities is that it also applies to tithing one’s income to give to charity (see sources cited in *S’dei Chemed, kuntres haklalim, ma’areches nun, klal* 16; see also *Sefer Chasidim* ch. 144; *Sichas Yud Gimel Tamuz* 5712).

12. כִּי תִהְיוּ אַתֶּם אֶרֶץ חֶפְצֵי—For you will be in a land (which) satisfies (its inhabitants). On this verse, the *Ba’al Shem Tov* taught: Just as the greatest geniuses will never discover the limits of the enormous

לפניו ליראי יהוה ולהשבי שמו: " והיו לי אמר
 יהוה צבאות ליום אשר אני עשה סגלה והמלתי
 עליהם כאשר יחמל איש על-בנו העבד אתו:
 ושבבתם וראיתם בין צדיק לרשע בין עבד
 אלהים לאשר לא עבדו: כִּי-הנה היום כֹּא בער
 בתנור והיו כל-יודים וכל-עשה רשעה קש ולהט
 אתם היום הַכֹּא אמר יהוה צבאות אשר לא-יעזב
 להם שרש וענף: ד וזרחה לכם יראי שמי שמש
 צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי
 מרבק: כֹּא ועפותם רשעים כִּי-יהיו אפר תחת
 כפות רגליכם ביום אשר אני עשה אמר יהוה
 צבאות: כֵּב * וכו' תורת משה עבדי אשר צויתי
 אותו בחרב על-כל-ישראל חקים ומשפטים:
 הנה אנכי שלח לכם את אליה הנביא לפני בוא
 יום יהוה הגדול והנורא: כֵּד והשיב לב-אבות
 על-בנים ולב בנים על-אבותם פן-אבוא והפיתי
 את-הארץ חרם: כֵּד הנה אנכי שלח לכם את אליה
 הנביא לפני בוא יום יהוה הגדול והנורא:

command, mentioning those who fear God and contemplate (the greatness of) His Name, (so that they may be rewarded in the future).

¹⁷ "Their (names) will be kept with Me," says the God of Hosts, "until the day when I will take stock (and pay reward). I will have compassion on them as a man has compassion on his son who serves him (carefully).

¹⁸ "(Even before the wicked are punished and while the righteous still suffer) you will return and see the difference between the righteous and the wicked, between the one that serves God and the one that does not serve Him."

¹⁹ "For behold, the day (of Judgment) is coming, burning like an oven. The evildoers and all the wicked will be like straw, and the (Judgment) day will come and set them alight," says the God of Hosts. "It will leave them (totally obliterated) without root or branch.

²⁰ "But for those (of you) who fear My Name, (your observance of the mitzvah of) charity (will shine for you like the) sun. (Its rays will spread like) wings (over the earth) and will heal. (Wherever) you go (you will be abundantly satisfied), becoming fat like calves (that are fed) in their stalls. ²¹ You will crush the wicked, for they will be like dust under the soles of your feet on the (Judgment) day that I am (promising) to bring," says the God of Hosts.

²² "(You will be well rewarded if you) remember the Torah of My servant Moshe, whom I commanded (directly) at Choraiv with rules and laws for all Israel.

Day of Judgment coming

Eliyahu coming

²³ "Behold, (in the merit of observing the Torah), I will send you the prophet Eliyahu before the arrival of God's great and awesome (Judgment) day. ²⁴ He will bring back the hearts of parents with their children, and the hearts of children with their parents, (for without this) I would appear (on the Judgment day) and strike (all the inhabitants of) the land a devastating blow.

²³ "Behold, (in the merit of observing the Torah), I will send you the prophet Eliyahu before the arrival of God's great and awesome (Judgment) day."

natural resources which God has implanted in the land—"everything came from the earth" (Ecc. 3:20)—neither will anyone fathom the great treasures which lie within the Jewish people, God's "Land of desire." The Ba'al Shem Tov concluded, "I want to make the Jewish people yield the kind of produce which the God's 'Land of desire' is capable of yielding" (Hayom Yom, Iyar 17th).

16. יראי יהוה—Then the God-fearing people discussed among themselves. Here we see the importance of self-motivated discussion and action among synagogue congregants and members of the community in general. Some people refuse to assume a role of responsibility unless they are formally asked to do so by the Rabbi or other authority figure. This verse teaches us that "God-fearing people discuss among themselves" and inspire themselves to action (Sichas Shabbos Parshas Re'eh 5748, par. 19).

18. ושבבתם וראיתם...בין עבד אלהים לאשר לא עבדו.—You will return and see the difference between the righteous and the wicked, between the one that serves God and the one that does not serve Him.

On this verse the Talmud asks: Surely 'the righteous' is synonymous with 'the one that serves God,' and 'the wicked' is the same as "the one that does not serve Him"? The Talmud answers: "The one that serves Him" and "the one that does not serve him" both refer to perfectly righteous people, but you cannot compare a person who reviews his studies 100 times to a person who reviews it 101 times.

The Talmud asks: Could this person possibly be called "one that does not serve God" because of a single review less?

The Talmud replies: Yes. Go and learn from the mule-rental market: It costs one zuz [to drive the mule a distance of] ten Persian miles, and two zuz for eleven Persian miles (Chagigah 9b).

"In those days it was common practice to review each lesson 100 times...so the 101st revision, which was beyond the norm which the student had been accustomed since childhood, is considered equivalent to all the others, and surpasses them in endurance and effort, thus entitling the person to be called 'One who serves God.' For in order to change his habitual nature, he must arouse the love of God by contemplating the greatness of God in his mind" (Tanya ch. 15).

MAFTIR FOR SHABBOS ROSH CHODESH / מפטיר לשבת ראש חודש

(Bamidbar 28:9-15)

בשמן לאיל האחד: י ועשרון עשרון סלת מנחה בלולה
בשמן לכבש האחד עלה ריח ניחח אישה ליהוה: י ונסכיחם
חצי ההין יהיה לפר ושלישת ההין לאיל ורביעת ההין
לכבש יין ואת עלת חדש בחדשו לחדשי השנה: י ושעיר
עזים אחד לחטאת ליהוה על-עלת התמיד יעשה ונסכו: ס

Haftarah is on page 275.

י וביום השבת שני-כבשים בני-שנה תמימם ושני עשרונים
סלת מנחה בלולה בשמן ונסכו: י עלת שבת בשבתו
על-עלת התמיד ונסכה: פ י ובראש חודשיכם תקריבו
עלה ליהוה פרים בני-בקר שנים ואיל אחד כבשים
בני-שנה שבעה תמימם: י ושלישה עשרנים סלת מנחה
בלולה בשמן לפר האחד ושני עשרנים סלת מנחה בלולה

MAFTIR FOR PARSHAS ZACHOR / מפטיר לפרשת זכור

(Devarim 25:17-19)

מכל-איביך מסביב בארץ אשר יהוה-אלהיך נתן לך נחלה
לרשתה תמחה את-זכר* עמלק מתחת השמים לא תשכח:

*קוראים יכר (בציד"ט, ואחז-טז יכר (בסגול)

Haftarah is on page 278.

י זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:
י אשר קרד בדרך ויזנב בך כל-הנחשלים אחריך ואתה
ענף ויגע ולא ירא אלהים: י והיה בהנית יהוה אלהיך לך

MAFTIR FOR PARSHAS PARAH / מפטיר לפרשת פרה

(Bamidbar 19:1-22)

לא יטהר: י כל-הנגע במת בגפש האדם אשר-ימות ולא
יתחטא את-משכן יהוה טמא ונכרתה הנפש ההוא מישראל
כי מי נדה לא-זרק עליו טמא יהיה עוד טמאתו בו: י ואת
התורה אדם פיימות באהל כל-הבא אל-האהל וכל-אשר
באהל יטמא שבעת ימים: י וכל כלי פתוח אשר אין צמיד
פתיל עליו טמא הוא: י וכל אשר יגע על-פני השדה
בחלל-חרב או במת או בעצם אדם או בקבר יטמא שבעת
ימים: י ולקחו לטמא מעפר שרפת החטאת ונתן עליו מים
חיים אל-כלי: י ולקח אזוב וטבל במים איש טהור והוה
על-האהל ועל-כל-הכלים ועל-הנפשות אשר היו-שם
ועל-הנגע בעצם או בחלל או במת או בקבר: י והוה הטהר
על-הטמא ביום השלישי וביום השביעי וחטאו ביום
השביעי וכבס בגדיו ורחץ במים וטהר בערב: י ואיש אשר-
יטמא ולא יתחטא ונכרתה הנפש ההוא מתוך הקהל כי
את-מקדש יהוה טמא מי נדה לא-זרק עליו טמא הוא:
י והיתה להם לחקת עולם ומזה מיי-הנדה יכבס בגדיו
והנגע במי הנדה יטמא ער-הערב: י וכל אשר יגע בו
הטמא יטמא והנפש הנגעת הטמא ער-הערב:

יט י וידבר יהוה אל-משה ואל-אהרן לאמר: י ואת חקת
התורה אשר-עוה יהוה לאמר דבר א אל-בני ישראל ויקחו
אליך פרה אדמה תמימה אשר אין בה מום אשר לא-עלה
עליה על: י ונתתם אתה אל-אלעזר הכהן והוציא אתה
אל-מתוון למחנה ושחט אתה לפניו: י ולקח אלעזר הכהן
מדמה באצבעו והוה אל-נכח פני אהל-מועד מדמה שבע
פעמים: י ושרף את-הפרה לעיניו את-ערה ואת-בשרה
ואת-דמה על-פרשה ישרף: י ולקח הכהן עין ארו ואזוב
ושני תולעת והשליך אל-תוך שרפת הפרה: י וכבס בגדיו
הכהן ורחץ בשרו במים ואחר יבא אל-המחנה וטמא הכהן
ער-הערב: י והשרף אתה יכבס בגדיו במים ורחץ בשרו
במים וטמא ער-הערב: י ואסף איש טהור את אפר הפרה
והניח מתוון למחנה במקום טהור והיתה לעדת בני-ישראל
למשמרת למי נדה חטאת הוא: י וכבס האסף את-אפר
הפרה את-בגדיו וטמא ער-הערב והיתה לבני ישראל ולגר
הגר בתוכם לחקת עולם: י הנגע במת לכל-נפש אדם
וטמא שבעת ימים: י הוא יתחטא בו ביום השלישי וביום
השביעי וטהר ואם-לא יתחטא ביום השלישי וביום השביעי

Haftarah is on page 281.

MAFTIR FOR PARSHAS HACHODESH / מפטיר לפרשת החדש

(Shemos 12:1-20)

ועד-בהמה ובכל-אלהי מצרים אעשה שפטים אני יהוה:
 י והיה הדם לכם לאת על הבתים אשר אתם שם וראיתי
 את-הדם ופסחתי עלכם ולא-יהיה בכם נגף למשחית
 בהפתי בארץ מצרים: י והיה היום הזה לכם לזכרון וחגתם
 אותו חג ליהוה לדרתיכם חקת עולם תחגגו: יא שבעת ימים
 מצות תאכלו אך ביום הראשון תשביתו שאר מבתיכם כי
 כל-אכל חמץ ונכרתה הנפש ההוא מישראל מיום הראשון
 עד-יום השבעי: יב וביום הראשון מקרא-קדש וביום השביעי
 מקרא-קדש יהיה לכם כל-מלאכה לא-יעשה בהם אך
 אשר יאכל לכל-נפש הוא לבדו יעשה לכם: יג ושמרתם
 את-המצות כי בעצם היום הזה הוצאתי את-עבדאבותיכם
 מארץ מצרים ושמרתם את-היום הזה לדרתיכם חקת
 עולם: יד בראשון בארבעה עשר יום לחדש בערב תאכלו
 מצת עד יום האחד ועשרים לחדש בערב: טו שבעת ימים
 שאר לא ימצא בבתיכם כי כל-אכל מחמצת ונכרתה
 הנפש ההוא מעדת ישראל בגר ובאזרח הארץ:
 טז כל-מחמצת לא תאכלו בכל מושבתיכם תאכלו מצות: פ

יב « ויאמר יהוה אל-משה ואל-אהרן בארץ מצרים
 לאמר: ז החדש הזה לכם ראש חדשים ראשון הוא
 לכם לחדשי השנה: ח דברו אל-כל-עדת ישראל לאמר
 בעשר לחדש הזה ויקחו להם איש עה לבית-אבת עה
 לבית: ט ואם-ימעט הבית מהיות משה ולקה הוא ושכניו
 הקרב אל-ביתו במכסת נפשת איש לפי אכלו תכסו
 על-השה: ה *עה תמים זכר בן-שנה יהיה לכם מן-הכבשים
 ומן-העזים תקחו: ו והיה לכם למשמרת עד ארבעה עשר
 יום לחדש הזה ושחטו אותו כל קהל עדת-ישראל בין
 הערבים: ז ולקחו מן-הדם ונתנו על-שתי המזוזות
 ועל-המשקוף על הבתים אשר-יאכלו אותו בהם: ח ואכלו
 את-הבשר בלילה הזה צלי-אש ומצות על-מרים יאכלו:
 ט אל-תאכלו ממנו נא ובשל מבשל במים כי אם-צלי-אש
 ראשו על-כרעיו ועל-קרבו: י ולא-תותירו ממנו עד-בקר
 והנותר ממנו עד-בקר באש תשרפו: יא וככה תאכלו אותו
 מתניכם חגרים נעליכם ברגליכם ומקלכם בידכם ואכלתם
 אותו בחפזון פסח הוא ליהוה: יב ועברתי בארץ-מצרים
 בלילה הזה והפיתי כל-בכור בארץ מצרים מאדם

*ש"ס
 עה

Haftarah is on page 283.



Summary Charts

ט ב ל א ו ת ס כ ז ם

☞ SUMMARY OF ANIMAL & BIRD OFFERINGS ☞

*The various types of animal offerings and the reasons why they are brought, classified according to Rambam.**

PEACE-OFFERING (See p. 278-9)	GUILT-OFFERING (See p. 278)	SIN-OFFERING (See p. 277)	BURNT-OFFERING (See p. 276)	REASON FOR OFFERING	
			◆	MORNING & AFTERNOON OFFERINGS	COMMUNAL
			◆	SHABBOS <i>MUSAF</i>	
		◆	◆	ROSH CHODESH & FESTIVAL <i>MUSAF</i>	
		◆	◆	YOM KIPPUR	
			◆	ACCOMPANIMENT TO <i>OMER</i>	
◆		◆	◆	SHAVUOS (OFFERED WITH TWO LOAVES)	
		◆		CITIZEN'S SIN-OFFERING	SPEECH OR ACTION
	◆			GUILT OFFERING IN A CASE OF DOUBT	
		◆		UNINTENTIONAL IDOL WORSHIP	
		◆		LEADER'S SIN-OFFERING	
		◆		ERRONEOUS RULING OF ANOINTED HIGH PRIEST	
	◆			RELATIONS WITH PARTIALLY MARRIED SLAVEWOMAN	
	◆			MISAPPROPRIATION OF TEMPLE PROPERTY	
	◆			DISHONESTY (FALSE-DENIAL)	
		◆	◆**	VARIABLE SIN-OFFERING	BODY-RELATED
		◆	◆	PURIFICATION OF ZAV & ZAVAH	
	◆	◆	◆	PURIFICATION FROM TZARA'AS	
	◆	◆	◆	NAZIRITE THAT TOUCHES CORPSE	
		◆	◆	WOMAN AFTER GIVING BIRTH	
			◆	CONVERT'S OFFERING	
◆***				FIRSTBORN	POSSESSIONS
◆***				ANIMAL TITHES	
◆				ACCOMPANIMENT TO FIRST FRUITS	
			◆	PILGRIM'S OFFERING	TIME
◆				FESTIVAL OFFERINGS (<i>CHAGIGAH</i>)	
◆				FESTIVAL OFFERINGS (<i>SIMCHAH</i>)	
◆		◆	◆	NAZIRITE THAT COMPLETES VOW	VOLUNTARY
◆				THANKSGIVING	
◆			◆	VOLUNTARY OFFERINGS	
		◆		ERRONEOUS COMMUNAL SIN	
		◆	◆	ERRONEOUS COMMUNAL IDOLATRY	COMMUNAL RESEMBLING PERSONAL
◆***				FIRST & SECOND PESACH OFFERING	PERSONAL RESEMBLING COMMUNAL
		◆	◆	HIGH PRIEST ON YOM KIPPUR	

* *Commentary to the Mishnah*, introduction to Seder Kodshim. **Not always offered. See p. 277. *** These are described by *Rambam* as "resembling a peace-offering," though in fact their sacrificial procedure differs somewhat from that of a peace-offering. Below (p. 279), we have described them as "other-offerings."

☞ THE “INNER” SIN OFFERING – חֲטָאת פְּנִימִית ☞

Only type of offering whose blood is not placed on the Outer Altar, but sprinkled by finger in the inner Sanctuary, onto the partition in front of the Holy of Holies and on the horns of the Inner Altar (The blood of inner sin-offerings of Yom Kippur is also sprinkled inside the Holy of Holies) – Slaughtered in the north of the Temple Courtyard – Sacrificial fats and some internal parts are removed, salted and burned on the Outer Altar – The meat is not eaten, but rather, the remainder of the carcass is taken outside Jerusalem and burned – Classified as one of the “most holy” offerings

GOAT (M) (< 1 YRS)	BULL (1 - 3 YRS)	TYPE OF SACRIFICE	
	1	ERRONEOUS RULING OF ANOINTED HIGH PRIEST (Vayikra 4:3-12)	PERSONAL
	1	SIN OFFERING OF HIGH PRIEST ON YOM KIPPUR (Vayikra 16:3)	
	12*	ERRONEOUS COMMUNAL SIN (CAUSED BY SANHEDRIN) (Vayikra 4:13-21)	COMMUNAL
1		COMMUNAL SIN OFFERING OF YOM KIPPUR (Vayikra 16:15)	
12*		ERRONEOUS COMMUNAL IDOLATRY (CAUSED BY SANHEDRIN) (Bamidbar 15:22-26)	

☞ THE “OUTER” SIN-OFFERING – חֲטָאת הַיְצוֹנִית ☞

Slaughtered** in northern part of the Temple Courtyard – Blood applied onto the four horns of the Altar, by daubing with the finger – Sacrificial fats and some internal parts are removed, salted and burned on the Outer Altar – Meat eaten by male priests in the Temple Courtyard for up to one day and one night – Classified as one of the “most holy” offerings

KEY: ✓ = Option of different animals, depending on financial circumstances. Number = Fixed number of animals to be sacrificed.

DOVE OR TURTLEDOVE	LAMB (F) (< 1YR)	GOAT (F) (< 1YR)	GOAT (M) (< 1YR)	TYPE OF SACRIFICE	
			1	LEADER’S SIN-OFFERING (Vayikra 4:22-26)	PERSONAL
	✓	✓		CITIZEN’S SIN-OFFERING (Vayikra 4:27-35)	
✓***	✓	✓		VARIABLE SIN-OFFERING (Vayikra 5:1-13)	
1				WOMAN AFTER GIVING BIRTH (Vayikra 12:6-8)	
✓	✓			PURIFICATION FROM TZARA’AS (Vayikra 14:9-22)	
1				PURIFICATION OF ZAV & ZAVAH (Vayikra 15:29-30)	
1				NAZIRITE THAT TOUCHES CORPSE (Bamidbar 6:8-11)	
	1			NAZIRITE THAT COMPLETES VOW (Bamidbar 6:13-16)	COMMUNAL
		1		UNINTENTIONAL IDOL WORSHIP (Bamidbar 15:28)	
			1	SHAVUOS (OFFERED WITH TWO LOAVES) (Vayikra 23:19)	
			1	MUSAF OF ROSH CHODESH AND FESTIVALS (Bamidbar ch. 28-29)	

* One per tribe. ** The above is the sacrificial procedure for animal offerings. For bird offerings see Vayikra 5:8-9. ***If a bird is brought, then an additional bird must be brought as a burnt-offering (not shown on page 276). A person who is poorer still may bring a “sinners’s meal-offering” (see p. 280).

THE GUILT-OFFERING – תְּשֻׁבָּה

Sacrificial procedure similar to that of the burnt-offering, except that the meat of the guilt-offering is eaten by the male priests, in the Temple Courtyard for up to one day and one night – Sacrificial fats and some internal parts are removed, salted and burned on the Outer Altar – Classified as one of the “most holy” offerings

KEY: Number = Fixed number of animals to be sacrificed.

LAMB (M) (<1 Yr)	SHEEP (M) (14MONTHS-2YRS)	TYPE OF SACRIFICE	PERSONAL
	1	MISAPPROPRIATION OF TEMPLE PROPERTY (Vayikra 5:15-16)	
	1	DISHONESTY (FALSE-DENIAL) (Vayikra 5:20-25)	
1		PURIFICATION FROM TZARA'AS (Vayikra 14:12)	
	1	RELATIONS WITH PARTIALLY MARRIED SLAVEWOMAN (Vayikra 19:20-22)	
	1	GUILT OFFERING IN A CASE OF DOUBT (Vayikra 5:17-19)	
1		NAZIRITE THAT TOUCHES CORPSE (Bamidbar 6:9-12)	

THE PEACE-OFFERING – שְׁלָמִים

Slaughtered in any part of the Temple Courtyard – Blood is thrown upon lower part of NE and SW corners of the Outer Altar – Sacrificial fats and some internal parts are removed along with the breast and right thigh, which are held by the priest and waved in six directions – Fats and parts are then salted and burned on the Outer Altar – Breast and thigh** given to priest, to be eaten by his household within Jerusalem – The one who offers the sacrifice and his guests must eat the remaining meat within Jerusalem for up to two days and one night*** – Every peace-offering is accompanied by a meal-offering of flour and oil (minchas nesachim) and a wine libation – Classified as one of the “offerings of lesser holiness”*

KEY: ✓ = Option of different animals depending on financial circumstances. Number = Fixed number of animals to be sacrificed.

LAMB (M) (<1 Yr)	SHEEP (F) (1-2YRS)	SHEEP (M) (14MO-2YRS)	GOAT M/F (1-2YRS)	COW / BULL (1-3YRS)	TYPE OF SACRIFICE	PERSONAL
	✓	✓	✓	✓	THANKSGIVING (VOLUNTARY) (Vayikra 7:11-15)	
	✓	✓	✓	✓	VOLUNTARY OFFERINGS (Vayikra 7:16; Bamidbar 15:14)	
	✓	✓	✓	✓	FESTIVAL OFFERINGS (CHAGIGAH) (Devarim 16:14-15)	
	✓	✓	✓	✓	FESTIVAL OFFERINGS (SIMCHAH) (Devarim 27:7)	
		1			NAZIRITE THAT COMPLETES VOW (Bamidbar 6:14-15)	
	✓	✓	✓	✓	ACCOMPANIMENT TO FIRST FRUITS (Devarim 26:11; 16:14)	
2					SHAVUOS (OFFERED WITH TWO LOAVES) (Vayikra 23:19)	COMMUNAL

* Except for the communal offering of Shavuos which is slaughtered in the north of the Temple Courtyard. **In the case of the Nazirite's offering, the right front leg is also given (see Bamidbar 6:19-20). ***Except for the communal offering of Shavuos which is eaten by the priests in the Temple Courtyard, for one day and one night.

OTHER OFFERINGS – בְּכוֹר וּמֵעֶשֶׂר וּפְסַח

Slaughtered in any part of the Temple Courtyard – Blood is thrown once to the base of the Outer Altar – Sacrificial fats and some internal parts are salted and burned on the Outer Altar – Meat must be eaten within Jerusalem for up to two days and one night (or in the case of the Pesach, until midnight) – Meat is eaten by priests and their households, in the case of the firstborn offering, or by the owner and his household in the case of the other offerings – Classified as one of the “offerings of lesser holiness”*

LAMB OR KID GOAT (MALE < 1YR)	COW, GOAT OR SHEEP (FEMALE)	BULL, GOAT OR SHEEP (MALE)	TYPE OF SACRIFICE
		✓	FIRSTBORN (<i>Devarim 15:19-23</i>)
	✓	✓	ANIMAL TITHES (<i>Vayikra 27:32-33</i>)
✓			PESACH OFFERING (<i>Shemos 12:5; Devarim 16:2</i>)
✓			SECOND PESACH OFFERING (<i>Bamidbar 9:11</i>)

PERSONAL

* The Pesach has numerous additional details. For example, only those who are “registered” before the sacrifice may eat from it. It must be roasted and eaten with matzah and bitter herbs. See *Shemos 12:4-10; Devarim 16:1*.



FLOUR-BASED OFFERINGS



NAME OF OFFERING	PERSONAL / VOLUNTARY					PERSONAL / OBLIGATORY				COMMUNAL			P/C
	FINE FLOUR MINCHAH ¹ מִנְחַת סֵלֶת	SHALLOW-FRIED MINCHAH ² מִנְחַת מִצְבֵּת	DEEP-FRIED MINCHAH ³ מִנְחַת מִרְחֶשֶׁת	OVEN-BAKED UNLEAVENED LOAVES ⁴ חֻלֹּת	OVEN-BAKED UNLEAVENED WAFERS ⁵ רְקִיקִים	HIGH PRIEST'S MINCHAH ⁵ מִנְחַת כֹּהֵן מִשִׁיחַ (חֲבִיתִיז)	INDUCTION MINCHAH ⁶ מִנְחַת חֲנוּךְ	SINNER'S MINCHAH ⁷ מִנְחַת חוֹטֵא	SOTAH'S MINCHAH ⁸ מִנְחַת סוֹטָה	THE OMER ⁹ הָעֹמֶר	TWO LOAVES OF SHAVUOS ¹⁰ שְׁתֵּי הַלֶּחֶם	MULTI-SURFACE BREAD ¹¹ לֶחֶם הַפָּנִים	LIBATION MINCHAH ¹² מִנְחַת נְסֻכִים
WHEAT (W) OR BARLEY (B) FLOUR ¹³	W	W	W	W	W	W	W	W	B	B	W	W	W
OIL PLACED IN SACRED VESSEL ¹⁴	✓	✓	✓	✓	✓					✓			✓
FLOUR PLACED IN SACRED VESSEL ¹⁴	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
OIL ADDED ¹⁵	✓	✓	✓	✓	✓	✓	✓			✓			✓
OIL POURED ON TOP ¹⁶	✓	✓	✓							✓			✓
KNEADING & BAKING ¹⁷		✓	✓	✓	✓	✓ ²⁸	✓ ²⁸				✓ ³⁰	✓	
SMEARING WITH OIL ¹⁸					✓								
FOLDING & BREAKING ¹⁹		✓	✓	✓	✓	✓ ²⁹	✓ ²⁹						
FRANKINCENSE ²⁰	✓	✓	✓	✓	✓	✓	✓			✓		✓	
WAVING ²¹								✓	✓	✓			
TOUCH SW CORNER OF ALTAR ²²	✓	✓	✓	✓	✓			✓	✓	✓			
THREE-FINGER FISTFUL (TFF) ²³	✓	✓	✓	✓	✓			✓	✓	✓			
TFF PLACED IN SACRED VESSEL ²⁴	✓	✓	✓	✓	✓			✓	✓	✓			
TFF SALTED ²⁵ & BURNED ON ALTAR ²⁶	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓			✓ ³¹
REMAINDER EATEN ²⁷	✓	✓	✓	✓	✓			✓	✓	✓	✓	✓	

1. Vayikra 2:2-3. 2. Ibid. 5-6. 3. Ibid. 7-9. 4. Ibid. 4. 5. Ibid. 6:12-15. 6. Ibid. 13. 7. Ibid. 5:11-13. 8. Bamidbar 5:15, 25-26. 9. Vayikra 2:14-16. 10. Ibid. 23:17-20. 11. Ibid. 23:10. 12. Bamidbar 15:1-12; Vayikra 14:10, 20. 13. Ibid. 2:1, and Rashi; Bamidbar 5:15. 14. Rambam, Laws of Sacrificial Procedure 13:5. 15. This is known as belliah. See Vayikra 2:5. 16. This is known as yetzlikah. See Vayikra 2:1. 17. Vayikra 2:4. Water is added before kneading (See Rambam, Ibid. 12:21). 18. Vayikra 2:4. 19. Ibid. v. 6. 20. Ibid. v. 1. 21. Ibid. 23:11. 22. Ibid. 2:8. 23. Ibid. v. 2. 24. Sotah 4b; Rambam, Ibid. 13:12. 25. Vayikra 2:13. 26. Ibid. v. 2. 27. Ibid. v. 10. 28. These offerings are boiled in water, baked in an oven and then fried (see Vayikra 6:14). 29. Folding without breaking. 30. Unlike all other baked meal-offerings which were unleavened, the two loaves of Shavous were baked as leavened bread (chametz). See Vayikra 23:17. 31. The entire offering is burned.

Bibliography

רשימת המקורות

- Abarbanel** — Rabbi Don Yitzchak Abarbanel (1437-1508), famous Jewish philosopher and leader of Spanish Jewry. Authored an extensive, running commentary to the entire Bible.
- Alshich** — Popular commentary on the Bible by Rabbi Moshe Alshich (1508-1593?), Rabbi and preacher in Safed in the Land of Israel. Often cited in Chassidic discourses.
- Alter Rebbe** — Rabbi Shneur Zalman of Liadi, author of the *Shulchan Aruch HaRav* and *Tanya*, the First Rebbe and founder of the Chabad Movement (1745-1812).
- Alter Rebbe's Shulchan Aruch** — Major recodification of the *Shulchan Aruch* by Rabbi Shneur Zalman of Liadi (the *Alter Rebbe*), author of the *Tanya*. Also known as *Shulchan Aruch Harav*. First section printed in *Shklov* in 1814.
- Aruch Ha'Shulchan** — Halachic code following the sequence of the *Shulchan Aruch*, where each law is analyzed according to its development from *Mishnah* and *Talmud* by R' Yechiel Michel Epstein, Rav of Novardok, Russia (1829-1908).
- Avos** — Tractate of *Mishnah* in Order of *Nezikin* (Damages) devoted exclusively to the ethical teachings of the Sages.
- Avos d'Rabbi Nasan** — Minor tractate by R. Nasan of Babylonia; a commentary on *Avos*.
- Ba'al Haturim** — Commentary on the Torah by Rabbi Ya'akov Meir ben Asher (1268-1340), author of the *Tur*, analyzing the significance of word usage. (See *Tur Ha'aruch*)
- Bach** — Acronym for "Bayis Chadash," a legal commentary on the *Tur* by R' Yoel Sirkis (c. 1561-1640).
- Bahag** — Acronym for *Ba'al Halachos Gedolos*, lit., "Master of Great Laws," an early halachic compendium by either Rabbi Shimon Kiara, Rabbi Yom Tov Elem, or Rabbi Yehuda'i Gaon (8th cent.).
- Bachaye** — Rabbi Bachaye ben Asher (1263-1340) of Saragosa, Spain. Author of a popular Torah commentary which incorporates literal, allegorical and kabbalistic interpretations, often cited in Chassidic discourses.
- Bamidbar Rabah** — The section of *Midrash Rabah* on the Book of Numbers. (See "Midrash Rabah")
- Bartenura** — Rabeinu Ovadiah, Italy (1445-1515), author of *Amar Nekei*, a supercommentary on Rashi's commentary to the Torah. Author of classic commentary to the *Mishnah*, printed in most editions.
- Bava Basra** — Talmudic tractate in Order of *Nezikin* (Damages).
- Bava Kama** — Talmudic tractate in Order of *Nezikin* (Damages).
- Bava Metzia** — Talmudic tractate in Order of *Nezikin* (Damages).
- Bechor Shor** — R' Yosef Bechor Shor (c.1140-1190). Talmudist of the school of the Tosafists who lived in Northern France. A disciple of Rabeinu Tam and a direct descendant of Yosef Hatzadik.
- Be'er Basadeh** — Supercommentary to Rashi's commentary to the Torah by Rabbi Meir Binyamin Menachem Danon of Bosnia, a student of Rabbi David Pardo (author of *Maskil leDavid*). First printed in 1806 in Jerusalem.
- Be'er Haitev** — Supercommentary to Rashi's commentary to the Torah by Rabbi Moshe Moss (c. 1540-1606) of Poland. Author of the Halachic work *Mateh Moshe*; a disciple of the *Maharshal*.
- Be'er Mayim Chayim** — Supercommentary to Rashi's commentary to the Torah by Rabbi Chaim ben Betzalel (1515-1588), older brother of the *Maharal* of Prague, first published in Brooklyn and London between 1965 and 1971.
- Be'er Yitzchak** — Supercommentary to Rashi's commentary to the Torah by Rabbi Yitzchak Ya'akov Horowitz of Yaroslav (d. 1864).
- Beis Yosef** — Halachic commentary by R' Yosef Caro (1488-1575) on the *Tur*. He was also the author of the *Shulchan Aruch* and *Kesef Mishneh*, a commentary on *Rambam's* code.
- Bereishis Rabah** — The section of *Midrash Rabah* on the Book of Genesis. (See "Midrash Rabah")
- Bi'ur HaGra** — Commentary to *Shulchan Aruch* by the *Vilna Ga'on* (See: *Vilna Ga'on*).
- Biuray Maharay** — Commentary to the Torah by R' Yisra'el Isserlein (c.1390-1460), German *halachist*, author of *Sha'alos v'Teshuvos Terumas Hadeshen*. First printed in Venice in 1419.
- Chacham Tzvi** — Responsa by R' Tzvi Ashkenazi of Amsterdam (1660-1718).
- Chelkas Mechokaik** — Primary commentary to the *Even Ha'ezer* section of *Shulchan Aruch* by Reb Moshe Lima of Vilna (17th cent.).
- Chiddushei Aggados** — See *Maharsha*.
- Chizkuni** — Commentary on the Torah by Rabbi Chezkiah ben Manoach, who lived in the thirteenth century, in Provence.
- Da'as Zekeinim** — Commentary to the Torah by the Tosafists of France and Germany, circa. 1100-1300. Edited by Rabbi Yehudah ben Eliezer and first printed in 1783.
- Degel Machaneh Efrayim** — Important chassidic commentary to the Torah, based strongly on the teachings of the *Ba'al Shem Tov*, by Rabbi Moshe Chaim Efraim of Sidlikov (1748-1800), a grandson of the *Ba'al Shem Tov*. Published in Koretz.
- Devarim Rabah** — The section of *Midrash Rabah* on the Book of Deuteronomy. (See "Midrash Rabah")
- Devek Tov** — Commentary on *Rashi* by Rabbi Shimon Oshenburg Halevi of Frankfurt, 16th century.

- Derech Mitzvosecha** — Compendium of fundamental Chasidic discourses on many *mitzvos* of the Torah by the third Lubavitcher Rebbe, Rabbi Menachem Mendel of Lubavitch (the “Tzemach Tzedek”). Also known as “*Ta’amei Hamitzvos*.” First published in 1911, in Poltova Ukraine.
- Divrei David** — Supercommentary to Rashi’s commentary on the Torah by Rabbi David ben Shmuel HaLevi (1586-1667), author of *Taz*, a major commentary on the *Shulchan Aruch*.
- Drashos Haran** — Fundamental discourses by Rabbi Nissim of Gerona, Spain (14th century). See: *Ran*.
- Eitz Yosef** — Commentary to *Ein Ya’akov*, the homiletic passages of the *Talmud*, by Rabbi Chanoch Zundel (d. 1867).
- Emunos v’Deos** — Classic philosophical work written by Sa’adiah Ga’on, discussing the basic foundations of Judaism. First published in Constantinople in 1562. (See: *Sa’adiah Ga’on*)
- Epistle to Yemen** — Letter written by the *Rambam* in 1172 to the Jews of Yemen who were suffering from a fanatical Muslim movement that threatened the existence of their community.
- Gur Aryeh** — Supercommentary to Rashi’s commentary on the Torah by the *Maharal* of Prague, Rabbi Yehudah Loewe, (1512-1609), Chief Rabbi in Moravia, Posen, and Prague. Author of numerous works in all fields of Torah. He was a descendant of King David. All the *Chabad Rebbeim* are descendants of the *Maharal*.
- Hadar Zekeinim** — Commentary to the Torah by the Tosafists of France and Germany from around 1100-1300. First published in 1840.
- Har Tzvi** — Responsa by Rabbi Tzvi Pesach Frank (1874-1960), Rabbi of Jerusalem for many decades; active in establishing the chief rabbinate of Israel.
- Hatamim** — Scholarly journal published by the Students’ Organization of the Lubavitcher Yeshivah in Warsaw. A total of eight issues were printed, between 1935 and 1937.
- Hayom Yom** — Handbook of chasidic insights following the calendar, compiled by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. First printed in 1942.
- Ibn Ezra** — R’ Avraham (1080-1164). Born in Spain, he was the author of a classic commentary to *Tanach*, and was also a prominent grammarian and poet.
- Igeres Hateshuvah** — Third section of *Tanya*, discussing the concept of *Teshuvah* according to Talmudic and Kabbalistic sources (see *Tanya*).
- Ikarim** — “Book of Principles” which stresses three fundamental aspects of Jewish belief – faith in G-d, Torah from Sinai, and reward and punishment – by R’ Yosef Albo (1380-1444) of Spain.
- Imray Shefer** — Supercommentary to *Rashi’s* and *Mizrachi’s* commentary on the Torah by R’ Nasan Nata Shapira (d. 1577). First published in 1597.
- Iyun Ya’akov** — Commentary to the homiletic passages of the *Talmud* by Rabbi Ya’akov Back Reischer (1670-1733), which appears in standard editions of *Ein Ya’akov*.
- Kesef Mishneh** — Commentary to *Rambam’s Mishneh Torah* by R’ Yosef Caro, author of *Shulchan Aruch*.
- Kli Yakar** — Commentary on the Torah by Rabbi Shlomo Ephraim Lunshitz (c.1550-1619), Rosh Yeshiva in Lemberg and Rabbi of Prague.
- Kuzari** — Important work on Jewish Philosophy by Rabbi Yehuda Halevi (1074-1141) written in the form of a dialogue between the King of the Khazars and a Jewish scholar.
- Levush Ha’ohrah** — Supercommentary to Rashi’s commentary on the Torah by Rabbi Mordechai Yaffe (c. 1535-1612). Commonly known as the “Levush” after the ten works he wrote which contain that word within their names.
- Likutei Torah** — Fundamental chasidic discourses of Rabbi Shneur Zalman of Liadi, author of the *Shulchan Aruch Ha’Rav* and *Tanya*, on Leviticus, Numbers, and Deuteronomy.
- Likutei Sichos** — 39-volume work of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, analyzing all parts of the Torah in an original manner and bringing them into harmony with one another. Published by Va’ad Lehafatzas Sichos (Kehos) from 1962 to 2001.
- Magid Mishneh** — Commentary to *Rambam’s Mishneh Torah*, by Rabbi Vidal of Tolosa (c. 1360), printed in standard editions.
- Maharik** — Rabbi Yosef ben Shlomo Kolon (1420-1480) of France, and later northern Italy. Author of classic responsa and teacher of Rabbi Ovadiah of Bartenura. His commentary to the Torah was first published in Jerusalem in 1970.
- Maharsha** — Acronym for *Moreinu HaRav Shmuel Eliezer Halevi Eidel’s* of Ostroh, Poland (1555-1632), Rosh Yeshiva and Rabbi in a number of the leading communities of Poland. Author of important commentaries on the *Talmud*, divided into halachic and Aggadic sections.
- Maharshal** — Acronym for Rabbi Shlomo ben Yechiel Luria (1510-1573), famed Talmudist, author of *Yam Shel Shlomo*, *Chochmas Shlomo*, *Yerios Shlomo*, and other important works.
- Maharzu** — Commentary to the *Midrash Rabah* by Rabbi Ze’ev Wolf Einhorn (19th century). (See “*Midrash Rabah*”)
- Malbim** — Acronym for *Meir Leibush ben Yechiel Michel* (1809-1879), Rabbi in Germany, Romania, and Russia. Author of popular Bible commentary which connects the Oral and Written traditions.

- Maskil leDavid** — Supercommentary to Rashi's commentary on the Torah by Rabbi David Pardo (1710-1792), Rabbi in Sarajevo and Jerusalem, author of important commentaries on *Tosefta* and *Sifri*. He was one of the leading Sephardic Torah scholars of the eighteenth century.
- Matnos Kehunah** — Commentary on *Midrash Rabbah* by Rabbi Yissachar Ber HaKohen (c.1520-1590), a student of the *Rama*.
- Mechilta** — Halachic *Midrash* of the Tannaic period to the Book of Exodus.
- Megaleh Amukos** — 252 explanations of Moshe's Prayer in *Parshas Vaeschanan* and 1000 explanations on the small alef in the first word of *Vayikra*, according to Kabbalah, by R' Noson Noteh Shapiro. First printed in Cracow in 1637.
- Megilas Esther** — Scholarly commentary to *Sefer haMitzvos* defending the *Rambam* against attacks from the *Ramban*, by Rabbi Yitzchok Lioven. First published in Venice in 1591.
- Me'or Einayim** — Chasidic commentary to the Torah by Rabbi Menachem Nachum of Chernobyl (1730-1797), a student of the *Baal Shem Tov* and the *Maggid of Mezritch*. First published in Slavita, 1798.
- Meiri** — Extensive Commentary to the Talmud by R' Menachem HaMeiri (c. 1249-c. 1306).
- Metzudos** — Commentary to the Prophets and Writings, consisting of two parts, *Metzudas Tziyon*, which explains the meaning of individual words, and *Metzudos David*, a running commentary to the text. Initial manuscripts of the commentary were authored by Rabbi David Altschuler, and published shortly before his passing in 1753. The commentary was edited and completed by his son, Rabbi Yechiel Hillel, and published in 1780. The commentary has attained great popularity for being concise and comprehensive.
- Midrash** — Aggadic and Halachic teachings of the Talmudic period arranged according to the verses of the Torah.
- Midrash Hagadol** — Midrashic anthology arranged by R' David al-Adeni of South Arabia (13th century). Many Midrashic teachings which were lost throughout the course of time have been preserved in this work. First printed in 1967 in Jerusalem.
- Midrash Lekach Tov** — (also known as *Pesikta Zutrasa*). Midrashic anthology arranged by R' Toviah Hagadol (1036-1108) of Greece and Bulgaria.
- Midrash Rabah** — A major collection of homilies and commentaries on the Torah, ascribed to R' Oshiah Rabah (c. 3rd century), perhaps assembled during the early Geonic period. First printed in Constantinople 1512.
- Mikdash Melech** — Commentary to the *Zohar* culled from the works of R. Chaim Vital, R. Avraham Azulai, and their students R. Yaakov Pinto, R. Yeshaya Cohen and R. Moshe Zacutto.
- Minchah Belulah** — Commentary to the Torah by R' Avraham Menachem Rapaport (c. 1540-1604), Italian Torah scholar, doctor and grammarian.
- Minchas Chinuch** — Scholarly supercommentary to *Sefer haChinuch* by Rabbi Yosef Babad (1800-1875), Rabbi of Tarnipol, Poland.
- Mishnah** — Fundamental collection of the legal pronouncements and discussion of the *Tanna'im*, edited by Rabbi Yehuda haNassi early in the third century. The *Mishnah* is the basic text of the Oral Law.
- Mishneh Torah** — 14-volume halachic code by *Rambam* (Maimonides) encompassing all the laws found in the Talmud.
- Mitteler Rebbe** — Rabbi Dov Ber Schneuri (1773-1827), son of Rabbi Schneur Zalman of Liadi; second Lubavitcher Rebbe.
- Mizrachi** — Exhaustive supercommentary to Rashi's commentary on the Torah by Rabbi Eliyahu Mizrachi (1450-1525) of Constantinople, Chief Rabbi of the Turkish Empire.
- Moreh Nevuchim** — "Guide for the Perplexed" by Maimonides.
- Moshav Zekeinim** — Anthology of comments of about 130 different sources, the majority of whom are Tosafists of France and Germany, circa. 1100-1300. First printed in 1959.
- Nachalas Ya'akov** — Supercommentary to Rashi's commentary on the Torah by Rabbi Ya'akov Yekl Solnick. First published in Cracow in 1642.
- Nimukei Yosef** — Halachic commentary on *Sefer Halachos* (of the *Rif*), by R' Yosef Chaviva of Spain (14-15th centuries).
- Noda Bيهudah** — Halachic Responsa of Rabbi Ezekiel Landau, (1713-1793) Chief Rabbi of Prague.
- Ohr haChayim** — Commentary on the Torah by Talmudic and Kabbalist scholar Rabbi Chaim ben Attar (1696-1743).
- Ohr haTorah** — Extensive exposition of *Chabad* chasidic thought by the third Lubavitcher Rebbe, Rabbi Menachem Mendel (the *Tzemach Tzedek*, 1789-1866). Printed in New York between 1951 and 1983 in 48 volumes.
- Ohr Torah** — Anthology of Chasidic commentaries by Rabbi Dovber, the *Maggid of Mezritch* (d. 1773). First published in Koretz in 1781.
- Orach Chayim** — One of the four sections of the *Tur* and *Shulchan Aruch*, dealing with laws that follow a time cycle.

- Onkelos** — Proselyte (c. 90 C.E.) who reinstated a forgotten, authoritative translation of the Torah into Aramaic, which was read alongside the Torah in Talmudic times to assist the congregation in understanding the Torah reading.
- Pane'ach Raza** — Commentary to the Torah by R' Yitzhak ben Yehudah Halevi of France, 13th century. First printed in Prague in 1607.
- Parashas Derachim** — Treatises by Rabbi Yehudah Rozanes (1657-1727) of Constantinople, Turkey, author of *Mishneh Lemelech*, a major commentary to *Rambam's Mishneh Torah*.
- Pesachim** — Tractate of Talmud in the Order of *Moed* (Festivals).
- Pesikta Rabasi** — Compendium of teachings by Sages of the Talmud, first published in Prague in 1653.
- Pirkei d'Rabbi Eliezer** — Midrashic work by the school of Eliezer ben Hyrcanus (c. 100). First published in Constantinople in 1514.
- Pnei Moshe** — Running commentary to the *Jerusalem Talmud*, by Rabbi Moshe Margulies of Amsterdam and Zamut. (1710-1781).
- Rabeinu Chananel** — (died c. 1056). Author of important commentary to the Talmud, and commentary to the Torah. Headed Yeshivah in Kairouan, North Africa.
- Rabeinu Tam** — Rabbi Yaakov ben Meir (1100-1171), his Talmudic discourses served as the basis for the *Tosfos* commentary to the *Talmud*. He often challenged *Rashi's* interpretations, offering original and brilliant insights. *Rabeinu Tam* was also a successful wine merchant and financier.
- Radvaz** — (c. 1480-1573) Acronym for Rabbi David ibn Zimra, Chief Rabbi of Egypt. Author of a commentary to the *Rambam's Mishneh Torah* and extensive responsa.
- Ralbag** — “Gersonides,” acronym for Rabbi Levi ben Gershom (1288-1344). Author of rationalistic commentary to the Bible.
- Ramak** — R' Moses Cordovero, Kabbalist of 16th century Safed. Student of R' Yosef Caro. Author of numerous works, including *Pardes Rimonim*, a classic work which explains fundamental concepts of Kabbalah.
- Rambam** — “Maimonides,” acronym for Rabbi Moshe ben Maimon, (1135-1204) leading Torah scholar of the Middle Ages. His major works are *Sefer haMitzvos*, *Commentary to the Mishnah*, *Mishneh Torah (Yad Hachazakah)*, a comprehensive code of Jewish law, *Moreh Nevuchim*, “Guide for the Perplexed,” a primary work of Jewish philosophy.
- Ramban** — “Nachmanides” (1194-1270), Acronym for Rabbi Moshe ben Nachman of Gerona, Spain, one of the leading Torah scholars of the Middle Ages; author of major commentary to the Torah and numerous other works.
- Ran** — Acronym for Rabbenu Nissim (1308-1376). Authored an important commentary to the Talmud, published in most major editions.
- Rashbam** — Acronym for Rabbi Shmuel ben Meir, Talmud and Torah Commentator, who supplemented *Rashi's* (his grandfather's) commentary on the Talmud (c. 1085-1174). Brother of *Rabeinu Tam*.
- Rashi** — Acronym for Rabbi Shlomo Yitzchaki (1040-1105), author of basic commentary on the Bible and Talmud. According to Chasidic tradition, his commentary to the Torah contains allusions to kabalistic concepts.
- Rema** — R' Moshe Isserles (1530-1572), Rav and Rosh Yeshiva of Cracow. Author of many works. Most famous are his Ashkenazic annotations to Rabbi Yosef Caro's *Shulchan Aruch*, which transformed this predominantly Sephardic work into a universal Code of Jewish Law.
- Ritvah** — Acronym for R' Yom Tov Ibn Asevili (1248-1330), Talmudic Commentator and Halachist.
- Riva** — R' Yehudah ben Eliezer. Authored commentary to the Torah in 1313. First printed in Warsaw in 1776.
- Rosh** — Acronym for R' Asher ben Yechiel, Talmudic commentator and author of halachic compendium arranged on the tractates of the *Talmud* (c. 1250-1327).
- Sa'adiah Ga'on** — (882-942) Author of works in many areas of Torah, including the philosophical work, *Emunos v'Deos*.
- Sanhedrin** — Tractate of Talmud in Order of *Nezikin* (Damages).
- S'dei Chemed** — Extensive Halachic encyclopedia by R' Chaim Chizkiyahu Medini (1832-1904), Rav of Karasubazar in Crimea, Russia, and later Chief Rabbi of Chevron in the Land of Israel. Revised edition by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, New York, 1949-1953 (Kehos Publication Society).
- Seder Hadoros** — A chronology of events and personalities from creation until 1696, based on rabbinic sources, by Rabbi Yechiel Heilprin (1660-1746) Lithuanian Rabbi, Kabbalist, and chronicler. First published in 1769.
- Sefer Chasidim** — Classical work of ethical and halachic instruction by R' Yehudah haChasid, (c. 1150-1217).
- Sefer Ha'Agur** — Halachic compendium by R. Yaakov ben Yehuda Landa (Germany, fifteenth century), based primarily on the Tur. Widely used as a source for halachic decisions until the appearance of the *Shulchan Aruch*.

- Sefer haChinuch** — Compendium of basic explanations on the 613 mitzvos by an unknown Spanish author among the *Rishonim* of the 13th century.
- Sefer haMa'amarim Melukat** — Chasidic discourses of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, in six volumes, published by Vaad Lehafatzas Sichos (Kehos) between 1987 and 1992.
- Sefer haMitzvos** — Comprehensive list of the 613 *mitzvos* of the Torah and their basic requirements, by *Rambam*.
- Sefer haSichos** — Public talks of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, from the years 1986-92.
- Sefer haZikaron** — Supercommentary to *Rashi's* commentary to the Torah, by R' Avraham Bukrat Halevi (15th Century) of Spain. First published in Leghorn in 1845.
- Sforno** — Commentary on the Torah by Rabbi Ovadiah Sforno of Rome and Bologna, Italy (1470-1550).
- Sha'ar haGemul** — Short eschatological treatise of the *Ramban* discussing reward and punishment. In this work the author refutes *Rambam's* assertion that the climax of Creation will be a spiritual "soul world," arguing instead that the Resurrection of the Dead will be the ultimate era of perfection.
- Shach al Hatorah** — Abbreviation for *Sifsei Kohein*, a commentary on the Torah by Rabbi Mordechai Hakohein, incorporating numerous mystical interpretations and *gematrios*. First published in 1610. (Not to be confused with Rabbi Shabsai Hakohein of Cracow, author of *Shach*, a major commentary to the *Shulchan Aruch*).
- Shaloh** — Acronym for *Shnei Luchos Habris* ("The two tablets of the Covenant"), by Rabbi Yeshayah Hurwitz (1560-1630). There is a tradition that the *Tanya* is significantly based on the *Shaloh*.
- Shemoneh Perakim** — Philosophical treatise of *Rambam*, discussing the ills and cures of man's soul, prophecy, reward and punishment, free will, and the rule of the "golden mean."
- Shemos Rabah** — The section of Midrash Rabah on the Book of Exodus. See "*Midrash Rabah*."
- Shitah Mekubetzes** — Compilation of numerous medieval commentaries to the Talmud by R' Betzalel Ashkenazi (1520-1592).
- Shulchan Aruch** — Universally accepted halachic code encompassing all areas of practical halacha, by Rabbi Yosef Caro (1488-1575).
- Sifri** — *Halachic Midrash* on the books of *Bamidbar* and *Devarim*.
- Sifri debay Rav** — Comprehensive commentary to *Sifri* by Rabbi David Pardo (1710-1792), author of *Maskil leDavid*.
- Sifsei Chachomim** — Anthology of supercommentary to *Rashi's* commentary on the Torah by Rabbi Shabsai Bass (1641-1719). First published in 1712.
- Smag** — Acronym for *Sefer Mitzvos Gadol*, an important compendium of the 613 *mitzvos* by the *Tosafist* R' Moshe ben Ya'akov of Coucy (13th century).
- Talmud** — Comprehensive term for the *Mishnah* and *Gemara* as joined in the two compilations known as Babylonian Talmud (6th century) and Jerusalem Talmud (5th century).
- Tanchuma** — Aggadic Midrash on the Torah by Rabbi Tanchuma bar Abba (4th cen.)
- Tanna debey Eliyahu** — A *Midrash*, consisting of two parts, whose final redaction took place at the end of the tenth century of the Common Era. The first part is called "Seder Eliyahu Rabah" (31 chapters); the second, "Seder Eliyahu Zuta" (15 chapters).
- Tanya** — Primary chasidic text authored by Rabbi Shneur Zalman of Liadi. (See: *Alter Rebbe*)
- Targum Yonason** — Elaborate Aramaic translation of the Torah by Yonason ben Uziel, a disciple of Hillel.
- Tiferes Yehonason** — Commentary to the Torah by Rabbi Yehonason Eybeshutz (d. 1764) of Prague, Metz and Altona.
- Tikunei Zohar** — Section of the *Zohar* discussing seventy permutations of the first word of the Torah – *Bereishis*, and commentaries on various other sections of Scripture.
- Torah Shlaimah** — Comprehensive encyclopedia of all Talmudic and Midrashic commentaries on the Torah, with scholarly notes and essays, by R' Menachem Kasher (1895-1983). This work is still being compiled and currently spans 47 volumes, covering the books of *Bereishis-Bamidbar*, *Megillos* and *Hagadah Shel Pesach*.
- Torah Temimah** — Anthology of main Talmudic references to the Torah, along with commentary, by Rabbi Baruch Epstein (1860-1942), son of Rabbi Yechiel Michel Epstein, author of *Aruch Hashulchan*.
- Toras Ha'olah** — A work discussing the measurements of the Holy Temple and reasons for sacrifices according to philosophy by *Rema*. (See: *Rema*)
- Toras Kohanim** — *Halachic Midrash* to the Book of Leviticus. Also known as *Sifra*.
- Toras Levi Yitzchak** — Kabbalistic commentary to the Talmud by Rabbi Levi Yitzchak Schneerson (1878-1944), Chief Rabbi of the Ukrainian city of Yekaterinoslav (Dnepropetrovsk) from 1907-1939, and father of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson. First published in New York in 1971.
- Tosfos** — Talmudic commentary of the French, German and English rabbis of the 12th and 13th centuries.
- Tsafnas Pane'ach** — Precedent setting commentary to the Torah and *Rambam's Mishneh Torah* which innovated a fresh, deeply analytical approach to Talmudic study, by Rabbi

Yosef Rozin, Chief Rabbi of Dvinsk, known as the *Rogatchover Gaon* (1858-1936). He also authored Responsa and a commentary on the Torah by the same name. *Likutei Sichos* makes much use of the Rogatchover's methodology.

Tzemach Tzedek — Title of responsa authored by the third Lubavitcher Rebbe, Rabbi Menachem Mendel of Lubavitch (1789-1866), after which he is usually referred to.

Tzror Hamor — Commentary to the Torah by R' Avraham Saba (15th century) of Portugal, and later Morocco.

Tur Ha'aruch — Second half of commentary to the Torah by Rabbi Ya'akov Meir ben Asher (1268-1340), author of the Tur. (See *Ba'al Haturim*)

Turei Even — Prodigious commentary to tractates *Rosh Hashanah*, *Chagigah*, *Taanis* and *Megilah* by Rabbi Aryeh Leib of Metz, author of *Sha'agas Aryeh*.

Tzeidah Laderech — Supercommentary to *Rashi's* commentary on the Torah by Rabbi Yissachar Ber Ailenberg. First printed in Prague in 1623.

Vayikra Rabah — The section of *Midrash Rabah* on the Book of Leviticus. (See "*Midrash Rabah*")

Vilna Ga'on — R' Eliyahu ben Shlomo of Vilna (1720-1797) Lithuanian Talmudist, Kabbalist, grammarian, and mathematician.

Yad Malachi — Compendium of rules and principles on which various major Rabbinic texts are based (including the principles on which the *Mishneh Torah* is based) by R' Malachi ben R' Yaakov haKohain, published in 1767.

Yefay To'ar — Major commentary on *Midrash Rabah*, by R' Shmuel Yaffa-Ashkenazi, Rabbi in Constantinople, 16th century.

Yalkut Re'uvaini — An anthology of Midrashic and Kabbalistic commentaries on the Torah, collected by Rabbi Avraham Re'uvain Hakohain Katz of Prague (d. 1673).

Yalkut Shimoni — Comprehensive Midrashic anthology, covering the entire Bible, attributed to Rabbi Shimon HaDarshan of Frankfurt (13th century).

Yere'im — Halachic discussion of the *mitzvos*, by Tosafist R. Eliezer ben R. Shmuel of Metz (France, twelfth century) a student of *Rabeinu Tam*. First printed in condensed form in Venice, in 1565. Unabridged version published in 1892 in Vilna.

Yerios Shlomo — Supercommentary to *Rashi's* commentary on the Torah. (See: *Maharshal*)

Yoma — Tractate of Talmud in the Order of *Mo'ed* (Festivals).

Zohar — Basic text of Kabbalah, compiled by Rabbi Shimon ben Yochai and his disciples in the form of a commentary on the Torah. First published in the late 13th century by Rabbi Moshe de Leon (c.1250-1305), in Spain.



לזכות

הרה"ח הרה"ת ר' **חיים מילער** שיחי'

וזוגתו מרת **חנה רות** תחי'

וילדיהם **לאה, מנחם מענדל, חי' מושקא ולוי יצחק** שיחיו

והוריהם שיחיו



לעילוי נשמת

ר' **יעקב** בן ר' **מנחם דוב**

ניומאן

זכרונו לברכה

ת. נ. צ. ב. ה.



לעילוי נשמת

הרה"ח הרה"ת ר' **יוסף יצחק** בן ר' **יעקב**

ליפסקער

זכרונו לברכה

ת. נ. צ. ב. ה.

לעילוי נשמות

הרה"ג הרה"ח ר' **מרדכי זאב** הכהן גוטניק
החסיד ר' **אברהם** וזוגתו **זעלדא פייגלין**
הרה"ג הרה"ח ר' **אשר** וזוגתו **חי'ה בת'ה אברמסאן**
הרה"ג הרה"ח ר' **דוד ארי'ה** הכהן **יארמוש**
זכרונם לברכה
תהיינה נשמותיהם צרורות בצרור החיים



ולזכות

הרה"ג הרה"ת ר' **שלום דובער** שיחי' הכהן גוטניק
ראב"ד דק"ק מעלבורן יע"א
וזוגתו מרת **דבורה** תחי'



מרת **שרה נחמה** תחי' **יארמוש**



נדפס ע"י

הרה"ח הרה"ת ר' **מאיר** שיחי' הכהן גוטניק
וזוגתו מרת **שיינדל טעמא** תחי'
בניהם ובנותיהם:

הרה"ת **שמואל מרדכי זאב** הכהן וזוגתו מרת **פייגא דינה**,
וילדיהם **שיינא אסתר שפרה**, **דוד ארי'ה וחי' מושקא**
חנה ובעלה הרה"ת **צבי אלימלך שפירא**
וילדיהם **חי' מושקא**, **מנחם מענדל** ו**דוד ארי'ה**
מנוחה רחל ובעלה הרה"ת **יוסף יצחק בארבער**
וילדיהם **איטא וחי' מושקא**
זעלדא ובעלה הרה"ת **מיכאל אלעזר לערנער**
וילדיהם **חי' מושקא ושבת**
מנחם מענדל הכהן, **סימא אסתר**, **שפרינצא לאה**, **יוסף יצחק הכהן**,
אברהם שלמה הכהן, **חי'ה בת'ה**, ו**דוד ארי'ה הכהן**
שיחיו לאורך ימים ושנים טובות

לעילוי נשמות
ר' דוד וזוגתו לאה סלאגער
ר' דוד וזוגתו רינה עטר
זכרונם לברכה
תהיינה נשמותיהם צרורות בצרור החיים



נדפס על ידי
ר' דוד שיחי' סלאגער
וזוגתו מרת לארא תחי'
ובנותיהם:
חנה ושרה מלכה



ולזכות
ר' ראובן שיחי' סלאגער
וזוגתו מרת מרים תחי'

מוקדש
לחיזוק התקשרות
לכבוד קדושת אדוננו מורנו ורבנו
נשיא דורנו

ISBN 978-0-9725010-4-0



9 780972 501040