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

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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

פַּשְׁטָא֙ מֻנַּח֙ זַרְקָא֙ מֻנַּח֙ סְגוֹל֙ מֻנַּח֙ | מֻנַּח֙ רְבִיעִ֙י
מַהְפַּ֫ךְ פַּשְׁטָא֙ זָ֫קֵף קָטֹ֙ן זָ֫קֵף־גָּד֙וֹל֙ מֵ֫רְכָא֙ טִפְחָ֫א
מֻנַּח֙ אֶתְנַחְתָּ֫א֙ פָּזֵ֫ר֙ תְּלִישָׁא־קְטַנָּ֫ה
תְּלִישָׁא־גְּדוֹלָה֙ קַדְמָ֫א֙ וְאַזְלָא֙ אַזְלָא־גֵּ֫רֵשׁ֙ גֵּ֫רְשַׁ֙יִם
דַּרְגָּ֫א֙ תְּבִ֫יר֙ יְתִיב֙ פְּסִיק֙ | סוֹף־פָּסֽוּק׃ שַׁלְשֶׁ֫לֶת
קַרְנֵי־פָ֫רָה֙ מֵ֫רְכָא־כְּפוּלָ֫ה֙ יְרַח־בֶּן־יוֹמ֙וֹ׃

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 end[2] of the reading. The scroll is then closed, he turns slightly to the right and says:

בָּרְכוּ אֶת יְיָ הַמְבֹרָךְ׃

The congregation responds:

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

The person called to the Torah continues:

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד׃

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ. בָּרוּךְ 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 beginning[3] 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:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר נָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ. בָּרוּךְ 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* וַיְדַבֵּר *('He spoke') or* וַיֹּאמֶר *('He said'), or* וַיְצַו *('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 א וַיִּקְרָא* אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:
ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם
קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ

א וַיִּקְרָא לְמֹשֶׁה וּמַלִּיל יְיָ עִמֵּיהּ מִמַּשְׁכַּן זִמְנָא
לְמֵימַר: ב מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
אֱנָשׁ אֲרֵי יְקָרֵיב מִנְּכוֹן קוּרְבָּנָא קֳדָם יְיָ מִן
בְּעִירָא מִן תּוֹרֵי וּמִן עָנָא תְּקָרְבוּן יַת

*א׳ זעירא

רש״י

(ה) **ויקרא אל משה.** לכל דברות ולכל אמירות ולכל צווייס קדמה קריאה[1], לשון חבה, לשון שמלאכי השרת משתמשין בו, שנאמר וקרא זה אל זה[2], אבל לנביאי האומות עכו״ס נגלה עליהן בלשון עראי וטומאה, שנאמר[3] ויקר אלהים אל בלעם[4]: **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 להתבונן בין פרשה לפרשה ובין ענין לענין, קל וחומר להדיוט כלומד מן המדיוט[5]: **אליו.** למעט את אהרן. ר׳ יהודה אומר שלשה עשר דברות נאמרו בתורה למשה ולאהרן, וכנגדן נאמרו שלשה עשר מיעוטין, ללמדך שלא לאהרן נאמרו אלא למשה שיאמר לאהרן. ואלו הן שלשה עשר מיעוטין, לדבר אתו[6], מדבר אליו[7], וידבר אליו[8], ונועדתי לך[9], כולן בתורת כהנים[10]. 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 גמור, תלמוד לומר את הקול[11], מכו הקול, הוא הקול המתפרש בתהלים[12] קול ה׳ בכח קול ה׳ בהדר, קול ה׳ שובר ארזים, אם כן למה נאמר מאהל מועד, מלמד שהיה הקול נפסק. כיוצא בו וקול כנפי הכרובים נשמע עד החצר החיצונה[13], יכול מפני שהקול גמור, תלמוד לומר הקול אל אדי נדבריו[14], אם כן למה נאמר עד החצר החיצונה, שכיון שמגיע אם היה נפסק: **מאהל מועד לאמר.** יכול מכל הבית, תלמוד לומר מעל הכפורת[15]. יכול מעל הכפורת כולה, תלמוד לומר מבין שני הכרובים[16]: **לאמר.** לא ואמור לכם דברי כבושים, כשבילכם הוא נדבר עמי, שכן מצינו שכל שלשים ושמונה שנה שהיו ישראל במדבר כמעודים, מן המרגלים ואילך, לא נתייחד הדבור עם משה, שנאמר ויהי כאשר תמו כל האנשי המלחמה למות וידבר ה׳ אלי לאמר[17], אלי היה הדיבור. דבר אחר לא ואמור לכם דברי והשיבני אם יקבלוס, כמו שנאמר[18] ויעש משה את דברי חעט וגו׳: **(ב) אדם כי יקריב מכם.** כשיקריב, בקרבנות נדבה דבר הענין[19]: **אדם.** למה נאמר, מה תלמ כרחשון לא הקריב מן הגזל, שהכל היה שלו, אף אתם לא תקריבו מן הגזל[20]: **הבהמה.** יכול אף חיה ובהמה, תלמוד לומר בקר וצאן[21]: **מן הבהמה.** ולא כולה, להוציא את הרובע ואת הנרבע[22]: **מן הבקר.** להוציא את הנעבד: **מן הצאן.** להוציא את המוקלה[23]: **ומן הצאן.** להוציא את הגוזל שהמית. כשהוא אומר למטה מן

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 וַיִּקְרָא 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 תו״כ א, ב״ג 2 ישעיה ו, ג 3 במדבר כג, ד 4 ב״ר נב, ה 5 תו״כ א, ג 6 במדבר ז, פט 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, ז 19 תו״כ 20 ויק״ר ב, ז 21 תו״כ 22 שם 23 שם

THE VOLUNTARY OFFERINGS

1 He 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. 1*ff*)

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* (אַלּוּף) 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)

אֶת־קָרְבַּנְכֶם: ג אִם־עֹלָה קָרְבָּנוֹ מִן־הַבָּקָר זָכָר תָּמִים
יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי יְהוָה:
ד וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה וְנִרְצָה לוֹ לְכַפֵּר עָלָיו: ה וְשָׁחַט
אֶת־בֶּן הַבָּקָר לִפְנֵי יְהוָה וְהִקְרִיבוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים
אֶת־הַדָּם וְזָרְקוּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל
מוֹעֵד: ו וְהִפְשִׁיט אֶת־הָעֹלָה וְנִתַּח אֹתָהּ לִנְתָחֶיהָ: ז וְנָתְנוּ בְּנֵי
אַהֲרֹן הַכֹּהֵן אֵשׁ עַל־הַמִּזְבֵּחַ וְעָרְכוּ עֵצִים עַל־הָאֵשׁ: ח וְעָרְכוּ
בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת הַנְּתָחִים אֶת־הָרֹאשׁ וְאֶת־הַפָּדֶר
עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ: ט וְקִרְבּוֹ
וּכְרָעָיו יִרְחַץ בַּמָּיִם וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחָה

קוֹרְבַּנְכוֹן: ג אִם עֲלָתָא קוּרְבָּנֵיהּ מִן תּוֹרֵי דְכַר
שְׁלִים יְקָרְבִינֵיהּ לִתְרַע מַשְׁכַּן זִמְנָא יְקָרֵיב
יָתֵיהּ לְרַעֲוָא לֵיהּ קֳדָם יְיָ: ד וְיִסְמוֹךְ יְדֵיהּ עַל
רֵישׁ עֲלָתָא וְיִתְרְעֵי לֵיהּ לְכַפָּרָא עֲלוֹהִי:
ה וְיִכּוֹס יַת בַּר תּוֹרֵי קֳדָם יְיָ וְיִקְרְבוּן בְּנֵי
אַהֲרֹן כַּהֲנַיָּא יַת דְּמָא וְיִזְרְקוּן יַת דְּמָא עַל
מַדְבְּחָא סְחוֹר סְחוֹר דִּבְתָרַע מַשְׁכַּן זִמְנָא:
ו וְיַשְׁלַח יַת עֲלָתָא וְיפַלֵּג יָתָהּ לְאֶבְרָהָא:
ז וְיִתְּנוּן בְּנֵי אַהֲרֹן כַּהֲנַיָּא אֵישָׁתָא עַל מַדְבְּחָא
וְיסַדְּרוּן אָעַיָּא עַל אֵישָׁתָא: ח וְיסַדְּרוּן בְּנֵי אַהֲרֹן
כַּהֲנַיָּא יַת אֶבְרַיָּא יַת רֵישָׁא וְיַת תַּרְבָּא עַל
אָעַיָּא דִּי עַל אֵישָׁתָא דִּי עַל מַדְבְּחָא: ט וְגַוֵּיהּ
וּכְרָעוֹהִי יְחַלֵּיל בְּמַיָּא וְיַסֵּק כַּהֲנָא יַת כּוֹלָא

רס"י

כעין מן הבקר, שאין תלמוד לומר, להוציא את הטריפה: **תקריבו**. מלמד שאינו מתנדבים עולה בשותפות: **קרבנכם**. מלמד שהיא באה נדבת נכור, היא עולת קין במזבח הבאה מן המותרות: (ג) **זכר**. ולא נקבה. כשהוא אומר זכר למטה, שאין תלמוד לומר, זכר ולא טומטום ואנדרוגינוס[1]: **תמים**. ולא מום: **אל פתח אהל מועד**. מטפל[2] בהבאתו עד העזרה. מכאן אומר יקריב יקריב, אפילו נתערבה עולת רחובן בעולת שמעון, יקריב כל אחת לשם מי שהוא. וכן עולה בחולין, ימכרו החולין לנרכי עולות, וכרי הן כולן עולות ותקרב כל אחת לשם מי שהוא. יכול אפילו נתערבה בפסולין או בשחיטו מינו, תלמוד לומר יקריבנו: **יקריב אתו**. מלמד שכופין אותו. יכול בעל כרחו, תלמוד לומר לרצונו, הא כיצד כופין אותו עד שיאמר רוצה אני[3]: **לפני ה' וסמך**. אין סמיכה בצמר[4]: (ד) **על ראש העולה**. להביא עולת חובה לסמיכה ולהביא עולת הגאון[5]: **העולה**. פרט לעולת הטוף[6]: **ונרצה לו**. על מה הוא מרצה לו, שם תאמר על כריתות ומיתות בית דין או מיתה בידי שמים או מלקות, הרי עונשן אמור, הא מינו מרצה אלא על עשה ועל לאו שנתק לעשה[7]: (ה) **ושחט והקריבו הכהנים**. מקבלה ואילך מצות כהונה, למד על השחיטה שכשרה זרי: **לפני ה'**. בעזרה: **והקריבו**. זו קבלה שהיא הרחשונה ומשמע לשון הולכה, למדנו שחיטן [ס"ו שחיטן] בצפוני אהרן[8]: **בני אהרן**. יכול אנוסין, תלמוד לומר הכהנים: **את הדם וזרקו את הדם**. מה תלמוד לומר דם דם שתי פעמים, להביא את שנתערב במינו או בשאינו מינו. יכול אף בפסולים או בחטאות הפנימיות או בחטאות החיצוניות, שאלו למעלה והיא למטה, תלמוד לומר במקום אחר את דמו: **וזרקו**. עומד למטה וזורק מן הכלי לכותל המזבח למטה מחוט הסיקרא כנגד הזויות, לכך נאמר סביב, שיהא הדם ניתן בארבע רוחות המזבח. או יכול יקיפנו כחוט, תלמוד לומר וזרקו, ואי אפשר להקיף בזריקה. אי וזרקו יכול בזריקה אחת, תלמוד לומר סביב, הא כיצד נותן שתי מתנות שכן מרובע: **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 לנתחיס[9]: (ז) **ונתנו אש**. אף על פי שהאש יורדת מן השמים, מצוה להביא מן ההדיוט: **בני אהרן הכהן**. כשהוא בגיהונו, הא אם עבד בבגדי כהן הדיוט, עבודתו פסולה: (ח) **בני אהרן הכהנים**. כשהם בגיהונם, הא כהן הדיוט שעבד בשמונה בגדים, עבודתו פסולה: **את הנתחים את הראש**. לפי שאין הראש בכלל הפשט, שכבר הותז בשחיטה, לפיכך הוצרך למנותו לעצמו[10]: **ואת הפדר**. למה נאמר, ללמדך שמעלהו עם הראש ומכסה בו את בית השחיטה, וזהו דרך כבוד של מעלה: **אשר על המזבח**. שלא יהיו הגזירין יוצאין חוץ

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 Noach 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

1 בכורות מא: 2 תו"כ 3 ר"ה ו. 4 תו"כ 5 שם 6 שם 7 שם 8 חגיגה יא. 9 חולין יא. 10 שם כז.

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 קִירוּב (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)

עֹלָה אִשֶּׁה רֵיחַ־נִיחוֹחַ לַיהוָה׃ ס ׀ וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ
מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים לְעֹלָה זָכָר תָּמִים יַקְרִיבֶנּוּ׃
יא וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי יְהוָה וְזָרְקוּ בְנֵי
אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב׃ יב וְנִתַּח אֹתוֹ
לִנְתָחָיו וְאֶת־רֹאשׁוֹ וְאֶת־פִּדְרוֹ וְעָרַךְ הַכֹּהֵן אֹתָם עַל־הָעֵצִים
אֲשֶׁר עַל־הָאֵשׁ אֲשֶׁר עַל־הַמִּזְבֵּחַ׃ יג וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ
בַּמָּיִם וְהִקְרִיב הַכֹּהֵן אֶת־הַכֹּל ׀ וְהִקְטִיר הַמִּזְבֵּחָה עֹלָה הוּא

לְמַדְבְּחָא עֲלָתָא קוּרְבַּן דְּמִתְקַבֵּל בִּרְעָוָא קֳדָם
יְיָ׃ י וְאִם מִן עָנָא קוּרְבָּנֵיהּ מִן אִמְּרַיָּא אוֹ מִן
בְּנֵי עִזָּיָא לַעֲלָתָא דְּכַר שְׁלִים יְקָרְבִינֵיהּ׃
יא וְיִכּוֹס יָתֵיהּ עַל צִדָּא דְמַדְבְּחָא צָפוּנָא
קֳדָם יְיָ וְיִזְרְקוּן בְּנֵי אַהֲרֹן כָּהֲנַיָּא יַת דְּמֵיהּ עַל
מַדְבְּחָא סְחוֹר סְחוֹר׃ יב וְיִפַּלֵּג יָתֵיהּ
לְאֶבְרוֹהִי וְיַת רֵישֵׁיהּ וְיַת תַּרְבֵּיהּ וְיִסְדַּר
כָּהֲנָא יַתְהוֹן עַל אָעַיָּא דִּי עַל אֲשָׁתָא דִּי עַל
מַדְבְּחָא׃ יג וְגַוָּא וּכְרָעַיָּא יְחַלֵּיל בְּמַיָּא וְיַקְרֵיב
כָּהֲנָא יַת כּוֹלָּא וְיַסֵּק לְמַדְבְּחָא עֲלָתָא הוּא

רס"י

למערכה: (ט) **עולה.** לפס עולה יקטירנו: **אשה.** כשיפחטנו יכוין שוחטו לפס רחש. וכל חפצה לשון חפץ פוסייר בלע"ז[1]: **ניחוח.** נחת רוח לפני, שממרתי ונעשה רלוני[2]: (י) **ואם מן הצאן.** וי"ו מוסיף על ענין ראשון. ולמה הפסיק, ליתן ריווח למעשה להתבונן בין פרשה לפרשה[3]: **מן הצאן מן הכבשים או מן העזים.** הרי אלו שלשה מיעוטין פרט לזקן, לחולה ולמזוכם[4]: (יא) **על ירך המזבח.** על לד הממזרח: **צפנה לפני ה'.** מין לפון

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 Noach'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 Noach'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 Noach'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:

1 תו"כ 2 שם 3 שם 4 שם

- *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 *mitvzos* 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 depersonalizes 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)

אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה: פ [שני] יד וְאִם מִן־הָעוֹף עֹלָה קָרְבָּנוֹ
לַיהוָה וְהִקְרִיב מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה אֶת־קָרְבָּנוֹ:
טו וְהִקְרִיבוֹ הַכֹּהֵן אֶל־הַמִּזְבֵּחַ וּמָלַק אֶת־רֹאשׁוֹ וְהִקְטִיר
הַמִּזְבֵּחָה וְנִמְצָה דָמוֹ עַל קִיר הַמִּזְבֵּחַ: טז וְהֵסִיר אֶת־מְרָאָתוֹ
בְּנֹצָתָהּ וְהִשְׁלִיךְ אֹתָהּ אֵצֶל הַמִּזְבֵּחַ קֵדְמָה אֶל־מְקוֹם הַדֶּשֶׁן:
יז וְשִׁסַּע אֹתוֹ בִכְנָפָיו לֹא יַבְדִּיל וְהִקְטִיר אֹתוֹ הַכֹּהֵן הַמִּזְבֵּחָה
עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ עֹלָה הוּא אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה:

קוּרְבַּן הִמְתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: יד וְאִם מִן עוֹפָא עֲלָתָא קוּרְבָּנֵיהּ קֳדָם יְיָ וְיַקְרֵיב מִן שַׁפְנִינָיָא אוֹ מִן בְּנֵי יוֹנָה יַת קוּרְבָּנֵיהּ:
טו וְיִקָּרְבִינֵיהּ כָּהֲנָא לְמַדְבְּחָא וְיִמְלוֹק יַת רֵישֵׁיהּ וְיַסֵּיק לְמַדְבְּחָא וְיִתְמְצֵי דְּמֵיהּ עַל כּוֹתֶל מַדְבְּחָא: טז וְיַעְדֵּי יַת זָפְקֵיהּ בְּאוּכְלֵיהּ וְיִרְמֵי יָתֵיהּ לְסִטַר מַדְבְּחָא קִדּוּמָא לַאֲתַר דְּמוֹשְׁדִין קִיטְמָא: יז וְיִפָּרֵק יָתֵיהּ בְּגַדְפּוֹהִי לָא יַפְרֵישׁ וְיַסֵּיק יָתֵיהּ כָּהֲנָא לְמַדְבְּחָא עַל אָעַיָּא דִּי עַל אֵישָׁתָא עֲלָתָא הוּא קוּרְבַּן דְּמִתְקַבֵּל

רש"י

נבמה: (יד) מן העוף. ולא כל העוף, לפי שנאמר תמים זכר נבקר נכשבים ובעזים[1], תמות וזכרות נבהמה, ואין תמות וזכרות בעופות, יכול אף מחוסר אבר, תלמוד לומר מן העוף[2]: **תורים.** גדולים ולא קטנים: **בני היונה.** קטנים ולא גדולים: **מן התורים או מן בני היונה.** פרט לתחלת הליכוד שבזה ובזה שהוא פסול, שגדול הוא אלא בני יונה וקטן אלא תורים[3]: **(טו) והקריבו.** אפילו בידיה אחת יצית: **הכהן ומלק.** אין מליקה בכלי אלא בעלמו של כהן. קולן בצפרנו ממול הערוף ואותך מפרקת עד שמגיע לסימנין וקולנן: **ונמצה דמו.** לשון מיץ אפיס[4]. כי אפס המץ[5], כובש בית השחיטה על קיר המזבח והדם מתמצה ויורד: **ומלק והקטיר ונמצה.** אפשר לומר כן, מאחר שהוא מקטיר הוא מולה, אלא מה הקטרה הראשונה בעלמו והגוף בעלמו וכו', אף מליקה כן[6]. ופשוטו של מקרא מסורס הוא ומלק והקטיר, וקודם הקטרה, ונמלה דמו כאבר: **(טז) מוראתו.** מקום הרעי וזה הזפק[7]: **בנצתה.** עם בני מעיה[8]. ונולה לשון דבר המאוס, כמו כי גלו גם נעו[9], וזהו שתרגם

תגקלוס בתוכליה. וזהו מדרשו של אבא יוסי בן חנן, שאמר נוטל את הקורקבן עמה[10]. ורז"ל אמרו קודר סביב הזפק בסכין כעין אירובה ונוטלו עם הנולה שעל העור[11]. בעולת בהמה, שאינה חוכלת אלא בחצר נעליה, נאמר והקריב והכהיט ירחץ במים והקטיר, בעוף, שניזון מן הגזל, נאמר והשליך, את המעיס, שאכל מן הגזל[12]: **אצל המזבח קדמה.** במזרחו של כבש[13]: **אל מקום הדשן.** מקום שנותנין שם תרומת הדשן בכל בוקר ודישון מזבח הפנימי והמנורה. וכולם נגלטים שם במקומן[14]: **(יז) ושסע.** אין שיסוע אלא בית, וכן הוא אומר בשמשון[15] ויסתעטו כשסע הגדי[16]: **בכנפיו.** עם כנפיו, אינו צריך למרוט כנפי נולתו: **בכנפיו.** נולה ממש. והלא אין לך בדיוט שמריח ריח רע של כנפים נשרפים ואין נפשו קלה עליו, ולמה אמר בכתוב והקטיר, כדי שיהא המזבח שבע ומהודר בקרבנו של עני[17]: **לא יבדיל.** אינו מפרקו לגמרי לשתי חתיכות, אלא קורעו מגבו. נאמר בעוף ריח ניחוח, ונאמר בבהמה ריח ניחוח, לומר לך אחד המרבה ואחד הממעיט, ובלבד שיכוין את לבו לשמים[18]:

CLASSIC QUESTIONS

● **What is מֹרְאָתוֹ? (v. 16)**

Rashi: The place of the digested food or waste (רֵעִי), which is the crop* (זֶפֶק).

Ibn Ezra: The waste area, as in the verse, *"Woe to her who is filthy* (מֹרְאָה) *and polluted"* (Zeph. 3:1).

● **What does בְּנֹצָתָהּ mean? (v. 16)**

Rashi: "With its innards." The word נוֹצָה denotes something disgusting, as in the verse, *"For they are foul* (נָצוּ) *and even slip* [*in their blood*]*"* (Lamentations 4:15). Thus *Onkelos* translates: "with its digested food (בְּאוּכְלֵיהּ)." 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 נוֹצָה to mean "feathers"), said: He cuts a window-like incision with a knife, and takes (the crop) together with the feathers (נוֹצָה) 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 נוֹצָה (in his first interpretation) as meaning "something disgusting" is incorrect, for נוֹצָה 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. 1*ff.*)

1 ויקרא כב, יט 2 תו"כ 3 שם 4 משלי ל, לג 5 ישעיה טז, ד 6 תו"כ 7 שם 8 זבחים סה. 9 איכה ד, טו 10 תו"כ 11 זבחים שם 12 ויק"ר ג, ד 13 תו"כ 14 יומא כא.
15 שופטים יד, ו 16 זבחים סה: 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 מֻרְאָתוֹ 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 מֻרְאָתוֹ means "waste," *Rashi* simply alerted the reader to the word's etymological root: רֶעִי, 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* בְּנַצָּתָהּ (*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.

ס ב א וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה סֹלֶת יִהְיֶה קָרְבָּנוֹ
וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה: ב וֶהֱבִיאָהּ אֶל־בְּנֵי אַהֲרֹן
הַכֹּהֲנִים וְקָמַץ מִשָּׁם מְלֹא קֶמְצוֹ מִסָּלְתָּהּ וּמִשַּׁמְנָהּ עַל
כָּל־לְבֹנָתָהּ וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ
נִיחֹחַ לַיהוָה: ג וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ
קָדָשִׁים מֵאִשֵּׁי יְהוָה: ס ד וְכִי תַקְרֵב קָרְבַּן מִנְחָה מַאֲפֵה תַנּוּר
סֹלֶת חַלֹּת מַצּוֹת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן:
ס ה וְאִם־מִנְחָה עַל־הַמַּחֲבַת קָרְבָּנֶךָ סֹלֶת בְּלוּלָה בַשֶּׁמֶן מַצָּה
תִהְיֶה: ו פָּתוֹת אֹתָהּ פִּתִּים וְיָצַקְתָּ עָלֶיהָ שָׁמֶן מִנְחָה הִוא: ס

בְּרַעֲוָא קֳדָם יְיָ: א וַאֲנַשׁ אֲרֵי יְקָרֵיב קוּרְבַּן
מִנְחָתָא קֳדָם יְיָ סוּלְתָּא יְהֵי קוּרְבָּנֵיהּ וְיִרִיק
עֲלָהּ מִשְׁחָא וְיִתֵּן עֲלָהּ לְבוּנְתָּא: ב וְיֵיתִינַהּ
לְוָת בְּנֵי אַהֲרֹן כַּהֲנַיָּא וְיִקְמוֹץ מִתַּמָּן מְלֵי
קוּמְצֵיהּ מִסּוּלְתָּהּ וּמִמִּשְׁחָהּ עַל כָּל לְבוּנְתָּהּ
וְיַסֵּיק כַּהֲנָא יַת אַדְכַּרְתָּהּ לְמַדְבְּחָא קוּרְבַּן
דְּמִתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: ג וּדְאִשְׁתָּאַר מִן
מִנְחָתָא לְאַהֲרֹן וְלִבְנוֹהִי קוֹדֶשׁ קוּדְשִׁין
מִקּוּרְבָּנַיָּא דַיְיָ: ד וַאֲרֵי תְקָרֵיב קוּרְבַּן מִנְחָתָא
מַאֲפֵה תַנּוּרָא סוּלְתָּא גְּרִיצָן פַּטִּירָן דְּפִילָן
בְּמִשַּׁח וְאֻסְפּוּגִין פַּטִּירִין דִּמְשִׁיחִין בְּמִשְׁחָא:
ה וְאִם מִנְחָתָא עַל מַסְרֵיתָא קוּרְבָּנָךְ סוּלְתָּא
דְּפִילָא בְּמִשַּׁח פַּטִּיר תְּהֵי: ו בְּצַע יָתָהּ

לע"י

(ה) **ונפש כי תקריב.** לא נאמר נפש בכל קרבנות נדבה אלא במנחה, מי דרכו להתנדב מנחה, עני, אמר הקב"ה מעלה אני עליו כאלו הקריב נפשו[1]: **סלת יהיה קרבנו.** כתומר הרי עלי מנחה סתם, מניין מנחת סלת, שהיא הראשונה שנמנתה[2] ונקמלת כשהיא סלת, כמו שמפורש בענין. לפי שנאמרו כאן חמשה מיני מנחות, וכולן באות לחפויות קודם קמילה חוץ מזו, לכך קרויה מנחת סלת: **סלת.** אין סלת אלא מן החטין, שנאמר סלת חטים[3], ואין מנחה פחותה מעשרון, שנאמר ועשרון סלת למנחה[4], עשרון לכל מנחה[5]: **ויצק עליה שמן.** על כולה: **ונתן עליה לבונה.** על מקלתה, מניח קומץ לבונה עליה לגד אחד. ומה ראית לומר כן, שאין ריבוי אחר ריבוי בתורה אלא למעט. דבר אחר שמן על כולה, מפני שהוא נבלע עמה ונקמץ עמה, כמו שנאמר מסלתה ומשמנה, ולבונה על מקלתה, שהיא נבלעת עמה ולא נקמצת עמה, שנאמר על כל לבונתה, שלאחר שקמץ מלקט את הלבונה כולה מעליה ומקטירה[6]: **ויצק ונתן והביאה.** מלמד שיליקה וגלילה כשיריס דזר[7]: (ג) **הכהנים וקמץ.** מקמילה ואילך מצות כהונה[8]: **וקמץ משם.** ממקום שרגלי הזר עומדות[9], ללמדך שהקמילה כשירה בכל מקום בעזרה, אף כי"ח אמה של מקום דריסת רגלי ישראל[10]: **מלא קמצו.** יכול מצורן, מגלגן ויוצא לכל גד, תלמוד לומר במקום אחר והריס ממנו בקמצו[11], לא יהא כאן אלא מה שבתוך הקומץ. אי בקמצו יכול חסר, תלמוד לומר מלא. הא כיצד, חופה שלש אצבעותיו על פס ידו[12], וזהו קומץ במשמע לשון העברית: **על כל לבונתה.** לגד כל הלבונה יהא הקומץ מלא: **לבונתה והקטיר.** אף הלבונה בהקטרה: **מלא קמצו מסלתה ומשמנה.** הא אם קמץ ועלה בידו גרגיר מלא או קורט לבונה פסולה: **אזכרתה.** הקומץ הטולה לגבוה הוא זכרון המנחה, שבו נזכר בעליה לטובה ונאמר רוח: (ג) **לאהרן ולבניו.** כהן גדול נוטל חלק כראשם שלא במחלוקת, והכתיוב במחלוקת[13]: **קדש קדשים.** היא לכם: **מאשי ה'.** אין לכם חלק בה אלא לאחר מתנות כהיסים: (ד) **ובי תקריב וגו'.** שאמר הרי עלי מנחת מאפה תנור, ולימד הכתוב שיהא או חלות או רקיקין, החלות בלולות, והרקיקין משוחין[14]. ונחלקו רבותינו במשיחתן[15] יש אומרים, משחן וחזר ומשחן עד שיכלה כל השמן שבלוג, שכל המנחות טעונות לוג שמן. ויש אומרים משחן כמין כף יונית ושחר השמן נאכל בפני עצמו לכהנים. מה תלמוד לומר בשמן בשמן שתי פעמים, להכשיר שמן שני ושלישי היוצא מן הזיתים, ואין לריך שמן ראשון אלא למאורה, שנאמר זו זך. ושיעור במנחות[16] כל המנחות החפויות לפני קמילתן ונקמלות ע"י פתיתה, כולן בשות עשר עשר חלות, והאומר בה רקיקין, בא עשר רקיקין: (ה) **ואם מנחה על המחבת.** שאמר הרי עלי מנחת מחבת. וכלי הוא שהיה במקדש, שאופין בו מנחה על האור בשמן, והכלי היה עמוק אלא לף, ומעשה המנחה שבתוכו קטין, שמתוך שהיא לפה, האור שורף את השמן[17]. וכולן טעונות שלש מתנות שמן יליקה, וגלילה, ומתן שמן בכלי קודש עשייתן[18]: **סלת בלולה בשמן.** מלמד שבולען בעודן סלת[19]: (ו) **פתות אתה פתים.** לרבות כל המנחות, הנאפות קודש קמילה, לפתיתה[20]: **ויצקת עליה שמן מנחה הוא.** לרבות כל המנחות ליליקה. יכול אף מנחת מאפה תנור כן, תלמוד לומר עליה, תוליה

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 **נֶפֶשׁ** "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"*)

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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 תו"כ 7 שם 8 שם 9 שם 10 יומא טז: 11 ויקרא ו, ז 12 מנחות יא. 13 תו"כ 14 מנחות עד: 15 שם עה. 16עו. 17 מנחות סג. 18 תו"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.*

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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)



THE THREE-FINGER FISTFUL (v. 2) - קֹמֶץ

[שלישי] ז וְאִם־מִנְחַת מַרְחֶשֶׁת קָרְבָּנֶךָ סֹלֶת בַּשֶּׁמֶן תֵּעָשֶׂה: ח וְהֵבֵאתָ אֶת־הַמִּנְחָה אֲשֶׁר יֵעָשֶׂה מֵאֵלֶּה לַיהוָה וְהִקְרִיבָהּ אֶל־הַכֹּהֵן וְהִגִּישָׁהּ אֶל־הַמִּזְבֵּחַ: ט וְהֵרִים הַכֹּהֵן מִן־הַמִּנְחָה אֶת־אַזְכָּרָתָהּ וְהִקְטִיר הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה: י וְהַנּוֹתֶרֶת מִן־הַמִּנְחָה לְאַהֲרֹן וּלְבָנָיו קֹדֶשׁ קָדָשִׁים מֵאִשֵּׁי יְהוָה: יא כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַיהוָה לֹא תֵעָשֶׂה חָמֵץ כִּי כָל־שְׂאֹר וְכָל־דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה: יב קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם לַיהוָה וְאֶל־הַמִּזְבֵּחַ לֹא־יַעֲלוּ לְרֵיחַ נִיחֹחַ: יג וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹהֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח: ס יד וְאִם־תַּקְרִיב מִנְחַת בִּכּוּרִים לַיהוָה אָבִיב קָלוּי בָּאֵשׁ גֶּרֶשׂ כַּרְמֶל תַּקְרִיב אֶת מִנְחַת בִּכּוּרֶיךָ: טו וְנָתַתָּ עָלֶיהָ שֶׁמֶן וְשַׂמְתָּ

בְּצוּעִין וּתְרִיק עֲלָהּ מִשְׁחָא מִנְחָתָא הִיא: ז וְאִם מִנְחַת רִדְתָּא קוּרְבָּנָךְ סוּלְתָּא בְּמִשְׁחָא תִּתְעֲבִיד: ח וְתַיְתֵי יָת מִנְחָתָא דִּי יִתְעֲבֵיד מֵאִלֵּין קֳדָם יְיָ וְיִקְרְבִינַהּ לְוָת כַּהֲנָא וְיִקְרְבִינַהּ לְמַדְבְּחָא: ט וְיַפְרֵישׁ כַּהֲנָא מִן מִנְחָתָא יָת אַדְכָּרְתַהּ וְיַסֵּיק לְמַדְבְּחָא קוּרְבַּן דְּמִתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: י וּדְאִשְׁתְּאַר מִן מִנְחָתָא לְאַהֲרֹן וְלִבְנוֹהִי קוֹדֶשׁ קוּדְשִׁין מִקּוּרְבָּנַיָּא דַיְיָ: יא כָּל מִנְחָתָא דִּי תְקָרְבוּן קֳדָם יְיָ לָא תִתְעֲבֵיד חֲמִיעַ אֲרֵי כָל חֲמִיר וְכָל דְּבַשׁ לָא תַסְּקוּן מִנֵּיהּ קוּרְבָּנָא קֳדָם יְיָ: יב קוּרְבַּן קַדְמֵי תִקָּרְבוּן יָתְהוֹן קֳדָם יְיָ וּלְמַדְבְּחָא לָא יִתַּסְּקוּן לְאִתְקַבָּלָא בְּרַעֲוָא: יג וְכָל קוּרְבַּן מִנְחָתָךְ בְּמִלְחָא תִמְלַח וְלָא תְבַטֵּל מְלַח קְיָם אֱלָהָךְ מֵעַל מִנְחָתָךְ עַל כָּל קוּרְבָּנָךְ תְּקָרֵב מִלְחָא: יד וְאִם תְּקָרֵב מִנְחַת בִּכּוּרִין קֳדָם יְיָ אָבִיב קְלֵי בְנוּר פֵּירוֹכָן רַכִּיכָן תְּקָרֵב יָת מִנְחַת בִּכּוּרָךְ: טו וְתִתֵּן עֲלָהּ מִשְׁחָא

רס"י

מת החלות ולא תוציא את הרקיקין, תלמוד לומר הוא: (ז) **מרחשת**. כלי הוא שהיה במקדש עמוק, ומתוך שהיו עמוקה שמנה נגוד ואין האור שורפו, לפיכך מעשה מנחה העשויין לתוכה רוחצין[1]. כל דבר רך על ידי מסקה נרחה כרוחם ומעטע: (ח) **אשר יעשה מאלה**. מאחד מן המינים הללו: **והקריבה**. בעליה אל הכהן: **והגישה**. הכהן: **אל המזבח**. מגישה לקרן דרומית מערבית של מזבח[2]: (ט) **את אזכרתה**. הוא הקומץ: (יא) **וכל דבש**. כל מתיקת פרי קרוי דבש: (יב) **קרבן ראשית תקריבו**. מה יש לך להביא מן השאור ומן הדבש, קרבן ראשית, שתי הלחם של עצרת הבאים מן החמור, שנאמר חמץ תאפינה[3], ובכורים מן הדבש, כמו בכורי תאנים ותמרים[4]: (יג) **מלח ברית**. שהברית כרותה למלח משעת ימי בראשית,

שהובטחו המים שלא ישובו לקדמותן במבול, ויסוד המים מחג: **על כל קרבנך**. על עולת בהמה ועוף וחימורי כל הקדשים כולן[5]: (יד) **ואם תקריב**. הרי אם משמש בלשון כי, שהרי אין זה רשות, שהרי במנחת העומר הכתוב מדבר, שהיא חובה[6], וכן אם יהיה היובל וגו'[7]: **מנחת בכורים**. במנחת העומר הכתוב מדבר, שהיא באה מחיב בשעת ניסוך התנופה, ומן השעורים היא באה. נאמר כאן מחיב, ונאמר להלן[8] כי השעורה מחיב[9]: **קלוי באש**. שמיצטין אותו על האור בחביב של קלאיס[10], שאלועי כן אינה נטחנת בריחיים, לפי שהיא לחה: **גרש ברמל**. גרוסה בעודה לחה: **גרש**. לשון שבירה וטחינה, גורסה בריחיים של גרוסות, כמו ויגרס בחלך[11], וכן גרסה נפשי[12]: **ברמל**. בעוד הכר מלא[13], שהתבואה לחה ומלאה בקשין שלה, ועל כן

CLASSIC QUESTIONS

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

Rashi: The verses states **וְאִם תַּקְרִיב** ("*If* you will offer"), but here the word **אִם** (usually translated as "if") means *when,* for this is not an optional offering, since scripture is referring to the **מִנְחַת הָעֹמֶר** (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 **מִנְחַת הָעֹמֶר**, which is to be offered as soon as the grain has ripened. It is brought from barley.

Ibn Ezra: Many argue that the word **אִם** here means "when," thus indicating an obligation.

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

For while there is indeed an obligation to bring the communal Omer meal-offering (**מִנְחַת הָעֹמֶר**), 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 **אִם** 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.

1 תו"כ 2 זבחים סג: 3 ויקרא כג, יז 4 מנחות נח. 5 שם כ. 6 תו"כ 7 במדבר לו, ד 8 שמות ט, לא 9 מנחות סח: 10 תו"כ 11 איכה ג,טז 12 תהלים קיט, כ 13 מנחות סו:

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 Shavuos), 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)

עָלֶיהָ לְבֹנָה מִנְחָה הִוא: טז וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ
מִגֹּרְשָׁהּ וּמִשַּׁמְנָהּ עַל כָּל־לְבֹנָתָהּ אִשֶּׁה לַיהוָה: פ (רביעי) ג א וְאִם־
זֶבַח שְׁלָמִים קָרְבָּנוֹ אִם מִן־הַבָּקָר הוּא מַקְרִיב אִם־זָכָר
אִם־נְקֵבָה תָּמִים יַקְרִיבֶנּוּ לִפְנֵי יְהוָה: ב וְסָמַךְ יָדוֹ עַל־רֹאשׁ
קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים
אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב: ג וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה
לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר
עַל־הַקֶּרֶב: ד וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה:
ה וְהִקְטִירוּ אֹתוֹ בְּנֵי־אַהֲרֹן הַמִּזְבֵּחָה עַל־הָעֹלָה אֲשֶׁר
עַל־הָעֵצִים אֲשֶׁר עַל־הָאֵשׁ אִשֶּׁה רֵיחַ נִיחֹחַ לַיהוָה: פ
ו וְאִם־מִן־הַצֹּאן קָרְבָּנוֹ לְזֶבַח שְׁלָמִים לַיהוָה זָכָר אוֹ נְקֵבָה
תָּמִים יַקְרִיבֶנּוּ: ז אִם־כֶּשֶׂב הוּא־מַקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב
אֹתוֹ לִפְנֵי יְהוָה: ח וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וְשָׁחַט אֹתוֹ
לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי אַהֲרֹן אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:
ט וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים אִשֶּׁה לַיהוָה חֶלְבּוֹ הָאַלְיָה תְּמִימָה
לְעֻמַּת הֶעָצֶה יְסִירֶנָּה וְאֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת
כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב: י וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב

וּתְשַׁוֵּי עֲלָהּ לְבוֹנְתָּא מִנְחָתָא הִיא: טז וַיַסֵּק
כַּהֲנָא יַת אַדְכָּרְתָּהּ מִפֻּרְוְכָהּ וּמִמִּשְׁחָהּ עַל כָּל
לְבוֹנְתָּהּ קוּרְבָּנָא קֳדָם יְיָ: א וְאִם נִכְסַת
קוּדְשַׁיָּא קוּרְבָּנֵיהּ אִם מִן תּוֹרֵי הוּא מְקָרֵיב
אִם דְּכַר אִם נוּקְבָא שְׁלִים יְקָרְבִינֵיהּ קֳדָם יְיָ:
ב וְיִסְמוֹךְ יְדֵיהּ עַל רֵישׁ קוּרְבָּנֵיהּ וְיִכְסִינֵיהּ
בִּתְרַע מַשְׁכַּן זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן כַּהֲנַיָּא
יַת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר: ג וְיקָרֵב
מִנְכְסַת קוּדְשַׁיָּא קוּרְבָּנָא קֳדָם יְיָ יַת תַּרְבָּא
דְּחָפֵי יַת גַּוָּא וְיַת כָּל תַּרְבָּא דִּי עַל גַּוָּא: ד וְיַת
תַּרְתֵּין כְּלָיָן וְיַת תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל
גִּסְמַיָּא וְיַת חַצָרָא דְּעַל כַּבְדָּא עַל כָּלְיָתָא
יַעֲדִינַהּ: ה וְיסְקוּן בְּנֵי אַהֲרֹן לְמַדְבְּחָא
עַל עֲלָתָא דִּי עַל אָעָיָא דִּי עַל אִישָׁתָא קוּרְבַּן
דְּמִתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: ו וְאִם מִן עָנָא
קוּרְבָּנֵיהּ לִנְכְסַת קוּדְשַׁיָּא קֳדָם יְיָ דְּכַר אוֹ
נוּקְבָא שְׁלִים יְקָרְבִינֵיהּ: ז אִם אִמַּר הוּא
מְקָרֵיב יַת קוּרְבָּנֵיהּ וְיקָרֵיב יָתֵיהּ קֳדָם יְיָ:
ח וְיִסְמוֹךְ יַת יְדֵיהּ עַל רֵישׁ קוּרְבָּנֵיהּ וְיִכּוֹס
יָתֵיהּ קֳדָם מַשְׁכַּן זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן יַת
דְּמֵיהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר: ט וְיקָרֵב
מִנְכְסַת קוּדְשַׁיָּא קוּרְבָּנָא קֳדָם יְיָ תַּרְבֵּיהּ
אַלְיְתָא שְׁלִמְתָּא לָקֳבֵל שַׁדַּרְתָּא יַעֲדִינַהּ וְיַת
תַּרְבָּא דְּחָפֵי יַת גַּוָּא וְיַת כָּל תַּרְבָּא דִּי עַל גַּוָּא:
י וְיַת תַּרְתֵּין כְּלָיָן וְיַת תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל

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	FINGERNAIL	BLOOD SQUEEZED[2]	ALL (EXCEPT GUTS)[3]	
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)*

נקרחים המליחות כרמל, וכן כרמל בלקלונו[1]: (ח) **שלמים**. שמטילים שלוש בעולם. דבר אחר שלמים שיש בהם שלוש למזבח ולכהנים ולבעלים[2]: (ג) **ואת כל החלב וגו'**. להבית חלב שעל הקבה, דברי רבי ישמעאל. רבי עקיבא אומר להבית חלב שעל הדקין[3]: (ד) **הכסלים**. שהחלב שעל הכליות, כשהבשר חיה, הוא בגובה הכסלים והם מלמטה, וזהו החלב שתחת המתניים, שקורין בלע"ז לונבילו"ש לובן הגראה למעלה בגובה הכסלים, ובתחתיתו הבשר חופהו[4]: **היותרת**. הוא דופן המסך, שקורין מיזבר"ש ובלשון מרמי תלרת דכבדה: **על הכבד**. שיטול מן הכבד עמה מעט. ובמקום אחר[5] הוא אומר ואת היותרת מן הכבד[6]: **על הכבד על הכליות**. לבד מן הכבד ולבד מן הכליות יסירנה לזו: (ה) **על העולה**. מלבד העולה. למדנו שתקדיש עולת תמיד לכל קרבן על המערכה: (ז) **אם כשב**. לפי שיש בתימורי הכבש מה שאין בתימורי העז, שהכבש חליפו קריבה, לכך נחלקו לשתי פרשיות[7]: (ח) **וזרקו**. שתי מתנות שהן תרבע, ועל ידי הכלי הוא זורק, ושיעור נותן בתנבע חלא בחטאת[8]: (ט) **חלבו**. המובחר שבו. ומהו זה, האליה תמימה: **לעמת העצה**. למעלה מן הכליות

1 מלכים-ב ד, מב 2 תו"כ 3 שם 4 חולין צג. 5 ויקרא ט, י 6 תו"כ 7 שם 8 זבחים נג:

אֲשֶׁר עָלֵהֶן אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד
עַל־הַכְּלָיֹת יְסִירֶנָּה: יא וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה
לַיהוָה: פ יב וְאִם־עֵז קָרְבָּנוֹ וְהִקְרִיבוֹ לִפְנֵי יְהוָה: יג וְסָמַךְ
אֶת־יָדוֹ עַל־רֹאשׁוֹ וְשָׁחַט אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד וְזָרְקוּ בְּנֵי
אַהֲרֹן אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב: יד וְהִקְרִיב מִמֶּנּוּ קָרְבָּנוֹ
אִשֶּׁה לַיהוָה אֶת־הַחֵלֶב הַמְכַסֶּה אֶת־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב
אֲשֶׁר עַל־הַקֶּרֶב: טו וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵהֶן
אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת
יְסִירֶנָּה: טז וְהִקְטִירָם הַכֹּהֵן הַמִּזְבֵּחָה לֶחֶם אִשֶּׁה לְרֵיחַ נִיחֹחַ
כָּל־חֵלֶב לַיהוָה: יז חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם
כָּל־חֵלֶב וְכָל־דָּם לֹא תֹאכֵלוּ: פ [חמישי] ד א וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ
כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה
מֵאַחַת מֵהֵנָּה: ג אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם
וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פַּר בֶּן־בָּקָר תָּמִים לַיהוָה

גִּסְסָיָא וְיַת חַצְרָא דְּעַל כַּבְדָּא עַל
כָּלְיָתָא יַעֲדִינַהּ: יא וְיַסְּקִינֵיהּ כַּהֲנָא לְמַדְבְּחָא
לְחֵם קוּרְבָּנָא קֳדָם יְיָ: יב וְאִם מִן בְּנֵי עִזָּא
קוּרְבָּנֵיהּ וְיִקָּרְבִינֵיהּ קֳדָם יְיָ: ג וְיִסְמוֹךְ יַת
יְדֵיהּ עַל רֵישֵׁיהּ וְיִכּוֹס יָתֵיהּ קֳדָם מַשְׁכַּן
זִמְנָא וְיִזְרְקוּן בְּנֵי אַהֲרֹן יַת דְּמֵיהּ עַל מַדְבְּחָא
סְחוֹר סְחוֹר: יד וְיָקְרֵיב מִנֵּיהּ קוּרְבָּנֵיהּ קוּרְבָּנָא
קֳדָם יְיָ יַת תַּרְבָּא דְּחָפֵי יַת גַּוָּא וְיַת כָּל תַּרְבָּא
דְּעַל גַּוָּא: טו וְיַת תַּרְתֵּין כָּלְיָן וְיַת תַּרְבָּא
דְּעֲלֵיהֶן דְּעַל גִּסְסָיָא וְיַת חַצְרָא דְּעַל כַּבְדָּא
עַל כָּלְיָתָא יַעֲדִינַהּ: טז וְיַסְּקִינוּן כַּהֲנָא
לְמַדְבְּחָא לְחֵם קוּרְבָּנָא לְאִתְקַבָּלָא בְרַעֲוָא כָּל
תַּרְבָּא קֳדָם יְיָ: יז קְיָם עָלָם לְדָרֵיכוֹן בְּכֹל
מוֹתְבָנֵיכוֹן כָּל תַּרְבָּא וְכָל דְּמָא לָא תֵיכְלוּן:
א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּיל עִם בְּנֵי
יִשְׂרָאֵל לְמֵימָר אֱנָשׁ אֲרֵי יֵחוֹב בְּשָׁלוּ מִכָּל
פִּקּוּדַיָּא דַיְיָ דְּלָא כְשָׁרִין לְאִתְעֲבָדָא וְיַעֲבֵד
מֵחַד מִנְּהוֹן: ג אִם כָּהֲנָא רַבָּא יֵחוֹב לְחוֹבַת
עַמָּא וְיָקְרֵיב עַל חוֹבְתֵיהּ דִּי חָב תּוֹר בַּר תּוֹרֵי

רס"י

כיוצאות[1]: **(יח) לחם אשה לה'**. לחמו של מקום נסך גבוה: **לחם**. לשון מאכל, וכן נמחיתם עץ בלחמו[2]. עבד לחם רב[3]. לשמוק עושים לחם[4]: **(יז) חקת עולם**. יפה מפורש בתורת כהנים כל הפסוק הזה: **(ג) מכל מצות ה'**. פירוש רבותינו מין חטאת נאמר על דבר שזדונו לאו וכרת ושגגתו חטאת[5]: **מאחת מהנה**. ממקנת אחת מהן, כגון הכותב בשבת שם משמעון, או מגמור, דן מדניאל: **(ג) אם הכהן המשיח יחטא לאשמת העם**. מדרשו אינו חייב אלא בהוראה דבר שם שגגת מעשה, כמו שנאמר לאשמת העם[6] ועשה דבר מעיני הקהל ועשו. ופשוטו לפי הגדה, כשהכהן הגדול חוטא, אשמת העם הוא זה, שהן תלויין בו לכפר עליהם ולהתפלל בעדם, ועשה מקולקל[7]: **פר**. יכול זקן, תלמוד לומר בן, אי בן יכול קטן, תלמוד לומר פר,

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 ירמיה יא, יט 3 דניאל ה, א 4 קהלת י, יט 5 שבת סט. 6 לכאורה צ"ל "שנאמר באשמת העם" ולא "לאשמת", שיגרת לישני' דקרא בכהן המשיח (לקו"ש חכ"ז ע' 16, הערה 3. ועיין שם בשולי הגליון). 7 ויק"ר 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"?

* ע"פ פ' האבן עזרא

לְחַטָּאת: ד וְהֵבִיא אֶת־הַפָּר אֶל־פֶּתַח אֹהֶל מוֹעֵד לִפְנֵי יְהוָה
וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה:
ה וְלָקַח הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפָּר וְהֵבִיא אֹתוֹ אֶל־אֹהֶל מוֹעֵד:
ו וְטָבַל הַכֹּהֵן אֶת־אֶצְבָּעוֹ בַּדָּם וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים
לִפְנֵי יְהוָה אֶת־פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ: ז וְנָתַן הַכֹּהֵן מִן־הַדָּם
עַל־קַרְנוֹת מִזְבַּח קְטֹרֶת הַסַּמִּים לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד
וְאֵת | כָּל־דַּם הַפָּר יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח
אֹהֶל מוֹעֵד: ח וְאֶת־כָּל־חֵלֶב פַּר הַחַטָּאת יָרִים מִמֶּנּוּ
אֶת־הַחֵלֶב הַמְכַסֶּה עַל־הַקֶּרֶב וְאֵת כָּל־הַחֵלֶב אֲשֶׁר
עַל־הַקֶּרֶב: ט וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן אֲשֶׁר
עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיוֹת יְסִירֶנָּה:
י כַּאֲשֶׁר יוּרָם מִשׁוֹר זֶבַח הַשְּׁלָמִים וְהִקְטִירָם הַכֹּהֵן עַל מִזְבַּח
הָעֹלָה: יא וְאֶת־עוֹר הַפָּר וְאֶת־כָּל־בְּשָׂרוֹ עַל־רֹאשׁוֹ וְעַל־
כְּרָעָיו וְקִרְבּוֹ וּפִרְשׁוֹ: יב וְהוֹצִיא אֶת־כָּל־הַפָּר אֶל־מִחוּץ
לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר אֶל־שֶׁפֶךְ הַדֶּשֶׁן וְשָׂרַף אֹתוֹ
עַל־עֵצִים בָּאֵשׁ עַל־שֶׁפֶךְ הַדֶּשֶׁן יִשָּׂרֵף: פ יג וְאִם כָּל־עֲדַת
יִשְׂרָאֵל יִשְׁגּוּ וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל וְעָשׂוּ אַחַת
מִכָּל־מִצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁמוּ: יד וְנוֹדְעָה
הַחַטָּאת אֲשֶׁר חָטְאוּ עָלֶיהָ וְהִקְרִיבוּ הַקָּהָל פַּר בֶּן־בָּקָר
לְחַטָּאת וְהֵבִיאוּ אֹתוֹ לִפְנֵי אֹהֶל מוֹעֵד: טו וְסָמְכוּ זִקְנֵי הָעֵדָה
אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר לִפְנֵי יְהוָה וְשָׁחַט אֶת־הַפָּר לִפְנֵי
יְהוָה: טז וְהֵבִיא הַכֹּהֵן הַמָּשִׁיחַ מִדַּם הַפָּר אֶל־אֹהֶל מוֹעֵד:
יז וְטָבַל הַכֹּהֵן אֶצְבָּעוֹ מִן־הַדָּם וְהִזָּה שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה
אֶת פְּנֵי הַפָּרֹכֶת: יח וּמִן־הַדָּם יִתֵּן | עַל־קַרְנֹת הַמִּזְבֵּחַ אֲשֶׁר

שְׁלִים קֳדָם יְיָ לְחַטָּאתָא: ד וְיַיתֵי יַת תּוֹרָא
לִתְרַע מַשְׁכַּן זִמְנָא לָקֳדָם יְיָ וְיִסְמוֹךְ יַת יְדֵיהּ
עַל רֵישׁ תּוֹרָא וְיִכּוֹס יַת תּוֹרָא קֳדָם יְיָ:
ה וְיִסַּב כַּהֲנָא רַבָּא מִדְּמָא דְתוֹרָא וְיֵע�ול יָתֵיהּ
לְמַשְׁכַּן זִמְנָא: ו וְיִטְבּוֹל כַּהֲנָא יַת אֶצְבְּעֵיהּ
בְּדְמָא וְיַדֵּי מִן דְּמָא שְׁבַע זִמְנִין קֳדָם יְיָ קֳדָם
פָּרוכְתָּא דְקוּדְשָׁא: ז וְיִתֵּן כַּהֲנָא מִן דְּמָא עַל
קַרְנַת מַדְבְּחָא קְטוֹרֶת בּוּסְמַיָּא קֳדָם יְיָ דִּי בְמַשְׁכַּן
זִמְנָא וְיַת כָּל דְּמָא דְתוֹרָא יֵישׁוֹד לְיסוֹדָא
דְמַדְבְּחָא דַעֲלָתָא דִּי בִתְרַע מַשְׁכַּן זִמְנָא:
ח וְיַת כָּל תַּרְבָּ תּוֹרָא דְחַטָּאתָא יַפְרֵישׁ מִנֵּיהּ
יַת תַּרְבָּא דְחָפֵי עַל גַּוָּא וְיַת כָּל תַּרְבָּא דִּי עַל
גַּוָּא: ט וְיַת תַּרְתֵּין כָּלְיָן וְיַת תַּרְבָּא דִּי
עֲלֵיהֶן דִּי עַל גִּסְסָיָא וְיַת חַצְרָא דְעַל כַּבְדָּא עַל
כָּלְיָתָא יַעֲדִינַהּ: י כְּמָא דִּי מִתַּפְרֵשׁ מֵתּוֹר
נִכְסַת קוּדְשַׁיָּא וְיַסֵּיקִנּוּן כַּהֲנָא עַל מַדְבְּחָא
דַעֲלָתָא: יא וְיַת מְשַׁךְ תּוֹרָא וְיַת כָּל בִּסְרֵיהּ
עַל רֵישֵׁיהּ וְעַל כְּרָעוֹהִי וְגַוֵּיהּ וְאוּכְלֵיהּ:
יב וְיַפֵּק יַת כָּל תּוֹרָא לְמִבְרָא לְמַשְׁרִיתָא
לַאֲתַר דְּכִי לַאֲתַר בֵּית מֵישַׁד קִיטְמָא וְיוֹקֵיד
יָתֵיהּ עַל אָעַיָא בְּאֶשָׁתָא עַל אֲתַר בֵּית מֵישַׁד
קִיטְמָא יִתּוֹקַד: יג וְאִם כָּל כְּנִשְׁתָּא דְיִשְׂרָאֵל
יִשְׁתְּלוֹן וְיהֵי מְכַסְיָא פִּתְגָמָא מֵעֵינֵי קְהָלָא
וְיַעְבְּדוּן חַד מִכָּל פִּקּוֹדַיָּא דַיְיָ דְּלָא כְשָׁרִין
לְאִתְעֲבָדָא וְיהוֹבוּן: יד וְתִתְיְדַע חוֹבָתָא דִּי חָבוּ
עֲלָהּ וְיִקְרְבוּן קְהָלָא תּוֹר בַּר תּוֹרֵי לְחַטָּאתָא
וְיַיתוּן יָתֵיהּ לָקֳדָם מַשְׁכַּן זִמְנָא: טו וְיִסְמְכוּן
סָבֵי כְנִשְׁתָּא יַת יְדֵיהוֹן עַל רֵישׁ תּוֹרָא קֳדָם יְיָ
וְיִכּוֹס יַת תּוֹרָא קֳדָם יְיָ: טז וְיֵע�ול כַּהֲנָא רַבָּא
מִדְּמָא דְתוֹרָא לְמַשְׁכַּן זִמְנָא: יז וְיִטְבּוֹל
כַּהֲנָא אֶצְבְּעֵיהּ מִן דְּמָא וְיַדֵּי שְׁבַע זִמְנִין קֳדָם
יְיָ (יַת) קֳדָם פָּרוכְתָּא: יח וּמִן דְּמָא יִתֵּן עַל

TORAS MENACHEM

The Explanation

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

a.) **פְּשׁוּטוֹ שֶׁל מִקְרָא מַמָּשׁ**—Purely literal interpretations.

b.) **פְּשׁוּטוֹ לְפִי מִדְרָשׁוֹ**—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 אַגָּדָה**—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.*

הַ כּוֹלֵל, זֶה פַּר בֶּן שָׁנָה[1]: **(ה) אֶל אֹהֶל מוֹעֵד**. לְמִסְכָּן, וּבְזִית עוֹלְמִים לְהֵיכָל: **(ו) אֶת פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ**. כְּנֶגֶד מְקוֹם קְדוּשָׁתָם, מִכָּוֵן כְּנֶגֶד בֵּין הַבַּדִּים, וְלֹא הָיוּ נוֹגְעִים דָּמִים בְּפָרוֹכֶת, וְאֵם נָגְעוּ נִגְעוּ[2]: **(ז) וְאֶת כָּל דָּם**. שִׁירֵי הַדָּם: **(ח) וְאֶת כָּל חֶלֶב פַּר**. חִלְּבוֹ הָיָה לוֹ לוֹמַר, מַה תַּלְמוּד לוֹמַר פַּר, לִרְבּוֹת פַּר שֶׁל יוֹם הַכִּיפּוּרִים לִכְלָיוֹת וְלַחֲלָצִים וְיוֹתֶרֶת: **הַחַטָּאת**. לְהָבִיא שְׁעִירֵי עֲבוֹדַת אִלִּילִים לִכְלָיוֹת וְלַחֲלָצִים וְיוֹתֶרֶת: **יָרִים מִמֶּנּוּ**. מִן הַמְחוּבָּר, שֶׁלֹּא יִתְּתֵנוּ קוֹדֶם כְּרִיתַת חֲלָבוֹ. תּוֹרַת כֹּהֲנִים: **(י) כַּאֲשֶׁר יוּרַם**. מְלוּמָּן לִימּוּרִין הַמְפוֹרָשִׁין בְּשׁוֹר זֶבַח הַשְּׁלָמִים. וְכִי מַה פִּירֵשׁ זֶבַח הַשְּׁלָמִים שֶׁלֹּא פֵּירֵשׁ כָּאן, אֶלָּא לְהָקִישׁ לַשְּׁלָמִים מַה שְּׁלָמִים לְשֶׁמָּן, אַף זֶה לְשֶׁמּוֹ. וּמַה שְּׁלָמִים שֶׁלּוֹם לְעוֹלָם, אַף זֶה שָׁלוֹם לְעוֹלָם[3]. וּבְשַׁחַט קָדָשִׁים מִצְרִיכוֹ לִלְמוֹד הֵימֶנּוּ, שֶׁאֵין לְמֵדִין לְמַד מִן הַלְּמַד בְּקָדָשִׁים, בְּפֶרֶק חִיזְקִיָּהוּ מְקוֹמָן[4]: **עַל הַכֶּבֶד עַל הַכְּלָיוֹת עַל רֹאשׁוֹ וְעַל כְּרָעָיו**. כּוֹלֵן לְשׁוֹן תּוֹסֶפֶת כֵּן, כְּמוֹ מִלְּבַד: **(יב) אֶל מָקוֹם טָהוֹר**. לְפִי שֶׁיֵּשׁ מְחוּץ לָעִיר מָקוֹם מוּכָן לְטוּמְאָה לְהַשְׁלִיךְ אֲפָרִים מְנוּגָעוֹת[5] וּלְבֵית הַקְּבָרוֹת, כּוֹלֵךְ לוֹמַר מְחוּץ לְמַחֲנֶה, זֶה שֶׁהוּא חוּץ לָעִיר, שֶׁיֵּשׁ הַמָּקוֹם טָהוֹר: **מִחוּץ לַמַּחֲנֶה**. חוּץ לְשֶׁלֹּשׁ מַחֲנוֹת וּבְזִית עוֹלְמִים חוּץ לָעִיר, כְּמוֹ שֶׁפֵּירַשְׁתִּיו רְבוֹתֵינוּ בְּמַסֶּכֶת יוֹמָא[6] וּבְסַנְהֶדְרִין[7]: **אֶל שֶׁפֶךְ הַדָּשֶׁן**. מָקוֹם שֶׁמְּשׁוֹפְכִין בּוֹ הַדֶּשֶׁן הַמְסוֹלָק מִן הַמִּזְבֵּחַ, כְּמוֹ שֶׁנֶּאֱמַר וְהוֹצִיא אֶת הַדֶּשֶׁן אֶל מִחוּץ לַמַּחֲנֶה[8]: **עַל שֶׁפֶךְ הַדָּשֶׁן יִשָּׂרֵף**. שֶׁאֵין תַּלְמוּד לוֹמַר אֶלָּא לְלַמֵּד, שֶׁאִפִּילוּ אֵין שָׁם דֶּשֶׁן[9]: **(יג) עֲדַת יִשְׂרָאֵל**. אֵלּוּ סַנְהֶדְרִין: **וְנֶעְלַם דָּבָר**. טָעוּ לְהוֹרוֹת בְּאַחַת מִכָּל כְּרִיתוֹת שֶׁבַּתּוֹרָה שֶׁהוּא מוּתָּר[10]: **הִקְהִל וְעָשׂוּ**. שֶׁעָשׂוּ לְבוֹר עַל פִּיהֶם[11]: **(יז) אֶת פְּנֵי הַפָּרֹכֶת**. וּלְמַעְלָה הוּא אוֹמֵר אֶת פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ, מְשֻׁל לְמֶלֶךְ שֶׁסָּרַחַ עָלָיו מְדִינָה, אֵם מִיעוּטָהּ סָרַחּ, פָּמַלְיָא שֶׁלּוֹ מִתְקַיֶּמֶת, וְאֵם כֻּלָּהּ סָרְחָה, אֵין פָּמַלְיָא שֶׁלּוֹ מִתְקַיֶּמֶת. אַף כָּאן כְּשֶׁחָטְאָה כֹּהֵן מָשִׁיחַ עֲדַיִן אֵם קְדוּשַׁת הַמָּקוֹם עַל הַמִּקְדָּשׁ, מְשֶׁחָטְאוּ כֻּלָּם, אֵם וְשֶׁלּוֹם, נִסְתַּלְּקָה הַקְּדוּשָׁה[12]:

1 תו"כ 2 יומא נז. 3 תו"כ 4 זבחים מט: 5 ויקרא יד, מ 6 סח. 7 מב: 8 ויקרא ו, ד 9 תו"כ 10 הוריות ז: 11 שם ג. 12 זבחים מא.

לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד וְאֵת כָּל־הַדָּם יִשְׁפֹּךְ אֶל־יְסוֹד
מִזְבַּח הָעֹלָה אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד: יט וְאֵת כָּל־חֶלְבּוֹ יָרִים
מִמֶּנּוּ וְהִקְטִיר הַמִּזְבֵּחָה: כ וְעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה לְפַר
הַחַטָּאת כֵּן יַעֲשֶׂה־לּוֹ וְכִפֶּר עֲלֵהֶם הַכֹּהֵן וְנִסְלַח לָהֶם:
כא וְהוֹצִיא אֶת־הַפָּר אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרַף אֹתוֹ כַּאֲשֶׁר
שָׂרַף אֶת הַפָּר הָרִאשׁוֹן חַטַּאת הַקָּהָל הוּא: פ

כַּרְנֵת מַדְבְּחָא דִּי קֳדָם יְיָ דִּי בְמַשְׁכַּן זִמְנָא וְיָת
כָּל דְּמָא יֵשׁוֹד לִיסוֹדָא דְּמַדְבְּחָא דַּעֲלָתָא
דִּי בִתְרַע מַשְׁכַּן זִמְנָא: יט וְיָת כָּל תַּרְבֵּיהּ
יַפְרֵישׁ מִנֵּיהּ וְיַסֵּיק לְמַדְבְּחָא: כ וְיַעְבֵּד לְתוֹרָא
כְּמָא דִּי עֲבַד לְתוֹרָא דְּחַטָּאתָא כֵּן יַעֲבִיד לֵיהּ
וִיכַפַּר עֲלֵיהוֹן כַּהֲנָא וְיִשְׁתְּבִיק לְהוֹן: כא וְיִפֵּק
יָת תּוֹרָא לְמִבְרָא לְמַשְׁרְיָתָא וְיוֹקֵד יָתֵיהּ כְּמָא
דְּאוֹקִיד יָת תּוֹרָא קַדְמָאָה חַטַּאת קְהָלָא הוּא:

רש"י

(יח) **יסוד מזבח העולה אשר פתח אהל מועד.** זה יסוד מערבי, שהוא כנגד הפתח[1]: (יט) **ואת כל חלבו ירים.** ולפי על פי שלא פירש כאן יותרת ושתי כליות, למדין הם מועשה לפר כחטאת עשה וגו'. ומפני מה לא נתפרשו זו, תנא דבי ר' ישמעאל משל למלך שזעם על אוהבו ומיעט בסרחונו מפני חיבתו[2]: (כ) **ועשה לפר.** זה, כחטאת עשה לפר החטאת, כמו שמפורש בפר כהן משיח, להביא יותרת ושתי כליות שפירש שם מה שלא פירש כאן[3]. ולכפול במלות העבודות, ללמד שלא חסר אחת מכל המתנות פסול[4], לפי שמניו בניתנין על המזבח החילון שנתנן במתנה אחת כפר, כולרך לומר כאן שמתנה

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*

1 תו"כ 2 זבחים מא. 3 שם 4 תו"כ

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.*

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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 אֲשֶׁר נָשִׂיא יֶחֱטָא וְעָשָׂה אַחַת מִכָּל־מִצְוֹת יְהוָה אֱלֹהָיו
אֲשֶׁר לֹא־תֵעָשֶׂינָה בִּשְׁגָגָה וְאָשֵׁם: כג אוֹ־הוֹדַע אֵלָיו חַטָּאתוֹ
אֲשֶׁר חָטָא בָּהּ וְהֵבִיא אֶת־קָרְבָּנוֹ שְׂעִיר עִזִּים זָכָר תָּמִים:
כד וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשָּׂעִיר וְשָׁחַט אֹתוֹ בִּמְקוֹם אֲשֶׁר־יִשְׁחַט
אֶת־הָעֹלָה לִפְנֵי יְהוָה חַטָּאת הוּא: כה וְלָקַח הַכֹּהֵן מִדַּם
הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־דָּמוֹ
יִשְׁפֹּךְ אֶל־יְסוֹד מִזְבַּח הָעֹלָה: כו וְאֶת־כָּל־חֶלְבּוֹ יַקְטִיר
הַמִּזְבֵּחָה כְּחֵלֶב זֶבַח הַשְּׁלָמִים וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ

כב אִם רַבָּא יֶחוֹב וַיַעְבֵּד חַד מִכָּל פִּקּוּדַיָּא דַיְיָ
אֱלָהֵהּ דְּלָא כְשָׁרִין לְאִתְעַבָּדָא בְּשָׁלּוּ וְיֶחוֹב:
כג אוֹ אִתְיְדַע לֵיהּ חוֹבְתֵיהּ דִּי חָב בָּהּ וְיַיְתֵי
יַת קוּרְבָּנֵיהּ צְפִּיר בַּר עִזִּין דְּכַר שְׁלִים:
כד וְיִסְמוֹךְ יְדֵיהּ עַל רֵישׁ צְפִּירָא וְיִכּוֹס יָתֵיהּ
בְּאַתְרָא דִּי יִכּוֹס יַת עֲלָתָא קֳדָם יְיָ חַטָּאתָא
הוּא: כה וְיִסַּב כָּהֲנָא מִדְּמָא דְחַטָּאתָא
בְּאֶצְבְּעֵיהּ וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַעֲלָתָא
וְיַת דְּמֵיהּ יֵשׁוֹד לִיסוֹדָא דְּמַדְבְּחָא דַעֲלָתָא:
כו וְיַת כָּל תַּרְבֵּיהּ יַסֵּיק לְמַדְבְּחָא כְּתַרְבָּ
נִכְסַת קוּדְשַׁיָּא וִיכַפַּר עֲלוֹהִי כָּהֲנָא מֵחוֹבְתֵיהּ

לע"י

(כב) אשר נשיא יחטא. לשון יחיד, לשרי כדור שכשהוא יחיד סדור שכוח כיתר, ולאחר מכאן נודע לו שאיסור כיח: **(כד) במקום אשר ישחט את העולה.** בצפון, שכוח מפורש בעולה: **חטאת הוא.** לשמו כשר, שלא לשמו פסול[3]: **(כה) ואת דמו.** שירי כדם: **(כו) כחלב זבח השלמים.** כאותן שיאורין שבפורשים בעז שאמור אצל

חטא מכן מעכבת: (כב) אשר נשיא יחטא. לשון יחיד, לשרי כדור שכשהוא יחיד סדור שכוח כיתר, ולאחר מכאן נודע לו שאיסור כיח: **(כד) במקום אשר ישחט את העולה.** בצפון, קל וחומר שמתחרט על זדונותיו[1]: **(כג) או הודע.** כמו אם כוודע כדבר. כדבר אי יש שמשמשין בלשון אם, ואם בשקוט אי, וכן אי נודע כי שור נגח הוא[2]: **הודע אליו.**

CLASSIC QUESTIONS

● **The word "If" in Hebrew is אִם. Why does verse 22 use the unusual expression אֲשֶׁר and not the usual form (אִם)?**

RASHI: אֲשֶׁר is etymologically related to the word **אַשְׁרֵי**, 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)

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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. 16*ff.*)

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 (**אִם**) 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 **אֲשֶׁר**.

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 **אֲשֶׁר**.

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

Literally, **אֲשֶׁר** 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 **אֲשֶׁר** is etymologically related to the word **אַשְׁרֵי**, meaning "fortunate":

Firstly, by using the unusual term **אֲשֶׁר**, 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 **אֲשֶׁר**, *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

1 תו"כ 2 שמות כא, לו 3 תו"כ

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- [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.

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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* **אַשְׁרֵי**, [*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. 34*ff.*)

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)

וְנִסְלַח לוֹ: פ [ששי] כז וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא בִּשְׁגָגָה מֵעַם הָאָרֶץ בַּעֲשֹׂתָהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה וְאָשֵׁם: כח אוֹ הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא וְהֵבִיא קָרְבָּנוֹ שְׂעִירַת עִזִּים תְּמִימָה נְקֵבָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא: כט וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֶת־הַחַטָּאת בִּמְקוֹם הָעֹלָה: ל וְלָקַח הַכֹּהֵן מִדָּמָהּ בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: לא וְאֶת־כָּל־חֶלְבָּהּ יָסִיר כַּאֲשֶׁר הוּסַר חֵלֶב מֵעַל זֶבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן הַמִּזְבֵּחָה לְרֵיחַ נִיחֹחַ לַיהוָה וְכִפֶּר עָלָיו הַכֹּהֵן וְנִסְלַח לוֹ: פ לב וְאִם־כֶּבֶשׂ יָבִיא קָרְבָּנוֹ לְחַטָּאת נְקֵבָה תְּמִימָה יְבִיאֶנָּה: לג וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת וְשָׁחַט אֹתָהּ לְחַטָּאת בִּמְקוֹם אֲשֶׁר יִשְׁחַט אֶת־הָעֹלָה: לד וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת בְּאֶצְבָּעוֹ וְנָתַן עַל־קַרְנֹת מִזְבַּח הָעֹלָה וְאֶת־כָּל־דָּמָהּ יִשְׁפֹּךְ אֶל־יְסוֹד הַמִּזְבֵּחַ: לה וְאֶת־כָּל־חֶלְבָּהּ יָסִיר כַּאֲשֶׁר יוּסַר חֵלֶב־הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים וְהִקְטִיר הַכֹּהֵן אֹתָם הַמִּזְבֵּחָה עַל אִשֵּׁי יְהוָה וְכִפֶּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא וְיִשְׁתְּבִיק לֵיהּ: כז וְאִם אֱנָשׁ חַד יֶחוֹב בְּשָׁלוּ מֵעַמָּא דְאַרְעָא בְּמֶעְבַּדֵיהּ חָד מִפִּקּוֹדַיָּא דַיְיָ דִּלָּא כָשְׁרִין לְאִתְעֲבָדָא וְיֶחוֹב: כח אוֹ אִתְיְדַע לֵיהּ חוֹבְתֵיהּ דִּי חָב וְיֵיתֵי קוּרְבָּנֵיהּ צְפִירַת עִזִּין שְׁלֵמְתָּא נוּקְבְתָּא עַל חוֹבְתֵיהּ דִּי חָב: כט וְיִסְמוֹךְ יַת יְדֵיהּ עַל רֵישׁ חַטָּאתָא וְיִכּוֹס יַת חַטָּאתָא בְּאַתְרָא דַּעֲלָתָא: ל וְיִסַּב כָּהֲנָא מִדְּמָהּ בְּאֶצְבְּעֵיהּ וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַעֲלָתָא וְיַת כָּל דְּמָהּ יֵשׁוֹד לְיסוֹדָא דְּמַדְבְּחָא: לא וְיַת כָּל תַּרְבֵּהּ יַעֲדֵי כְּמָא דִּי מְתַעֲדָא תְּרַב מֵעַל נִכְסַת קוּדְשַׁיָּא וְיַסֵּיק כָּהֲנָא לְמַדְבְּחָא לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ וִיכַפַּר עֲלוֹהִי כָּהֲנָא וְיִשְׁתְּבִיק לֵיהּ: לב וְאִם אִמַּר יַיְתֵי קוּרְבָּנֵיהּ לְחַטָּאתָא נוּקְבְתָּא שְׁלֵמְתָּא וַיְתֵינַהּ: לג וְיִסְמוֹךְ יַת יְדֵיהּ עַל רֵישׁ חַטָּאתָא וְיִכּוֹס יָתָהּ לְחַטָּאתָא בְּאַתְרָא דִּי יִכּוֹס יַת עֲלָתָא: לד וְיִסַּב כָּהֲנָא מִדְּמָא דְחַטָּאתָא בְּאֶצְבְּעֵיהּ וְיִתֵּן עַל קַרְנַת מַדְבְּחָא דַעֲלָתָא וְיַת כָּל דְּמָא יֵשׁוֹד לִיסוֹדָא דְּמַדְבְּחָא: לה וְיַת כָּל תַּרְבֵּהּ יַעֲדֵי כְּמָא דִּי מְתַעֲדָא תְּרַב אִמְּרָא מִנִּכְסַת קוּדְשַׁיָּא וְיַסֵּיק כָּהֲנָא יָתְהוֹן לְמַדְבְּחָא עַל קוּרְבָּנַיָּא דַיְיָ וִיכַפַּר עֲלוֹהִי כָּהֲנָא עַל חוֹבְתֵיהּ

רס"י

סלמיס: (לח) **כאשר הוסר חלב מעל זבח השלמים.** כלימורי עז כלמורים בסלמיס: (לג) **ושחט אותה לחטאת.** שחטה שחיטה לשם חטאת: (לה) **כאשר יוסר חלב הכשב.** שתרגו לימורין ומליכ*, לף חטאת, כשכיח בהם כשכב, טעונ מליכ עס כלימורין: **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. ז: 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*

וְנִסְלַח לוֹ: פ ה א וְנֶפֶשׁ כִּי־תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה וְהוּא עֵד
אוֹ רָאָה אוֹ יָדָע אִם־לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ: ב אוֹ נֶפֶשׁ אֲשֶׁר
תִּגַּע בְּכָל־דָּבָר טָמֵא אוֹ בְנִבְלַת חַיָּה טְמֵאָה אוֹ בְנִבְלַת
בְּהֵמָה טְמֵאָה אוֹ בְנִבְלַת שֶׁרֶץ טָמֵא וְנֶעְלַם מִמֶּנּוּ וְהוּא טָמֵא
וְאָשֵׁם: ג אוֹ כִי יִגַּע בְּטֻמְאַת אָדָם לְכֹל טֻמְאָתוֹ אֲשֶׁר יִטְמָא
בָּהּ וְנֶעְלַם מִמֶּנּוּ וְהוּא יָדַע וְאָשֵׁם: ד אוֹ נֶפֶשׁ כִּי תִשָּׁבַע לְבַטֵּא
בִשְׂפָתַיִם לְהָרַע | אוֹ לְהֵיטִיב לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה
וְנֶעְלַם מִמֶּנּוּ וְהוּא־יָדַע וְאָשֵׁם לְאַחַת מֵאֵלֶּה: ה וְהָיָה
כִּי־יֶאְשַׁם לְאַחַת מֵאֵלֶּה וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ: ו וְהֵבִיא
אֶת־אֲשָׁמוֹ לַיהוָה עַל חַטָּאתוֹ אֲשֶׁר חָטָא נְקֵבָה מִן־הַצֹּאן
כִּשְׂבָּה אוֹ־שְׂעִירַת עִזִּים לְחַטָּאת וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ:
ז וְאִם־לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה וְהֵבִיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא
שְׁתֵּי תֹרִים אוֹ־שְׁנֵי בְנֵי־יוֹנָה לַיהוָה אֶחָד לְחַטָּאת וְאֶחָד
לְעֹלָה: ח וְהֵבִיא אֹתָם אֶל־הַכֹּהֵן וְהִקְרִיב אֶת־אֲשֶׁר לַחַטָּאת
רִאשֹׁנָה וּמָלַק אֶת־רֹאשׁוֹ מִמּוּל עָרְפּוֹ וְלֹא יַבְדִּיל: ט וְהִזָּה
מִדַּם הַחַטָּאת עַל־קִיר הַמִּזְבֵּחַ וְהַנִּשְׁאָר בַּדָּם יִמָּצֶה אֶל־יְסוֹד
הַמִּזְבֵּחַ חַטָּאת הוּא: י וְאֶת־הַשֵּׁנִי יַעֲשֶׂה עֹלָה כַּמִּשְׁפָּט וְכִפֶּר
עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ אֲשֶׁר־חָטָא וְנִסְלַח לוֹ: ס [שביעי]

דִּי חָב וְיִשְׁתְּבִיק לֵיהּ: א וֶאֱנַשׁ אֲרֵי יֶחוֹב
וְיִשְׁמַע קַל מוֹמֵי וְהוּא סָהִיד אוֹ חֲזָא אוֹ יְדָע
אִם לָא יְחַוִּי וְיִקַּבֵּל חוֹבֵיהּ: ב אוֹ אֱנַשׁ דִּי יִקְרַב
בְּכָל מִדְּעַם מְסָאַב אוֹ בְנִבְלַת חַיְתָא
מְסָאֲבָא אוֹ בְנִבְלַת בְּעִירָא מְסָאֲבָא אוֹ
בְּגִבְלַת רָחִישׁ מְסָאַב וְיהֵי מִכְּסָא מִנֵּיהּ וְהוּא
מְסָאַב וְחָב: ג אוֹ אֲרֵי יִקְרַב בְּסוֹאֲבַת אֱנָשָׁא
לְכָל סְאוֹבְתֵּיהּ דִּי יְסְתָּאַב בָּהּ וְיהֵי מְכַסָּא מִנֵּיהּ
וְהוּא יְדַע וְחָב: ד אוֹ אֱנַשׁ אֲרֵי יְקַיֵּם לְפָרָשָׁא
בְּסִפְוָן לְאַבְאָשָׁא אוֹ לְאוֹטָבָא לְכָל דִּי יְפָרֵשׁ
אֱנָשָׁא בְּקְיוֹם וְיהֵי מְכַסָּא מִנֵּיהּ וְהוּא יְדַע וְחָב
לַחֲדָא מֵאִלֵּין: ה וִיהֵי אֲרֵי יֶחוֹב לַחֲדָא
מֵאִלֵּין וְיוַדֵּי דִּי חָב עֲלָהּ: ו וְיַיְתֵי יַת חוֹבְתֵּיהּ
(אֲשָׁמֵהּ) קֳדָם יְיָ עַל חוֹבְתֵּיהּ דִּי חָב נוּקְבָא מִן
עָנָא אִמַּרְתָּא אוֹ צְפִירַת עִזִּין לְחַטָּאתָא וִיכַפַּר
עֲלוֹהִי כַּהֲנָא מֵחוֹבְתֵּיהּ: ז וְאִם לָא תְמְטֵי
יְדֵיהּ כְּמַסַּת שֵׂיתָא וַיְיתֵי יַת חוֹבְתֵּיהּ דִּי חָב
תַּרְתֵּין שַׁפְנִינִין אוֹ תְרֵין בְּנֵי יוֹנָה קֳדָם יְיָ חַד
לְחַטָּאתָא וְחַד לַעֲלָתָא: ח וַיְיתֵי יַתְהוֹן לְוָת
כַּהֲנָא וְיִקְרֵיב יַת דִּי לְחַטָּאתָא בְּקַדְמֵיתָא
וְיִמְלוֹק יַת רֵישֵׁיהּ מִלָּקֳבֵל קְדָלֵיהּ וְלָא יַפְרֵישׁ:
ט וְיִדֵּי מִדְּמָא דְחַטָּאתָא עַל כּוֹתֶל מַדְבְּחָא
וּדְאִשְׁתָּאַר בְּדָמָא יִתְמְצֵי לִיסוֹדָא דְמַדְבְּחָא
חַטָּאתָא הוּא: י וְיַת תִּנְיָנָא יַעֲבִיד עֲלָתָא
כְּדַתְקֵן וְיכַפַּר עֲלוֹהִי כַּהֲנָא מֵחוֹבְתֵּיהּ דִּי חָב

לע"י

כתם הטעויות לפס. פוחיל"ם בלע"ז: (ה) **ושמעה קול אלה.** בדבר שהוא עד בו, שהשביעוהו שהוא יודע לו עדות, שיעיד לו: (ג) **או נפש אשר תגע וגו'.** ולמחר הטומאה כזו יחלל קדשים, או יכנס למקדש, שהוא דבר שזהרו כרת. במסכת שבועות נדרש כן: **ונעלם ממנו.** הטומאה: **ואשם.** בחכילת קדש או בביאת מקדש: (ג) **בטמאת אדם.** זו טומאת מת[1]: **לכל טמאתו.** לרבות טומאת מגע זבין וזבות: **אשר יטמא.** לרבות המוגע בשוגג נדה[2]: **בה.** לרבות בולע ונבלת עוף טהור[3]: **ונעלם. והוא ידע.**[4] שהכת הטומאה: **ואשם.** בחכילת קדש או בביאת מקדש: (ד) **בשפתים.** ולא בלב[5]: **להרע.** לעצמו: **או להיטיב.** לעצמו, כגון חוכל ולא חוכל חיטין ולא חיטין[6]: **לכל אשר יבטא.** לרבות לשעבר[7]: **ונעלם ממנו.** ועבר על שבועתו, כל חלה בקרבן עולה ויורד, כמפורש כאן, אבל שבועה שיש בה כפירת ממון חיוב בקרבן זו חלה בחשש: (ח) **והקריב את אשר לחטאת ראשונה.** מחשת קודמת לעולה. למה הדבר דומה לפרקליט שהכנס לרצות, ריצה פרקליט והכנס דורון לחבריו[8]: **ולא יבדיל.** חיטו מולק חלה סימן לחמד[9]: **עורף.** כוח גודה ברחש המשופע לגד הצואר. מול עורף. מול הרואה את העורף, והוא חורך כל לחורי הצואר[10]: (ט) **והזה מדם החטאת.** בעולה לא הטעין חלה מצוי, ובחטאת הזאה ומצוי. לומד בעורף ומתיז, והדם ניתז והולך למזבח[11]: **חטאת הוא.** לשמה הכתוב, שלא לשמה פסולה: (י) **כמשפט.** כדת האמור בעולת העוף של נדבה

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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 תו"כ 2 שם 3 שם 4 כ"ה הגירסא הנפוצה. ולכאורה צ"ל "ולא ידע" באותיות רש"י, בלי נקודה אחריהם. 5 שם 6 שבועות כז. 7 שם כו. 8 זבחים ז: 9 חולין כא. 10 תו"כ 11 זבחים סד:

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.*

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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 Tov*, *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. 7*ff*.)

* See 1:14-17 above.

יא וְאִם־לֹא֩ תַשִּׂ֨יג יָדׇ֜ו לִשְׁתֵּ֣י תֹרִ֗ים א֚וֹ לִשְׁנֵ֣י בְנֵי־יוֹנָ֔ה וְהֵבִ֕יא
אֶת־קׇרְבָּנ֖וֹ אֲשֶׁ֣ר חָטָ֑א עֲשִׂירִ֥ת הָאֵיפָ֛ה סֹ֥לֶת לְחַטָּ֖את לֹא־יָשִׂ֣ים
עָלֶ֗יהָ שֶׁ֚מֶן וְלֹא־יִתֵּ֣ן עָלֶ֔יהָ לְבֹנָ֖ה כִּ֣י חַטָּ֣את הִ֑וא: יב וְהֵבִיאָ֣הּ
אֶל־הַכֹּהֵ֗ן וְקָמַ֤ץ הַכֹּהֵן֙ | מְמָּ֣נָּה מְלֹ֣וא קׇמְצ֔וֹ אֶת־אַזְכָּרָתָ֖הּ
וְהִקְטִ֣יר הַמִּזְבֵּ֑חָה עַ֚ל אִשֵּׁ֣י יְהוָ֔ה חַטָּ֥את הִ֖וא: יג וְכִפֶּ֤ר עָלָיו֙
הַכֹּהֵ֔ן עַל־חַטָּאתׇ֖ו אֲשֶׁר־חָטָ֣א מֵאַחַ֑ת מֵאֵ֣לֶּה וְנִסְלַ֣ח לֹ֔ו וְהָיְתָ֥ה
לַכֹּהֵ֖ן כַּמִּנְחָ֑ה: ס יד וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר: טו נֶ֚פֶשׁ
כִּֽי־תִמְעֹ֣ל מַ֔עַל וְחָטְאָ֥ה׀ בִּשְׁגָגָ֗ה מִקׇּדְשֵׁ֤י יְהוָה֙ וְהֵבִיא֙
אֶת־אֲשָׁמ֣וֹ לַיהוָ֔ה אַ֚יִל תָּמִ֣ים מִן־הַצֹּ֔אן בְּעֶרְכְּךָ֥ כֶֽסֶף־שְׁקָלִ֖ים
בְּשֶׁ֣קֶל־הַקֹּ֑דֶשׁ לְאָשָׁ֖ם: טז וְאֶת֙ אֲשֶׁ֣ר חָטָ֣א׀ מִן־הַקֹּ֗דֶשׁ יְשַׁלֵּ֔ם
וְאֶת־חֲמִישִׁתֹ֖ו יוֹסֵ֣ף עָלָ֑יו וְנָתַ֣ן אֹת֔וֹ לַכֹּהֵ֖ן וְהַכֹּהֵ֣ן יְכַפֵּ֣ר עָלָ֔יו
בְּאֵ֖יל הָאָשָׁ֑ם וְנִסְלַ֖ח לֹ֥ו: פ יז וְאִם־נֶ֣פֶשׁ כִּ֣י תֶחֱטָ֗א וְעָשְׂתָ֤ה
אַחַת֙ מִכָּל־מִצְוֹ֣ת יְהוָ֔ה אֲשֶׁ֥ר לֹא־תֵעָשֶׂ֖ינָה וְלֹ֣א יָדָ֑ע וְאָשֵׁ֖ם

וְיִשְׁתְּבִיק לֵיהּ: יא וְאִם לָא תַדְבֵּיק יְדֵיהּ
לְתַרְתֵּין שַׁפְנִינִין אוֹ לִתְרֵין בְּנֵי יוֹנָה וְיֵיתֵי יַת
קוּרְבָּנֵיהּ דִּי חָב חַד מִן עַסְרָא בִּתְלַת סְאִין
סוּלְתָּא לְחַטָּאתָא לָא יְשַׁוֵּי עֲלָהּ מִשְׁחָא וְלָא
יִתֵּן עֲלָהּ לְבוּנְתָּא אֲרֵי חַטָּאתָא הִיא:
יב וְיֵיתִינַהּ לְוָת כַּהֲנָא וְיִקְמוֹץ כַּהֲנָא מִנָּהּ
מְלֵי קוּמְצֵיהּ יַת אַדְכָּרְתָּהּ וְיַסֵּיק לְמַדְבְּחָא עַל
קוּרְבָּנַיָּא דַיְיָ חַטָּאתָא הִיא: יג וְיכַפַּר עֲלוֹהִי
כַּהֲנָא עַל חוֹבְתֵיהּ דִּי חָב מֵחָדָא מֵאִלֵּין
וְיִשְׁתְּבִיק לֵיהּ וּתְהֵא לְכַהֲנָא כְּמִנְחָתָא:
יד וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: טו אֱנָשׁ אֲרֵי
יְשַׁקַּר שְׁקַר וְיֵחוֹב בְּשָׁלוּ מִקּוּדְשַׁיָּא דַיְיָ וְיֵיתֵי
יַת אֲשָׁמֵיהּ קֳדָם יְיָ דְּכַר שְׁלִים מִן עָנָא
בְּפוּרָסָנֵיהּ כְּסַף סְלְעִין בְּסִלְעֵי קוּדְשָׁא
לַאֲשָׁמָא: טז וְיַת דִּי חָב מִן קוּדְשָׁא יְשַׁלֵּם וְיַת
חוּמְשֵׁיהּ יוֹסֵף עֲלוֹהִי וְיִתֵּן יָתֵיהּ לְכַהֲנָא
וְכַהֲנָא יְכַפַּר עֲלוֹהִי בְּדִכְרָא דַאֲשָׁמָא
וְיִשְׁתְּבִיק לֵיהּ: יז וְאֵם אֱנָשׁ אֲרֵי יֶחוֹב וְיַעֲבֵיד
חַד מִכָּל פִּקּוֹדַיָּא דַיְיָ דִּי לָא כָּשְׁרִין לְאִתְעֲבָדָא

רס"י

קצה, כן שתי שניס[11]: **בערכך כסף שקלים**. שיהא שוה שתי סלעים[12]: (טז) **ואת אשר חטא מן הקדש ישלם**. קרן וחומש להקדש: (יז) **ולא ידע ואשם והביא**. הטעון הזה מדבר במי שבא ספק כרת לידו ולא ידע אם עבר עליו אם לאו, כגון חלב ושומן לפניו, וכסבור שמותיכן היתר, ואכל את האחת. ממרו לו אחת של חלב היתר, ולא ידע אם זו של חלב אכל, הרי זה מביא אשם תלוי[13] ומגין עליו כל זמן שלא נודע לו שודאי חטא, ואם יודע לו לאחר זמן יביא חטאת[14]: **ולא ידע ואשם ונשא עונו**. ר' יוסי הגלילי אומר הרי הכתוב עונש את מי שלא ידע, על אחת כמה וכמה שיעניש את שידע. רבי יוסי אומר אם נפשך לידע מתן שכרן של צדיקים, לא ולמד מאדם הראשון, שלא נצטוה אלא על מצות לא תעשה ועבר עליה, הא כמה מיתות נקנסו עליו ולדורותיו. וכי מיזו מדה מרובה, של טובה או של פורענות, הוי אומר מדה טובה. אם מדת פורענות המעוטה הא כמה מיתות נקנסו לו ולדורותיו, מדה טובה המרובה, היושב לו מן הפיגולין והנותרות והמתעסק ביוסי הכיפורים, על אחת כמה וכמה שיזכה לו ולדורותיו ולדורות דורותיו עד סוף כל הדורות. רבי עקיבא אומר הרי הוא אומר על פי שניס עדים או שלשה עדים וגו'[15], אם מתקיימת העדות בשניים, למה פרט לך הכתוב שלשה, אלא להביא שניסי שכר טוב לנטפל לעושי מצוה כעושי מצוה. רבי אלעזר בן עזריה אומר כי תקוצר קניכך בשדך ושכחת עומר בשדה, הרי הוא אומר למען יברכך וגו'[16], קבע הכתוב ברכה למי שמצא על ידו מצוה בלא ידע, אמור מעתה היתה סלע צרורה בבגדיו ונפלה ביומנו ומלאה העני ונתפרנס בה, הרי

ברמב"ם הפרשה: (יח) **בי חטאת הוא**. ואין בדין שיהא קרבנה מהודר[1]: (יט) **חטאת הוא**. נקמלה ונקטרה לשמה כשרה, שלא לשמה פסולה: (יג) **על חטאתו אשר חטא**. כאן שנה הכתוב, שהרי בעשירות ובדלות נאמר מחטאתו, וכאן בדלי דלות נאמר על חטאתו, דקדקו רבותינו מכאן[2], שאם חטא בשוגג עשיר והפריש מעות לכשבא או שעשיר והעני, יביא ממקצתן שתי תורים. הפריש מעות לשתי תורים והעני יביא ממקצתן 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 בעניו, או בעשירות או בדלות או בדלי דלות. ומה תלמוד לומר, שיכול האמורים שבכשב יהיו בכשבה או שעירה, והקלין יהיו בעוף, והקלין שבקלין יהיו בעשירית האיפה, תלמוד לומר מאחת מאלה, להשוות קלין לחמורין לכשבה ושעירה אם השיגה ידו, ואת החמורים לקלין לעשירית האיפה בדלי דלות[3]: **והיתה לכהן במנחה**. ללמד על מנחת חוטא שיהיו שיריה נאכלין, זכו לפי פשוטו. ורבותינו דרשו[4] והיתה לכהן, ואם חוטא זה כהן הוא, תהא כשאר מנחת נדבת כהן, שהוא בכליל תהיה לא תאכל: (טו) **כי תמעל מעל**. אין מעילה בכל מקום אלא שיעור, וכן הוא אומר וימעלו באלהי אבותיהם ויזנו אחרי אלהי עמי הארץ[5], וכן הוא אומר בסוטה[6] ומעלה בו מעל[7]: **וחטאה בשגגה מקדשי ה'**. שנהנה מן ההקדש. והיכן הוזכר, נאמר כאן חטא ונאמר להלן חטא בתרומה ולא ישאו עליו חטא, מה להלן הזכיר, אף כאן הזכיר. אי מה להלן לא הזכיר אלא על האוכל, אף כאן לא הזכיר אלא על האוכל, תלמוד לומר תמעול מעל, ריבה[8]: **מקדשי ה'**. המיוחדים לשם, יצאו קדשים קלים[9]: **איל**. לשון קשה, כמו ואת אילי הארץ לקח[10], 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 יז: 9 תו"כ 10 יחזקאל יז, יג 11 תו"כ 12 כריתות י:
13 שם יז: 14 תו"כ 15 דברים יז, ו 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.

וְנָשָׂא עֲוֹנוֹ׃ יח וְהֵבִיא אַיִל תָּמִים מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם
אֶל־הַכֹּהֵן וְכִפֶּר עָלָיו הַכֹּהֵן עַל שְׁגִגָתוֹ אֲשֶׁר־שָׁגָג וְהוּא
לֹא־יָדַע וְנִסְלַח לוֹ׃ יט אָשָׁם הוּא אָשֹׁם אָשַׁם לַיהוָה׃ פ
כ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃ כא נֶפֶשׁ כִּי תֶחֱטָא וּמָעֲלָה
מַעַל בַּיהוָה וְכִחֵשׁ בַּעֲמִיתוֹ בְּפִקָּדוֹן אוֹ־בִתְשׂוּמֶת יָד אוֹ בְגָזֵל
אוֹ עָשַׁק אֶת־עֲמִיתוֹ׃ כב אוֹ־מָצָא אֲבֵדָה וְכִחֵשׁ בָּהּ וְנִשְׁבַּע
עַל־שֶׁקֶר עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא בָהֵנָּה׃
כג וְהָיָה כִּי־יֶחֱטָא וְאָשֵׁם וְהֵשִׁיב אֶת־הַגְּזֵלָה אֲשֶׁר גָּזָל אוֹ
אֶת־הָעֹשֶׁק אֲשֶׁר עָשָׁק אוֹ אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד אִתּוֹ אוֹ
אֶת־הָאֲבֵדָה אֲשֶׁר מָצָא׃ כד [מפטיר] אוֹ מִכֹּל אֲשֶׁר־יִשָּׁבַע עָלָיו
לַשָּׁקֶר וְשִׁלַּם אֹתוֹ בְּרֹאשׁוֹ וַחֲמִשְׁתָּיו יֹסֵף עָלָיו לַאֲשֶׁר הוּא לוֹ
יִתְּנֶנּוּ בְּיוֹם אַשְׁמָתוֹ׃ כה וְאֶת־אֲשָׁמוֹ יָבִיא לַיהוָה אַיִל תָּמִים
מִן־הַצֹּאן בְּעֶרְכְּךָ לְאָשָׁם אֶל־הַכֹּהֵן׃ כו וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי
יְהוָה וְנִסְלַח לוֹ עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה לְאַשְׁמָה בָהּ׃ פ פ פ

קי״א פסוקים, דעוא״ל סימן. ציו״א סימן.

וְלֹא יָדַע וְחָטָא וְיָקַבֵּל חוֹבֵיהּ׃ יח וְיַיְתֵי דְכַר
שְׁלִים מִן עָנָא בְּפוּרְסָנֵיהּ לַאֲשָׁמָא לְוָת כַּהֲנָא
וְיכַפַּר עֲלוֹהִי כַּהֲנָא עַל שָׁלוּתֵיהּ דְּאִשְׁתְּלִי
וְהוּא לָא יָדַע וְיִשְׁתְּבִיק לֵיהּ׃ יט אֲשָׁמָא הוּא
עַל חוֹבְתֵיהּ דְּהוּא חָב אֲשָׁמָא יְקָרֵיב קֳדָם יְיָ׃
כ וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר׃ כא אֱנָשׁ אֲרֵי
יֶחוֹב וְיִשַׁקַּר שְׁקַר קֳדָם יְיָ וְיכַדֵּיב בְּחַבְרֵיהּ
בְּפִקְדוֹנָא אוֹ בְשׁוּתָפוּת יְדָא אוֹ בְגָזֵלָא אוֹ אֲנַס
(עָשַׁק) יַת חַבְרֵיהּ׃ כב אוֹ אַשְׁכַּח אֲבֵדְתָּא וְכַדֵּיב
בָּהּ וְאִשְׁתְּבַע עַל שִׁיקְרָא עַל חֲדָא מִכֹּל דִּי יַעֲבֵד
אֱנָשָׁא לְמֵיחַב בְּהֵן׃ כג וִיהֵי אֲרֵי יֶחְטֵי וְיֶחוֹב
וְיָתֵיב יַת גְּזֵלָא דִּי גְזַל אוֹ יַת עוּשְׁקָא דִּי עֲשַׁק אוֹ
יַת פִּקְדוֹנָא דִּי אִתְפַּקַּד לְוָתֵיהּ אוֹ יַת אֲבֵדְתָּא
דִּי אַשְׁכַּח׃ כד אוֹ מִכֹּלָא דִּי יִשְׁתְּבַע עֲלוֹהִי
לְשִׁיקְרָא וְיַשְׁלֵם יָתֵיהּ בְּרֵישֵׁיהּ וְחוּמְשֵׁיהּ יוֹסֵף
עֲלוֹהִי לְדִי הוּא דִילֵיהּ יִתְּנִינֵיהּ בְּיוֹמָא
דְּחוֹבְתֵיהּ׃ כה וְיַת אֲשָׁמֵיהּ יַיְתֵי קֳדָם יְיָ דְּכַר
שְׁלִים מִן עָנָא בְּפוּרְסָנֵיהּ לַאֲשָׁמָא לְוָת כַּהֲנָא׃
כו וְיכַפַּר עֲלוֹהִי כַּהֲנָא קֳדָם יְיָ וְיִשְׁתְּבִיק לֵיהּ
עַל חֲדָא מִכֹּל דִּי יַעֲבֵד לְמֵיחַב בָּהּ׃ פ פ פ

לע״ז

כקב״ס קובע לו ברכה[1]: (יח) **בערכך לאשם**. בערך כאמור למעלה[1]: **אשר שגג והוא לא ידע**. כל אם ידע לאחר זמן, לא נתכפר לו בעשם זה עד שיביא חטאת. כל למה זה דומה לעגלה ערופה שנתערפה ואחר כך נמצא הכורג, כרי זה יכרג[1]: (יט) **אשם הוא אשם אשם**. כרחשון כולו קמץ שכולו שם דבר, והאחרון חליו קמץ וחליו פתח שכולו לשון פעל. ושם תאמר מקרא שלא לעורך כולו, כבר נדרש הוא בתורת כהניס: **אשם אשם**. להביא עשם שפחה חרופה שיכא חיל (בן שתי שניס). יכול שאני מרבה עשם גזיר ועשם מנורע, תלמוד לומר כולו[1]: (כא) **נפש כי תחטא**. אמר ר' עקיבא מה תלמוד לומר ומעלה מעל בכ', לפי שכל המלוה והלוה והנועץ והנותן חייו עומד חלק בעדים ובשטר, לפיכך בזמן שכולו מכחש מכחש בעדים ובשטר, אבל המפקיד חלק חבירו וחייו רועה שתדע בו נשמה חלק שליחי שבייהסם,

1 תו״כ

לפיכך כשכולו מכחש, מכחש בשליחי שבייהסם[1]: **בתשומת יד**. עשם בידו ממון להתעסק הו במלוה[1]: **או בגזל**. שגזל מידו כלום: **או עשק**. הוא שכר שכיר[1]: (כב) **וכחש בה**. שכפר על אחת מכל אלה אשר יעשה האדם להטוח ולהשבע על שקר לכפירת ממון: (כג) **כי יחטא ואשם**. כשיכיר בעצמו לשוב בתשובה, ולדעת ולהתודות כי יחטא (גי' ס"ת ודבעתו להתודות כי חטא) ואשם: (כד) **בראשו**. הוא הקרן רשם כממון: **וחמשתיו**. רבתה תורה חמשיות הרבה לקרן אחת, שאם כפר בחומש ונשבע והודה, חוזר ומביא חומש על חותו חומש. וכן מוסיף והולך עד שיתמעט הקרן שנשבע עליו פחות משוה פרוטה[1]: **לאשר הוא לו**. [לאפוקי בנו ושלוחו ת"כ] למי שכממון שלו[1]: **חסלת פרשת ויקרא**

- [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* MAFTIR *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.*

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. 13*ff*.)

* 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 צו

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 *mitvzos* 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 אֱמוֹר (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. 30*ff.*)

ו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל *מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ: ג וְלָבַשׁ הַכֹּהֵן מִדּוֹ בַד וּמִכְנְסֵי־בַד יִלְבַּשׁ עַל־בְּשָׂרוֹ וְהֵרִים אֶת־הַדֶּשֶׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ וְשָׂמוֹ אֵצֶל הַמִּזְבֵּחַ: ד וּפָשַׁט אֶת־בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת־הַדֶּשֶׁן אֶל־מִחוּץ לַמַּחֲנֶה אֶל־מָקוֹם טָהוֹר: ה וְהָאֵשׁ עַל־הַמִּזְבֵּחַ

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב פַּקֵּיד יַת אַהֲרֹן וְיַת בְּנוֹהִי לְמֵימַר דָּא אוֹרַיְתָא דַּעֲלָתָא הִיא עֲלָתָא דְּמִתּוֹקְדָא עַל מַדְבְּחָא כָּל לֵילְיָא עַד צַפְרָא וְאֶישָׁתָא דְּמַדְבְּחָא תְּהֵי יָקְדָא בֵּיהּ: ג וְיִלְבַּשׁ כַּהֲנָא לְבוּשִׁין דְּבוּץ וּמִכְנְסִין דְּבוּץ יִלְבַּשׁ עַל בִּסְרֵיהּ וְיַפְרֵישׁ יַת קִיטְמָא דִּי תֵיכוֹל אֶישָׁתָא יַת עֲלָתָא עַל מַדְבְּחָא וְישַׁוֵּינֵיהּ בִּסְטַר מַדְבְּחָא: ד וְיִשְׁלַח יַת לְבוּשׁוֹהִי וְיִלְבַּשׁ לְבוּשִׁין אָחֳרָנִין וְיַפֵּק יַת קִיטְמָא לְמִבְרָא לְמַשְׁרְיָתָא לַאֲתַר דְּכִי: ה וְאֶישָׁתָא עַל

*מ' זעירא

לע"ז

(ג) צו את אהרן. מִן לוֹ מִלֹּא לְשׁוֹן זְרוּז מִיד וּלְדוֹרוֹת. מֹמר ר' שִׁמְעוֹן כֵּיוָן שֶׁרִיךְ הַכָּתוּב לִזְרֹז בְּמָקוֹם שֵׁיֵּשׁ בּוֹ חִסָּרוֹן כִּיס[1]: **זאת תורת העולה וגו'.** כְּרִי הָעִנְיָן הַזֶּה בָּא לְלַמֵּד עַל הַקְּטֹר חֲלָבִים וְאֵיבָרִים שֶׁיִּהְיֶה כָּשֵׁר כָּל הַלַּיְלָה[2], וּלְלַמֵּד עַל הַפְּסוּלִין מִיָּזֶה מֵהֶם עָלָה לֹא יֵרֵד, וְאֵיזֶה מֵהֶם עָלָה לֹא יֵרֵד, שֶׁכָּל תּוֹרָה לְרִבּוּת הִוא בָּא, לוֹמַר תּוֹרָה אַחַת לְכָל הָעוֹלִים, וַאֲפִילּוּ פְּסוּלִין, שֶׁאֵם עָלוּ לֹא יֵרֵדוּ: **הוא העולה.** לְמַעֵט אֶת הַרוֹבֵעַ וְאֶת הַנִּרְבָּע וְכֵיוֹצֵא בָּהֶן, שֶׁלֹּא הָיָה פְּסוּלָן בְּקִדָּשָׁם, שֶׁנִּפְסְלוּ קוֹדֶם שֶׁבָּאוּ לָעֲזָרָה[3]: **(ג) מדו בד.** הָיָה הַכָּתוּב וּמַה תַּלְמוּד לוֹמַר מִדּוֹ, שֶׁהָיָה כְּמִדָּתוֹ[4]: **על בשרו.** שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינֵיתַיִם: **והרים את הדשן.** הָיָה חוֹשֵׁב מִלֹּא הֵמִיחַ מִן הַמְּאוּכָלוֹת הַפְּנִימִיּוֹת וְנוֹתֵן

מִזְרָחוֹ שֶׁל כִּבְשָׁן[5]: **הדשן אשר תאכל האש את העולה.** וְעִשַּׁתָּה דֶּשֶׁן, מְאוּתוֹ דֶּשֶׁן יָרִיס תְּרוּמָה וְשָׁמוֹ מִגֹּל הַמִּזְבֵּחַ: **(על המזבח.** מִגֹּל חִבְּרִיס שֶׁעֲדַיִן לֹא נִתְעַכְּלוּ, מַחֲזִירִין עַל הַמִּזְבֵּחַ, לְאַחַר שֶׁחִתֵּךְ גַּחֲלִיס חִילֵּךְ וְחִילֵּךְ וְנִטֵּל מִן הַפְּנִימִיּוֹת, שֶׁנֶּאֱמַר אֶת הָעוֹלָה עַל הַמִּזְבֵּחַ. כְּרִיתוּת ס"י יִשָּׁן)[6]: **(ד) ופשט את בגדיו.** מִן זוֹ מוֹבֵךְ מִלֹּא דֶּרֶךְ חֹרֶן, שֶׁלֹּא יִלְכֹּךְ בְּהוֹלָאַת הַדֶּשֶׁן בְּגָדִיס שֶׁהוּא מְשַׁמֵּשׁ בָּהֶן תָּמִיד. בְּגָדִיס שֶׁשִּׁמֵּשׁ בָּהֶן קֹדֶשׁ לִרְבּוֹ לֹא יִמְזוֹג בָּהֶן כּוֹס לִרְבּוֹ, לְכָךְ וְלָמַד בְּגָדִיס אֲחֵרִיס פְּחוּתִין מֵהֶן[7]: **והוציא את הדשן.** לְגַבּוֹר בְּתִפְוֹת, כְּשֶׁהוּא רָצֶה וּמִן מָקוֹם לְמַעֲרָכָה, מוֹלִיאוֹ מִשָּׁם. וּמִן זֶה מוֹבֵךְ בְּכָל יוֹם, מִכָּל הַתְּרוּמָה מוֹבֵךְ בְּכָל יוֹם[8]: **(ה) והאש על המזבח תוקד בו.** רִיבָּה כָּאן

CLASSIC QUESTIONS

● **Why does the Torah use the unusual Hebrew expression צַו (command) rather than דַּבֵּר (speak) or אֱמוֹר (say)? (v. 2)**

Rashi: The expression צַו 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 חֶסְרוֹן מָמוֹן ("lacking money"), but rather חֶסְרוֹן כִּיס, (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.

1 תו"כ 2 מגילה כא. 3 תו"כ 4 שם 5 תמיד כח: 6 יומא מה. 7 שם כג: 8 שם כ.

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.

תּוּקַד־בּוֹ לֹא תִכְבֶּה וּבִעֵר עָלֶיהָ הַכֹּהֵן עֵצִים בַּבֹּקֶר בַּבֹּקֶר וְעָרַךְ עָלֶיהָ הָעֹלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי הַשְּׁלָמִים: ו אֵשׁ תָּמִיד תּוּקַד עַל־הַמִּזְבֵּחַ לֹא תִכְבֶּה: ס ז וְזֹאת תּוֹרַת הַמִּנְחָה הַקְרֵב אֹתָהּ בְּנֵי־אַהֲרֹן לִפְנֵי יְהוָה אֶל־פְּנֵי הַמִּזְבֵּחַ: ח וְהֵרִים מִמֶּנּוּ בְּקֻמְצוֹ מִסֹּלֶת הַמִּנְחָה וּמִשַּׁמְנָהּ וְאֵת כָּל־הַלְּבֹנָה אֲשֶׁר עַל־הַמִּנְחָה וְהִקְטִיר הַמִּזְבֵּחָה רֵיחַ נִיחֹחַ אַזְכָּרָתָהּ לַיהוָה: ט וְהַנּוֹתֶרֶת מִמֶּנָּה יֹאכְלוּ אַהֲרֹן וּבָנָיו מַצּוֹת תֵּאָכֵל בְּמָקוֹם קָדֹשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ: י לֹא תֵאָפֶה חָמֵץ חֶלְקָם

מַדְבְּחָא תְּהֵי יָקְדָא בֵיהּ לָא תִטְפֵּי וְיִבְעַר עֲלָהּ כַּהֲנָא אָעִין בְּצִפַּר בְּצָפָר וְיסַדַּר עֲלָהּ עֲלָתָא וַיַסֵק עֲלָהּ תַּרְבֵּי נִכְסַת קוּדְשַׁיָּא: ו אֵישָׁתָא תְּדִירָא תְּהֵי יָקְדָא עַל מַדְבְּחָא לָא תִטְפֵּי: ז וְדָא אוֹרַיְתָא דְּמִנְחָתָא דֵּיקָרְבוּן יָתָהּ בְּנֵי אַהֲרֹן קֳדָם יְיָ לְקֳדָם מַדְבְּחָא: ח וְיַפְרֵישׁ מִנֵּיהּ בְּקוּמְצֵיהּ מִסּוּלְתָּא דְּמִנְחָתָא וּמִמִּשְׁחָהּ וְיָת כָּל לְבוֹנְתָּא דִּי עַל מִנְחָתָא וְיַסֵק לְמַדְבְּחָא לְאִתְקַבָּלָא בְּרַעֲוָא אַדְכָּרָתָהּ קֳדָם יְיָ: ט וּדְאִשְׁתָּאַר מִנָּהּ יֵיכְלוּן אַהֲרֹן וּבְנוֹהִי פַּטִּירָא תִּתְאֲכֵיל בַּאֲתַר קַדִּישׁ בְּדָרַת מַשְׁכַּן זִמְנָא יֵיכְלוּנַהּ: י לָא תִתְאֲפֵי חֲמִיעַ חֻלָּקְהוֹן יְהָבִית

רס"י

יקידות הרצב על מוקדה, ומס המזבח תוקד בו, ובמס על המזבח תוקד בו, מס תמיד תוקד על המזבח, כולן נדרשו במסכת יומא[1] שנחלקו רבותינו במנין המערכות שהיו שם: **וערך עליה העולה**. עולת תמיד היא תקדיש[2] (בר"י מנין שלא יהא דבר קודש על המערכה לתמיד של שחר ת"ל העולה עולה ראשונה): **חלבי השלמים**. אם יביאו שם שלמים. ורבותינו למדו מכאן, עליה, על עולת הבוקר ולא שלם כל הקרבנות כולם. מכאן שלא יהא דבר מאוחר לתמיד של בין הערבים[3]: (ו) **אש תמיד**. אם שנאמר בה תמיד, היה שמדליקין בה את הגרות, שנאמר בה להעלות נר תמיד[4], אף היה מעל המזבח בחילון תוקד[5]: **לא תכבה**. המכבה אם על המזבח עובר בשני לאוין: (ז) **וזאת תורת המנחה**. תורה אחת לכולן להטעינן שמן ולבונה האמורין בעניין. שיכול מין לי טעונות שמן ולבונה שלא מנחת יחיד[6] שהיא נקמלת, מנחת כהנים שהיא כליל מנין, תלמוד לומר תורת: **הקרב אותה**. היה הגשה בקרן דרומית מערבית: **לפני ה'**. הוא מערב שהוא לגד מזבח כל מועד: **אל פני המזבח**. הוא הדרום, שהוא פניו של מזבח, שהכבש נתון לאותו הרוח[7]: (ח) **והרים ממנו**. מהאמור, היכא עשרון שלם נכנס אחת בשעת קמילה[8]. בר"י): **בקמצו**. שלא יעשה מדה לקומץ: **מסלת המנחה ומשמנה**. מכאן שקומץ ממקום שנתרבה שמנה[9]: **המנחה**. שלא תהא מעורבת בחיטרת[10]: **ואת כל הלבונה אשר על המנחה והקטיר**. שמלקט את לבונתה לאחר קמילה ומקטירו. ולפי שלא פירש כן אלא בחיטת מן המנחות בויקרא[11], הוצרך לשנות פרשה זו, לכלול כל המנחות כמשפטן: (ט) **במקום קדש**. ותיזכו, בחצר לחכל מועד[12]: (י) **לא תאפה חמץ**

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 inconsistency 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. 1*ff.*)

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)

1 מה. 2 פסחים נח: 3 שם 4 שמות כז, כ 5 יומא מה: 6 תו"כ 7 שם 8 שם 9 סוטה יד: 10 תו"כ 11 ב, ב 12 תו"כ

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. 50*ff.*)

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 תִכְבֶּה**. Literally, this means, "It must not go out," but the Maggid of Mezritch gave an alternative rendering: "Your negative aspects (**לֹא**) will be extinguished (**תִכְבֶּה**)."

(Based on *Hayom Yom* 20 *Adar Sheni*)

נָתַתִּי אֹתָהּ מֵאִשֵּׁי קֳדָשִׁים הִוא כַּחַטָּאת וְכָאָשָׁם:
יא כָּל־זָכָר בִּבְנֵי אַהֲרֹן יֹאכְלֶנָּה חָק־עוֹלָם לְדֹרֹתֵיכֶם מֵאִשֵּׁי
יְהוָה כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ: פ [שני] יב וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: יג זֶה קָרְבַּן אַהֲרֹן וּבָנָיו אֲשֶׁר־יַקְרִיבוּ לַיהוָה
בְּיוֹם הִמָּשַׁח אֹתוֹ עֲשִׂירִת הָאֵפָה סֹלֶת מִנְחָה תָּמִיד מַחֲצִיתָהּ
בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב: יד עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה מֻרְבֶּכֶת
תְּבִיאֶנָּה תֻּפִינֵי מִנְחַת פִּתִּים תַּקְרִיב רֵיחַ־נִיחֹחַ לַיהוָה:
טו וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ חָק־עוֹלָם לַיהוָה
כָּלִיל תָּקְטָר: טז וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה לֹא תֵאָכֵל: פ

יָתָהּ מִקּוּרְבָּנֵי קוּדְשִׁין הִיא כְּחַטָּאתָא
וְכַאֲשָׁמָא: יא כָּל דְּכוּרָא בִּבְנֵי אַהֲרֹן יֵיכְלִינַהּ
קְיָם עָלָם לְדָרֵיכוֹן מִקּוּרְבָּנַיָּא דַּיְיָ כָּל דְּיִקְרַב
בְּהוֹן יִתְקַדַּשׁ: יב וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
יג דֵּין קוּרְבַּן אַהֲרֹן וּבְנוֹהִי דִּי יְקָרְבוּן קֳדָם
יְיָ בְּיוֹמָא דְּרַבִּיאוּ יָתֵיהּ חַד מִן עַסְרָא בְּתַלַּת
סְאִין סוּלְתָּא מִנְחָתָא תְּדִירָא פַּלְגוּתָהּ בְּצַפְרָא
וּפַלְגוּתָהּ בְּרַמְשָׁא: יד עַל מַסְרֵיתָא בְּמִשַּׁח
תִּתְעֲבֵיד רְבִיכָא תַּיְתִינֵהּ תּוּפִינֵי מִנְחַת
בְּצוּעִין תְּקָרֵיב לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ:
טו וְכָהֲנָא דְּמָרְבָּא תְּחוֹתוֹהִי מִבְּנוֹהִי יַעֲבֵיד
יָתָהּ קְיָם עָלָם קֳדָם יְיָ גְּמִיר תִּתַּסָּק: טז וְכָל
מִנְחָתָא דְּכָהֲנָא גְּמִיר תְּהֵי לָא תִתְאֲכֵיל:

רס"י

חלקם. לף כשיריס לסוריס בזמן[1]: **כחטאת וכאשם.** מנחת חוטא כרי כיא כחטאת, לפיכך קמלה שלא לשמה פסולה. מנחת נדבה כרי כיא כאשם, לפיכך קמלה שלא לשמה כשרה[2]: (יא) **כל זכר.** לפילו בעל מום. למה נאמר, אס לאכילה כרי כבר אמור לאס אלהיו מקדשי הקדשיס וגו'[3], אלא לרבות בעלי מומין למחלוקת[4]: **כל אשר יגע וגו'.** קדשיס קליס או חולין שיגעו בה ויבלעו ממנה: **יקדש.** להיות כמוה, שאס פסולה יפסלו, ואס כשרה יאכלו כאמור במנחה: (יג) **זה קרבן אהרן ובניו.** לף בהדיוטות מקריבין עשירית באיפה ביום שהן מתמנין לעבודה, אבל כהן גדול בכל יום, שנאמר מנחה תמיד וגו' וכאן במשיח תחתיו מבניו אקת עולם וגו'[6]: (יד) **מרבכת.** חלוטה ברותחין כל לרכה[7]: **תפיני.** לפויה לפיות הרבה, שאחר חליטתה חופה בתנור וחוזר ומטגנה במחבת[8]: **מנחת פתים.** מלמד שטעונה פתיתה. (ברש"י יש:) ולא פתיתה ממש בליעין ופרורין לפי שאינה נקמלת, אלא כופלה לשניס וחוזר וכופלה לדי שתי וערב ואינו מבדיל וכן מקטיר לאשים, בת"כ מפרש לה)[9]: (טו) **המשיח תחתיו מבניו.** למשיח מבניו תחתיו: **כליל תקטר.** אין נקמלת להיות שיריה נאכלין אלא כולה כליל, וכן כל מנחת כהן של נדבה כליל תהיה: (טז) **כליל.** כולה שוה לגבוה:

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.

1 מנחות נה. 2 תו"כ 3 ויקרא כא, כב 4 תו"כ 5 זבחים צז: 6 תו"כ 7 שם 8 מנחות נ: 9 תו"כ

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 תִּקָּטֵר—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. 21*ff.*)

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

יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: יח דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו
לֵאמֹר זֹאת תּוֹרַת הַחַטָּאת בִּמְקוֹם אֲשֶׁר תִּשָּׁחֵט הָעֹלָה
תִּשָּׁחֵט הַחַטָּאת לִפְנֵי יְהוָה קֹדֶשׁ קָדָשִׁים הִוא: יט הַכֹּהֵן
הַמְחַטֵּא אֹתָהּ יֹאכְלֶנָּה בְּמָקוֹם קָדֹשׁ תֵּאָכֵל בַּחֲצַר אֹהֶל מוֹעֵד:
כ כָּל אֲשֶׁר־יִגַּע בִּבְשָׂרָהּ יִקְדָּשׁ וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד
אֲשֶׁר יִזֶּה עָלָיו תְּכַבֵּס בְּמָקוֹם קָדֹשׁ: כא וּכְלִי־חֶרֶשׂ אֲשֶׁר

יז וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יח מַלֵּיל עִם
אַהֲרֹן וְעִם בְּנוֹהִי לְמֵימַר דָּא אוֹרַיְתָא
דְּחַטָּאתָא בְּאַתְרָא דִּי תִתְנְכֵּס עֲלָתָא תִּתְנְכֵּס
חַטָּאתָא קֳדָם יְיָ קוּדְשִׁין הִיא: יט כַּהֲנָא
דְּמְכַפַּר בִּדְמָהּ יֵיכְלִינַהּ בַּאֲתַר קַדִּישׁ תִּתְאֲכֵיל
בְּדָרַת מַשְׁכַּן זִמְנָא: כ כֹּל דִּי יִקְרַב בִּבְסְרָהּ
יִתְקַדָּשׁ וְדִי יַדֵּי מִדָּמָהּ עַל לְבוּשָׁא דִּי יַדֵּי עֲלֵהּ
תִּתְחַוַּר בַּאֲתַר קַדִּישׁ: כא וּמָן דַּחֲסַף דִּי תִתְבַּשַּׁל

רמ"ו

יגע בבשרה. כל דבר חוכל אשר יגע ויבלע ממנה: **יקדש.** להיות כמוהו, אם פסולה תפסל, ואם היא כשרה תאכל כחומר שבה: **ואשר יזה מדמה על הבגד.** ואם הוזה מדמה על הבגד, אותו מקום דם (הבגד אשר יזה עליה), תכבס בתוך העזרה: **אשר יזה.** יכול נזה, כמו ולא יטה לאחר מנלס[2], יכול נטוי:

(יט) המחטא אותה. הטובד עבודתיה שהיא נעשית חטאת על ידו: **המחטא אותה יאכלנה.** הרוצה לעבודה, יגע טמא בשעת זריקת דמים שאינו חולק בשכר[1], ואי אפשר לומר שאוסר שאר כהנים בשכילתה חוץ מן הזורק דמה, שהרי נאמר למטה כל זכר בכהנים 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*

1 תו"כ 2 איוב טו, כט

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).*

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(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. 42*ff*.)

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 thanks-giving 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)

תְּבֻשַּׁל־בּוֹ יִשָּׁבֵר וְאִם־בִּכְלִי נְחֹשֶׁת בֻּשְּׁלָה וּמֹרַק וְשֻׁטַּף בַּמָּיִם:
כב כָּל־זָכָר בַּכֹּהֲנִים יֹאכַל אֹתָהּ קֹדֶשׁ קָדָשִׁים הִוא:
כג וְכָל־חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד לְכַפֵּר בַּקֹּדֶשׁ
לֹא תֵאָכֵל בָּאֵשׁ תִּשָּׂרֵף: פ ז א וְזֹאת תּוֹרַת הָאָשָׁם קֹדֶשׁ
קָדָשִׁים הִוא: ב בִּמְקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה יִשְׁחֲטוּ
אֶת־הָאָשָׁם וְאֶת־דָּמוֹ יִזְרֹק עַל־הַמִּזְבֵּחַ סָבִיב: ג וְאֶת כָּל־
חֶלְבּוֹ יַקְרִיב מִמֶּנּוּ אֶת הָאַלְיָה וְאֶת־הַחֵלֶב הַמְכַסֶּה
אֶת־הַקֶּרֶב: ד וְאֵת שְׁתֵּי הַכְּלָיֹת וְאֶת־הַחֵלֶב אֲשֶׁר עֲלֵיהֶן
אֲשֶׁר עַל־הַכְּסָלִים וְאֶת־הַיֹּתֶרֶת עַל־הַכָּבֵד עַל־הַכְּלָיֹת

בֵּיהּ יִתְבָּר וְאִם בְּמָנָא דִנְחָשָׁא תִּתְבַּשַׁל
וְיִתְמְרִיק וְיִשְׁתַּטֵּיף בְּמַיָּא: כב כָּל דְּכוּרָא
בְּכַהֲנַיָּא יֵיכוֹל יָתָהּ קוּדֶשׁ קוּדְשִׁין הִיא:
כג וְכָל חַטָּאתָא דִּי יִתָּעֵל מִדְּמָהּ לְמַשְׁכַּן זִמְנָא
לְכַפָּרָא בְּקוּדְשָׁא לָא תִתְאֲכֵיל בְּנוּרָא תִּתּוֹקַד:
א וְדָא אוֹרַיְתָא דַּאֲשָׁמָא קוּדֶשׁ קוּדְשִׁין הוּא:
ב בְּאַתְרָא דִּי יִכְסוֹן יָת עֲלָתָא יִכְסוֹן יָת אֲשָׁמָא
וְיָת דְּמֵיהּ יִזְרוֹק עַל מַדְבְּחָא סְחוֹר סְחוֹר:
ג וְיָת כָּל תַּרְבֵּיהּ יְקָרֵיב מִנֵּיהּ יָת אַלְיְתָא וְיָת
תַּרְבָּא דְּחָפֵי יָת גַּוָּא: ד וְיָת תַּרְתֵּין כָּלְיָן וְיָת
תַּרְבָּא דִּי עֲלֵיהֶן דִּי עַל גִּסְסָיָא וְיָת חַצְרָא דְּעַל

רס"י

(כא) **ישבר**. לפי שהבליעה שנבלעת בו נעשה נותר, והוא הדין לכל הקדשים: **ומרק**. לשון תמרוקי הנשים[1] תשקורי"ר בלע"ז: **ושטף**. לפלוט את בליעתו, אבל כלי חרס למדך הכתוב כאן שאינו יוצא מידי דפיו לעולם[2]: (כב) **כל זכר בכהנים יאכל אותה**. כח למדת שהמחטא חותר למעלה[3] לא להוציא שאר הכהנים, אלא להוציא את שאינו ראוי לחטוי: (כג) **וכל חטאת וגו'**. שאם הכניס מדם חטאת החיצונה לפנים פסולה[4]: **וכל**. לרבות שאר קדשים: (ז) **קדש קדשים הוא**. הוא קרב ואין תמורתו קרבה[5]: (ד) **ישחטו**. ריבה לנו שחיטות הרבה, לפי שמלינו חסה בנדור[6], נאמר יסחטו רבים. ותלמו בעולה להביא עולת נדור לנפון[7]: (ג) **ואת כל חלבו וגו'**. עד כאן לא נתפרשו חמורין בחסה, לכך הוצרך לפרשה כאן, אבל חטאת כבר נתפרשו הא בפרשת ויקרא[8]: **את האליה**.

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 Sacrifical 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 alloted 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 alloted 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 תו"כ 6 צ"ע שלא מצינו קרבן אשם בצבור, ובדפוסים הראשונים ליתא ד"ה זה. אבל י"ל שאין כוונתו לדין צבור ממש, אלא בגדר שלימות, שאחד מקריב עבור השני, ולכן הוא בגדר "צבור", שאחד מקריב עבור כמה חוטאים. אמנם זה שבגמ' (תמורה יד, א) אית שאין אשם בצבור - הכוונה היא לגדר של "צבור" ממש (ע"פ שיחת ש"פ צו תשל"א). 7 תו"כ 8 ד, ז

- [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)

יְסִירֶנָּה: ה וְהִקְטִיר אֹתָם הַכֹּהֵן הַמִּזְבֵּחָה אִשֶּׁה לַיהוָה אָשָׁם
הוּא: ו כָּל־זָכָר בַּכֹּהֲנִים יֹאכְלֶנּוּ בְּמָקוֹם קָדוֹשׁ יֵאָכֵל קֹדֶשׁ
קָדָשִׁים הוּא: ז כַּחַטָּאת כָּאָשָׁם תּוֹרָה אַחַת לָהֶם הַכֹּהֵן אֲשֶׁר
יְכַפֶּר־בּוֹ לוֹ יִהְיֶה: ח וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר
הָעֹלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה: ט וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה
בַּתַּנּוּר וְכָל־נַעֲשָׂה בַּמַּרְחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן הַמַּקְרִיב
אֹתָהּ לוֹ תִּהְיֶה: י וְכָל־מִנְחָה בְלוּלָה־בַשֶּׁמֶן וַחֲרֵבָה לְכָל־בְּנֵי
אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו: פ [שלישי] יא וְזֹאת תּוֹרַת זֶבַח הַשְּׁלָמִים
אֲשֶׁר יַקְרִיב לַיהוָה: יב אִם עַל־תּוֹדָה יַקְרִיבֶנּוּ וְהִקְרִיב |
עַל־זֶבַח הַתּוֹדָה חַלֹּת מַצּוֹת בְּלוּלֹת בַּשֶּׁמֶן וּרְקִיקֵי מַצּוֹת
מְשֻׁחָים בַּשָּׁמֶן וְסֹלֶת מֻרְבֶּכֶת חַלֹּת בְּלוּלֹת בַּשָּׁמֶן: יג עַל־חַלֹּת

כַּבְדָא עַל כָּלֵיתָא יַעֲדִינַהּ: ה וְיַסֵּק יַתְהוֹן
כַּהֲנָא לְמַדְבְּחָא קוּרְבָּנָא קֳדָם יְיָ אֲשָׁמָא הוּא:
ו כָּל דְּכוּרָא בְּכַהֲנַיָּא יֵיכְלִינֵיהּ בַּאֲתַר קַדִּישׁ
יִתְאֲכֵיל קוֹדֶשׁ קוּדְשִׁין הוּא: ז כְּחַטָּאתָא
כַּאֲשָׁמָא אוֹרַיְתָא חָדָא לְהוֹן כַּהֲנָא דִּי יְכַפַּר
בֵּיהּ דִּילֵיהּ יְהֵי: ח וְכַהֲנָא דְּמָקְרֵיב יַת עֲלַת גְּבַר
מְשַׁךְ עֲלָתָא דִּי יְקָרֵיב לְכַהֲנָא דִּילֵיהּ יְהֵי:
ט וְכָל מַנְחָתָא דִּי תִתְאֲפֵי בְּתַנּוּרָא וְכָל
דְּתִתְעֲבֵיד בְּרַדְתָּא וְעַל מַסְרֵיתָא לְכַהֲנָא
דְּמָקְרֵיב יָתָהּ דִּילֵיהּ תְּהֵי: י וְכָל מַנְחָתָא
דְּפִילָא בְמַשַׁח וּדְלָא פִילָא לְכָל בְּנֵי אַהֲרֹן
תְּהֵי גְּבַר כַּאֲחוֹהִי: יא וְדָא אוֹרַיְתָא דִּנְכַסַת
קוּדְשַׁיָּא דִּי יְקָרֵיב קֳדָם יְיָ: יב אִם עַל תּוֹדְתָא
יְקָרְבִינֵיהּ וְיַקְרֵיב עַל נִכְסַת תּוֹדְתָא גְּרִיצָן
פַּטִּירָן דְּפִילָן בְּמַשַׁח וְאֶסְפּוּגִין פַּטִּירִין
דְּמִשִּׁיחִין בְּמַשַׁח וְסוּלְתָּא רְבִיכָא גְּרִיצָן דְּפִילָן
בְּמַשָּׁח: יג עַל גְּרִיצָן דִּלְחֵם חֲמִיעַ יְקָרֵיב

רס"י

לפי שאשם חיוו בא חלא חיל או כצא, וחיל וכצא נתרבו בחליה: (ה) **אשם הוא**. עד שיגתק שמו ממנו. לימד על אשם שמתו בעליו או שנתכפרו בעליו, אף על פי שעומד להיות דמיו עולה לקיץ המזבח, אם שחטו סתם, חיוו כשר לעולה קודם שנתק לרעיה. וחיוו בא ללמד על האשם שיהא פסול שלא לשמו, כמו שדרשו הוא, הכתוב בחטאת[1], לפי שאשם לא נאמר בו אשם הוא, אלא לאחר הקטרת חמורין, והוא עלמו שלא הוקטרו חמוריו כשר[2]: (ו) **קדש קדשים הוא**. בתורת כהניס הוא נדרש: (ז) **תורה אחת להם**. נדבר זה: **הכהן אשר יכפר בו**. כראוי לכפרה חולק בו, פרט לטבול יום ומחוסר כפורים וחונן: (ח) **עור העולה אשר הקריב לכהן לו יהיה**. פרט לטבול יום ומחוסר כפורים וחונן שאיון חולקים בעורות: (ט) **לכהן המקריב אתה וגו'**. יכול לו לבדו, תלמוד לומר לכל בני אהרן תהיה. יכול

לכולן, תלמוד לומר לכהן המקריב, הא כיצד לבית אב שלו אותו יום שמקריבין אותה: (י) **בלולה בשמן**. זו מנחת נדבה: **וחרבה**. זו מנחת חוטא ומנחת קנאות שאין בהן שמן: (יב) **אם על תודה יקריבנו**. אם על דבר הודאה על נס שנעשה לו, כגון יורדי הים והולכי מדבריות וחבושי בית האסורים והולך שנתרפא אסם לריכין להודות שבתוב בהן יודו לה' חסדו ונפלאותיו לבני אדם ויזבחו זבחי תודה[3]. אם על אחת מאלה נדר שלמיס הלזו. שלמי תודה הן, וטעונות לחם האמור בעניין, ואיזו נאכלין אלא ליום ולילה, כמו שמפורש בשן: **והקריב על זבח התודה**. אלבעה מיני לחם חלות, ורקיקין, ורבוכה, שלשה מיני מאה, וכתיב על חלת לחם חמץ וגו', וכל מין ומין עשר חלות, הך מפורש במנחות[4]. ושיטרן חמש שאין ירושלמיות שהן שם מדבריות, עשריס עשרון[5]: **מרובבת**. לחם חלוט ברותחין כל לרכו:

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?

1 ויקרא ד:כד, ה:ט 2 זבחים ה: 3 תהלים קז, כא-כב 4 דף עז: 5 שם עו:

- [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. 20*ff*.)

לֶחֶם חָמֵץ יַקְרִיב קָרְבָּנוֹ עַל־זֶבַח תּוֹדַת שְׁלָמָיו: יד וְהִקְרִיב
מִמֶּנּוּ אֶחָד מִכָּל־קָרְבָּן תְּרוּמָה לַיהוָה לַכֹּהֵן הַזֹּרֵק אֶת־דַּם
הַשְּׁלָמִים לּוֹ יִהְיֶה: טו וּבְשַׂר זֶבַח תּוֹדַת שְׁלָמָיו בְּיוֹם קָרְבָּנוֹ
יֵאָכֵל לֹא־יַנִּיחַ מִמֶּנּוּ עַד־בֹּקֶר: טז וְאִם־נֶדֶר | אוֹ נְדָבָה זֶבַח
קָרְבָּנוֹ בְּיוֹם הַקְרִיבוֹ אֶת־זִבְחוֹ יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ
יֵאָכֵל: יז וְהַנּוֹתָר מִבְּשַׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף:
יח וְאִם הֵאָכֹל יֵאָכֵל מִבְּשַׂר־זֶבַח שְׁלָמָיו בַּיּוֹם הַשְּׁלִישִׁי לֹא
יֵרָצֶה הַמַּקְרִיב אֹתוֹ לֹא יֶחְשֶׁב לוֹ פִּגּוּל יִהְיֶה וְהַנֶּפֶשׁ הָאֹכֶלֶת
מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא: יט וְהַבָּשָׂר אֲשֶׁר־יִגַּע בְּכָל־טָמֵא לֹא יֵאָכֵל
בָּאֵשׁ יִשָּׂרֵף וְהַבָּשָׂר כָּל־טָהוֹר יֹאכַל בָּשָׂר: כ וְהַנֶּפֶשׁ אֲשֶׁר־
תֹּאכַל בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְטֻמְאָתוֹ עָלָיו
וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ: כא וְנֶפֶשׁ כִּי־תִגַּע בְּכָל־טָמֵא
בְּטֻמְאַת אָדָם אוֹ | בִּבְהֵמָה טְמֵאָה אוֹ בְּכָל־שֶׁקֶץ טָמֵא וְאָכַל
מִבְּשַׂר־זֶבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא
מֵעַמֶּיהָ: כב וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כג דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל לֵאמֹר כָּל־חֵלֶב שׁוֹר וְכֶשֶׂב וָעֵז לֹא תֹאכֵלוּ: כד וְחֵלֶב
נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה לְכָל־מְלָאכָה וְאָכֹל לֹא תֹאכְלֻהוּ:

קוֹרְבָּנֵיהּ עַל נִכְסַת תּוֹדַת (נִכְסַת) קוּדְשָׁוֹהִי:
יד וְיַקְרֵב מִנַּיהּ חַד מִכָּל קוּרְבָּנָא אַפְרָשׁוּתָא
קֳדָם יְיָ לְכַהֲנָא דְּיִזְרוֹק יַת דַּם נִכְסַת קוּדְשַׁיָּא
דִּילֵיהּ יְהֵי: טו וּבְסַר נִכְסַת תּוֹדַת (נִכְסַת)
קוּדְשׁוֹהִי בְּיוֹם קוּרְבָּנֵיהּ יִתְאֲכֵיל לָא יַצְנַע מִנַּיהּ
עַד צַפְרָא: טז וְאִם נִדְרָא אוֹ נְדָבְתָּא נִכְסַת
קוּרְבָּנֵיהּ בְּיוֹמָא דִּי יְקָרֵיב נִכְסָתֵיהּ יִתְאֲכֵיל
וּבְיוֹמָא דְּבָתְרוֹהִי וּדְאִשְׁתָּאַר מִנַּיהּ יִתְאֲכֵיל:
יז וּדְאִשְׁתָּאַר מִבְּסַר נִכְסָתָא בְּיוֹמָא תְּלִיתָאָה
בְּנוּרָא יִתּוֹקַד: יח וְאִם אִתְאֲכָלָא יִתְאֲכֵיל
מִבְּסַר נִכְסַת קוּדְשׁוֹהִי בְּיוֹמָא תְּלִיתָאָה לָא
יְהֵי לְרַעֲוָא דְּמַקְרֵיב יָתֵיהּ לָא יִתְחֲשֵׁב לֵיהּ
מְרָחָק יְהֵי וְאֶנָשׁ דְּייכוֹל מִנֵּיהּ חוֹבֵיהּ יְקַבֵּיל:
יט וּבְסַר קוּדְשָׁא דִּי יִקְרַב בְּכָל מְסָאַב לָא
יִתְאֲכֵיל בְּנוּרָא יִתּוֹקַד וּבְסַר קוּדְשָׁא כָּל
דִּי דְכֵי לְקוּדְשָׁא ייכוֹל בְּסַר קוּדְשָׁא: כ וֶאֱנָשׁ
דִּי ייכוֹל בִּסְרָא מִנִּכְסַת קוּדְשַׁיָּא דִּי קֳדָם יְיָ
וְסָאוּבְתֵּיהּ עֲלוֹהִי וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהוּא
מֵעַמֵּיהּ: כא וֶאֱנָשׁ אֲרֵי יִקְרַב בְּכָל מְסָאַב
בְּסוֹאֲבַת אֱנָשָׁא אוֹ בִּבְעִירָא מְסָאֲבָא אוֹ בְּכָל
שִׁקְצָא מְסָאַב וְייכוֹל מִבְּסַר נִכְסַת קוּדְשַׁיָּא
דִּי קֳדָם יְיָ וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהוּא מֵעַמֵּיהּ:
כב וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: כג מַלֵּיל עִם
בְּנֵי יִשְׂרָאֵל לְמֵימַר כָּל תְּרַב תּוֹר וְאִמַּר וְעִזָּא
לָא תֵיכְלוּן: כד וּתְרַב נְבֵילָא וּתְרַב תְּבִירָא

רס"י

(יג) **יקריב קרבנו על זבח**. מגיד שמין הלחם קדום לקדשי הגוף ליפסל ביוצא ובטול יום ומלנות לחולין בפדיון, עד שישחט כזבח[1]: (יד) **אחד מכל קרבן**. לחם אחד מכל מין ומין יטול תרומה לכהן הטובד עבודתה, ושאר נאכל לבעלים[2] ובשרה לבעלים, חוץ מחזה ושוק שבה, כמו שמפורש למטה[3] תנופת חזה ושוק בשלמים. והתודה קרויה שלמים[4]: (טו) **ובשר זבח תודת שלמיו**. יש כאן רבויין הרבה, לרבות חטאת ואשם ואיל נזיר וחגיגת י"ד, שיהיו נאכלין ליום ולילה: **ביום קרבנו יאכל**. וכזמן שהרה זמן לאחה: **לא יניח ממנו עד בקר**. אבל אוכל הוא כל הלילה, אם כן למה אמרו עד חצות, כדי להרחיק האדם מן העבירה[5]: (טז) **ואם נדר או נדבה**. שלא הגיאה על הודאה של נס, שיהא טעונה לחם ונאכלת לשני ימים, כמו שמפורש בענין: **וממחרת והנותר ממנו**. בראשון יאכל. (ס"ת והנותר ממנו יאכל) וי"ו זו יתירה היא, ויש כאוה הרבה במקרא, כגון ואלה בני לבטון ואיה ועגה[6], את וקדם ונצח מרמס[7]: (יח) **ואם האכל יאכל וגו'**. במחשב בשחיטה לאכלו בשלישי הכתוב מדבר. יכול אם אכל ממנו בשלישי יפסל למפרע, תלמוד לומר המקריב אותו לא יחשב, בשעת הקרבה הוא נפסל, ואינו נפסל בשלישי. וכן פירושו בשעת הקרבתו לא תעלה זאת במחשבה, ואם חשב פגול יהיה: **והנפש האכלת ממנו**. אפילו בתוך הזמן עונה עונה: (יט) **והבשר**. אל קדש שלמים אשר יגע בכל טמא לא יאכל: **והבשר**. לרבות אבר שיצא מקלתו, שהפיטי אותו: **כל טהור יאכל בשר**. מה תלמוד לומר, לפי שנאמר ודם זבחיך ישפך והבשר תאכל[8], יכול לא יאכלו שלמים אלא כשעלים, לכך נאמר כל טהור יאכל בשר: (**והבשר כל טהור יאכל בשר**. כלומר כל מה שאמרתי לך בחטאת ואשם, שאם יצאו חוץ לקלעים אסורה, כמו שבתוך בחלר אכל מועד יאכלוה, בשר זה שאי אומר לך כל טהור יאכל בשר אפילו בכל העיר): (כ) **וטמאתו עליו**. בטומאת הגוף הכתוב מדבר, אבל טהור שאכל את הטמא, אינו עונש כרת, אלא אזהרה והשבר יגע בכל טמא וגו'. ואזהרת טמא שאכל את הטהור אינה מפורשת בתורה, אלא אמרים למדוה בגזרה שוה[9]. שלא בריאות אמורות באוכלי קדשים בטומאת הגוף, ודרשוה רבותינו בשבועות אחת לכלל ואחת לפרט ואחת ללמד על הקדן עולה ויורד שלא נאמר אלא על טומאת מקדש וקדשיו: (כד) **יעשה לכל מלאכה**. בא ולימד על האוכל שאינו מטמא טומאת נבלות: **ואכל לא תאכלהו**. אמרה

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].

1 מנחות עח: 2 שם עז: 3 פסוק לד 4 זבחים ד. 5 ברכות ב. 6 בראשית לו, כד 7 דניאל ז, יג 8 דברים יב, כז 9 מכות יד:

[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.

כה כִּי כָל־אֹכֵל חֵלֶב מִן־הַבְּהֵמָה אֲשֶׁר יַקְרִיב מִמֶּנָּה אִשֶּׁה
לַיהוָה וְנִכְרְתָה הַנֶּפֶשׁ הָאֹכֶלֶת מֵעַמֶּיהָ: כו וְכָל־דָּם לֹא
תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם לָעוֹף וְלַבְּהֵמָה: כז כָּל־נֶפֶשׁ אֲשֶׁר־
תֹּאכַל כָּל־דָּם וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ: פ כח וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: כט דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
הַמַּקְרִיב אֶת־זֶבַח שְׁלָמָיו לַיהוָה יָבִיא אֶת־קָרְבָּנוֹ לַיהוָה
מִזֶּבַח שְׁלָמָיו: ל יָדָיו תְּבִיאֶינָה אֵת אִשֵּׁי יְהוָה אֶת־הַחֵלֶב
עַל־הֶחָזֶה יְבִיאֶנּוּ אֵת הֶחָזֶה לְהָנִיף אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה:
לא וְהִקְטִיר הַכֹּהֵן אֶת־הַחֵלֶב הַמִּזְבֵּחָה וְהָיָה הֶחָזֶה לְאַהֲרֹן
וּלְבָנָיו: לב וְאֶת שׁוֹק הַיָּמִין תִּתְּנוּ תְרוּמָה לַכֹּהֵן מִזִּבְחֵי
שַׁלְמֵיכֶם: לג הַמַּקְרִיב אֶת־דַּם הַשְּׁלָמִים וְאֶת־הַחֵלֶב מִבְּנֵי
אַהֲרֹן לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמָנָה: לד כִּי אֶת־חֲזֵה הַתְּנוּפָה
וְאֶת | שׁוֹק הַתְּרוּמָה לָקַחְתִּי מֵאֵת בְּנֵי־יִשְׂרָאֵל מִזִּבְחֵי
שַׁלְמֵיהֶם וָאֶתְּנָה אֹתָם לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו לְחָק־עוֹלָם מֵאֵת

יִתְעֲבִיד לְכָל עִיבִידְתָּא וּמֵיכַל לָא תֵיכְלוּנֵיהּ:
כה אֲרֵי כָּל דְּיֵיכוֹל תַּרְבָּא מִן בְּעִירָא דִּי יְקָרְבוּן
מִנֵּהּ קוּרְבָּנָא קֳדָם יְיָ וְיִשְׁתֵּיצֵי אֱנָשָׁא דִּי יֵיכוֹל
מֵעַמֵּיהּ: כו וְכָל דְּמָא לָא תֵיכְלוּן בְּכָל
מוֹתְבָנֵיכוֹן דְּעוֹפָא וְדִבְעִירָא: כז כָּל אֱנָשׁ
דִּי יֵיכוֹל כָּל דְּמָא וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהוּא
מֵעַמֵּיהּ: כח וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
כט מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל לְמֵימָר דְּמָקְרֵיב יַת
נִכְסַת קוּדְשׁוֹהִי קֳדָם יְיָ יֵיתֵי יַת קוּרְבָּנֵיהּ קֳדָם
יְיָ מִנִּכְסַת קוּדְשׁוֹהִי: ל יְדוֹהִי יֵיתְיָן יַת
קוּרְבָּנָיָא דַיְיָ יַת תַּרְבָּא עַל חַדְיָא יֵיתְיֵנֵיהּ יַת
חַדְיָא לַאֲרָמָא יָתֵיהּ אֲרַמּוּתָא קֳדָם יְיָ:
לא וַיְסֵק כַּהֲנָא יַת תַּרְבָּא לְמַדְבְּחָא וִיהֵי חַדְיָא
לְאַהֲרֹן וְלִבְנוֹהִי: לב וְיַת שׁוֹקָא דְיַמִּינָא תִּתְּנוּן
אַפְרְשׁוּתָא לְכַהֲנָא מִנִּכְסַת קוּדְשֵׁיכוֹן:
לג דְּמָקְרֵיב יַת דַּם נִכְסַת קוּדְשַׁיָּא וְיַת תַּרְבָּא
מִבְּנֵי אַהֲרֹן דִּילֵיהּ יְהֵי שׁוֹקָא דְיַמִּינָא לְחֻלָּק:
לד אֲרֵי יַת חַדְיָא דַּאֲרַמּוּתָא וְיַת שׁוֹקָא
דְאַפְרְשׁוּתָא נְסִיבִית מִן בְּנֵי יִשְׂרָאֵל מִנִּכְסַת
קוּדְשֵׁיהוֹן וְיָהְבִית יַתְהוֹן לְאַהֲרֹן כַּהֲנָא

רס"י

תורה יצוה איסור גבילה וטרפה ויחול על איסור חלב, שאם תכלו, יתחייב קף על נותר של גבילה, ולא תאמר אין איסור חל על איסור[1]: (כו) **לעוף ולבהמה.** פרט לדם דגים וחגבים: **בכל מושבתיכם.** לפי שהיה חושב הגוף ואינה חושבת קרקע, נוהגת בכל מושבות, ובמסכת קדושין בפרק ח'[2] מפרש למה כולרך לומר: (כ) **ידיו תביאינה וגו'. שתהא** יד הבעלים מלמעלה והחלב והחזות נתונין בה, ויד כהן מלמטה ומניפן[3]: **את אשי ה'.** ומה הן האשים, את החלב על החזה: **יביאנו.** כשמביאו מביא המבואים נותן חלב על החזה, וכשנותנו ליד הכהן הסניף נמלא החזה למעלה והחלב למטה, וזהו שאמור במקום אחר[4] שוק התרומה והזה התנופה על אשי החלבים יביאו להניף וגו', ולאחר התנופה נותנו לכהן המקטיר, ונמלא החזה למטה, וזהו שנאמר ויניחו

את החלבים על החזות ויקטר החלבים המזבחה[5]. למדנו שצלאה כהניס זקוקין לה, כך מפורש בזבחים[6]: **את החלב על החזה יביאנו.** ואת החזה למה מביא, להניף אותו הוא מביאו, ולא היה הוא מן החשים. לפי שנאמר את אשי ה' את החלב על החזה, יכול היה אף החזה לאשים, לכך נאמר את החזה להניף וגו': (לא) **והקטיר הכהן את החלב.** ואחר כך והיה החזה לאהרן, למדנו שאין הבשר נאכל בעוד שהאימורים למטה מן המזבח: (לב) **שוק.** מן הפרק של תרומה הגבוה עם הראש עד הפרק התחתון, שהוא סובך של ירך[7]: (לג) **המקריב את דם וגו'.** מי שהוא ראוי לזריקתו ולהקטיר חלביו, יצא טמא בשעת זריקת דמים או בשעת הקטר חלבים, שאינו חולק בשכר[8]: (לד) **התנופה התרומה.** מולין ומביא, מעלה ומוריד:

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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 לז: 3 מנחות סא: 4 ויקרא י, טו 5 שם ט, כ 6 דף סב. 7 חולין קלד: 8 תו"כ

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.

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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. 37*ff.*)

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)

* ע"פ פ' המלב"ם

בְּנֵי יִשְׂרָאֵל: לה וְאֵת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו מֵאִשֵּׁי יְהוָה בְּיוֹם הִקְרִיב אֹתָם לְכַהֵן לַיהוָה: לו אֲשֶׁר צִוָּה יְהוָה לָתֵת לָהֶם בְּיוֹם מָשְׁחוֹ אֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל חֻקַּת עוֹלָם לְדֹרֹתָם: לז זֹאת הַתּוֹרָה לָעֹלָה לַמִּנְחָה וְלַחַטָּאת וְלָאָשָׁם וְלַמִּלּוּאִים וּלְזֶבַח הַשְּׁלָמִים: לח אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בְּהַר סִינָי בְּיוֹם צַוֹּתוֹ אֶת־בְּנֵי יִשְׂרָאֵל לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם לַיהוָה בְּמִדְבַּר סִינָי: פ (רביעי) ח א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב קַח אֶת־אַהֲרֹן וְאֶת־בָּנָיו אִתּוֹ וְאֵת הַבְּגָדִים וְאֵת שֶׁמֶן הַמִּשְׁחָה וְאֵת | פַּר הַחַטָּאת וְאֵת שְׁנֵי הָאֵילִים וְאֵת סַל הַמַּצּוֹת: ג וְאֵת כָּל־הָעֵדָה הַקְהֵל אֶל־פֶּתַח אֹהֶל מוֹעֵד: ד וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקָּהֵל הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד: ה וַיֹּאמֶר מֹשֶׁה אֶל־הָעֵדָה זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לַעֲשׂוֹת: ו וַיַּקְרֵב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו וַיִּרְחַץ אֹתָם בַּמָּיִם: ז וַיִּתֵּן עָלָיו אֶת־הַכֻּתֹּנֶת וַיַּחְגֹּר אֹתוֹ בָּאַבְנֵט וַיַּלְבֵּשׁ אֹתוֹ אֶת־הַמְּעִיל וַיִּתֵּן עָלָיו אֶת־הָאֵפֹד וַיַּחְגֹּר אֹתוֹ בְּחֵשֶׁב הָאֵפֹד וַיֶּאְפַּד לוֹ בּוֹ:* ח וַיָּשֶׂם עָלָיו אֶת־הַחֹשֶׁן וַיִּתֵּן אֶל־הַחֹשֶׁן אֶת־הָאוּרִים

וְלִבְנוֹהִי לְקָיֵם עָלָם מִן בְּנֵי יִשְׂרָאֵל: לה דָּא רְבוּת אַהֲרֹן וּרְבוּת בְּנוֹהִי מִקּוּרְבָּנַיָּא דְּיָיָ בְּיוֹמָא דִּי יְקָרְבוּן יַתְהוֹן לְכַהֲנָא קֳדָם יְיָ: לו דִּי פַּקִּיד יְיָ לְמִתַּן לְהוֹן בְּיוֹמָא דְּרַבִּי יַתְהוֹן מִן בְּנֵי יִשְׂרָאֵל קְיָם עָלָם לְדָרֵיהוֹן: לז דָּא אוֹרַיְתָא לַעֲלָתָא לְמִנְחָתָא וּלְחַטָּאתָא וְלַאֲשָׁמָא וּלְקוּרְבָּנַיָּא וּלְנִכְסַת קוּדְשַׁיָּא: לח דִּי פַּקִּיד יְיָ יַת מֹשֶׁה בְּטוּרָא דְסִינַי בְּיוֹמָא דְּפַקֵּיד יַת בְּנֵי יִשְׂרָאֵל לְקָרָבָא יַת קוּרְבָּנְהוֹן קֳדָם יְיָ בְּמַדְבְּרָא דְסִינַי: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב קָרֵיב יַת אַהֲרֹן וְיַת בְּנוֹהִי עִמֵּיהּ וְיַת לְבוּשַׁיָּא וְיַת מִשְׁחָא דִּרְבוּתָא וְיַת תּוֹרָא דְּחַטָּאתָא וְיַת תְּרֵין דִּיכְרִין וְיַת סַלָּא דְּפַטִּירַיָּא: ג וְיַת כָּל בְּנִשְׁתָּא כְּנוֹשׁ לְתָרַע מַשְׁכַּן זִמְנָא: ד וַעֲבַד מֹשֶׁה כְּמָא דִּי פַקִּיד יְיָ יָתֵיהּ וְאִיתְכְּנִישַׁת בְּנִשְׁתָּא לְתָרַע מַשְׁכַּן זִמְנָא: ה וַאֲמַר מֹשֶׁה לִבְנִשְׁתָּא דֵּין פִּתְגָמָא דִּי פַקִּיד יְיָ לְמֶעְבַּד: ו וְקָרֵיב מֹשֶׁה יַת אַהֲרֹן וְיַת בְּנוֹהִי וְאַסְחֵי יַתְהוֹן בְּמַיָּא: ז וְיָהַב עֲלוֹהִי יַת כְּתוּנָא וְזָרֵיז יָתֵיהּ בְּהֶמְיָנָא וְאַלְבֵּישׁ יָתֵיהּ יַת מְעִילָא וְיָהַב עֲלוֹהִי יַת אֵפוֹדָא וְזָרֵיז יָתֵיהּ בְּהֶמְיַן אֵפוֹדָא וְאַתְקֵן לֵיהּ בֵּיהּ: ח וְשַׁוִּי עֲלוֹהִי יַת חוּשְׁנָא וְיָהַב בְּחוּשְׁנָא יַת אוּרַיָּא

*חצי התורה בפסוקים

רס"י

(לז) **ולמלואים**. ליוס חיוך הכתוב: (ג) **קח את אהרן**. פרשה זו נאמרה שבעת ימים קודם הקמת המשכן, שמין מוקדם ומאוחר בתורה: **קח את אהרן**. קחנו בדבריס ומשכנו: **ואת פר החטאת וגו'**. חלו המאוריס בעניין עוונת המלואים בותחה תנוה, ועכשיו ביוס רחשון למלואים חזר וזרזו בשעת מעשה: (ג) **הקהל אל פתח אהל מועד**. זה אחד מן המקומות שהחזיק מועט את המרובה[1]: (ה) **זה הדבר**. דבריס שתרתו שתני עושה לפניכם לוני הקב"ה לעשות, ואל תאמרו לכבודי ולכבוד אחי אני עושה. כל הענין הזה דפרשת המלואים פירשתי בותחה תנוה[2]: (ח) **את האורים**. כתב של[3] שם המפורש:

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"ר פי"ט 2 שמות כט 3 בפ' 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, שכתיבתו היא ע"י הקב"ה עצמו. ופרט זה נוגע בעיקר כאן, בשעת עשיית החושן **בפועל** (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 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
SHEMOS	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
VAYIKRA	TZAV 8:1-3	INSTRUCTIONS FOR THE INAUGURATION OF THE TABERNACLE ARE REPEATED[4]	23RD OF ADAR	2
VAYIKRA	TZAV 8:4-36	SEVEN DAYS OF INAUGURATION (TABERNACLE DISMANTLED DAILY[5])	23RD - 29TH ADAR[2]	4
VAYIKRA	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.

וְאֶת־הַתָּמִים: ט וַיָּשֶׂם אֶת־הַמִּצְנֶפֶת עַל־רֹאשׁוֹ וַיָּשֶׂם עַל־
הַמִּצְנֶפֶת אֶל־מוּל פָּנָיו אֵת צִיץ הַזָּהָב נֵזֶר הַקֹּדֶשׁ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: י וַיִּקַּח מֹשֶׁה אֶת־שֶׁמֶן הַמִּשְׁחָה וַיִּמְשַׁח
אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ וַיְקַדֵּשׁ אֹתָם: יא וַיַּז מִמֶּנּוּ
עַל־הַמִּזְבֵּחַ שֶׁבַע פְּעָמִים וַיִּמְשַׁח אֶת־הַמִּזְבֵּחַ וְאֶת־כָּל־כֵּלָיו
וְאֶת־הַכִּיֹּר וְאֶת־כַּנּוֹ לְקַדְּשָׁם: יב וַיִּצֹק מִשֶּׁמֶן הַמִּשְׁחָה עַל
רֹאשׁ אַהֲרֹן וַיִּמְשַׁח אֹתוֹ לְקַדְּשׁוֹ: יג וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן
וַיַּלְבִּשֵׁם כָּתֳנֹת וַיַּחְגֹּר אֹתָם אַבְנֵט וַיַּחֲבֹשׁ לָהֶם מִגְבָּעוֹת
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: [חמישי] יד וַיַּגֵּשׁ אֵת פַּר הַחַטָּאת
וַיִּסְמֹךְ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ פַּר הַחַטָּאת:
טו וַיִּשְׁחָט וַיִּקַּח מֹשֶׁה אֶת־הַדָּם וַיִּתֵּן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב
בְּאֶצְבָּעוֹ וַיְחַטֵּא אֶת־הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ
וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו: טז וַיִּקַּח אֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־הַקֶּרֶב
וְאֵת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וַיַּקְטֵר
מֹשֶׁה הַמִּזְבֵּחָה: יז וְאֶת־הַפָּר וְאֶת־עֹרוֹ וְאֶת־בְּשָׂרוֹ וְאֶת־פִּרְשׁוֹ
שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:
יח וַיַּקְרֵב אֵת אֵיל הָעֹלָה וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם
עַל־רֹאשׁ הָאָיִל: יט וַיִּשְׁחָט וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ
סָבִיב: כ וְאֶת־הָאַיִל נִתַּח לְנִתָחָיו וַיַּקְטֵר מֹשֶׁה אֶת־הָרֹאשׁ

וְאֵת תּוֹמָיְא: ט וְשַׁוִּי יָת מִצְנְפְתָּא עַל רֵישֵׁיהּ
וְשַׁוִּי עַל מִצְנְפְתָּא לָקֳבֵל אַפּוֹהִי יָת צִיצָא
דְּדַהֲבָא כְּלִילָא דְּקוּדְשָׁא כְּמָא דִּי פַקֵּיד יְיָ יָת
מֹשֶׁה: י וּנְסֵיב מֹשֶׁה יָת מִשְׁחָא דִּרְבוּתָא וְרַבִּי
יָת מַשְׁכְּנָא וְיָת כָּל דִּי בֵיהּ וְקַדִּישׁ יָתְהוֹן:
יא וְאַדֵּי מִנֵּיהּ עַל מַדְבְּחָא שְׁבַע זִמְנִין וְרַבִּי יָת
מַדְבְּחָא וְיָת כָּל מָנוֹהִי וְיָת כִּיוֹרָא וְיָת בְּסִיסֵיהּ
לְקַדָּשׁוּתְהוֹן: יב וַאֲרִיק מִמִּשְׁחָא דִּרְבוּתָא עַל
רֵישָׁא דְאַהֲרֹן וְרַבִּי יָתֵיהּ לְקַדָּשׁוּתֵיהּ:
יג וְקָרֵיב מֹשֶׁה יָת בְּנֵי אַהֲרֹן וְאַלְבֵּשִׁינוּן
כְּתוּנִין וְזָרֵיז יַתְהוֹן מֶמְנִין וְאַתְקִין לְהוֹן
כּוֹבָעִין כְּמָא דִּי פַקֵּיד יְיָ יָת מֹשֶׁה: יד וְקָרֵיב יָת
תּוֹרָא דְּחַטָּאתָא וּסְמַךְ אַהֲרֹן וּבְנוֹהִי יָת יְדֵיהוֹן
עַל רֵישׁ תּוֹרָא דְּחַטָּאתָא: טו וּנְכִיס וּנְסֵיב
מֹשֶׁה יָת דְּמָא וִיהַב עַל קַרְנָת מַדְבְּחָא סְחוֹר
סְחוֹר בְּאֶצְבְּעֵיהּ וְדַכִּי יָת מַדְבְּחָא וְיָת דְּמָא
אֲרִיק לִיסוֹדָא דְּמַדְבְּחָא וְקַדְּשֵׁיהּ לְכַפָּרָא
עֲלוֹהִי: טז וּנְסֵיב יָת כָּל תַּרְבָּא דִּי עַל גַּוָּא וְיָת
חַצַר כַּבְדָּא וְיָת תַּרְתֵּין כָּלְיָן וְיָת תַּרְבְּהֶן
וְאַסֵּיק מֹשֶׁה לְמַדְבְּחָא: יז וְיָת תּוֹרָא וְיָת
מַשְׁכֵּיהּ וְיָת בִּסְרֵיהּ וְיָת אוּכְלֵיהּ אוֹקִיד בְּנוּרָא
מִבָּרָא לְמַשְׁרִיתָא כְּמָא דִּי פַקֵּיד יְיָ יָת מֹשֶׁה:
יח וְקָרֵיב יָת דִּכְרָא דַּעֲלָתָא וּסְמָכוּ אַהֲרֹן
וּבְנוֹהִי יָת יְדֵיהוֹן עַל רֵישׁ דִּכְרָא: יט וּנְכִיס
וּזְרַק מֹשֶׁה יָת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר:
כ וְיָת דִּכְרָא פַּלִּיג לְאֶבְרוֹהִי וְאַסֵּיק מֹשֶׁה יָת

רס"י

(ט) **וישם על המצנפת.** פתילי תכלת הקבועים בציץ נתן על המצנפת, ומצח הציץ תלוי במצנפת: (יא) **ויז ממנו על המזבח.** לא ידעתי היכן נצטווה בהזאות הללו: (יב) **ויצק, וימשח.** בתחלה יוצק על ראשו, ואחר כך נותן בין ריסי עיניו ומוסך במצנפתו מזה לזה[1]: (יג) **ויחבש.** לשון קשירה: (טו) **ויחטא את המזבח.** חטאו וטהרו מזרות להכשיר לקדושה: **ויקדשהו. בעבודה זו: לכפר עליו.** מעתה כל הכפרות: (טז) **ואת יתרת הכבד.** לגד הכבד. שהיה נוטל מעט מן הכבד

1 כריתות ה:

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 **תאור** 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 (**מֵאִיר**) 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־הַפָּדֶר: כא וְאֶת־הַקֶּרֶב וְאֶת־הַכְּרָעַיִם רָחַץ
בַּמָּיִם וַיַּקְטֵר מֹשֶׁה אֶת־כָּל־הָאַיִל הַמִּזְבֵּחָה עֹלָה הוּא לְרֵיחַ־
נִיחֹחַ אִשֶּׁה הוּא לַיהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: [ששי] כב וַיַּקְרֵב אֶת־הָאַיִל הַשֵּׁנִי אֵיל הַמִּלֻּאִים וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו
אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל: כג וַיִּשְׁחָט | וַיִּקַּח מֹשֶׁה מִדָּמוֹ וַיִּתֵּן
עַל־תְּנוּךְ אֹזֶן־אַהֲרֹן הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן
רַגְלוֹ הַיְמָנִית: כד וַיַּקְרֵב אֶת־בְּנֵי אַהֲרֹן וַיִּתֵּן מֹשֶׁה מִן־הַדָּם
עַל־תְּנוּךְ אָזְנָם הַיְמָנִית וְעַל־בֹּהֶן יָדָם הַיְמָנִית וְעַל־בֹּהֶן
רַגְלָם הַיְמָנִית וַיִּזְרֹק מֹשֶׁה אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב:
כה וַיִּקַּח אֶת־הַחֵלֶב וְאֶת־הָאַלְיָה וְאֶת־כָּל־הַחֵלֶב אֲשֶׁר עַל־
הַקֶּרֶב וְאֶת יֹתֶרֶת הַכָּבֵד וְאֶת־שְׁתֵּי הַכְּלָיֹת וְאֶת־חֶלְבְּהֶן וְאֵת
שׁוֹק הַיָּמִין: כו וּמִסַּל הַמַּצּוֹת אֲשֶׁר | לִפְנֵי יְהוָה לָקַח חַלַּת
מַצָּה אַחַת וְחַלַּת לֶחֶם שֶׁמֶן אַחַת וְרָקִיק אֶחָד וַיָּשֶׂם
עַל־הַחֲלָבִים וְעַל שׁוֹק הַיָּמִין: כז וַיִּתֵּן אֶת־הַכֹּל עַל כַּפֵּי אַהֲרֹן
וְעַל כַּפֵּי בָנָיו וַיָּנֶף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה: כח וַיִּקַּח מֹשֶׁה
אוֹתָם מֵעַל כַּפֵּיהֶם וַיַּקְטֵר הַמִּזְבֵּחָה עַל־הָעֹלָה מִלֻּאִים הֵם

רִישָׁא וְיַת אֶבְרָיָא וְיַת תַּרְבָּא: כא וְיַת גֻּוָּא
וְיַת כָּרְעָיָא חַלִּיל בְּמַיָּא וְאַסֵּיק מֹשֶׁה יַת כָּל
דְּכָרָא לְמַדְבְּחָא עֲלָתָא הוּא לְאִתְקַבָּלָא
בָּרַעֲוָא קוּרְבָּנָא הוּא קֳדָם יְיָ כְּמָא דִּי פַקֵּיד יְיָ
יַת מֹשֶׁה: כב וְקָרֵיב יַת דְּכָרָא תִּנְיָנָא דְּכַר
קוּרְבָּנַיָּא וְסָמְכוּ אַהֲרֹן וּבְנוֹהִי יַת יְדֵיהוֹן עַל
רֵישׁ דְּכָרָא: כג וּנְכִיס וּנְסֵיב מֹשֶׁה מִדְּמֵיהּ
וִיהַב עַל רוּם אוּדְנָא דְאַהֲרֹן דְּיַמִּינָא וְעַל
אִלְיוֹן יְדֵיהּ דְּיַמִּינָא וְעַל אִלְיוֹן רַגְלֵיהּ דְּיַמִּינָא:
כד וְקָרֵיב יַת בְּנֵי אַהֲרֹן וִיהַב מֹשֶׁה מִן דְּמָא
עַל רוּם אוּדְנֵיהוֹן דְּיַמִּינָא וְעַל אִלְיוֹן יְדֵיהוֹן
דְּיַמִּינָא וְעַל אִלְיוֹן רַגְלֵיהוֹן דְּיַמִּינָא וּזְרַק מֹשֶׁה
יַת דְּמָא עַל מַדְבְּחָא סְחוֹר סְחוֹר: כה וּנְסֵיב
יַת תַּרְבָּא וְיַת אַלְיְתָא וְיַת כָּל תַּרְבָּא דִּי עַל
גֻּוָּא וְיַת חֲצַר כַּבְדָּא וְיַת תַּרְתֵּין כְּלָיָן וְיַת
תַּרְבְּהֶן וְיַת שׁוֹקָא דְיַמִּינָא: כו וּמִסַּלָּא
דְּפַטִּירַיָּא דִּי קֳדָם יְיָ נְסֵיב גְּרִיצְתָּא פַּטִּירְתָּא
חֲדָא וּגְרִיצְתָּא דִּלְחֵם מְשַׁח חֲדָא וְאֶסְפּוֹג חָד
וְשַׁוִּי עַל תַּרְבַּיָּא וְעַל שׁוֹקָא דְיַמִּינָא: כז וִיהַב
יַת כּוּלָּא עַל יְדֵי אַהֲרֹן וְעַל יְדֵי בְנוֹהִי
וַאֲרֵים יַתְהוֹן אֲרָמָא קֳדָם יְיָ: כח וּנְסֵיב מֹשֶׁה
יַתְהוֹן מֵעַל יְדֵיהוֹן וְאַסֵּיק לְמַדְבְּחָא עַל עֲלָתָא
קוּרְבָּנַיָּא אִנּוּן לְאִתְקַבָּלָא בְּרַעֲוָא קוּרְבָּנָא

רס"י

עמכ: **(כג) איל המלאים.** חיל המלוחים, שמלוחים לשון שלמים, שממלאים ומשלימים את הכהנים בכהונתם: **(כו) וחלת לחם שמן.** כיון דכתוב, שכיח מרבה בה שמן כנגד החלות והרקיקין, כך מפורש בתורת כהנים[1]: **(כח) ויקטר המזבחה.** משה שמש כל שבעת ימי המלואים בחלוק לבן[2]: **על העולה.** אחר

CLASSIC QUESTIONS

● **Why is the second sacrifice in particular referred to as the "inauguration ram" (אֵיל הַמִּלֻּאִים)? (v. 22)**

Rashi: The term **אֵיל הַמִּלֻּאִים** means [not "inauguration ram" but] "completion ram" (**אֵיל הַשְּׁלֵמִים**), for these rams filled (**מְמַלְּאִים**) and completed (**מַשְׁלִימִים**) 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 **מִלֻּאִים** 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* (**מְמַלְּאִים**) *and completed* (**מַשְׁלִימִים**) *the* [*status of the*] *priests*

1 דף עח. פט. 2 ע"ז לד.

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*

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in their priesthood." And this explains why only the second ram is referred to as the **אֵיל הַמִּלֻּאִים** ("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 **מִלֻּאִים** means a peace-offering. Here, however, in *Parshas Tzav*, *Rashi* wrote that **מִלֻּאִים** 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 **מִלֻּאִים** ram" (29:22).

Now, if we translated **מִלֻּאִים** 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 **מִלֻּאִים** 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 **מִלֻּאִים** 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 הַמִּלֻּאִים** must mean something else here. Therefore he wrote, that "The term **אֵיל הַמִּלֻּאִים** means "completion ram," for these rams filled (**מְמַלְּאִים**) and completed (**מַשְׁלִימִים**) 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)

לְרֵיחַ נִיחֹחַ אִשֶּׁה הִוא לַיהוָה: כט וַיִּקַּח מֹשֶׁה אֶת־הֶחָזֶה
וַיְנִיפֵהוּ תְנוּפָה לִפְנֵי יְהוָה מֵאֵיל הַמִּלֻּאִים לְמֹשֶׁה הָיָה לְמָנָה
כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: [שביעי] ל וַיִּקַּח מֹשֶׁה מִשֶּׁמֶן
הַמִּשְׁחָה וּמִן־הַדָּם אֲשֶׁר עַל־הַמִּזְבֵּחַ וַיַּז עַל־אַהֲרֹן עַל־בְּגָדָיו
וְעַל־בָּנָיו וְעַל־בִּגְדֵי בָנָיו אִתּוֹ וַיְקַדֵּשׁ אֶת־אַהֲרֹן אֶת־בְּגָדָיו
וְאֶת־בָּנָיו וְאֶת־בִּגְדֵי בָנָיו אִתּוֹ: לא וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן
וְאֶל־בָּנָיו בַּשְּׁלוּ אֶת־הַבָּשָׂר פֶּתַח אֹהֶל מוֹעֵד וְשָׁם תֹּאכְלוּ
אֹתוֹ וְאֶת־הַלֶּחֶם אֲשֶׁר בְּסַל הַמִּלֻּאִים כַּאֲשֶׁר צִוֵּיתִי לֵאמֹר
אַהֲרֹן וּבָנָיו יֹאכְלֻהוּ: לב וְהַנּוֹתָר בַּבָּשָׂר וּבַלֶּחֶם בָּאֵשׁ תִּשְׂרֹפוּ:
[מפטיר] לג וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שִׁבְעַת יָמִים עַד יוֹם
מְלֹאת יְמֵי מִלֻּאֵיכֶם כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם:
לד כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשֹׂת לְכַפֵּר עֲלֵיכֶם:

הוּא קֳדָם יְיָ: כט וּנְסֵיב מֹשֶׁה יַת חַדְיָא
וַאֲרִימֵיהּ אֲרָמָא קֳדָם יְיָ מִדְּכַר קוּרְבָּנַיָּא
לְמֹשֶׁה הֲוָה לָחֳלָק כְּמָא דִי פַקֵּיד יְיָ יַת מֹשֶׁה:
ל וּנְסֵיב מֹשֶׁה מִמַּשְׁחָא דִרְבוּתָא וּמִן דְּמָא
דִי עַל מַדְבְּחָא וְאַדִּי עַל אַהֲרֹן עַל לְבוּשׁוֹהִי
וְעַל בְּנוֹהִי וְעַל לְבוּשֵׁי בְנוֹהִי עִמֵּיהּ וְקַדֵּישׁ יַת
אַהֲרֹן יַת לְבוּשׁוֹהִי וְיַת בְּנוֹהִי וְיַת לְבוּשֵׁי
בְנוֹהִי עִמֵּיהּ: לא וַאֲמַר מֹשֶׁה לְאַהֲרֹן וְלִבְנוֹהִי
בַּשִּׁלוּ יַת בִּסְרָא בְּתָרַע מַשְׁכַּן זִמְנָא וְתַמָּן
תֵּיכְלוּן יָתֵיהּ וְיַת לַחְמָא דִי בְסַל קוּרְבָּנַיָּא כְּמָא
דִי פַקֵּדִית לְמֵימַר אַהֲרֹן וּבְנוֹהִי יֵיכְלוּנֵיהּ:
לב וּדְיִשְׁתָּאַר בְּבִשְׂרָא וּבְלַחְמָא בְּנוּרָא
תּוֹקְדוּן: לג וּמִתְרַע מַשְׁכַּן זִמְנָא לָא תִפְּקוּן
שַׁבְעָא יוֹמִין עַד יוֹם מִשְׁלַם יוֹמֵי קוּרְבָּנֵיכוֹן
אֲרֵי שַׁבְעָא יוֹמִין יְקָרֵיב יַת קוּרְבָּנְכוֹן:
לד כְּמָא דִי עֲבַד בְּיוֹמָא הָדֵין פַּקֵּיד יְיָ לְמֶעֱבַד

רס"י

כעולה. ולמ מינו שוק של שלמים קרב כזכל מקום חוץ מזה: (לד) צוה ה' לעשות. כל שבעת הימים. ורבותינו ז"ל דרשו[1] לעשות. זה מעשה פרה. לכפר, זה מעשה יום הכפורים, וללמד שהכהן גדול טעון פריסה קודם יום הכפורים שבעת ימים, וכן הכהן המורף 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

1 יומא ב:

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. 28*ff*.

לה וּפֶתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וָלַיְלָה שִׁבְעַת יָמִים וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא תָמֻתוּ כִּי־כֵן צֻוֵּיתִי: לו וַיַּעַשׂ אַהֲרֹן וּבָנָיו אֵת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה: ס ס ס

צ״ו פסוקים, צ״ו סימן.

לה לְכַפָּרָא עֲלֵיכוֹן: לה וּבְתַרַע מַשְׁכַּן זִמְנָא תֵּיתְבוּן יֵימָם וְלֵילֵי שַׁבְעָא יוֹמִין וְתִטְּרוּן יַת מַטְּרַת מֵימְרָא דַיְיָ וְלָא תְמוּתוּן אֲרֵי כֵן אִתְפַּקֶּדִית: לו וַעֲבַד אַהֲרֹן וּבְנוֹהִי יַת כָּל פִּתְגָמַיָּא דִּי פַקֵּיד יְיָ בִּידָא דְמֹשֶׁה:

רס״י

(לה) ולא תמותו. כח אם לא תעשו כן, כרי אתם חייבים מיתה: **(לו) ויעש אהרן ובניו.** להגיד שבחן שלא כטו 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 **פֶּתַח 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 שמיני

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. 92*ff.*)

ט א וַיְהִי֙ בַּיּ֣וֹם הַשְּׁמִינִ֔י קָרָ֥א מֹשֶׁ֖ה לְאַהֲרֹ֑ן וּלְבָנָ֣יו וּלְזִקְנֵ֖י
יִשְׂרָאֵֽל: ב וַיֹּ֣אמֶר אֶל־אַהֲרֹ֗ן קַח־לְךָ֤ עֵגֶל֙ בֶּן־בָּקָ֣ר לְחַטָּ֔את
וְאַ֖יִל לְעֹלָ֑ה תְּמִימִ֖ם וְהַקְרֵ֥ב לִפְנֵ֖י יְהוָֽה: ג וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל
תְּדַבֵּ֣ר לֵאמֹ֑ר קְח֣וּ שְׂעִיר־עִזִּ֗ים לְחַטָּאת֙ וְעֵ֣גֶל וָכֶ֔בֶשׂ בְּנֵי־שָׁנָ֖ה
תְּמִימִ֥ם לְעֹלָֽה: ד וְשׁ֣וֹר וָאַ֗יִל לִשְׁלָמִים֙ לִזְבֹּ֣חַ לִפְנֵ֣י יְהוָ֔ה וּמִנְחָ֖ה
בְּלוּלָ֣ה בַשָּׁ֑מֶן כִּ֣י הַיּ֗וֹם יְהוָה֙ נִרְאָ֣ה אֲלֵיכֶֽם: ה וַיִּקְח֗וּ אֵ֚ת אֲשֶׁ֣ר
צִוָּ֣ה מֹשֶׁ֔ה אֶל־פְּנֵ֖י אֹ֣הֶל מוֹעֵ֑ד וַיִּקְרְב֣וּ כָל־הָעֵדָ֔ה וַיַּעַמְד֖וּ
לִפְנֵ֥י יְהוָֽה: ו וַיֹּ֣אמֶר מֹשֶׁ֗ה זֶ֚ה הַדָּבָ֣ר אֲשֶׁר־צִוָּ֣ה יְהוָ֔ה תַּעֲשׂ֖וּ
וְיֵרָ֥א אֲלֵיכֶ֖ם כְּבֹ֥וד יְהוָֽה: ז וַיֹּ֣אמֶר מֹשֶׁ֗ה אֶל־אַהֲרֹן֙ קְרַ֣ב אֶל־
הַמִּזְבֵּ֔חַ וַעֲשֵׂ֞ה אֶת־חַטָּאתְךָ֤ וְאֶת־עֹלָתֶךָ֙ וְכַפֵּ֣ר בַּעַדְךָ֔ וּבְעַד
הָעָ֑ם וַעֲשֵׂ֞ה אֶת־קָרְבַּ֣ן הָעָ֗ם וְכַפֵּ֥ר בַּעֲדָ֛ם כַּאֲשֶׁ֥ר צִוָּ֖ה יְהוָֽה:
ח וַיִּקְרַ֣ב אַהֲרֹ֗ן אֶל־הַמִּזְבֵּ֙חַ֙ וַיִּשְׁחַ֣ט אֶת־עֵ֣גֶל הַחַטָּ֔את אֲשֶׁר־לֽוֹ:

א וַהֲוָה בְּיוֹמָא תְמִינָאָה קְרָא מֹשֶׁה לְאַהֲרֹן
וְלִבְנוֹהִי וּלְסָבֵי יִשְׂרָאֵל: ב וַאֲמַר לְאַהֲרֹן סַב
לָךְ עֵיגַל בַּר תּוֹרֵי לְחַטָּאתָא וּדְכַר לַעֲלָתָא
שַׁלְמִין וְקָרֵיב קֳדָם יְיָ: ג וְעַם בְּנֵי יִשְׂרָאֵל
תְּמַלֵּיל לְמֵימָר סָבוּ צְפִיר בַּר עִזִּין לְחַטָּאתָא
וְעֵיגַל וְאִמַּר בְּנֵי שְׁנָא שַׁלְמִין לַעֲלָתָא:
ד וְתוֹר וּדְכַר לִנְכַסַת קוּדְשַׁיָּא לְדַבָּחָא קֳדָם יְיָ
וּמִנְחָתָא דְּפִילָא בְמִשַׁח אֲרֵי יוֹמָא דֵין יְקָרָא
דַּיְיָ מִתְגְּלֵי לְכוֹן: ה וּנְסִיבוּ יַת דִּי פַקֵּיד מֹשֶׁה
לָקֳדָם מַשְׁכַּן זִמְנָא וּקְרִיבוּ כָּל כְּנִשְׁתָּא וְקָמוּ
קֳדָם יְיָ: ו וַאֲמַר מֹשֶׁה דֵּין פִּתְגָמָא דִּי פַקֵּיד יְיָ
תַּעְבְּדוּן וְיִתְגְּלֵי לְכוֹן יְקָרָא דַיְיָ: ז וַאֲמַר מֹשֶׁה
לְאַהֲרֹן קְרַב לְמַדְבְּחָא וְעֵיבֵד יַת חַטָּאתָךְ וְיַת
עֲלָתָךְ וְכַפַּר עֲלָךְ וְעַל עַמָּא וְעֵיבֵד יַת קוּרְבַּן
עַמָּא וְכַפַּר עֲלֵיהוֹן כְּמָא דִּי פַקֵּיד יְיָ: ח וּקְרֵיב
אַהֲרֹן לְמַדְבְּחָא וּנְכִיס יַת עֻגְלָא דְחַטָּאתָא

רש"י

(ח) **ויהי ביום השמיני.** שמיני למלואים, הוא רחש חודש ניסן, שהוקם המשכן בו ביום ונטל עשר עטרות השנויות בסדר עולם[1]: **ולזקני ישראל.** להשמיעם שעל פי הדבור תהיו נכנס ומשמש בכהונה גדולה, ולא יחמרו מחליו ונכנס: **(ג) קח לך עגל.** להודיע שמכפר לו הקב"ה ע"י עגל זה על מעשה העגל שעשה[2]: **(ד) כי היום ה' נראה אליכם.** להשרות שכינתו במעשה ידיכם לכך קדמות הללו בתין חודש ליום זה: **(ז) קרב אל המזבח.** שהיה מהרין בוש וירח לגעת. תמר לו משה למה תתע בוש, לכך נבחרת[3]: **את חטאתך. עגל בן בקר: ואת עולתך.** תיל: **קרבן העם.** שעיר עזים ועגל

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.

1 תו"כ 2 תנחומא י 3 תו"כ

THE EIGHTH DAY OF INAUGURATION

9 *It 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.

ט וַיִּקְרְבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּטְבֹּל אֶצְבָּעוֹ בַּדָּם וַיִּתֵּן
עַל־קַרְנוֹת הַמִּזְבֵּחַ וְאֶת־הַדָּם יָצַק אֶל־יְסוֹד הַמִּזְבֵּחַ: י וְאֶת־
הַחֵלֶב וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד מִן־הַזֶּבַח חִטָּאת
הִקְטִיר הַמִּזְבֵּחָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: יא וְאֶת־הַבָּשָׂר
וְאֶת־הָעוֹר שָׂרַף בָּאֵשׁ מִחוּץ לַמַּחֲנֶה: יב וַיִּשְׁחַט אֶת־הָעֹלָה
וַיִּמְצְאוּ בְּנֵי אַהֲרֹן אֵלָיו אֶת־הַדָּם וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב:
יג וְאֶת־הָעֹלָה הִמְצִיאוּ אֵלָיו לִנְתָחֶיהָ וְאֶת־הָרֹאשׁ וַיְקַטֵּר
עַל־הַמִּזְבֵּחַ: יד וַיִּרְחַץ אֶת־הַקֶּרֶב וְאֶת־הַכְּרָעַיִם וַיְקַטֵּר עַל־
הָעֹלָה הַמִּזְבֵּחָה: טו וַיַּקְרֵב אֶת קָרְבַּן הָעָם וַיִּקַּח אֶת־שְׂעִיר
הַחַטָּאת אֲשֶׁר לָעָם וַיִּשְׁחָטֵהוּ וַיְחַטְּאֵהוּ כָּרִאשֹׁון: טז וַיַּקְרֵב
אֶת־הָעֹלָה וַיַּעֲשֶׂהָ כַּמִּשְׁפָּט: [שני] יז וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא
כַּפּוֹ מִמֶּנָּה וַיַּקְטֵר עַל־הַמִּזְבֵּחַ מִלְבַד עֹלַת הַבֹּקֶר: יח וַיִּשְׁחַט
אֶת־הַשּׁוֹר וְאֶת־הָאַיִל זֶבַח הַשְּׁלָמִים אֲשֶׁר לָעָם וַיִּמְצְאוּ בְּנֵי
אַהֲרֹן אֶת־הַדָּם אֵלָיו וַיִּזְרְקֵהוּ עַל־הַמִּזְבֵּחַ סָבִיב: יט וְאֶת־
הַחֲלָבִים מִן־הַשּׁוֹר וּמִן־הָאַיִל הָאַלְיָה וְהַמְכַסֶּה וְהַכְּלָיֹת
וְיֹתֶרֶת הַכָּבֵד: כ וַיָּשִׂימוּ אֶת־הַחֲלָבִים עַל־הֶחָזוֹת וַיַּקְטֵר
הַחֲלָבִים הַמִּזְבֵּחָה: כא וְאֶת הֶחָזוֹת וְאֵת שׁוֹק הַיָּמִין הֵנִיף אַהֲרֹן
תְּנוּפָה לִפְנֵי יְהוָה כַּאֲשֶׁר צִוָּה מֹשֶׁה: כב וַיִּשָּׂא אַהֲרֹן אֶת־יָדוֹ
[ק' יָדָיו] אֶל־הָעָם וַיְבָרְכֵם וַיֵּרֶד מֵעֲשֹׂת הַחַטָּאת וְהָעֹלָה
וְהַשְּׁלָמִים: כג וַיָּבֹא מֹשֶׁה וְאַהֲרֹן אֶל־אֹהֶל מוֹעֵד וַיֵּצְאוּ וַיְבָרְכוּ
אֶת־הָעָם וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־הָעָם: [שלישי] כד וַתֵּצֵא אֵשׁ

ט וְקָרִיבוּ בְּנֵי אַהֲרֹן יַת דְּמָא לֵיהּ וּטְבַל
אֶצְבְּעֵיהּ בְּדְמָא וִיהַב עַל קַרְנַת מַדְבְּחָא וְיַת
דְּמָא אֲרִיק לִיסוֹדָא דְּמַדְבְּחָא: י וְיַת תַּרְבָּא
וְיַת כָּלְיָתָא וְיַת חַצְרָא מִן כַּבְדָּא מִן חַטָּאתָא
אַסִּיק לְמַדְבְּחָא כְּמָא דִּי פַקֵּיד יְיָ יַת מֹשֶׁה:
יא וְיַת בִּשְׂרָא וְיַת מַשְׁכָּא אוֹקִיד בְּנוּרָא
מִבָּרָא לְמַשְׁרְיָתָא: יב וּנְכִיס יַת עֲלָתָא
וְאַמְטִיאוּ בְּנֵי אַהֲרֹן לֵיהּ יַת דְּמָא וְזַרְקִיהּ עַל
מַדְבְּחָא סְחוֹר סְחוֹר: יג וְיַת עֲלָתָא אַמְטִיאוּ
לֵיהּ לְאֶבְרָהָא וְיַת רֵישָׁא וְאַסִּיק עַל מַדְבְּחָא:
יד וְחַלִּיל יַת גַּוָּא וְיַת כְּרָעָיָא וְאַסִּיק עַל
עֲלָתָא לְמַדְבְּחָא: טו וְקָרֵיב יַת קוּרְבַּן עַמָּא
וּנְסֵיב יַת צְפִירָא דְּחַטָּאתָא דִּי לְעַמָּא וְנַכְסֵיהּ
וְכַפַּר בִּדְמֵיהּ כְּקַדְמָאָה: טו וְקָרֵיב יַת עֲלָתָא
וַעֲבָדָהּ כִּדְחָזֵי: יו וְקָרֵיב יַת מִנְחָתָא וּמְלָא
יְדֵיהּ מִנָּהּ וְאַסִּיק עַל מַדְבְּחָא בַּר מֵעֲלַת
צַפְרָא: יח וּנְכִיס יַת תּוֹרָא וְיַת דִּכְרָא נִכְסַת
קוּדְשַׁיָּא דִּי לְעַמָּא וְאַמְטִיאוּ בְּנֵי אַהֲרֹן יַת דְּמָא
לֵיהּ וְזַרְקֵיהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר: יט וְיַת
תַּרְבֵּיָא מִן תּוֹרָא וּמִן דִּכְרָא אַלְיְתָא וְחָפֵּי גַּוָּא
וְכָלְיָתָא וַחֲצַר כַּבְדָּא: כ וְשַׁוִּיאוּ יַת תַּרְבֵּיָא
עַל חַדְוָתָא וְאַסִּיק תַּרְבֵּיָא לְמַדְבְּחָא: כא וְיַת
חַדְוָתָא וְיַת שׁוֹקָא דְּיַמִּינָא אֲרִים אַהֲרֹן אֲרָמָא
קֳדָם יְיָ כְּמָא דִּי פַקֵּיד מֹשֶׁה: כב וַאֲרִים אַהֲרֹן
יַת יְדוֹהִי עַל עַמָּא וּבָרִיכִינוּן וּנְחַת מִלְּמֶעְבַּד
חַטָּאתָא וַעֲלָתָא וְנִכְסַת קוּדְשַׁיָּא: כג וְעַל
מֹשֶׁה וְאַהֲרֹן לְמַשְׁכַּן זִמְנָא וּנְפָקוּ וּבָרִיכוּ יַת
עַמָּא וְאִתְגְּלִי יְקָרָא דְיָ לְכָל עַמָּא: כד וּנְפָקַת

דִּי לֵיהּ: ט וְקָרִיבוּ בְּנֵי אַהֲרֹן יַת דְּמָא לֵיהּ וּטְבַל
אֶצְבְּעֵיהּ בְּדְמָא וִיהַב עַל קַרְנַת מַדְבְּחָא וְיַת
דְּמָא אֲרִיק לִיסוֹדָא דְּמַדְבְּחָא: י וְיַת תַּרְבָּא
וְיַת כָּלְיָתָא וְיַת חַצְרָא מִן כַּבְדָּא מִן חַטָּאתָא
אַסִּיק לְמַדְבְּחָא כְּמָא דִּי פַקֵּיד יְיָ יַת מֹשֶׁה:
יא וְיַת בִּשְׂרָא וְיַת מַשְׁכָּא אוֹקִיד בְּנוּרָא
מִבָּרָא לְמַשְׁרְיָתָא: יב וּנְכִיס יַת עֲלָתָא
וְאַמְטִיאוּ בְּנֵי אַהֲרֹן לֵיהּ יַת דְּמָא וְזַרְקִיהּ עַל
מַדְבְּחָא סְחוֹר סְחוֹר: יג וְיַת עֲלָתָא אַמְטִיאוּ
לֵיהּ לְאֶבְרָהָא וְיַת רֵישָׁא וְאַסִּיק עַל מַדְבְּחָא:
יד וְחַלִּיל יַת גַּוָּא וְיַת כְּרָעָיָא וְאַסִּיק עַל
עֲלָתָא לְמַדְבְּחָא: טו וְקָרֵיב יַת קוּרְבַּן עַמָּא
וּנְסֵיב יַת צְפִירָא דְּחַטָּאתָא דִּי לְעַמָּא וְנַכְסֵיהּ
וְכַפַּר בִּדְמֵיהּ כְּקַדְמָאָה: טו וְקָרֵיב יַת עֲלָתָא
וַעֲבָדָהּ כִּדְחָזֵי: יו וְקָרֵיב יַת מִנְחָתָא וּמְלָא
יְדֵיהּ מִנָּהּ וְאַסִּיק עַל מַדְבְּחָא בַּר מֵעֲלַת
צַפְרָא: יח וּנְכִיס יַת תּוֹרָא וְיַת דִּכְרָא נִכְסַת
קוּדְשַׁיָּא דִּי לְעַמָּא וְאַמְטִיאוּ בְּנֵי אַהֲרֹן יַת דְּמָא
לֵיהּ וְזַרְקֵיהּ עַל מַדְבְּחָא סְחוֹר סְחוֹר: יט וְיַת
תַּרְבֵּיָא מִן תּוֹרָא וּמִן דִּכְרָא אַלְיְתָא וְחָפֵּי גַּוָּא
וְכָלְיָתָא וַחֲצַר כַּבְדָּא: כ וְשַׁוִּיאוּ יַת תַּרְבֵּיָא
עַל חַדְוָתָא וְאַסִּיק תַּרְבֵּיָא לְמַדְבְּחָא: כא וְיַת
חַדְוָתָא וְיַת שׁוֹקָא דְּיַמִּינָא אֲרִים אַהֲרֹן אֲרָמָא
קֳדָם יְיָ כְּמָא דִּי פַקֵּיד מֹשֶׁה: כב וַאֲרִים אַהֲרֹן
יַת יְדוֹהִי עַל עַמָּא וּבָרִיכִינוּן וּנְחַת מִלְּמֶעְבַּד
חַטָּאתָא וַעֲלָתָא וְנִכְסַת קוּדְשַׁיָּא: כג וְעַל
מֹשֶׁה וְאַהֲרֹן לְמַשְׁכַּן זִמְנָא וּנְפָקוּ וּבָרִיכוּ יַת
עַמָּא וְאִתְגְּלִי יְקָרָא דְיָ לְכָל עַמָּא: כד וּנְפָקַת

רס"י

וכצ"ע. כל מקום שנאמר טעון, דן שכח הוא, ומכאן אתה למד[1]: (יח) **ואת הבשר ואת העור** וגו'. לא מצינו חטאת חיצונה שנשרפת חלא זו ושל מלואים[2], וכולן על פי הדבור: (יט) **וימצאו**. לשון הוצאה וכזמנה: (טו) **ויחטאהו**. עשהו כמשפט חטאת: **בראשון**. כעגל שלו: (טז) **ויעשה כמשפט**. כמפורש בעולת נדבה בויקרא[3]: (יז) **וימלא כפו**. היא קמיצה[4]: **מלבד עלת הבקר**. כל חלה עשה אחר עולת התמיד: (יט) **והמכסה**. חלב המכסה את הקרב: (כ) **וישימו את החלבים על החזות**. לאחר התנופה נתנן כהן המניף לכהן אחר להקטירם, ומצאו הצליונים למטה[5]: (כב) **ויברכם**. ברכת כהנים יברכך, יאר, ישא[6]: **וירד**. מעל המזבח: (כג)[7] **ויבא משה ואהרן** וגו'. למה נכנסו, מלמתי בפרשת מלואים בצריעתה הוספת על תורת כהנים שלנו למה נכנס עשה עם אהרן, ללמדו על מעשה הקטרת. או לא נכנס אלא לדבר אחר, כריני דן ירידה וביאה כו'" (ע"פ שיחת ש"פ שמיני תש"מ סמ"ו)

טעונות ברכה, מה ירידה מעין עבודה, אף ביאה מעין עבודה, כלא למדת למה נכנס עשה עם אהרן, ללמדו על מעשה הקטרת. דבר אחר כיון שנאמר אהרן שקרבו כל הקרבנות ועשו כל המעשים ולא ירדה שכינה לישראל, כיה מצטער ואמר יודע אני שכעס הקב"ה עלי ובשבילי לא ירדה שכינה לישראל. אמר לו למשה עשה אחי כך עשית לי, שנכנסתי ונתביישתי. מיד נכנס משה עמו ובקשו רחמים וירדה שכינה לישראל: **ויצאו ויברכו את העם**. אמרו ויהי נועם כי אלהינו עלינו[8], יהי רצון שתשרה שכינה במעשה ידיכם. לפי שכל שבעת ימי המלואים, שהעמידו משה למשכן ושמש בו ופרקו בכל יום, לא שרתה בו שכינה, והיו ישראל נכלמים ואומרים למשה משה רבינו, כל הטורח שטרחנו, שתשרה שכינה בינינו ונדע שנתכפר לנו עון העגל. לכך אמר זה הדבר עשה עשה לנו כי תעשו וירא אליכם כבוד כ'. אהרן אחי כדאי ואשוב ממני שע"י קרבנותיו ועבודתו תשרה שכינה בכם ותדעו שהמקום בחר בו:

1 תו"כ 2 ויקרא ח, יז 3 ביצה כ. 4 תו"כ 5 מנחות סב. 6 תו"כ 7 אולי י"ל שמספר הפסוק (כג) כאן הוא טעות של "הבחור-הזעצער" ובאמת ד"ה "ויבא משה ואהרן" צריך להיות בהמשך אחד עם ד"ה "וירד". ועפ"ז יומתק מש"כ רש"י "הריני דן ירידה וביאה כו'" (ע"פ שיחת ש"פ שמיני תש"מ סמ"ו) 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.*

SECOND READING

[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: יְבָרֶכְךָ ("May God bless you..."), יָאֵר ("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 LEDAVID: *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?

מִלְּפְנֵי יְהוָה וַתֹּאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים
וַיַּרְא כָּל־הָעָם וַיָּרֹנּוּ וַיִּפְּלוּ עַל־פְּנֵיהֶם: י א וַיִּקְחוּ בְנֵי־אַהֲרֹן
נָדָב וַאֲבִיהוּא אִישׁ מַחְתָּתוֹ וַיִּתְּנוּ בָהֵן אֵשׁ וַיָּשִׂימוּ עָלֶיהָ
קְטֹרֶת וַיַּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא* צִוָּה אֹתָם:
ב וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמֻתוּ לִפְנֵי יְהוָה:
ג וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הוּא אֲשֶׁר־דִּבֶּר יְהוָה | לֵאמֹר בִּקְרֹבַי
אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד וַיִּדֹּם אַהֲרֹן: ד וַיִּקְרָא מֹשֶׁה

אֵישָׁתָא מִן קֳדָם יְיָ וַאֲכָלַת עַל מַדְבְּחָא יַת
עֲלָתָא וְיַת תַּרְבֵּיָא וְחָזָא כָל עַמָּא וְשַׁבָּחוּ
וּנְפָלוּ עַל אַפֵּיהוֹן: א וּנְסִיבוּ בְנֵי אַהֲרֹן נָדָב
וַאֲבִיהוּא גְּבַר מַחְתִּיתֵיהּ וְיָהֲבוּ בְהֵן אֵישָׁתָא
וְשַׁוִּיאוּ עֲלָהּ קְטוֹרֶת בּוּסְמִין וְקָרִיבוּ קֳדָם יְיָ
אֵישָׁתָא נוּכְרֵיתָא דִּי לָא פַקֵּיד יַתְהוֹן: ב וּנְפָקַת
אֵישָׁתָא מִן קֳדָם יְיָ וַאֲכָלַת יַתְהוֹן וּמִיתוּ קֳדָם
יְיָ: ג וַאֲמַר מֹשֶׁה לְאַהֲרֹן הוּא דִּי מַלִּיל יְיָ
לְמֵימַר בְּקָרִיבַי אֶתְקַדַּשׁ וְעַל אַפֵּי כָל עַמָּא
אֶתְיַקַּר וּשְׁתִיק אַהֲרֹן: ד וּקְרָא מֹשֶׁה לְמִישָׁאֵל

*ענין ה"מרכא כפולה" מבואר ב"תורת מנחם, תפארת לוי יצחק", ע' קז ואילך.

רס"י

(כד) וירנו. כתרגומו: **(ג) ותצא אש.** רבי אליעזר אומר לא מתו בני אהרן אלא על ידי שהורו הלכה בפני משה רבן. רבי ישמעאל אומר שתוי יין נכנסו למקדש, תדע[1] שאחר מיתתן הזהיר הכותבים שלא יכנסו שתוי יין למקדש. משל למלך, שהיה לו בן בית וכו', כדאיתא בויקרא רבה[2]: **(ג) הוא אשר דבר וגו'.** היכן דבר ומועדתי שמה לבני ישראל ונקדש בכבודי[3]. אלא תקרי בכבודי אלא במכובדי. אמר לו משה לאהרן אחי יודע הייתי שיתקדש הבית במיודעיו של מקום והייתי סבור או בי או בך, עכשיו רואה אני שהכס גדוליס ממני וממך[4]: **וידם אהרן.** קבל שכר על שתיקתו. ומה שכר קבל, שנתייחד עמו בדיבור, שנאמרה לו לבדו פרשת שתוי יין[5]: **בקרובי.** בזהירי: **ועל פני כל העם אכבד.** כשהקב"ה עושה דין בגדיקים מתירא ומתעלה ומתקלס, אם כן באלו, כל שכן ברשעים, וכן הוא אומר ונורא מאליהם ממקדשיך[6], אל תקרא ממקדשיך אלא ממקודשיך:

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. 39*ff.*)

1 בדפוס ראשון ליתא מכאן עד סוף הדיבור, והד"ה שלאח"ז "בקרובי-בבחירי" מסיים ב"משל למלך", אבל בשאר הדפוסים הוא כבפנים. 2 יב, א:ד 3 שמות כט, מג. 4 ויק"ר יב, ב 5 שם
6 תהלים סח, לו

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

10 *Each 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 זָרָה 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.

אֶל־מִישָׁאֵל֙ וְאֶל֙ אֶלְצָפָ֔ן בְּנֵ֖י עֻזִּיאֵ֣ל דֹּ֑ד אַהֲרֹ֔ן וַיֹּ֥אמֶר אֲלֵהֶ֖ם
קִרְב֣וּ׀* שְׂא֗וּ אֶת־אֲחֵיכֶם֙ מֵאֵ֣ת פְּנֵי־הַקֹּ֔דֶשׁ אֶל־מִח֖וּץ לַֽמַּחֲנֶֽה׃
ה וַיִּקְרְב֔וּ וַיִּשָּׂאֵם֙ בְּכָתְנֹתָ֔ם אֶל־מִח֖וּץ לַֽמַּחֲנֶ֑ה כַּאֲשֶׁ֥ר דִּבֶּ֖ר
מֹשֶֽׁה׃ ו וַיֹּ֨אמֶר מֹשֶׁ֜ה אֶל־אַהֲרֹ֣ן וְאֶלְעָזָ֗ר וְאִיתָמָר֙ | בָּנָ֔יו
רָאשֵׁיכֶ֥ם אַל־תִּפְרָ֖עוּ | וּבִגְדֵיכֶ֣ם לֹא־תִפְרֹ֑מוּ וְלֹ֤א תָמֻ֙תוּ֙ וְעַ֣ל
כָּל־הָעֵדָ֔ה יִקְצֹ֖ף וַאֲחֵיכֶ֣ם כָּל־בֵּ֣ית יִשְׂרָאֵ֔ל יִבְכּ֕וּ אֶת־הַשְּׂרֵפָ֖ה

וּלְאֶלְצָפָ֔ן בְּנֵ֖י עֻזִּיאֵ֣ל אֲחִ֣י אַבִיהֽוּ דְּאַהֲרֹ֔ן וַיֹּ֥אמֶר
לְהוֹן֙ קִרִ֣יבוּ טוֹלוּ֔ יָת֙ אֲחוּכוֹן֙ מִן֙ קֳדָ֔ם אַפֵּ֖י
קוּדְשָׁ֑א לְמַטְּרָ֖א לְמַשְׁרִיתָֽא׃ ה וּקְרִיבוּ֙ וּנְטָלוּנוּן
בְּכִתּוֹנֵיהוֹן֙ לְמַטְּרָ֔א לְמַשְׁרִיתָ֖א כְּמָ֣א דִי֙ מַלִּ֔יל
מֹשֶֽׁה׃ ו וַאֲמַ֣ר מֹשֶׁ֔ה לְאַהֲרֹ֖ן וּלְאֶלְעָזָ֣ר
וּלְאִיתָמָ֑ר בְּנוֹהִ֣י רֵישֵׁיכוֹן֙ לָ֣א תְרַבּוֹן֙ פֵּירוּעַ֙
וּלְבוּשֵׁיכוֹן֙ לָ֣א תְבַזְּעוּן֙ וְלָ֣א תְמוּתוּן֙ וְעַ֣ל כָּל֔
כְּנִשְׁתָּ֖א יְהֵ֣י רוּגְזָ֑א וַאֲחֵיכוֹן֙ כָּל֙ בֵּ֣ית יִשְׂרָאֵ֔ל

*הקורא יטעים הגרשים לפני התלישא, ושניהם על הב׳.

לש״י

(ד) דד אהרן. עזיאל אחי עמרם היה, שנאמר ובני קהת וגו׳[1]: **שאו את אחיכם וגו׳.** כלפי שהומר לאחיהו בעבר את המת מלפני הכלה, שלא לערבב את השמחה: **(ה) בכתנתם.** על מתיס מלמד שלא נשרפו בגדיהם שלא נשמתם כמין שני חוטין של תם נכנסו לתוך חוטמיהם[2]: **(ו) אל תפרעו.** אל תגדלו שער[3]. מכאן שאבל אסור בתספורת[4], אבל אתם אל תערבבו שמחתו של מקום: **ולא תמתו.** הא אם תעשו כן תמותו[5]: **ואחיכם כל בית ישראל.** מכאן

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.

1 שמות ו, יח 2 תו״כ. ראה שיחת ש״פ שמיני תשמ״ח 3 תו״כ 4 מועד קטן יד: 5 תו״כ

[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.

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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. 49*ff*.)

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)

אֲשֶׁר שָׂרַף יְהוָה: ז וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ פֶּן־תָּמֻתוּ
כִּי־שֶׁמֶן מִשְׁחַת יְהוָה עֲלֵיכֶם וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה: פ ח וַיְדַבֵּר
יְהוָה אֶל־אַהֲרֹן לֵאמֹר: ט יַיִן וְשֵׁכָר אַל־תֵּשְׁתְּ | אַתָּה | וּבָנֶיךָ
אִתָּךְ בְּבֹאֲכֶם אֶל־אֹהֶל מוֹעֵד וְלֹא תָמֻתוּ חֻקַּת עוֹלָם
לְדֹרֹתֵיכֶם: י וּלְהַבְדִּיל בֵּין הַקֹּדֶשׁ וּבֵין הַחֹל וּבֵין הַטָּמֵא וּבֵין
הַטָּהוֹר: יא וּלְהוֹרֹת אֶת־בְּנֵי יִשְׂרָאֵל אֶת כָּל־הַחֻקִּים אֲשֶׁר
דִּבֶּר יְהוָה אֲלֵיהֶם בְּיַד־מֹשֶׁה: פ [רביעי] יב וַיְדַבֵּר מֹשֶׁה
אֶל־אַהֲרֹן וְאֶל־אֶלְעָזָר וְאֶל־אִיתָמָר | בָּנָיו הַנּוֹתָרִים קְחוּ אֶת־
הַמִּנְחָה הַנּוֹתֶרֶת מֵאִשֵּׁי יְהוָה וְאִכְלוּהָ מַצּוֹת אֵצֶל הַמִּזְבֵּחַ כִּי
קֹדֶשׁ קָדָשִׁים הִוא: יג וַאֲכַלְתֶּם אֹתָהּ בְּמָקוֹם קָדוֹשׁ כִּי חָקְךָ
וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוֵּיתִי: יד וְאֵת חֲזֵה הַתְּנוּפָה
וְאֵת | שׁוֹק הַתְּרוּמָה תֹּאכְלוּ בְּמָקוֹם טָהוֹר אַתָּה וּבָנֶיךָ וּבְנֹתֶיךָ
אִתָּךְ כִּי־חָקְךָ וְחָק־בָּנֶיךָ נִתְּנוּ מִזִּבְחֵי שַׁלְמֵי בְּנֵי יִשְׂרָאֵל:

יִבְכּוּן יַת יָקִדְתָּא דִּי אוֹקִיד יְיָ: ז וּמִתְרַע מַשְׁכַּן
זִמְנָא לָא תִפְּקוּן דִּלְמָא תְּמוּתוּן אֲרֵי מְשַׁח
רְבוּתָא דַּיְיָ עֲלֵיכוֹן וַעֲבָדוּ כְּפִתְגָמָא דְּמֹשֶׁה:
ח וּמַלִּיל יְיָ לְאַהֲרֹן לְמֵימָר: ט חֲמַר וּמְרַוֵּי לָא
תִּשְׁתֵּי אַתְּ וּבְנָיךְ עִמָּךְ בְּמֵיעַלְכוֹן לְמַשְׁכַּן זִמְנָא
וְלָא תְּמוּתוּן קְיָם עָלָם לְדָרֵיכוֹן: י וּלְאַפְרָשָׁא
בֵּין קוּדְשָׁא וּבֵין חוֹלָא וּבֵין מְסָאֲבָא וּבֵין
דַּכְיָא: יא וּלְאַלָּפָא יַת בְּנֵי יִשְׂרָאֵל יַת כָּל
קְיָמַיָּא דִּי מַלִּיל יְיָ לְהוֹן בִּידָא דְּמֹשֶׁה:
יב וּמַלִּיל מֹשֶׁה עִם אַהֲרֹן וְעִם אֶלְעָזָר וְעִם
אִיתָמָר בְּנוֹהִי דְּאִשְׁתָּאָרוּ סָבוּ יַת מִנְחָתָא
דְּאִשְׁתְּאָרַת מִקּוּרְבָּנַיָּא דַּיְיָ וְאִכְלוּהָא פַּטִּיר
בְּסִטַר מַדְבְּחָא אֲרֵי קֻדְשָׁא קוּדְשִׁין הִיא:
יג וְתֵיכְלוּן יָתָהּ בַּאֲתַר קַדִּישׁ אֲרֵי חֻלָּקָךְ
וְחֻלַק בְּנָיךְ הִיא מִקּוּרְבָּנַיָּא דַּיְיָ אֲרֵי כֵּן
אִתְפַּקֶּדִית: יד וְיָת חַדְיָא דַּאֲרָמוּתָא וְיָת שׁוֹקָא
דְּאַפְרָשׁוּתָא תֵּיכְלוּן בַּאֲתַר דְּכֵי אַתְּ וּבְנָיךְ
וּבְנָתָךְ עִמָּךְ אֲרֵי חֻלָּקָךְ וְחֻלַק בְּנָיךְ אִתְיְהִיבוּ

רס"י

שגרתן של תלמידי חכמים מוטלת על הכל להתאבל כה: (ט) **יין ושכר**. יין דרך שכרותו: **בבאכם אל אהל מועד**. אין לי אלא כבואם לכיכל, כשאתם למזבח מנין, נאמר כאן ביתא של מועד[1], ונאמר בקידוש ידים ורגלים ביתא של מועד, מה להלן עשה גיתא מזבח כביתא של מועד, אף כאן עשה גיתא מזבח כביתא של מועד[2]: (י) **ולהבדיל**. כדי שתבדילו בין עבודה קדושה למחולנת, כאן למדת שאם עבד, עבודתו פסולה[3]: (יא) **ולהורת**. לימד שאסור שיכור בהוראה. יכול יהא חייב מיתה, תלמוד לומר אתה וגו' חוק עולם[4] ולא תמותו, כשיש בעבודתם במיתה, ואין חכמים בהוראתם במיתה[5]: (יב) **הנותרים**. מן המיתה. מלמד שאף עליהם נקשה מיתה על עון הענגל, הוא שנאמר ובאהרן התאנף כי מאד להשמידו[6], ואין השמד אלא כלוי גויים, שנאמר ואשמיד פריו ממעל[7], ותפלתו של משה בעלה מחלה, שנאמר[8] ואתפלל

גם בעד אהרן בעת ההיא[9]: **קחו את המנחה**. אף על פי שאתם חונגין וקדשים מסורים לאונן[10]: **את המנחה**. זו מנחת שמיני ומנחת נחשון: **ואכלוה מצות**. מה תלמוד לומר, לפי שהיא מנחת נסוך ומנחת שעה ואין כיולה בה לזורות, כולרך לפרש בה דין שאר מנחות: (יג) **וחק בניך**. אין לבנות חק בקדשים: **כי כן צויתי**. בתינוקות יאכלוה: (יד) **ואת חזה התנופה**. של שלמי נסור: **תאכלו במקום טהור**. וכי את כראשונים אכלו במקום טמא, אלא כראשונים שהם קדשי קדשים כוזקקו אכילתם במקום קדוש, אבל אלו אין נריכים תוך הקלעים, אבל נריכים הם להאכל תוך מחנה ישראל, שהוא טהור מליכנס שם מלורעים. מכאן שקדשים קלים נאכלין בכל העיר: **אתה ובניך ובנתיך**. אתה ובניך בחלק, אבל בנותיך לא בחלק, אלא אם תתנו להם מתנות, רשאות הן לאכול בחזה ושוק. או אינו אלא אף בנות בחלק, תלמוד

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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.

1 שמות ל, כ 2 תו"כ 3 שם 4 במדבר יח, א 5 תו"כ 6 דברים ט, כ 7 עמוס ב, ט 8 דברים שם 9 ויק"ר י, ה 10 זבחים קא:

- [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.*

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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. 100*ff*.)

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)

טו שׁוֹק הַתְּרוּמָה וְחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ
לְהָנִיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לְךָ וּלְבָנֶיךָ אִתְּךָ לְחָק־עוֹלָם
כַּאֲשֶׁר צִוָּה יְהוָה: [חמישי] טז וְאֵת | שְׂעִיר הַחַטָּאת דָּרֹשׁ* דָּרַשׁ
מֹשֶׁה וְהִנֵּה שָׂרָף וַיִּקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן
הַנּוֹתָרִם לֵאמֹר: יז מַדּוּעַ לֹא־אֲכַלְתֶּם אֶת־הַחַטָּאת בִּמְקוֹם
הַקֹּדֶשׁ כִּי קֹדֶשׁ קָדָשִׁים הִוא וְאֹתָהּ | נָתַן לָכֶם לָשֵׂאת אֶת־עֲוֹן
הָעֵדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: יח הֵן לֹא־הוּבָא אֶת־דָּמָהּ
אֶל־הַקֹּדֶשׁ פְּנִימָה אָכוֹל תֹּאכְלוּ אֹתָהּ בַּקֹּדֶשׁ כַּאֲשֶׁר צִוִּיתִי:
יט וַיְדַבֵּר אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־חַטָּאתָם

טו שׂוֹקָא מִנְכְּסַת קוּדְשֵׁי בְּנֵי יִשְׂרָאֵל: טו שׂוֹקָא דְּאַפְרְשׁוּתָא וְחַדְיָא דַּאֲרָמוּתָא עַל קוּרְבָּנֵי תַּרְבִּיָא נִיתוּן לַאֲרָמָא אֲרָמָא קֳדָם יְיָ וִיהֵי לָךְ וְלִבְנָיךְ עִמָּךְ לְקָיֵם עָלָם כְּמָא דִּי פַּקֵּיד יְיָ: טו וְיָת צְפִירָא דְּחַטָּאתָא מִתְבַּע תַּבְעֵיהּ מֹשֶׁה וְהָא אִתּוֹקַד וּרְגִיז עַל אֶלְעָזָר וְעַל אִיתָמָר בְּנֵי אַהֲרֹן דְּאִשְׁתָּאֲרוּ לְמֵימָר: יז מָדִּין לָא אֲכַלְתּוּן יָת חַטָּאתָא בַּאֲתַר קַדִּישׁ אֲרֵי קֻדְשׁ קוּדְשִׁין הִיא וְיָתָהּ יְהַב לְכוֹן לְסַלָּקָא עַל חוֹבֵי כְּנִשְׁתָּא לְכַפָּרָא עֲלֵיהוֹן קֳדָם יְיָ: יח הָא לָא אִתְעַל יָת דְּמָהּ לְבֵית קוּדְשָׁא לְגַוָּאָה מֵיכַל תֵּיכְלוּן יָתָהּ בְּקוּדְשָׁא כְּמָא דִּי פַקֵּידִית: יט וּמַלִּיל אַהֲרֹן עִם מֹשֶׁה הָא יוֹמָא דֵּין קָרִיבוּ יָת חַטָּאתְהוֹן וְיָת עֲלָוָתְהוֹן קֳדָם יְיָ וַעֲרָעָא יָתִי

*חצי התורה בתיבות, דרש מכאן ודרש מכאן.

רס"י

לומר כי חקך וחק בניך נתנו, חק לבניס ומין חק לבנות[1]: (טו) **שוק התרומה וחזה התנופה.** לשון אשר כוף ואשר כורס. תנופה מוליך ומביא, תרומה מעלה ומוריד. ולמה חלקן בכתוב, תרומה בשוק ותנופה בחזה. לא ידענו. שמיהם בהרמה והגפה: **על אשי החלבים.** מכאן שהחלבים למטה בשעת תנופה[2], ויש המקרות שלא יכחישו זה את זה, כבר פירשתי שלשתן בנו את אהרן[3]: (טז) **שעיר החטאת.** שעיר מוספי רחש חודש. ושלשה שעירי חטאות קרבו בו ביום שעיר עזיה, ושעיר נחשון ושעיר רחש חודש, ומכולן לא נשרף אלא זה. ומחלקו בדבר מכמי ישראל יש חומרים, מפני טומאה שנגעה בו נשרף. ויש חומרים, מפני תינות נשרף, לפי שהוא קדשי קדשים שעה סמכו על משה שחמר להם בסיני ומכלוב מלות[4]: **דרש דרש.** שתי דריסות הללו מפני מה נשרף זה, ומפני מה נאכלו אלו[5], כך הוא בתורת כהנים: **על אלעזר ועל איתמר.** בשביל כבודו של אהרן הפך פניו כנגד כהנים וכעס[6]: **לאמר.** חמר להם, בשיבוני על דברי: (יז) **מדוע לא אכלתם את החטאת במקום הקדש.** וכי חון לקדש מכלוב, והלא שרפוה, ומכו חומר במקום הקדש, אלא חמר להם שמא חון לקלעים ילחה ופסלה: **כי קדש קדשים הוא.** ופסלת ביולת, וכם חמרו לו לאו. חמר להם כוחיל ובמקום הקדש כיתה, מדוע לא אכלתם אותה[7]: **ואתה נתן לכם לשאת** וגו'. שהכהנים אוכלים ובעלים מתכפרים: **לשאת את עון העדה.** מכאן למדנו שעשיר רחם חודש היה, שהוא מכפר על עון טומאת מקדש וקדשיו, שחטאת שמיני ואשם נחשון לא לכפרה נחו: (יח) **הן לא הובא** וגו'. שאילו הודש היה לכם לשרפה, כמו שנאמר וכל חטאת אשר יודש מדמה וגו': **אכל תאכלו אתה.** היה לכם לאכלה אף על פי שאתם אוגיס: **כאשר צויתי.** לכם במנחה[8]: (יט) **וידבר אהרן.** אין לשון דיבור אלא לשון עז, שנאמר וידבר העם וגו'[9]. אפשר משה קלף על אלעזר ועל איתמר, ואהרן מדבר, אה ידעת שלא היתה אלא מדרך כבוד. אמרו אילו בדין היתה אילה אבינו יושב ואנו מדברים לפניו, ואילו בדין היתה תלמיד משיב את רבו. יכול מפני שלא היה בחלעזר להשיב, תלמוד לומר ויאמר אלעזר הכהן אל אנשי הלצבא וגו'[10], הרי כשרלה, דבר לפני משה ולפני הנשיאים, זו מלאתי בספרי של פנים שני: **הן היום הקריבו.** מכו חומר, אלא אמר להם משה שמא זרקתם דמה חוגיס, שהחון שעבד חילל. אמר לו אהרן וכי הם הקריבו, שהם הדיוטות, אני הקרבתי,

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:

a) "[Take] a he-goat [as a sin-offering]" (above 9:3).

b) The he-goat of Nachshon [the son of Aminadav, leader of the tribe of Yehudah] (See *Bamidbar* 7:16).

c) 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.]

1 תו"כ 2 שם 3 ויקרא ז, ל 4 שם פי"ב 5 ס"א: ומפני מה **לא** נאכלו אלו 6 תו"כ 7 שם 8 שם 9 במדבר כא, ה 10 שם לא, כא

[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*

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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. 370*ff*.)

וְאֶת־עֲלָתָם לִפְנֵי יְהוָה וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה וְאָכַלְתִּי חַטָּאת
הַיּוֹם הֲיִיטַב בְּעֵינֵי יְהוָה: כ וַיִּשְׁמַע מֹשֶׁה וַיִּיטַב בְּעֵינָיו: פ
[ששי] **יא** א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם:
ב דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה אֲשֶׁר תֹּאכְלוּ
מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ: ג כֹּל | מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת

עָקֹן כְּאֵלֵּין וְאִלּוּפוֹן אֲכָלִית חַטָּאתָא יוֹמָא דֵּין
הֲתַקֵּן קֳדָם יְיָ: כ וּשְׁמַע מֹשֶׁה וּשְׁפַר בְּעֵינוֹהִי:
א וּמַלֵּיל יְיָ עִם מֹשֶׁה וְלְאַהֲרֹן לְמֵימַר לְהוֹן:
ב מַלִּילוּ עִם בְּנֵי יִשְׂרָאֵל לְמֵימַר דָּא חַיְתָא
דִּי תֵיכְלוּן מִכָּל בְּעִירָא דִּי עַל אַרְעָא: ג כֹּל

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שמני כהן גדול ומקריב תורן[1]: **ותקראנה אותי כאלה.** אפילו לא היו כמתים בני חלה שהי קרובים שמני חייב להיות תורן עליהם כאלו, כגון כל התמורים בפרשת כהנים שהכהן מטמא להם[2]: **ואבלתי חטאת.** ואם אכלתי הייטב וגו': **היום.** אבל חיטות לילה מותר, שחין תורן חלה יום קבורה[3]: **הייטב בעיני ה'.** אם שמעת בקדשי שעה חין לך לבקל בקדשי דורות[4]: **(כ) וייטב בעיניו.** כודה ולא בוש לומר לא שמעתי[5]: **(א) אל משה ואל אהרן.** למשה אמר שיאמר לאהרן[6]: **לאמר אליהם.** אמר שיאמר לאלעזר ולאיתמר, או חינו אלא לאמר לישראל, כשהוא תומר דברו אל בני ישראל, הרי דבור תמור לישראל, הא מה חני מקיים לאמר אליהם, לבניו לאלעזר ולאיתמר[7]: **(ג) דברו אל בני ישראל.** את כולם השוה להיות שלוחים בדבור זה, לפי שכולן בדמיומה וקבלו עליהם גזירת המקום בהכנה: **זאת החיה.** לשון חיים, לפי שישראל דבוקים במקום ורחויין להיות חיים, לפיכך הבדילם מן הטומחה וגזר עליהם מלות, ולחומות הטולם לא חסר כלום. משל לרופא שנכנס לבקר את החולה וכו', כדחיתא במדרש רבי תנחומא[8]: **זאת החיה.** מלמד שהיה משה חוזר בהיה ומראה חותה לישראל, זאת תאכלו וזאת לא תאכלו: **את זה תאכלו וגו'.** לף בשרצי המים אחז מכל מין ומין ומראה לכם. וכן בעוף ואת אלה תשקצו מן הטוף[9]. וכן בשרצים וזה לכם הטמא[10]: **זאת החיה מכל הבהמה.** מלמד שהבהמה בכלל חיה: **(ג) מפרסת.** כתרגומו סדיקא: **פרסה.**

CLASSIC QUESTIONS

● Why were the Dietary Laws given at this point? (ch. 11)

Abarbanel: After the Tabernacle was completed and the priests inaugurated, they were given the command not to carry out their service while intoxicated. The Torah explains, that *"(This is) so that (you will be able to) distinguish between the holy and the profane and between the unclean and the clean"* (above 10:10). Thus it now became necessary for God to inform Moshe and Aharon which creatures were "clean" and which were "unclean."

Furthermore, since the priests were forbidden to enter the Tabernacle in a state of ritual impurity, it now became crucial for them to know which creatures would render them impure.

Sforno: After the Jewish people sinned with the Golden Calf, God said that His Presence would not accompany the Jewish people to the Land of Israel (see *Shemos* 33:3). Moshe succeeded with his prayers that God grant the Jewish people the privilege of building the Tabernacle, through which the Divine Presence would return to dwell among the Jewish people.

Now that this was complete further *mitzvos* followed, to continue the process of spiritual refinement of the Jewish people, such as the Dietary Laws and the Laws of Family Purity (in *Parshas Tazria*).

● Why, in addition to Moshe, were Aharon, Elazar and Isamar told to speak to the Jewish people? (v. 1-2)

Rashi: God made them all equal messengers to relay the following section, because they all remained equally silent (above 10:3), accepting God's decree [against Nadav and Avihu] with love.

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from the Sanctuary to outside the camp'" (v. 4). *Rashi* explained that Moshe's logic was *"As a person would say to his fellow: 'Remove the deceased from before the bride so as not to disturb the joyous occasion'"* (See, at length, *Toras Menachem* ibid.).

Thus, in verse 12, when Moshe instructs Aharon and his sons *to eat* the remainder of the meal-offering as normal, it follows that this was also part of Moshe's plan *"not to disturb the joyous occasion,"* and ensure that all the offerings of this final day of inauguration were completed. Moshe understood that in order for the joy of the inauguration of the Tabernacle to be complete, *all* the offerings that had been brought needed to be eaten as normal.

Thus, when Moshe discovered that one of the offerings had been burned, and not eaten, he was horrified. How is it possible that this "joyous occasion," the completion of God's Sanctuary, had been disturbed?

Aharon, however, had understood the matter in a slightly different light. Aharon did not perceive *eating* the sacrifices to be a key component of the joy of the day, since he understood that the "joyous occasion" was primarily associated with *the Altar in particular*. This was evident from the fact that the inauguration had been achieved through offering a number of sacrifices *on the Altar*. So, in Aharon's eyes, it was immaterial to the "joy of the day" whether a sacrifice was eaten or burned, for the joy consisted primarily of *offering* the sacrifices on the Altar, and not eating them.

So when Moshe told Aharon and his sons to eat the remainder of the meal-offering of that day, Aharon did not see this as an act which was crucial to the joy of the day, but rather, he took the instruction at face-value: he presumed that Moshe was granting a special leniency to eat this offering, even though the priests were in a state of mourning.

What was the reason for this leniency? Aharon presumed that it was based on the fact that the meal-offering was a one-time inauguration sacrifice which was not to be repeated again, so the stringency of a normal sacrifice, that it may not be eaten in a state of mourning, did not apply. Aharon thus extended Moshe's instructions to include other cases which were similar to the meal-offering, so he and his sons also ate two of the sin-offerings which were also one-time offerings. But, when it came

1 זבחים קא. 2 ויקרא כא, ב 3 זבחים קא: 4 שם עמוד א 5 תו"כ 6 שם 7 שם 8 פ"ו 9 פסוק ט 10 פסוק יג

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

God 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:

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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? (11:1*ff.*)

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)

שֶׂסַע פְּרֹסֶת מַעֲלַת גֵּרָה בַּבְּהֵמָה אֹתָהּ תֹּאכֵלוּ: ד אַךְ אֶת־זֶה
לֹא תֹאכְלוּ מִמַּעֲלֵי הַגֵּרָה וּמִמַּפְרִסֵי הַפַּרְסָה אֶת־הַגָּמָל
כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה אֵינֶנּוּ מַפְרִיס טָמֵא הוּא לָכֶם:
ה וְאֶת־הַשָּׁפָן כִּי־מַעֲלֵה גֵרָה הוּא וּפַרְסָה לֹא יַפְרִיס טָמֵא
הוּא לָכֶם: ו וְאֶת־הָאַרְנֶבֶת כִּי־מַעֲלַת גֵּרָה הִוא וּפַרְסָה לֹא
הִפְרִיסָה טְמֵאָה הִוא לָכֶם: ז וְאֶת־הַחֲזִיר כִּי־מַפְרִיס פַּרְסָה
הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה וְהוּא גֵּרָה לֹא־יִגָּר טָמֵא הוּא לָכֶם:
ח מִבְּשָׂרָם לֹא תֹאכֵלוּ וּבְנִבְלָתָם לֹא תִגָּעוּ טְמֵאִים הֵם לָכֶם:
ט אֶת־זֶה תֹּאכְלוּ מִכֹּל אֲשֶׁר בַּמָּיִם כֹּל אֲשֶׁר־לוֹ סְנַפִּיר
וְקַשְׂקֶשֶׂת בַּמַּיִם בַּיַּמִּים וּבַנְּחָלִים אֹתָם תֹּאכֵלוּ: י וְכֹל אֲשֶׁר
אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּיַּמִּים וּבַנְּחָלִים מִכֹּל שֶׁרֶץ הַמַּיִם
וּמִכֹּל נֶפֶשׁ הַחַיָּה אֲשֶׁר בַּמָּיִם שֶׁקֶץ הֵם לָכֶם: יא וְשֶׁקֶץ יִהְיוּ
לָכֶם מִבְּשָׂרָם לֹא תֹאכֵלוּ וְאֶת־נִבְלָתָם תְּשַׁקֵּצוּ: יב כֹּל אֲשֶׁר

מַפְקָא פִּשְׁרָא בִּבְעִירָא יָתָהּ תֵּיכְלוּן: ד בְּרַם
יַת דֵּין לָא תֵּיכְלוּן מִמַּפְקֵי פִּשְׁרָא וּמִמַּסְדִּיקֵי
פַּרְסָתָא יַת גַּמְלָא אֲרֵי מַסִּיק פִּשְׁרָא הוּא
וּפַרְסָתֵיהּ לָא סְדִיקָא מְסָאֲב הוּא לְכוֹן: ה וְיַת
טַפְזָא אֲרֵי מַסִּיק פִּשְׁרָא הוּא וּפַרְסָתָא לָא
סְדִיקָא מְסָאֲב הוּא לְכוֹן: ו וְיַת אַרְנְבָא אֲרֵי
מַפְקָא פִּשְׁרָא הִיא וּפַרְסָתָא לָא סְדִיקָא
מְסָאֲבָא הִיא לְכוֹן: ז וְיַת חֲזִירָא אֲרֵי סְדִיק
פַּרְסָתָא הוּא וּמַטְלְפָן טַלְפִּין פַּרְסָתָא וְהוּא
פִּשְׁרָא לָא פָּשַׁר מְסָאֲב הוּא לְכוֹן:
ח מִבִּסְרְהוֹן לָא תֵּיכְלוּן וּבְנִבֵּילְתְּהוֹן לָא
תִקָּרְבוּן מְסָאֲבִין אִנּוּן לְכוֹן: ט יַת דֵּין תֵּיכְלוּן
מִכֹּל דִּי בְמַיָּא כֹּל דִּי לֵיהּ צִיצִין וְקַלְפִּין בְּמַיָּא
בְּיַמְמַיָּא וּבְנַחֲלַיָּא יַתְהוֹן תֵּיכְלוּן: י וְכֹל דִּי לֵית
לֵיהּ צִיצִין וְקַלְפִּין בְּיַמְמַיָּא וּבְנַחֲלַיָּא מִכֹּל
רְחֲשָׁא דְמַיָּא וּמִכֹּל נַפְשָׁא חַיְתָא דִּי בְמַיָּא
שְׁקָצָא אִנּוּן לְכוֹן: יא וְשִׁקְצָא יְהוֹן לְכוֹן
מִבִּסְרְהוֹן לָא תֵּיכְלוּן וְיַת נְבֵילְתְּהוֹן תְּשַׁקְצוּן:
יב כֹּל דִּי לֵית לֵיהּ צִיצִין וְקַלְפִּין בְּמַיָּא שְׁקָצָא

לע"י

פלאנט"ס בלע"ז: **ושסעת שסע.** שמובדלת מלמעלה ומלמטה בשתי לפרנין, כתרגומו ומטלפא טלפין, שיש שפרסותיו סדוקות מלמעלה ואינן שסועות ומובדלות לגמרי, שמלמטה מחוברות: **מעלת גרה.** מעלה ומקיאה לתוכו ממעיה ומחזרת אותו לתוך פיה לכתשו ולטחנו כדק: **גרה.** כך שמו. ויתכן מגזרת מיס בנגריס[1], שהוא נגרר אחר הפה. ותרגומו פסרא, שעל ידי הגרה כאוכל נפשו ומוות: **בבהמה.** תיבה זו יתירה היא לדרשה, לכתיר את השגיל הגמלת בשני אמו[2]: **אותה תאכלו.** ולא בכמה טמאה. ולא בחזרה היא, אלא לעבור עליה בעשה ולא תעשה[3]: **(ח) מבשרם לא תאכלו.** אין לי אלא שאר בהמה טמאה שאין לה סוס סימן טהרה מניין, תמרת קל וחומר ומה אלו שיש בהן קנת סימני טהרה מסורות וכו'[4]: **מבשרם.** על בשרם בחזרה, ולא על עמות וגידין וקרנים וטלפיס[5]: **ובנבלתם לא תגעו.** יכול יראל מוזכרים על מגע נבלה, תלמוד לומר חמור אל בכהנים וגו', כהנים מוזכרין ואין ישראל מוזכרין. קל וחומר מעתה ומה טומאת המת חמורה, לא הזכיר בה אלא כהנים, טומאת נבלה קלה לא כל שכן. ומה תלמוד לומר לא תגעו, בנגע. זכו שאמרו חייב אדם לטהר עצמו בנגעל[6]: **(ט) סנפיר.** אלו שאט בהם: **קשקשת.** אלו קליפים הקבועים בו[7], כמו שנאמר[8] ושריון קשקשים היא לבוש[9]: **(י) שרץ.** בכל מקום משמעו דבר נמוך שרוחש ורד על האדץ: **(יא) ושקץ יהיו.** לאסור את עירובין, אם יש בו בנותן טעם: **מבשרם.** אינו מוזהר על הסנפירים ועל העלמות: **ואת נבלתם תשקצו.** לרבות יבחושין שסינגן. יבחושין מוסיילוי"ם בלע"ז: **(יב) כל אשר אין לו וגו'.** מה תלמוד לומר, שיכול אין לי שיהא מותר אלא כמעלה סימנין שלו ליבשה, השירן במים מנין, תלמוד לומר כל אשר אין לו סנפיר וקשקשת

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 uncleanliness 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.

1 שמואל־ב יד, יד 2 תו"כ 3 שם 4 שם 5 שם 6 שם 7 חולין נט. 8 שמואל־א יז, ה 9 חולין סו:

- [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

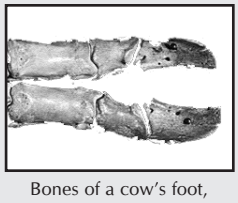
Sparks of Chasidus

THE SIGNS OF A KOSHER ANIMAL

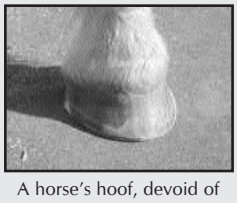
In order to serve God properly, we need to train our natural animalistic drive—the animal soul—to stretch beyond its natural limitations. This involves two stages:

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.

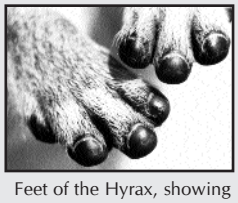
b.) *Chewing the cud* is also a process of doubling, where food is digested for a second time. This teaches us that when it comes to personal, spiritual refinement (represented by the digestion which takes place *inside*), we should not be satisfied with one phase of refinement, but we should seek to fine-tune our spiritual sensitivity to greater heights.



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

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. 159*ff*.)

* 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.

אֵין־לָוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת בַּמַּיִם שֶׁקֶץ הוּא לָכֶם: יג וְאֶת־אֵלֶּה
תְּשַׁקְּצוּ מִן־הָעוֹף לֹא יֵאָכְלוּ שֶׁקֶץ הֵם אֶת־הַנֶּשֶׁר וְאֶת־הַפֶּרֶס
וְאֶת הָעָזְנִיָּה: יד וְאֶת־הַדָּאָה וְאֶת־הָאַיָּה לְמִינָהּ: טו אֵת כָּל־
עֹרֵב לְמִינוֹ: טז וְאֶת בַּת הַיַּעֲנָה וְאֶת־הַתַּחְמָס וְאֶת־הַשָּׁחַף
וְאֶת־הַנֵּץ לְמִינֵהוּ: יז וְאֶת־הַכּוס וְאֶת־הַשָּׁלָךְ וְאֶת־הַיַּנְשׁוּף:
יח וְאֶת־הַתִּנְשֶׁמֶת וְאֶת־הַקָּאָת וְאֶת־הָרָחָם: יט וְאֶת הַחֲסִידָה
הָאֲנָפָה לְמִינָהּ וְאֶת־הַדּוּכִיפַת וְאֶת־הָעֲטַלֵּף: כ כָּל שֶׁרֶץ
הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע שֶׁקֶץ הוּא לָכֶם: כא אַךְ אֶת־זֶה
תֹּאכְלוּ מִכֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע אֲשֶׁר־לֹא [ק' לוֹ]
כְרָעַיִם מִמַּעַל לְרַגְלָיו לְנַתֵּר בָּהֶן עַל־הָאָרֶץ: כב אֶת־אֵלֶּה
מֵהֶם תֹּאכֵלוּ אֶת־הָאַרְבֶּה לְמִינֵהוּ וְאֶת־הַסָּלְעָם לְמִינֵהוּ
וְאֶת־הַחַרְגֹּל לְמִינֵהוּ וְאֶת־הֶחָגָב לְמִינֵהוּ: כג וְכֹל שֶׁרֶץ הָעוֹף
אֲשֶׁר־לוֹ אַרְבַּע רַגְלָיִם שֶׁקֶץ הוּא לָכֶם: כד וּלְאֵלֶּה תִּטַּמְּאוּ
כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: כה וְכָל־הַנֹּשֵׂא מִנִּבְלָתָם
יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב: כו לְכָל־הַבְּהֵמָה אֲשֶׁר הִוא

הוּא לָכוֹן: יג וְיָת אִלֵּין תְּשַׁקְּצוּן מִן עוֹפָא לָא
יִתְאֲכְלוֹן שְׁקָצָא אִנּוּן נִשְׁרָא וְעָר וְעָזְנָיָא:
יד וְדַיְתָא וְטָרְפִיתָא לְזִנֳהּ: טו יָת כָּל עוֹרְבָא
לְזִנֳיהּ: טז וְיָת בַּת נַעֲמִיתָא וְצִיצָא וְצִפַּר
שַׁחְפָּא וְנָצָא לְזִנּוֹהִי: יז וְקָרְיָא וְשָׁלֵינוּנָא
וְקִפּוֹפָא: יח וּבוּתָא וְקָאתָא וִירַקְרָקָא:
יט וְחָנְרִיתָא וְאִבּוּ לְזִנֳהּ וְנַנָּר טוּרָא וַעֲטַלְפָּא:
כ כֹּל רְחֵשָׁא דְעוֹפָא דִּמְהַלֵּיךְ עַל אַרְבַּע
שְׁקָצָא הוּא לְכוֹן: כא בְּרַם יָת דֵּין תֵּיכְלוּן
מִכֹּל רְחֵשָׁא דְעוֹפָא דִּמְהַלֵּיךְ עַל אַרְבַּע
דִּי לֵיהּ כָּרְסוּלִין מֵעִלָּוֵי רִגְלוֹהִי לְקַפָּצָא בְהוֹן
עַל אַרְעָא: כב יָת אִלֵּין מִנְּהוֹן תֵּיכְלוּן יָת
גּוֹבָא לְזִנֳהּ וְיָת רָשׁוֹנָא לְזִנּוֹהִי וְיָת חַרְגּוֹלָא
לְזִנּוֹהִי וְיָת חָגָבָא לְזִנּוֹהִי: כג וְכֹל רְחֵשָׁא
דְעוֹפָא דִּי לֵיהּ אַרְבַּע רַגְלִין שְׁקָצָא הוּא לְכוֹן:
כד וּלְאִלֵּין תִּסְתָּאֲבוּן כָּל דְּיִקְרַב בִּנְבִילְתְּהוֹן
יְהֵי מְסָאַב עַד רַמְשָׁא: כה וְכָל דְּיִטּוֹל
מִנְּבִלְתְּהוֹן יְצַבַּע לְבוּשׁוֹהִי וִיהֵי מְסָאַב עַד
רַמְשָׁא: כו לְכָל בְּעִירָא דִּי הִיא סְדִיקָא פַּרְסָתָא
וְטִלְפִין לֵיתָהָא מַטְלְפָא וּפִשְׁרָא לֵיתָהָא

רס"י

צפים, הא אם היו לו צמיס אף על פי שכשירין בעלייתו מוכח[1]: (יג) **לא יאכלו.** לחייב את המאכילן לקטנים. שכך משמעו לא יהיו נאכלים על ידך. או אינו אלא לאסרן בהנאה, תלמוד לומר לא תאכלו[2], נאכילה אסורין בהנאה מותרין. כל עוף שנאמר בו למינה, למינו, למינהו, יש בתותו כמין שאין דומין זה לזה, לא במראיהם ולא בשמותם, וכולן מין אחד: (יז) **הנץ.** מיספרוי"ר: (יז) **השלך.** פירשו רבותינו זה השולה דגים מן הים. וזהו שתרגם מוקלוס ושלינונא: **כוס וינשוף.** הם נוחיטי"ם הנועטים בלילה ויש להם לסתות כאדם. ועוד אחר דומה לו שקורין ייב"ן: (יח) **התנשמת.** היא קלב"ח שורי"ן ודומה לעכבר ופורחת בלילה. ותנשמת האמורה בשרלים היא דומה לה, ואין לה עינים וקורין לה טלפ"ח: (יט) **החסידה.** זו היא לבנה ניגוני"ה. ולמה נקרא שמה חסידה, שעושה חסידות עם חבריותיה כמזונות[3]: **האנפה.** היא היה רגזנית[4]. ורואה לי שהיא שקורין לה היירו"ן: **הדוכיפת.** תרגום הבר וכרבלתו כפולה ובלע"ז הרופ"ח, ולמה נקרא שמו דוכיפת, שהודו כפות, וזו היא כרבלתו. ועגר טורח נקרא על שם מעשיו, כמו שפירשו רבותינו במסכת גיטין בפרק מי שאחזו[5]: (כ) **שרץ העוף.** הם הדקים הנמוכים הרוחשין על האדן, כגון זבובים וגרעין ויתושין ומגפיס: (כא) **על ארבע.** על ארבע רגליס: **ממעל לרגליו.** שמוך לעוקבו יש לו כמין שתי רגליס לצד ארבע רגליו, וכשרוצה לעוף ולקפוץ מן האדן מתחזק בשתי כרעיס ופורח, ויש מהן כרכב באותן שקורין לגגוסט"ח, אבל אין אנו בקיאין בהן, שארבעה סימני טהרה נאמרו בהם, ארבע רגליס, וארבע כנפיס, וקרסולין אלו כרעיס הכתובים כאן, וכנפיו חופין את רובו[6]. וכל סימניס הללו מצויין בחותן שבזנותינו, אבל יש שרשאן ארוך ויש שאין להם זנב[7] ולריך שיהא שמו חגב, ובזה אין אנו יודעים להבדיל ביניהם: (כג) **ובל שרץ העוף וגו'.** בא ללמד שאם יש לו חמש טהור: (כד) **ולאלה.** הטעידין להאמר למטה בענין: **תטמאו.** כלומר בנגיעתם יש טומאה: (כה) **וכל הנשא מנבלתם.** שאין טעונה כבוס בגדים: שנאמרה טומאת משא, אמורה מטומאת מגע, שהיא טעונה כבוס בגדים:

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.

1 תו"כ 2 דברים יד, יב 3 חולין סג. 4 שם 5 סח: 6 חולין נט. 7 שם סה:

- [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)

מַפְרֶסֶת פַּרְסָה וְשֶׁסַע | אֵינֶנָּה שֹׁסַעַת וְגֵרָה אֵינֶנָּה מַעֲלָה טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגֵעַ בָּהֶם יִטְמָא: כז וְכָל | הוֹלֵךְ עַל־כַּפָּיו בְּכָל־הַחַיָּה הַהֹלֶכֶת עַל־אַרְבַּע טְמֵאִים הֵם לָכֶם כָּל־הַנֹּגֵעַ בְּנִבְלָתָם יִטְמָא עַד־הָעָרֶב: כח וְהַנֹּשֵׂא אֶת־נִבְלָתָם יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב טְמֵאִים הֵמָּה לָכֶם: ס כט וְזֶה לָכֶם הַטָּמֵא בַּשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ הַחֹלֶד וְהָעַכְבָּר וְהַצָּב לְמִינֵהוּ: ל וְהָאֲנָקָה וְהַכֹּחַ וְהַלְטָאָה* וְהַחֹמֶט וְהַתִּנְשָׁמֶת: לא אֵלֶּה הַטְּמֵאִים לָכֶם בְּכָל־הַשֶּׁרֶץ כָּל־הַנֹּגֵעַ בָּהֶם בְּמֹתָם יִטְמָא עַד־הָעָרֶב: לב וְכָל אֲשֶׁר־יִפֹּל עָלָיו מֵהֶם | בְּמֹתָם יִטְמָא מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־עוֹר אוֹ שָׂק כָּל־כְּלִי אֲשֶׁר־יֵעָשֶׂה מְלָאכָה בָּהֶם בַּמַּיִם יוּבָא וְטָמֵא עַד־הָעָרֶב וְטָהֵר: [שביעי] לג וְכָל־כְּלִי־חֶרֶשׂ אֲשֶׁר־יִפֹּל מֵהֶם אֶל־תּוֹכוֹ כֹּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא וְאֹתוֹ תִשְׁבֹּרוּ: לד מִכָּל־הָאֹכֶל אֲשֶׁר יֵאָכֵל אֲשֶׁר יָבוֹא עָלָיו מַיִם יִטְמָא וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל־כְּלִי יִטְמָא:

מַפְקָא מְסָאֲבִין אִנּוּן לְכוֹן כָּל דְּיִקְרַב בְּהוֹן יְהֵי מְסָאֵב: כט וְכֹל דְּמְהַלֵּיךְ עַל יְדוֹהִי בְּכָל חֵיתָא דְּמְהַלְכָא עַל אַרְבַּע מְסָאֲבִין אִנּוּן לְכוֹן כָּל דְּיִקְרַב בְּנִבֵילְתְּהוֹן יְהֵי מְסָאֵב עַד רַמְשָׁא: כח וּדְיִטּוֹל יַת נְבֵלְתְּהוֹן יְצַבַּע לְבוּשׁוֹהִי וְיֵהֵי מְסָאֵב עַד רַמְשָׁא מְסָאֲבִין אִנּוּן לְכוֹן: כט וְדֵין לְכוֹן דְּמְסָאֵב בְּרְחֲשָׁא דְּרָחֵישׁ עַל אַרְעָא חוּלְדָּא וְעַכְבְּרָא וְצַבָּא לְזַנּוֹהִי: ל וְיַלָּא וְכוֹחָא וְחוּלְטָתָא וְחוּמְטָא וְאָשׁוּתָא: לא אִלֵּין דְּמְסָאֲבִין לְכוֹן בְּכָל רְחֲשָׁא כָּל דְּיִקְרַב בְּהוֹן בְּמוֹתְהוֹן יְהֵי מְסָאֵב עַד רַמְשָׁא: לב וְכֹל דִּי יִפֵּל עֲלוֹהִי מִנְּהוֹן בְּמוֹתְהוֹן יְהֵי מְסָאֵב מִכָּל מָן דְּאָע אוֹ לְבוּשׁ אוֹ מְשַׁךְ אוֹ שָׂק כָּל מָן דִּי תִתְעֲבִיד עִבִידְתָּא בְּהוֹן בְּמַיָּא יִתְעַל וְיֵהֵי מְסָאֵב עַד רַמְשָׁא וְיִדְכֵּי: לג וְכָל מָן דַּחֲסַף דִּי יִפֵּל מִנְּהוֹן לְגַוֵּיהּ כֹּל דִּי בְגַוֵּיהּ יְהֵי מְסָאֵב וְיָתֵיהּ תִּתְבְּרוּן: לד מִכָּל מֵיכְלָא דְּמִתְאֲכִיל דִּי יַעֲלוֹן עֲלוֹהִי מַיָּא יְהֵי מְסָאֵב וְכָל מַשְׁקֵי דִּי יִשְׁתֵּתֵי בְּכָל מָן יְהֵי

*יש גורסים ל' רבתי

לע"י

(כו) מפרסת פרסה ושסע איננה שוסעת. כגון גמל שפרסתו סדוקה למעלה, אבל למטה היא מחוברת. כאן למדך שנבלת בהמה טמאה מטמאה, ובעניין שבסוף הפרשה[1] פירש על בהמה טהורה: **(כז) על כפיו.** כגון כלב ודוב וחתול: **טמאים הם לכם.** למגע: **(כט) וזה לכם הטמא.** כל טומאות הללו אין לאיסור אכילה אלא לטומאה ממש, להיות טמא במגען ואסור לאכול תרומה וקדשים וליכנס במקדש: **החלד.** מוסטיל"ה: **והצב.** פויי"ט שדומה לצפרדע: **(ל) אנקה.** כריגו"ן: **הלטאה.** ליזרד"ה: **החמט.** לימל"ה: **תנשמת.** טלפ"ח: **(לב) במים יובא.** ואף לאחר טבילתו טמא הוא לתרומה עד הערב, ואחר כך: **וטהר.** בהערב השמש[2]: **(לג) אל תוכו.** אין כלי חרס מיטמא אלא מאווירו: **כל אשר בתוכו יטמא.** אכלי חוזר ומטמא מה שבאווירו[3] (ס"ח ל"ל בתוכו): **ואתו תשבורו.** למד שאין לו טהרה במקוה[4]: **(לד) מכל האכל אשר יאכל.** מוסב על מקרא העליון, כל אשר בתוכו יטמא, מכל האוכל אשר יאכל אשר יגע עליו מים והוא בתוך כלי חרס הטמא, יטמא. וכן כל משקה אשר ישתה בכל כלי, והוא בתוך כלי חרס הטמא, יטמא. למדנו מכאן דברים הרבה, למדנו שאין חוכל מוכשר ומתוקן לקבל טומאה עד שיגעו עליו מים פעם אחת, ומשגעו עליו מים פעם אחת מקבל טומאה לעולם ואפילו נגוב. והיין והשמן וכל המקרא משקה מכשיר זרעים לטומאה כמים. שכך יש לדרוש המקרא אשר יגע עליו מים הוא כל

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....

1 פסוק לט 2 יבמות עה. 3 חולין כד: 4 תו"כ

- [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).*

Seventh Reading

- [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.*

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 *unobjectional* 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)

לה וְכֹל אֲשֶׁר־יִפֹּל מִנִּבְלָתָם | עָלָיו יִטְמָא תַּנּוּר וְכִירַיִם יִתָּץ טְמֵאִים הֵם וּטְמֵאִים יִהְיוּ לָכֶם: לו אַךְ מַעְיָן וּבּוֹר מִקְוֵה־מָיִם יִהְיֶה טָהוֹר וְנִגְעַ בְּנִבְלָתָם יִטְמָא: לז וְכִי יִפֹּל מִנִּבְלָתָם עַל־כָּל־זֶרַע זָרוּעַ אֲשֶׁר יִזָּרֵעַ טָהוֹר הוּא: לח וְכִי יֻתַּן־מַיִם עַל־זֶרַע וְנָפַל מִנִּבְלָתָם עָלָיו טָמֵא הוּא לָכֶם: ס לט וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לְאָכְלָה הַנֹּגֵעַ בְּנִבְלָתָהּ יִטְמָא עַד־הָעָרֶב: מ וְהָאֹכֵל מִנִּבְלָתָהּ יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהַנֹּשֵׂא אֶת־נִבְלָתָהּ יְכַבֵּס בְּגָדָיו וְטָמֵא עַד־הָעָרֶב: מא וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ שֶׁקֶץ הוּא לֹא יֵאָכֵל: מב כֹּל הוֹלֵךְ עַל־גָּחוֹן* וְכֹל | הוֹלֵךְ עַל־אַרְבַּע עַד כָּל־מַרְבֵּה רַגְלַיִם לְכֹל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ לֹא תֹאכְלוּם כִּי־שֶׁקֶץ הֵם: מג אַל־תְּשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ וְלֹא תְטַמְּאוּ בָּהֶם וְנִטְמֵתֶם בָּם: מד כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי וְלֹא תְטַמְּאוּ אֶת־נַפְשֹׁתֵיכֶם בְּכָל־

*ו' רבתי, והיא חצי התורה באותיות.

מִשָּׁרֶץ הָאֲדָמָה: לה וְכָל דִּי יִפֵּל מִנְּבִילְתְּהוֹן עֲלוֹהִי יְהֵי מְסָאָב תַּנּוּר וְכִירַיִם יִתְּרְעוּן מְסָאֲבִין אִנּוּן וּמְסָאֲבִין יְהוֹן לְכוֹן: לו בְּרַם מַעְיָן וְגוֹב בֵּית כְּנִישׁוּת מַיָּא יְהֵי דְכֵי וּדְיִקְרַב בְּנִבְילְתְּהוֹן יְהֵי מְסָאֵב: לז וַאֲרֵי יִפֵּל מִנְּבִילְתְּהוֹן עַל כָּל בַּר זְרַע זַירוּעַ דִּי יִזְדְּרֵע דְּכֵי הוּא: לח וַאֲרֵי יִתְיַהֲבוּן מַיָּא עַל בַּר זַרְעָא וְיִפֵּל מִנְּבִילְתְּהוֹן עֲלוֹהִי מְסָאֵב הוּא לְכוֹן: לט וַאֲרֵי יְמוּת מִן בְּעִירָא דִּי הִיא לְכוֹן לְמֵיכָל דְּיִקְרַב בְּנִבְילְתָהּ יְהֵי מְסָאֵב עַד רַמְשָׁא: מ וּדְיֵיכוּל מִנְּבִילְתָהּ יְצַבַּע לְבוּשׁוֹהִי וְיהֵי מְסָאֵב עַד רַמְשָׁא וּדְיִטּוֹל יָת נְבִילְתָהּ יְצַבַּע לְבוּשׁוֹהִי וְיהֵי מְסָאֵב עַד רַמְשָׁא: מא וְכָל רְחֵישָׁא דְּרָחֵישׁ עַל אַרְעָא שְׁקָצָא הוּא לָא יִתְאֲכֵיל: מב כָּל דִּמְהַלֵּיךְ עַל מָעוֹהִי וְכָל דִּמְהַלֵּךְ עַל אַרְבַּע עַד כָּל סְגִיאוּת רַגְלָאִין לְכָל רְחֵשָׁא דְּרָחֵישׁ עַל אַרְעָא לָא תֵיכְלִינוּן אֲרֵי שְׁקָצָא אִנּוּן: מג לָא תְשַׁקְּצוּן יָת נַפְשָׁתֵיכוֹן בְּכָל רְחֵישָׁא דְּרָחֵישׁ וְלָא תִסְתַּאֲבוּן בְּהוֹן וְתִסְתַּאֲבוּן פּוֹן בְּהוֹן: מד אֲרֵי אֲנָא יְיָ אֱלָהְכוֹן וְתִתְקַדְּשׁוּן וּתְהוֹן קַדִּישִׁין אֲרֵי

לע"ו

מִשֶּׁקֶץ תֹּאכַר יִשְׁתֵּה כְּכָל כְּלִי, יִטְמָא הָאוֹכֵל. וְעוֹד לְמִדּוּ רְבוּתֵינוּ מִכָּאן, שֶׁאֵין וְלֹא הַטּוּמְאָה מִטַּמְּא כֵּלִים, שֶׁכֵּן אָמְרוּ[1] יָכוֹל יִהְיוּ כָּל הַכֵּלִים מִיטַּמְּאִין מֵחוֹמֶר כְּלִי חֶרֶס, תַּלְמוּד לוֹמַר כָּל אֲשֶׁר בְּתוֹכוֹ יִטְמָא מִכָּל הָאוֹכֵל, אוֹכֵל וּמַשְׁקֶה מִיטַּמְּאִין מֵחוֹמֶר כְּלִי חֶרֶס, וְאֵין כָּל הַכֵּלִים מִיטַּמְּאִין מֵחוֹמֶר כְּלִי חֶרֶס, לְפִי שֶׁהָאֶרֶץ אַב הַטּוּמְאָה וְהַכֵּלִי, שֶׁנִּטְמָא מִמֶּנּוּ, וְלֹד הַטּוּמְאָה, לְפִיכָךְ הָיוּ חוֹזֵר וּמִטַּמֵּא כֵּלִים שֶׁבְּתוֹכוֹ. וּלְמִדְנוּ עוֹד, שֶׁהָאֶרֶץ שֶׁנִּפַּל לְתוֹךְ תָּנוּר וְהִפְּת בְּתוֹכוֹ, וְלֹא נִגַּע הָאֶרֶץ בְּפֵת, הַתָּנוּר רִאשׁוֹן וְהַפֵּת שֵׁנִיָּה. וְלֹא נֹאמַר רוֹאִין אֶת הַתָּנוּר כְּאִלּוּ מִלֹּא טוּמְאָה וְהַפֵּת כְּפֵת תְּחִלָּה, שֶׁאִם אַתָּה אוֹמֵר כֵּן לֹא נִתְמַעֵט כָּל הַכֵּלִים מִלְּהִטַּמֵּא מֵחוֹמֶר כְּלִי חֶרֶס, שֶׁהֲרֵי טוּמְאָה עֲמֻקָּה נִגְעָה בָּהֶן מִגַּדְנָן[2]. וּלְמִדְנוּ עוֹד עַל בֵּיצַת מַיִם, שֶׁהֵיכָן מְכַסֶּרֶת זֵרְעִים אֵלָּא אִם כֵּן נִפְּלוּ עֲלֵיהֶן מִשֶּׁנִּתְּלָשׁוּ, שֶׁאִם אַתָּה אוֹמֵר מְקַבְּלִין הַכְשֵׁר בְּמְחוֹבָּר, אֵין לְךָ אֵלָּא בְּמוֹ עֲלֵיו מַיִם, וּמִכָּאן אוֹמֵר מְקַבְּלִין הַכְשֵׁר בְּמְחוֹבָּר יְכוֹל עוֹד שֶׁאֵין אוֹכֶל מִטַּמֵּא מֵחֲמַת אֵלָּא אִם כֵּן יֵשׁ בּוֹ כְּבֵיצָה, שֶׁנֶּאֱמַר אֲשֶׁר יֵאָכֵל, אוֹכֶל בְּאֵיזוֹ שִׁעוּר חֲכָמִים אֵין בֵּית הַבְּלִיעָה מַחְזִיק יוֹתֵר מִבֵּיצַת תַּרְגּוּלַת[3]: (לה) **תַּנּוּר וּכִירַיִם**. כְּלִיס הַמִּטְלְטָלִין כֵּס, וְכֵס שֶׁל חֶרֶס וְיֵשׁ לָהֶן תּוֹךְ, וְשׁוֹפֶת אֶת הַקְּדֵרָה עַל נִקְבֵי הַחֵלֶל וְשֶׁיֵּשׁ פִּיכֵס לְמַעְלָה: **יִתָּץ**. שֶׁאֵין לִכְלֵי חֶרֶס טְהָרָה בְּטַבְלָה: **וּטְמֵאִים יִהְיוּ לָכֶם**. שֶׁלֹּא תֹּאמַר מִצְווֹת אֵינִי לְנוֹתְנָם, תַּלְמוּד לוֹמַר וּטְמֵאִים יִהְיוּ לָכֶם, אִם רָצָה לְקַיְּמָן בְּטוּמְאָתָן רְשׁוּת: (לו) **אַךְ מַעְיָן וּבוֹר מִקְוֵה מָיִם**. הַמְחוּבָּרִים לְקַרְקַע, אֵין מְקַבְּלִין טוּמְאָה. וְעוֹד יֵשׁ לְךָ לְלַמֵּד. יְכִיהּ טָהוֹר. הַטּוֹבֵל כֻּלּוֹ מְטוּמְאָתוֹ[4]: **וְנוֹגֵעַ בִּנְבֵלָתָם יִטְמָא**. לְפִילּוּ הוּא בְּתוֹךְ מַעְיָן וּבוֹר וְנוֹגֵעַ בְּנִבְלָתָם יִטְמָא, שֶׁלֹּא תֹּאמַר קַל וָחֹמֶר מַה הַטְּמֵאִים מְטוּמְאָתָם, קַל וָחֹמֶר שֶׁיְּלַמֵּד אֶת הַטָּהוֹר מִלִּיטַּמֵּא, לָכֵן נֹאמַר וְנוֹגֵעַ בְּנִבְלָתָם יִטְמָא: (לז) **זֶרַע זָרוּעַ**. זֶרַע שֶׁל מִינֵי זְרוּעִין. זְרוּעַ סֵס דָּבָר רוֹחַ, כְּמוֹ וַיִּתֵּן לוֹ מִן הַזְּרוּעִים[5]: **טָהוֹר הוּא**. לְמִדְךָ הַכָּתוּב שֶׁלֹּא הוֹכְשַׁר וְנִתְּקָן לְקַבֵּל טוּמְאָה, עַד שֶׁיִּזְרְעוּ עָלָיו מַיִם: (לח) **וְכִי יֻתַּן מַיִם עַל זֶרַע**. לְאַחַר שֶׁנִּתְלַשׁ, שֶׁאִם תֹּאמַר

1 שבת קלה: 2 שם 3 יומא פ. 4 פסחים טז. 5 דניאל א, יב 6 תו"כ 7 שם 8 שם 9 יומא לט.

יִם הַכְשֵׁר בְּמְחוֹבָּר, אֵין לְךָ זֶרַע שֶׁלֹּא הוּכְשַׁר: **מַיִם עַל זֶרַע**. אֵין מַיִם אֵין שֵׁם מַשְׁקִין, אֵין סֵס עַל הַזֶּרַע, אֵין הַזֶּרַע נִפָּל לְתוֹכָן, הַכֹּל נִדְרָס בְּתוֹרַת הַכְנִיסָה: **וְנָפַל מִנִּבְלָתָם עָלָיו**. לְפִ מְשֻׁנֶּגֶד מִן הַמַּיִם, שֶׁלֹּא הִקְפִּידָה תּוֹרָה חֹלֶא לְהָיוֹת עָלָיו סֵס אוֹכֶל, וּמִצִּידּוֹ עָלָיו הַכֵּשֵׁר קִבְּלַת טוּמְאָה פַּעַם אַחַת, שׁוּב אֵינוֹ נוֹעֵר כְּיָמִים: (לט) **בִּנְבֵלָתָהּ**. וְלֹא בְּטֻמְאַת וְגִידִים וְלֹא בְּקַרְנַיִם וְטִלְפַיִם וְלֹא בְּטוּר[6]: (מ) **וְהַנּוֹשֵׂא אֶת נִבְלָתָהּ**. חָמוּר טוּמְאַת מַשָּׂא מִטּוּמְאַת מַגָּע, שֶׁהַנּוֹשֵׂא מִטַּמֵּא בְּגָדִים, וְהַנּוֹגֵעַ אֵין בְּגָדָיו טְמֵאִין, שֶׁלֹּא נֹאמַר הוֹאִיל וְנִתְחַמֵּר בְּמַגָּע יִתְחַמֵּר בְּמַשָּׂא: **וְהָאוֹכֵל מִנִּבְלָתָהּ**. יָכוֹל תִּטַּמֵּא אֲכִילָתוֹ, כְּשֶׁהוּא אוֹמֵר בְּנִבְלָתָם עוֹף טָהוֹר נֹאכַל וּטְרֵפָה לֹא יֵאָכֵל לְטֻמְאָה כָּךְ, אוֹתָהּ מִטֻּמְאָה בְּגָדִים בַּאֲכִילָתָהּ, וְאֵין נֹאכַל כְּמוֹהּ מִטֻּמְאָה בְּגָדִים בַּאֲכִילָתָהּ אֵלָּא מַשָּׂא, כְּגוֹן אִם תָּחַב לוֹ חֲבֵירוֹ בְּצִית הַכְּלִיעָה, אִם כֵּן מַה תַּלְמוּד לוֹמַר הָאוֹכֵל, לֵיתֵן שִׁעוּר לְנוֹשֵׂא וְלִנּוֹגֵעַ כְּדֵי אֲכִילָה וְכוּא כְּזַיִת: **וְטָמֵא עַד הָעָרֶב**. אַף עַל פִּי שֶׁטָּבַל לְרֵיךְ הָעֶרֶב שֵׁמֶשׁ[7]: (מא) **הַשּׁוֹרֵץ עַל הָאָרֶץ**. לְהוֹצִיא אֶת הַיְּתוּשִׁין שֶׁבַּכְּלִיסִין וְשֶׁבַּפּוֹלִין וְאֶת הַזִּיזִין שֶׁבָּעֲדָשִׁים, שֶׁהֲרֵי לֹא שָׁרְצוּ עַל הָאָרֶץ אֵלָּא הַתּוֹךְ הָאוֹכֵל, אֲבָל מְעִילָתוֹ לְחוּיֵב וְשָׁרְצוּ הֲרֵי נֹאמַר: **לֹא יֵאָכֵל**. לְחַיֵּב עַל הַמַּאֲכִיל כָּאוֹכֵל. וְאֵין קְרוּי שֶׁרֶץ אֵלָּא דָּבָר גָּמוּר קַל רְגָלַיִם, שֶׁאִינוֹ נִרְאֶה אֵלָּא כְּרוֹחֵשׁ וְגוֹ': (מב) **הוֹלֵךְ עַל גָּחוֹן**. זֶה נָחָשׁ, וְלָמָּה גָּחוֹן שֶׁמַּיֵּיחַ, שֶׁכּוֹלֵךְ אַחַ וּנוֹפֵל עַל מְעָיו: **כֹּל הוֹלֵךְ**. לְהַכְנִיס הַסַּלְמוֹנִין וְאֶת הַדּוֹמֶה לְדוֹמֶה: **הוֹלֵךְ עַל אַרְבַּע**. זֶה עַקְרָב: **כֹּל**. לְהַכְנִיס אֶת הַחִפּוּשִׁית הַמְקֻרְצֶפֶת בְּלַע"ז וְאֶת הַדּוֹמֶה לְדוֹמֶה: **מַרְבֵּה רַגְלַיִם**. זֶה גְּדֵל אֶרֶץ שֵׂיחַ לוֹ רַגְלַיִם מֵרֹאשׁוֹ וְעַד זַנָּבוֹ לְכַאן וּלְכַאן, וְקוֹרִין לֵיטְפִידֶ"ס[8]: (מג) **אַל תְּשַׁקְּצוּ**. בְּכְלִיתָן, שֶׁהֲרֵי כְּתִיב נַפְשׁוֹתֵיכֶם, וְאֵין שִׁיקּוּץ נֶפֶשׁ בְּמַגָּע, וְכֵן וְלֹא תְטַמְּאוּ בְּכְלִיתָן: **וְנִטְמֵתֶם בָּם**. אִם אַתָּה מְטַמֵּא בְּכֵס הַכֵּס בְּעוֹמֶס הַכֵּס וּבִיצִיעַ מֵעָלָיו: (מד) **כִּי אֲנִי ה' אֱלֹהֵיכֶם**. כְּשֵׁם שֶׁאֲנִי קָדוֹשׁ שֶׁאֲנִי כִּי אֱלֹהֵיכֶם, כָּךְ וְהִתְקַדַּשְׁתֶּם, קַדְּשׁוּ אֶת עַצְמְכֶם לְמַטָּה: **וְהִייתֶם קְדֹשִׁים**. לְפִי שֶׁאֲנִי מְקֻדָּשׁ אַתֶּם לְמַעְלָה וְעוֹשִׂים הַכֵּשׁ[9]: **וְלֹא תְטַמְּאוּ**

- [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.

הַשֹּׁרֵץ הָרֹמֵשׂ עַל־הָאָרֶץ: [מפטיר] מה כִּי | אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיֹת לָכֶם לֵאלֹהִים וְהְיִיתֶם קְדֹשִׁים כִּי קָדוֹשׁ אָנִי: מו זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכֹל נֶפֶשׁ הַחַיָּה הָרֹמֶשֶׂת בַּמָּיִם וּלְכָל־נֶפֶשׁ הַשֹּׁרֶצֶת עַל־הָאָרֶץ: מז לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכֶלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל: פ פ פ

צ״א פסוקים, עבדי״ה סימן.

קַדֵּישׁ אֲנָא וְלָא תְסַאֲבוּן יַת נַפְשָׁתֵיכוֹן בְּכָל רְחֲשָׁא דְּרָחֵישׁ עַל אַרְעָא: מה אֲרֵי אֲנָא יְיָ דְּאַסֵּיק יַתְכוֹן מֵאַרְעָא דְמִצְרַיִם לְמֶהֱוֵי לְכוֹן לֵאלָהָּ וּתְהוֹן קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא: מו דָּא אוֹרַיְתָא דִבְעִירָא וּדְעוֹפָא וּדְכָל נַפְשָׁא חַיְתָא דְּרָחֶשָׁא בְּמַיָּא וּלְכָל נַפְשָׁא דְּרָחֶשָׁא עַל אַרְעָא: מז לְאַפְרָשָׁא בֵּין מְסָאֲבָא וּבֵין דַּכְיָא וּבֵין חַיְתָא דְּמִתְאֲכְלָא וּבֵין חַיְתָא דִּי לָא מִתְאֲכְלָא: פ פ פ

רס״ו

וגו׳. לעבור עליהם בלאוין הרבה. וכל לאו מלקות, וזהו שאמרו בגמרא אכל פוטיתא לוקה מרבע, ומלא לוקה חמש, לרבה לוקה שש[1]: (מה) **כי אני ה׳ המעלה אתכם**. על מנת שתקבלו מצותי העליתי אתכם. (דבר אחר כי אני ה׳ המעלה אתכם, בכולן כתיב והולאתי, וכאן כתיב המעלה, תנא דבי רבי ישמעאל אלמלי לא העליתי את ישראל ממצרים אלא בשביל שאין מטמאין בשרצים כשאר חומות, דייס, ומעלויתא היא גבייהו, והוא לשון מעלה)[2]:

(מז) **להבדיל**. לא בלבד השוכב, אלא שאכלו יודע ומכיר ובקי בהן: **בין הטמא ובין הטהור**. לריך לומר בין חמור לפרה וכלא כבר מפורשים הם, אלא בין טמאה לך לטהורה לך, בין נשחט חציו של קנה לנשחט רובו[3]: **ובין החיה הנאכלת**. לריך לומר בין גדי לערוב, וכלא כבר מפורשים הם, אלא בין שנולדו מה סימני טרפה כשרה, לנולדו מה סימני טרפה פסולה[4]:

חסלת פרשת שמיני

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 Metziah* 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?

1 מכות טז: 2 ב״מ סא: 3 תו״כ 4 שם

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.

HAFTARAHS: 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; *Ikarim* 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

יב א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר אִשָּׁה כִּי תַזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי
נִדַּת דְּוֹתָהּ תִּטְמָא: ג וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשַׂר עָרְלָתוֹ:
ד וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים תֵּשֵׁב בִּדְמֵי טָהֳרָהּ בְּכָל־קֹדֶשׁ
לֹא־תִגָּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֹאת יְמֵי טָהֳרָהּ:
ה וְאִם־נְקֵבָה תֵּלֵד וְטָמְאָה שְׁבֻעַיִם כְּנִדָּתָהּ וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת
יָמִים תֵּשֵׁב עַל־דְּמֵי טָהֳרָהּ: ו וּבִמְלֹאת | יְמֵי טָהֳרָהּ לְבֵן אוֹ

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּיל עִם בְּנֵי
יִשְׂרָאֵל לְמֵימַר אִתְּתָא אֲרֵי תְעַדֵּי וּתְלִיד דְּכָר
וּתְהֵי מְסָאֲבָא שַׁבְעָא יוֹמִין כְּיוֹמֵי רִיחוּק
סְאוּבְתָהּ תְּהֵי מְסָאֲבָא: ג וּבְיוֹמָא תְמִינָאָה
יִתְגְּזַר (יִגָּזֵר) בִּסְרָא דְעוּרְלָתֵיהּ: ד וּתְלָתִין
וּתְלָתָא יוֹמִין תֵּיתֵב בְּדַם דְּכוּ בְּכָל קוּדְשָׁא לָא
תִקְרַב וּלְמַקְדְּשָׁא לָא תֵיעוֹל עַד מִשְׁלַם יוֹמֵי
דְּכוּתָהּ: ה וְאִם נְקוּבְתָא תְלִיד וּתְהֵי מְסָאֲבָא
אַרְבְּעָה עֲסַר כְּרִיחוּקָהּ וְשִׁתִּין וְשִׁתָּא יוֹמִין
תֵּיתֵב עַל דַּם דְּכוּ: ו וּבְמִשְׁלַם יוֹמֵי דְּכוּתָהּ

רס"י

כגדין עליה: (ד) **תשב.** מין תשב חלח לשון טכבה, כמו ותשבו בקדש[3], ויש בחלוני ממרח[4]: **בדמי טהרה.** חף על פי שרואה, טהורה[5]. בדמי טהרה. לח מפיק כ"ח, והוח שם דבר, כמו טוהר. ימי טהרה. מפיק כ"ח, ימי טוהר שלה: **לא תגע.** חזהרה לחוכל, כמו שחמרו בזבחים[6]: **בכל קדש וגו'.** לרבות חת התרומה[7], לפי שזו טבולת יום חרוך, שהלה לסוף שבעה ומין שחסה מעריב לטהרה עד שקיעת החמה של יום חרבעים, שלחחר תביח חת

(ג) **אשה כי תזריע.** חמר ר' שמלחי כשם שיצירתו של חדם חחר כל בהמה חיה ועוף בחמשה ברחשית, כך תורתו נתפרשה חחר תורת בהמה חיה ועוף[1]: **כי תזריע.** לרבות שחפילו ילדתו מחוי, שחחה ועשה כעין זרע, חמו טחחה לידה[2]: **כימי נדת דותה תטמא.** כסדר כל טומחה האמורה בנדה מטחחה בטומחת לידה, ואפילו נפתח הקבר בלח דם: **דותה.** לשון דבר הזה מגופה. לשון חחר לשון מדוה וחולי, שחין חשה רואה דם שלח תחלה רחשה ומדריה

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 Shemini*]."

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 HAORAH: 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***].

1 ויק"ר יד, א 2 נדה כז: 3 דברים א, מו 4 בראשית יג, יח 5 תו"כ 6 עה. 7 תו"כ

LAWS OF THE RITUAL IMPURITY OF CHILDBIRTH

12 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. 74*ff.*)

* See *Bereishis* 17:10*ff.* 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.

לְבַת תָּבִיא כֶּבֶשׂ בֶּן־שְׁנָתוֹ לְעֹלָה וּבֶן־יוֹנָה אוֹ־תֹר לְחַטָּאת
אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן: ז וְהִקְרִיבוֹ לִפְנֵי יְהוָה וְכִפֶּר
עָלֶיהָ וְטָהֲרָה מִמְקֹר דָּמֶיהָ זֹאת תּוֹרַת הַיֹּלֶדֶת לַזָּכָר אוֹ
לַנְּקֵבָה: ח וְאִם־לֹא תִמְצָא יָדָהּ דֵּי שֶׂה וְלָקְחָה שְׁתֵּי־תֹרִים אוֹ
שְׁנֵי בְנֵי יוֹנָה אֶחָד לְעֹלָה וְאֶחָד לְחַטָּאת וְכִפֶּר עָלֶיהָ הַכֹּהֵן
וְטָהֵרָה: פ יג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר:
ב אָדָם כִּי־יִהְיֶה בְעוֹר־בְּשָׂרוֹ שְׂאֵת אוֹ־סַפַּחַת אוֹ בַהֶרֶת וְהָיָה
בְעוֹר־בְּשָׂרוֹ לְנֶגַע צָרָעַת וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן אוֹ אֶל־

לִבְרָא אוֹ לִבְרָתָא תַּיְתֵי אִמַּר בַּר שַׁתֵּיהּ לַעֲלָתָא
וּבַר יוֹנָה אוֹ שַׁפְנִינָא לְחַטָּאתָא לְתַרַע מַשְׁכַּן
זִמְנָא לְוַת כַּהֲנָא: ז וְיִקָּרְבִינֵיהּ קֳדָם יְיָ וְיכַפַּר
עֲלָהּ וְתִדְכֵּי מִסּוֹאֲבַת דְּמָהָא דָּא אוֹרַיְתָא
דְּיֵלֶדְתָּא לְדִכַר אוֹ לְנוּקְבָא: ח וְאִם לָא תַּשְׁכַּח
יְדָהּ כְּמִפַּת אִמְרָא וְתִסַּב תַּרְתֵּין שַׁפְנִינִין אוֹ
תְּרֵין בְּנֵי יוֹנָה חַד לַעֲלָתָא וְחַד לְחַטָּאתָא וְיכַפַּר
עֲלָהּ כַּהֲנָא וְתִדְכֵּי: א וּמַלִּיל יְיָ עִם מֹשֶׁה וְעִם
אַהֲרֹן לְמֵימָר: ב אֱנָשׁ אֲרֵי יְהֵי בְמִשַּׁךְ בְּסָרֵיהּ
עַמְקָא אוֹ עַדְיָא אוֹ בַהֲרָא וְיהֵי בְמִשַּׁךְ בְּסָרֵיהּ
לְמַכְתַּשׁ סְגִירוּ וְיִתְיתֵי לְוַת אַהֲרֹן כַּהֲנָא אוֹ

רש"י

כפרת טהרתה: (ז) **והקריבו**. ללמדך שאין מעכבה לאכול בקדשים אלא
אחד מכם. ומי זה הוא אלא, זה חטאת, שנאמר וכפר עליו הכהן וטהר, מי
שהוא בא לכפר, הוא הטהרה תלוייה[1]: **וטהרה**. מכלל שעד כאן קרויה
טמאה[2]: (ח) **אחד לעולה ואחד לחטאת**. לא הקדימה הכתוב אלא
למקראה, אבל להקרבה חטאת קודם לעולה, כך שנינו בזבחים בפרק כל
התדיר[3]: (ג) **שאת או ספחת וגו'**. שמות נגעים הם ולכתות זו מזו[4]:
בהרת. תבערבורות טייח"ר בלע"ז וכן בהיר הוא בשחקיס[5]: **אל אהרן**
וגו'. גזירת הכתוב הוא שאין טומאת נגעים וטהרתן אלא על פי כהן[6]:

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.

1 תו"כ 2 יבמות עד: 3 צ: 4 שבועות ו: 5 איוב לז, כא 6 תו"כ

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.

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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. 80*ff.*)

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. 88*ff.*)

* *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)

אַחַד מִבָּנָיו הַכֹּהֲנִים: ג וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר וְשֵׂעָר בַּנֶּגַע הָפַךְ | לָבָן וּמַרְאֵה הַנֶּגַע עָמֹק מֵעוֹר בְּשָׂרוֹ נֶגַע צָרַעַת הוּא וְרָאָהוּ הַכֹּהֵן וְטִמֵּא אֹתוֹ: ד וְאִם־בַּהֶרֶת לְבָנָה הִוא בְּעוֹר בְּשָׂרוֹ וְעָמֹק אֵין־מַרְאֶה מִן־הָעוֹר וּשְׂעָרָה* לֹא־הָפַךְ לָבָן וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּגַע שִׁבְעַת יָמִים: ה וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע עָמַד בְּעֵינָיו לֹא־פָשָׂה הַנֶּגַע בָּעוֹר וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית: [שני] ו וְרָאָהוּ הַכֹּהֵן אֹתוֹ

*לא מפיק ה'

לְוַת חַד מִבְּנוֹהִי כַּהֲנַיָּא: ג וְיֶחֱזֵי כַּהֲנָא יַת מַכְתְּשָׁא בְּמְשַׁךְ בִּסְרָא וְשַׂעְרָא בְּמַכְתְּשָׁא אִתְהֲפִיךְ לְמֶחֱוַר וּמֶחֱזֵי מַכְתְּשָׁא עַמִּיק מִמְּשַׁךְ בִּסְרֵיהּ מַכְתַּשׁ סְגִירוּתָא הוּא וְיֶחֱזִינֵיהּ כַּהֲנָא וְיִסָּאֵב יָתֵיהּ: ד וְאִם בַּהֲרָא חִוָּרָא הִיא בְּמְשַׁךְ בִּסְרֵיהּ וְעַמִּיק לֵית מַחֲזָהָא מִן מַשְׁכָּא וּשְׂעָרָה לָא אִתְהֲפִיךְ לְמֶחֱוַר וְיַסְגֵּר כַּהֲנָא יַת מַכְתְּשָׁא שַׁבְעָא יוֹמִין: ה וְיֶחֱזִינֵיהּ כַּהֲנָא בְּיוֹמָא שְׁבִיעָאָה וְהָא מַכְתְּשָׁא קָם כַּד הֲוָה לָא אוֹסִיף מַכְתְּשָׁא בְּמַשְׁכָּא וְיַסְגְּרִינֵיהּ כַּהֲנָא שַׁבְעָא יוֹמִין תִּנְיָנוּת: ו וְיֶחֱזֵי כַּהֲנָא יָתֵיהּ בְּיוֹמָא

רס"י

(ג) ושער בנגע הפך לבן. מתחלה שחור וכפך ללבן בתוך הנגע, ומעט מעט שער שניס: **עמק מעור בשרו.** כל מראה לבן עמוק הוא, כמראה חמה עמוקה מן הלבנה[1]: **וטמא אתו.** יאמר לו טמא אתה, שפער לבן סימן טומאה הוא גזירת הכתוב: **(ד) ועמוק אין מראה.** לא ידעתי פירושו: **והסגיר.** יסגירנו בבית אחד ולא ירחה עד סוף השבוע, ויוכיחו סימנים עליו: **(ה) בעיניו.** במראהו ובשיעורו הרחשון: **והסגירו שנית.** הא אם פשה

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).

1 שבועות ו:

- [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. 65*ff.*)

בַּיּוֹם הַשְּׁבִיעִי֙ שֵׁנִית֔ וְהִנֵּ֥ה הַנֶּ֖גַע לֹא־פָשָׂ֣ה הַנֶּ֑גַע בָּעֻר֙ וְטִהֲרֹ֣ו הַכֹּהֵ֔ן מִסְפַּ֖חַת הִ֣וא וְכִבֶּ֥ס בְּגָדָ֖יו וְטָהֵֽר׃ ז וְאִם־פָּשֹׂ֥ה תִפְשֶׂ֛ה הַמִּסְפַּ֖חַת בָּעֻ֑ור אַחֲרֵ֥י הֵרָאֹתֹ֖ו אֶל־הַכֹּהֵ֥ן לְטָהֳרָתֹ֛ו וְנִרְאָ֥ה שֵׁנִ֖ית אֶל־הַכֹּהֵֽן׃ ח וְרָאָ֣ה הַכֹּהֵ֔ן וְהִנֵּ֥ה פָשְׂתָ֖ה הַמִּסְפַּ֣חַת בָּעֻ֑ור וְטִמְּאֹ֖ו הַכֹּהֵ֥ן צָרַ֖עַת הִ֥וא׃ פ ט נֶ֚גַע צָרַ֣עַת כִּי֙ תִהְיֶ֣ה בְּאָדָ֔ם וְהוּבָ֖א אֶל־הַכֹּהֵֽן׃ י וְרָאָ֣ה הַכֹּהֵ֔ן וְהִנֵּ֥ה שְׂאֵת־לְבָנָ֖ה בָּעֹ֑ור וְהִ֣יא הָפְכָ֔ה שֵׂעָ֖ר לָבָ֑ן וּמִחְיַ֥ת בָּשָׂ֖ר חַ֥י בַּשְּׂאֵֽת׃ יא צָרַ֣עַת נוֹשֶׁ֗נֶת הִוא֙ בְּעֹ֣ור בְּשָׂרֹ֔ו וְטִמְּאֹ֖ו הַכֹּהֵ֣ן לֹ֣א יַסְגִּרֶ֑נּוּ כִּ֥י טָמֵ֖א הֽוּא׃ יב וְאִם־פָּרֹ֤חַ תִּפְרַח֙ הַצָּרַ֔עַת בָּעֹ֑ור וְכִסְּתָ֣ה הַצָּרַ֗עַת אֵ֚ת כָּל־עֹ֣ור הַנֶּ֔גַע מֵרֹאש�ֹׁ֖ו וְעַד־רַגְלָ֑יו לְכָל־מַרְאֵ֖ה עֵינֵ֥י הַכֹּהֵֽן׃ יג וְרָאָ֣ה הַכֹּהֵ֔ן וְהִנֵּ֥ה כִסְּתָ֖ה הַצָּרַ֣עַת אֶת־כָּל־בְּשָׂרֹ֑ו וְטִהַ֣ר אֶת־הַנֶּ֔גַע כֻּלֹּ֥ו הָפַ֖ךְ לָבָ֣ן טָהֹ֑ור הֽוּא׃ יד וּבְיֹ֗ום

שְׁבִיעָה֙ תִּנָּ֣נוֹת וְהָא֙ עַמְיָ֔א מַכְתְּשָׁ֖א וְלָ֣א אוֹסִ֑יף מַכְתְּשָׁ֣א בְּמַשְׁכָּ֔א וִידַכִּינֵ֖ה כַּהֲנָ֑א עֲדִיתָ֣א הִ֔יא וְיַצְבַּ֥ע לְבוּשׁ֖וֹהִי וְיִדְכֵּ֥י׃ ז וְאִם֩ אוֹסָפָ֨א תוֹסִ֜יף עֲדִיתָ֗א בְּמַשְׁכָּ֛א בָּתַ֥ר דְּאִתַּחֲזִ֖י לְכַהֲנָ֑א לִדְכוּתֵ֖יהּ וְיִתְחֲזֵ֥י תִּנָּנוּת֙ לְכַהֲנָ֔א׃ ח וְיֶחֱזֵ֣י כַּהֲנָ֔א וְהָ֕א אוֹסִ֥פַת עֲדִיתָ֖א בְּמַשְׁכָּ֑א וְיִסָּאֲבִינֵ֖יהּ כַּהֲנָ֥א סְגִירוּתָ֖א הִ֑יא׃ ט מַכְתְּשׁ֣ סְגִירוּ֔ תְּהֵ֖י בֶּאֱנָשָׁ֑א וְיִתְיְתֵ֖י לְוָת֥ כַּהֲנָֽא׃ י וְיֶחֱזֵ֣י כַּהֲנָ֔א וְהָ֕א עַמְקָ֖א חַוְרָ֣א בְּמַשְׁכָּ֑א וְהִ֣יא הַפְכַ֔ת שַׂעֲרָ֖א לְמֶחֱוַ֣ר וְרוֹשֵׁ֣ם בִּשְׂרָ֑א חַיָּ֖א בְּעַמִּיקְתָּֽא׃ יא סְגִירוּת֙ עַתִּיקָ֣א הִ֔יא בְּמִשַּׁךְ֙ בִּסְרֵ֔יהּ וְיִסָּאֲבִינֵ֖יהּ כַּהֲנָ֑א לָ֣א יַסְגְּרִינֵ֔יהּ אֲרֵ֥י מְסָאֲבָ֖א הוּא׃ יב וְאִם֩ מְסָגָ֨א תִסְגֵּ֜י סְגִירוּתָ֗א בְּמַשְׁכָּ֛א וְתַחֲפֵ֥י סְגִירוּתָ֖א יַת֣ כָּל֩ מִשַּׁךְ֙ מַכְתָּשָׁ֔א מֵרֵישֵׁ֖יהּ וְעַד֙ רַגְלוֹהִ֣י לְכָל֔ חֵיזוּ֖ עֵינֵ֑י כַּהֲנָֽא׃ יג וְיֶחֱזֵ֣י כַּהֲנָ֔א וְהָ֕א חֲפַ֥ת סְגִירוּתָ֖א יַת֣ כָּל֩ בִּסְרֵ֨יהּ וִידַכֵּ֜י יַת֣ מַכְתָּשָׁ֗א כּוּלֵ֛יהּ אִתְהַפִּ֥יךְ לְמֶחֱוַ֖ר דְּכֵ֣י הוּא׃ יד וּבְיוֹמָ֕א דְּיִתְחֲזֵ֥י בֵּ֖יהּ

רס"י

בשבוע ראשון טמא מוחלט[1]: (ו) **כהה**. כוכבא ממראיתו, כה אס עמד במראיתו או פשה טמא: **מספחת**. אס נגע טהור: **וכבס בגדיו וטהר**. כואיל ונזקק לכסגר נקרא טמא ונריך טבילה: (ח) **וטמאו הכהן**. ומשטמאו כרי כוא מוחלט וזקוק לגפריס ולתגלחת ולקרבן כאמור בפרשת זאת תכיה[2]: **צרעת הוא**. כמספחת כזאת: **צרעת**. לשון נקבה: **נגע**. לשון זכר: (י) **ומחית**. שיממי"ט בלע"ז, שנכפך מקלת כלובן שבתוך כשאת למראה בשר, ואף על פי שלא נאמרה מחית אלא בשאת, אף בכל כמראות ותולדותיכן כוא סימן טומאה[3]: (יא) **צרעת נושנת הוא**. מכה ישנה כיא תחת כמחית, ומצורכ זו נראית בריאה מלמעלה ותחתיה מלאה לחה, שלא תאמר כואיל ועלתה מחית מטהרנה: (יב) **מראשו**. של אדם ועד רגליו: **לכל מראה עיני הכהן**. פרט לכהן שאשך מאורו[4]: (יד) **וביום הראות בו בשר חי**. אס למאה

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)

1 נגעים פ"ג מ"ג 2 בפרשת מצורע, ויקרא יד:ד'כ. ראה מגילה ח: 3 תו"כ 4 שם

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)

הֵרָאוֹת בּוֹ בָּשָׂר חַי יִטְמָא׃ טו וְרָאָה הַכֹּהֵן אֶת־הַבָּשָׂר הַחַי וְטִמְּאוֹ הַבָּשָׂר הַחַי טָמֵא הוּא צָרַעַת הִוא׃ טז אוֹ כִי יָשׁוּב הַבָּשָׂר הַחַי וְנֶהְפַּךְ לְלָבָן וּבָא אֶל־הַכֹּהֵן׃ יז וְרָאָהוּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ הַנֶּגַע לְלָבָן וְטִהַר הַכֹּהֵן אֶת־הַנֶּגַע טָהוֹר הוּא׃ פ [שלישי] יח וּבָשָׂר כִּי־יִהְיֶה בּוֹ־בְעֹרוֹ שְׁחִין וְנִרְפָּא׃ יט וְהָיָה בִּמְקוֹם הַשְּׁחִין שְׂאֵת לְבָנָה אוֹ בַהֶרֶת לְבָנָה אֲדַמְדֶּמֶת וְנִרְאָה אֶל־הַכֹּהֵן׃ כ וְרָאָה הַכֹּהֵן וְהִנֵּה מַרְאֶהָ שָׁפָל מִן־הָעוֹר וּשְׂעָרָהּ הָפַךְ לָבָן וְטִמְּאוֹ הַכֹּהֵן נֶגַע־צָרַעַת הִוא בַּשְּׁחִין פָּרָחָה׃ כא וְאִם יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בָּהּ שֵׂעָר לָבָן וּשְׁפָלָה אֵינֶנָּה מִן־הָעוֹר וְהִיא כֵּהָה וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים׃ כב וְאִם־פָּשֹׂה תִפְשֶׂה בָּעוֹר וְטִמֵּא הַכֹּהֵן אֹתוֹ נֶגַע הוּא׃ כג וְאִם־תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת לֹא פָשְׂתָה צָרֶבֶת הַשְּׁחִין הִוא וְטִהֲרוֹ הַכֹּהֵן׃ ס [רביעי] [שני כשהן מחוברין] כד אוֹ בָשָׂר כִּי־יִהְיֶה בְעֹרוֹ מִכְוַת־אֵשׁ וְהָיְתָה מִחְיַת הַמִּכְוָה בַּהֶרֶת לְבָנָה אֲדַמְדֶּמֶת אוֹ לְבָנָה׃ כה וְרָאָה אֹתָהּ הַכֹּהֵן וְהִנֵּה נֶהְפַּךְ שֵׂעָר לָבָן בַּבַּהֶרֶת וּמַרְאֶהָ

בִּסְרָא חַיָּא יְהֵי מְסָאָב׃ טו וְיֶחֱזֵי כָּהֲנָא יָת בִּסְרָא חַיָּא וְיָסֵאבִינֵיהּ בִּסְרָא חַיָּא מְסָאָב הוּא סְגִירוּתָא הוּא׃ טז אוֹ אֲרֵי יְתוּב בִּסְרָא חַיָּא וְיִתְהַפֵּךְ לְמַחֲוַר וְייֵתֵי לְוָת כָּהֲנָא׃ יז וְיֶחֱזִינֵיהּ כָּהֲנָא וְהָא אִתְהַפִּיךְ מַכְתְּשָׁא לְמַחֲוַר וְיִדְכֵּי כָּהֲנָא יָת מַכְתְּשָׁא דְּכִי הוּא׃ יח וֶאֱנָשׁ אֲרֵי יְהֵי בֵּיהּ בְּמַשְׁכֵּיהּ שְׁחָנָא וְיִתַּסֵּי׃ יט וְיְהֵי בַּאֲתַר שְׁחָנָא עַמְקָא חִוָּרָא אוֹ סַמְקָא חִוָּרָא סַמְקָא וְיִתְחֲזֵי לְכָהֲנָא׃ כ וְיֶחֱזֵי כָּהֲנָא וְהָא מֻחֲזָהָא מֵכִיךְ מִן מַשְׁכָּא וּשְׂעָרָה אִתְהַפִּיךְ לְמַחֲוַר וְיִסָּאֲבִינֵיהּ כָּהֲנָא מַכְתַּשׁ סְגִירוּתָא הִיא בִּשְׁחָנָא סְגִיאַת׃ כא וְאִם יֶחֱזִינָהּ כָּהֲנָא וְהָא לֵית בָּהּ שַׂעֲר חִוָּר וּמַכִּיכָא לֵיתָהָא מִן מַשְׁכָּא וְהִיא עָמְיָא וְיַסְגְּרִינֵיהּ כָּהֲנָא שַׁבְעָא יוֹמִין׃ כב וְאִם אוֹסָפָה תּוֹסִיף בְּמַשְׁכָּא וְיִסָּאֵב כָּהֲנָא יָתֵיהּ מַכְתְּשָׁא הִיא׃ כג וְאִם בְּאַתְרָהָא קָמַת בַּהֲרְתָא לָא אוֹסֵיפַת רוּשֵׁם שְׁחָנָא הִיא וְיִדְכִּינֵיהּ כָּהֲנָא׃ כד אוֹ אֱנָשׁ אֲרֵי יְהֵי בְּמַשְׁכֵּיהּ כְּוָאָה דְּנוּר וּתְהֵי רוּשֵׁם כְּוָאָה בַּהֲרָא חִוָּרָא סַמְקָא אוֹ חִוָּרָא׃ כה וְיֶחֱזֵי יָתָהּ כָּהֲנָא וְהָא אִיתְהַפִּיךְ שֵׂעָר חִוָּר בְּבַהֲרְתָא

בעלה נגע אחר: (יט) **או בהרת לבנה אדמדמת.** שאין הנגע נדון אלא לפי מראה פתוח ומעורב בשתי מראות לובן ואודם: (כ) **מראה שפל.** ואין ממשה שפל, אלא מתוך לבנוניתו הוא נראה שפל ועמוק, כמראה חמה עמוקה מן הלל: (כב) **נגע היא.** השאת רואת לו הכהנת: (כג) **תחתיה.** במקומה: **צרבת השחין.** כתרגומו רושם שיחנא, היינו אלא רושם החמוס הניכר בשאר. כל צרבת לשון רגיעת עור הנרגע מחמת חימום, כמו וגלרבו בה כל פניס[3], רייטרי"ד בלע"ז: **צרבת.** רייטיסמענ"ט בלע"ז: (כד) **מחית המכוה.** שאימני"ט בלע"ז השחיתה המכוה נהפכה לשהרת פתוכה או לשאר חלקה. וסימני מכוה וסימני שאין שויס הס, ולמה חלקן הכתוב, לומר שאין מלטרפין

בו מחיה הרי כאן פירש שהמחיה סימן טומאה, אלא הרי שהיה הנגע בחמד מעשרים ואחד על מאה מחיה, שאין מטמאין משום מחיה, לפי שאין נראה הנגע כולו כאחד שהופע חילך וחילך, וחזר ראש האדם ונתגלה שפוטו ע"י שומן, כגון שהגדיל ונעשה רחב וגדילת בו המחיה, למדנו שהכתוב שהטמא: **וביום.** מה תלמוד לומר, ללמד יש יום שאתה רואה בו ויש יום שאין אתה רואה בו, מכאן אמרו אתן נותנין לו כל שבעת ימי המשתה לו ולאנטליותו ולכסותו ולביתו, וכן ברגל נותנין לו כל ימי הרגל[1]: (טו) **צרעת הוא.** הכהן הכוא. בשר לשון זכר: (יח) **שחין.** לשון חמום, שנתחמם הבשר בלקוי הבא לו מחמת מכה, אלא מחמת הארו[2]: **ונרפא.** השאין העלה מרוכה ובמקומו

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.*).

1 תו"כ 2 חולין ח. 3 יחזקאל כא, ג

- [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)

עָמֹק מִן־הָעוֹר צָרַעַת הִוא בַּמִכְוֶה פָּרָחָה וְטִמֵּא אֹתוֹ הַכֹּהֵן
נֶגַע צָרַעַת הִוא: כו וְאִם | יִרְאֶנָּה הַכֹּהֵן וְהִנֵּה אֵין־בַּבַּהֶרֶת
שֵׂעָר לָבָן וּשְׁפָלָה אֵינֶנָּה מִן־הָעוֹר וְהוּא כֵּהֶה וְהִסְגִּירוֹ הַכֹּהֵן
שִׁבְעַת יָמִים: כז וְרָאָהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי אִם־פָּשֹׂה תִפְשֶׂה
בָּעוֹר וְטִמֵּא הַכֹּהֵן אֹתוֹ נֶגַע צָרַעַת הִוא: כח וְאִם־תַּחְתֶּיהָ
תַּעֲמֹד הַבַּהֶרֶת לֹא־פָשְׂתָה בָעוֹר וְהוּא כֵּהָה שְׂאֵת הַמִכְוֶה
הִוא וְטִהֲרוֹ הַכֹּהֵן כִּי־צָרֶבֶת הַמִכְוֶה הִוא: פ [חמישי] כט וְאִישׁ אוֹ
אִשָּׁה כִּי־יִהְיֶה בּוֹ נֶגַע בְּרֹאשׁ אוֹ בְזָקָן: ל וְרָאָה הַכֹּהֵן
אֶת־הַנָּגַע וְהִנֵּה מַרְאֵהוּ עָמֹק מִן־הָעוֹר וּבוֹ שֵׂעָר צָהֹב דָּק
וְטִמֵּא אֹתוֹ הַכֹּהֵן נֶתֶק הוּא צָרַעַת הָרֹאשׁ אוֹ הַזָּקָן הִוא:
לא וְכִי־יִרְאֶה הַכֹּהֵן אֶת־נֶגַע הַנָּתֶק וְהִנֵּה אֵין־מַרְאֵהוּ עָמֹק
מִן־הָעוֹר וְשֵׂעָר שָׁחֹר אֵין בּוֹ וְהִסְגִּיר הַכֹּהֵן אֶת־נֶגַע הַנָּתֶק
שִׁבְעַת יָמִים: לב וְרָאָה הַכֹּהֵן אֶת־הַנֶּגַע בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה
לֹא־פָשָׂה הַנָּתֶק וְלֹא־הָיָה בּוֹ שֵׂעָר צָהֹב וּמַרְאֵה הַנָּתֶק אֵין

וּמֶחֱזֶהָ עָמֹק מִן מַשְׁבָּא סְגִירוּתָא הִיא
בִּכְוָאָה סְגִיאַת וְיָסְאֵב יָתֵיהּ כַּהֲנָא מַכְתַּשׁ
סְגִירוּתָא הִיא: כו וְאִם יֱחֲזִינָהּ כַּהֲנָא וְהָא לֵית
בְּבַהַרְתָּא שֵׂעָר חִוַּר וּמַכִּיכָא לֵיתָהָא מִן
מַשְׁבָּא וְהִיא עָמְיָא וַיְסְגְּרִינֵיהּ כַּהֲנָא שַׁבְעָא
יוֹמִין: כז וְיֶחֱזִינֵיהּ כַּהֲנָא בְּיוֹמָא שְׁבִיעָאָה אִם
אוֹסָפָא תּוֹסִיף בְּמַשְׁבָּא וְיָסְאֵב כַּהֲנָא יָתֵיהּ
מַכְתַּשׁ סְגִירוּתָא הִיא: כח וְאִם בְּאַתְרָהָא
קָמַת בַּהַרְתָּא לָא אוֹסִיפַת בְּמַשְׁבָּא וְהִיא
עָמְיָא עוֹמֶק בְּוָאָה הִיא וִידַכְּיֵנֵיהּ כַּהֲנָא אֲרֵי
רוּשָׁם כְּוָאָה הִיא: כט וּגְבַר אוֹ אִתְּתָא אֲרֵי
יְהֵי בֵּיהּ מַכְתָּשָׁא בְּרֵישׁ אוֹ בִדְקָן: ל וְיֶחֱזֵי
כַּהֲנָא יָת מַכְתָּשָׁא וְהָא מֶחֱזֵהִי עָמִיק מִן
מַשְׁבָּא וּבֵיהּ שֵׂעָר סוּמָק דַּעֲדָק וְיָסְאֵב יָתֵיהּ
כַּהֲנָא נַתְקָא הוּא סְגִירוּת רֵישָׁא אוֹ דִיקְנָא
הוּא: לא וַאֲרֵי יֶחֱזֵי כַּהֲנָא יָת מַכְתַּשׁ נַתְקָא
וְהָא לֵית מֶחֱזֵהִי עָמִיק מִן מַשְׁבָּא וְשֵׂעָר
אוּכְּמָא לֵית בֵּיהּ וְיַסְגַּר כַּהֲנָא יָת מַכְתַּשׁ נַתְקָא
שִׁבְעָא יוֹמִין: לב וְיֶחֱזֵי כַּהֲנָא יָת מַכְתְּשָׁא
בְּיוֹמָא שְׁבִיעָאָה וְהָא לָא אוֹסִיף נַתְקָא וְלָא
הֲוָה בֵּיהּ שֵׂעָר סוּמָק וּמֶחֱזֵי נַתְקָא לֵית עָמִיק

רס"י

זכ עס זכ, גולד חלי גריס בשחין וחלי גריס במכוה לפ ידוע כגריס[1]: (כט) **בראש או בזקן.** בפ הכתוב לחלק בין נגע שבמקוס שער לנגע שבמקוס בשר, שזכ סימנו בשער לבן וזכ סימנו בשער להוב[2]: (ל) **ובו שער צהב.** שנכפף שער שחור שבו לצהוב: **נתק הוא.** כך שמו של נגע שבמקוס שער: (לא) **ושער שחור אין בו.** בפ אס היכ בו שער שחור, טהור. ואין לריך להסגר שבשער שחור סימן טהרה הוא בנתקים, כמו שנאמר ושער שחור למה זה וגו'[3]: (לג) **והנה לא**

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.

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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. 37*ff.*)

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

1 חולין ח. 2 ברייתא דר' ישמעאל פ"א ג 3 תו"כ

(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

עָמֹק מִן־הָעוֹר: לג וְהִתְגַּלָּח* וְאֶת־הַנֶּתֶק לֹא יְגַלֵּחַ וְהִסְגִּיר הַכֹּהֵן אֶת־הַנֶּתֶק שִׁבְעַת יָמִים שֵׁנִית: לד וְרָאָה הַכֹּהֵן אֶת־הַנֶּתֶק בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה לֹא־פָשָׂה הַנֶּתֶק בָּעוֹר וּמַרְאֵהוּ אֵינֶנּוּ עָמֹק מִן־הָעוֹר וְטִהַר אֹתוֹ הַכֹּהֵן וְכִבֶּס בְּגָדָיו וְטָהֵר: לה וְאִם־פָּשֹׂה יִפְשֶׂה הַנֶּתֶק בָּעוֹר אַחֲרֵי טָהֳרָתוֹ: לו וְרָאָהוּ הַכֹּהֵן וְהִנֵּה פָּשָׂה הַנֶּתֶק בָּעוֹר לֹא־יְבַקֵּר הַכֹּהֵן לַשֵּׂעָר הַצָּהֹב טָמֵא הוּא: לז וְאִם־בְּעֵינָיו עָמַד הַנֶּתֶק וְשֵׂעָר שָׁחֹר צָמַח־בּוֹ נִרְפָּא הַנֶּתֶק טָהוֹר הוּא וְטִהֲרוֹ הַכֹּהֵן: ס לח וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בְעוֹר־בְּשָׂרָם בֶּהָרֹת בֶּהָרֹת לְבָנוֹת: לט וְרָאָה הַכֹּהֵן וְהִנֵּה בְעוֹר־בְּשָׂרָם בֶּהָרֹת כֵּהוֹת לְבָנֹת כַּהַק הוּא פָּרַח בָּעוֹר טָהֹר הוּא: ס [ששי] [שלישי כשהן מחוברין] מ וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ קֵרֵחַ הוּא טָהוֹר הוּא: מא וְאִם מִפְּאַת פָּנָיו יִמָּרֵט רֹאשׁוֹ גִּבֵּחַ הוּא

*ג׳ רבתי.

מִן מַשְׁבָּא: לג וְיִנַּלַּח סַהֲרֵנִי נִתְקָא וּדְעִם נִתְקָא לָא יְנַלַּח וְיַסְגֵּר כַּהֲנָא יַת נִתְקָא שַׁבְעָא יוֹמִין תִּנְיָנוּת: לד וְיֶחֱזֵי כַהֲנָא יַת נִתְקָא בְּיוֹמָא שְׁבִיעָאָה וְהָא לָא אוֹסִיף נִתְקָא בְּמַשְׁבָּא וּמֶחֱזוֹהִי לֵיתוֹהִי עַמִּיק מִן מַשְׁבָּא וִידַכֵּי יָתֵיהּ כַּהֲנָא וְיצַבַּע לְבוּשׁוֹהִי וְיִדְכֵּי: לה וְאִם אוֹסָפָא יוֹסִיף נִתְקָא בְּמַשְׁבָּא בָּתַר דְּכוּתֵיהּ: לו וְיֶחֱזִינֵיהּ כַּהֲנָא וְהָא אוֹסִיף נִתְקָא בְּמַשְׁבָּא לָא יְבַקַּר כַּהֲנָא לְשֵׂעָר סוּמָק מְסָאֲב הוּא: לז וְאִם כַּד חֲוָה קָם נִתְקָא וְשֵׂעָר אוּכָּם צְמַח בֵּיהּ אִתְסִי נִתְקָא דְּכֵי הוּא וִידַכֵּינֵיהּ כַּהֲנָא: לח וּגְבַר אוֹ אִתְּתָא אֲרֵי יְהֵי בְמִשַּׁךְ בְּסַרְהוֹן בַּהֲרָן בַּהֲרָן חִוָּרָן: לט וְיֶחֱזֵי כַהֲנָא וְהָא בְמִשַּׁךְ בְּסַרְהוֹן בַּהֲרָן עָמְיָן חַוָּרָן בּוֹהֲקָא הוּא סְגִי בְּמַשְׁבָּא דְּכֵי הוּא: מ וּגְבַר אֲרֵי יִתַּר שְׂעַר רֵישֵׁיהּ קָרַח הוּא דְּכֵי הוּא: מא וְאִם מִלָּקֳבֵל אַפּוֹהִי יִתַּר שְׂעַר רֵישֵׁיהּ גְּלוֹשׁ הוּא דְּכֵי הוּא:

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פשה וגו׳. כת מס פסס מו כיכ בו שער לכוש טמא: (לג) **והתגלח.** סביבות הנתק: **ואת הנתק לא יגלח.** מיכ שתי שערות סמוך לו סביב, כדי שיכא ניכר מס פסס, שמס יפסס יעבור בשערות ויגע למקוס הגילוח: (לד) **אחרי טהרתו.** מין לי אלא פוסס לאחר הפטור, מנין אף בסוף שבוע ראשון ובסוף שבוע שני, תלמוד לומר פסס יפסס[1]: (לז) **ושער שחר.** מנין אף הירוק והאדום שהיו לכוש, תלמוד לומר ושער. ולשון לכוש דומה לתבנית הזכוכ[2]. לכוש, כמו זכוכ מורכל"ח בלע"ז: **טהור הוא וטהרו הכהן.** כת טמא שטהרו הכהן, אף אני אומר: (לח) **בהרת.** מגרגורות: (לט) **כהות לבנות.** שהין לוהן שלהן עז אלא כהה: **בהק.** כמין לוהן הנראה בנשר אדום, שקורין רוס"ו, בין מגרגורות אדמימותו, קרוי בהק, כאיש עדשן שהין עדשה לעדשה מהביא הנשר בלוהן לת: (מ) **קרח הוא טהור הוא.** טהור מטומאת נתקין[3], שהיו נדון בסימני רחש וזקן, שהס מקוס שער, אלא בסימני גגעי עור בשר בשער לבן, ומחיה ופשיון: (מא) **ואם מפאת פניו.** משפוע קדקד כלפי פניו קרוי גבחת, ואף הלדעין שמהין ומכהין בכלל. ומשפוע קדקד כלפי אחוריו,

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.

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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:

1 תו״כ 2 שם 3 שם

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.*

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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

טָהֹר הֽוּא׃ מב וְכִי־יִהְיֶה בַּקָּרַחַת֙ אֹ֣ו בַּגַּבַּחַת֔ נֶ֖גַע לָבָ֑ן אַדַמְדֶּ֣מֶת צָרַ֔עַת פֹּרַחַ֥ת הִ֖וא בְּקָרְחָתֹ֥ו אֹ֛ו בְּגַבַּחְתֹּ֖ו׃ מג וְרָאָ֣ה אֹתֹ֗ו הַכֹּהֵן֮ וְהִנֵּ֣ה שְׂאֵת־הַנֶּ֣גַע֮ לְבָנָה֒ אַדַמְדֶּ֣מֶת בְּקָרְחָתֹ֔ו אֹ֖ו בְּגַבַּחְתֹּ֑ו כְּמַרְאֵ֥ה צָרַ֖עַת עֹ֥ור בָּשָֽׂר׃ מד אִ֣ישׁ־צָרֹ֣ועַ הֽוּא֮ טָמֵ֣א הֽוּא֒ טַמֵּ֤א יְטַמְּאֶנּ֙וּ֙ הַכֹּהֵ֔ן בְּרֹאשֹׁ֖ו נִגְעֹֽו׃ מה וְהַצָּרֹ֗ועַ אֲשֶׁר־בֹּ֤ו הַנֶּ֙גַע֙ בְּגָדָ֣יו יִהְיוּ֙ פְּרֻמִ֔ים וְרֹאשֹׁ֖ו יִהְיֶ֣ה פָּרֻ֑ועַ וְעַל־שָׂפָ֥ם יַעְטֶ֖ה וְטָמֵ֥א | טָמֵ֖א יִקְרָֽא׃ מו כָּל־יְמֵ֞י אֲשֶׁ֤ר הַנֶּ֙גַע֙ בֹּ֣ו יִטְמָ֔א טָמֵ֥א הֽוּא֙ בָּדָ֣ד יֵשֵׁ֔ב מִח֥וּץ לַֽמַּחֲנֶ֖ה מֹושָׁבֹ֑ו ס מז וְהַבֶּ֙גֶד֙ כִּֽי־יִהְיֶ֣ה בֹ֔ו נֶ֖גַע צָרַ֑עַת בְּבֶ֙גֶד֙ צֶ֣מֶר אֹ֔ו בְּבֶ֖גֶד פִּשְׁתִּֽים׃ מח אֹ֚ו בִּשְׁתִ֣י אֹ֔ו בְּעֵ֖רֶב לַפִּשְׁתִּ֣ים וְלַצָּ֑מֶר אֹ֚ו בְּעֹ֔ור אֹ֖ו בְּכָל־מְלֶ֥אכֶת עֹֽור׃ מט וְהָיָ֤ה הַנֶּ֙גַע֙ יְרַקְרַ֣ק | אֹ֔ו אַדַמְדָּ֖ם בַּבֶּ֣גֶד֮ אֹ֣ו בָּעֹור֒ אֹ֣ו־בַשְׁתִּי֮ אֹ֣ו־בָעֵ֒רֶב֒ אֹ֣ו בְּכָל־כְּלִי־עֹ֗ור נֶ֚גַע צָרַ֣עַת הִ֔וא וְהָרְאָ֖ה אֶת־הַכֹּהֵֽן׃ נ וְרָאָ֣ה

מב וַאֲרֵי יְהֵי בְקָרָחוּתֵיהּ אוֹ בִגְלוֹשׁוּתֵיהּ מַכְתַּשׁ חִוָּר סַמּוֹק סְגִירוּת סָגְיָא הִיא בְּקָרָחוּתֵיהּ אוֹ בִגְלוֹשׁוּתֵיהּ׃ מג וְיֶחֱזֵי יָתֵיהּ כַּהֲנָא וְהָא עַמִּיק מַכְתְּשָׁא חִוָּר סַמּוֹק בְּקָרָחוּתֵיהּ אוֹ בִגְלוֹשׁוּתֵיהּ כְּמַחֲזֵי סְגִירוּת מְשַׁךְ בִּסְרָא׃ מד גְּבַר סְגִיר הוּא מְסָאַב הוּא סָאֲבָא יְסָאֲבִינֵיהּ כָּהֲנָא בְּרֵישֵׁיהּ מַכְתְּשֵׁיהּ׃ מה וּסְגִירָא דִּי בֵיהּ מַכְתְּשָׁא לְבוּשׁוֹהִי יְהוֹן מְבַזְּעִין וְרֵישֵׁיהּ יְהֵי פְּרִיעַ וְעַל שָׂפָם כַּאֲבֵילָא יִתְעַטַּף וְלָא תִסְתַּאֲבוּן וְלָא תִסְתַּאֲבוּן יְקָרֵי׃ מו כָּל יוֹמִין דִּי מַכְתְּשָׁא בֵיהּ יְהֵי מְסָאַב מְסָאַב הוּא בִּלְחוֹדוֹהִי יֵיתֵב מִבָּרָא לְמַשְׁרִיתָא מוֹתְבֵיהּ׃ מז וּלְבוּשָׁא אֲרֵי יְהֵי בֵיהּ מַכְתַּשׁ סְגִירוּ בִּלְבוּשׁ עֲמַר אוֹ בִּלְבוּשׁ כְּתָן׃ מח אוֹ בְשָׁתְיָא אוֹ בְעַרְבָא לִכְתָּנָא וּלְעַמְרָא אוֹ בְמַשְׁכָּא אוֹ בְּכָל עִבִידַת מְשָׁךְ׃ מט וְיֵהֵי מַכְתְּשָׁא יָרוֹק אוֹ סַמּוֹק בִּלְבוּשָׁא אוֹ בְמַשְׁכָּא אוֹ בְשָׁתְיָא אוֹ בְעַרְבָא אוֹ בְכָל מָן דִּמְשַׁךְ מַכְתַּשׁ סְגִירוּתָא הוּא וְיִתַּחֲזֵי לְכָהֲנָא׃ נ וְיֶחֱזֵי כָּהֲנָא יָת מַכְתְּשָׁא

רש"י

קרוי קרחת: **(מב) נגע לבן אדמדם.** פתוך. מינן שאר כמראות, תלמוד לומר כמראה נרעת עור בשר, כמראה כלרעת כחמור בפרשת עור בשר. אדם כי יהיה בעור בשרו[1]. ומהו אומר הן, שמטמא בארבע מראות ונדון בשני שבועות, ולא כמראה נרעת כאמור בשאין ומכוה, שהוא נדון בשבוע אחד, ולא כמראה נתקין של מקוש שאר שאין מטמאין בארבע מראות שאת ותולעתה, בכרת ותולדתה: **(מד) בראשו נגעו.** אין לי אלא נתקין, מנין לרבות שאר כמוגעים, תלמוד לומר טמא יטמאנו, לרבות את כולן. על כולן הוא אומר בגדיו יהיו פרומים וגו'[2]: **(מה) פרמים.** קרועים[3]: **פרוע.** מגודל שער: **ועל שפם יעטה.** כאבל[4]: **שפם.** שער השפתים גרינו"ן בלע"ז: **וטמא טמא יקרא.** משמיע שהוא טמא ויפרסו ממנו[5]: **(מו) בדד ישב.** שלא יהיו שאר טמאים יושבים עמו[6]. ואומרו רבותינו[7] מה נשתנה משאר טמאים לישב בדד, הואיל והוא הבדיל בנגעו הרע בין אים לאשתו ובין אים לרעהו, אף הוא יבדל: **מחוץ למחנה.** חוץ לשלש מחנות[8]: **(מח) לפשתים ולצמר.** של פשתים או של צמר: **או בעור.** זה עור שלא נעשה בו מלאכה: **או בכל מלאכת עור.** זה עור שנעשה בו מלאכה: **(מט) ירקרק.** ירוק שבירוקין: **אדמדם.** האדום שבאדומים[9]:

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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. 92*ff.*)

1 ויקרא יג, ב 2 תו"כ 3 מועד קטן טו. 4 תו"כ 5 שם 6 פסחים סז: 7 ערכין סז: 8 תו"כ 9 שם

- 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).

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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 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* suffers 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*")

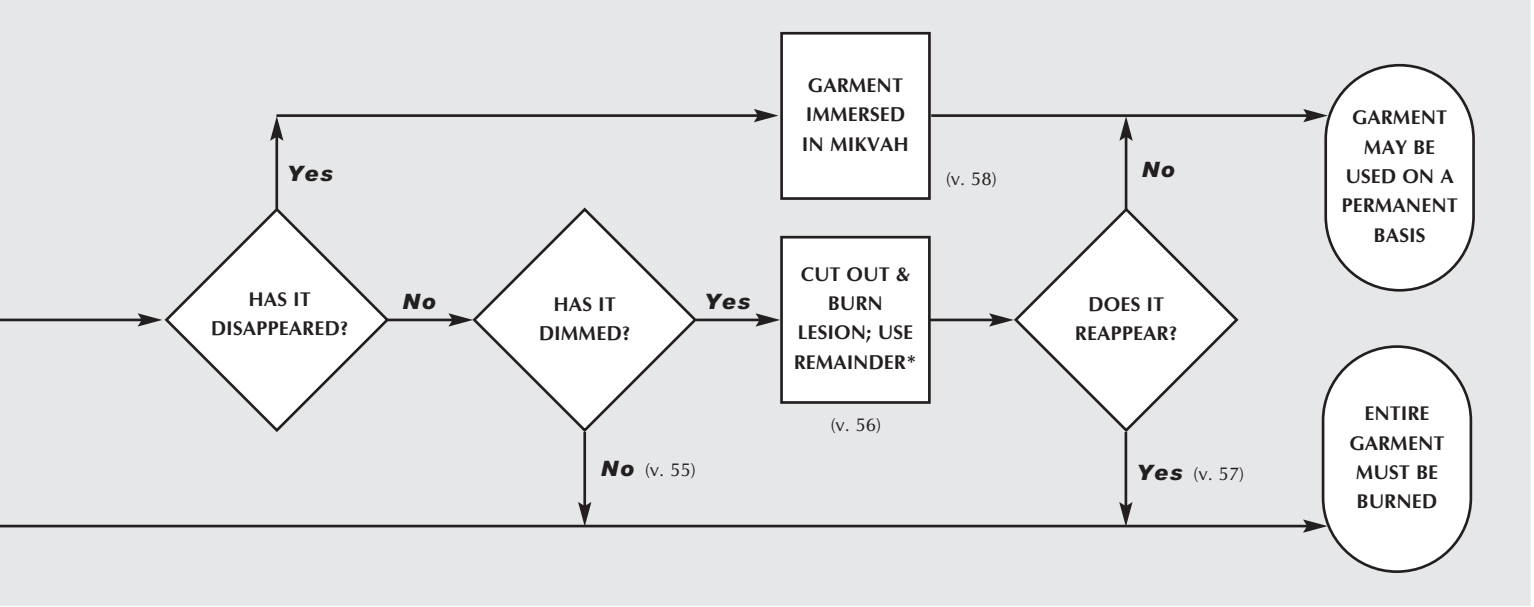
* "Warp" is yarn arranged lengthways on a loom and crossed by the "woof," the yarn woven in the opposite direction at right angles.

הַכֹּהֵן אֶת־הַנָּגַע וְהִסְגִּיר אֶת־הַנֶּגַע שִׁבְעַת יָמִים: נא וְרָאָה אֶת־הַנָּגַע בַּיּוֹם הַשְּׁבִיעִי כִּי־פָשָׂה הַנָּגַע ׀ בַּבֶּגֶד אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב אוֹ בָעוֹר לְכָל אֲשֶׁר־יֵעָשֶׂה הָעוֹר לִמְלָאכָה צָרַעַת מַמְאֶרֶת הַנָּגַע טְמֵאָה הִוא: נב וְשָׂרַף אֶת־הַבֶּגֶד אוֹ אֶת־הַשְּׁתִי | אוֹ אֶת־הָעֵרֶב בַּצֶּמֶר אוֹ בַפִּשְׁתִּים אוֹ אֶת־כָּל־כְּלִי הָעוֹר אֲשֶׁר־יִהְיֶה בּוֹ הַנָּגַע כִּי־צָרַעַת מַמְאֶרֶת הִוא בָּאֵשׁ תִּשָּׂרֵף: נג וְאִם־יִרְאֶה הַכֹּהֵן וְהִנֵּה לֹא־פָשָׂה הַנֶּגַע בַּבֶּגֶד אוֹ בַשְּׁתִי אוֹ בָעֵרֶב אוֹ בְּכָל־כְּלִי־עוֹר: נד וְצִוָּה הַכֹּהֵן וְכִבְּסוּ אֵת אֲשֶׁר־בּוֹ הַנָּגַע וְהִסְגִּירוֹ שִׁבְעַת־יָמִים שֵׁנִית: [שביעי] [רביעי כשהן מחוברין] נה וְרָאָה הַכֹּהֵן אַחֲרֵי | הֻכַּבֵּס אֶת־הַנֶּגַע וְהִנֵּה לֹא־הָפַךְ הַנֶּגַע אֶת־עֵינוֹ וְהַנֶּגַע לֹא־פָשָׂה טְמֵא הִוא בָּאֵשׁ תִּשְׂרְפֶנּוּ פְּחֶתֶת הִוא בְּקָרַחְתּוֹ אוֹ בְגַבַּחְתּוֹ: נו וְאִם רָאָה הַכֹּהֵן וְהִנֵּה כֵּהָה הַנֶּגַע אַחֲרֵי הֻכַּבֵּס אֹתוֹ וְקָרַע אֹתוֹ מִן־הַבֶּגֶד אוֹ מִן־הָעוֹר אוֹ מִן־הַשְּׁתִי אוֹ מִן־הָעֵרֶב: [מפטיר] נז וְאִם־תֵּרָאֶה עוֹד בַּבֶּגֶד

וְסָגַר יַת מַכְתְּשָׁא שָׁבְעָא יוֹמִין: נא וְיֶחֱזֵי יַת מַכְתְּשָׁא בְּיוֹמָא שְׁבִיעָאָה אֲרֵי אוֹסִיף מַכְתְּשָׁא בִּלְבוּשָׁא אוֹ בִשְׁתָיָא אוֹ בְעַרְבָא אוֹ בְמַשְׁכָּא לְכֹל דִּי יִתְעֲבִיד מַשְׁכָּא לְעִיבִידְתָּא סְגִירוּת מְחַפְּרָא מַכְתְּשָׁא מְסָאָב הוּא: נב וְיוֹקִיד יַת לְבוּשָׁא אוֹ יַת שְׁתָיָא אוֹ יַת עַרְבָא בְּעַמְרָא אוֹ בְכִתָּנָא אוֹ יַת כָּל מָן דִּמְשַׁךְ דִּי יְהֵי בֵּיהּ מַכְתְּשָׁא אֲרֵי סְגִירוּת מְחַפְּרָא הִיא בְּנוּרָא תִּתּוֹקַד: נג וְאִם יֶחֱזֵי כַּהֲנָא וְהָא לָא אוֹסִיף מַכְתְּשָׁא בִּלְבוּשָׁא אוֹ בִשְׁתָיָא אוֹ בְעַרְבָא אוֹ בְכֹל מָן דִּמְשַׁךְ: נד וִיפַקֵּד כַּהֲנָא וְיִחְוְרוּן יַת דִּי בֵיהּ מַכְתְּשָׁא וְיַסְגְּרִינֵיהּ שָׁבְעָא יוֹמִין תִּנְיָנוּת: נה וְיֶחֱזֵי כַּהֲנָא בָּתַר דְּחָוְרוּ יַת מַכְתְּשָׁא וְהָא לָא שְׁנָא מַכְתְּשָׁא מִן כַּד חָוֵה וּמַכְתְּשָׁא לָא אוֹסִיף מְסָאָב הוּא בְּנוּרָא תּוֹקְדִינֵיהּ תַּבְרָא הִיא בְּשִׁחִיקוּתֵיהּ אוֹ בְּחַדָּתוּתֵיהּ: נו וְאִם חֲזָא כַּהֲנָא וְהָא עָמְיָא מַכְתְּשָׁא בָּתַר דְּחָוְרוּ יָתֵיהּ וְיַבַּע יָתֵיהּ מִן לְבוּשָׁא אוֹ מִן מַשְׁכָּא אוֹ מִן שְׁתָיָא אוֹ מִן עַרְבָא: נז וְאִם תִּתְחֲזֵי עוֹד בִּלְבוּשָׁא אוֹ

רס"י

(נא) **צרעת ממארת.** לשון סילון ממאיר. פויינט"ס בלע"ז. ומדרשו תן בו מחרס שלא תכנה רימתו: (נב) **בצמר או בפשתים.** של צמר או של פשתים, זהו פשוטו. ומדרשו יכול יביא גיזי צמר ומניני פשתן ויערפס עמו, תלמוד לומר כיוצא בהם תצרף, חינה לריכה דבר אחר עמה. הם כן מה תלמוד לומר בצמר או בפשתים, להוליא את המיומיות שבו, שהן ממין אחר. חימריות לשון שפה, כמו חימרת: (נד) **את אשר בו הנגע.** יכול מקום הנגע בלבד,



* 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.*

SEVENTH READING (4TH WHEN JOINED)

- [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).*

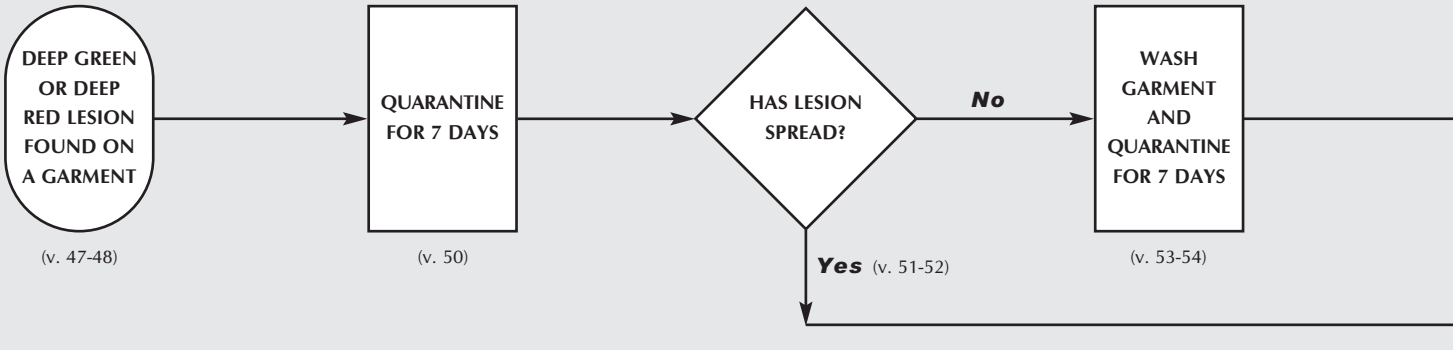
רס"י

תלמוד לומר את אשר בו הנגע. יכול כל הבגד כולו טעון כבוס, תלמוד לומר הנגע. הא כיצד, יכבס מן הבגד עמו: (נה) **אחרי הכבס**. לשון העשות: **לא הפך הנגע את עינו**. לא כוכבה ממראיתו: **והנגע לא פשה**. שמענו שאם לא הפך ולא פשה טמא, ומין צריך לומר לא הפך ופשה. הפך ולא פשה מיבי יודע מה יעשה לו, תלמוד לומר וכסגיר את הנגע, מכל מקום, דברי רבי יהודה. וחכמים אומרים וכו', כדתניא בתורת כהנים. ורמזתיה כאן לייאך המקרא על אופניו: **פחתת היא**. לשון גומא, כמו בפחת הפחתים[1], כלומר שפלה היא, נגע שמראיו שוקעין: **בקרחתו או בגבחתו**. כתרגומו בשחיקותיה או בחדתותיה: **קרחתו**. שחקים ישנים. ומפני המדרש שהוצרך לגזרה שוה מנין לפריחה בבגדים שהיא טהורה, נאמרה קרחת וגבחת בחדש, ונאמרה קרחת וגבחת בבגדים, מה להלן פרח בכולו טהור, אף כאן פרח בכולו טהור[2], לכך אחז הכתוב לשון קרחת וגבחת. ולענין פירושו ותרגומו זכו משמעו, קרחת לשון ישנים, וגבחת לשון חדשים, כאלו נכתב בחריתו או בקדמותו, שהקרחת לשון אחוריים והגבחת לשון פנים, כמו שכתוב ואם מפחת פניו וגו', והקרחת כל שעופע ויורד מן הקדקד ולאחריו. כך מפורש בתורת כהנים: (נו) **וקרע אתו**. יקרע מקום הנגע מן הבגד ויערפנו:

1 שמואל־ב יז, ט 2 סנהדרין פח.

RITUAL PURIFICATION OF A *TZARA'AS* GARMENT

According to Rashi



אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב אוֹ בְכָל־כְּלִי־עוֹר פַּרַחַת הִוא בָּאֵשׁ תִּשָּׂרְפֶנּוּ אֵת אֲשֶׁר־בּוֹ הַנָּגַע: נח וְהַכֵּבֶד אוֹ־הַשְּׁתִי אוֹ־הָעֵרֶב אוֹ־כָל־כְּלֵי הָעוֹר אֲשֶׁר תְּכַבֶּס וְסָר מֵהֶם הַנָּגַע וְכֻבַּס שֵׁנִית וְטָהֵר: נט זֹאת תּוֹרַת נֶגַע־צָרַעַת בֶּגֶד הַצֶּמֶר | אוֹ הַפִּשְׁתִּים אוֹ הַשְּׁתִי אוֹ הָעֵרֶב אוֹ כָּל־כְּלִי־עוֹר לְטַהֲרוֹ אוֹ לְטַמְּאוֹ: פ פ פ

בִּשְׁתִי אוֹ בְעֵרֶב אוֹ בְכָל מָן דִּמְשַׁךְ סָנְיָא הִיא בְּנוּרָא תּוֹקְדִינֵיהּ יַת דִּי בֵיהּ מַכְתָּשָׁא: נח וּלְבוּשָׁא אוֹ שְׁתְיָא אוֹ עֵרְבָא אוֹ כָּל מָן דִּמְשַׁךְ דִּי יִתְחַוַּר וְיַעְדִּי מִנְּהוֹן מַכְתָּשָׁא וְיִצְטַבַּע תִּנְיָנוּת וְיִדְכֵּי: נט דָּא אוֹרַיְתָא דְּמַכְתַּשׁ סְגִירוּ לְבוּשׁ עֲמַר אוֹ כִתָּנָא אוֹ שְׁתְיָא אוֹ עֵרְבָא אוֹ כָּל מָן דִּמְשַׁךְ לְדַכָּיוּתֵיהּ אוֹ לְסָאֲבוּתֵיהּ: פ פ פ

ס״ז פסוקים, בני״ה סימן.

רס״י

(נז) פרחת היא. דבר המוזר ונומח: **באש תשרפנו.** אף כל הנגוד: **(נח) וסר מהם הנגע.** אם כשכבסוהו בתחלה על פי כהן, סר ממנו הנגע לגמרי: **וכבס שנית.** לשון טבילה. תרגום של כבוסין שבפרשה זו לשון לבון ויתחוור, חון מזה שאינו ללבון אלא לטבול, לכך תרגומו ויצטבע, וכן כל כבוסי בגדיס שהן לטבילה מתורגמין ויצטבע:

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.*

HAFTARAHS: 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. 92*ff.*)

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

יד א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: ב זֹאת תִּהְיֶה תּוֹרַת
הַמְצֹרָע בְּיוֹם טָהֳרָתוֹ וְהוּבָא אֶל־הַכֹּהֵן: ג וְיָצָא הַכֹּהֵן אֶל־
מִחוּץ לַמַּחֲנֶה וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא נֶגַע־הַצָּרַעַת
מִן־הַצָּרוּעַ: ד וְצִוָּה הַכֹּהֵן וְלָקַח לַמִּטַהֵר שְׁתֵּי־צִפֳּרִים חַיּוֹת
טְהֹרוֹת וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב: ה וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת־
הַצִּפּוֹר הָאֶחָת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים: ו אֶת־הַצִּפֹּר
הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז וְאֶת־שְׁנִי הַתּוֹלַעַת וְאֶת־
הָאֵזֹב וְטָבַל אוֹתָם וְאֵת | הַצִּפֹּר הַחַיָּה בְּדַם הַצִּפֹּר הַשְּׁחֻטָה
עַל הַמַּיִם הַחַיִּים: ז וְהִזָּה עַל הַמִּטַהֵר מִן־הַצָּרַעַת שֶׁבַע
פְּעָמִים וְטִהֲרוֹ וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה עַל־פְּנֵי הַשָּׂדֶה:
ח וְכִבֶּס הַמִּטַהֵר אֶת־בְּגָדָיו וְגִלַּח אֶת־כָּל־שְׂעָרוֹ וְרָחַץ בַּמַּיִם
וְטָהֵר וְאַחַר יָבוֹא אֶל־הַמַּחֲנֶה וְיָשַׁב מִחוּץ לְאָהֳלוֹ שִׁבְעַת

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב דָּא תְהֵי
אוֹרַיְתָא דְסִגִירָא בְּיוֹמָא דְדָכוּתֵיהּ וְיִתְיֵתֵי לְוָת
כַּהֲנָא: ג וְיִפּוֹק כַּהֲנָא לְמִבָּרָא לְמַשְׁרִיתָא וְיֶחֱזֵי
כַּהֲנָא וְהָא אִתַּסְיָ מַכְתַּשׁ סְגִירוּתָא מִן סְגִירָא:
ד וְיִפְקֵד כַּהֲנָא וְיִסַּב לְמִדְכֵּי תַּרְתֵּין צִפְרִין חַיִּין
דְכְיִין וְאָעָא דְאַרְזָא וּצְבַע זְהוֹרִי וְאֵזוֹבָא:
ה וְיִפְקֵד כַּהֲנָא וְיִכּוֹס יַת צִפְרָא חָדָא לְמָן
דַּהֲסַף עַל מֵי מַבּוּעַ: ו יַת צִפְרָא חַיְתָא יִסַּב
יָתָהּ וְיַת אָעָא דְאַרְזָא וְיַת צִבַע זְהוֹרִי וְיַת
אֵזוֹבָא וְיִטְבּוֹל יַתְהוֹן וְיַת צִפְרָא חַיְתָא בִּדְמָא
דְצִפְרָא דִנְכֵסְתָּא עַל מֵי מַבּוּעַ: ז וְיִדֵּי עַל
דְמִדְכֵּי מִן סְגִירוּתָא שְׁבַע זִמְנִין וִידַכְּיניֵהּ
וְיִשַׁלַּח יַת צִפְרָא חַיְתָא עַל אַפֵּי חַקְלָא:
ח וְיִצְבַּע דְמִדְכֵּי יַת לְבוּשׁוֹהִי וְיִגַּלַּח יַת כָּל
שְׂעָרֵיהּ וְיִסְחֵי בְמַיָּא וְיִדְכֵּי וּבָתַר כֵּן יֵעוֹל
לְמַשְׁרִיתָא וְיִתֵּיב מִבָּרָא לְמַשְׁכְּנֵיהּ שַׁבְעָא

(ג) זאת תהיה תורת המצורע וגו'. מלמד שאין מטהרין אותו בגלוי[1]: **(ג) אל מחוץ למחנה.** חוץ לשלש מחנות שנשתלח שם צימי חלוטו: **(ד) חיות.** פרט לטרפות[2]: **טהורות**[3]. פרט לעוף טמא. לפי שהנגעים באין על לשון הרע, שהוא מעשה פטפוטי דבריס, לפיכך הוזקקו לטהרתו לפריס, שמפטפטין תמיד בשפתוי קול[4]: **ועץ ארז.** לפי שהנגעים באין על גסות הרוח[5]: **ושני תולעת ואזב.** מה תקנתו ויתרפא, ישפיל עצמו מגאותו, כתולעת וכאזוב[6]: **עץ ארז.** מקל של ארז: **ושני תולעת.** לשון של צמר לצבוע זכורית: **(ה) על מים חיים.** נותן אותם תחלה בכלי, כדי שיהא דם נפור ניכר בהם. וכמה הם, רביעית[7]: **(ו) את הצפור החיה יקח אתה.** מלמד שחינו מוגדה עמהם, אלא מפריסה לעצמה, אבל הען והאזוב כרוכים יחד בשון הזכורית, כענין שנאמר ואת עץ הארז ואת שני התולעת ואת האזוב, קיהה אחת לשלשתן. יכול כשם שחיטה בכלי אגודה כן לא תהא בכלי טבילה, תלמוד לומר וטבל אותם ואת הנפור החיה, החזיר את הנפור לכלי טבילה: **(ח) וישב מחוץ לאהלו.** מלמד שאסור בתשמיש המטה[8]:

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 ה"בחור-הזעצער" 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 וכו'" (שיחת ש"פ מצורע תשמ"ו) 4 ערכין טז: 5 שם עמוד א' 6 תנחומא ג 7 סוטה טז: 8 מו"ק טו:

Ritual Purification of the Tzara'as Sufferer

14 God 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 Tihiyeh ("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. 33*ff.*)

* ע"פ פ' הרס"ג. (ראה גם לקו"ש ח"ז ע' 100 ואילך) ** ע"פ פ' המלבי"ם

יָמִים: ט וְהָיָה֨ בַיּ֜וֹם הַשְּׁבִיעִ֗י יְגַלַּ֤ח אֶת־כָּל־שְׂעָרוֹ֙ אֶת־רֹאשׁ֣וֹ
וְאֶת־זְקָנ֔וֹ וְאֵ֖ת גַּבֹּ֣ת עֵינָ֑יו וְאֶת־כָּל־שְׂעָרוֹ֙ יְגַלֶּ֔חַ וְכִבֶּ֥ס אֶת־
בְּגָדָ֖יו וְרָחַ֣ץ אֶת־בְּשָׂר֑וֹ בַּמַּ֥יִם וְטָהֵֽר: י וּבַיּ֣וֹם הַשְּׁמִינִ֗י יִקַּ֞ח
שְׁנֵֽי־כְבָשִׂ֣ים ׀ תְּמִימִ֗ם וְכַבְשָׂ֤ה אַחַת֙ בַּת־שְׁנָתָ֣הּ תְּמִימָ֔ה
וּשְׁלֹשָׁ֥ה עֶשְׂרֹנִ֛ים סֹ֥לֶת מִנְחָ֖ה בְּלוּלָ֣ה בַשָּׁ֑מֶן וְלֹ֥ג אֶחָ֖ד שָֽׁמֶן:
יא וְהֶעֱמִ֞יד הַכֹּהֵ֣ן ׀ הַמְטַהֵ֗ר אֶת֩ הָאִ֨ישׁ הַמִּטַּהֵ֜ר וְאֹתָ֧ם לִפְנֵ֛י
יְהוָ֖ה פֶּ֣תַח אֹ֥הֶל מוֹעֵֽד: יב וְלָקַ֣ח הַכֹּהֵ֔ן אֶת־הַכֶּ֥בֶשׂ הָאֶחָ֖ד
וְהִקְרִ֑יב אֹת֥וֹ לְאָשָׁ֛ם וְאֶת־לֹ֥ג הַשָּׁ֖מֶן וְהֵנִ֥יף אֹתָ֛ם תְּנוּפָ֖ה לִפְנֵ֥י
יְהוָֽה: [שני] יג וְשָׁחַ֗ט אֶת־הַכֶּ֙בֶשׂ֙ בִּמְקוֹם֙ אֲשֶׁ֣ר יִשְׁחַ֔ט אֶת־
הַחַטָּ֖את וְאֶת־הָעֹלָ֑ה בִּמְקוֹם֙ הַקֹּ֣דֶשׁ כִּ֔י כַּחַטָּ֥את הָאָשָׁ֖ם הוּא֙
לַכֹּהֵ֔ן קֹ֥דֶשׁ קָדָשִׁ֖ים הֽוּא: יד וְלָקַ֣ח הַכֹּהֵ֔ן מִדַּ֖ם הָאָשָׁ֑ם וְנָתַ֣ן
הַכֹּהֵ֗ן עַל־תְּנ֛וּךְ אֹ֥זֶן הַמִּטַּהֵ֖ר הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֣ית
וְעַל־בֹּ֣הֶן רַגְלוֹ֔ הַיְמָנִֽית: טו וְלָקַ֣ח הַכֹּהֵ֔ן מִלֹּ֖ג הַשָּׁ֑מֶן וְיָצַ֕ק
עַל־כַּ֥ף הַכֹּהֵ֖ן הַשְּׂמָאלִֽית: טז וְטָבַ֤ל הַכֹּהֵן֙ אֶת־אֶצְבָּע֣וֹ הַיְמָנִ֔ית
מִן־הַשֶּׁ֖מֶן אֲשֶׁ֣ר עַל־כַּפּ֑וֹ הַשְּׂמָאלִ֗ית וְהִזָּ֤ה מִן־הַשֶּׁ֙מֶן֙ בְּאֶצְבָּע֔וֹ
שֶׁ֥בַע פְּעָמִ֖ים לִפְנֵ֥י יְהוָֽה: יז וּמִיֶּ֣תֶר הַשֶּׁ֗מֶן אֲשֶׁ֤ר עַל־כַּפּוֹ֙ יִתֵּ֣ן
הַכֹּהֵ֔ן עַל־תְּנ֛וּךְ אֹ֥זֶן הַמִּטַּהֵ֖ר הַיְמָנִ֣ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֣ית
וְעַל־בֹּ֣הֶן רַגְלוֹ֔ הַיְמָנִ֖ית עַ֣ל דַּ֣ם הָאָשָֽׁם: יח וְהַנּוֹתָ֣ר בַּשֶּׁ֗מֶן אֲשֶׁר֙

יוֹמִ֑ין: ט וְיְהֵי֙ בְּיוֹמָ֣א שְׁבִיעָאָ֔ה יְגַלַּ֖ח יַת כָּל
שְׂעָרֵ֥יהּ יַת רֵישֵׁ֛יהּ וְיַ֥ת דְּקַנֵ֖יהּ וְיַ֣ת גַּבְרֵ֑ני
עֵינוֹהִ֗י וְיַת֙ כָּל֙ שְׂעָרֵ֣יהּ יְגַלַּ֔ח וְיַצַּבַּ֥ע יַת
לְבוּשׁוֹהִ֖י וְיִסְחֵ֣י יַת בִּסְרֵ֑יהּ בְּמַיָּ֥א וְיִדְכֵּֽי:
י וּבְיוֹמָ֣א תְמִינָאָ֔ה יִסַּ֕ב תְּרֵ֥ין אִמְרִ֖ין שַׁלְמִ֑ין
וְאִמַּרְתָּ֣א חֲדָ֔א בַּת֙ שַׁתָּ֣ה שְׁלֵמְתָ֔א וּתְלָתָ֕א
עִסְרוֹנִ֥ין סוּלְתָּ֖א מִנְחָתָ֣א דְּפִילָ֑א בְּמִשַּׁ֥ח וּלוּגָ֖א
חַ֥ד דְּמִשְׁחָֽא: יא וְיִקֵּ֞ים כָּהֲנָ֣א דְּמַדְכֵּ֗י יַת גַּבְרָ֤א
דְּמִדַּכֵּי֙ וְיָתְהוֹן֙ קֳדָ֣ם יְיָ֔ בְּתָרַ֖ע מַשְׁכַּ֥ן זִמְנָֽא:
יב וְיִסַּ֕ב כָּהֲנָ֖א יַת אִמְרָ֣א חַ֑ד וְיַקְרֵ֥ב יָתֵ֛יהּ
לַאֲשָׁמָ֖א וְיַ֥ת לוּגָ֣א דְּמִשְׁחָ֑א וְיִרִ֥ים יָתְהוֹן֙
אֲרָמָ֣א קֳדָ֣ם יְיָ֔: יג וְיִכּ֕וֹס יַת אִמְרָ֖א בַּאֲתַ֣ר
דִּי יִכּ֑וֹס יַת חַטָּאתָ֣א וְיַ֔ת עֲלָתָ֖א בַּאֲתַ֣ר קַדִּ֔ישׁ
אֲרֵ֥י כְּחַטָּאתָ֖א אֲשָׁמָ֣א הוּא֙ לְכָהֲנָ֔א קוֹדֶ֥שׁ
קוּדְשִׁ֖ין הוּא: יד וְיִסַּ֕ב כָּהֲנָ֖א מִדְּמָ֣א דַּאֲשָׁמָ֑א
וְיִתֵּ֣ן כָּהֲנָ֗א עַל֩ רוּם֙ אוּדְנָ֣א דְּמִדַּכֵּ֣י דְיַמִּינָ֔א
וְעַל֙ אִלְיוֹן֙ יְדֵ֣יהּ דְּיַמִּינָ֔א וְעַל֙ אִלְיוֹן֙ רִגְלֵ֣יהּ
דְּיַמִּינָֽא: טו וְיִסַּ֕ב כָּהֲנָ֖א מִלּוּגָ֣א דְּמִשְׁחָ֑א וְיִרְמֵ֕ק
עַל֙ יְדָ֣א דְכָהֲנָ֔א דְּשְׂמָאלָֽא: טז וְיִטְבּוֹל֙ כָּהֲנָ֔א
יַת אֶצְבְּעֵ֥יהּ דְּיַמִּינָ֖א מִן מִשְׁחָ֣א דִּי עַל֙ יְדֵ֣יהּ
דְּשְׂמָאלָ֑א וְיַדֵּ֥י מִן֙ מִשְׁחָ֣א בְּאֶצְבְּעֵ֔יהּ שְׁבַ֥ע
זִמְנִ֖ין קֳדָ֣ם יְיָ֑: יז וּמִשְּׁאָ֣ר מִשְׁחָ֗א דִּי עַל֙ יְדֵ֣יהּ
יִתֵּ֣ן כָּהֲנָ֔א עַל֙ רוּם֙ אוּדְנָ֣א דְמִדַּכֵּ֣י דְיַמִּינָ֔א וְעַל֙
אִלְיוֹן֙ יְדֵ֣יהּ דְּיַמִּינָ֔א וְעַל֙ אִלְיוֹן֙ רִגְלֵ֣יהּ
דְּיַמִּינָ֖א עַל֙ דְּמָ֣א דַּאֲשָׁמָֽא: יח וּדְיִשְׁתָּאַר

רס"י

(ט) **את כל שערו** וגו'. כלל ופרט וכלל. להכיח כמוס שער ונרחה[1]:
(י) **וכבשה אחת**. לחטאת. **ושלשה עשרנים**. לנסכי שלשה כבשים הללו, שחטאתו ואשמו של מצורע טעונין נסכים[2]: **ולוג אחד שמן**. להזות עליו שבע וליתן ממנו על תנוך אזנו ומתן בהונות: (יא) **לפני ה'**. בשער ניקנור, ולא בעזרה עלמה, לפי שהוא מחוסר כפורים[3]: (יב) **והקריב אתו לאשם**. יקריבנו לתוך העזרה לשם אשם: **להניף**. שהוא טעון תנופה חי[4]: **והניף אותם**. את האשם ואת הלוג[5]: (יג) **במקום אשר ישחט** וגו'. על ירך המזבח בצפון. ומה תלמוד לומר, והלא כבר נאמר בתורת אשם בפרשת עולה את אהרן שהאשם טעון שחיטה בצפון, לפי שיש זה מכלל אשמות לידון בהעמדה, יכול תהא שחיטתו במקום העמדתו, לכך נאמר ושחט במקום אשר ישחט וגו': **כי כחטאת**. כי ככל החטאות: **האשם**. הזה: **הוא לכהן**. ככל עבודות התלויות בכהן הוסוב אשם זה לחטאת, שלא תאמר הואיל ויש דמו מכלל שאר אשמות להכתן על תנוך ובהונות, לא יהא טעון מתן דמיס וחימוריס לגבי מזבח, לכך נאמר כי כחטאת האשם הוא לכהן. יכול יהא דמו ניתן למעלה כחטאת, תלמוד לומר וכו', בתורת ככניס[6]: (יד) **תנוך**. גדר ממעלי שבאוזן[7]. ולשון תנוך לא נודע לי, והפותריס קוריס לו טנדרו"ס[8]: **בהן**. גודל: (טז) **לפני ה'**. כנגד

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*

1 סוטה מז: 2 מנחות צא. 3 תו"כ 4 מנחות סא. 5 שם 6 זבחים מט. 7 תו"כ 8 ראה לקו"ש חי"ז ע' 157 ואילך

- *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.*

SECOND READING

- [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.*

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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 & HYSSOP

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: זֹאת תִּהְיֶה תּוֹרַת הַמְּצֹרָע ("This will be the *law* of the *tzara'as* sufferer"), suggesting a normal, rational law—and not: זֹאת תִּהְיֶה חֻקַּת הַמְּצֹרָע ("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.

עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטַּהֵר וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי
יְהוָה: יט וְעָשָׂה הַכֹּהֵן אֶת־הַחַטָּאת וְכִפֶּר עַל־הַמִּטַּהֵר
מִטֻּמְאָתוֹ וְאַחַר יִשְׁחַט אֶת־הָעֹלָה: כ וְהֶעֱלָה הַכֹּהֵן אֶת־הָעֹלָה
וְאֶת־הַמִּנְחָה הַמִּזְבֵּחָה וְכִפֶּר עָלָיו הַכֹּהֵן וְטָהֵר: ס [שלישי] [חמישי
כשהן מחוברין] כא וְאִם־דַּל הוּא וְאֵין יָדוֹ מַשֶּׂגֶת וְלָקַח כֶּבֶשׂ אֶחָד
אָשָׁם לִתְנוּפָה לְכַפֵּר עָלָיו וְעִשָּׂרוֹן סֹלֶת אֶחָד בָּלוּל בַּשָּׁמֶן
לְמִנְחָה וְלֹג שָׁמֶן: כב וּשְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה אֲשֶׁר תַּשִּׂיג
יָדוֹ וְהָיָה אֶחָד חַטָּאת וְהָאֶחָד עֹלָה: כג וְהֵבִיא אֹתָם בַּיּוֹם
הַשְּׁמִינִי לְטָהֳרָתוֹ אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה:
כד וְלָקַח הַכֹּהֵן אֶת־כֶּבֶשׂ הָאָשָׁם וְאֶת־לֹג הַשָּׁמֶן וְהֵנִיף אֹתָם
הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה: כה וְשָׁחַט אֶת־כֶּבֶשׂ הָאָשָׁם וְלָקַח
הַכֹּהֵן מִדַּם הָאָשָׁם וְנָתַן עַל־תְּנוּךְ אֹזֶן־הַמִּטַּהֵר הַיְמָנִית
וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ הַיְמָנִית: כו וּמִן־הַשֶּׁמֶן

בְּמִשְׂחָא דִּי עַל יְדָא דְכַהֲנָא יִתֵּן עַל רֵישָׁא
דְמִדַּכֵּי וְיכַפַּר עֲלוֹהִי כַּהֲנָא קֳדָם יְיָ: יט וְיַעְבֵּד
כַּהֲנָא יַת חַטָּאתָא וְיכַפַּר עַל דְּמִדַּכֵּי
מִסְאוּבְתֵיהּ וּבָתַר כֵּן יִכּוֹס יַת עֲלָתָא: כ וְיַסֵּק
כַּהֲנָא יַת עֲלָתָא וְיַת מִנְחָתָא לְמַדְבְּחָא וְיכַפַּר
עֲלוֹהִי כַּהֲנָא וְיִדְכֵּי: כא וְאִם מִסְכֵּן הוּא וְלֵית
יְדֵיהּ מַדְבְּקָא וְיַסַּב אִמַּר חַד אֱשָׁמָא לַאֲרָמָא
לְכַפָּרָא עֲלוֹהִי וְעִסְרוֹנָא סוּלְתָא חַד דְּפִיל
בְּמִשַּׁח לְמִנְחָתָא וְלוּגָא דְמִשְׁחָא: כב וְתַרְתֵּין
שַׁפְנִינִין אוֹ תְרֵין בְּנֵי יוֹנָה דִּי תַדְבִּיק יְדֵיהּ וְיהֵי
חַד חַטָּאתָא וְחַד עֲלָתָא: כג וְיֵיתֵי יַתְהוֹן
בְּיוֹמָא תְמִינָאָה לְדְכוּתֵיהּ לְוַת כַּהֲנָא לְתָרַע
מַשְׁכַּן זִמְנָא קֳדָם יְיָ: כד וְיִסַּב כַּהֲנָא יַת אִמְּרָא
דַאֲשָׁמָא וְיַת לוּגָא דְמִשְׁחָא וִירִים יַתְהוֹן
כַּהֲנָא אֲרָמָא קֳדָם יְיָ: כה וְיִכּוֹס יַת אִמְּרָא
דַאֲשָׁמָא וְיִסַּב כַּהֲנָא מִדְּמָא דַאֲשָׁמָא וְיִתֵּן עַל
רוּם אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵיהּ
דְיַמִּינָא וְעַל אִלְיוֹן רִגְלֵיהּ דְיַמִּינָא: כו וּמִן

רס"י

בית קדשי הקדשים: (כ) **ואת המנחה.** מנחת נסכיס של בהמה: **ולוג שמן.** לתת ממנו על הבהונות, ומן של נסכי המנחה לו כוזקק הכתוב לפרס: (כא) **ועשרון סלת אחד.** לכבש זה שהוא אחד יניח עשרון אחד לנסכיו: (כג) **ביום השמיני לטהרתו.** שמיני לנפריס ולהזאת עץ ארז וחזוב

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.).

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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.*

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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. 104*ff*.)

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

יִצֹּק הַכֹּהֵן עַל־כַּף הַכֹּהֵן הַשְּׂמָאלִית: כו וְהִזָּה הַכֹּהֵן בְּאֶצְבָּעוֹ
הַיְמָנִית מִן־הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ הַשְּׂמָאלִית שֶׁבַע פְּעָמִים
לִפְנֵי יְהוָה: כח וְנָתַן הַכֹּהֵן מִן־הַשֶּׁמֶן | אֲשֶׁר עַל־כַּפּוֹ עַל־תְּנוּךְ
אֹזֶן הַמִּטַהֵר הַיְמָנִית וְעַל־בֹּהֶן יָדוֹ הַיְמָנִית וְעַל־בֹּהֶן רַגְלוֹ
הַיְמָנִית עַל־מְקוֹם דַּם הָאָשָׁם: כט וְהַנּוֹתָר מִן־הַשֶּׁמֶן אֲשֶׁר
עַל־כַּף הַכֹּהֵן יִתֵּן עַל־רֹאשׁ הַמִּטַהֵר לְכַפֵּר עָלָיו לִפְנֵי יְהוָה:
ל וְעָשָׂה אֶת־הָאֶחָד מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה מֵאֲשֶׁר
תַּשִּׂיג יָדוֹ: לא אֵת אֲשֶׁר־תַּשִּׂיג יָדוֹ אֶת־הָאֶחָד חַטָּאת וְאֶת־
הָאֶחָד עֹלָה עַל־הַמִּנְחָה וְכִפֶּר הַכֹּהֵן עַל הַמִּטַהֵר לִפְנֵי יְהוָה:
לב זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נֶגַע צָרָעַת אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ
בְּטָהֳרָתוֹ: פ [רביעי] [ששי כשהן מחוברין] לג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
וְאֶל־אַהֲרֹן לֵאמֹר: לד כִּי תָבֹאוּ אֶל־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן
לָכֶם לַאֲחֻזָּה וְנָתַתִּי נֶגַע צָרַעַת בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם: לה וּבָא
אֲשֶׁר־לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנֶגַע נִרְאָה לִי בַּבָּיִת:
לו וְצִוָּה הַכֹּהֵן וּפִנּוּ אֶת־הַבַּיִת בְּטֶרֶם יָבֹא הַכֹּהֵן לִרְאוֹת
אֶת־הַנֶּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבָּיִת וְאַחַר כֵּן יָבֹא הַכֹּהֵן
לִרְאוֹת אֶת־הַבָּיִת: לז וְרָאָה אֶת־הַנֶּגַע וְהִנֵּה הַנֶּגַע בְּקִירֹת

מִשְׁחָא יְרִיק כַּהֲנָא עַל יְדָא דְכַהֲנָא דְשְׂמָאלָא:
כז וְיַדֵּי כַהֲנָא בְּאֶצְבְּעֵיהּ דְיַמִּינָא מִן מִשְׁחָא
דִי עַל יְדֵיהּ דְשְׂמָאלָא שְׁבַע זִמְנִין קֳדָם יְיָ:
כח וְיִתֵּן כַּהֲנָא מִן מִשְׁחָא דִי עַל יְדֵיהּ עַל רוּם
אוּדְנָא דְמִדַּכֵּי דְיַמִּינָא וְעַל אִלְיוֹן יְדֵיהּ דְיַמִּינָא
וְעַל אִלְיוֹן רַגְלֵיהּ דְיַמִּינָא עַל אֲתַר דְּמָא
דַאֲשָׁמָא: כט וּדְישְׁתָאַר מִן מִשְׁחָא דִי עַל יְדָא
דְכַהֲנָא יִתֵּן עַל רֵישָׁא דְמִדַּכֵּי לְכַפָּרָא עֲלוֹהִי
קֳדָם יְיָ: ל וְיַעֲבֵיד יַת חַד מִן שַׁפְנִינְיָא אוֹ מִן
בְּנֵי יוֹנָה מְהַתְבֵּיק יְדֵיהּ: לא יַת דִּי תַדְבֵּיק
יְדֵיהּ יַת חַד חַטָּאתָא וְיַת חַד עָלָתָא עַל
מִנְחָתָא וְיכַפַּר כַּהֲנָא עַל דְּמִדַּכֵּי קֳדָם יְיָ:
לב דָּא אוֹרַיְתָא דִי בֵיהּ מַכְתַּשׁ סְגִירוּ דִי לָא
תַדְבֵּיק יְדֵיהּ בְּדָכוּתֵיהּ: לג וּמַלִּיל יְיָ עִם מֹשֶׁה
וְעִם אַהֲרֹן לְמֵימָר: לד אֲרֵי תֵּעֲלוּן לְאַרְעָא
דִכְנַעַן דִּי אֲנָא יָהֵיב לְכוֹן לְאַחֳסָנָא וְאֶתֵּן
מַכְתַּשׁ סְגִירוּ בְּבֵית אַרַע אַחֳסַנְתְּכוֹן:
לה וְיֵעוֹל דְּדִי לֵיהּ בֵּיתָא וְיחַוֵּי לְכַהֲנָא לְמֵימָר
כְּמַכְתָּשָׁא אִתְחֲזִי לִי בְּבֵיתָא: לו וְיפַקֵּד כַּהֲנָא
וְיפַנּוּן יַת בֵּיתָא עַד לָא יֵעוֹל כַּהֲנָא לְמֶחֱזֵי יַת
מַכְתָּשָׁא וְלָא יְסְתָּאַב כָּל דִּי בְּבֵיתָא וּבָתַר כֵּן
יֵעוֹל כַּהֲנָא לְמֶחֱזֵי יַת בֵּיתָא: לז וְיֶחֱזֵי יַת
מַכְתָּשָׁא וְהָא מַכְתָּשָׁא בְּכָתְלֵי בֵיתָא פַּחֲתָן

רס"י

ומני תולעת: (כח) **על מקום דם האשם.** תפילו נתקנח כדם, למד שאין כדם גורס אלא המקום גורס[1]: (לד) **ונתתי נגע צרעת.** בשורה היא לכם שכגעגים באים עליכם, לפי שהטמינו האמוריים מטמוניות של זהב בקירות בתיכם כל מרגעים שהם שהיו ישראל במדבר, ועל ידי הנגע נותץ הבית ומוצאן[2]: (לה) **כנגע נראה לי בבית.** תפילו תלמיד חכם שיודע שהוא נגע ודאי לא יפסוק דבר ברור לומר נגע נראה לי, אלא כנגע נראה לי[3]: (לו) **בטרם יבא הכהן וגו'.** שכל זמן שאין כהן נזקק לו, אין שם תורת טומאה: **ולא יטמא כל אשר בבית.** שאם לא יפנהו ויצא הכהן ויראה הנגע, נזקק להסגר, וכל מה שבתוכו יטמא. ועל מה חסה תורה, אם על כלי שרף, יטביעם ויטהרו, ואם על אוכלין ומשקין, יאכלם בימי טומאתו, הא לא

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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. 101*ff.*)

1 מנחות י. 2 ויק"ר יז, ו 3 נגעים פי"ב מ"ה

- [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'uvain 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?

* ע"פ לקו"ש חל"ב ע' 96

הַבַּיִת שִׂקַּעֲרוּרֹת יְרַקְרַקֹּת אוֹ אֲדַמְדַּמֹּת וּמַרְאֵיהֶן שָׁפָל
מִן־הַקִּיר: לח וְיָצָא הַכֹּהֵן מִן־הַבַּיִת אֶל־פֶּתַח הַבָּיִת וְהִסְגִּיר
אֶת־הַבַּיִת שִׁבְעַת יָמִים: לט וְשָׁב הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְרָאָה
וְהִנֵּה פָּשְׂתָה הַנֶּגַע בְּקִירֹת הַבָּיִת: מ וְצִוָּה הַכֹּהֵן וְחִלְּצוּ
אֶת־הָאֲבָנִים אֲשֶׁר בָּהֶן הַנֶּגַע וְהִשְׁלִיכוּ אֶתְהֶן אֶל־מִחוּץ
לָעִיר אֶל־מָקוֹם טָמֵא: מא וְאֶת־הַבַּיִת יַקְצִעַ מִבַּיִת סָבִיב
וְשָׁפְכוּ אֶת־הֶעָפָר אֲשֶׁר הִקְצוּ אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם
טָמֵא: מב וְלָקְחוּ אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ אֶל־תַּחַת הָאֲבָנִים
וְעָפָר אַחֵר יִקַּח וְטָח אֶת־הַבָּיִת: מג וְאִם־יָשׁוּב הַנֶּגַע וּפָרַח
בַּבַּיִת אַחַר חִלֵּץ אֶת־הָאֲבָנִים וְאַחֲרֵי הִקְצוֹת אֶת־הַבַּיִת
וְאַחֲרֵי הִטּוֹחַ: מד וּבָא הַכֹּהֵן וְרָאָה וְהִנֵּה פָּשָׂה הַנֶּגַע בַּבָּיִת
צָרַעַת מַמְאֶרֶת הִוא בַּבַּיִת טָמֵא הוּא: מה וְנָתַץ אֶת־הַבַּיִת
אֶת־אֲבָנָיו וְאֶת־עֵצָיו וְאֵת כָּל־עֲפַר הַבָּיִת וְהוֹצִיא אֶל־מִחוּץ
יַרְקָן אוֹ סַמְקָן וּמַחֲזֵיהֶן מַכִּיךְ מִן פָּתְלָא:
לח וְיִפּוֹק כַּהֲנָא מִן בֵּיתָא לִתְרַע בֵּיתָא וְיַסְגַּר
יַת בֵּיתָא שַׁבְעָא יוֹמִין: לט וְיתוּב כַּהֲנָא בְּיוֹמָא
שְׁבִיעָאָה וְיֶחֱזֵי וְהָא אוֹסִיף מַכְתָּשָׁא בְּכָתָלֵי
בֵּיתָא: מ וִיפַקֵּד כַּהֲנָא וִישַׁלְפוּן יַת אַבְנַיָּא
דִּי בְהֶן מַכְתָּשָׁא וְיִרְמוּן יַתְהֶן לְמִבְרָא לְקִרְתָּא
לַאֲתַר מְסָאָב: מא וְיַת בֵּיתָא יְקַלְפוּן מִגּוֹ סְחוֹר
סְחוֹר וְיִרְמוּן יַת עַפְרָא דִּי קַלִּיפוּ לְמִבְרָא
לְקִרְתָּא לַאֲתַר מְסָאָב: מב וְיִסְבּוּן אַבְנִין
אָחֳרָנִין וְיַעֲלוּן בַּאֲתַר אַבְנַיָּא וְעַפְרָא אָחֳרָן
יִסַּב וִישׁוֹעַ יַת בֵּיתָא: מג וְאִם יְתוּב מַכְתָּשָׁא
וְיִסְגֵּי בְּבֵיתָא בָּתַר דְּשַׁלִּיפוּ יַת אַבְנַיָּא וּבָתַר
דְּקַלִּיפוּ יַת בֵּיתָא וּבָתַר דְּאִתְּשָׁע: מד וְיֵעוֹל
כַּהֲנָא וְיֶחֱזֵי וְהָא אוֹסִיף מַכְתָּשָׁא בְּבֵיתָא
סְגִירוּת מְחַפְּרָא הִיא בְּבֵיתָא מְסָאָב הוּא:
מה וְיִתְרַע יַת בֵּיתָא יַת אַבְנוֹהִי וְיַת אָעוֹהִי וְיַת
כָּל עֲפַר בֵּיתָא וְיִפֵּק לְמִבְרָא לְקִרְתָּא לַאֲתַר

רס"י

חסר כתורה חלח על כלי חרס, שחין לכם טהרה כמקוה[1]: (לז) **שקערורת**. שוקעות כמרחיקן[2]: (מ) **וחלצו את האבנים**. כתרגומו ויטלפון, יטלוס משם, כמו וחלצה נעלו[3], לשון הסרה: **אל מקום טמא**. מקום שחין טהרות משתמשות שם, למדך הכתוב שהחזניס הללו מטמחות מקומן כעודן זו: (מא) **יקצע**. דריסי"ר בלע"ז. ובלשון משנה יש הרבה[4]: **מבית**. מצפניס: **סביב**. סביבות הנגע, בתורת כהניס נדרש כן, שיקלוף כטיח שסביב לבני הנגע: **הקצו**. לשון קלח, חשר קלטו בקלוט הנגע סביב: (מג) **הקצות**. לשון כעשות וכן כטוח, חבל חלק את החזניס מוסב הלשון על החדש שחלקן, וכוח משקל לשון כבד, כמו כפר, דבר: **ואם ישוב הנגע וגו'**. יכול חזר זו ביוס יהח טמח, תלמוד לומר ובח והנה פשה, מה שיבה המחורה להלן בסוף שבוע, חף שיבה המחורה כחן בסוף שבוע[5]: (מד) **ובא הכהן וראה והנה פשה**. יכול לח יהח החוזר טמח חלח חס כן פשה, נחמר לרעת ממחרת בבתים ונחמר לרעת ממחרת בבגדים, מה להלן טמח חת החוזר חף על פי שחינו פושה, חף כחן טמח חת החוזר חף על פי שחינו פושה, חס כן מה תלמוד לומר והנה פשה, חין כחן מקומו של מקרח זה, חלח ונתן חת הבית כיה לו לכתוב חחר ושם ישוב הנגע והנה פשה, הח לח בח ללמד חלח על נגע העומד בעיניו בשבוע רחשון ובח בסוף שבוע שני ומלחו שפשה, שלח פירש בו הכתוב למעלה כלום בעומד בעיניו בשבוע רחשון, ולמדך כחן בפשיון זה שחינו מדבר חלח בעומד ברחשון ופשה בשני, ומה יעשה לו, יכול יתלנו, כמו שסמך לו ונתן חת הבית, תלמוד לומר ושב הכהן ובח הכהן, גלמד שיחה מטיבה, מה טיבה חולן וקולה וטח ונותן לו שבוע, חף טיחה חולן וקולה וטח ונותן לו שבוע. ושם חזר, נותן. לח חזר, טהור. ומנין שהם עמד בזה ובזה חולן וקולה וטח ונותן לו שבוע, תלמוד לומר (ובח) ושם בח יבח, במה הכתוב מדבר, שם בפושה ברחשון כרי כבר חמור, שם בפושה בשני כרי כבר חמור, כח חינו חמור (ובח), ושם בח יבח, חלח חת שבח בסוף שבוע רחשון ובח בסוף שבוע שני ורחה וכהה לח פשה. זה הטומד מה יעשה לו, יכול יפטר וילך, כמו שכתוב כחן וטהר חת הבית, תלמוד לומר כי נרפח הנגע, לח טהרתי חלח חת הרפוי, מה יעשה לו, טיחה חמורה למעלה וטיחה חמורה למטה, מה בעליונה חולן וקולה וטח ונותן לו שבוע, דגמר לה זכו טיבה זכו טיחה, חף בתחתונה כך וכו', כדחיתח בתורת כהנים. גמרו של דבר חין נתילה חלח בנגע החוזר חחר חלילה וקלוי וטיחה וחין החוזר לריך פטיון. וסדר המקרחות כך הוח ושם ישוב, ונתן. והבח חל הבית. והחוכל בבית. ובח הכהן ורחה והנה פשה. ודבר הכתוב בעומד ברחשון שנותן לו שבוע שני להסגירו, ובסוף שבוע שני להסגירו בח ורחהו שפשה, ומה יעשה לו, חולן

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*

1 נגעים פי"ב מ"ה 2 תו"כ 3 דברים כה, ט 4 ראה שיחות ש"פ תזו"מ תשמ"ז 5 תו"כ

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.*

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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 strategical 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. 107*ff*.)

לָעִיר אֶל־מָקוֹם טָמֵא: מו וְהַבָּא אֶל־הַבַּיִת כָּל־יְמֵי הִסְגִּיר אֹתוֹ
יִטְמָא עַד־הָעָרֶב: מז וְהַשֹּׁכֵב בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו וְהָאֹכֵל
בַּבַּיִת יְכַבֵּס אֶת־בְּגָדָיו: מח וְאִם־בֹּא יָבֹא הַכֹּהֵן וְרָאָה וְהִנֵּה
לֹא־פָשָׂה הַנֶּגַע בַּבַּיִת אַחֲרֵי הִטַּח אֶת־הַבַּיִת וְטָהַר הַכֹּהֵן
אֶת־הַבַּיִת כִּי נִרְפָּא הַנָּגַע: מט וְלָקַח לְחַטֵּא אֶת־הַבַּיִת שְׁתֵּי
צִפֳּרִים וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב: נ וְשָׁחַט אֶת־הַצִּפֹּר
הָאֶחָת אֶל־כְּלִי־חֶרֶשׂ עַל־מַיִם חַיִּים: נא וְלָקַח אֶת־עֵץ־הָאֶרֶז
וְאֶת־הָאֵזֹב וְאֶת | שְׁנִי הַתּוֹלַעַת וְאֶת הַצִּפֹּר הַחַיָּה וְטָבַל אֹתָם
בְּדַם הַצִּפֹּר הַשְּׁחוּטָה וּבַמַּיִם הַחַיִּים וְהִזָּה אֶל־הַבַּיִת שֶׁבַע
פְּעָמִים: נב וְחִטֵּא אֶת־הַבַּיִת בְּדַם הַצִּפּוֹר וּבַמַּיִם הַחַיִּים
וּבַצִּפֹּר הַחַיָּה וּבְעֵץ הָאֶרֶז וּבָאֵזֹב וּבִשְׁנִי הַתּוֹלָעַת: נג וְשִׁלַּח
אֶת־הַצִּפֹּר הַחַיָּה אֶל־מִחוּץ לָעִיר אֶל־פְּנֵי הַשָּׂדֶה וְכִפֶּר
עַל־הַבַּיִת וְטָהֵר: [חמישי] נד זֹאת הַתּוֹרָה לְכָל־נֶגַע הַצָּרַעַת
וְלַנָּתֶק: נה וּלְצָרַעַת הַבֶּגֶד וְלַבָּיִת: נו וְלַשְּׂאֵת וְלַסַּפַּחַת וְלַבֶּהָרֶת:
נז לְהוֹרֹת בְּיוֹם הַטָּמֵא וּבְיוֹם הַטָּהֹר זֹאת תּוֹרַת הַצָּרָעַת: פ
טו א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ב דַּבְּרוּ אֶל־בְּנֵי
יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ זוֹבוֹ
טָמֵא הוּא: ג וְזֹאת תִּהְיֶה טֻמְאָתוֹ בְּזוֹבוֹ רָר בְּשָׂרוֹ אֶת־זוֹבוֹ

מְסָאֲב: מו וּדְיֵעוֹל לְבֵיתָא כָּל יוֹמִין דְּיִסְגַּר
יָתֵיהּ יְהֵי מְסָאֲב עַד רַמְשָׁא: מז וּדְיִשְׁכּוֹב
בְּבֵיתָא יְצַבַּע יַת לְבוּשׁוֹהִי וּדְיֵיכוֹל בְּבֵיתָא
יְצַבַּע יַת לְבוּשׁוֹהִי: מח וְאִם מֵעַל ייעול כַּהֲנָא
וְיֶחֱזֵי וְהָא לָא אוֹסִיף מַכְתְּשָׁא בְּבֵיתָא בָּתַר
דְּאִתְּשַׁע יַת בֵּיתָא וִידַכֵּי כַּהֲנָא יַת בֵּיתָא אֲרֵי
אִתַּסִּי מַכְתְּשָׁא: מט וְיִסַּב לְדַכָּאָה יַת בֵּיתָא
תַּרְתֵּין צִפְּרִין וְאָעָא דְאַרְזָא וּצְבַע זְהוֹרִי
וְאֵזוֹבָא: נ וְיִכּוֹס יַת צִפְּרָא חֲדָא לְמָן דַּחֲסַף
עַל מֵי מַבּוּעַ: נא וְיִסַּב יַת אָעָא דְאַרְזָא וְיַת
אֵזוֹבָא וְיַת צְבַע זְהוֹרִי וְיַת צִפְּרָא חַיְתָא
וְיִטְבּוֹל יַתְהוֹן בְּדָמָא דְּצִפְּרָא דִּנְכֶסְתָּא וּבְמֵי
מַבּוּעַ וְיַדֵּי לְבֵיתָא שְׁבַע זִמְנִין: נב וִידַכֵּי יַת
בֵּיתָא בְּדָמָא דְּצִפְּרָא וּבְמֵי מַבּוּעַ וּבְצִפְּרָא
חַיְתָא וּבְאָעָא דְאַרְזָא וּבְאֵזוֹבָא וּבִצְבַע זְהוֹרִי:
נג וְיִשְׁלַח יַת צִפְּרָא חַיְתָא לְמַבְרָא לְקָרְתָּא
לְאַפֵּי חַקְלָא וְיכַפַּר עַל בֵּיתָא וְיִדְכֵּי: נד דָּא
אוֹרַיְתָא לְכָל מַכְתַּשׁ סְגִירוּתָא וּלְנָתְקָא:
נה וְלִסְגִירוּת לְבוּשָׁא וּלְבֵיתָא: נו וּלְעַמְקָא
וּלְעַדְיָא וּלְבַהֲרָא: נז לְאַלָּפָא בְּיוֹם מְסָאֲבָא
וּבְיוֹם דַּכְיָא דָּא אוֹרַיְתָא דִּסְגִירוּתָא: א וּמַלִּיל
יְיָ עִם מֹשֶׁה וְעִם אַהֲרֹן לְמֵימָר: ב מַלִּילוּ עִם
בְּנֵי יִשְׂרָאֵל וְתֵימְרוּן לְהוֹן גְּבַר גְּבַר אֲרֵי יְהֵי
דָּאִיב מִבִּשְׂרֵיהּ דּוֹבֵיהּ מְסָאֲב הוּא: ג וְדָא
תְּהֵא סְאוֹבְתֵּיהּ בְּדוֹבֵיהּ רָר בִּשְׂרֵיהּ יַת

לש"י

וקולפה וטח וגותן לו שבוע. חזר, גותן. לפ חזר, טעון ליפריס, שאין בנגעים יותר משלשה שבועות: (מח) **ואם בא יבא.** לסוף שבוע שני: **וראה והנה לא פשה.** מקרא זה בא ללמד בעומד בעיניו ברשעון ובשני מה יעשה לו, יכול יטהרנו כמשמעו של מקרא וטהר הכהן את הבית, תלמוד לומר כי נרפא הנגע, לא טהרתי אלא את הרפוי, ואין רפוי אלא הבית שהוקלה והוטח ולא חזר הנגע, אבל זה טעון חליצה וקלוי וטיחה ושבוע שלישי. וכן המקרא נדרש ואם לא יבא בשני, ורואה והנה לא פשה טיחאו, ואין טיחה אלא חלון וקלוי. ואחרי הטות את הבית וטהר הכהן את הבית אם לא חזר לסוף השבוע, כי נרפא הנגע, ואם חזר הכר פירש על החוזר שטעון חליצה: (מו) **כל ימי הסגיר אותו.** ולא ימים שקלף את הנגעו, יכול שאני מוליא המוחלט שקלף את נגעו, תלמוד לומר כל ימי[1]: **יטמא עד הערב.** מלמד שאין מטמא בנגדיס, יכול

חפילו שהה כהדי מכילת פרס, תלמוד לומר והאוכל בבית יכבס את בגדיו. אין לי אלא אוכל, שוכב מנין, תלמוד לומר והשוכב. 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[2]: (נז) **להורת ביום וגו'.** מיזה יום מטהרו ומיזה יום מטמאו: (ג) **בי יהיה זב.** יכול זב אל מקום יהא טמא, תלמוד לומר מבשרו ולא כל בשרו. אחר שחלק בכתוב בין בשר לבשר זכיתי לדין, טמא בזב וטמא בזבה, מה זבה ממקום שהיא מטמאה טומאה קלה, נדה, מטמאה טומאה חמורה, זיבה, אף הזב ממקום שמטמא טומאה קלה, קרי, מטמא טומאה חמורה, זיבה: **זובו טמא.** למד על הטפה שהיא מטמאה[3]. זוב דומה למי בלק של שעורין ודמוי, ודומה ללובן ביצה המוזרת. שכתב זרע קשור כלובן ביצה שאינה מוזרת: (ג) **רר.** לשון ריר. **בשרו את בשרו: את זובו.** כמו

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

1 תו"כ 2 שם 3 נדה נה.

- [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

15 [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:*

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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 Cana'anites 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. 91*ff.*)

אוֹ־הֶחְתִּים בְּשָׂרוֹ מְזוֹבוֹ טָמְאָתוֹ הִוא: ד כָּל־הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו הַזָּב יִטְמָא וְכָל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו יִטְמָא: ה וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: ו וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר־יֵשֵׁב עָלָיו הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב:* ז וְהַנֹּגֵעַ בִּבְשַׂר הַזָּב יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: ח וְכִי־יָרֹק הַזָּב בַּטָּהוֹר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: ט וְכָל־הַמֶּרְכָּב** אֲשֶׁר יִרְכַּב עָלָיו הַזָּב יִטְמָא: י וְכָל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יִהְיֶה תַּחְתָּיו יִטְמָא עַד־הָעָרֶב וְהַנּוֹשֵׂא אוֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: יא וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב וְיָדָיו לֹא־שָׁטַף בַּמַּיִם וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב:

הוֹבִיה אוֹ חַתִּים בִּסְרִיה מִדּוֹבִיה סָאוֹבְתֵּיה הִיא: ד כָּל מִשְׁכְּבָא דִּי יִשְׁכּוּב עֲלוֹהִי דּוֹבָנָא יְהֵי מְסָאַב וְכָל מָנָא דְּיֵיתֵב עֲלוֹהִי יְהֵי מְסָאַב: ה וּגְבַר דִּי יִקְרַב בְּמִשְׁכְּבֵיהּ יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וְיְהֵי מְסָאַב עַד רַמְשָׁא: ו וּדְיֵיתֵב עַל מָנָא דְּיֵיתֵב עֲלוֹהִי דּוֹבָנָא יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וְיְהֵי מְסָאַב עַד רַמְשָׁא: ז וּדְיִקְרַב בִּבְשַׂר דּוֹבָנָא יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וְיְהֵי מְסָאַב עַד רַמְשָׁא: ח וַאֲרֵי יְרוֹק דּוֹבָנָא בְּדַכְיָא וְיצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וְיְהֵי מְסָאַב עַד רַמְשָׁא: ט וְכָל מֶרְכְּבָא דִּי יִרְכּוּב עֲלוֹהִי דּוֹבָנָא יְהֵי מְסָאַב: י וְכָל דִּיקְרַב בְּכֹל דִּי יְהֵי תְּחוֹתוֹהִי יְהֵי מְסָאַב עַד רַמְשָׁא וּדְיִטּוֹל יַתְהוֹן יְצַבַּע לְבוּשׁוֹהִי וְיִסְחֵי בְמַיָּא וְיְהֵי מְסָאַב עַד רַמְשָׁא: יא וְכֹל דִּי יִקְרַב בֵּיהּ דּוֹבָנָא וּידוֹהִי

*חצי הספר בפסוקים. **ס"א הַמֶּרְכָּב

רס"י

ריר שיוצא גלול: **או החתים**. שיוצא עב וסותם את פי האמה ונסתם בשרו מטפת זובו, זהו פשוטו. ומדרשו מגיד הכתוב הרחמנות רחוית שתיס וקראו טמא, שנאמר זב מבשרו זובו טמא הוא, ומגיד הכתוב הסני רחוית שלא וקראו טמא, שנאמר טומאתו בזובו רר בשרו את זובו או החתים בשרו מזובו טומאתו היא. הא כיצד, שתיס לטומאה והשליטית מזקיקתו לקרבן[1]: (ד) **כל המשכב**. הרחוי למשכב, יכול אפילו מיושד למלאכה אחרת, תלמוד לומר אשר ישכב, אשר שכב לא נאמר, אלא אשר ישכב, המיושד תמיד לכך, יצא זה שאומריס לו עמוד ונעשה מלאכתנו: **אשר ישב**. ישב לא נאמר אלא אשר ישב עליו הזב, במיושד תמיד לכך: (ה) **ואיש אשר יגע במשכבו**. לימד על המשכב שחמור מן המגע, שזב נעשה אב הטומאה לטמא אדם לטמא בגדיס, ומגע שאינו מגלל מגע אינו אלא ולד הטומאה, ואינו מטמא אלא מוכלין ומשקין: (ו) **והישב על הכלי**. אפילו לא נגע, אפילו עשרה כלים זה על זה, כולן מטמאין משום מושב וכן במשכב: (ח) **וכי ירק הזב בטהור**. וגע בו או נשאו, שהרוק מטמא במגע[2]: (ט) **וכל המרכב**. אף על פי שלא ישב עליו, כגון שהפוסח על סרגי שקורין מרגו"ן טמא משום מרכב. והאוכף, שקורין אליו"ס טמא טומאת מושב[3]: (י) **וכל הנוגע בכל אשר יהיה תחתיו**. על זב. בא ולימד על המרכב, שיהא הנוגע בו טמא ואין טעון כבוס בגדיס, והוא חומר במשכב מבמרכב: **והנושא אותם**. כל האמור בעניו הזב, זובו ורוקו ומשכבת זרעו ומימי רגליו והמשכב והמרכב משמן מטמא אדם לטמא בגדיס: (יא) **וידיו לא שטף במים**. בעוד שלא טבל מטומאתו, ואפילו פסק מזובו

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. 42*ff*.)

* 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*.

1 מגילה ז. נדה מג: 2 נדה נה: 3 עירובין כז.

- [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 (mivkah) 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־חֶרֶשׂ אֲשֶׁר־יִגַּע־בּוֹ הַזָּב יִשָּׁבֵר וְכָל־כְּלִי־עֵץ יִשָּׁטֵף
בַּמָּיִם: יג וְכִי־יִטְהַר הַזָּב מִזּוֹבוֹ וְסָפַר לוֹ שִׁבְעַת יָמִים לְטָהֳרָתוֹ
וְכִבֶּס בְּגָדָיו וְרָחַץ בְּשָׂרוֹ בְּמַיִם חַיִּים וְטָהֵר: יד וּבַיּוֹם הַשְּׁמִינִי
יִקַּח־לוֹ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה וּבָא | לִפְנֵי יְהוָה
אֶל־פֶּתַח אֹהֶל מוֹעֵד וּנְתָנָם אֶל־הַכֹּהֵן: טו וְעָשָׂה אֹתָם הַכֹּהֵן
אֶחָד חַטָּאת וְהָאֶחָד עֹלָה וְכִפֶּר עָלָיו הַכֹּהֵן לִפְנֵי יְהוָה מִזּוֹבוֹ:
ס [ששי] [שביעי כשהן מחוברין] טז וְאִישׁ כִּי־תֵצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע
וְרָחַץ בַּמַּיִם אֶת־כָּל־בְּשָׂרוֹ וְטָמֵא עַד־הָעָרֶב: יז וְכָל־בֶּגֶד
וְכָל־עוֹר אֲשֶׁר־יִהְיֶה עָלָיו שִׁכְבַת־זָרַע וְכֻבַּס בַּמַּיִם וְטָמֵא
עַד־הָעָרֶב: יח וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ שִׁכְבַת־זָרַע
וְרָחֲצוּ בַמַּיִם וְטָמְאוּ עַד־הָעָרֶב: פ יט וְאִשָּׁה כִּי־תִהְיֶה זָבָה דָּם
יִהְיֶה זֹבָהּ בִּבְשָׂרָהּ שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ וְכָל־הַנֹּגֵעַ בָּהּ
יִטְמָא עַד־הָעָרֶב: כ וְכֹל אֲשֶׁר תִּשְׁכַּב עָלָיו בְּנִדָּתָהּ יִטְמָא וְכֹל
אֲשֶׁר־תֵּשֵׁב עָלָיו יִטְמָא: כא וְכָל־הַנֹּגֵעַ בְּמִשְׁכָּבָהּ יְכַבֵּס בְּגָדָיו
וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: כב וְכָל־הַנֹּגֵעַ בְּכָל־כְּלִי אֲשֶׁר־
תֵּשֵׁב עָלָיו יְכַבֵּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: כג וְאִם

לָא שִׁטַּף בְּמַיָּא וִיצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי בְמַיָּא
וִיהֵי מְסָאַב עַד רַמְשָׁא: יב וּמָן דַּחֲסַף דִּי יְקָרֵב
בֵּיהּ דּוֹבָנָא יִתְבָּר וְכָל מָן דְּאָע יִשְׁתְּטִיף
בְּמַיָּא: יג וַאֲרֵי יִדְכֵּי דּוֹבָנָא מִדּוֹבֵיהּ וְיִמְנֵי לֵיהּ
שַׁבְעָא יוֹמִין לְדִכּוּתֵיהּ וְיִצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי
בִּסְרֵיהּ בְּמֵי מַבּוּעַ וְיִדְכֵּי: יד וּבְיוֹמָא תְמִינָאָה
יִסַּב לֵיהּ תַּרְתֵּין שַׁפְנִינִין אוֹ תְרֵין בְּנֵי יוֹנָה
וְייֵתֵי לָקֳדָם יְיָ לְתָרַע מַשְׁכַּן זִמְנָא וְיִתְּנִנוּן
לְכָהֲנָא: טו וְיַעְבֵּיד יָתְהוֹן כָּהֲנָא חַד חַטָּאתָא
וְחַד עֲלָתָא וְיכַפַּר עֲלוֹהִי כָּהֲנָא קֳדָם יְיָ
מִדּוֹבֵיהּ: טז וּגְבַר אֲרֵי תִפּוֹק מִנֵּיהּ שִׁכְבַת
זַרְעָא וְיַסְחֵי בְמַיָּא יַת כָּל בִּשְׂרֵיהּ וְיֵהֵי מְסָאַב
עַד רַמְשָׁא: יז וְכָל לְבוּשׁ וְכָל מְשַׁךְ דִּי יְהֵי
עֲלוֹהִי שִׁכְבַת זַרְעָא וְיִצְטַבַּע בְּמַיָּא וְיֵהֵי מְסָאַב
עַד רַמְשָׁא: יח וְאִתְּתָא דִּי יִשְׁכּוּב גְּבַר יָתָהּ
שִׁכְבַת זַרְעָא וְיַסְחוּן בְּמַיָּא וְיִהוֹן מְסָאֲבִין עַד
רַמְשָׁא: יט וְאִתְּתָא אֲרֵי תְהֵי דָיְבָא דָם יְהֵי דּוֹבָהּ
בִּבְשָׂרָהּ שַׁבְעָא יוֹמִין תְּהֵי בְּרִיחוֹקָהּ וְכָל
דְּיִקְרַב בָּהּ יְהֵי מְסָאַב עַד רַמְשָׁא: כ וְכֹל
דִּי תִשְׁכּוּב עֲלוֹהִי בְּרִיחוֹקָהּ יְהֵי מְסָאַב וְכֹל
דִּי תֵיתֵב עֲלוֹהִי יְהֵי מְסָאַב: כא וְכָל דְּיִקְרַב
בְּמִשְׁכְּבָהּ יְצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי בְמַיָּא וְיֵהֵי
מְסָאַב עַד רַמְשָׁא: כב וְכָל דְּיִקְרַב בְּכָל מָן
דִּי תֵיתֵב עֲלוֹהִי יְצַבַּע לְבוּשׁוֹהִי וְיַסְחֵי בְמַיָּא
וִיהֵי מְסָאַב עַד רַמְשָׁא: כג וְאִם עַל מִשְׁכְּבָא הוּא

רס"י

לטהרתו. שבעת ימים טהוריס מטומאת זיבה, שלא ירמה זוב, וכולן רלופין[2]: (יח) **ורחצו במים.** גזירת מלך היא שטמא המשה בהשה בזיבה. ואין הטעם משום נוגע בשכבת זרע, שהרי מגע בית הסתריס היא[3]: (יט) **כי תהיה זבה.** יכול מאחד מכל מיבריה, תלמוד לומר וכיא גלתה את מקור דמיה, אין דם טמא אלא הבא מן המקור: **דם יהיה זובה בבשרה.** אין וספר שבעה ומחוסר טבילה, טמא בכל טומאותיו. וזה שכולית הכתוב טבילת גופו של זב בלשון שטיפת ידיס, ללמדך שאין בית הסתריס טעון גיתת מיס, אלא אבר הגלוי, כמו בידיס: (יג) **וכלי חרש אשר יגע בו הזב.** יכול אפילו נגע בו מאמוריו וכו', כדאיתא בתורת כהניס, עד שיהיו מגעו שהוא ככולו הוי אומר זה היסטו[1]: (יג) **וכי יטהר.** כשיפסוק: **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

1 ראה לקו"ש חי"ז ע' 166 ואילך 2 נדה לג: 3 שם מא:

- [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 אֲוֹ עַל־הַכְּלִי אֲשֶׁר־הוּא יֹשֶׁבֶת־עָלָיו בְּנָגְעוֹ־בוֹ יִטְמָא עַד־הָעָרֶב: כד וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ וּתְהִי נִדָּתָהּ עָלָיו וְטָמֵא שִׁבְעַת יָמִים וְכָל־הַמִּשְׁכָּב אֲשֶׁר־יִשְׁכַּב עָלָיו יִטְמָא: ס כה וְאִשָּׁה כִּי־יָזוּב זוֹב דָּמָהּ יָמִים רַבִּים בְּלֹא עֶת־נִדָּתָהּ אוֹ כִי־תָזוּב עַל־נִדָּתָהּ כָּל־יְמֵי זוֹב טֻמְאָתָהּ כִּימֵי נִדָּתָהּ תִּהְיֶה טְמֵאָה הִוא: כו כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יְמֵי זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִהְיֶה־לָּהּ וְכָל־הַכְּלִי אֲשֶׁר תֵּשֵׁב עָלָיו טָמֵא יִהְיֶה כְּטֻמְאַת נִדָּתָהּ: כז וְכָל־הַנּוֹגֵעַ בָּם יִטְמָא וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: כח וְאִם־טָהֲרָה מִזּוֹבָהּ וְסָפְרָה לָּהּ שִׁבְעַת יָמִים וְאַחַר תִּטְהָר: [שביעי] כט וּבַיּוֹם הַשְּׁמִינִי תִּקַּח־לָהּ שְׁתֵּי תֹרִים אוֹ שְׁנֵי בְנֵי יוֹנָה וְהֵבִיאָה אוֹתָם אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל מוֹעֵד: ל וְעָשָׂה הַכֹּהֵן אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה וְכִפֶּר עָלֶיהָ הַכֹּהֵן לִפְנֵי יְהוָה מִזּוֹב טֻמְאָתָהּ: [מפטיר] לא וְהִזַּרְתֶּם אֶת־בְּנֵי־יִשְׂרָאֵל מִטֻּמְאָתָם וְלֹא יָמֻתוּ בְּטֻמְאָתָם בְּטַמְּאָם אֶת־מִשְׁכָּנִי אֲשֶׁר בְּתוֹכָם: לב זֹאת תּוֹרַת הַזָּב וַאֲשֶׁר תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זֶרַע לְטָמְאָה־בָהּ: לג וְהַדָּוָה בְּנִדָּתָהּ וְהַזָּב אֶת־זוֹבוֹ לַזָּכָר וְלַנְּקֵבָה וּלְאִישׁ אֲשֶׁר יִשְׁכַּב עִם־טְמֵאָה: פ פ פ

צ׳ פסוקים, עיד״ו סימן.

או על מנא די היא יתבא עלוהי בקרביה ביה יהי מסאב עד רמשא: כד ואם משכב עד רמשא: כד ואם משכב ישכוב גבר יתה ותהי ריחוקה עלוהי ויהי מסאב שבעא יומין וכל משכבא די ישכוב עלוהי יהי מסאב: כה ואתתא ארי ידוב דוב דמה יומין סגיאין 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 כסואבת ריחוקה: כז וכל דיקרב בהון יהי מסאב ויצבע לבושוהי ויסחי במיא ויהי מסאב עד רמשא: כח ואם דכיאת מדובה ותמני לה שבעא יומין ובתר כן תדכי: כט וביומא תמינאה תסב לה תרתין שפנינין או תרין בני יונה ותיתי יתהון לות כהנא לתרע משכן זמנא: ל ויעביד כהנא ית חד חטאתא וית חד עלתא ויכפר עלה כהנא קדם יי מדוב סאובתה: לא ותפרשון ית בני ישראל מסואבתהון ולא ימותון בסואבתהון בסאביהון ית משכני די ביניהון: לב דא אורייתא דדובנא ודי תפוק מיניה שכבת זרעא לאסתאבא בה: לג ולדסאובתה בריחוקה ולדדאיב ית דובי לדכר ולנוקבא ולגבר די ישכוב עם מסאבתא: פ פ פ

רס״י

זובה קרוי זוב לטמא אלא מה כן הוא מדוש: **בנדתה**. כמו ומתבל ימידוהו[1], שהיא מוזה ממגע כל מדם: **תהיה בנדתה**. לפילו לא רחתה אלא רחיה רחשוה: (כג) **ואם על המשכב הוא**. כשזכב או כיושב על משכבה או על מושבה, לפילו לא גגע בה, אף הוא נדת טומאה המיורה במקרא העליון שטעון כסוס בגדיס: **על הכלי**. לרבות את המרכב: **בנגעו בו יטמא**. לילו מדבר אלא על המרכב שנתרכב מעל הכלי: **בנגעו בו יטמא**. ולילו טעון כסוס בגדיס שהמרכב אין מגעו מטמא מדס לטמא בגדיס[2]: (כד) **ותהי נדתה עליו**. יכול יעלה לרגלה, שאס בא עליה בחמישי לנדתה לא יטמא אלא שלשה ימים כמותה, תלמוד לומר וטמא שבעת ימים. ומה תלמוד לומר ותהי נדתה עליו, מה היא מטמאה מדס וכלי חרס, אף הוא מטמא מדס וכלי חרס[3]: (כה) **ימים רבים**. שלשה ימים: **בלא עת נדתה**. לחר שילאו שבעת ימי נדתה: **או כי תזוב**. את שלשת הימים הללו: **על נדתה**. מופלג מנדתה יום לחד, זו היא זבה ומשפטה חרון בפרשה זו, ולא כדת כנדה, זו טעונה ספירת שבעה נקיים וקרבן, והנדה לילה טעונה ספירת שבעה נקיים, אלא שבעת ימים תהיה בנדתה בין רואה בין שלילה רואה. ודרשו בפרשה זו, לחד עשר יום ים שבין סוף נדה לתחלת נדה, שכל שלשה רלופין שתראה בלחד

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).*

SEVENTH READING

- [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.*

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.

רס"י

עשר יום הללו, תכה זבה: (לח) **והזרתם**. לין נזירה שלא פריסה[3], וכן נזורו לחור[4], וכן[5] נזיר לחיו[6]: **ולא ימתו בטמאתם**. כרי הכרת של טמא מקדש קרוי מיתה[7]: (לט) **זאת תורת הזב**. בעל רציה לחת, ומהו תורתו: **ואשר תצא ממנו שכבת זרע**. כרי הוא כבעל קרי טמא טומאת ערב: (מ) **והזב את זובו**. בעל שתי רחיות ובעל שלש רחיות, שתורתן מפורשת למעלה[8]:

חסלת פרשת מצורע

* See verses 28-30.

3 תו"כ 4 שעי' א, ד 5 בראשית מט, כו 6 ראה שיחת מוצש"ק תזו"מ תשל"ט 7 ספרי במדבר יט, מא 8 תו"כ, ראה לקו"ש חכ"ב ע' 81 ואילך



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)

טז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְּנֵי אַהֲרֹן
בְּקָרְבָתָם לִפְנֵי־יְהוָה וַיָּמֻתוּ: ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר
אֶל־אַהֲרֹן אָחִיךָ וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבֵּית לַפָּרֹכֶת
אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בֶּעָנָן אֵרָאֶה

א וּמַלִּיל יְיָ עִם מֹשֶׁה בָּתַר דְּמִיתוּ תְּרֵין בְּנֵי
אַהֲרֹן בְּקָרוֹבֵיהוֹן אִשְׁתָּא נוּכְרֵיתָא קֳדָם יְיָ
וּמִיתוּ: ב וַאֲמַר יְיָ לְמֹשֶׁה מַלֵּיל עִם אַהֲרֹן
אָחוּךְ וְלָא יְהֵי עָלֵל בְּכָל עִדָּן לְקוּדְשָׁא מִגּוֹ
לְפָרוּכְתָּא לָקֳדָם כַּפּוּרְתָּא דִּי עַל אֲרוֹנָא וְלָא
יְמוּת אֲרֵי בַּעֲנָנָא אֶנָא מִתְגְּלֵי עַל בֵּית

רס"י

(ה) וידבר ה' אל משה אחרי מות שני בני אהרן וגו'. מה תלמוד לומר, כיה רבי אלעזר בן עזריה מושלו משל לחולה שנתנו אלו רופא. אמר לו אל תאכל צונן ואל תשכב בטחב. בא אחר ואמר לו אל תאכל צונן ואל תשכב בטחב שלא תמות כדרך שמת פלוני. זה זרזו יותר מן הראשון, לכך נאמר

מאחרי מות שני בני אהרן: (ג) ויאמר ה' אל משה דבר אל אהרן אחיך ואל יבא. שלא ימות כדרך שמתו בניו[2]: ולא ימות. שאם בא הוא מת: כי בענן אראה. כי תמיד אני נראה שם עם עמוד ענני. ולפי שגלוי שכינתי שם, יזהר שלא ירגיל לבא, זהו פשוטו. ומדרשו לא יבא כי אם בענן הקטרת

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

1 תו"כ 2 שם

PROHIBITION OF ENTERING THE HOLY OF HOLIES

16 God 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. 117*ff.*)

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-immerse 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. 987*ff.*)

*ראה לקו"ש ח"ז ע' 117, שכוונת רש"י הוא שהמלים "אחרי מות שני בני אהרן" הם חלק מהדיבור עצמו, דהיינו שהקב"ה צוה למשה, שבדבריו לאהרן "ואל יבא גו' ", יזכיר לו מיתת בניו כדי לזרזו.

עַל־הַכַּפֹּרֶת: ג בְּזֹאת יָבֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר
לְחַטָּאת וְאַיִל לְעֹלָה: ד כְּתְנֶת־בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד
יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנָף בִּגְדֵי־
קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם: ה וּמֵאֵת עֲדַת בְּנֵי

כַּפּוֹרְתָא: ג בְּדָא יֵהֵי עָלֵל אַהֲרֹן לְקוּדְשָׁא
בְּתוֹר בַּר תּוֹרֵי לְחַטָּאתָא וּדְכַר לַעֲלָתָא:
ד כִּתוּנָא דְבוּצָא קוּדְשָׁא יִלְבַּשׁ וּמִכְנְסִין
דְּבוּץ יְהוֹן עַל בִּסְרֵיהּ וּבְהֶמְיָנָא דְבוּצָא יֵיסַר
וּמִצְנֶפְתָּא דְבוּצָא יָהֵית בְּרֵישֵׁיהּ לְבוּשֵׁי
קוּדְשָׁא אִנּוּן וְיַסְחֵי בְּמַיָּא יַת בִּסְרֵיהּ
וְיִלְבְּשִׁינוּן: ה וּמִן כְּנִשְׁתָּא דִּבְנֵי יִשְׂרָאֵל יִסַּב

רס"י

כיוס הכפורים[1]: (ג) **בזאת**. גימטריא שלו תרנט ועשר, רמז לבית רמשון[2]: **בזאת יבא אהרן** וגו'. ומה זו לה בכל עת, כי אם ביוס הכפורים, כמו שמפורש בסוף הפרשה בתחת בתחת הפרשיות בעשור לחודש[3]: (ד) **כתנת בד** וגו'. מגיד שהיו משמש לפניס בשמונה בגדיס שהוא

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 (*TAMID*), BURNING OF INCENSE ON INNER ALTAR, MEAL OFFERINGS AND WINE LIBATIONS	DAILY TEMPLE PROCEDURE
WHITE	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
WHITE	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
WHITE	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
WHITE	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 (*TAMID*), 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

מעמם בהם בחון, שים בהם זכם, לפי שחין קטיגור נעשה סניגור[4], חלח בחמרבעה, ככהן הדיוט, וכולן של בוץ[5]: **קדש ילבש.** סיהיו מעל הקדש: **יצנף.** כתרגומו יחית בריסיה, יניח ברחשו, כמו ותגח בגדו[6] ומחתתיה: **ורחץ במים.** חותו היוס טעון טבילה בכל חליפותיו. וחמש פעמים היה מחליף מעבודת פניס לעבודת חוץ ומחוץ לפניס, ומשנה מבגדי זהב לבגדי לבן ומבגדי לבן לבגדי זהב, ובכל חליפה טעון טבילה ושני קדושי ידים ורגליס מן

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?

1 יומא נג. 2 ויק"ר כט, א 3 פסוק כט 4 ר"ה כו. 5 תו"כ 6 בראשית לט, יז

יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה׃
ו וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לֹו וְכִפֶּר בַּעֲדוֹ וּבְעַד
בֵּיתוֹ׃ ז וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה
פֶּתַח אֹהֶל מוֹעֵד׃ ח וְנָתַן אַהֲרֹן עַל־שְׁנֵי* הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל
אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל׃ ט וְהִקְרִיב אַהֲרֹן אֶת־הַשָּׂעִיר
אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וְעָשֵׂהוּ חַטָּאת׃ י וְהַשָּׂעִיר אֲשֶׁר
עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו
לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה׃ יא וְהִקְרִיב אַהֲרֹן אֶת־פַּר
הַחַטָּאת אֲשֶׁר־לֹו וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר
הַחַטָּאת אֲשֶׁר־לֹו׃ יב וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל
הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה וְהֵבִיא

תְּרִין צְפִירֵי עִזִּין לְחַטָּאתָא וּדְכַר חָד לַעֲלָתָא׃
ו וְיִקְרֵב אַהֲרֹן יָת תּוֹרָא דְּחַטָּאתָא דִּי לֵיהּ
וְיכַפַּר עֲלוֹהִי וְעַל אֱנַשׁ בֵּיתֵיהּ׃ ז וְיַסַּב יָת
תְּרִין צְפִירִין וְיִקֵּים יָתְהוֹן קֳדָם יְיָ בִּתְרַע
מַשְׁכַּן זִמְנָא׃ ח וְיִתֵּן אַהֲרֹן עַל תְּרִין צְפִירִין
עַדְבִין עַדְבָא חָד לִשְׁמָא דַיְיָ וְעַדְבָא חָד
לַעֲזָאזֵל׃ ט וְיִקְרֵיב אַהֲרֹן יָת צְפִירָא דִּי סְלֵיק
עֲלוֹהִי עַדְבָא לִשְׁמָא דַיְיָ וַיַעְבְּדִינֵיהּ חַטָּאתָא׃
י וּצְפִירָא דִּי סְלֵיק עֲלוֹהִי עַדְבָא לַעֲזָאזֵל יִתְקַם
כַּד חַי קֳדָם יְיָ לְכַפָּרָא עֲלוֹהִי לְשַׁלָּחָא יָתֵיהּ
לַעֲזָאזֵל לְמַדְבְּרָא׃ יא וְיִקְרֵב אַהֲרֹן יָת תּוֹרָא
דְּחַטָּאתָא דִּי לֵיהּ וְיכַפַּר עֲלוֹהִי וְעַל אֱנַשׁ
בֵּיתֵיהּ וְיִכּוֹס יָת תּוֹרָא דְּחַטָּאתָא דִּי לֵיהּ׃
יב וְיַסֵּב מְלֵי מַחְתִּיתָא גּוּמְרִין דְּאֶשָׁא מֵעַלְוֵי
מַדְבְּחָא מִן קֳדָם יְיָ וּמְלֵי חָפְנוֹהִי קְטוֹרֶת

*בראש עמוד בס"ת. ב"ה שמ"ו סימן.

רס"י

ככיור[1]: **(ו) את פר החטאת אשר לו.** כאמור למעלה. ולמדך כאן שמעלה הוא בה, ולא מעל לגבור[2]: **וכפר בעדו ובעד ביתו.** מקודם עליו עונותיו ועונות ביתו[3]: **(ח) ונתן אהרן על שני השעירים גרלות.** מעמיד אחד לימין ואחד לשמאל, ונותן שתי ידיו בקלפי ומוטל גורל בימין וחוכרו בשמאל, ונותן עליהם, את שכתוב בו לשם הוא לשם, ואת שכתוב בו לעזאזל משתלח לעזאזל[4]: **עזאזל.** הוא הר עז וקשה, לוק גבוה, שנאמר ארץ גזרה, תתוכח[5]: **(ט) ועשהו חטאת.** כשמיגיה הגורל עליו קורא לו שם ואומר לכי חטאת[6]: **(י) יעמד חי.** כמו יועמד חי על ידי אחריס, ותרגומו יתקם כד חי. מה תלמוד לומר, לפי שנאמר לשלח אותו לעזאזל, ואיני יודע שילוחו אם למיתה אם לחיים, לכך נאמר יעמד חי, עמידתו חי עד שישתלח, מכאן ששלוחו למיתה: **לכפר עליו.** שיתודה עליו, כדכתיב וכתודה עליו וגו'[7]: **(יא) וכפר בעדו וגו'.** וידוי שני עליו ועל אחיו כהנים, שהם כלם קרויס ביתו, שנאמר בית אהרן ברכו את ה' וגו'[8], מכאן שהכהנים מתכפרים בו[9], וכל כפרתן חינה אלא על טומאת מקדש וקדשיו, כמו שנאמר וכפר על הקדש מטומאות וגו'[10]: **(יב) מעל המזבח.** כחילון[11]: **מלפני ה'.** מלד שלפני הפתח וכוא לד מערבי[12]: **דקה.** מה תלמוד לומר דקה, ולא כל הקטורת דקה היא,

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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

1 יומא לב. 2 שם ג: 3 שם לו: 4 שם לט. 5 שם סז: 6 שם לט. 7 שם מ: 8 תהלים קלה, יט 9 שבועות יג: 10 שם יד. 11 יומא מה: 12 שם

- [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*

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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. 89*ff.*)

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.

מִבֵּית לַפָּרֹכֶת: יג וְנָתַן אֶת־הַקְטֹרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה
וְכִסָּה | עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדוּת וְלֹא יָמוּת:
יד וְלָקַח מִדַּם הַפָּר וְהִזָּה בְאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה
וְלִפְנֵי הַכַּפֹּרֶת יַזֶּה שֶׁבַע־פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ: טו וְשָׁחַט
אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית
לַפָּרֹכֶת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ
עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת: טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי
יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד
הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם: יז וְכָל־אָדָם לֹא־יִהְיֶה | בְּאֹהֶל
מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד־צֵאתוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ
וּבְעַד כָּל־קְהַל יִשְׂרָאֵל: [שני] יח וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר
לִפְנֵי־יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר וְנָתַן
עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב: יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ
שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל: כ וְכִלָּה
מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב
אֶת־הַשָּׂעִיר הֶחָי: כא וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדוֹ [ק' יָדָיו]
עַל־רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנֹת בְּנֵי

בּוּסְמִין דַּקִּיקִין וְעֵיל מְנָיו לְפָרוּכְתָא: יג וְיִתֵּן
יַת קְטוֹרֶת בּוּסְמַיָּא עַל אֵישָׁתָא קֳדָם יְיָ וְיִחְפֵּי
עֲנַן קְטוֹרְתָא יַת כַּפּוּרְתָא דִּי עַל סַהֲדוּתָא וְלָא
יְמוּת: יד וְיִסַּב מִדְּמָא דְתוֹרָא וְיַדֵּי בְאֶצְבְּעֵיהּ
עַל אַפֵּי כַּפּוּרְתָא קְדוּמָא וְלָקֳדָם כַּפּוּרְתָא יַדֵּי
שְׁבַע זִמְנִין מִן דְּמָא בְּאֶצְבְּעֵיהּ: טו וְיִכּוֹס יַת
צְפִירָא דְחַטָּאתָא דִּי לְעַמָּא וְיָעֵיל יַת דְּמֵיהּ
לְמִגַּו לְפָרוּכְתָא וְיַעֲבֵיד לִדְמֵיהּ כְּמָא דִּי עֲבַד
לְדָמָא דְתוֹרָא וְיִדֵּי יָתֵיהּ עַל כַּפּוּרְתָא וְלָקֳדָם
כַּפּוּרְתָא: טז וְיכַפַּר עַל קוּדְשָׁא מְסוֹאֲבַת בְּנֵי
יִשְׂרָאֵל וּמִמַּרְדֵּיהוֹן לְכָל חוֹבֵיהוֹן וְכֵן יַעֲבִיד
לְמַשְׁכַּן זִמְנָא דְשָׁרֵי עִמְּהוֹן בְּגוֹ סוֹאֲבָתְהוֹן:
יז וְכָל אֱנָשׁ לָא יְהֵי בְּמַשְׁכַּן זִמְנָא בְּמֵיעַלֵיהּ
לְכַפָּרָא בְקוּדְשָׁא עַד מִפְּקֵיהּ וְיכַפַּר עֲלוֹהִי
וְעַל אֱנָשׁ בֵּיתֵיהּ וְעַל כָּל קְהָלָא דְיִשְׂרָאֵל:
יח וְיִפּוֹק לְמַדְבְּחָא דִּי קֳדָם יְיָ וְיכַפַּר עֲלוֹהִי
וְיִסַּב מִדְּמָא דְתוֹרָא וּמִדְּמָא דִצְפִירָא וְיִתֵּן עַל
קַרְנַת מַדְבְּחָא סְחוֹר סְחוֹר: יט וְיַדֵּי עֲלוֹהִי מִן
דְּמָא בְּאֶצְבְּעֵיהּ שְׁבַע זִמְנִין וִידַכְּיניהּ וִיקַדְּשִׁינֵיהּ
מִסּוֹאֲבַת בְּנֵי יִשְׂרָאֵל: כ וְיִשֵּׁיצֵי מִלְכַפָּרָא עַל
קוּדְשָׁא וְעַל מַשְׁכַּן זִמְנָא וְעַל מַדְבְּחָא וְיָקֳרֵיב יַת
צְפִירָא חַיָּא: כא וְיִסְמוֹךְ אַהֲרֹן יַת תַּרְתֵּין
יְדוֹהִי עַל רֵישׁ צְפִירָא חַיָּא וְיוַדֵּי עֲלוֹהִי יַת
כָּל עֲוָיַת בְּנֵי יִשְׂרָאֵל וְיַת כָּל מְרַדֵּיהוֹן לְכָל

לע"י

שגאמר ושחקת ממנה הדק[1], אלא שתהא דקה מן הדקה, שמערב יוס
ככפורים היה מחזירה למכתשת[2]: **(יג) על האש.** שבתוך המחתה: **ולא
ימות.** כה אם לא עשאה כתקנה, חייב מיתה[3]: **(יד) והזה באצבעו.**
כאלה אחת כמאתים: **ולפני הכפרת יזה שבע.** הרי אחת למעלה ושבע
למטה[4]: **(טו) אשר לעם.** מה שכפר מכפר על הכהנים מכפר השעיר על
ישראל, והוא השעיר שעלה עליו הגורל לשם: **כאשר עשה לדם הפר.**
אחת למעלה ושבע למטה: **(טז) מטמאת בני ישראל.** על הכהנים
למקדש בטומאה ולא נודע להם בסוף, שנאמר לכל חטאתם, וחטאת הוא
שוגג[5]: **ומפשעיהם.** אף הכהנים מזיד בטומאה[6]: **וכן יעשה לאהל מועד.**
כשם שאזה מאיכסא בפניס אחת למעלה ושבע למטה, כך מזה על הפרוכת
מבחון מאיכסא אחת למעלה ושבע למטה[7]: **השכן אתם בתוך טמאתם.**
אף על פי שהם טמאים שכינה ביניהם: **(יח) אל המזבח אשר לפני ה'.**
זה מזבח הזהב שהוא לפני כי נכיכל. ומה תלמוד לומר וילא, לפי שהזה
הראשות על הפרוכת ועמד מן המזבח ולפניו והזה, ומתנות המזבח
הזקיקו לצאת מן המזבח ולחוץ, ויתחיל מקרן מזרחית לפוניית[8]: **וכפר עליו.**
ומה היא כפרתו, ולקח מדם הפר ומדם השעיר, מעורבין זה לתוך זה[9]:
(יט) והזה עליו מן הדם. אחר שנתן מתנות בתלבעו על קרנותיו, מזה
שבע הזאות על גגו: **וטהרו.** ממה שעבר: **וקדשו.** לעתיד לבא[10]:

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)

1 שמות ל, לו 2 כריתות ו: 3 יומא נג. 4 שם נה. 5 שבועות יז: 6 שם 7 יומא נו: 8 שם נח: 9 שם נז: 10 תו"כ

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.*

SECOND READING

- [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*

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)

יִשְׂרָאֵל וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְנָתַן אֹתָם עַל־
רֹאשׁ הַשָּׂעִיר וְשִׁלַּח בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה: כב וְנָשָׂא
הַשָּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־
הַשָּׂעִיר בַּמִּדְבָּר: כג וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט
אֶת־בִּגְדֵי הַבָּד אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם:
כד וְרָחַץ אֶת־בְּשָׂרוֹ בַמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו
וְיָצָא וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־עֹלַת הָעָם וְכִפֶּר בַּעֲדוֹ וּבְעַד
הָעָם: [שלישי] [שני כשהן מחוברין] כה וְאֵת חֵלֶב הַחַטָּאת יַקְטִיר
הַמִּזְבֵּחָה: כו וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ
אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: כז וְאֵת פַּר
הַחַטָּאת וְאֵת | שְׂעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר
בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם
וְאֶת־בְּשָׂרָם וְאֶת־פִּרְשָׁם: כח וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ
אֶת־בְּשָׂרוֹ בַּמַּיִם וְאַחֲרֵי־כֵן יָבוֹא אֶל־הַמַּחֲנֶה: כט וְהָיְתָה לָכֶם
לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת־
נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר
בְּתוֹכְכֶם: ל כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל

חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: לא שַׁבַּת שַׁבָּתוֹן הִוא לָכֶם
וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכִפֶּר הַכֹּהֵן אֲשֶׁר
יִמְשַׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ
אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ: לג וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ
וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל־הַכֹּהֲנִים וְעַל כָּל־
עַם־קָהָל יְכַפֵּר: לד וְהָיְתָה זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־
בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה
יְהוָה אֶת־מֹשֶׁה: [רביעי] [שני כשהן מחוברין] יז:א וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לֵאמֹר:
ג אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז
בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה: ד וְאֶל־פֶּתַח אֹהֶל
מוֹעֵד לֹא הֱבִיאוֹ לְהַקְרִיב קָרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם
יֵחָשֵׁב לָאִישׁ הַהוּא דָּם שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ:
ה לְמַעַן אֲשֶׁר יָבִיאוּ בְנֵי־יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים
עַל־פְּנֵי הַשָּׂדֶה וְהֵבִיאָם לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן
וְזָבְחוּ זִבְחֵי שַׁלְמִים לַיהוָה אֹתָם: ו וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־
מִזְבַּח יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרֵיחַ נִיחֹחַ לַיהוָה:
ז וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם
חֻקַּת עוֹלָם תִּהְיֶה זֹּאת לָהֶם לְדֹרֹתָם: ח וְאֶל־כָּל־הָאָדָם מִבְּנֵי
יִשְׂרָאֵל וְאֶל־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יַעֲלֶה עוֹלָה אוֹ־זָבַח:
ט וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת
הָאִישׁ הַהוּא מֵעַמָּיו: י וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר
בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ הָאֹכֶלֶת אֶת־הַדָּם
וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ: יא כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי
נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי הַדָּם הוּא
בַּנֶּפֶשׁ יְכַפֵּר: יב עַל־כֵּן אָמַרְתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם
לֹא־תֹאכַל דָּם וְהַגֵּר הַגָּר בְּתוֹכָכֶם לֹא יֹאכַל דָּם: יג וְאִישׁ אִישׁ
מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יָצוּד צַיִד חַיָּה אוֹ־עוֹף
אֲשֶׁר יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ בֶּעָפָר: יד כִּי נֶפֶשׁ כָּל־בָּשָׂר
דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי יִשְׂרָאֵל דַּם כָּל־בָּשָׂר לֹא תֹאכֵלוּ כִּי
נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הִוא כָּל־אֹכְלָיו יִכָּרֵת: טו וְכָל־נֶפֶשׁ אֲשֶׁר
תֹּאכַל נְבֵלָה וּטְרֵפָה בָּאֶזְרָח וּבַגֵּר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא
עַד־הָעֶרֶב וְטָהֵר: טז וְאִם־לֹא יְכַבֵּס וְלֹא יִרְחָץ וְנָשָׂא עֲוֹנוֹ:

לע״נ

(כא) **איש עתי.** כמוכן לכך מיוס לחמול[1]: (כג) **ובא אהרן אל אהל מועד.** לאמרו רבותינו[2], שאין זה מקומו של מקרא זה, ונתנו טעם לדבריהם במסכת יומא[3] ולאמרו כל הפרשה כולה לאמור על הסדר, חוץ מביאה זו, שהיא אחר עשיית עולתו ועולת העם וכקטרת לימודי פר ושעיר שנעשים בחוץ כנגדי זכר, וטובל ומקדש ופושטן ולובש כנגדי נקבה: **ובא אל אהל מועד.** להוציא את הכף ואת המחתה שהקטיר בה הקטרת לפני ולפניס: **ופשט את בגדי הבד.** לאחר שהוציאם ולובש כנגדי זכר לתמיד של בין הערבים. וזהו סדר העבודות תמיד של שחר בכנגדי זכר, ועבודת פר ושעיר הפנימים וקטרת של מחתה כנגדי נקבה. ואילו ואיל העם ומקנת המוספין כנגדי זכר. והולחת כף ומחתה כנגדי נקבה. ושירי המוספין ותמיד של בין הערבים וקטורת הכיור שעל מזבח הפנימי כנגדי זכר. וסדר המקראות לפי סדר העבודות כך הוא. ורחץ את בשרו במים. וחזר ופשטן ורחץ את בשרו ולבש את בגדיו ועשה את עולתו ואת עולת העם וגו' וכל אחר עשייתן. וחזר ולבש את בגדיו ויצא ועשה את עולתו ואת עולת העם וגו' ואת חלב החטאת וגו'. ואחר כך ורחץ את בשרו במים ובא אל המחנה, ואחר כך ובא אל אהל מועד להוציא כלי שרת ולהכניס כלי שרת. ואת פר החטאת וגו' ואת חלב החטאת וגו'. ולכל הפרשה עד ואחרי כן יבא אל המחנה, ואחר כך ובא אל אהל מועד. מלמד שטעונין גניזה, ולא יפחתם בפותן מרובה כנגדיה ליום כפורים אחר[4]: (כד) **ורחץ את בשרו** וגו'. למעלה למדנו מורחץ את בשרו ולבשם, שבשהוא משנה מבגדי זהב לבגדי לבן טעון טבילה, (שבשותה טבילה פעם בגדי זהב שעבד בהן עבודת תמיד של שחר ולבש בגדי לבן לעבודת היום), וכאן למדנו שבשהוא משנה מבגדי לבן לבגדי זהב טעון טבילה[5]: **במקום קדוש.** המקודש בקדושת עזרה והיא היתה בגג בית הפרוה, וכן מרובע טבילות הבאות חובה ליום, אבל הרחשונה היתה בחול[6]: **ולבש את בגדיו.** שמנה בגדיס שהוא עובד בהן בל יום בשת השנה: **ויצא.** מן הסיכול אל החלר שמזבח העולה שס: **ועשה את עולתו.** היל לעולה האמור למעלה בזאת יבא אהרן וגו': **ואת עולת העם.** והיל לעולה האמור למעלה ומאת עדת בני ישראל וגו': (כה) **ואת חלב החטאת.** לימודי פר ושעיר: **יקטיר המזבחה.** על מזבח החילון, דהלו בפנימי כתיב לא תעלו עליו קטרת זהב ועולה ומנחה[7]: (כז) **אשר הובא את דמם.** להיכל ולפני ולפניס:

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"*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?

1 יומא סו: 2 שם לב. 3 דף לב. 4 שם יב: 5 שם לב. 6 שם ל. 7 שמות ל, ט

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.*

THIRD READING (2ND WHEN JOINED)

- [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.*

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).

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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?

חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ: לא שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם: לב וְכִפֶּר הַכֹּהֵן אֲשֶׁר־ יְמַשַּׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ: לג וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל הַכֹּהֲנִים וְעַל־כָּל־ עַם הַקָּהָל יְכַפֵּר: לד וְהָיְתָה־זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ [רביעי] יז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

לא שַׁבָּא שַׁבָּתָא הִיא לְכוֹן וּתְעַנּוֹן יַת נַפְשָׁתֵיכוֹן קְיָם עָלַם: לב וְיִכַּפַּר כָּהֲנָא דִּי יְרַבִּי יָתֵיהּ וְדִי יְקָרֵיב יַת קוּרְבָּנֵיהּ לְשַׁמָּשָׁא תְּחוֹת אֲבוּהִי וְיִלְבַּשׁ יַת לְבוּשֵׁי בוּצָא לְבוּשֵׁי קוּדְשָׁא: לג וְיִכַּפַּר עַל מַקְדְּשָׁא קוּדְשָׁא וְעַל מַשְׁכַּן זִמְנָא וְעַל מַדְבְּחָא יְכַפַּר וְעַל כָּהֲנַיָּא וְעַל כָּל עַמָּא דִּקְהָלָא יְכַפַּר: לד וּתְהֵי דָּא לְכוֹן לְקְיָם עָלַם לְכַפָּרָא עַל בְּנֵי יִשְׂרָאֵל מִכָּל חוֹבֵיהוֹן חַדָּא בְּשַׁתָּא וַעֲבַד כְּמָא דִּי פַקֵּיד יְיָ יַת מֹשֶׁה: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּיל עִם

לס"י

(לב) וכפר הכהן אשר ימשח וגו'. כפרה זו של יום הכפורים חינה כשרה אלא בכהן גדול[1], לפי שנאמרה כל הפרשה בהרן, הוצרך לומר בכהן גדול הבא תחריו שיהא כמוהו[2]: **ואשר ימלא את ידו.** אין לי אלא המשוח בשמן המשחה, מרובה בגדיש מנין, תלמוד לומר ואשר ימלא את ידו וגו', וכמה כל הכהנים גדולים שעמדו מיאשיהו ואילך, שבימיו נגנזה צלוחית של שמן המשחה[3]: **לבהן תחת אביו.** ללמד שאף בנו ממלא את מקומו הוא קודם לכל אדם[4]: **(לד) ויעש באשר צוה ה' וגו'.** כשהגיע יום הכפורים עשה כסדר הזה, ולהגיד שאמו של אהרן אלא היה לובשן לגדולתו, אלא כמקייס

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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.

1 יומא לב: 2 תו"כ 3 יומא נב: 4 תו"כ

- [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).

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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 accompanied 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. 124*ff.*)

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."

ב דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ
אֲלֵיהֶם זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר: ג אִישׁ אִישׁ מִבֵּית
יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר
יִשְׁחָט מִחוּץ לַמַּחֲנָה: ד וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ
לְהַקְרִיב קָרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יֵחָשֵׁב לָאִישׁ
הַהוּא דָּם שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ: ה לְמַעַן אֲשֶׁר
יָבִיאוּ בְּנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים עַל־פְּנֵי
הַשָּׂדֶה וְהֵבִיאָם לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן וְזָבְחוּ
זִבְחֵי שְׁלָמִים לַיהוָה אוֹתָם: ו וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבַּח
יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרֵיחַ נִיחֹחַ לַיהוָה:
ז וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם אֲשֶׁר הֵם זֹנִים
אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם לְדֹרֹתָם: [חמישי] [שלישי כשהן
מחוברין] ח וַאֲלֵהֶם תֹּאמַר אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר
אֲשֶׁר־יָגוּר בְּתוֹכָם אֲשֶׁר־יַעֲלֶה עֹלָה אוֹ־זָבַח: ט וְאֶל־פֶּתַח
אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ
הַהוּא מֵעַמָּיו: י וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר
בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ הָאֹכֶלֶת
אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ: יא כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם

אַהֲרֹן וְעִם בָּנוֹהִי וְעִם כָּל בְּנֵי יִשְׂרָאֵל וְתֵימַר
לְהוֹן דֵּין פִּתְגָמָא דִּי פַקֵּיד יְיָ לְמֵימָר: ג גְּבַר
גְּבַר מִבֵּית יִשְׂרָאֵל דִּי יִכּוֹס תּוֹר אוֹ אִמַּר אוֹ
עִזָא בְּמַשְׁרִיתָא אוֹ דִּי יִכּוֹס מִבָּרָא לְמַשְׁרִיתָא:
ד וְלִתְרַע מַשְׁכַּן זִמְנָא לָא אַיְתֵיהּ לְקָרְבָּא
קוּרְבָּנָא קֳדָם יְיָ קֳדָם מַשְׁכְּנָא דַיְיָ דְּמָא
יִתְחַשַּׁב לְגַבְרָא הַהוּא דְּמָא אֲשַׁד וְיִשְׁתֵּיצֵי
אֱנָשָׁא הַהוּא מִגּוֹ עַמֵּיהּ: ה בְּדִיל דִּי יַיְתוּן בְּנֵי
יִשְׂרָאֵל יַת דִּבְחֵיהוֹן דִּי אִנּוּן דָּבְחִין עַל אַפֵּי
חַקְלָא וַיְתֵינוּן קֳדָם יְיָ לִתְרַע מַשְׁכַּן זִמְנָא
לְוָת כָּהֲנָא וְיִכְסוּן נִכְסַת קוּדְשִׁין קֳדָם יְיָ
יַתְהוֹן: ו וְיִזְרוֹק כָּהֲנָא יַת דְּמָא עַל מַדְבְּחָא
דַיְיָ בִּתְרַע מַשְׁכַּן זִמְנָא וְיַסֵּק תַּרְבָּא
לְאִתְקַבָּלָא בְּרַעֲוָא קֳדָם יְיָ: ז וְלָא יִדְבְּחוּן עוֹד
יַת דִּבְחֵיהוֹן לְשֵׁידִין דִּי אִנּוּן טָעָן בַּתְרֵיהוֹן קְיָם
עָלָם תְּהֵי דָא לְהוֹן לְדָרֵיהוֹן: ח וּלְהוֹן תֵּימַר
גְּבַר גְּבַר מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרָיָא דְּיִתְגַּיְרוּן
בֵּינֵיהוֹן דִּי יַסֵּק עֲלָתָא אוֹ נִכְסַת קוּדְשַׁיָּא:
ט וְלִתְרַע מַשְׁכַּן זִמְנָא לָא אַיְתִינֵיהּ לְמֶעְבַּד
יָתֵיהּ קֳדָם יְיָ וְיִשְׁתֵּיצֵי אֱנָשָׁא הַהוּא מֵעַמָּיהּ:
י וּגְבַר גְּבַר מִבֵּית יִשְׂרָאֵל וּמִן גִּיּוֹרָיָא
דְּיִתְגַּיְרוּן בֵּינֵיהוֹן דִּי יֵיכוֹל כָּל דְּמָא וְאֶתֵּן רוּגְזִי
בַּאֲנָשָׁא דְּיֵיכוֹל יַת דְּמָא וְאֵישֵׁיצֵי יָתֵיהּ מִגּוֹ
עַמֵּיהּ: יא אֲרֵי נַפְשׁ בִּסְרָא בִּדְמָא הִיא וַאֲנָא

גזירת המלך[1]: (ג) **אשר ישחט שור או כשב.** במוקדשין הכתוב מדבר, שנאמר להקריב קרבן: **במחנה.** חוץ לעזרה[2]: (ד) **דם יחשב.** כשופך דם האדם שמתחייב בנפשו: **דם שפך.** לרבות את הזורק דמים בחוץ[3]: (ה) **אשר הם זבחים.** אשר הם רגילים לזבוח: (ז) **לשעירים.** לשדים, כמו ושעיריס ירקדו שם[4]: (ח) **אשר יעלה עולה.** לחייב על המקטיר חיבריס בחוץ כשוחט בחוץ, שאם שחט אחד והעלה חבירו שניהם חייבין[5]: (ט) **ונכרת.** זרעו ונכרת וימיו נכרתין: (י) **כל דם.** לפי שנאמר בנפש יכפר, יכול לא יהא חייב אלא על דם המוקדשים, תלמוד לומר כל דם[6]: **ונתתי פני.** פנאי שלי, פונה אני מכל עסקי ועוסק בו[7]: (יא) **כי נפש הבשר.** של כל בריה בדם היא תלויה, ולפיכך נתתיו על המזבח לכפר על נפש האדם. תדע שנפש ותכפר על הנפש:

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.

1 תו"כ 2 זבחים קז: 3 שם עמוד א' 4 ישעיה יג, כא 5 זבחים קו. 6 כריתות ד: 7 תו"כ

PROHIBITION OF OFFERING SACRIFICES OUTSIDE THE TEMPLE*

17 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 Noach: *"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 Noach?

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*.

הוּא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם
כִּי־הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר: יב עַל־כֵּן אָמַרְתִּי לִבְנֵי יִשְׂרָאֵל
כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר הַגָּר בְּתוֹכְכֶם לֹא־יֹאכַל
דָּם: יג וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר
יָצוּד צֵיד חַיָּה אוֹ־עוֹף אֲשֶׁר יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ
בֶּעָפָר: יד כִּי־נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי
יִשְׂרָאֵל דַּם כָּל־בָּשָׂר לֹא תֹאכֵלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הוּא
כָּל־אֹכְלָיו יִכָּרֵת: טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבֵלָה וּטְרֵפָה
בָּאֶזְרָח וּבַגֵּר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהֵר:
טז וְאִם לֹא יְכַבֵּס וּבְשָׂרוֹ לֹא יִרְחָץ וְנָשָׂא עֲוֹנוֹ: פ יח א וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
אֲנִי יְהוָה אֱלֹהֵיכֶם: ג כְּמַעֲשֵׂה אֶרֶץ־מִצְרַיִם אֲשֶׁר יְשַׁבְתֶּם־בָּהּ

יַהֲבִתֵּיהּ לְכוֹן עַל מַדְבְּחָא לְכַפָּרָא עַל
נַפְשָׁתֵיכוֹן אֲרֵי דְּמָא הוּא עַל נַפְשָׁא מְכַפַּר:
יב עַל כֵּן אֲמָרִית לִבְנֵי יִשְׂרָאֵל כָּל אֱנָשׁ
מִנְכוֹן לָא יֵיכוֹל דָּם וְגִיּוֹרָיָא דְּיִתְגַּיְרוּן בֵּינֵיכוֹן
לָא יֵיכוֹל דָּם: יג וּגְבַר גְּבַר מִן בְּנֵי יִשְׂרָאֵל וּמִן
גִּיּוֹרָיָא דְּיִתְגַּיְרוּן בֵּינֵיהוֹן דִּי יְצוּד צֵידָא חַיְתָא
אוֹ עוֹפָא דְּמִתְאֲכֵיל וְיֵישׁוֹד יַת דְּמֵיהּ וִיכַסְּיִנֵיהּ
בְּעַפְרָא: יד אֲרֵי נַפְשׁ כָּל בִּסְרָא דְּמֵיהּ
בְּנַפְשֵׁיהּ הוּא וַאֲמָרִית לִבְנֵי יִשְׂרָאֵל דַּם כָּל
בִּסְרָא לָא תֵיכְלוּן אֲרֵי נַפְשׁ כָּל בִּסְרָא דְּמֵיהּ
הִיא כָּל דְּיֵכְלִינֵיהּ יִשְׁתֵּיצֵי: טו וְכָל אֱנָשׁ
דִּי יֵיכוֹל נְבִילָא וּתְבִירָא בְּיַצִּיבָא וּבְגִיּוֹרָיָא
וְיַצַּבַּע לְבוּשׁוֹהִי וְיֵסְחֵי בְמַיָּא וְיֵהֵי מְסָאָב עַד
רַמְשָׁא וְיִדְכֵּי: טז וְאִם לָא יְצַבַּע וּבִסְרֵיהּ לָא

יַסְחֵי וְיִקַּבֵּיל חוֹבֵיהּ: א וּמַלֵּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: ב מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
אֲנָא יְיָ אֱלָהָכוֹן: ג כְּעוֹבָדֵי עַמָּא דְּאַרְעָא

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(יג) כל נפש מכם. להזכיר גדולים על הקטנים[1]: **(יג) אשר יצוד.** מין לי מלא ניד. מוזין ותרנגולין מנין, תלמוד לומר ניד, מכל מקום. מה כן למה נאמר חסר יוד, שלא יאכל בשר חלא בהזמנה זאת[2]: **אשר יאכל.** פרט לטמאים: **(יד) דמו בנפשו הוא.** דמו הוא לו במקום הנפש, שהנפש תלויה בו: **כי נפש כל בשר דמו הוא.** הנפש היא הדם. דם ובשר לשון זכר, נפש לשון נקבה: **(טו) אשר תאכל נבלה וטרפה.** בגולת עוף טהור דבר הכתוב, שאין לה טומאה חלא בשעה שבגלעת בבית הבליעה, ולמדך כאן שטומאה באכילתה, ואינה מטמאה במגע. וטרפה האמורה כאן לא נכתבה חלא לדרוש. וכן שניהו יכול תהא בגולת עוף טמא מטמאה בבית הבליעה, תלמוד לומר טרפה, מי שיש בשניהו טרפה, יצא עוף טמא שאין בשניהו טרפה[3]: **(טז) ונשא עונו.** מה יאכל קדש או יכנס למקדש חייב על טומאה זו ככל שאר טומאות: **ובשרו לא ירחץ ונשא עונו.** על רחיצת גופו עונש כרת ועל כשום בגדיש במלקות: **(ג) אני ה' אלהיכם.** אני הוא שאמרתי בסיני אנכי ה' אלהיך[4], וקבלתם עליכם מלכותי, מעתה קבלו גזרותי. רבי אומר גלוי וידוע לפניו שסופן לנתק בערוות בימי עזרא, לפיכך נתן עליכם בגזירה אני ה' אלהיכם, דעו מי גוזר עליכם, דיין להפרע ונאמן לשלם שכר[5]: **(ג) כמעשה ארץ מצרים.** מגיד שמעשיהם של מצריס ושל כנעניים מקולקלים מכל האומות, ואותו מקום שישבו בו ישראל מקולקל מן הכל[6]:

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)

1 יבמות קיד. 2 חולין פד. 3 תו"כ 4 שמות כ, ב 5 תו"כ 6 שם

(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

18 *God 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.'"

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The Laws of Forbidden Relations (18:1*ff.*)

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

לֹא תַעֲשׂוּ וּכְמַעֲשֵׂה אֶרֶץ־כְּנַעַן אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה
לֹא תַעֲשׂוּ וּבְחֻקֹּתֵיהֶם לֹא תֵלֵכוּ: ד אֶת־מִשְׁפָּטַי תַּעֲשׂוּ
וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ לָלֶכֶת בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
ה וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם
וָחַי בָּהֶם אֲנִי יְהוָה: ס [ששי] ו אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ
לֹא תִקְרְבוּ לְגַלּוֹת עֶרְוָה אֲנִי יְהוָה: ס ז עֶרְוַת אָבִיךָ וְעֶרְוַת
אִמְּךָ לֹא תְגַלֵּה אִמְּךָ הִוא לֹא תְגַלֶּה עֶרְוָתָהּ: ס ח עֶרְוַת
אֵשֶׁת־אָבִיךָ לֹא תְגַלֵּה עֶרְוַת אָבִיךָ הִוא: ס ט עֶרְוָתְךָ
בַּת־אָבִיךָ אוֹ בַת־אִמְּךָ מוֹלֶדֶת בַּיִת אוֹ מוֹלֶדֶת חוּץ לֹא
תְגַלֶּה עֶרְוָתָן: ס י עֶרְוַת בַּת־בִּנְךָ אוֹ בַת־בִּתְּךָ לֹא תְגַלֶּה
עֶרְוָתָן כִּי עֶרְוָתְךָ הֵנָּה: ס יא עֶרְוַת בַּת־אֵשֶׁת אָבִיךָ מוֹלֶדֶת
אָבִיךָ אֲחוֹתְךָ הִוא לֹא תְגַלֶּה עֶרְוָתָהּ: ס יב עֶרְוַת אֲחוֹת־אָבִיךָ
לֹא תְגַלֶּה שְׁאֵר אָבִיךָ הִוא: ס יג עֶרְוַת אֲחוֹת־אִמְּךָ לֹא תְגַלֶּה
כִּי־שְׁאֵר אִמְּךָ הִוא: ס יד עֶרְוַת אֲחִי־אָבִיךָ לֹא תְגַלֶּה אֶל־
דְּמִצְרַיִם דִּי יְתֶבְתּוּן בָּהּ לָא תַעְבְּדוּן וּכְעוֹבָדֵי
עַמָּא דְאַרְעָא דִכְנַעַן דִּי אֲנָא מָעֵיל יַתְכוֹן לְתַמָּן
לָא תַעְבְּדוּן וּבְנִימוֹסֵיהוֹן לָא תְהָכוּן: ד יַת
דִּינַי תַּעְבְּדוּן וְיָת קְיָמַי תִּטְּרוּן לְמֶהַךְ בְּהוֹן
אֲנָא יְיָ אֱלָהָכוֹן: ה וְתִטְּרוּן יַת קְיָמַי וְיָת דִּינַי
דִּי יַעְבֵּד יַתְהוֹן אֱנָשָׁא וְיֶחֱי בְהוֹן לְחַיֵּי עָלְמָא
אֲנָא יְיָ: ו גְּבַר גְּבַר לְכָל קָרִיב בִּשְׂרֵיהּ לָא
תִקְרְבוּן לְגַלָּאָה עֶרְיָא אֲנָא יְיָ: ז עֶרְיַת אֲבוּךְ
וְעֶרְיַת אִמָּךְ לָא תְגַלֵּי אִמָּךְ הִיא לָא תְגַלֵּי
עֶרְיָתָהּ: ח עֶרְיַת אִתַּת אֲבוּךְ לָא תְגַלֵּי
עֶרְיָתָא דַאֲבוּךְ הִיא: ט עֶרְיַת אֲחָתָךְ בַּת אֲבוּךְ
אוֹ בַת אִמָּךְ דִּילִידָא מִן אֲבוּךְ מִן אִתָּא אָחֳרִי
אוֹ מִן אִמָּךְ מִן גְּבַר אָחֳרָן לָא תְגַלֵּי עֶרְיָתְהֶן:
י עֶרְיַת בַּת בְּרָךְ אוֹ בַת בְּרַתָּךְ לָא תְגַלֵּי
עֶרְיָתְהֶן אֲרֵי עֶרְיָתָךְ אִנֵּין: יא עֶרְיַת בַּת אִתַּת
אֲבוּךְ דִּילִידָא מִן אֲבוּךְ אֲחָתָךְ הִיא לָא תְגַלֵּי
עֶרְיָתָהּ: יב עֶרְיַת אֲחַת אֲבוּךְ לָא תְגַלֵּי
קָרִיבַת אֲבוּךְ הִיא: יג עֶרְיַת אֲחַת אִמָּךְ לָא
תְגַלֵּי אֲרֵי קָרִיבַת אִמָּךְ הִיא: יד עֶרְיַת אֲחֵי
אֲבוּךְ לָא תְגַלֵּי לְאִתְּתֵיהּ לָא תִקְרַב אִתַּת

רש"י

אשר אני מביא אתכם שמה[1]. מגיד שחוזן עממין שבבבל ישראל מקולקלים יותר מכולם: **ובחקתיהם לא תלכו**. מה הניח הכתוב שלא אמר, שלא חלו ומוסות שלהן, דבריס החקוקין להם, כגון טרטיות ומנטדיות. רבי מאיר אומר שלו דרכי האמורי שמנו חכמים[2]: **(ד) את משפטי תעשו**. שלו דבריס האמורים בתורה במשפט, שאלו לא נאמרו, היו כדאי לאומרן[3]: **ואת חקותי תשמרו**. דבריס שהס גזירת המלך, שיהי הרע משיב עליהס, למה נו נאמרן, ואומות העולם משיבין עליהס, כגון האיל חזיר ולבישת שעטנז וטהרת מי חטאת, לכך נאמר אני ה' נזרתי עליכם, אי אתם רשאים להפטר[4]: **ללבת בהם**. אל תפטר מתוכם, שלא תאמר למדתי חכמת ישראל אלך ואלמד חכמת האומות[5]: **(ה) ושמרתם את חוקתי**. לרבות שאר דקדוקי הפרשה, שלא פרט הכתוב בהס[6]. דבר אחר ליתן שמירה ועשייה לחוקים ושמירה ועשייה למשפטים, לפי שלא נתן שלא עשייה למשפטים ושמירה לחוקים[7]: **וחי בהם**. לעולם הבא, שאס תאמר בעולם הזה, והלא סופו כולו מת[8]: **אני ה'**. נאמן לשלס שכר[9]: **(ו) לא תקרבו**. להזהיר הנקבה כזכר, לכך נאמר לשון רבים: **אני ה'**. נאמן לשלס שכר: **(ז) ערות אביך**. זו אשת אביך, או היתה שלא כמשמעו, נאמר כאן ערות אביך, ונאמר להלן ערות אביו גלה, מה להלן אשת אביו, אף כאן אשת אביו[10]: **וערות אמך**. להביא אמו שאינה אשת אביך. לרבות לאחר מיתה: **(ח) ערות אשת אביך**. לפי שנאמר **(ט) בת אביך**. אף בת חנוסה במשמע: **מולדת בית או מולדת חוץ**. בין שנולדה מאותה שאומרים לו לאביך קיים את אמה ובין שאומרים לו כולה את אמה, כגון ממזרת או נתינה[12]: **(י) ערות בת בנך וגו'**. בנתו מאנוסתו בכתוב מדבר, ובתו ובת בתו מאשתו אלו למדין מערות אשה ואתה שאומר בהן לא תגלה, בין שהיא ממנו בין שהיא מאיש אחר[13]: **ערות בת בנך**. קל וחומר לבתך, שלא לפי שאין מזהירין מן הדין למדוד מגזרה שוה במסכת יבמות: **(יא) ערות בת אשת אביך**. לימד שאינו חייב על אחותו משפחה ונכרית לכך נאמר בת אשת אביך ברחויה לקידושין[14]: **(יד) ערות אחי אביך**

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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 להתחזקת פירושו בד"ה "כמעשה ארץ מצרים" (שיחת ש"פ אחרי תשמ"ו) 2 תו"כ 3 שם 4 שם 5 שם 6 שם 7 שם 8 שם 9 שם 10 סנהדרין נד. 11 שם 12 יבמות 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.*

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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.

אִשְׁתּוֹ֙ לֹ֣א תִקְרָ֔ב דֹּדָתְךָ֥ הִ֖וא: ס טו עֶרְוַ֥ת כַּלָּתְךָ֖ לֹ֣א תְגַלֶּ֑ה
אֵ֚שֶׁת בִּנְךָ֣ הִ֔וא לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽהּ: ס טז עֶרְוַ֥ת אֵֽשֶׁת־אָחִ֖יךָ לֹ֣א
תְגַלֶּ֑ה עֶרְוַ֥ת אָחִ֖יךָ הִֽוא: ס יז עֶרְוַ֥ת אִשָּׁ֛ה וּבִתָּ֖הּ לֹ֣א תְגַלֶּ֑ה
אֶת־בַּת־בְּנָ֞הּ וְאֶת־בַּת־בִּתָּ֣הּ לֹ֤א תִקַּח֙ לְגַלּ֣וֹת עֶרְוָתָ֔הּ שַׁאֲרָ֥ה
הֵנָּ֖ה זִמָּ֣ה הִ֑וא: יח וְאִשָּׁ֥ה אֶל־אֲחֹתָ֖הּ לֹ֣א תִקָּ֑ח לִצְרֹ֗ר לְגַלּ֛וֹת
עֶרְוָתָ֥הּ עָלֶ֖יהָ בְּחַיֶּֽיהָ: יט וְאֶל־אִשָּׁ֥ה בְנִדַּ֖ת טֻמְאָתָ֑הּ לֹ֣א תִקְרַ֔ב
לְגַלּ֖וֹת עֶרְוָתָֽהּ: כ וְאֶל־אֵ֥שֶׁת עֲמִיתְךָ֖ לֹא־תִתֵּ֣ן שְׁכָבְתְּךָ֑ לְזָ֖רַע
לְטָמְאָה־בָּֽהּ: כא וּמִזַּרְעֲךָ֥ לֹא־תִתֵּ֖ן לְהַעֲבִ֣יר לַמֹּ֑לֶךְ וְלֹ֥א תְחַלֵּ֛ל
אֶת־שֵׁ֥ם אֱלֹהֶ֖יךָ אֲנִ֥י יְהוָֽה: [שביעי] [רביעי כשהן מחוברין] כב וְאֶת־זָכָ֕ר
לֹ֥א תִשְׁכַּ֖ב מִשְׁכְּבֵ֣י אִשָּׁ֑ה תּוֹעֵבָ֖ה הִֽוא: כג וּבְכָל־בְּהֵמָ֕ה
לֹא־תִתֵּ֥ן שְׁכָבְתְּךָ֖ לְטָמְאָה־בָּ֑הּ וְאִשָּׁ֗ה לֹא־תַעֲמֹ֤ד לִפְנֵי־בְהֵמָה֙
לְרִבְעָ֔הּ תֶּ֖בֶל הִֽוא: כד אַל־תִּטַּמְּא֖וּ בְּכָל־אֵ֑לֶּה כִּ֣י בְכָל־אֵ֔לֶּה

אַח אֲבִוךְ הִיא: טו עֶרְיַת כַּלָּתֶךְ לָא תְגַלֵּי
אִתַּת בְּרָךְ הִיא לָא תְגַלֵּי עֶרְיָתָהּ: טז עֶרְיַת
אִתַּת אֲחוּךְ לָא תְגַלֵּי עֶרְיָתָא דַּאֲחוּךְ הִיא:
יז עֶרְיַת אִתְּתָא וּבְרַתָּהּ לָא תְגַלֵּי יַת בַּת בְּרָהּ
וְיַת בַּת בְּרַתָּהּ לָא תִסַּב לְגַלָּאָה עֶרְיָתָהּ
קָרִיבָן אִנִּין עֵיצַת חֲטָאִין הִיא: יח וְאִתְּתָא עִם
אֲחָתָהּ לָא תִסַּב לְאָעָקָא (לְהּ) לְגַלָּאָה עֶרְיָתָהּ
עֲלַהּ בְּחַיָּהָא: יט וּלְאִתְּתָא בְּרִיחוּק סְאוּבְתָהּ
לָא תִקְרַב לְגַלָּאָה עֶרְיָתָהּ: כ וּבְאִתַּת חַבְרָךְ
לָא תִתֵּן שְׁכוּבְתָךְ לְזַרְעָא לְאִסְתָּאָבָא בָּהּ:
כא וּמִבְּנָיָךְ לָא תִתֵּן לְאַעְבָּרָא לְמוֹלֶךְ וְלָא
תְחַיֵּל יַת שְׁמָא דֵּאֱלָהָךְ אֲנָא יְיָ: כב וְעִם
דְּכוּרָא לָא תִשְׁכּוֹב מִשְׁכְּבֵי אִתְּתָא תּוֹעֲבָא
הִיא: כג וּבְכָל בְּעִירָא לָא תִתֵּן שְׁכוּבְתָךְ
לְאִסְתָּאָבָא בָּהּ וְאִתְּתָא לָא תְקוּם קֳדָם
בְּעִירָא לְמִשְׁלַט בָּהּ תִּבְלָא הוּא: כד לָא
תִסְתָּאֲבוּן בְּכָל אִלֵּין אֲרֵי בְכָל אִלֵּין אִסְתָּאֲבוּ

לע"י

לצערה. לשון נרס לעשות את זו נרס לזו: בחייה. למדך שאם גרשה לא ישא את אחותה כל זמן שהיא בחייה[3]: **(כה) למלך.** ע"א היא שאמה מולך, וזו היא עבודתה, שמוסר בנו לכומריס ועושין שתי מדורות גדולות ומעבירין את הבן בראשיו בין שתי מדורות כאש[4]: **לא תתן.** זו היא מסירתו לכומריס: **להעביר למלך.** זו הטבעת באש: **(כג) תבל הוא.** לשון קדש וערוב וניאוף, וכן ואפי על תבליהם[5]. דבר אחר תבל הוא לשון גלילה וערבוב, זרע אדם וזרע

לא תגלה. ומה היא ערותו, אל תשתו לא תקרב: **(טו) אשת בנך היא.** לא תאמרי הלא כשים לבנך חיטות הם, פרט לאומסה ושפחה וכיוצא בהן[1]: **(יז) ערות אשה ובתה.** לא אסר הכתוב אלא ע"י גשואי הראשונה, לכך נאמר לא תקח, לשון קיחה, וכן לעניין הטוען אשר יקח את אשה ואת אמה, לשון קיחה, אבל אינו אשה בתה[2]: **שארה הנה.** קרובות הן זו לזו: **זמה.** עצה כתרגומו עצת חטאין, שילך יועצך לחטוא: **(יח) אל אחתה.** שתיכן כאחת:

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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.

1 תו"כ 2 יבמות צז. 3 שם ז: 4 סנהדרין סד: 5 ישעי' י, כה

- [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.*

SEVENTH READING (4TH WHEN JOINED)

- [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.*

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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.

נִטְמְאוּ הַגּוֹיִם אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם: כה וַתִּטְמָא הָאָרֶץ
וָאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וַתָּקִא הָאָרֶץ אֶת־יֹשְׁבֶיהָ: כו וּשְׁמַרְתֶּם
אַתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת
הָאֵלֶּה הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם: כז כִּי אֶת־כָּל־הַתּוֹעֵבֹת
הָאֵל עָשׂוּ אַנְשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ: [מפטיר]
כח וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה
אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם: כט כִּי כָל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבֹת
הָאֵלֶּה וְנִכְרְתוּ הַנְּפָשׁוֹת הָעֹשֹׂת מִקֶּרֶב עַמָּם: ל וּשְׁמַרְתֶּם
אֶת־מִשְׁמַרְתִּי לִבְלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ
לִפְנֵיכֶם וְלֹא תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: פ פ פ

עַמְמַיָּא דִּי אֲנָא מְגַלֵּי מִן קֳדָמֵיכוֹן:
כה וְאִסְתָּאֲבַת אַרְעָא וְאַסְעֲרִית חוֹבָהּ עֲלָהּ
וְרוֹקִינַת אַרְעָא יַת יָתְבָהָא: כו וְתִטְּרוּן אַתּוּן
יַת קְיָמַי וְיַת דִּינַי וְלָא תַעְבְּדוּן מִכֹּל תּוֹעֲבָתָא
הָאִלֵּין יַצִּיבָא וְגִיּוֹרָיָא דְּיִתְגַּיְּרוּן בֵּינֵיכוֹן:
כז אֲרֵי יַת כָּל תּוֹעֲבָתָא הָאִלֵּין עַבָדוּ אֱנָשֵׁי
אַרְעָא דִּי קֳדָמֵיכוֹן וְאִסְתָּאֲבַת אַרְעָא: כח וְלָא
תְרוֹקִין אַרְעָא יַתְכוֹן בְּסָאֲבֵיכוֹן יָתָהּ כְּמָא
דְּרוֹקִינַת יַת עַמְמַיָּא דִּי קֳדָמֵיכוֹן: כט אֲרֵי כָּל
דִּי יַעְבֵּד מִכֹּל תּוֹעֲבָתָא הָאִלֵּין וְיִשְׁתֵּיצוּן
נַפְשָׁתָא דִּי יַעְבְּדוּן מִגּוֹ עַמְּהוֹן: ל וְתִטְּרוּן יַת
מַטְּרַת מֵימְרִי בְּדִיל דְּלָא לְמֶעְבַּד מִנֵּימוֹסֵי
תוֹעֲבָתָא דְּאִתְעֲבִידָא קֳדָמֵיכוֹן וְלָא תִסְתָּאֲבוּן
בְּהוֹן אֲנָא יְיָ אֱלָהָכוֹן: פ פ פ

פ׳ פסוקים, כ״י כ״ל סימן. עד״ו סימן.

רס״י

כהמכ: **(כח) ולא תקיא הארץ אתכם.** משל לבן מלך שהקילוהו דבר מאוס, שאין עומד במעיו אלא מקיאו, כך ארץ ישראל אינה מקיימת עובדי עבירה.[1] ותרגומו ואף תרוקן, לשון ריקון, מריקה עלמה מכם: **(כט) הנפשת העשת.** הזכר והנקבה במשמע:[2] **(ל) ושמרתם את משמרתי.** להזהיר בית דין על כך[3]: **ולא תטמאו בהם אני ה׳ אלהיכם.** הא אם תטמאו, אני אלהיכם, ואתם נפסלים מאחרי, ומה הגוף יש לו בכם, ואתם מתחייבים כלייה, לכך נאמר אני ה׳ אלהיכם[4]:

חסלת פרשת אחרי

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.

1 תו״כ 2 ב״ק לב. 3 תו״כ 4 שם

[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.*

[27] *The people of the land, who preceded you, did all of these abominations and the land became*
MAFTIR *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.

HAFTARAHS: 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. 83*ff.*)

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)

יט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר אֶל־כָּל־עֲדַת
בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה
אֱלֹהֵיכֶם: ג אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי
יְהוָה אֱלֹהֵיכֶם: ד אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה לֹא
תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם: ה וְכִי תִזְבְּחוּ זֶבַח שְׁלָמִים

א וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר: ב מַלֵּיל עִם כָּל
כְּנִשְׁתָּא דִבְנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן קַדִּישִׁין
תְּהוֹן אֲרֵי קַדִּישׁ אֲנָא יְיָ אֱלָהָכוֹן: ג גְּבַר מִן
אִמֵּיהּ וּמִן אֲבוּהִי תְּהוֹן דָּחֲלִין וְיָת יוֹמֵי שַׁבָּיָא
דִּילִי תִּטְּרוּן אֲנָא יְיָ אֱלָהָכוֹן: ד לָא תִתְפְּנוּן
בָּתַר טָעֲוָן וְדַחֲלָן דְּמַתְכָּא לָא תַעְבְּדוּן לְכוֹן
אֲנָא יְיָ אֱלָהָכוֹן: ה וַאֲרֵי תִכְּסוּן נִכְסַת קוּדְשִׁין

רש"י

(ב) דבר אל כל עדת בני ישראל. מלמד שנאמרה פרשה זו בהקהל, מפני שרוב גופי תורה תלויין בה[1]: **קדושים תהיו.** כתוב פירושים מן העריות ומן השעירה, שכל מקום שאתה מוצא גדר ערוה אתה מוצא קדושה, שאה זונה וחללה וגו' אני ה' מקדשכם, ולא יחלל זרעו אני ה' מקדשו, קדושים יהיו אשה זונה וחללה וגו'[2]: **(ג) איש אמו ואביו תיראו.** כל אחד מכם תיראו אביו ואמו, זהו פשוטו. ומדרשו אין לי אלא איש, אשה מנין, כשהוא אומר תיראו, הרי כאן שנים אם כן למה נאמר איש, שהאיש סיפק בידו לעשות, אבל אשה רשות אחריס עליה[3]: **אמו ואביו תיראו.** כאן הקדים אם לאב, לפי שגלוי לפניו שהבן ירא את אביו יותר מאמו, ובכבוד הקדים אב לאם, לפי שגלוי לפניו שהבן מכבד את אמו יותר מאביו, מפני שמשדלתו בדבריה: **ואת שבתתי תשמרו.** שמא שמירת שבת למורא אב, לומר אף על פי שהזהירתיך על מורא אב, אם יאמר לך חלל את השבת אל תשמע לו, וכן בשאר כל המצות[4]: **אני ה' אלהיכם.** אתה ואפילו כשאחרים מחייבים אותך לעבור, לפיכך לא תשמע לו לבטל את דברי. חייבוהו מורא, לא ישב במקומו ולא ידבר במקומו ולא יסתור את דבריו. וחייבוהו כבוד, מאכיל ומשקה, מלבים ומנעיל, מכניס ומוציא[5]: **(ד) אל תפנו אל האלילם.** לעבדם. אלילים לשון אל, כלא כוח חשוב: **ואלהי מסכה.** תחילתן אלילים היו, ואם אתה פוגה אחריהם, סופך לעשותן אלוהות: **לא תעשו לכם.** לא תעשו לאחריס ולא אחריס לכם. ואם תאמר לא תעשו לעצמכם אבל אחריס עושין לכם, הרי כבר נאמר לא יהיה לך[6], לא שלך ולא של אחריס: **(ה) וכי תזבחו וגו'.** לא נאמרה פרשה זו אלא ללמד שלא תהא

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 leDavid: 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* 12:1*ff*), the section dealing with the laws of damages (ibid. 21:1*ff*) 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).

1 ויק"ר כד, ה 2 שם ד-ו. ראה שיחת ש"פ אחו"ק תשמ"ה. 3 קידושין ל: 4 ב"מ ל"ב. 5 קידושין לא: 6 שמות כ, ג

Clarification of Basic Laws of the Torah

19 God 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)

לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃ ו בְּיוֹם זִבְחֲכֶם יֵאָכֵל וּמִמָּחֳרָת
וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף׃ ז וְאִם הֵאָכֹל יֵאָכֵל
בַּיּוֹם הַשְּׁלִישִׁי פִּגּוּל הוּא לֹא יֵרָצֶה׃ ח וְאֹכְלָיו עֲוֹנוֹ יִשָּׂא
כִּי־אֶת־קֹדֶשׁ יְהוָה חִלֵּל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃
ט וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ לִקְצֹר
וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃ י וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ לֹא
תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃ יא לֹא

קֹדֶם יֵי לְרַעֲוָא לְכוֹן תִּכְּסוּנֵיהּ׃ ו בְּיוֹמָא
דְּיַתְנְכִים יִתְאֲכֵיל וּבְיוֹמָא דְּבַתְרוֹהִי וּדְאִשְׁתְּאַר
עַד יוֹמָא תְּלִיתָאָה בְּנוּרָא יִתּוֹקַד׃ ז וְאִם
מִתְאֲכָלָא יִתְאֲכֵיל בְּיוֹמָא תְּלִיתָאָה מְרָחָק
הוּא לָא יְהֵי לְרַעֲוָא׃ ח וּדְיֵיכְלִינֵיהּ חוֹבֵיהּ
יְקַבֵּל אֲרֵי יַת קוּדְשָׁא דַּיְיָ אַחֵל וְיִשְׁתֵּיצֵי
אֱנָשָׁא הַהוּא מֵעַמֵּיהּ׃ ט וּבְמֶחֱצַדְכוֹן יַת
חֲצָדָא דְּאַרְעֲכוֹן לָא תְשֵׁיצֵי פְּאָתָא דְּחַקְלָךְ
לְמֶחְצַד וּלְקָטָא דַּחֲצָדָךְ לָא תְלַקֵּט׃ י וְכַרְמָךְ
לָא תְעָלֵיל וְנִתְרָא דְּכַרְמָךְ לָא תְלַקֵּט לְעַנְיֵי
וּלְגִיּוֹרֵי תִּשְׁבּוֹק יַתְהוֹן אֲנָא יְיָ אֱלָהֲכוֹן׃ יא לָא

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זביחתן חלה על מנת להאכל בתוך הזמן הזה, שאם לקבוע להם זמן אכילה, הרי כבר נאמר ואם נדר או נדבה זבח קרבנו וגו': **לרצנכם תזבחהו**. תחלת זביחתו תהא על מנת רוח טיהא לכם לרצון, שאם תחשבו עליו מחשבת פסול לא ירצה עליכם לפניו: **לרצנכם**. לאפיי"לימנטו. זכו לפי פשוטו. ורבותינו למדו, מכאן למתעסק בקדשים שפסול, שצריך שיתכוין לשחוט[1]: **(ו) ביום זבחכם יאכל**. כשחזמורו, תשחטורו על מנת זמן זה שקבעתי לכם כבר: **(ז) ואם האכל יאכל וגו'**. אם היו ענין לחוץ לזמנו, שהרי כבר נאמר ואם האכל יאכל מבשר זבח שלמיו וגו', תנהו ענין לחוץ למקומו. יכול יהיו חייבין כרת על אכילתו, תלמוד לומר והנפש האוכלת ממנו עונה תשא, ממנו ולא

מחבירו, יצא הנשחט במחשבת חוץ למקומו[2]: **פגול**. מתועב, כמו ומרק פגולים כליהם[3]: **(ח) ואכליו עונו ישא**. בנותר גמור הכתוב מדבר והיינו ענוש כרת על הנשחט חוץ למקומו שכבר מיעטו הכתוב. וזהו בנותר גמור מדבר. ובמסכת כריתות[4] למדונו מגזרה שוה: **(ט) לא תכלה פאת שדך**. שיהא פאה בסוף שדהו: **ולקט קצירך**. שבלים הנושרים בשעת קצירה אחת או שתים, אבל שלש היון לקט[5]: **(י) לא תעולל**. לא תטול עוללות שבה וכן ניכרות. היזהו עוללות כל שהיין לה לא כתף ולא טפח[6]: **ופרט כרמך**. גרגרי ענבים הנושרים בשעת בציר: **אני ה' אלהיכם**. דיין להפרע ויהיו גובה מכם אלא נפשות, שנאמר אל תגזל דל וגו' כי ה' יריב ריבם וגו'[7]: **(יא) לא**

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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)

1 חולין יג. 2 זבחים כט. 3 ישעי' סה, ד 4 דף ה. 5 פאה פ"ו מ"ה 6 שם פ"ז מ"ד 7 משלי כב, כב-כג

- [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."*

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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)

תִּגְנֹבוּ וְלֹא־תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ: יב וְלֹא־
תִּשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה:
יג לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־תָלִין פְּעֻלַּת שָׂכִיר

תִּגְנְבוּן וְלָא תְכַדְּבוּן וְלָא תְשַׁקְּרוּן אֱנָשׁ
בְּחַבְרֵיהּ: יב וְלָא תִשְׁתַּבְעוּן בִּשְׁמִי לְשַׁקְרָא
וְתַחֵיל יַת שְׁמָא דֵּאֱלָהָךְ אֲנָא יְיָ: יג לָא
תַעֲשׁוֹק יַת חַבְרָךְ וְלָא תְאַנֵּיס לָא תָבִית אַגְרָא

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תגנבו. מזכיר לגונב ממון, מכל לא תגנוב שבעשרת הדברות, מזכיר לגונב נפשות, דבר הלמד מעניינו, דבר שחייבין עליו מיתת בית דין[1]: **ולא תכחשו.** לפי שנאמר[2] וכחש בה, משלש קרן וחומש. למדנו עונש, מזכיר מיין, תלמוד לומר ולא תכחשו: **ולא תשקרו.** לפי שנאמר[3] ונשבע על שקר, ישלש קרן וחומש. למדנו עונש, מזכיר מיין, תלמוד לומר ולא תשקרו: **לא תגנבו ולא תכחשו ולא תשקרו ולא תשבעו.** מס גנבת, סופך לכחש, סופך לשקר, סופך להשבע לשקר[4]: **(יב) ולא תשבעו בשמי.** למה נאמר, לפי שנאמר לא תשבעו לשקר, יכול לא יהא חייב אלא על שם המיוחד, מיין לרבות כל הכינויין, תלמוד לומר ולא תשבעו בשמי לשקר, כל שם שיש לי[6]: **(יג) לא תעשק.** זה הכותב שכר שכיר: **לא תלין.** לשון נקבה מוסב על הפעולה: **עד בקר.** בשכיר יום הכתוב מדבר, שילינתו משמשעה חמה, לפיכך זמן גבוי שכרו כל הלילה. ובמקום אחר הוא אומר ולא תבוא עליו השמש, מדבר בשכיר לילה, שהשלמת פעולתו משיעלה עמוד השחר, לפיכך זמן גבוי שכרו כל היום, לפי שאתה תורה זמן לבעל הבית עונה לבקש מעות[7]:

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).

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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?

1 סנהדרין פו. 2 ויקרא ה, כב 3 שם 4 תו"כ 5 שמות כ, ז 6 תו"כ 7 ב"מ קי:

- [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.*

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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)

אִתְּךָ עַד־בֹּקֶר: יד לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה: [שני] [חמישי כשהן מחוברין] טו לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ: טז לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם

דַּאֲגִירָא לְוָתָךְ עַד צַפְרָא: יד לָא תְלוּט דְּלָא שָׁמַע וּקְדָם דְּלָא חָזֵי לָא תְשַׂים תַּקְלָא וְתִדְחַל מֵאֱלָהָךְ אֲנָא יְיָ: טו לָא תַעְבְּדוּן שְׁקַר בְּדִינָא לָא תִסַּב אַפֵּי מִסְכֵּינָא וְלָא תְהַדַּר אַפֵּי רַבָּא בְּקוּשְׁטָא תְּדִינֵיהּ לְחַבְרָךְ: טז לָא תֵיכוֹל קוּרְצִין בְּעַמָּךְ לָא תְקוּם עַל דְּמָא דְחַבְרָךְ

רס"י

דבר אחר הוי דן את חבירך לכף זכות: **(טז) לא תלך רכיל.** אני אומר על סם שכל מצחי מדניס ומספרי לשון הרע הולכים בבתי רעיהם לרגל מה ירחו רע או מה ישמעו רע לספר בשוק, נקראים הולכי רכיל, הולכי רגילה מצפיימנ"ט בלע"ז. ורואיה לדברי, שלא מצינו רכילות שאין בתוב בלשון הליכה. לא תלך רכיל. הולכי רכיל נחשת וברזל[5], ושאר לשון הרע אין בתוב בו הליכה מלבני בסתר רעהו[6], לשון רמיה[7], לשון מדברת גדולות[8], לכך אני אומר שהלשון הולך ומרגל, שהכ"ף נחלפת בגימ"ל, שכל האותיות שמוציאים ממקום אחד מתחלפות זו בזו, בי"ת בפ"ת, וגימ"ל בכ"ף וקו"ף בכ"ף, וון"ן בלמ"ד, וזי"ן בנד"י, וכן וירגל בעבדך[9], רגל במרמה לומר עלי רעה, וכן לא רגל על לשונו[10], וכן רוכל הסוחר ומרגל אחר כל סחורה, וכל המוכר בשמים להתקשט בהם הנשים, על שם שמחזר תמיד בעיירות נקרא רוכל, לשון רוגל. ותרגומו לא תיכול קורצין, כמו ואכלו קרציהון די יהודאי[11], אכל קורצא די מלכא[12]. נראה בעיני שהיה משפטם לאכול בבית המקבל דבריהם שוס הלעטה, והוא גמר חזוק, שדבריו מקויימים ומעמידם על האמת, ואותה הלעטה נקראת אכילת קורצין, לשון קורץ בעיניו[13], שכן דרך כל הולכי רכיל לקרוץ בעיניהם ולרמוז דברי רכילותן, שלא יבינו שאר השומעים: **לא**

(יד) לא תקלל חרש. אין לי אלא חרש, מניין לרבות כל אדם, תלמוד לומר בעמך לא תאור[1], אם כן למה נאמר חרש, מה חרש מיוחד שהוא בחייס אף כל שהוא בחייס, יצא האת שאינו בחייס[2]: **ולפני עור לא תתן מכשל.** לפני הסומא בדבר לא תתן עצה שאינה הוגנת לו, אל תאמר מכור שדך וקח לך חמור, ואתה עוקף עליו ונוטלה בימינו: **ויראת מאלהיך.** לפי שהדבר הזה אינו מסור לבריות 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 הבריות מכירות בו, נאמר בו ויראת מאלהיך: **(טו) לא תעשו עול במשפט.** מלמד שהדיין המקלקל את הדין קרוי עול. שנאמר ומשוקן. חרס ותועבה. שהעול קרוי תועבה, שנאמר כי תועבת ה' וגו' כל עושה עול[3], והתועבה קרויה שקן וחרס, שנאמר ולא תביא תועבה אל ביתך והייתה חרם כמוהו שקץ תשקצנו וגו'[4]: **לא תשא פני דל.** שלא תאמר עני הוא זה והעשיר חייב לפרנסו, חזקנו בדין, ונמצא מתפרנס בגניבות: **ולא תהדר פני גדול.** שלא תאמר עשיר הוא זה בן גדולים הוא זה, כיון שנתחייב בדין הרי הוא כשאר כל אדם, 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. 112*ff.*)

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.)

1 שמות כב, כז 2 תו"כ 3 דברים כה, טז 4 שם ז, לו 5 ירמיה ו, כח 6 תהלים קא, ה 7 שם קכ, ב 8 שם יב, ד 9 שמואל־ב יט, כח 10 תהלים טו, ג 11 דניאל ג, ח (ושם הנוסחא "יהודיא") 12 ברכות נח. 13 משלי ו, יג

- [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 gossiper 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. 141*ff.*)

רֵעֶךָ אֲנִי יְהוָה: טז לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ
אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא: יח לֹא־תִקֹּם וְלֹא־תִטֹּר
אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה: יט אֶת־חֻקֹּתַי

אֲנָא יְיָ: טז לָא תִשְׂנֵי יַת אֲחוּךְ בְּלִבָּךְ אוֹכָחָא
תּוֹכַח יַת חַבְרָךְ וְלָא תְקַבֵּל עַל דִּי לֵיהּ חוֹבָא:
יח לָא תִקּוֹם וְלָא תִטַּר דְּבָבוּ לִבְנֵי עַמָּךְ
וּתְרַחֵם לְחַבְרָךְ כְּוָתָךְ אֲנָא יְיָ: יט יַת קְיָמַי

רש"י

תעמוד על דם רעך. לרמות במיתתו ואתה יכול להצילו, כגון טובע בנהר, וחיה או לסטים באים עליו[1]: **אני ה'.** נאמן לשלם שכר, ונאמן להפרע: **(יז) ולא תשא עליו חטא.** לא תלבין את פניו ברבים[2]: **(יח) לא תקום.** ממר לו השמילני מגלך. ממר לו לאו. למחר ממר לו השמילני קרדומך. ממר לו מיני משמילך כדרך שלא השמלתני, זו היא נקימה. ומיזו היא נטירה, ממר לו השמילני קרדומך. ממר לו לאו. למחר ממר לו השמילני מגלך. ממר לו כמותך, שלא השמלתני. זו היא נטירה, שנוטר בחיבה בלבו אף על פי שמיזו נוקם[3]: **ואהבת לרעך כמוך.** ממר רבי עקיבא זה כלל גדול בתורה[4]:

CLASSIC QUESTIONS

● **What is the meaning of "standing by your fellow's blood"? (v. 16)**

RASHI: "Do not stand by your fellow's blood," watching his death, if you are able to save him. For example, if he is drowning in the river and a wild animal or robbers come upon him.

TORAS MENACHEM

THE OBLIGATION TO SAVE ANOTHER'S LIFE (v. 16)

Rashi's comment to verse 16 presents us with the following problems:

a.) What is *Rashi* adding that we do not already know from the verse itself?

b.) Why did *Rashi* need to bring examples of how a person may save another's life? Surely *Rashi's* examples are straightforward and obvious?

c.) On closer examination, *Rashi* appears to have cited a rather obscure example. *Rashi* did not write, "If he is drowning in the river *or* a wild beast or robbers come upon him," but rather, "If he is drowning in the river *and* a wild animal or robbers come upon him."

Is *Rashi* suggesting that there is only an obligation to save one's fellow whose life is being threatened simultaneously by *two* hazards—he is drowning *and* being attacked?!

THE EXPLANATION

Rashi's comment to v. 16 was not intended to explain the basic meaning of the words, "You should not stand by your fellow's blood," because this obviously refers to saving another person from a life-threatening situation.

What troubled *Rashi* was why the Torah codified a positive command to save another person who is in danger as a *negative* prohibition: "You should not stand by your fellow's blood." Clearly, the Torah is requiring *action* here, so why are we told this information in a convoluted fashion: that we should not be passive?

The negative tone indicated to *Rashi* that the Torah is not coming here to inform us of the actual obligation to save a person from a life-threatening situation, but rather, to *qualify* the extent of that obligation.

In other words, there is a case where we might think it is indeed permissible not to attempt to save a person's life, and to contradict this notion the Torah states, "You should—*nevertheless*—not stand by your fellow's blood."

But what is this case to which the verse refers? And if our verse is not the source for the *mitvzah* of saving another person's life, then from where *do* we learn this principle?

The answer is that, according to *Rashi, no verse* is required to teach us the obligation to save another person's life, because this requirement is a *logical extension* of the *mitzvah* to help save another person's money (see *Shemos* 23:4-5). Clearly, reasoned *Rashi*, if a person is required to extend himself to help save another person's property, then all the more so would one be required to help save his very life.

What is not clear however, is how far a person must go to save another's life. We might think, for example, that one would not be required to endanger one's own life in order to save the life of another.

To clarify *this* point, the Torah states, "You should not stand by your fellow's blood." I.e. even when a person may think it is permissible *not* to attempt to save his fellow, because he does not want to put his own life at risk, the Torah nevertheless instructs us: "You should not stand by your fellow's blood"—since we are talking about a person's very life, his "blood," we simply cannot stand by and watch him die.*

Nevertheless, it is also self-understood that there is no point in attempting to save a person if the risk is so great that one's attempts might not prove successful. In such an instance we could not argue, at the literal level, that one should risk one's own life to save another's when it is not *clear* if one's efforts would bear any fruit.

The Last Word

The *Ba'al Shem Tov* taught that everything that a person sees is orchestrated by God as a specific message to him. This is the inner significance of *Rashi's* comment to verse 16: The fact that you see someone whose life is in danger *proves* that "you are able to save him." For the fact that God allowed you to witness this event must surely be for a practical reason—namely that you, of all people, have the ability to save this person.

Likewise, if one sees a person "drowning" spiritually, it is a sign from above that one has the ability to draw him back to the fountains of living Judaism.

(Based on *Likutei Sichos* vol. 32, pp. 125-6)

* This is the literal interpretation of the verse. Jewish law however does not always follow the literal interpretation, and, in this case, the question whether one must put oneself in danger to save another is a matter of *halachic* dispute. See *Rambam, Laws of Murder and the Protection of Life* 1:14-15; *Shulchan Aruch, Choshen Mishpat* ch. 260 and commentaries ibid. In *Shulchan Aruch Harav, Hilchos Nizkei Guf veNefesh,* the conclusion is that one is *not* obligated. See also *Hilchos Shabbos* 329:8.

1 סנהדרין עג. 2 ערכין טז:
3 יומא כג. 4 תו"כ

- *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.

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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. 120*ff.*)

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)

תִּשְׁמֹרוּ בְּהֻמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא־תִזְרַע כִּלְאָיִם
וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ: כ וְאִישׁ כִּי־יִשְׁכַּב
אֶת־אִשָּׁה שִׁכְבַת־זֶרַע וְהִוא שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא
נִפְדָּתָה אוֹ חׇפְשָּׁה לֹא נִתַּן־לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ
כִּי־לֹא חׇפְשָׁה: כא וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל
מוֹעֵד אֵיל אָשָׁם: כב וְכִפֶּר עָלָיו הַכֹּהֵן בְּאֵיל הָאָשָׁם לִפְנֵי יְהוָה
עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא: פ
[שלישי] כג וְכִי־תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל
וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא

תֵאָכֵל: כד וּבַשָּׁנָה הָרְבִעִת כָּל־פִּרְיוֹ קֹדֶשׁ הִלֻּלִים לַיהוָה: כה וּבַשָּׁנָה
הַחֲמִשִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה
אֱלֹהֵיכֶם: כו לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ:
כז לֹא־תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֶת־פְּאַת זְקָנֶךָ: כח וְשֶׂרֶט
לָנֶפֶשׁ לֹא־תִתְּנוּ בִּבְשַׂרְכֶם וְכֶתֶבֶת קַעֲקַע לֹא תִתְּנוּ בָכֶם אֲנִי יְהוָה:
כט אַל־תְּחַלֵּל אֶת־בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ
זִמָּה: ל אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: לא אַל־תִּפְנוּ
אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם: לב מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹהֶיךָ
אֲנִי יְהוָה: לג וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: לד כְּאֶזְרָח
מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגָּר אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי גֵרִים הֱיִיתֶם
בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: לה לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט
בַּמִּדָּה בַּמִּשְׁקֹל וּבַמְּתֻכָה: לו מֹאזְנֵי צֶדֶק אַבְנֵי צֶדֶק אֵיפַת צֶדֶק וְהִין
צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרָיִם: לז וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם
אֲנִי יְהוָה: פ

רס"י

(יט) **את חקתי תשמרו**. ומלו כן בכמתך לא תרביע כלאים וגו', חקים שלו גזרות מלך שאין טעם לדבר: **ובגד כלאים**. למה נאמר, לפי שנאמר לא תלבש שעטנז צמר ופשתים יחדו[1], יכול לא ילבש גיזי צמר ומניני פשתן, תלמוד לומר בגד. מנין לרבות הלבדים, תלמוד לומר שעטנז, דבר שהוא שוע טווי וגוז. ומומר אני גוז לשון דבר הנמלל ושזור זה עם זה לחברו, מיעטי"ר בלע"ז, כמו חזיין לגחזי דחית בהון[2], שאנו מפרשין לשון כמוש פליסטר"ה. ולשון שעטנז פירש מנחם מחברת צמר ופשתים: (כ) **נחרפת לאיש**. מיועדת ומיוחדת לאיש, ואיני יודע לו דמיון במקרא. ובספרא כגעניית שאיני שפחה ואיני בת חורין המשורסת לעבד עברי שמותר בשפחה, הכתוב מדבר[3]: **והפדה לא נפדתה**. פדויה ואינה פדויה וסתם פדיון בכסף: **או חפשה**. בשטר: **בקרת תהיה**. היא לוקה ולא הוא, יש על בית דין לבקר את הדבר שלא לחייבו מיתה, כי לא חפשה, ואין קידושיה קידושין גמורין. ורבותינו למדו מכאן שאם במלקות יהא בקריאה, שהדיינים במלקין קורין על הלוקה אם לא תשמור לעשות וגו'[4] והפלא כי את מכותך וגו'[5]: **כי לא חפשה**. לפיכך אין חייב עליה מיתה, שאין קידושיה קידושין, הא אם חופשה, קידושיה קידושין וחייב מיתה[6]: (כב) **ונסלח לו מחטאתו אשר חטא**. לרבות את המזיד כשוגג[7]: (כג) **וערלתם ערלתו**. ואטמתם אטימתו, יכול אטום ונסתם מליהנות ממנו: **שלש שנים יהיה לכם ערלים**. מאימתי

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 כָּמוֹךָ ("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 lerei'acha kamocha* [*You should love your fellow like yourself*]*.'"*

(Excerpted from a letter written by the Rebbe on 4th Tammuz, 5741)

1 דברים כח, יא 2 מו"ק יב. 3 כריתות יא. 4 דברים כח, נח 5 שם נט 6 גיטין מג: 7 כריתות ט.

- [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) slavewoman 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"* (כְּמוֹךְ 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. 215*ff*.)

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 then simply writing, "Three years: from the time of planting"?

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* 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).

יֵאָכֵל: כד וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים
לַיהוָה: כה וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם
תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם: כו לֹא תֹאכְלוּ עַל־הַדָּם לֹא
תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ: כז לֹא תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית
אֶת פְּאַת זְקָנֶךָ: כח וְשֶׂרֶט לָנֶפֶשׁ לֹא תִתְּנוּ בִּבְשַׂרְכֶם וּכְתֹבֶת
קַעֲקַע לֹא תִתְּנוּ בָּכֶם אֲנִי יְהוָה: כט אַל־תְּחַלֵּל אֶת־בִּתְּךָ
לְהַזְנוֹתָהּ וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה: ל אֶת־
אַבִיהָ תְּחַלֵּל שָׁנִין יְהֵי לְכוֹן מְרָחָק לַאֲבָדָא לָא
יִתְאֲכֵיל: כד וּבְשַׁתָּא רְבִיעֵתָא יְהֵי כָּל אִבַּיהּ
קוּדֶשׁ תּוּשְׁבְּחָן קֳדָם יְיָ: כה וּבְשַׁתָּא חֲמִישַׁתָּא
תֵּיכְלוּן יַת אִבַּיהּ לְאוֹסָפָא לְכוֹן עֲלֻלְתֵּיהּ אֲנָא
יְיָ אֱלָהָכוֹן: כו לָא תֵיכְלוּן עַל דְּמָא לָא
תְּנַחֲשׁוּן וְלָא תְעוֹנוּן: כז לָא תַקְּפוּן פָּאתָא
דְּרֵישְׁכוֹן וְלָא תְחַבֵּיל יַת פָּאתָא דְּדִקְנָךְ:
כח וְחִבּוּל עַל מִית לָא תִתְּנוּן בְּבִסְרְכוֹן
וְרוּשְׁמִין חֲרִיתִין לָא תִתְּנוּן בְּכוֹן אֲנָא יְיָ:
כט לָא תַחֵיל יַת בְּרָתָךְ לְאַטְעָיוּתָהּ וְלָא תִטְעֵי
אַרְעָא וְתִתְמְלֵי אַרְעָא עֵיצַת חֲטָאִין: ל יַת יוֹמֵי

רס"ו

מוגה לו, משעת נטיעתו. יכול אם הגיעו, לאחר שלש שניס יהא מותר, תלמוד לומר יהיה, כהוייתו יהא: (כד) **יהיה כל פריו קדש**. כמעשר שני שכתוב בו וכל מעשר הארץ וגו' קדש לה'[1]. מה מעשר שני חילו נאכל חוץ לחומת ירושלים חלש בפדיון, אף זה כן. ודבר זה הלוליס לה' הוא, שנאמר שם לשבח ולהלל לשמיס: (כה) **להוסיף לכם תבואתו**. המלוה הזאת שתשמרו תהיה להוסיף לכם תבואתו, שבשכרה חני מבדך לכס פירות הגטיעות. היה רבי עקיבא חומר דברה תורה כנגד יצר הרע, שלש יאמר חדש הרי הרבע שניס חני מגטער בו חגס, לפיכך נאמר להוסיף לכס תבואתו: **אני ה'**. חני כי המבטיח על כך ונאמן לשמור הבטחתי: (כו) **לא תאכלו על הדם**. להרבה פניס נדרש בסנהדרין[2] חזהרה שלא יאכל מבשר קדשים לפני זריקת דמיס, וחזהרה לאוכל מבהמת חולין טרס שתזא נפשה, ועוד הרבה: **לא תנחשו**. כגון אלו המנחשין בחולדה ובעופות[3], פתו נפלה מפיו, נבי

כפסיקו בדרך[4]: **ולא תעוננו**. לשון עוונות ושעות, שאומר יוס פלוני יפה להתחיל מלאכה, שעה פלונית קשה לזאת: (כז) **לא תקפו פאת ראשכם**. זה המשוה נדעיו לאחוריו חזון ולפדאתו, ומזלח הקף ראשו עגול סביב, שעל אחוריו חזיו עקרי שערו למעלה מנדעיו הרבה[5]: **פאת זקנך**. סוף הזקן וגבוליו. וכן אתם שתיס בכל לאי ולאי למעלה חזל הראש שהוא רחב ויש בו שתי פאות, ואחת למטה בסנטרו מקוס אחור שני הלחייס יחד: (כח) **ושרט לנפש**. כן דרכן של אומנייס להיות משרטין בשרס בשמת לכס מת: **וכתבת קעקע**. כתב המחוקה ושקוע שאינו נאחז לעולם שמקעקעו בסחט והוא מסחיר לעולס: **קעקע**. לשון והוקע אותס[6], והוקעתס[7]. תואחזין עץ בארץ ותולין אותס עליהס ונמלאו מחוקין ותאוזין בקרקע, פורפוייר"ט בלע"ז: (כט) **אל תחלל את בתך להזנותה**. בזמוסר בתו פנויה לביאה שלא לשם קידושין: **ולא תזנה הארץ**. אס אתה עושה כן הארץ מזנה את פירותיה

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.)

1 ויקרא כז, ל 2 סג. 3 סנהדרין סו. 4 שם סה: 5 מכות כ: 6 במדבר כה, ד 7 שמואל-ב כא, ו

- [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.*

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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. 103*ff*; 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 Kabalistic 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).

שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: לא אַל־תִּפְנוּ אֶל־
הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה בָהֶם אֲנִי יְהוָה
אֱלֹהֵיכֶם: לב מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ
מֵאֱלֹהֶיךָ אֲנִי יְהוָה: ס [רביעי] [ששי כשהן מחוברין] לג וְכִי־יָגוּר אִתְּךָ גֵּר
בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ: לד כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר | הַגָּר
אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי־גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם: לה לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל
וּבַמְּשׂוּרָה: לו מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק
יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ
מִצְרָיִם: לז וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם
אֹתָם אֲנִי יְהוָה: פ [חמישי] כ א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

שַׁבַּיָּא דִּילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן דָּחֲלִין
אֲנָא יְיָ: לא לָא תִתְפְּנוֹן בָּתַר בְּדִין וּדְכוּרוֹ לָא
תִתְבְּעוּן לְאִסְתָּאָבָא בְּהוֹן אֲנָא יְיָ אֱלָהָכוֹן:
לב מִן קֳדָם דְּסָבַר בְּאוֹרַיְתָא תְּקוּם וּתְהַדַּר
אַפֵּי סָבָא וְתִדְחַל מֵאֱלָהָךְ אֲנָא יְיָ: לג וַאֲרֵי
יִתְגַּיַּר עִמְּכוֹן גִּיּוֹרָא בְּאַרְעֲכוֹן לָא תוֹנוּן יָתֵיהּ:
לד כְּיַצִּיבָא מִנְּכוֹן יְהֵי לְכוֹן גִּיּוֹרָא דְּיִתְגַּיַּר
עִמְּכוֹן וּתְרַחֵם לֵיהּ כְּוָתָךְ אֲרֵי דַיָּרִין הֲוֵיתוּן
בְּאַרְעָא דְמִצְרָיִם אֲנָא יְיָ אֱלָהָכוֹן: לה לָא
תַעְבְּדוּן שְׁקַר בְּדִין בְּמִשְׁחֲתָא בְּמַתְקְלָא
וּבִמְכֵלְתָּא: לו מֹאזְנָן דְּקִשׁוֹט מַתְקָלָן דְּקִשׁוֹט
מְכִילָן דְּקִשׁוֹט וְהִינִין דְּקִשׁוֹט יְהֵי לְכוֹן אֲנָא יְיָ
אֱלָהָכוֹן דִּי אַפֵּיקִית יָתְכוֹן מֵאַרְעָא דְמִצְרָיִם:
לז וְתִטְּרוּן יַת כָּל קְיָמַי וְיַת כָּל דִּינַי וְתַעְבְּדוּן
יָתְהוֹן אֲנָא יְיָ: א וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:

רס"י

לעשותן במקום אחר ולא בהרלכס. וכן הוא אומר וימנעו רביבים וגו[1]: (ל) **ומקדשי תיראו**. לא יכנס לא בהקלו ולא בהעלו ובחפונדתו ובחכך שעל רגליו[2]. ואף על פי שהוי מזהירכם על המקדש, את שבתותי תשמורו, אין בנין בית המקדש דוחה שבת: (לא) **אל תפנו אל האובות**. מזהרכ לבעל אוב וידעוני. בעל אוב זה פיתום המדבר מתחיו. וידעוני מכניס עצם חיה שתאכל ידוע לתוך פיו והעצם מדבר[3]: **אל תבקשו**. להיות עסוקים בה, שאם תעסקו בה אתם מיטמאין לפני ואני מתעב אתכם: **אני ה' אלהיכם**. דעו את מי אתם מהליפין כמוי: (לב) **מפני שיבה תקום**. יכול זקן תשמאי, תלמוד לומר זקן, אין זקן אלא שקנה חכמה[4]: **והדרת פני זקן**. מיזהו הדור, לא יעמד במקומו ולא יסתור את דבריו. יכול יעשה עיניו כמי שלא ראהו, לכך נאמר וירחת מאלהיך, שהרי דבר זה מסור ללבו של עושהו, שאין מכיר בו אלא הוא, וכל דבר המסור ללב נאמר בו וירחת מאלהיך[5]: (לג) **לא תונו**. תוגת דברים. לא תאמר לו אתמ כיית עובד ע"ז ועכשיו אתה בא ללמוד תורה שנתנה מפי הגבורה: (לד) **כי גרים הייתם**. מוס שבך אל תאמר לחברך: **אני ה' אלהיכם**. אלהיך ואלהיו אני: (לה) **לא תעשו עול במשפט**. אם לדין, הרי כבר נאמר לא תעשו עול במשפט, ואתו משפט השני כאן, היא המדה והמשקל והמשורה. מלמד שהמודד נקרא דיין, שאם שיקר במדה הרי הוא כמקלקל את הדין וקרוי עול, שגזלו, ומשוקן, חרס ותועבה. וגורם לאחשה דברים האמורים בדיין מטמא את הארץ, ומחלל את השם, ומסלק את השכינה, ומפיל את ישראל בחרב, ומגלה אותם מארצם: **במדה**. זו מדת הארץ: **במשקל**. כמשמעו: **ובמשורה**. היא מדת הלח: (לו) **אבני צדק**. הם המשקולות שמוקלין כנגדן: **איפה**. היא מדת היבש: **הין**. זו היא מדת הלח: **אשר הוצאתי אתכם**. על מנת כן. דבר אחר אני הבחנתי במצרים בין טפה של בכור לטפה שאינה של בכור, ואני הנאמן להפרע ממי

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?

1 ירמיה ג, ג 2 יבמות ו: 3 סנהדרין סה: 4 קידושין לב: 5 שם

- [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.*

Fourth Reading (6th when joined)

- [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.*

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 Vayeishev* 5746; *Likutei Sichos* vol. 27, p. 149*ff.*)

ב וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר אִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר | הַגָּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ מוֹת יוּמָת עַם הָאָרֶץ יִרְגְּמֻהוּ בָאָבֶן: ג וַאֲנִי אֶתֵּן אֶת־פָּנַי בָּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וּלְחַלֵּל אֶת־שֵׁם קָדְשִׁי: ד וְאִם הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ לְבִלְתִּי הָמִית אֹתוֹ: ה וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֶת | כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב עַמָּם: ו וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאבֹת וְאֶל־הַיִּדְּעֹנִים לִזְנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בַּנֶּפֶשׁ הַהִוא וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ: ז וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: [ששי] [שביעי כשהן מחוברין] ח וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדִּשְׁכֶם: ט כִּי־אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קִלֵּל דָּמָיו בּוֹ: י וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ מוֹת־יוּמַת הַנֹּאֵף וְהַנֹּאָפֶת: יא וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת־יוּמְתוּ שְׁנֵיהֶם דְּמֵיהֶם בָּם: יב וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלָּתוֹ מוֹת יוּמְתוּ שְׁנֵיהֶם תֵּבֶל עָשׂוּ דְּמֵיהֶם בָּם: יג וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דְּמֵיהֶם בָּם: יד וְאִישׁ אֲשֶׁר

ב וְלִבְנֵי יִשְׂרָאֵל תֵּימַר גְּבַר גְּבַר מִבְּנֵי יִשְׂרָאֵל וּמִן גִּיּוֹרַיָּא דְּיִתְגַּיְּרוּן בְּיִשְׂרָאֵל דִּי יִתֵּן מִזַּרְעֵיהּ לְמוֹלֶךְ אִתְקְטָלָא יִתְקְטֵיל עַמָּא בֵּית יִשְׂרָאֵל יִרְגְּמוּנֵיהּ בְּאַבְנָא: ג וַאֲנָא אֶתֵּן יָת רוּגְזִי בְּגַבְרָא הַהוּא וֶאֱשֵׁיצֵי יָתֵיהּ מִגּוֹ עַמֵּיהּ אֲרֵי מִזַּרְעֵיהּ יְהַב לְמוֹלֶךְ בִּדְיל לְסָאֲבָא יָת מַקְדְּשִׁי וּלְאַחָלָא יָת שְׁמָא דְקוּדְשִׁי: ד וְאִם מְכַבְּשׁ יְכַבְּשׁוּן עַמָּא בֵּית יִשְׂרָאֵל יָת עֵינֵיהוֹן מִן גַּבְרָא הַהוּא בְּדַיְהֵב מִזַּרְעֵיהּ לְמוֹלֶךְ בְּדִיל דְּלָא לְמִקְטַל יָתֵיהּ: ה וַאֲשַׁוֵּי אֲנָא יָת רוּגְזִי בְּגַבְרָא הַהוּא וּבְסָעֲדוֹהִי וֶאֱשֵׁיצֵי יָתֵיהּ וְיָת כָּל דְּטָעָן בַּתְרוֹהִי לְמִטְעֵי בָּתַר מוֹלֶךְ מִגּוֹ עַמְּהוֹן: ו וֶאֱנַשׁ דִּי יִתְפְּנֵי בָּתַר בִּדִּין וּדְכוּרוּ לְמִטְעֵי בַּתְרֵיהוֹן וְאֶתֵּן יָת רוּגְזִי בֶּאֱנָשָׁא הַהוּא וֶאֱשֵׁיצֵי יָתֵיהּ מִגּוֹ עַמֵּיהּ: ז וְתִתְקַדְּשׁוּן וּתְהוֹן קַדִּישִׁין אֲרֵי אֲנָא יְיָ אֱלָהְכוֹן: ח וְתִטְּרוּן יָת קְיָמַי וְתַעְבְּדוּן יַתְהוֹן אֲנָא יְיָ מְקַדִּשְׁכוֹן: ט אֲרֵי גְּבַר גְּבַר דִּי יְלוּט יָת אֲבוּהִי וְיָת אִמֵּיהּ אִתְקְטָלָא יִתְקְטֵל אֲבוּהִי וְאִמֵּיהּ לָט קְטָלָא חַיָּב: י וּגְבַר דִּי יְגוּף יָת אִתַּת גְּבַר דִּי יְגוּף יָת אִתַּת חַבְרֵיהּ אִתְקְטָלָא יִתְקְטֵל גַּיָּפָא וְגַיָּפְתָּא: יא וּגְבַר דִּי יִשְׁכּוֹב יָת אִתַּת אֲבוּהִי עֶרְיָתָא דַּאֲבוּהִי גַּלִּי אִתְקְטָלָא יִתְקְטְלוּן תַּרְוֵיהוֹן קְטָלָא חַיָּבִין: יב וּגְבַר דִּי יִשְׁכּוֹב יָת כַּלְתֵּיהּ אִתְקְטָלָא יִתְקְטְלוּן תַּרְוֵיהוֹן תִּבְלָא עֲבָדוּ קְטָלָא חַיָּבִין: יג וּגְבַר דִּי יִשְׁכּוֹב יָת דְּכוּרָא מִשְׁכְּבֵי אִתְּתָא תּוֹעֲבְתָּא עֲבָדוּ תַּרְוֵיהוֹן אִתְקְטָלָא יִתְקְטְלוּן קְטָלָא חַיָּבִין: יד וּגְבַר דִּי

רס"י

שטומן משקוציתו במלח לכוונת את הכניות שאין מכיריס בהס[1]: (ג) **ואל בני ישראל תאמר**. עוסקין על המזכרות: **מות יומת**. בבית דין, ואס אין כח בבית דין עס הארץ מסייעין אותן: **עם הארץ**. עס שבגינו נכרתת הארץ. דבר אחר עס שעתידין לירס את הארץ ע"י מלות הללו: (ג) **אתן את פני**. פנאי שלי, פועה אני מכל עסקי ועוסק בזה **באיש**. ולא בגבור, שאין כל הגבור נכרתין: **כי מזרעו נתן למלך**. לפי שנאמר מעביר בנו ובתו באש, בן בנו ובן בתו מניך, תלמוד לומר כי מזרעו נתן למולך. זרע פסול מניך, תלמוד לומר בתתו מזרעו למולך[2]: **למען טמא את מקדשי**. את כנסת ישראל, שהיא מקודשת לי, כלשון ולא יחלל את מקדשי[3]: (ד) **ואם העלם יעלימו**. אס העלימו בדבר אחד, סוף שיעלימו בדברים הרבה. אס העלימו סנהדרי קטנה, סוף שיעלימו סנהדרי גדולה: (ה) **ובמשפחתו**. אמר ר' שמעון וכי משפחה מה חטאה, אלא ללמדך שאין לך משפחה שיש בה מוכס שאין כולס מוכסין, שכולס מחפין עליו[4]: **והכרתי אתו**. למה נאמר, לפי שנאמר ובמשפחתו, יכול יהיו כל המשפחה בכרת, תלמוד לומר אותו. אותו בכרת ולא כל המשפחה בכרת, אלא כיסורין: **לזנות אחרי המולך**. לרבות שאר עבודת מלילים שעבדה בכך, ואפילו אין זו עבודתה[5]: (ז) **והתקדשתם**. זו פרישות ע"ז: (ט) **אביו ואמו קלל**. לרבות לאחר מיתה[6]: **דמיו בו**. זו סקילה, וכן כל מקום שנאמר דמיו בו דמיהם בס[7], ולמדנו מאוב וידעוני שנאמר בהס בהן יהרגו אותם דמיהם בס. ופשוטו של מקרא, כמו דמו בראשו[8], אין נענש על מיתתו אלא הוא, שהוא גרס לעלמו שיהרג: (י) **ואיש**. פרט לקטן[9]: **אשר ינאף את אשת איש**. פרט לאשת קטן, למדנו שאין לקטן קידושין. ועל אינו אלא אשת איש חייבתי לך: **אשר ינאף את אשת רעהו**. פרט לאשת ע"ג, למדנו שאין קידושין לע"ג: **מות יומת הנואף והנואפת**. כל מיתה האמורה בתורה סתם אינה אלא חנק: (יב) **תבל עשו**. גנאי. לשון אחר מבלבלין זרע האב בזרע הבן: (יג) **משכבי**

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1 ב"מ סא: 2 סנהדרין סד: 3 ויקרא כא, כג 4 שבועות לט. 5 סנהדרין סד: 6 שם פה: 7 שם סו. 8 יהושע ב, יט 9 סנהדרין נב:

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.*

Sixth Reading (7th when joined)

[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).*

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'amorim* 5660, p.11; *Torah Ohr* 61a)

יַקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הוּא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֶן
וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם: טו וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בִּבְהֵמָה
מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהַרְגוּ: טז וְאִשָּׁה אֲשֶׁר תִּקְרַב
אֶל־כָּל־בְּהֵמָה לְרִבְעָה אֹתָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־
הַבְּהֵמָה מוֹת יוּמָתוּ דְּמֵיהֶם בָּם: יז וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אֲחֹתוֹ
בַּת־אָבִיו אוֹ בַת־אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא־תִרְאֶה
אֶת־עֶרְוָתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם עֶרְוַת אֲחֹתוֹ
גִּלָּה עֲוֹנוֹ יִשָּׂא: יח וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דָּוָה וְגִלָּה
אֶת־עֶרְוָתָהּ אֶת־מְקֹרָהּ הֶעֱרָה וְהִוא גִּלְתָּה אֶת־מְקוֹר דָּמֶיהָ
וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם: יט וְעֶרְוַת אֲחוֹת אִמְּךָ וַאֲחוֹת
אָבִיךָ לֹא תְגַלֶּה כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה עֲוֹנָם יִשָּׂאוּ: כ וְאִישׁ
אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֶרְוַת דֹּדוֹ גִּלָּה חֶטְאָם יִשָּׂאוּ עֲרִירִים
יָמֻתוּ: כא וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֵשֶׁת אָחִיו נִדָּה הוּא עֶרְוַת
אָחִיו גִּלָּה עֲרִירִים יִהְיוּ: כב וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־
כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא־תָקִיא אֶתְכֶם הָאָרֶץ אֲשֶׁר

יַסַּב יַת אִתְתָא וְיַת אִמָּהּ עֵיצַת חַטָּאִין הִיא
בְּנוּרָא יוֹקְדוּן יָתֵיהּ וְיָתְהֶן וְלָא תְהֵי עֵיצַת
חַטָּאִין בֵּינֵיכוֹן: טו וּגְבַר דִּי יִתֵּן שְׁכוּבְתֵּהּ
בִּבְעִירָא אִתְקְטָלָא יִתְקְטֵל וְיַת בְּעִירָא
תִּקְטְלוּן: טז וְאִתְתָא דִּי תִקְרַב לְכָל בְּעִירָא
לְמִשְׁלַט בָּהּ וְתִקְטוֹל יַת אִתְתָא וְיַת בְּעִירָא
אִתְקְטָלָא יִתְקַטְלוּן קְטָלָא חַיָּבִין: יז וּגְבַר דִּי
יַסַּב יַת אֲחָתֵיהּ בַּת אֲבוּהִי אוֹ בַת אִמֵּיהּ וְיֶחֱזֵי
יַת עֶרְיָתָהּ וְהִיא תֶחֱזֵי יַת עֶרְיָתֵיהּ קְלָנָא הוּא
וְיִשְׁתֵּיצוּן לְעֵינֵי בְּנֵי עַמְּהוֹן עֶרְיַת אֲחָתֵיהּ גַּלִּי
חוֹבֵיהּ יְקַבֵּל: יח וּגְבַר דִּי יִשְׁכּוֹב יַת אִתְתָא
מְסָאֲבָא וְיִגְלֵי יַת עֶרְיָתָהּ יַת קְלָנָהּ גַּלִּי וְהִיא
תְּגַלֵּי יַת סוֹאֲבַת דְּמָהָא וְיִשְׁתֵּיצוּן תַּרְוֵיהוֹן
מִגּוֹ עַמְּהוֹן: יט וְעֶרְיַת אֲחַת אִמָּךְ וַאֲחַת אֲבוּךְ
לָא תְגַלֵּי אֲרֵי יַת קָרִיבְתֵּהּ גַּלִּי חוֹבְהוֹן יְקַבְּלוּן:
כ וּגְבַר דִּי יִשְׁכּוֹב יַת אִתַּת אַח אֲבוּהִי
עֶרְיָתָא דְאַח אֲבוּהִי גַּלִּי חוֹבְהוֹן יְקַבְּלוּן בְּלָא
וְלָד יְמוּתוּן: כא וּגְבַר דִּי יִסַּב יַת אִתַּת אֲחוּהִי
מְרָחֲקָא הִיא עֶרְיָתָא דַּאֲחוּהִי גַּלִּי בְּלָא וְלָד
יְהוֹן: כב וְתִטְּרוּן יַת כָּל קְיָמַי וְיַת כָּל דִּינַי
וְתַעְבְּדוּן יַתְהוֹן וְלָא תְרוֹקֵן יַתְכוֹן אַרְעָא דִּי

רס"י

אשה. מכניס כמכחול בשפופרת[1]: **(יד) ישרפו אתו ואתהן.** מי יאמר יכול לומר משתו הרשעה ישרפו, שכרי נשאר בהיתר ולא נאסרה עליו, תלת משם ואמר הכתובין כאן, שתיהן לאיסור, שנשא את אמותו ואמר. ויש מרבותינו שאומרים, אין כאן אלא אמותו. ומהו אתהן, את אחת מהן, ולשון יווני הוא כן אמת[2]: **(טו) ואת הבהמה תהרגו.** שם תדש חטא בהמה מה חטאה, אלא מפני שבאה להדש תקלה על ידה, לפיכך אמר הכתוב תסקל. קל וחומר להדש שיודע להבחין בין טוב לרע וגורם רעה לחבירו לעבור עבירה. כיוצא בדבר אתה אומר אדר תאבדון את כל המקומות[3], הרי דברים קל וחומר, מה מילנות שאינן רואין ואינן שומעין על שבאת תקלה על ידם אמרה תורה השחת שרוף וכלה, המטה את חבירו מדרך חייס לדרכי מיתה על אחת כמה וכמה: **(יז) חסד הוא.** לשון אחרי מרפה חסרפ"ת[4]. ומדרשו אם תאמר קין נשא אחותו, חסד עשה המקום לבנות עולמו ממנו, שנאמר עולם חסד

יבנה[5]: **(יח) הערה.** גלה. וכן כל לשון ערוה גלוי הוא, והוי"ו יורדת בתיבה לשם דבר, כמו זעוה, מגזרת ולא קם ולא זע[6], וכן אחוה מגזרת חת. והערה זו נחלקו בה רבותינו, יש אומרים זו נשיקת שמש, ויש אומרים זו הכנסת עטרה[7]: **(יט) וערות אחות אמך.** שהה הכתוב בהזכירן, לומר שהוכר עליהן דין על אחות אביו ואמו מן האב דין על אחיותיהן מן האם, אבל ערות אשת אחי אביו לא הוזכר אלא על אשת אחי אביו מן האב: **(כ) אשר ישכב את דדתו.** המקרא הזה בא ללמד על כרת האמור למעלה, שהוא בעונש הליכת ערירי: **ערירים.** כתרגומו בלא ולד, ודומה לו ואנכי הולך ערירי[8], יש לו בנים קוברן, אין לו בנים את בלא בנים, לכך שהה בשני מקרותיו אלו ערירים יאמר ערירים יהיו[9]. ערירים יאמר, אם יהיו לו בשעת עבירה, לא יהיו לו בשעת עבירה, שאם אין לו בשעת עבירה, יהיה כל ימיו כמו שהוא עכשיו[10]: **(כא) נדה היא.** השכיבה הזאת מנודה היא

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).

1 ב"מ צא. 2 סנהדרין עו: 3 דברים יב, ב 4 בראשית לד,יד 5 תהלים פט, ג 6 אסתר ה, ט 7 יבמות נה: 8 בראשית טו, ב 9 ויקרא כ, כא 10 יבמות נה.

- [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)

אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ: [שביעי] כג וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי אֶת־כָּל־אֵלֶּה עָשׂוּ וָאֶקְוֹץ בָּם: כד וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ אֶת־אַדְמָתָם וַאֲנִי אֶתְּנֶנָּה לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים: [מפטיר] כה וְהִבְדַּלְתֶּם בֵּין־הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין־הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר־הִבְדַּלְתִּי לָכֶם לְטַמֵּא: כו וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וָאַבְדִּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי: כז וְאִישׁ אוֹ־אִשָּׁה כִּי־יִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי מוֹת יוּמָתוּ בָּאֶבֶן יִרְגְּמוּ אֹתָם דְּמֵיהֶם בָּם: פ פ פ

ס״ד פסוקים, ונג״ה סימן. מ״י זה״ב סימן.

אֲנָא מֵעֵיל יַתְכוֹן תַּמָּן לְמִתַּב בָּהּ: כג וְלָא תְהָכוּן בְּנִימוֹסֵי עַמְמַיָּא דִּי אֲנָא מְגַלֵּי מִן קֳדָמֵיכוֹן אֲרֵי יַת כָּל אִלֵּין עֲבָדוּ וְרַחֵיק מֵימְרִי יַתְהוֹן: כד וַאֲמָרִית לְכוֹן אַתּוּן תֵּירְתוּן יַת אַרְעֲהוֹן וַאֲנָא אֶתְנִינַהּ לְכוֹן לְמֵירַת יָתָהּ אַרְעָא עָבְדָא חֲלַב וּדְבָשׁ אֲנָא יְיָ אֱלָהְכוֹן דִּי אַפְרֵישִׁית יַתְכוֹן מִן עַמְמַיָּא: כה וְתַפְרְשׁוּן בֵּין בְּעִירָא דַכְיָא לְמְסָאֲבָא וּבֵין עוֹפָא מְסָאֲבָא לְדַכְיָא וְלָא תְשַׁקְּצוּן יַת נַפְשָׁתֵיכוֹן בִּבְעִירָא וּבְעוֹפָא וּבְכָל דִּי תַרְחֵישׁ אַרְעָא דִּי אַפְרֵישִׁית לְכוֹן לְסָאֲבָא: כו וּתְהוֹן קֳדָמַי קַדִּישִׁין אֲרֵי קַדִּישׁ אֲנָא יְיָ וְאַפְרֵישִׁית יַתְכוֹן מִן עַמְמַיָּא לְמֶהֱוֵי פָּלְחִין קֳדָמָי: כז וּגְבַר אוֹ אִתְּתָא אֲרֵי יְהֵי בְהוֹן בַּדַּיִן אוֹ דְכוּרוּ אִתְקְטָלָא יִתְקַטְלוּן בְּאַבְנָא יִרְגְּמוּן יַתְהוֹן קְטָלָא חַיָּבִין:

רס״ו

ומחוסר. ורבותינו דרשו[1] לחסור הערלה כמו כנדה, שהערלה מפורשת כמ את מקורה הערה: (כג) ואקץ. לשון מיאוס, כמו קלתי בחיי[2], כמדת שהוא קץ במזונו: (כה) והבדלתם בין הבהמה הטהורה לטמאה. אין צריך לומר בין פרה לחמור, שהרי מובדלין וניכרין הם, אלא בין טהורה לך לטמאה לך, בין שנאחז רובו של סימן לנאחז חציו. וכמה בין רובו לחציו, אלא שערה: אשר הבדלתי לכם לטמא. לחסור: (כו) ואבדל אתכם מן העמים להיות לי. אם אתם מובדלים ממני הרי אתם שלי, ואם לאו הרי אתם של נבוכדנצר וחביריו. רבי אלעזר בן עזריה אומר מנין שלא יאמר אדם נפשי קלה בעבר חזיר, אי אפשי ללמוד בלאיסו, אבל יאמר אפשי, ומה אעשה ואבי שבשמים גזר עליו, תלמוד לומר ואבדיל אתכם מן העמים להיות לי, שתהא הבדלתכם מהם לשמי, פורש מן העבירה ומקבל עליו עול מלכות שמים: (כז) כי יהיה בהם אוב וגו'. כאן נאמר בהם מיתה ולמעלה כרת. עדיין ואתרוהי בסקילה, מיד נאמר בהכרת ושגגתם תטהר, וכן בכל חייבי מיתות שנאמר בהם כרת: חסלת פרשת קדושים

TORAS MENACHEM

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,"

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.

1 יבמות נד: 2 בראשית כז, מו

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. 174*ff.*)

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 אמור

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 זוֹהַר, 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)

כא א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן
וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא־יִטַּמָּא בְּעַמָּיו: ב כִּי אִם־לִשְׁאֵרוֹ
הַקָּרֹב אֵלָיו לְאִמּוֹ וּלְאָבִיו וְלִבְנוֹ וּלְבִתּוֹ וּלְאָחִיו: ג וְלַאֲחֹתוֹ
הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו אֲשֶׁר לֹא־הָיְתָה לְאִישׁ לָהּ יִטַּמָּא:
ד לֹא יִטַּמָּא בַּעַל בְּעַמָּיו לְהֵחַלּוֹ: ה לֹא־יקרחה [ק׳ יִקְרְחוּ] קָרְחָה
בְּרֹאשָׁם וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת:
ו קְדֹשִׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם כִּי אֶת־
אִשֵּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מַקְרִיבִם וְהָיוּ קֹדֶשׁ: ז אִשָּׁה זֹנָה
וַחֲלָלָה לֹא יִקָּחוּ וְאִשָּׁה גְרוּשָׁה מֵאִישָׁהּ לֹא יִקָּחוּ כִּי־קָדֹשׁ

א וַאֲמַר יְיָ לְמֹשֶׁה אֱמַר לְכַהֲנַיָּא בְּנֵי אַהֲרֹן
וְתֵימַר לְהוֹן עַל מֵית לָא יִסְתָּאַב בְּעַמֵּיהּ:
ב אֱלָהֵן לְקָרִיבֵיהּ דְּקָרִיב לֵיהּ לְאִמֵּיהּ
וְלַאֲבוּהִי וְלִבְרֵיהּ וְלִבְרָתֵיהּ וְלַאֲחוּהִי:
ג וְלַאֲחָתֵיהּ בְּתוּלְתָּא דְּקָרִיבָא לֵיהּ דִּי לָא
הֲוַת לִגְבַר לָהּ יִסְתָּאַב: ד לָא יִסְתָּאַב רַבָּא
בְּעַמֵּיהּ לְאַחֲלוּתֵיהּ: ה לָא יְמָרְטוּן מָרַט
בְּרִישְׁהוֹן וּפְאַתָּא דְּדִקְנֵהוֹן לָא יְגַלְּחוּן
וּבִבְשְׂרֵהוֹן לָא יְחַבְּלוּן חַבּוּל: ו קַדִּישִׁין יְהוֹן
קֳדָם אֱלָהֲהוֹן וְלָא יְחַלְּלוּן שְׁמָא דֶּאֱלָהֲהוֹן אֲרֵי
יָת קוּרְבָּנַיָּא דַיְיָ קוּרְבַּן אֱלָהֲהוֹן אִנּוּן מַקְרִיבִין
וִיהוֹן קַדִּישִׁין: ז אִתְּתָא מַטְעָיָא וּמְחַלְּלָא לָא
יִסְּבוּן וְאִתְּתָא דִּמְתָרְכָא מִבַּעְלָהּ לָא יִסְּבוּן אֲרֵי

רש״י

(ה) אמור אל הכהנים. אמור ושמרת, להזהיר גדולים על הקטנים[1]: **בני אהרן.** יכול מגליס, תלמוד לומר הכהנים: **בני אהרן.** אף בעלי מומין במשמע: **בני אהרן.** ולא בנות אהרן[2]: **לא יטמא בעמיו.** בעוד שהמת בתוך עמיו, יצא מת מצוה[3]. **(ב) כי אם לשארו.** אין שארו אלא משתו[4]: **(ג) הקרובה.** לרבות את המרוסה[5]: **אשר לא היתה לאיש.** למעכב: **לה יטמא.** מצוה[6]: **(ד) לא יטמא בעל בעמיו להחלו.** לא יטמא לשתו פסולה שהוא מחולל הא בעודה עמו[7]. וכן פשוטו של מקרא לא יטמא בעל בשארו בעוד שהיא בתוך עמיו, שיש לה קוברין, שאינה מת מצוה, ובאיזה שאר תמרתי, בשתו שהיא להחלו, להתחלל הוא מכבודתו: **(ה) לא יקרחו קרחה.** על מת. ולמה אף ישראל כוזהרו על כך, אלא לפי שנאמר בישראל בין עיניכם[8], יכול לא יהא חייב על כל הראש, תלמוד לומר בראשם, וילמדו ישראל מהכהנים בגזרה שוה, נאמר כאן קרחה ונאמר להלן בישראל קרחה, מה כאן כל הראש אף להלן כל הראש בשאר, כל מקום שיקרח בראש. ומה להלן על מת, אף כאן על מת[9]: **ופאת זקנם לא יגלחו.** לפי שנאמר בישראל ולא תשחית[10], יכול לקטו בשלקט ורכיטי, לכך נאמר לא יגלחו, שהיו חייב אלא על דבר הקרוי גלוח ויש בו השחתה, וזהו תער[11]: **ובבשרם לא ישרטו שרטת.** לפי שנאמר בישראל ושרט לנפש לא תתנו[12], יכול שרט חמש שריטות לא יהא חייב אלא אחת, תלמוד לומר לא ישרטו שרטת, לחייב על כל שריטה ושריטה. שתיבה זו יתירה היא לדרוש, שהיה לו לכתוב לא ישרטו ומני יודע שהיא שרטת: **(ו) קדושים יהיו.** על כרחם יקדישום הם דין הוא: **(ז) זונה.** שנבעלה בעילת ישראל האסור לה, כגון חייבי כריתות או נתין או ממזר[13]: **חללה.** שנולד מן הפסולים שבכהונה, כגון בת אלמנה מכהן גדול או בת גרושה וחלוצה מכהן הדיוט, וכן שנתחללה מן הכהונה על ידי בעילת אחד מן הפסולים לכהונה[14]:

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* (**אֱמֹר**) to the priests, Aharon's sons, *and say* (**וְאָמַרְתָּ**) 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

1 יבמות קיד. 2 תו״כ 3 שם 4 יבמות כב: 5 שם ס. 6 סוטה ג. 7 יבמות כב: 8 דברים יד, א 9 מכות כ. 10 ויקרא יט, כז 11 מכות כא. 12 ויקרא יט, כח 13 יבמות סא: 14 קידושין עז.

LAWS ADDRESSED TO THE PRIESTS

21 God said to Moshe: Speak to the priests, Aharon's sons, and say to them:

- *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.*

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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

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)

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)

הוּא לֵאלֹהָיו: ח וְקִדַּשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מַקְרִיב
קָדֹשׁ יִהְיֶה־לָּךְ כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶם: ט וּבַת אִישׁ כֹּהֵן
כִּי תֵחֵל לִזְנוֹת אֶת־אָבִיהָ הִיא מְחַלֶּלֶת בָּאֵשׁ תִּשָּׂרֵף: ס
י וְהַכֹּהֵן הַגָּדוֹל מֵאֶחָיו אֲשֶׁר־יוּצַק עַל־רֹאשׁוֹ | שֶׁמֶן הַמִּשְׁחָה
וּמִלֵּא אֶת־יָדוֹ לִלְבֹּשׁ אֶת־הַבְּגָדִים אֶת־רֹאשׁוֹ לֹא יִפְרָע
וּבְגָדָיו לֹא יִפְרֹם: יא וְעַל כָּל־נַפְשֹׁת מֵת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ
לֹא יִטַּמָּא: יב וּמִן־הַמִּקְדָּשׁ לֹא יֵצֵא וְלֹא יְחַלֵּל אֶת מִקְדַּשׁ
אֱלֹהָיו כִּי נֵזֶר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו אֲנִי יְהוָה: יג וְהוּא
אִשָּׁה בִבְתוּלֶיהָ יִקָּח: יד אַלְמָנָה וּגְרוּשָׁה וְחַלָּלָה זֹנָה אֶת־אֵלֶּה
לֹא יִקָּח כִּי אִם־בְּתוּלָה מֵעַמָּיו יִקַּח אִשָּׁה: טו וְלֹא־יְחַלֵּל זַרְעוֹ
בְּעַמָּיו כִּי אֲנִי יְהוָה מְקַדְּשׁוֹ: ס [שני] טז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: יז דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר אִישׁ מִזַּרְעֲךָ לְדֹרֹתָם אֲשֶׁר
יִהְיֶה בּוֹ מוּם לֹא יִקְרַב לְהַקְרִיב לֶחֶם אֱלֹהָיו: יח כִּי כָל־אִישׁ
אֲשֶׁר־בּוֹ מוּם לֹא יִקְרָב אִישׁ עִוֵּר אוֹ פִסֵּחַ אוֹ חָרֻם אוֹ שָׂרוּעַ:
יט אוֹ אִישׁ אֲשֶׁר־יִהְיֶה בּוֹ שֶׁבֶר רָגֶל אוֹ שֶׁבֶר יָד: כ אוֹ גִבֵּן
אוֹ־דַק אוֹ תְבַלֻּל בְּעֵינוֹ אוֹ גָרָב אוֹ יַלֶּפֶת אוֹ מְרוֹחַ אָשֶׁךְ:

קַדִּישׁ הוּא קֳדָם אֱלָהֵהּ: ח וּתְקַדְּשִׁינֵיהּ אֲרֵי
יַת קוּרְבַּן אֱלָהָךְ הוּא מְקָרֵיב קַדִּישׁ יְהֵי לָךְ
אֲרֵי קַדִּישׁ אֲנָא יְיָ מְקַדִּשְׁכוֹן: ט וּבַת גְּבַר כָּהֲנָן
אֲרֵי תְּתְחַל לְמִטְעֵי מִקְּדוּשַׁת אֲבוּהָא הִיא
מְתַחֲלָא בְּנוּרָא תִּתּוֹקַד: י וְכָהֲנָא דְּאִתְרַבָּא
מֵאֲחוֹהִי דִּי יִתְרַק עַל רֵישֵׁיהּ מִשְׁחָא דְּרְבוּתָא
וְדִי קָרֵיב יַת קוּרְבָּנַיָּא לְמִלְבַּשׁ יַת לְבוּשַׁיָּא יַת
רֵישֵׁיהּ לָא יְרַבֵּי פֻּרְעָנֻתָא וּלְבוּשׁוֹהִי לָא יְבַזַּע:
יא וְעַל כָּל נַפְשַׁת מִיתָא לָא יֵיעוֹל לַאֲבוּהִי
וּלְאִמֵּיהּ לָא יְסָתָאֵב: יב וּמִן מַקְדְּשָׁא לָא יִפּוֹק
וְלָא יְחֵל יַת מַקְדְּשָׁא דֵּאֱלָהֵהּ אֲרֵי כְּלִיל
מְשַׁח רְבוּתָא דֵּאֱלָהֵהּ עֲלוֹהִי אֲנָא יְיָ: יג וְהוּא
אִתְּתָא בִּבְתוּלֶהָא יָסַב: יד אַרְמְלָא וּמְתָרְכָא
וַחֲלִילָא מַטְעָיָא יַת אִלֵּין לָא יָסַב אֱלָהִין
בְּתוּלְתָּא מֵעַמֵּיהּ יָסַב אִתְּתָא: טו וְלָא יְחֵל
זַרְעֵיהּ בְּעַמֵּיהּ אֲרֵי אֲנָא יְיָ מְקַדְּשֵׁיהּ:
טז וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר: יז מַלֵּיל עִם
אַהֲרֹן לְמֵימַר גְּבַר מִבְּנָיךְ לְדָרֵיהוֹן דִּי יְהֵי
בֵּיהּ מוּמָא לָא יִקְרַב לְקָרָבָא קוּרְבַּן אֱלָהֵהּ:
יח אֲרֵי כָל גְּבַר דִּי בֵיהּ מוּמָא לָא יִקְרַב גְּבַר
עַוַּיר אוֹ חָגִיר אוֹ חָרִים אוֹ שְׁרֵיעַ: יט אוֹ גְּבַר
דִּי יְהֵי בֵּיהּ תְּבַר רַגְלָא אוֹ תְּבַר יְדָא: כ אוֹ
גִּבֵּין אוֹ דוֹקָא אוֹ חִלְיָז בְּעֵינֵיהּ אוֹ גַּרְבָּן אוֹ

רש"י

(ח) **וקדשתו.** על כרחו, שאם לא רצה לגרש, כלוקה ויסרהו עד שיגרש[1]: **קדוש יהיה לך.** נהוג בו קדושה לפתוח ראשון בכל דבר ולגבך ראשון בסעודה[2]: (ט) **כי תחל לזנות.** כשתתחלל על ידי זנות, שהיתה בת זיקת נאוה וזנתה או מן הכיוסין או מן הנשואין. וכבועזיו נחלקו בדבר, וכלן מודיס שלא דבר הכתוב בפנויה[3]: **את אביה היא מחללת.** חללה וזנתה את כבודו, שמוריס עליו תורה שזו ילד, תורה שזו גדל[4]: (י) **לא יפרע.** לא יגדל פרע על מנת. ואיזהו גידול פרע, יותר משלשים יום[5]: (יא) **ועל כל נפשת מת.** נהלכ כמת[6]: **נפשת מת.** להכיא רציעת דם מן המת שמטמא נהלכ[7]: **לאביו ולאמו לא יטמא.** לא נא אלא להתיר לו את מנוכ[8]: (יב) **ומן המקדש לא יצא.** מיכו הולך אחר המטה[9]. ועוד מכאן למדו רבותיו שכהן גדול מקריב תונן, וכן משמעו, אף אם את מצוי ואתו מיכו לריך לגאת מן המקדש אלא עובד עבודה: **ולא יחלל את מקדש.** שאיכו מחלל בכך את העבודה שהתיר לו בכתוב, כא כהן הדיוט שעבד תונן חלל: (יד) **וחללה.** שנולדה מפסולי כהונה: (טו) **ולא יחלל זרעו.** כא אם נשא אחת מן הפסולות, זרעו כיומה חלל מדין קדושת כהונה: (יז) **לחם אלהיו.** מאכל אלהיו, כל סעודה קרויה לחם, כמו עבד לחם רב[10]: (יח) **כי כל איש אשר בו מום לא יקרב.** אינו דין שיקרב, כמו הקריבהו נא לפחתך[11]: **חרם.** שאוטמו שקוע בין שתי העיניים, שכואל שתי עיניו כאחת[12]: **שרוע.** שאחד מאיבריו גדול מחבירו, עיכו אחת גדולה ועינו אחת קטכה, או שוקו אחת ארוכה מחבירתה[13]: (כ) **או גבן.** שורולויל"ש בלע"ז שגביכי עיניו שערן ארוך ושוכב[14]: **או דק.** שיש לו בעיניו דוק שקורין טיל"ח, כמו[15] כשוטה כדוק[16]: **או תבלל.** דבר המבלבל את העין, כגון חוט לבן שממשך מן הלבן ופוסק בסירוגין, שהוא עושה המקיף את השחור, שקורא"ם פרויל"ח, והחוט הזה פוסק את העושל וכשכם בשחור. ותרגום תבלול חיליו, לשון חלזון, שהוא דומה לתולעת שותו החוט. וכן כיוצא חכמי ישראל בשומי הכתוב חלזון שם עיכך[17]: **גרב ויולפת.** מיני שחין הם: **גרב.** זה החרס, שחין היושב מבפכים ומבחון: **ילפת.** היא חזזית המלרית. ולשון נקרחת ילפת שמלפפת והולכת עד יום המיתה, והוא לא מבחון ויושב מבפכים. ובמקום אחר קורא לגרב שחין הלח מבחון ויושב מבפכים, שנאמר ובגרב ובחרס[18], כשמוך גרב אלל חרס קורא ליולפת גרב, וכשהוא סמוך אלל יולפת קורא לחרס גרב, כך מפורש בכבורות[19]: **מרוח אשך.** לפי התרגום

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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 תו"כ 7 סנהדרין ד. 8 נזיר מח. 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 כח, כז 19 מא.

- [8] *(If he wishes to mary 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 *The (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.*

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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

כא כָּל־אִ֗ישׁ אֲשֶׁר־בּ֤וֹ מ֨וּם מִזֶּ֜רַע אַהֲרֹ֣ן הַכֹּהֵ֗ן לֹ֤א יִגַּשׁ֙ לְהַקְרִ֣יב
אֶת־אִשֵּׁ֣י יְהוָ֔ה מ֥וּם בּ֖וֹ אֶת־לֶ֣חֶם אֱלֹהָ֑יו לֹ֥א יִגַּ֛שׁ לְהַקְרִ֖יב:
כב לֶ֣חֶם אֱלֹהָ֔יו מִקָּדְשֵׁ֥י הַקָּדָשִׁ֖ים וּמִן־הַקֳּדָשִׁ֑ים יֹאכֵֽל: כג אַ֚ךְ
אֶל־הַפָּרֹ֣כֶת לֹ֤א יָבֹא֙ וְאֶל־הַמִּזְבֵּ֣חַ לֹ֔א יִגַּ֖שׁ כִּי־מ֣וּם בּ֑וֹ וְלֹ֤א
יְחַלֵּל֙ אֶת־מִקְדָּשַׁ֔י כִּ֥י אֲנִ֖י יְהוָ֥ה מְקַדְּשָֽׁם: כד וַיְדַבֵּ֥ר מֹשֶׁ֛ה
אֶל־אַהֲרֹ֥ן וְאֶל־בָּנָ֖יו וְאֶל־כָּל־בְּנֵ֥י יִשְׂרָאֵֽל: פ כב א וַיְדַבֵּ֥ר
יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר: ב דַּבֵּ֞ר אֶל־אַהֲרֹ֣ן וְאֶל־בָּנָ֗יו וְיִנָּזְרוּ֙
מִקָּדְשֵׁ֣י בְנֵֽי־יִשְׂרָאֵ֔ל וְלֹ֥א יְחַלְּל֖וּ אֶת־שֵׁ֣ם קָדְשִׁ֑י אֲשֶׁ֥ר הֵ֛ם
מַקְדִּישִׁ֥ים לִ֖י אֲנִ֥י יְהוָֽה: ג אֱמֹ֣ר אֲלֵהֶ֗ם לְדֹרֹֽתֵיכֶם֮ כָּל־אִ֣ישׁ |
אֲשֶׁר־יִקְרַ֣ב מִכָּל־זַרְעֲכֶם֒ אֶל־הַקֳּדָשִׁ֗ים אֲשֶׁ֤ר יַקְדִּישׁוּ֙ בְּנֵ֣י
יִשְׂרָאֵ֔ל לַיהוָ֖ה וְטֻמְאָת֣וֹ עָלָ֑יו וְנִכְרְתָ֞ה הַנֶּ֤פֶשׁ הַהִוא֙ מִלְּפָנַ֔י אֲנִ֖י
יְהוָֽה: ד אִ֣ישׁ אִ֣ישׁ מִזֶּ֣רַע אַהֲרֹ֗ן וְהוּא֙ צָרוּעַ֙ א֣וֹ זָ֔ב בַּקֳּדָשִׁ֖ים לֹ֣א
יֹאכַ֑ל עַ֚ד אֲשֶׁ֣ר יִטְהָ֔ר וְהַנֹּגֵ֥עַ בְּכָל־טְמֵא־נֶ֖פֶשׁ א֣וֹ אִ֑ישׁ
אֲשֶׁר־תֵּצֵ֥א מִמֶּ֖נּוּ שִׁכְבַת־זָֽרַע: ה א֣וֹ־אִ֗ישׁ אֲשֶׁ֤ר יִגַּע֙ בְּכָל־
שֶׁ֣רֶץ אֲשֶׁר֩ יִטְמָא־לוֹ֙ א֣וֹ בְאָדָ֔ם אֲשֶׁ֥ר יִטְמָא־לוֹ֖ לְכֹ֣ל טֻמְאָתֽוֹ:
ו נֶ֚פֶשׁ אֲשֶׁר֙ תִּגַּע־בּ֣וֹ וְטָמְאָ֔ה עַד־הָעֶ֖רֶב וְלֹ֣א יֹאכַ֑ל מִן־
הַקֳּדָשִׁ֛ים כִּֽי־אִם־רָחַ֥ץ בְּשָׂר֖וֹ בַּמָּֽיִם: ז וּבָ֣א הַשֶּׁ֔מֶשׁ וְטָהֵ֖ר וְאַחַ֑ר
יֹאכַ֥ל מִן־הַקֳּדָשִׁ֖ים כִּֽי־לַחְמ֥וֹ הֽוּא: ח נְבֵלָ֥ה וּטְרֵפָ֖ה לֹ֣א יֹאכַ֑ל

חֲזָזָן֙ אוֹ֙ מְרִ֣יס פַּחֲדִ֔ין: כא כָּל֙ גְּבַ֣ר דִּֽי־בֵ֔יהּ
מוּמָ֖א מִזַּרְעָ֣א דְאַהֲרֹ֑ן כַּהֲנָ֗א לָ֤א יְקָרֵב֙ לְקָרָבָ֔א
יַת֙ קוּרְבָּנַ֣יָּא דַיְיָ֔ מוּמָ֖א בֵּ֣יהּ יַת֙ קוּרְבַּ֣ן אֱלָהֵ֑הּ
לָ֤א יְקָרֵב֙ לְקָרָבָ֔א: כב קוּרְבַּ֣ן אֱלָהֵ֔הּ מִקָּדְשֵׁ֥י
קוּדְשַׁיָּ֖א וּמִן֙ קוּדְשַׁיָּ֣א ייכוֹל: כג בְּרַ֗ם
לְפָרוּכְתָּ֞א לָ֤א ייעוֹל֙ וּלְמַדְבְּחָ֣א לָ֔א יְקָרֵ֖ב אֲרֵ֑י
מוּמָ֣א בֵּ֔יהּ וְלָ֤א יַחֵל֙ יַת֙ מַקְדְּשַׁ֣י אֲרֵ֔י אֲנָ֖א יְיָ֥
מְקַדְּשֵׁהוֹן: כד וּמַלִּ֣יל מֹשֶׁ֔ה עִם֙ אַהֲרֹ֣ן וְעִם֙
בְּנוֹהִ֔י וְעִ֖ם כָּל֣ בְּנֵ֑י יִשְׂרָאֵֽל: א וּמַלִּ֣יל יְיָ֔ עִם֙
מֹשֶׁ֖ה לְמֵימָֽר: ב מַלֵּ֣יל עִם֩ אַהֲרֹ֨ן וְעִם֙ בְּנוֹהִ֔י
וְיִפְרְשׁ֖וּן מִקּוּדְשַׁיָּ֣א דִבְנֵ֣י יִשְׂרָאֵ֑ל וְלָ֤א יְחַלְּל֙וּן֙ יַת֙
שְׁמָ֣א דְקוּדְשִׁ֔י דִּ֥י אִנּ֖וּן מְקַדְּשִׁ֑ין קֳדָמַ֥י אֲנָ֖א יְיָ֥:
ג אֱמַ֣ר לְהוֹן֮ לְדָרֵיכוֹן֒ כָּל֩ גְּבַ֨ר דִּי־יִקְרַ֜ב מִכָּל֙
בְּנַיכוֹן֙ לְקוּדְשַׁיָּ֔א דִּ֥י יְקַדְּשׁ֖וּן בְּנֵ֣י יִשְׂרָאֵ֑ל קֳדָ֣ם
יְיָ֔ וּסְאוּבְתֵּ֖יהּ עֲלוֹהִ֣י וְיִשְׁתֵּיצֵ֔י אֲנָ֖א הַהוּא֙ מִן
קֳדָמַ֣י אֲנָ֔א יְיָ֥: ד גְּבַ֣ר גְּבַ֔ר מִזַּרְעָ֖א דְאַהֲרֹ֑ן
וְהוּא֙ סָגִ֣יר אוֹ֙ דָּאִ֣יב בְּקוּדְשַׁיָּ֔א לָ֤א ייכוֹל֙ עַד֙
דִּי֙ יִדְכֵּ֔י וּדְיִקְרַ֥ב בְּכָל֙ טְמֵ֣א נַפְשָׁ֔א אוֹ֙ גְּבַ֣ר דִּי֙
תִּפּ֣וֹק מִנֵּ֔יהּ שְׁכְבַ֖ת זַרְעָֽא: ה אוֹ֙ גְּבַ֣ר דִּי֙ יִקְרַ֣ב
בְּכָל֙ רִיחֲשָׁ֔א דִּי֙ יִסְתָּאַ֣ב לֵ֔יהּ אוֹ֙ בֶּאֱנָשָׁ֔א דִּי֙
יִסְתָּאַ֣ב לֵ֔יהּ לְכֹ֖ל סְאוּבְתֵּ֑יהּ: ו אֱנַ֞שׁ דִּי֙ יִקְרַ֣ב
בֵּ֔יהּ וִיהֵ֥י מְסָאַ֖ב עַד֙ רַמְשָׁ֔א וְלָ֥א ייכוֹל֙ מִן֙
קוּדְשַׁיָּ֔א אֱלָהֵ֖ן אִסְתְּחֵ֥י בְשִׂרֵ֖יהּ בְּמַיָּֽא: ז וּבְמֵיעַל֙
שִׁמְשָׁ֔א וְיִדְכֵּ֖י וּבָתַ֣ר כֵּ֑ן ייכוֹל֙ מִן֙ קוּדְשַׁיָּ֔א אֲרֵ֖י
לַחְמֵ֥יהּ הוּא֙: ח נְבִילָ֥א וּתְבִירָ֖א לָ֣א ייכוֹל֙

מריס פחדין, שפחדיו מרוססים, שבגיסיו שלו כתותין. פחדין כמו גידי פחדיו יסורגו[1]: (כא) **כל איש אשר בו מום.** לרבות שאר מומין[2]: **מום בו.** בעוד מומו בו פסול, הא אם עבר מומו כשר[3]: **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 קדשי הקדשים יכול בעל מום, שמיומו שהותרו לזר, שאכל משה בשר המלואים, תבל בחזה ושוק של קדשים קלים לא יאכל, שלא מיומו זר חולק בהן, לכך נאמרו קדשים קלים. כך מפורש בזבחים[4]: (כג) **אך אל הפרכת.** להזות שבע הזאות שעל הפרכת: **ואל המזבח.** בחילון. ובגיסיס הוגרכו להכתב, ומפורש בתורת כהנים: **ולא יחלל את מקדשי.** שאם עבד, עבודתו מחוללת להפסל: (כד) **וידבר משה.** למלוה להזהיר: **אל אהרן וגו' ואל כל בני ישראל.** להזהיר בית דין על הכהנים[5]: (ג) **וינזרו.** אין נזירה אלא פרישה, וכן הוא אומר וינזרו מאחרי, נזורו אחור, יפרשו מן הקדשים בימי טומאתן. דבר אחר וינזרו מקדשי בני ישראל שאר כל מקדישים לי ולא יחללו את שם קדשי. סרס המקרא ודרשהו: **אשר הם מקדשים לי.** לרבות קדשי הכגיס עלמן: (ג) **כל איש אשר יקרב.** אין קריבה זו אלא מאכילה, וכן מצינו שנאמרה אזהרת מאכילת קדשים בטומאה בלשון נגיעה, בכל קדש לא תגע[6], אזהרה לאוכל. ולמדוה רבותינו מגזירה שוה. ואי אפשר לומר שאייב על הנגיעה, שהרי נאמר כרת על האכילה בלו את אהרן[7] שתי כריתות זו אלא זו, ואם על הנגיעה אייב לא הולרך לאייבו על האכילה, וכן נדרש בתורת כהנים וכי יש נוגע חייב, אם כן מה תלמוד לומר יקרב, משיקבר להקרב, שאין חייבין עליו משום טומאה, אלא אם כן קרבו מתיריו. ואם תאמר שלש כריתות בטומאת כהגיס למה, כשר נדרשו במסכת שבועות[8] אחת לכלל ואחת לפרט וכו': **וטמאתו עליו.** וטומאת האדם עליו, יכול בבשר הבאוב מדבר, וטומאתו של בשר עליו, ובטהור שאכל את הטמא הכתוב מדבר, על הרואה ממשמעו אתה למד, מי שטומאתו פורחת ממנו הכתוב מדבר, וזהו האדם שיש לו טהרה בטבילה[9]: **ונברתה וגו'.** יכול מלד שה לגלד זה, יכרת ממקומו ויתייבב במקום אחר, תלמוד לומר מני ס', בכל מקום מני[10]: (ד) **בכל טמא נפש.** מני שטומאת במת: (ה) **בכל שרץ אשר יטמא לו.** בשיעור הראוי לטמא, בכעדשה[11]: **או באדם.** במת: **אשר יטמא לו.** כשיעורו לטמא, וזהו כזית[12]: **לכל טומאתו.** לרבות נוגע בזב וזב, נדה ויולדת: (ו) **נפש אשר תגע בו.** בחד מן הטמאים הללו: (ז) **ואחר יאכל מן הקדשים.** נדרש ביבמות[13] בתרומה, שמותר לאכלה בהערב השמש: **מן הקדשים.** ולא כל הקדשים: (ח) **נבלה וטרפה לא יאכל לטמאה בה.** לענין הטומאה הזכיר כאן, שאם אכל נבלת עוף טהור, שאין לה טומאת מגע ומשא אלא טומאת אכילה בבית הבליעה, אסור לאכול בקדשים. ולריך לומר

1 איוב מ, יז 2 תו"כ 3 שם 4 קא: 5 תו"כ 6 ויקרא יב, ד 7 שם ז, כ-כא 8 ז. 9 זבחים מג: 10 תו"כ 11 חגיגה יא. 12 אהלות פ"א מ"א 13 עד:

- [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 zealousness 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. 61*ff.*)

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).

לְטָמְאָה־בָהּ אֲנִי יְהוָה: ט וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי וְלֹא־יִשְׂאוּ
עָלָיו חֵטְא וּמֵתוּ בוֹ כִּי יְחַלְּלֻהוּ אֲנִי יְהוָה מְקַדְּשָׁם: י וְכָל־זָר
לֹא־יֹאכַל קֹדֶשׁ תּוֹשַׁב כֹּהֵן וְשָׂכִיר לֹא־יֹאכַל קֹדֶשׁ: יא וְכֹהֵן
כִּי־יִקְנֶה נֶפֶשׁ קִנְיַן כַּסְפּוֹ הוּא יֹאכַל בּוֹ וְיִלִּיד בֵּיתוֹ הֵם יֹאכְלוּ
בְלַחְמוֹ: יב וּבַת־כֹּהֵן כִּי תִהְיֶה לְאִישׁ זָר הִוא בִּתְרוּמַת
הַקֳּדָשִׁים לֹא תֹאכֵל: יג וּבַת־כֹּהֵן כִּי תִהְיֶה אַלְמָנָה וּגְרוּשָׁה
וְזֶרַע אֵין לָהּ וְשָׁבָה אֶל־בֵּית אָבִיהָ כִּנְעוּרֶיהָ מִלֶּחֶם אָבִיהָ
תֹּאכֵל וְכָל־זָר לֹא־יֹאכַל בּוֹ: יד וְאִישׁ כִּי־יֹאכַל קֹדֶשׁ בִּשְׁגָגָה
וְיָסַף חֲמִשִׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ: טו וְלֹא יְחַלְּלוּ
אֶת־קָדְשֵׁי בְּנֵי יִשְׂרָאֵל אֵת אֲשֶׁר־יָרִימוּ לַיהוָה: טז וְהִשִּׂיאוּ
אוֹתָם עֲוֹן אַשְׁמָה בְּאָכְלָם אֶת־קָדְשֵׁיהֶם כִּי אֲנִי יְהוָה
מְקַדְּשָׁם: פ [שלישי] יז וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יח דַּבֵּר
אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ
אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יַקְרִיב קָרְבָּנוֹ
לְכָל־נִדְרֵיהֶם וּלְכָל־נִדְבוֹתָם אֲשֶׁר־יַקְרִיבוּ לַיהוָה לְעֹלָה:
יט לִרְצֹנְכֶם תָּמִים זָכָר בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים: כ כֹּל אֲשֶׁר־בּוֹ
מוּם לֹא תַקְרִיבוּ כִּי־לֹא לְרָצוֹן יִהְיֶה לָכֶם: כא וְאִישׁ כִּי־יַקְרִיב

לְאַסְתָּאָבָא בָהּ אֲנָא יְיָ: ט וְיִטְרוּן יַת מַטְרַת
מֵימְרִי וְלָא יְקַבְּלוּן עֲלוֹהִי חוֹבָא וְיִמּוּתוּן בֵּיהּ
אֲרֵי יְחַלּוֹנֵיהּ אֲנָא יְיָ מְקַדְּשָׁהוֹן: י וְכָל חִלּוֹנֵי
לָא יֵיכוֹל קוּדְשָׁא תּוֹתָבָא דְכַהֲנָא וַאֲגִירָא לָא
יֵיכוֹל קוּדְשָׁא: יא וְכַהֲנָא אֲרֵי יְקֵנֵי נְפַשׁ קִנְיַן
כַּסְפֵּיהּ הוּא יֵיכוֹל בֵּיהּ וְיִלִידֵי בֵיתֵיהּ אִנּוּן
יֵיכְלוּן בְּלַחְמֵיהּ: יב וּבַת כַּהֲנָא אֲרֵי תְהֵי לִגְבַר
חִלּוֹנִי הִיא בְּאַפְרָשׁוּת קוּדְשַׁיָּא לָא תֵיכוֹל:
יג וּבַת כַּהֲנָא אֲרֵי תְהֵי אַרְמְלָא וּמְתָרְכָא וּבַר
לֵית לָהּ וְתִתּוּב לְבֵית אֲבוּהָא כְּרַבְיוּתָהָא
מִלַּחְמָא דַאֲבוּהָא תֵּיכוֹל וְכָל חִלּוֹנֵי לָא יֵיכוֹל
בֵּיהּ: יד וּגְבַר אֲרֵי יֵיכוֹל קוּדְשָׁא בְּשָׁלוּ וְיוֹסֵף
חוּמְשֵׁיהּ עֲלוֹהִי וְיִתֵּן לְכַהֲנָא יַת קוּדְשָׁא:
טו וְלָא יְחַלּוֹן יַת קוּדְשַׁיָּא דִבְנֵי יִשְׂרָאֵל יַת דִּי
יַפְרְשׁוּן קֳדָם יְיָ: טז וְיַקְבְּלוּן עֲלֵיהוֹן עָוְיָן
וְחוֹבִין בְּמֵיכַלְהוֹן בְּסוֹאֲבָא יַת קוּדְשֵׁיהוֹן אֲרֵי
אֲנָא יְיָ מְקַדְּשָׁהוֹן: יז וּמַלֵּיל יְיָ עִם מֹשֶׁה
לְמֵימָר: יח מַלֵּיל עִם אַהֲרֹן וְעִם בְּנוֹהִי וְעִם
כָּל בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן גְּבַר גְּבַר מִבְּנֵי
יִשְׂרָאֵל וּמִן גִּיּוֹרָיָא בְיִשְׂרָאֵל דִּי יְקָרֵיב
קוּרְבָּנֵיהּ לְכָל נִדְרֵיהוֹן וּלְכָל נִדְבָתְהוֹן דִּי
יְקָרְבוּן קֳדָם יְיָ לַעֲלָתָא: יט לְרַעֲוָא לְכוֹן שְׁלִים
דְּכוּרָא בְּתוֹרַיָּא בְּאִמְּרַיָּא וּבְעִזַּיָּא: כ כֹּל דִּי
בֵיהּ מוּמָא לָא תְקָרְבוּן אֲרֵי לָא לְרַעֲוָא יְהֵי
לְכוֹן: כא וּגְבַר אֲרֵי יְקָרֵב נִכְסַת קוּדְשַׁיָּא

רס"ו

וטרפה, מי שיש במינו טרפה, יצא נבלת עוף טמא שאין במינו טרפה[1]: (ט) **ושמרו את משמרתי**. מלאכול תרומה בטומאת הגוף[2]: **ומתו בו**. למדנו שהיא מיתה בידי שמים[3]: (י) **לא יאכל קדש**. בתרומה ככתוב מדבר, שכל הענין דבר זה: **תושב כהן ושכיר**. תושבו של כהן ושכירו, לפיכך תושב זה נקוד פתח, לפי שהוא דבוק. ושיזהו תושב, זה גרעץ שהוא קנוי לו עד היובל, ושיזהו שכיר, זה קנוי קנין שניס, שיועץ בשנת, בא ללמוד כאן שאין גופו קנוי לאדוניו לאכול בתרומתו[4]: (יא) **וכהן כי יקנה נפש**. עבד כנעני שקנוי לגופו: **ויליד ביתו**. אלו בני השפחות. ואפשר כהן אוכלת בתרומה מן המקרא הזה, שאף הוא קנין כספו[5]. ועוד למד ממקרא אחר כל טהור בביתך וגו'[6] בספרי[7]: (יג) **לאיש זר**. לזרי ויעקב: (יג) **אלמנה וגרושה**. מן האיש הזה: **וזרע אין לה**. ממנו: **ושבה**. הא אם יש לה זרע ממנו אסורה בתרומה כל זמן שהזרע קיים[8]: **וכל זר לא יאכל בו**. לא בא

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 פג. 3 שם 4 יבמות ע. 5 כתובות נז: 6 במדבר יח, יג 7 יח, כט 8 יבמות פז. 9 שם סח: 10 פסחים לב, א 11 במדבר ו, יג 12 דברים לד, ו 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.*

זֶבַח־שְׁלָמִים לַיהוָה לְפַלֵּא־נֶדֶר אוֹ לִנְדָבָה בַּבָּקָר אוֹ בַצֹּאן
תָּמִים יִהְיֶה לְרָצוֹן כָּל־מוּם לֹא יִהְיֶה־בּוֹ: כב עִוֵּר אוֹ שָׁבוּר
אוֹ־חָרוּץ אוֹ־יַבֶּלֶת אוֹ גָרָב אוֹ יַלֶּפֶת לֹא־תַקְרִיבוּ אֵלֶּה לַיהוָה
וְאִשֶּׁה לֹא־תִתְּנוּ מֵהֶם עַל־הַמִּזְבֵּחַ לַיהוָה: כג וְשׁוֹר וָשֶׂה
שָׂרוּעַ וְקָלוּט נְדָבָה תַּעֲשֶׂה אֹתוֹ וּלְנֶדֶר לֹא יֵרָצֶה: כד וּמָעוּךְ
וְכָתוּת וְנָתוּק וְכָרוּת לֹא תַקְרִיבוּ לַיהוָה וּבְאַרְצְכֶם לֹא תַעֲשׂוּ:
כה וּמִיַּד בֶּן־נֵכָר לֹא תַקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֵלֶּה כִּי
מָשְׁחָתָם בָּהֶם מוּם בָּם לֹא יֵרָצוּ לָכֶם: ס כו וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: כז שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה
שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן
אִשֶּׁה לַיהוָה: כח וְשׁוֹר אוֹ־שֶׂה אֹתוֹ וְאֶת־בְּנוֹ לֹא תִשְׁחֲטוּ בְּיוֹם
אֶחָד: כט וְכִי־תִזְבְּחוּ זֶבַח־תּוֹדָה לַיהוָה לִרְצֹנְכֶם תִּזְבָּחוּ:
ל בַּיּוֹם הַהוּא יֵאָכֵל לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר אֲנִי יְהוָה:
לא וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה: לב וְלֹא תְחַלְּלוּ
אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם:
לג הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה:

רס"י

זמוס מלמ בחסרון מאב[1]: (כח) **לפלא נדר**. להפרים בדיבורו: (כג) **עורת**. שם דבר של מוס עורון בלשון נקבה, שלמ יהא בו מוס של עורת: **או שבור**. לה יהיה: **חרוץ**. ריס של עין שנסדק או שנפגם, וכן שפתו שנסדקה או נפגמה[2]: **יבלת**. ורוח"ש בלע"ז: **גרב**. מין חזזית וכן ילפת. ולשון ילפת, כמו ויולפת שמשון[3], שמחוזה בו עד יום מיתה, שתין לה רפואה[4]: **לא תקריבו**. שלשה פעמים, להזהיר על הקדשן ועל שחיטתן ועל זריקת דמן[5]: **ואשה לא תתנו**. מזכרת הקטרתן: (כג) **שרוע**. מאב גדול מחבירו[6]: **קלוט**. פרסותיו קלוטות[7]: **נדבה תעשה אתו**. לבדק הבית: **ולנדר**. למזבח: **לא ירצה**. מיזה הקדש בא לרעות, הוי אומר זה הקדש המזבח[8]: (כד) **ומעוך וכתות ונתוק וכרות**. בציעה או בגיד[9]: **מעוך**. ביציו מעוכין ביד: **כתות**. כתושים יותר ממעוך: **נתוק**. תלושין ביד עד שנפסקו חוטים שתלויים בהן, אבל נתונים הם בתוך הכיס, והכיס לה נתלש: **וכרות**. כרותין בכלי ועודן בכיס: **ומעוך**. תרגומו ודימריס, זה לשונו בתרמית, לשון כתישה: **וכתות**. תרגומו ודירסים, כמו הבית הגדול רסיסים[10], בקיעות דקות, וכן קנה המרוסס[11]: **ובארצכם לא תעשו**. דבר זה, לסרס שום בהמה וחיה ולפילו טמאה, לכך נאמר בארצכם, לרבות כל אשר בארצכם, שאי אפשר לומר לה נעטוו על הסרוס אלא בארץ, שהרי סרוס חובת הגוף הוא, וכל חובת הגוף נוהגת בין בארץ בין בחוצה לארץ[12]: (כה) **ומיד בן נכר**. נכרי שהביא קרבן ביד כהן להקריבו לשמים לא תקריבו לו בעל מוס. ואף על פי שלא נאסרו בעלי מומים לקרבן בני נח אלא שם כן מחוסרי אבר, זאת נוהגת בזכר שבזכות, אבל על המזבח שבשבילן לא תקריבוה[13], אבל תמימה תקבלו מהם, לכך נאמר למעלה[14] איש איש, לרבות את הנכריס שנודריס נדריס ונדבות כישראל: **משחתם**. חבולתן: **לא ירצו לכם**. לכפר עליכם: (כז) **כי יולד**. פרט ליולא דופן[15]: (כח) **אתו ואת בנו**. נוהג בנקבה, שאסור לשחוט השה והבן או הבת, ואימו נוהג בזכריס, ומותר לשחוט השה והבן[16]: **אתו ואת בנו**. אף בנו ואותו בשמעמ[17]: (כט) **לרצנכם תזבחו**. תחלת זביחתכם כזהרו שתהא לרצון לכם. ומהו הרצון: **ביום ההוא יאכל**. לה בא להזהיר אלא שתהא שחיטה על מנת כן, אל תשחטוהו על מנת לאכלו למחר, שאם תשחבו בו מחשבת פסול לה יהא לכם לרצון. דבר אחר לרצונכם, לדעתכם, מכאן למתעסק שפסול בשחיטת קדשים[18]. ואף על פי שפרט בנאכלים לשני ימים, חזר ופרט בנאכלין ליום אחד שתהא זביחתן על מנת לאכלן בזמנן: (ל) **ביום ההוא יאכל**. לה בא להזהיר אלא שתהא שחיטה על מנת כן, שאם לקבוע לה זמן תאכלה, כבר כתיב[19] **ובשר זבח תודת שלמיו וגו' אני ה'**. דע מי גזר על הדבר ואל יקל בעיניך: (לא) **ושמרתם**. זה המשנה: **ועשיתם**. זה המעשה:

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)

1 תו"כ 2 שם 3 שופטים טז, כט 4 בכורות מא, א 5 תמורה ו: 6 בכורות מ. 7 שם 8 תו"כ 9 בכורות לט: 10 עמוס ו, יא 11 שבת פ: 12 קידושין לו: 13 תמורה ז: 14 פסוק יח 15 חולין לח: 16 שם עח: 17 שם פב. 18 שם יג. 19 ויקרא ז, טו

- [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. 24*ff*.)

אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי יְהוָה מְקַדִּשְׁכֶם: לג הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹהִים אֲנִי יְהוָה: פ [רביעי] כג א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה

וְאִתְקַדַּשׁ בְּגוֹ בְּנֵי יִשְׂרָאֵל אֲנָא יְיָ מְקַדִּשְׁכוֹן: לג דְּאַפֵּיק יַתְכוֹן מֵאַרְעָא דְּמִצְרַיִם לְמֶהֱוֵי לְכוֹן לֵאֱלָהּ אֲנָא יְיָ: א וּמַלֵּיל יְיָ עִם מֹשֶׁה

רס"י

(לב) **ולא תחללו.** לעבור על דברי מזידין. ממשמע שנאמר ולא תחללו, מכ תלמוד לומר ונקדשתי, מסור עצמך וקדש שמי. יכול ביחיד, תלמוד לומר בתוך בני ישראל. וכשהוא מוסר עצמו, ימסור עצמו על מנת למות, שכל המוסר עצמו על מנת הנס, אין עושין לו נס, שכן מצינו בחנניה מישאל ועזריה שלא מסרו עצמן על מנת הנס, שנאמר[1] וכן לא, ידיע להוא לך מלכא וגו', מגיל ולא מגיל, ידיע להוי לך וגו'[2]: **(לג) המוציא אתכם.** על מנת כן[3]:

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 Papus and Lulyanus 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

1 דניאל ג, יז 2 תו"כ 3 שם

SANCTIFYING THE NAME OF GOD

22:32 *You 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.

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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 Nebuchadnetzer, "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 Nebuchadnetzer, "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)

לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם מֹועֲדֵי יְהוָה
אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מֹועֲדָי: ג שֵׁשֶׁת
יָמִים תֵּעָשֶׂה מְלָאכָה וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת שַׁבָּתוֹן מִקְרָא־
קֹדֶשׁ כָּל־מְלָאכָה לֹא תַעֲשׂוּ שַׁבָּת הִוא לַיהוָה בְּכֹל
מוֹשְׁבֹתֵיכֶם: פ ד אֵלֶּה מֹועֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ

לְמֵימָר: ב מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן
מוֹעֲדַיָּא דַּיְיָ דִּי תְעָרְעוּן יַתְהוֹן מְעָרְעֵי קַדִּישׁ
אִלֵּין אִנּוּן מוֹעֲדָי: ג שְׁתָּא יוֹמִין תִּתְעֲבֵד
עֲבִדְתָּא וּבְיוֹמָא שְׁבִיעָאָה שַׁבָּא שַׁבָּתָא מְעָרַע
קַדִּישׁ כָּל עֲבִידָא לָא תַעְבְּדוּן שַׁבְּתָא הִיא
קֳדָם יְיָ בְּכָל מוֹתְבָנֵיכוֹן: ד אִלֵּין מוֹעֲדַיָּא דַּיְיָ
מְעָרְעֵי קַדִּישׁ דִּי תְעָרְעוּן יַתְהוֹן בְּזִמְנֵיהוֹן:

רש"י

אני ה'. נאמן לשלם שכר: **(ב) דבר אל בני ישראל וגו' מועדי ה'.** עשה מועדות שיהיו ישראל מלומדין בהם, שמעבירים את השנה על גלויות שנעקרו ממקומם לעלות לרגל ועדיין לא הגיעו לירושלים[1]: **(ג) ששת ימים.** מה ענין שבת אצל 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 בעבור שנה, וכאן מדבר

CLASSIC QUESTIONS

● What is the sequence of the festivals? (23:1-44)

Bachaye: The three festivals of *Pesach, Shavuos* and *Succos*, follow the agricultural cycle. *Pesach* is the time when the produce ripens, *Shavuos* 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 Commandments, 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*)

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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. 167*ff.*)

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 *Shavuos* (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

1 תו"כ

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).*

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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, רְגָלִים, is a derivative of the word רֶגֶל, 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)

*ראה לקו"ש חי"ז ע' 242 ואילך.

אֹתָם בְּמוֹעֲדָם: ה בַּחֹדֶשׁ הָרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר לַחֹדֶשׁ בֵּין
הָעַרְבַּיִם פֶּסַח לַיהוָה: ו וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה חַג
הַמַּצּוֹת לַיהוָה שִׁבְעַת יָמִים מַצּוֹת תֹּאכֵלוּ: ז בַּיּוֹם הָרִאשׁוֹן
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ:
ח וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה שִׁבְעַת יָמִים בַּיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: פ ט וַיְדַבֵּר יְהוָה
אֶל־מֹשֶׁה לֵאמֹר: י דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם
כִּי־תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּקְצַרְתֶּם אֶת־קְצִירָהּ
וַהֲבֵאתֶם אֶת־עֹמֶר רֵאשִׁית קְצִירְכֶם אֶל־הַכֹּהֵן: יא וְהֵנִיף
אֶת־הָעֹמֶר לִפְנֵי יְהוָה לִרְצֹנְכֶם מִמָּחֳרַת הַשַּׁבָּת יְנִיפֶנּוּ הַכֹּהֵן:
יב וַעֲשִׂיתֶם בְּיוֹם הֲנִיפְכֶם אֶת־הָעֹמֶר כֶּבֶשׂ תָּמִים בֶּן־שְׁנָתוֹ
לְעֹלָה לַיהוָה: יג וּמִנְחָתוֹ שְׁנֵי עֶשְׂרֹנִים סֹלֶת בְּלוּלָה בַשֶּׁמֶן
אִשֶּׁה לַיהוָה רֵיחַ נִיחֹחַ וְנִסְכָּהּ* יַיִן רְבִיעִת הַהִין: יד וְלֶחֶם וְקָלִי
וְכַרְמֶל לֹא תֹאכְלוּ עַד־עֶצֶם הַיּוֹם הַזֶּה עַד הֲבִיאֲכֶם
אֶת־קָרְבַּן אֱלֹהֵיכֶם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם: ס

ה בְּיַרְחָא קַדְמָאָה בְּאַרְבְּעַת עַשְׂרָא לְיַרְחָא
בֵּין שְׁמַשַּׁיָּא פִּסְחָא קֳדָם יְיָ: ו וּבְחַמְשַׁת
עַשְׂרָא יוֹמָא לְיַרְחָא הָדֵין חַגָּא דְמַצַּיָּרָיָא קֳדָם
יְיָ שַׁבְעָא יוֹמִין פַּטִּירָא תֵּיכְלוּן: ז בְּיוֹמָא
קַדְמָאָה מְעָרַע קַדִּישׁ יְהֵי לְכוֹן כָּל עֲבִידַת
פָּלְחַן לָא תַעְבְּדוּן: ח וְתְקָרְבוּן קׇרְבָּנָא קֳדָם יְיָ
שַׁבְעָא יוֹמִין בְּיוֹמָא שְׁבִיעָאָה מְעָרַע קַדִּישׁ
כָּל עֲבִידַת פָּלְחַן לָא תַעְבְּדוּן: ט וּמַלֵּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: י מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר
לְהוֹן אֲרֵי תֵּעֲלוּן לְאַרְעָא דִי אֲנָא יָהֵיב לְכוֹן
וְתַחְצְדוּן יַת חֲצָדָהּ וְתַיְתוּן יַת עוּמְרָא רֵישׁ
חֲצָדְכוֹן לְוָת כַּהֲנָא: יא וְירִים יַת עוּמְרָא קֳדָם
יְיָ לְרַעֲוָא לְכוֹן מִבָּתַר יוֹמָא טָבָא יְרִימִינֵיהּ
כַּהֲנָא: יב וְתַעְבְּדוּן בְּיוֹמָא דַאֲרָמוּתְכוֹן יַת
עוּמְרָא אִמַּר שְׁלִים בַּר שַׁתִּיהּ לַעֲלָתָא קֳדָם יְיָ:
יג וּמִנְחָתֵיהּ תְּרֵין עֶשְׂרוֹנִין סוּלְתָא דְפִילָא
בְּמִשַּׁח קׇרְבָּנָא קֳדָם יְיָ לְאִתְקַבָּלָא בְרַעֲוָא
וְנִסְכֵּיהּ חֲמַרָא רְבִעוּת הִינָא: יד וּלְחֵם וְקָלִי
וּפִירוֹכָן לָא תֵיכְלוּן עַד כְּרַן יוֹמָא הָדֵין עַד
אַיְתוֹאֵיכוֹן יַת קוּרְבְּנָא דֶאֱלָהְכוֹן קְיָם עָלָם

*קרי ונסכו

רס"י

בקדום כחדש[1]: (ה) **בין הערבים**. משש שעות ולמעלה: **פסח לה'**. כקרבת קרבן שמו פסח: (ח) **והקרבתם אשה וגו'**. כל המוספין כאמורים בפרשת פנחס ולמה נאמרו כאן, לומר לך שאין המוספין מעכבין זה את זה[2]: **והקרבתם אשה לה'**. מכל מקום, אם אין פריס הבא חילוס, ואם אין פריס וחילוס, הבא כבשים: **שבעת ימים**. כל מקום שנאמר שבעת אם דבר הוא, שבוע של ימים, שטייו"ח בלע"ז, וכן כל לשון שמונת, שבת, חמשת, שלשת: **מלאכת עבודה**. לפילו מלאכות החשובות לכם עבודה ועורך, אית

חסרון כיס בשעלה שלהן, כגון דבר כאחד. כך כשנתי מתורת כהנים, דקתני יכול אף חולו של מועד יהא אסור במלאכת עבודה וכו': (י) **ראשית קצירכם**. שתהא רשאוה לקציר[3]: **עומר**. עשירית האיפה, כך היתה שמה, כמו וימודו בעומר[4]: (יא) **והניף**. כל תנופה מוליך ומביא מעלה ומוריד. מוליך ומביא לעצור רוחות רעות, מעלה ומוריד לעצור טללים רעים[5]: **לרצנכם**. אם תקריבו כמשפט זה, יהיו לרצון לכם: **ממחרת השבת**. ממחרת יום טוב הראשון של פסח, שאם אתה אומר שבת בראשית, אי אתה

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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. 127*ff.*)

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)

1 תו"כ 2 מנחות מט. 3 שם עא. 4 שמות טז, יח 5 מנחות סא. סב. 6 שם סו. 7 שם פט:

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 *God 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.*

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יודע מיזכו[6]: **(יד) ועשיתם. כבש.** חובה לעומר הוא בא: **(יג) ומנחתו.** מנחת נסכיו: **שני עשרנים.** כפולה היתה: **ונסכו יין רביעית ההין.** אף על פי שמנחתו כפולה, אין נסכיו כפולים[7]: **(יד) וקלי.** קמח עשוי מכרמל כך שמייבשין אותו בתנור: **וכרמל.** הן קליות שקורין גרניל"ש: **בכל משבתיכם.** נחלקו בו חכמי ישראל, יש שלמדו מכאן שהחדש נוהג בחוצה לארץ, ויש חולקים לו בא אלא ללמד שלא נאסרו 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].

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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.

טו וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת מִיּוֹם הֲבִיאֲכֶם אֶת־עֹמֶר הַתְּנוּפָה שֶׁבַע שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה: טז עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם וְהִקְרַבְתֶּם מִנְחָה חֲדָשָׁה לַיהוָה: יז מִמוֹשְׁבֹתֵיכֶם תָּבִיאוּ* | לֶחֶם תְּנוּפָה שְׁתַּיִם שְׁנֵי עֶשְׂרֹנִים סֹלֶת תִּהְיֶינָה חָמֵץ תֵּאָפֶינָה בִּכּוּרִים לַיהוָה: יח וְהִקְרַבְתֶּם עַל־הַלֶּחֶם שִׁבְעַת כְּבָשִׂים תְּמִימִם בְּנֵי שָׁנָה וּפַר בֶּן־בָּקָר אֶחָד וְאֵילִם שְׁנָיִם יִהְיוּ עֹלָה לַיהוָה וּמִנְחָתָם

* א׳ דגושה

לְדֹרֵיכֶם בְּכָל מוֹשְׁבֹתֵיכֶם: טו וְתִמְנוּן לָכֶם מִמָּחֳרַת יוֹם הַשַּׁבָּת מִיּוֹם אֲיִתּוֹאֵיכֶם יַת עוּמְרָא דַּאֲרַמּוּתָא שַׁבְעָא שְׁבוּעִן שַׁלְמִין יְהֵוְיָן: טז עַד מִמָּחֳרַת שְׁבוּעֲתָא שְׁבִיעֲתָא תִּמְנוּן חַמְשִׁין יוֹמִין וּתְקָרְבוּן מִנְחָתָא חַדְתָּא קֳדָם יְיָ: יז מִמּוֹתְבָנֵיכוֹן תֵּיתוּן לְחֵם אֲרָמוּתָא תַּרְתֵּין גְּרִיצָן תְּרֵין עֲשָׂרוֹנִין סוּלְתָא יְהֵוְיָן חֲמִיעַ יְתָאֲפֵין בְּכוּרִין קֳדָם יְיָ: יח וּתְקָרְבוּן עַל לַחְמָא שַׁבְעָא אִמְּרִין שַׁלְמִין בְּנֵי שְׁנָא וְתוֹר בַּר תּוֹרֵי חַד וְדִכְרִין תְּרֵין יְהוֹן עֲלָתָא קֳדָם יְיָ

רש״י

ויסיבה, משכבשו וחלקו[1]: **(טו) ממחרת השבת.** ממחרת יוס טוב[2]: **תמימות תהיינה.** מלמד שמתחיל ומונה מבערב, שאם לא כן אינן תמימות[3]: **(טז) השבת השביעית.** כתרגומו שבועתא שביעתא: **עד ממחרת השבת השביעית תספרו.** ולא עד בכלל, וכן מרבעים ותשעה יוס: **חמשים יום והקרבתם מנחה חדשה לה׳.** ביוס החמשים תקריבוה. ומומר אני זהו מדרשו, אבל פשוטו עד ממחרת השבת השביעית, שהוא יוס חמשים, תספרו. ומקרא מסורס הוא: **מנחה חדשה.** היא המנחה הראשונה שהובאה מן החדש. ואם תאמר, הרי קרבה מנחת העומר, אינה כאחר כל המנחות, שהיא באה מן השעוריס: **(יז) ממושבותיכם.** ולא מחוצה לארץ[4]: **לחם תנופה.** לחם תרומה המורם לפס גבוה, וזו היא המנחה האחרה המחורה למעלה: **בכורים.** לשאוב לכל המנחות, אף למנחת קנאות הבאה מן השעוריס, לא תקרב מן החדש קודם לפסח שלהם[5]: **(יח) על הלחם.** בגלל הלחם, חובה ללחם[6]: **ומנחתם ונסכיהם.** כשאפי מנחה ונסכיה המפורשים בכל בהמה בפרשת נסכים[7] שאפי עשרונים לפר ושני עשרונים לאיל ועשרון לכבש, זו היא

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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

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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)

1 קידושין לז. 2 מנחות סה: 3 שם סו. 4 שם פג: 5 שם פד: 6 תו״כ 7 במדבר כח

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 *Tosafos, 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).

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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. 248*ff*.)

"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:

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"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, *un*leavened 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 *Shavuos*, 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.

וְנִסְכֵּיהֶם אִשֵּׁה רֵיחַ־נִיחֹחַ לַיהוָה: יט וַעֲשִׂיתֶם שְׂעִיר־עִזִּים אֶחָד לְחַטָּאת וּשְׁנֵי כְבָשִׂים בְּנֵי שָׁנָה לְזֶבַח שְׁלָמִים: כ וְהֵנִיף הַכֹּהֵן | אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי יְהוָה עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַיהוָה לַכֹּהֵן: כא וּקְרָאתֶם בְּעֶצֶם | הַיּוֹם הַזֶּה מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ חֻקַּת עוֹלָם בְּכָל־מוֹשְׁבֹתֵיכֶם לְדֹרֹתֵיכֶם: כב וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא־תְכַלֶּה פְּאַת שָׂדְךָ בְּקֻצְרֶךָ וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם: פ

וּמִנְחָתָהוֹן וְנִסְכֵּיהוֹן קוּרְבַּן דְּמִתְקַבֵּל בְּרַעֲוָא קֳדָם יְיָ: יט וְתַעְבְּדוּן צְפִיר בַּר עִזִּין חָד לְחַטָּאתָא וּתְרֵין אִמְּרִין בְּנֵי שְׁנָא לְנִכְסַת קוּדְשַׁיָּא: כ וִירִים כַּהֲנָא יַתְהוֹן עַל לְחֵם בִּכּוּרַיָּא אֲרָמוּתָא קֳדָם יְיָ עַל תְּרֵין אִמְּרִין קוּדְשָׁא יְהוֹן קֳדָם יְיָ לְכַהֲנָא: כא וּתְעָרְעוּן בְּכַרְנָ יוֹמָא הָדֵין מְעָרַע קַדִּישׁ יְהֵי לְכוֹן כָּל עְבִידַת פָּלְחַן לָא תַעְבְּדוּן קְיָם עָלָם בְּכָל מוֹתְבָנֵיכוֹן לְדָרֵיכוֹן: כב וּבְמֶחֱצַדְכוֹן יַת חֲצַדָּא דְאַרְעֲכוֹן לָא תְשֵׁיצֵי פְּאַתָא דְחַקְלָךְ בְּמֶחֱצָדָךְ וּלְקָטָא דַחֲצָדָךְ לָא תְלַקֵּט לְעַנְיֵי וּלְגִיּוֹרֵי תִּשְׁבּוֹק יַתְהוֹן אֲנָא יְיָ אֱלָהָכוֹן:

רס"י

קדשים קלים, כוזקק לומר בשלמי נדור שכם קדשי קדשים: **(כג) ובקצרכם.** חזר ושנה לעבור עליהם בשני לאוין. אמר רבי אבדימי ברבי יוסף מה ראה הכתוב ליתנם בחמשה הרגלים, פסח ועצרת מכאן ורחם השנה ויום הכפורים וחג מכאן, ללמדך שכל המותן לקט שכחה ופאה לעני כראוי, מעלין עליו כאילו בנה בית המקדש והקריב עליו קרבנותיו בתוכו[3]: **תעזב.** הנח לפניהם וכם ילקטו, ואין לך לסייע לאחד מהם[4]: **אני ה' אלהיכם.** נאמן לשלם שכר:

המנחה. והנסכים חלי הכהן לפר ושליסית הכהן לאיל ורביעית הכהן לכבש: **(יט) ועשיתם שעיר עזים.** יכול שבעת כבשים והשעיר המוריס כאן הם שבעת הכבשים והשעיר המוריס בחומש הפקודים, כשאתה מגיע אצל פריס ואילים אין הם, אמור מעתה אלו לעצמן ואלו לעצמן, אלו קרבו בגלל הלחם ואלו למוספין[1]: **(כ) והניף הכהן אותם תנופה.** מלמד שטעונין תנופה מחייס, יכול כולם, תלמוד לומר על שני כבשים[2]: **קדש יהיו.** לפי שנאמר 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 *Shavuos*. 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?

1 תו"כ 2 מנחות סא. סב. 3 תו"כ 4 שם

- [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 *mitvzah*-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 *mitvzos* (*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. 7*ff*.)

* 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 *mitvzah*-ready object of a *personal* perfect *Omer* time period.

[חמישי] כג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: כד דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל
לֵאמֹר בַּחֹדֶשׁ הַשְּׁבִיעִי בְּאֶחָד לַחֹדֶשׁ יִהְיֶה לָכֶם שַׁבָּתוֹן זִכְרוֹן
תְּרוּעָה מִקְרָא־קֹדֶשׁ: כה כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ
וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה: ס כו וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר:
כז אַךְ בֶּעָשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם הַכִּפֻּרִים הוּא
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם וְהִקְרַבְתֶּם
אִשֶּׁה לַיהוָה: כח וְכָל־מְלָאכָה לֹא תַעֲשׂוּ בְּעֶצֶם הַיּוֹם הַזֶּה כִּי
יוֹם כִּפֻּרִים הוּא לְכַפֵּר עֲלֵיכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם: כט כִּי
כָל־הַנֶּפֶשׁ אֲשֶׁר לֹא־תְעֻנֶּה בְּעֶצֶם הַיּוֹם הַזֶּה וְנִכְרְתָה
מֵעַמֶּיהָ: ל וְכָל־הַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה כָּל־מְלָאכָה בְּעֶצֶם הַיּוֹם
הַזֶּה וְהַאֲבַדְתִּי אֶת־הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּהּ: לא כָּל־מְלָאכָה
לֹא תַעֲשׂוּ חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם: לב שַׁבַּת
שַׁבָּתוֹן הוּא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם בְּתִשְׁעָה לַחֹדֶשׁ

כג וַיְדַבֵּר יְיָ עִם מֹשֶׁה לְמֵימָר: כד דַּבֵּר עִם
בְּנֵי יִשְׂרָאֵל לְמֵימָר בְּיַרְחָא שְׁבִיעָאָה בְּחַד
לְיַרְחָא יְהֵי לְכוֹן נְיָחָא הוּכְרַן יַבָּבָא מְעָרַע
קַדִּישׁ: כה כָּל עֲבִידַת פָּלְחַן לָא תַעְבְּדוּן
וּתְקָרְבוּן קוּרְבָּנָא קֳדָם יְיָ: כו וּמַלִּיל יְיָ עִם
מֹשֶׁה לְמֵימָר: כז בְּרַם בְּעַשְׂרָא לְיַרְחָא
שְׁבִיעָאָה הָדֵין יוֹמָא דְּכִפּוּרַיָּא הוּא מְעָרַע
קַדִּישׁ יְהֵי לְכוֹן וּתְעַנּוּן יַת נַפְשָׁתֵיכוֹן וּתְקָרְבוּן
קוּרְבָּנָא קֳדָם יְיָ: כח וְכָל עֲבִידָא לָא תַעְבְּדוּן
בְּכַרְן יוֹמָא הָדֵין אֲרֵי יוֹמָא דְּכִפּוּרַיָּא הוּא
לְכַפָּרָא עֲלֵיכוֹן קֳדָם יְיָ אֱלָהָכוֹן: כט אֲרֵי כָּל
אֱנָשׁ דִּי לָא יִתְעַנֵּי בְּכַרְן יוֹמָא הָדֵין וְיִשְׁתֵּיצֵי
מֵעַמֵּיהּ: ל וְכָל אֱנָשׁ דִּי יַעֲבִיד כָּל עֲבִידָא
בְּכַרְן יוֹמָא הָדֵין וְאוֹבֵד יַת אֱנָשָׁא הַהוּא מִגּוֹ
עַמֵּיהּ: לא כָּל עֲבִידָא לָא תַעְבְּדוּן קְיָם עָלָם
לְדָרֵיכוֹן בְּכֹל מוֹתְבָנֵיכוֹן: לב שַׁבָּא שַׁבָּתָא
הוּא לְכוֹן וּתְעַנּוּן יַת נַפְשָׁתֵיכוֹן בְּתִשְׁעָה
לְיַרְחָא בְּרַמְשָׁא מֵרַמְשָׁא עַד רַמְשָׁא תְּנוּחוּן

רס"י

(כד) **זכרון תרועה.** זכרון פסוקי זכרונות ופסוקי שופרות[1], לזכור לכם עקידת יצחק שהרי תחתיו איל[2]: (כה) **והקרבתם אשה.** המוספים המיוחדים בחומש הפקודים: (כז) **אך.** כל אלין ורקין שבתורה מיעוטין, מכפר הוא לשבוש ושיגו מכפר לשחיט שניט[3]: (ל) **והאבדתי.** לפי שהוא אומר כרת בכל מקום ושיגי יודע מה הוא, כשהוא אומר והכחדתי, למד על הכרת שחיגו אלא אבדון[4]: (לא) **כל מלאכה** וגו'. לעבור עליו בלאוין הרבה,

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)

1 ר"ה לב. 2 שם טז. 3 שבועות יג. 4 תו"כ

Rosh Hashanah

23:23 Fifth Reading

God 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

God 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)

בָּעֶרֶב מֵעֶרֶב עַד־עֶרֶב תִּשְׁבְּתוּ שַׁבַּתְּכֶם: פ [ששי] לג וַיְדַבֵּר
יְהוָה אֶל־מֹשֶׁה לֵאמֹר: לד דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר
בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה חַג הַסֻּכּוֹת שִׁבְעַת
יָמִים לַיהוָה: לה בַּיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ כָּל־מְלֶאכֶת
עֲבֹדָה לֹא תַעֲשׂוּ: לו שִׁבְעַת יָמִים תַּקְרִיבוּ אִשֶּׁה לַיהוָה בַּיּוֹם
הַשְּׁמִינִי מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם וְהִקְרַבְתֶּם אִשֶּׁה לַיהוָה
עֲצֶרֶת הִוא כָּל־מְלֶאכֶת עֲבֹדָה לֹא תַעֲשׂוּ: לו אֵלֶּה מוֹעֲדֵי
יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ לְהַקְרִיב אִשֶּׁה לַיהוָה
עֹלָה וּמִנְחָה זֶבַח וּנְסָכִים דְּבַר־יוֹם בְּיוֹמוֹ: לח מִלְּבַד שַׁבְּתֹת
יְהוָה וּמִלְּבַד מַתְּנוֹתֵיכֶם וּמִלְּבַד כָּל־נִדְרֵיכֶם וּמִלְּבַד
כָּל־נִדְבֹתֵיכֶם אֲשֶׁר תִּתְּנוּ לַיהוָה: לט אַךְ בַּחֲמִשָּׁה עָשָׂר יוֹם
לַחֹדֶשׁ הַשְּׁבִיעִי בְּאָסְפְּכֶם אֶת־תְּבוּאַת הָאָרֶץ תָּחֹגּוּ
אֶת־חַג־יְהוָה שִׁבְעַת יָמִים בַּיּוֹם הָרִאשׁוֹן שַׁבָּתוֹן וּבַיּוֹם
הַשְּׁמִינִי שַׁבָּתוֹן: מ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר
כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי יְהוָה

נְיַחֲכוֹן: לג וּמַלִּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
לד מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל לְמֵימָר בְּחַמְשָׂא
עַשְׂרָא יוֹמָא לְיַרְחָא שְׁבִיעָאָה הָדֵין חַגָּא
דְּמַטַלָּיָא שַׁבְעָא יוֹמִין קֳדָם יְיָ: לה בְּיוֹמָא
קַדְמָאָה מְעָרַע קַדִּישׁ כָּל עֲבִידַת פָּלְחַן לָא
תַעְבְּדוּן: לו שַׁבְעָא יוֹמִין תְּקָרְבוּן קוּרְבָּנָא
קֳדָם יְיָ בְּיוֹמָא תְמִינָאָה מְעָרַע קַדִּישׁ יְהֵי לְכוֹן
וּתְקָרְבוּן קוּרְבָּנָא קֳדָם יְיָ (כְּנֵשׁ) כְּנִישִׁין תְּהוֹן
כָּל עֲבִידַת פָּלְחַן לָא תַעְבְּדוּן: לז אִלֵּין מוֹעֲדַיָּא
דַּיְיָ דִּי תְעָרְעוּן יַתְהוֹן מְעָרְעֵי קַדִּישׁ לְקָרָבָא
קוּרְבָּנָא קֳדָם יְיָ עֲלָתָא וּמַנְחָתָא נִכְסַת קוּדְשִׁין
וְנִסוּכִין פִּתְגָם יוֹם בְּיוֹמֵיהּ: לח בַּר מִשַּׁבָּתָא דַיְיָ
וּבַר מִמַּתְנָתֵיכוֹן וּבַר מִכָּל נִדְרֵיכוֹן וּבַר מִכָּל
נִדְבָתֵיכוֹן דִּי תִתְּנוּן קֳדָם יְיָ: לט בְּרַם בְּחַמְשָׂא
עַשְׂרָא יוֹמָא לְיַרְחָא שְׁבִיעָאָה בְּמִכְנְשְׁכוֹן יַת
עֲלַלְתָּא דְאַרְעָא תְּחַגּוּן יַת חַגָּא דַיְיָ שַׁבְעָא
יוֹמִין בְּיוֹמָא קַדְמָאָה נְיָחָא וּבְיוֹמָא תְמִינָאָה
נְיָחָא: מ וְתִסְּבוּן לְכוֹן בְּיוֹמָא קַדְמָאָה פֵּירֵי
אִילָנָא אֶתְרוֹגִין וְלוּלְבִין וַהֲדַסִּין וְעַרְבִין דִּנְחַל

רס"י

(לט) **אך בחמשה עשר יום תחגו.** קרבן שלמים לחגיגה. יכול תדחה את השבת, תלמוד לומר אך, כוחיל ויש לה תשלומין כל שבעה: **באספכם את תבואת הארץ.** שיכא חדש שביעי זה בא בזמן מסיפה, מכאן שנלטוו לעבר את השנים, שאם אין העבור, פעמים שהוא בא בחמץ הקיץ או בחורף: **תחגו.** שלמי חגיגה: **שבעת ימים.** אם לא הביא בזה יביא בזה. יכול יהא מביאן כל שבעה, תלמוד לומר וחגותם אותו, יום אחד במשמע, ולא יותר. ולמה נאמר שבעה, לתשלומין[6]: (מ) **פרי עץ הדר.** עץ שטעם עלו ופריו שוה[7]: **הדר.** הדר בהילנו משנה לשנה, וזהו אתרוג[8]: **כפת תמרים.** מסר וי"ו, למד שאינה אלא אחת[9]: **וענף עץ עבת.** שענפיו קלועים כעבותות וכחבלים, וזהו

מו לזכויר על מלאכת לילה כמלאכת יום[1]: (לה) **מקרא קדש.** [ביוכ"כ] קדשהו בכסות נקיה ובתפלה, ובשאר ימים טובים במאכל ובמשתה ובכסות נקיה ובתפלה[2]: (לו) **עצרת היא.** עלרתי אתכם אללי כמלך שזימן את בניו לסעודה לכך וכך ימים, כיון שהגיע זמנן להפטר אמר בני בבקשה מכם, עכבו עמי עוד יום אחד, קשה עלי פרידתכם: **כל מלאכת עבודה.** אפילו מלאכה שהיא עבודה לכם, שאם לא תעשוה יש חסרון כיס בדבר: **לא תעשו.** יכול אף חולו של מועד יהא אסור במלאכת עבודה, תלמוד לומר כיא[3]: (לז) **עלה ומנחה.** מנחת נסכים הקריבה עם העולה[4]: **דבר יום ביומו.** חוק הקבוע בחומש הפקודים[5]: **דבר יום ביומו.** הא אם עבר יומו בטל קרבנו:

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 *hadas* described as עֲנַף עֵץ עָבֹת ("branches of a (myrtle) tree (which are plaited like) cords")?**

Alter Rebbe's Shulchan Aruch: The term **עָבֹת** 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 נָחַל ("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).

1 יומא פא. 2 תו"כ 3 שם 4 מנחות מד: 5 במדבר כט 6 חגיגה ט. 7 סוכה לה. 8 שם 9 שם לב.

SUCCOS & SHEMINI ATZERES

23:33 SIXTH READING

God spoke to Moshe, saying: [34] *Speak to the children of Israel, saying:*

- *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)

אֱלֹהֵיכֶם שִׁבְעַת יָמִים: מא וְחַגֹּתֶם אֹתוֹ חַג לַיהוָה שִׁבְעַת יָמִים בַּשָּׁנָה חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם בַּחֹדֶשׁ הַשְּׁבִיעִי תָּחֹגּוּ אֹתוֹ: מב בַּסֻּכֹּת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל־הָאֶזְרָח בְּיִשְׂרָאֵל יֵשְׁבוּ בַּסֻּכֹּת: מג לְמַעַן יֵדְעוּ דֹרֹתֵיכֶם כִּי בַסֻּכּוֹת הוֹשַׁבְתִּי אֶת־בְּנֵי יִשְׂרָאֵל בְּהוֹצִיאִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: מד וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל: פ

וְתֶחֱדוּן קֳדָם יְיָ אֱלָהְכוֹן שַׁבְעָא יוֹמִין: מא וּתְחַגּוּן יָתֵיהּ חַגָּא קֳדָם יְיָ שַׁבְעָא יוֹמִין בְּשַׁתָּא קְיָם עָלַם לְדָרֵיכוֹן בְּיַרְחָא שְׁבִיעָאָה תְּחַגּוּן יָתֵיהּ: מב בְּמַטַלָּיָא תֵּיתְבוּן שַׁבְעָא יוֹמִין כָּל יַצִיבָיָא בְּיִשְׂרָאֵל יֵתְבוּן בְּמַטַלָּיָא: מג בְּדִיל דְּיִדְעוּן דָּרֵיכוֹן אֲרֵי בְמַטַלָּיוּת עֲנָנֵי אוֹתֵיבִית יָת בְּנֵי יִשְׂרָאֵל בְּאַפָּקוּתִי יָתְהוֹן מֵאַרְעָא דְמִצְרַיִם אֲנָא יְיָ אֱלָהְכוֹן: מד וּמַלֵּיל מֹשֶׁה יָת סִדַּר מוֹעֲדַיָּא דְיָ וְאַלֵּפִינוּן לִבְנֵי יִשְׂרָאֵל:

רש"י

כדם תעשו כמין קליעה[1]: (מב) **האזרח.** זה חזרח: **בישראל.** לרבות את הגרים[2]: (מג) **כי בסכות הושבתי.** ענני כבוד[3]:

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."?

1 סוכה לב: 2 שם כח: 3 שם יא:

- *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. 267*ff.*)

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)

[שביעי] **כד** א וַיְדַבֵּ֥ר יְהוָ֖ה אֶל־מֹשֶׁ֥ה לֵאמֹֽר: ב צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל
וְיִקְח֨וּ אֵלֶ֜יךָ שֶׁ֣מֶן זַ֗יִת זָ֚ךְ כָּתִ֣ית לַמָּא֔וֹר לְהַעֲלֹ֖ת נֵ֥ר תָּמִֽיד:
ג מִח֣וּץ׀ לְפָרֹ֣כֶת הָעֵדֻ֗ת בְּאֹ֙הֶל֙ מוֹעֵ֔ד יַעֲרֹ֥ךְ אֹת֖וֹ אַהֲרֹ֑ן מֵעֶ֨רֶב
עַד־בֹּ֜קֶר לִפְנֵ֣י יְהוָ֗ה תָּמִ֛יד חֻקַּ֥ת עוֹלָ֖ם לְדֹרֹתֵיכֶֽם: ד עַל
הַמְנֹרָ֥ה הַטְּהֹרָ֖ה יַעֲרֹ֣ךְ אֶת־הַנֵּרֹ֑ת לִפְנֵ֥י יְהוָ֖ה תָּמִֽיד: פ
ה וְלָקַחְתָּ֣ סֹ֔לֶת וְאָפִ֥יתָ אֹתָ֖הּ שְׁתֵּ֣ים עֶשְׂרֵ֣ה חַלּ֑וֹת שְׁנֵ֥י עֶשְׂרֹנִ֖ים
יִהְיֶ֥ה הַחַלָּ֛ה הָאֶחָֽת: ו וְשַׂמְתָּ֣ אוֹתָ֔ם שְׁתַּ֥יִם מַעֲרָכ֖וֹת שֵׁ֣שׁ
הַמַּעֲרֶ֑כֶת עַ֚ל הַשֻּׁלְחָ֣ן הַטָּהֹ֔ר לִפְנֵ֖י יְהוָֽה: ז וְנָתַתָּ֣ עַל־
הַמַּעֲרֶ֗כֶת לְבֹנָ֤ה זַכָּה֙ וְהָיְתָ֣ה לַלֶּ֔חֶם לְאַזְכָּרָ֖ה אִשֶּׁ֥ה לַיהוָֽה:
ח בְּי֣וֹם הַשַּׁבָּ֔ת בְּי֥וֹם הַשַּׁבָּ֖ת יַעַרְכֶ֑נּוּ לִפְנֵ֥י יְהוָ֖ה תָּמִ֛יד מֵאֵ֥ת
בְּנֵי־יִשְׂרָאֵ֖ל בְּרִ֥ית עוֹלָֽם: ט וְהָיְתָ֥ה לְאַהֲרֹ֖ן וּלְבָנָ֑יו וַאֲכָלֻ֣הוּ
בְּמָק֣וֹם קָד֔שׁ כִּֽי־קֹ֥דֶשׁ קָדָשִׁ֖ים הִ֣וא לּ֑וֹ מֵאִשֵּׁ֥י יְהוָ֖ה חָק־עוֹלָֽם:
ס י וַיֵּצֵ֡א בֶּן־אִשָּׁה֩ יִשְׂרְאֵלִ֨ית וְה֜וּא בֶּן־אִ֣ישׁ מִצְרִ֗י בְּתוֹךְ֙ בְּנֵ֣י
יִשְׂרָאֵ֔ל וַיִּנָּצוּ֙ בַּמַּחֲנֶ֔ה בֶּן־הַיִּשְׂרְאֵלִ֖ית וְאִ֣ישׁ הַיִּשְׂרְאֵלִֽי: יא וַיִּקֹּ֥ב
בֶּן־הָאִשָּׁ֛ה הַיִּשְׂרְאֵלִ֖ית אֶת־הַשֵּׁ֑ם וַיְקַלֵּ֔ל וַיָּבִ֥יאוּ אֹת֖וֹ אֶל־

א וּמַלִּ֥יל יְיָ עִם מֹשֶׁה לְמֵימָר: ב פַּקֵּיד יַת בְּנֵי
יִשְׂרָאֵל וְיִסְבּוּן לָךְ מְשַׁח זֵיתָא דַכְיָא כְּתִישָׁא
לְאַנְהָרָא לְאַדְלָקָא בּוּצִינְיָא תְּדִירָא: ג מִבָּרָא
לְפָרוּכְתָּא דְסַהֲדוּתָא בְּמַשְׁכַּן זִמְנָא יְסַדַּר
יָתֵיהּ אַהֲרֹן מֵרַמְשָׁא עַד צַפְרָא קֳדָם יְיָ
תְּדִירָא קְיָם עָלָם לְדָרֵיכוֹן: ד עַל מְנָרְתָּא
דָכְיְתָא יְסַדַּר יַת בּוּצִינְיָא קֳדָם יְיָ תְּדִירָא:
ה וְתִסַּב סוֹלְתָּא וְתֵיפֵי יָתָהּ תַּרְתָּא עַשְׂרֵי
גְּרִיצָן תְּרֵין עֶסְרוֹנִין תְּהֵי גְּרִיצְתָּא חֲדָא:
ו וּתְשַׁוֵּי יַתְהוֹן תַּרְתִּין סְדָרִין שֵׁית סִדְרָא עַל
פְּתוֹרָא דַכְיָא קֳדָם יְיָ: ז וְתִתֵּן עַל סִדְרָא
לְבוֹנְתָא דָכְיְתָא וּתְהֵי לְלַחְמָא לְאַדְכָּרָא
קוּרְבָּנָא קֳדָם יְיָ: ח בְּיוֹמָא דְשַׁבַּתָּא בְּיוֹמָא
דְשַׁבַּתָּא יְסַדְּרִינֵיהּ קֳדָם יְיָ תְּדִירָא מִן (קֳדָם)
בְּנֵי יִשְׂרָאֵל קְיָם עָלָם: ט וּתְהֵי לְאַהֲרֹן
וְלִבְנוֹהִי וְיֵיכְלוּנֵיהּ בַּאֲתַר קַדִּישׁ אֲרֵי קֹדֶשׁ
קוּדְשִׁין הוּא לֵיהּ מִקּוּרְבָּנַיָּא דַיְיָ קְיָם עָלָם:
י וּנְפַק בַּר אִתְּתָא בַת יִשְׂרָאֵל וְהוּא בַר גְּבַר
מִצְרָאָה בְּגוֹ בְּנֵי יִשְׂרָאֵל וּנְצוֹ בְּמַשְׁרְיָתָא
בַּר אִתְּתָא בַת יִשְׂרָאֵל וְגַבְרָא בַּר יִשְׂרָאֵל:
יא וּפְרֵישׁ בַּר אִתְּתָא בַת יִשְׂרָאֵל יַת שְׁמָא
וְאַרְגֵּיז וְאַיְתִיאוּ יָתֵיהּ לְוָת מֹשֶׁה וְשׁוּם אִמֵּיהּ

לע"י

(ג) צו את בני ישראל. זו פרשת מלות הנרות. ופרשת ותאכל תגוכ[1] לע נאמרה חלא על סדר מלאכת המשכן לפרש לורך המנורה. וכן משמע, ואתה סופך לגווה את בני ישראל על כך: **שמן זית זך.** שלשה שמניס יולאים מן הזיתים, הראשון קרוי זך, וכן מפורשים במנחות[2] ובתורת כהניס: **תמיד.** מלילה לגלילה, כמו עולת תמיד[3] שאינה חלא מיום ליום: **(ג) לפרכת העדת.** שלפני הארון, שהוא קרוי עדות. ורבותינו דרשו על נר מערבי, שהוא עדות לכל בחי עולם שהשכינה שורה ביזראל, שנותן בה שמן כמדת חברותיה וממנה היה מתחיל ובה היה מסייס[4]: **יערוך אתו אהרן מערב עד בקר.** יערוך לותו עריכה הראויה למדת כל הלילה, ושיעורו חכמים חני לוג לכל נר ונר, וכן כדאי אף לגילי תקופת טבת, ומדת זו הוקבעה להם[5]: **(ד) המנורה הטהרה.** שהיא זהב טהור. דבר אחר על טהרה של מנורה, שמטהרה ומדשנה תחלה מן הספר[6]: **(ו) שש המערכת.** שש חלות במערכה בחחת: **השלחן הטהר.** של זהב טהור. דבר אחר על טהרו של שלחן, שלא יהיו הסניפין מגדיחין את הלחם מעל גבי השלחן[7]: **(ז) ונתת על המערכת.** על כל אחת משתי המערכות היו שני בזיכי לבונה, מלא קומץ לכל אחת: **והיתה.** הלבונה הזאת: **ללחם לאזכרה.** שתין מן הלחם לגבוה הלוס, חלא הלבונה נקטרת בשמלקין אותו בכל שבת ושבת. והיא לזכרון ללחם, שעל ידה הוא נזכר למעלה, הקומץ שהוא מזכיר למנחה: **(ט) והיתה.** המנחה הזאת, שכל דבר הבא מן התבואה בכלל מנחה היא: **ואבלהו.** מוסב על הלחם, שהוא לשון זכר: **(י) ויצא בן אשה ישראלית.** מהיכן יצא, רבי לוי אומר מעולמו יצא. רבי ברכיה אומר מפרשה שלמעלה יצא. לגלג ואמר ביום השבת יערכנו, דרך המלך לאכול פת חמה בכל יום, שמא פת לוננת של תשעה ימים, בתמיה. ומתניתא אמרה מביא דינו של משה יצא מחוייב. בא ליטע אהלו בתוך מחנה דן, אמרו לו מה טיבך לכאן, אמר להם מבני דן אני. אמרו לו אין על דגלו בחותות לבית אבותם[8] כתיב. ונכנס לבית דינו של משה ויצא מחוייב, עמד וגדף[9]: **בן איש מצרי.** הוא המלרי שהרגו משה[10]: **בתוך בני ישראל.** מלמד שהתגייר: **וינצו במחנה.** על עסקי המחנה: **ואיש הישראלי.** זה שהגדו, שמיחה בו מטע אהלו: **(יא) ויקב.** כתרגומו ופרים, שנקב שם המיוחד וגדף,

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 (**שְׁלוֹמִית**) indicates that she was verbose, going about saying "How are you (**שָׁלוֹם עָלָךְ**)?....She was called the daughter of Divri (**בַּת דִּבְרִי**), suggesting that she was verbose, talking (**מְדַבֶּרֶת**) with every person. That is why she fell into sin.

1 שמות כז 2 פו. 3 במדבר כח, ו 4 שבת כב: 5 מנחות פט. 6 תו"כ 7 שם 8 במדבר ב, ב 9 ויק"ר לב, ג. וראה שיחת ש"פ עקב תשכ"ח, ס' ז-ח. 10 ויק"ר שם ד.

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 *The 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. 67*ff*.)

* See *Shemos* 27:20-21; *Bamidbar* 8:1-4 **Equivalent to 4.96 liters or 10.52 U.S. pints.

מֹשֶׁה וְשֵׁם אִמּוֹ שְׁלֹמִית בַּת־דִּבְרִי לְמַטֵּה־דָן: יב וַיַּנִּיחֻהוּ
בַּמִּשְׁמָר לִפְרֹשׁ לָהֶם עַל־פִּי יְהוָה: פ יג וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה
לֵאמֹר: יד הוֹצֵא אֶת־הַמְקַלֵּל אֶל־מִחוּץ לַמַּחֲנֶה וְסָמְכוּ כָל־
הַשֹּׁמְעִים אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ וְרָגְמוּ אֹתוֹ כָּל־הָעֵדָה:
טו וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יְקַלֵּל אֱלֹהָיו
וְנָשָׂא חֶטְאוֹ: טז וְנֹקֵב שֵׁם־יְהוָה מוֹת יוּמָת רָגוֹם יִרְגְּמוּ־בוֹ
כָּל־הָעֵדָה כַּגֵּר כָּאֶזְרָח בְּנָקְבוֹ־שֵׁם יוּמָת: יז וְאִישׁ כִּי יַכֶּה
כָּל־נֶפֶשׁ אָדָם מוֹת יוּמָת: יח וּמַכֵּה נֶפֶשׁ־בְּהֵמָה יְשַׁלְּמֶנָּה נֶפֶשׁ
תַּחַת נָפֶשׁ: יט וְאִישׁ כִּי־יִתֵּן מוּם בַּעֲמִיתוֹ כַּאֲשֶׁר עָשָׂה כֵּן
יֵעָשֶׂה לּוֹ: כ שֶׁבֶר תַּחַת שֶׁבֶר עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן
כַּאֲשֶׁר יִתֵּן מוּם בָּאָדָם כֵּן יִנָּתֶן בּוֹ: [מפטיר] כא וּמַכֵּה בְהֵמָה
יְשַׁלְּמֶנָּה וּמַכֵּה אָדָם יוּמָת: כב מִשְׁפַּט אֶחָד יִהְיֶה לָכֶם כַּגֵּר
כָּאֶזְרָח יִהְיֶה כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: כג וַיְדַבֵּר מֹשֶׁה אֶל־בְּנֵי
יִשְׂרָאֵל וַיּוֹצִיאוּ אֶת־הַמְקַלֵּל אֶל־מִחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אֹתוֹ
אֶבֶן וּבְנֵי־יִשְׂרָאֵל עָשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ פ פ

קכ״ד פסוקים, עוזיא״ל סימן.

שְׁלוֹמִית בַּת דִּבְרִי לְשִׁבְטָא דְדָן: יב וְאַסְרוּהִי
בְּבֵית מַטְרָא עַד דִּיתְפְּרַשׁ לְהוֹן עַל גְּזֵירַת
מֵימְרָא דַיְיָ: יג וּמַלֵּיל יְיָ עִם מֹשֶׁה לְמֵימָר:
יד אַפֵּיק יַת דְּאַרְגִּיז לְמִבְרָא לְמַשְׁרִיתָא
וְיִסְמְכוּן כָּל דִּשְׁמָעוּ יַת יְדֵיהוֹן עַל רֵישֵׁיהּ
וְיִרְגְּמוּן יָתֵיהּ כָּל כְּנִשְׁתָּא: טו וְעִם בְּנֵי
יִשְׂרָאֵל תְּמַלֵּיל לְמֵימַר גְּבַר גְּבַר אֲרֵי יְרַגֵּיז
קֳדָם אֱלָהֵהּ וְיִקְבֵּל חוֹבֵיהּ: טז וְדִי יְפָרֵשׁ שְׁמָא
דַיְיָ אִתְקְטָלָא יִתְקְטֵל מַרְגֵּם יִרְגְּמוּן בֵּיהּ כָּל
כְּנִשְׁתָּא כְּגִיּוֹרָא כְּיִצִּיבָא בְּפָרְשׁוּתֵיהּ שְׁמָא
יִתְקְטֵל: יז וּגְבַר אֲרֵי יְקְטוֹל כָּל נַפְשָׁא
דַּאֲנָשָׁא אִתְקְטָלָא יִתְקְטֵל: יח וּדְיִקְטוֹל נְפַשׁ
בְּעִירָא יְשַׁלְּמִינַהּ נַפְשָׁא חֲלַף נַפְשָׁא: יט וּגְבַר
אֲרֵי יִתֵּן מוּמָא בְּחַבְרֵיהּ כְּמָא דִי עֲבַד כֵּן
יִתְעֲבִיד לֵיהּ: כ תִּבְרָא חֲלַף תִּבְרָא עַיְנָא חֲלַף
עַיְנָא שִׁנָּא חֲלַף שִׁנָּא כְּמָא דִי יִתֵּן מוּמָא
בָּאֱנָשָׁא כֵּן יִתְיְהֵב בֵּיהּ: כא וּדְיִקְטוֹל בְּעִירָא
יְשַׁלְּמִינַהּ וּדְיִקְטוֹל אֱנָשָׁא יִתְקְטֵל: כב דִּינָא
חַד יְהֵי לְכוֹן כְּגִיּוֹרָא כְיִצִּיבָא יְהֵי אֲרֵי אֲנָא יְיָ
אֱלָהְכוֹן: כג וּמַלֵּיל מֹשֶׁה עִם בְּנֵי יִשְׂרָאֵל
וְאַפֵּיקוּ יַת דְּאַרְגִּיז לְמִבְרָא לְמַשְׁרִיתָא וּרְגָמוּ
יָתֵיהּ (בְּ)אַבְנָא וּבְנֵי יִשְׂרָאֵל עֲבָדוּ כְּמָא דִי
פַקֵּיד יְיָ יַת מֹשֶׁה:

רס״ו

וכוח שם המפורש ששמע מסיני: **ושם אמו שלומית בת דברי.** שבמן של ישראל שפרסמה הכתוב לזו, לומר, שכיון לבדה היתה זוכה[1]: **שלמית.** דכוח פטפטה שלם עלך, שלם עלך, שלם עליכון[2], מפטפטת בדברים שולמת בשלום ככלו: **בת דברי.** דברגית היתה מדברת עם כל אדם, לפיכך קלקלה: **למטה דן.** מגיד שהרשע גורש גנאי לו גנאי לאבדו גנאי לשבטו, כיוצא בו אהליאב בן אחיסמך למטה דן[3], שבח לו שבח לאבדו שבח לשבטו[4]: **(יג) ויניחהו.** לבדו, ולא הניחו מקושש עמו, ששניהם היו בפרק אחד. ויודעים היו שהמקושש במיתה, שנאמר[5] מחלליה מות יומת, אבל לא פורש להם בזאת מיתה, לכך נאמר כי לא פורש מה יעשה לו[6]. אבל במקלל הוא אומר לפרוש להם, שלא היו יודעים שם חייב מיתה שם לאו: **(יד) השמעים.** אלו העדים: **כל.** להביא את הדיינים: **את ידיהם.** אומרים לו דמך ברשתך ואין אנו נענשים במיתתך שאתה גרמת לך: **כל העדה.** במעמד כל העדה. **(מכאן)** שסנהדרי שבאותו של אדם כאותה: **(טו) ונשא חטאו.** בכרת, כשהין בתורה[7]: **(טז) ונקב שם.** חייב עד שיפרש את השם, ולא במקלל בכינוי: **ונקב.** לשון קללה, כמו מה

1 ויק״ר לב, ה 2 שם 3 שמות לה, לד 4 תו״כ 5 שמות לא, יד 6 במדבר טו, לד 7 תו״כ 8 סנהדרין נו. 9 ב״ק פד.

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.

רס"ו

חקנ[8]: **(יז) ואיש כי יכה.** לפי שנאמר מכה חיה וגו', יכול לי חלה שברג את החיה, תלה וקטן מנין, תלמוד לומר כל נפש יכה: **(כ) כן ינתן בו.** פירשו רבותינו[9], שחינו נתינת מום ממש חלה תשלומי ממון, שמין אותו כעבד, לכך כתוב בו לשון נתינה, דבר הנתון מיד ליד: **(כא) ומכה בהמה ישלמנה.** למעלה דבר בהורג בהמה, וכאן דבר בעושה בה חבורה: **ומכה אדם יומת.** אפילו לא הרגו חלה עשה בו חבורה, שלא נאמר כאן נפש. ובמכה אביו ואמו דבר הכתוב, ובא להקישו למכה בהמה, מה מכה בהמה מחייס, אף מכה אביו ואמו מחייס, פרט למכה לאחר מיתה, לפי שמיעו שהמקללו לאחר מיתה חייב, כולרך לומר במכה בפטור. ומה בהמה בהבלה, שאם יין הבלה יין תשלומין, אף מכה אביו ואמו יהיו חייב עד שיעשה בהם חבורה: **(כב) אני ה' אלהיכם.** אלהי כולכס, כשם שאני מיחד שמי עליכם כך אני מייחד שמי על הגריס: **(כג) ובני ישראל עשו.** כל האמור בשקילה במקום אחר דחייב, רגימה ותלייה: **חסלת פרשת אמור**

* ע"פ לקו"ש ח"ז ע' 158 ואילך

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. 276*ff.;* vol. 22, p.159*ff.*)

כה א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּהַר סִינַי לֵאמֹר: ב דַּבֵּר אֶל־בְּנֵי
יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־הָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן
לָכֶם וְשָׁבְתָה הָאָרֶץ שַׁבָּת לַיהוָה: ג שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךָ
וְשֵׁשׁ שָׁנִים תִּזְמֹר כַּרְמֶךָ וְאָסַפְתָּ אֶת־תְּבוּאָתָהּ: ד וּבַשָּׁנָה
הַשְּׁבִיעִת שַׁבַּת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ שַׁבָּת לַיהוָה שָׂדְךָ לֹא

א וּמַלֵּיל יְיָ עִם מֹשֶׁה בְּטוּרָא דְסִינַי לְמֵימָר:
ב מַלֵּיל עִם בְּנֵי יִשְׂרָאֵל וְתֵימַר לְהוֹן אֲרֵי
תֵּעֲלוּן לְאַרְעָא דִּי אֲנָא יָהֵיב לְכוֹן וְתַשְׁמֵט
אַרְעָא שְׁמִטְתָּא קֳדָם יְיָ: ג שִׁית שְׁנִין תִּזְרַע
חַקְלָךְ וְשִׁית שְׁנִין תִּכְסַח כַּרְמָךְ וְתִכְנוֹשׁ יַת
עֲלַלְתָּהּ: ד וּבְשַׁתָּא שְׁבִיעָאָה נְיָח שְׁמִטְתָּא
יְהֵי לְאַרְעָא שְׁמִטְתָּא קֳדָם יְיָ חַקְלָךְ לָא

רס"י

(ה) **בהר סיני**. מה ענין שמיטה אצל הר סיני, והלא כל המצות נאמרו מסיני, אלא מה שמיטה נאמרו כלליותיה (ופרטותיה) ודקדוקיה מסיני, אף כולן נאמרו כלליותיהן ודקדוקיהן מסיני. כך שנויה בתורת כהנים. ורואה לי שכך פירושה, לפי שלא מצינו שמיטת קרקעות שנשנית בערבות מואב בשאר תורה, למדנו שכלליותיה ופרטותיה כולן נאמרו מסיני, ומה הכתוב ולמד כאן על כל דבור שנדבר למשה שמסיני היו כולם כלליותיהן ודקדוקיהן, וחזרו ונשנו בערבות מואב: (ג) **שבת לה'**. לשם ה', כשם שנאמר בשבת בראשית: (ד) **יהיה לארץ**. לשדות ולכרמים:

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 בדפוסי רש"י שלפנינו. ובתו"כ ודפוס א' וב' דרש"י ליתא. ראה לקו"ש חי"ז ע' 276, הערה 2.

THE SABBATICAL YEAR

25 God 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. 276*ff.*)

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*.

תִּזְרָע וְכַרְמְךָ לֹא תִזְמֹר: ה אֵת סְפִיחַ קְצִירְךָ לֹא תְקַצֹּר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר שְׁנַת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ: ו וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ: ז וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל: ס ח וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה: ט וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם: י וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וְקָרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם

תִּזְרַע וְכַרְמְךָ לֹא תִזְמֹר: ה אֵת סְפִיחַ קְצִירְךָ לֹא תְקַצֹּר וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר שְׁנַת שַׁבָּתוֹן יִהְיֶה לָאָרֶץ: ו וְהָיְתָה שַׁבַּת הָאָרֶץ לָכֶם לְאָכְלָה לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ: ז וְלִבְהֶמְתְּךָ וְלַחַיָּה אֲשֶׁר בְּאַרְצֶךָ תִּהְיֶה כָל־תְּבוּאָתָהּ לֶאֱכֹל: ס ח וְסָפַרְתָּ לְךָ שֶׁבַע שַׁבְּתֹת שָׁנִים שֶׁבַע שָׁנִים שֶׁבַע פְּעָמִים וְהָיוּ לְךָ יְמֵי שֶׁבַע שַׁבְּתֹת הַשָּׁנִים תֵּשַׁע וְאַרְבָּעִים שָׁנָה: ט וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם: י וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וְקָרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם

רס"י

לא תזמר. שקוצין זמורותיה. ותרגומו לא תכסח, ודומה לו קוצים כסוחים[1], שרופה באש כסוחה[2]: **(ה) את ספיח קצירך.** לפילו לא זרעתה והיא למחה מן הזרע שנפל מה בעת הקציר, הוא קרוי ספיח: **לא תקצור.** להיות מחזיק בו כשאר קיר, אלא הפקר יהיה לכל: **נזירך.** שהזרת והפרשת בני אדם מהם ולא הפקירתם: **לא תבצר.** לותם חיוך בוצר, אלא מן המופקר: **(ו) והיתה שבת הארץ וגו'.** אף על פי שאסרתים עליך, לא בהילה ולא בהנאה אסרתים, אלא שלא תהנוג בהם כבעל הבית, אלא הכל יהיו שוים בה, אתה ועבדיך ותושבך: **שבת הארץ לכם לאכלה.** מן השבות אתה אוכל, ואי אתה אוכל מן השמור: **לך ולעבדך ולאמתך.** לפי שנאמר ואכלו אביוני עמך[3], יכול יהיו אסורים בהילה לעשיריס, תלמוד לומר לך ולעבדך ולאמתך, הרי בעלים ועבדים ושפחות אמוריס כאן: **ולשכירך ולתושבך.** אף הנכריס: **(ז) ולבהמתך ולחיה.** אם חיה אוכלת בהמה לא כל שכן, שמזונותיה עליך, מה תלמוד לומר ולבהמתך, מקיש בהמה לחיה, כל זמן שחיה אוכלת מן השדה רשאה לבהמתך מן הבית, הלה לחיה מן השדה הלה לבהמתך מן הבית: **(ח) שבתת שנים.** שמטות שניס. יכול יעשה שבע שניס רלופות שמטה ויעשה יובל לאחריהם, תלמוד לומר שבע שניס שבע פעמיס, הוי אומר הל שמטה ושמטה בזמנה: **והיו לך ימי שבע וגו'.** מגיד לך שאף על פי שלא עשית שמטות עשה יובל לסוף מ"ט שנה. ופשוטו של מקרא יעלה לך חשבון שנות השמטות למספר מ"ט: **(ט) והעברת.** לשון ויעבירו קול במחנה[4], לשון הכרזה[5]: **ביום הכפורים.** ממשמע שנאמר ביום הכפורים חיני יודע שהוא בעשור לחדש, אם כן למה נאמר בעשור לחדש, אלא לומר לך תקיעת עשור לחדש דומה שבת בכל מרלכם, ואין תקיעת רחש השנה דומה שבת בכל מרלכם, אלא בבית דין בלבד: **(י) וקדשתם.** בבניסתה מקדשין אותה בבית דין ואומריס מקודשת השנה[6]: **וקראתם דרור.** לעבדיס, בין

TORAS MENACHEM

The Explanation

Of all the *mitzvos* 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 *mitzvos* 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 *mitzvos* 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 last *mitzvos* 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 *mitzvos* were taught there too.

(Based on *Sichas Shabbos Parshas Behar-Bechukosai* 5748)

1 ישעי' לג, יב 2 תהלים פ, יז 3 שמות כג, יא 4 שם לו, ו 5 ר"ה לד. 6 שם:

- [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)

וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ: יא יוֹבֵל
הִוא שְׁנַת הַחֲמִשִּׁים שָׁנָה תִּהְיֶה לָכֶם לֹא תִזְרָעוּ וְלֹא תְקִצְרוּ
אֶת־סְפִיחֶיהָ וְלֹא תִבְצְרוּ אֶת־נְזִרֶיהָ: יב כִּי יוֹבֵל הִוא קֹדֶשׁ
תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ: יג בִּשְׁנַת הַיּוֹבֵל
הַזֹּאת תָּשֻׁבוּ אִישׁ אֶל־אֲחֻזָּתוֹ: [שני] יד וְכִי־תִמְכְּרוּ מִמְכָּר
לַעֲמִיתֶךָ אוֹ קָנֹה מִיַּד עֲמִיתֶךָ אַל־תּוֹנוּ אִישׁ אֶת־אָחִיו:
טו בְּמִסְפַּר שָׁנִים אַחַר הַיּוֹבֵל תִּקְנֶה מֵאֵת עֲמִיתֶךָ בְּמִסְפַּר
שְׁנֵי־תְבוּאֹת יִמְכָּר־לָךְ: טז לְפִי | רֹב הַשָּׁנִים תַּרְבֶּה מִקְנָתוֹ
וּלְפִי מְעֹט הַשָּׁנִים תַּמְעִיט מִקְנָתוֹ כִּי מִסְפַּר תְּבוּאֹת הוּא מֹכֵר
לָךְ: יז וְלֹא תוֹנוּ אִישׁ אֶת־עֲמִיתוֹ וְיָרֵאתָ מֵאֱלֹהֶיךָ כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם: יח וַעֲשִׂיתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי תִּשְׁמְרוּ
וַעֲשִׂיתֶם אֹתָם וִישַׁבְתֶּם עַל־הָאָרֶץ לָבֶטַח: [שלישי] [שני כשהן מחוברין]
יט וְנָתְנָה הָאָרֶץ פִּרְיָהּ וַאֲכַלְתֶּם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח עָלֶיהָ:

גִּבֹּר לְאַחֲסַנְתֵּיהּ וּגְבַר לְזַרְעִיתֵיהּ תְּתוּבוּן:
יא יוֹבְלָא הִיא שְׁנַת חַמְשִׁין שְׁנִין תְּהֵי לְכוֹן
לָא תִזְרְעוּן וְלָא תַחְצְדוּן יַת כַּתָּהָא וְלָא
תְקַטְפוּן יַת שַׁבְקָהָא: יב אֲרֵי יוֹבְלָא הִיא
קוּדְשָׁא תְּהֵי לְכוֹן מִן חַקְלָא תֵּיכְלוּן יַת
עֲלַלְתָּהּ: יג בְּשַׁתָּא דְיוֹבְלָא הָדָא תְּתוּבוּן גְּבַר
לְאַחֲסַנְתֵּיהּ: יד וַאֲרֵי תְזַבְּנוּן זְבִינִין לְחַבְרָךְ אוֹ
תְזְבֹּן מִידָּא דְחַבְרָךְ לָא תוֹנוּן גְּבַר יַת אֲחוּהִי:
טו בְּמִנְיַן שְׁנַיָּא בָּתַר יוֹבְלָא תְּזְבֹּן מִן חַבְרָךְ
בְּמִנְיַן שְׁנֵי עֲלַלְתָּא יְזַבְּנוּן לָךְ: טז לְפוּם סְגִיאוּת
שְׁנַיָּא תַּסְגֵּי זְבִינוּהִי וּלְפוּם זְעֵירוּת שְׁנַיָּא
תְּזָעֵיר זְבִינוּהִי אֲרֵי מִנְיַן עֲלַלְתָּא הוּא מְזַבֵּן
לָךְ: יז וְלָא תוֹנוּן גְּבַר יַת חַבְרֵיהּ וְתִדְחַל
מֵאֱלָהָךְ אֲרֵי אֲנָא יְיָ אֱלָהָכוֹן: יח וְתַעְבְּדוּן יַת
קְיָמַי וְיָת דִּינַי תִּטְרוּן וְתַעְבְּדוּן יַתְהוֹן וְתִיתְבוּן
עַל אַרְעָא לְרָחֲצָן: יט וְתִתֵּן אַרְעָא אִבָּהּ
וְתֵיכְלוּן לְמִשְׂבַּע וְתֵיתְבוּן לְרָחֲצָן עֲלָהּ:

רס"י

תקנה קרקע דע כמה שנים יש עד היובל. ולפי השנים ותבואות השדה שהיא רואה לעשות ימכור המוכר ויקנה הקונה, שהרי סופו להחזירה לו בשנת היובל. ואם יש שנים מועטות וזה מוכרה בדמים יקרים הרי נתאנה לוקח, ואם יש שנים מרובות ואכל ממנה תבואות הרבה הרי נתאנה מוכר, לפיכך צריך לקנותה לפי הזמן. וזהו שנאמר במספר שני תבואות ימכר לך, לפי מנין שני התבואות שהכה עומדת ביד הלוקח תמכור לו. ורבותינו דרשו מכאן שהמוכר שדהו חינו רשאי לגאול פחות משתי שנים, שהעמוד שתי שנים ביד הלוקחו מיום ליום, ואפילו יש שלש תבואות בחותן שתי שנים, כגון שמכרה לו בקמותיה. ושני חינו יולא מפשוטו, כלומר מספר שנים של תבואות, ולא של שדפון, ומיעוט שנים שניס[4]: (טז) **תרבה מקנתו**. תמכרנה ביוקר: **תמעיט מקנתו**. תמעיט בדמיה: (יז) **ולא תונו איש את עמיתו**. כאן הזהיר על הונאת הדבריס, שלא יקניט חיש את חבירו ולא ישיאנו עלה שחיה הוגנת לו לפי דרכו והנאתו של יועץ. ואם תאמר, מי יודע אם נתכוונתי לרעה, לכך נאמר וירחת מאלהיך, היודע מחשבות הוא יודע. כל דבר המסור ללב, שאין מכיר אלא מי שהמחשבה בלבו, נאמר בו וירחת מאלהיך[5]: (יח) **וישבתם על הארץ לבטח**. שבעון שמטה ישראל גולים, שנאמר[6] על הרגלה בארץ את שבתותיה[7] והרגת את שבתותיה, ושבעים שנה של גלות בבל, כנגד שבעים שמוטות שבטלו היו: (יט) **ונתנה הארץ וגו' וישבתם לבטח עליה**. שלא תדאגו משנת בצורת: **ואכלתם לשבע**. אף בתוך המעיס תהא

נרגע, אין שלא כאן אלא שש שניס משנמכר. אמר ר' יהודה מהו לשון דרור, כמדייר בי דיירא וכו', שדר בכל מקום שהוא רוצה ואינו נרשות מחריס[1]: **יובל הוא**. שהוא זהת מודלת משחר שניס בנקיבת שם לה לשדה. ומה שאר, יובל שאר, על שם שקיעת שופר: **ושבתם איש אל אחזתו**. שהשדות חוזרות לבעליהן: **ואיש אל משפחתו תשובו**. לרבות את הנרלע[2]: (יא) **יובל הוא שנת החמשים שנה**. מה תלמוד לומר, לפי שנאמר וקדשתם וגו', כדאיתא ברחש השנה ובתורת כהניס: **את נזריה**. את הענביס המשומריס. אבל בוסר אתה מן המופקריס, כשם שנאמר בשביעית כך נאמר ביובל, ומלאו שחי שניס קדושות סמוכות זו לזו, שנת מ"ט שמטה ושנת החמישים יובל: (יב) **קדש תהיה לכם**. תופסת דמיה כהקדש. יכול תלת היא לחולין, תלמוד לומר תהיה, בהוייתה תהא: **מן השדה תאכלו**. על ידי השדה אתה אוכל מן הבית, אבל אינך אוכל מן הבית, כשם שנאמר בשביעית כך נאמר ביובל: (יג) **תשובו איש אל אחזתו**. והרי כבר נאמר ושבתם איש אל משפחתו[3], אלא לרבות המוכר שדהו ועמד בנו וגאלה שחוזרת לאביו ביובל: (יד) **ובי תמכרו וגו'**. לפי פשוטו כמשמעו. ועוד יש לדרש מיון כשאתה מוכר, מכור לישראל חברך, תלמוד לומר וכי תמכרו ממכר לעמיתך מכור, ומיון שאש בא לקנות קנה מישראל חברך, תלמוד לומר או קנה מיד עמיתך: **אל תונו**. זו גונבת ממון: (טו) **במספר שנים אחר היובל תקנה**. זהו פשוטו לייעד המקרא על אופניו על האונאה בא להזהיר, כשהמכור או

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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

1 ר"ה ט: 2 קידושין טו. 3 ויקרא כה, י 4 ערכין כט: 5 ב"מ נח: 6 ויקרא כו, לד 7 שבת לג.

- *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).*****

SECOND READING

- [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).*

THIRD READING (2ND WHEN JOINED)

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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. 13*ff*. ** See above, v. 5. ***See above, v. 7. ****See above v. 10. ***** ראה שיחת ש"פ בה"ב תשמ"ז, ולקו"ש חכ"ז ע' 183 הערה 7

כ וְכִי תֹאמְרוּ מַה־נֹּאכַל בַּשָּׁנָה הַשְּׁבִיעִת הֵן לֹא נִזְרָע וְלֹא נֶאֱסֹף אֶת־תְּבוּאָתֵנוּ: כא וְצִוִּיתִי אֶת־בִּרְכָתִי לָכֶם בַּשָּׁנָה הַשִּׁשִּׁית וְעָשָׂת אֶת־הַתְּבוּאָה לִשְׁלֹשׁ הַשָּׁנִים: כב וְזָרַעְתֶּם אֶת הַשָּׁנָה הַשְּׁמִינִת וַאֲכַלְתֶּם מִן־הַתְּבוּאָה יָשָׁן עַד | הַשָּׁנָה הַתְּשִׁעִת עַד־בּוֹא תְּבוּאָתָהּ תֹּאכְלוּ יָשָׁן: כג וְהָאָרֶץ לֹא תִמָּכֵר לִצְמִתֻת כִּי־לִי הָאָרֶץ כִּי־גֵרִים וְתוֹשָׁבִים אַתֶּם עִמָּדִי:

כ וַאֲרִי תֵימְרוּן מָא נֵיכוּל בְּשַׁתָּא שְׁבִיעָתָא הָא לָא נְזַרַע וְלָא נִכְנוֹשׁ יַת עֲלַלְתָּנָא: כא וַאֲפַקֵּיד יַת בִּרְכְתִי לְכוֹן בְּשַׁתָּא שְׁתִיתָיתָא וְתַעֲבֵד יַת עֲלַלְתָּא לְתַלַת שְׁנִין: כב וְתִזְרְעוּן יַת שַׁתָּא תְמִינָיתָא וְתֵיכְלוּן מִן עֲלַלְתָּא עַתִיקָא עַד שַׁתָּא תְשִׁיעָתָא עַד מֵיעַל עֲלַלְתָּה תֵּיכְלוּן עַתִיקָא: כג וְאַרְעָא לָא תִזְדַבַּן לַחֲלוּטִין אֲרֵי דִילִי אַרְעָא אֲרֵי דַיָּרִין וְתוֹתָבִין

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כו ברכה: (כ) ולא נאסף. מל כנית: את תבואתנו. כגון יין ופירות המיון וספיחין הכתיב מלמיכס[1]: (כא) **לשלש השנים.** למקנת השמיה מניסן ועד רגל השנה, ולשביעית ולשמינית, שיזרעו בשמינית במרחשון ויקנרו בניסן: (כב) **עד השנה התשיעית.** עד חג הסכות של תשיעית, שהיא עת בוא תבואתה של שמינית לתוך הבית, שכל ימות הקיץ היו בשדה בגרגות, ובתשרי הוא עת המסיף לבית. ופעמים שהיתה לריכה לעשות למרבע שניס, בשמיה שלפני השמטה השביעית, שהן בטלין מעבודת קרקע שתי שניס רלופות השביעית והיובל, ומקרא זה נאמר בשמר בשמטות כולן[2]: (כג) **והארץ לא תמכר.** ליתן לאו על חזרת שדות לבעליס ביובל, שלא יהא הלוקח כובשה: **לצמתת.** לפסיקה, למכירה פסוקה עולמית: **כי לי הארץ.**

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 *Jubile*e 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.

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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

1 פסחים נא: 2 נדרים סא.

[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.

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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. 183*ff.*)

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.*"

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)

* ראה פרש"י על הפסוק (דברים כא, ה) "וכי תאמר בלבבך וכו'" - "**עתידים** אתם לומר וכו'", כמפורש בתו"כ פרשתנו עה"פ (לקו"ש חכ"ז ע' 184, ועיי"ש בהערה 16).

כד וּבְכֹל אֶרֶץ אֲחֻזַּתְכֶם גְּאֻלָּה תִּתְּנוּ לָאָרֶץ: ס [רביעי] כה כִּי־יָמוּךְ
אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ וּבָא גֹּאֲלוֹ הַקָּרֹב אֵלָיו וְגָאַל אֵת מִמְכַּר
אָחִיו: כו וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי
גְאֻלָּתוֹ: כז וְחִשַּׁב אֶת־שְׁנֵי מִמְכָּרוֹ וְהֵשִׁיב אֶת־הָעֹדֵף לָאִישׁ
אֲשֶׁר מָכַר־לוֹ וְשָׁב לַאֲחֻזָּתוֹ: כח וְאִם לֹא־מָצְאָה יָדוֹ דֵּי הָשִׁיב
לוֹ וְהָיָה מִמְכָּרוֹ בְּיַד הַקֹּנֶה אֹתוֹ עַד שְׁנַת הַיֹּבֵל וְיָצָא בַּיֹּבֵל
וְשָׁב לַאֲחֻזָּתוֹ: ס [חמישי] [שלישי כשהן מחוברין] כט וְאִישׁ כִּי־יִמְכֹּר
בֵּית־מוֹשַׁב עִיר חוֹמָה וְהָיְתָה גְאֻלָּתוֹ עַד־תֹּם שְׁנַת מִמְכָּרוֹ
יָמִים תִּהְיֶה גְאֻלָּתוֹ: ל וְאִם לֹא־יִגָּאֵל עַד־מְלֹאת לוֹ שָׁנָה
תְמִימָה וְקָם הַבַּיִת אֲשֶׁר־בָּעִיר אֲשֶׁר־לֹא [קו לו] חֹמָה
לַצְמִיתֻת לַקֹּנֶה אֹתוֹ לְדֹרֹתָיו לֹא יֵצֵא בַּיֹּבֵל: לא וּבָתֵּי הַחֲצֵרִים
אֲשֶׁר אֵין־לָהֶם חוֹמָה סָבִיב עַל־שְׂדֵה הָאָרֶץ יֵחָשֵׁב גְּאֻלָּה
תִּהְיֶה־לּוֹ וּבַיֹּבֵל יֵצֵא: לב וְעָרֵי הַלְוִיִּם בָּתֵּי עָרֵי אֲחֻזָּתָם גְּאֻלַּת
עוֹלָם תִּהְיֶה לַלְוִיִּם: לג וַאֲשֶׁר יִגְאַל מִן־הַלְוִיִּם וְיָצָא
מִמְכַּר־בַּיִת וְעִיר אֲחֻזָּתוֹ בַּיֹּבֵל כִּי בָתֵּי עָרֵי הַלְוִיִּם הֻוא
אֲחֻזָּתָם בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: לד וּשְׂדֵה מִגְרַשׁ עָרֵיהֶם לֹא יִמָּכֵר
אֲחֻזַּת עוֹלָם הִוא לָהֶם: ס [שישי] לה וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ
וְהֶחֱזַקְתָּ בּוֹ גֵּר וְתוֹשָׁב וָחַי עִמָּךְ: לו אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית
וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחַי אָחִיךָ עִמָּךְ: לז אֶת־כַּסְפְּךָ לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ
וּבְמַרְבִּית לֹא תִתֵּן אָכְלֶךָ: לח אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי
אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם
לֵאלֹהִים: ס [שביעי] לט וְכִי־יָמוּךְ אָחִיךָ עִמָּךְ וְנִמְכַּר לָךְ לֹא־תַעֲבֹד
בּוֹ עֲבֹדַת עָבֶד: מ כְּשָׂכִיר כְּתוֹשָׁב יִהְיֶה עִמָּךְ עַד שְׁנַת הַיֹּבֵל יַעֲבֹד
עִמָּךְ: מא וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֻחֻזַּת
אֲבֹתָיו יָשׁוּב: מב כִּי עֲבָדַי הֵם אֲשֶׁר הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם
לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד: מג לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ וְיָרֵאתָ מֵאֱלֹהֶיךָ:
מד וְעַבְדְּךָ וַאֲמָתְךָ אֲשֶׁר יִהְיוּ־לָךְ מֵאֵת הַגּוֹיִם אֲשֶׁר סְבִיבֹתֵיכֶם
מֵהֶם תִּקְנוּ עֶבֶד וְאָמָה: מה וְגַם מִבְּנֵי הַתּוֹשָׁבִים הַגָּרִים עִמָּכֶם
מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם
וְהָיוּ לָכֶם לַאֲחֻזָּה: מו וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם לָרֶשֶׁת
אֲחֻזָּה לְעֹלָם בָּהֶם תַּעֲבֹדוּ וּבְאַחֵיכֶם בְּנֵי יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־
תִרְדֶּה אִישׁ בְּאָחִיו בְּפָרֶךְ: מז וְכִי תַשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ וּמָךְ
אָחִיךָ עִמּוֹ וְנִמְכַּר לְגֵר תּוֹשָׁב עִמָּךְ אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר: מח אַחֲרֵי
נִמְכַּר גְּאֻלָּה תִּהְיֶה־לּוֹ אֶחָד מֵאֶחָיו יִגְאָלֶנּוּ: מט אוֹ דֹדוֹ אוֹ בֶן־דֹּדוֹ
יִגְאָלֶנּוּ אוֹ מִשְּׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגְאָלֶנּוּ אוֹ הִשִּׂיגָה יָדוֹ וְנִגְאָל:
נ וְחִשַּׁב עִם־קֹנֵהוּ מִשְּׁנַת הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל וְהָיָה כֶּסֶף
מִמְכָּרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ: נא אִם־עוֹד שָׁנִים
לָרֹב כְּפִיהֶן מִן־הַכֶּסֶף גְּאֻלָּתוֹ יָשִׁיב מִקְנַת כַּסְפּוֹ: נב וְאִם־מְעַט
נִשְׁאַר בַּשָּׁנִים עַד שְׁנַת הַיֹּבֵל וְחִשַּׁב לוֹ כְּפִי שָׁנָיו יָשִׁיב אֶת־גְּאֻלָּתוֹ:
נג כִּשְׂכִיר שָׁנָה בְשָׁנָה יִהְיֶה אִתּוֹ לֹא יִרְדֶּנּוּ בְּפָרֶךְ לְעֵינֶיךָ: נד וְאִם
לֹא נִגְאָל בָּאֵלֶּה וְיָצָא בַּשָּׁנָה הַיֹּבֵל הוּא וּבָנָיו עִמּוֹ: נה כִּי־לִי בְנֵי־
יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי
יְהוָה אֱלֹהֵיכֶם: ס [שמיני] [שלישי כשהן מחוברין] כו וְכִי־יִהְיֶה לְאִישׁ
וְהִגִּיעוּ לוֹ שְׁנֵי נְדָרִים וְנָפְלוּ שְׁנֵי גוֹרָלוֹת אֶחָד לַה' וְאֶחָד לַשָּׂטָן:
כז וְאִם־בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא־יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַה' וְהֶעֱמִיד
אֶת־הַבְּהֵמָה לִפְנֵי הַכֹּהֵן: כח וְהָיָה הַכֹּהֵן מַעֲרִיךְ בֵּין טוֹב לְרַע וְכֵן
יִהְיֶה הַכֹּהֵן מַעֲרִיךְ בֵּין רַע לְטוֹב וְאִם־הַמַּעֲרִיךְ יַעֲרִיךְ בְּהֵמָה וְהָיְתָה
לְקֹדֶשׁ: כט וְאִם־בְּהֵמָה טְמֵאָה אֲשֶׁר לֹא־יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַה'
וְהֶעֱמִיד אֶת־הַבְּהֵמָה לִפְנֵי הַכֹּהֵן: ל וְהָיָה הַכֹּהֵן מַעֲרִיךְ בֵּין טוֹב לְרַע
וְכֵן יִהְיֶה הַכֹּהֵן מַעֲרִיךְ בֵּין רַע לְטוֹב וְאִם־גָּאֹל יִגְאַל אִישׁ אֶת־
בְּהֶמְתּוֹ וְיָסַף חֲמִשִׁתוֹ עָלֶיהָ: לא וְאִישׁ כִּי יִגְאַל מִבָּתָּיו כֶּסֶף וְיָסַף
חֲמִשִׁתוֹ עָלָיו וְהָיָה לוֹ: לב וְכָל־מַעְשַׂר בָּקָר וָצֹאן כֹּל אֲשֶׁר יַעֲבֹר
תַּחַת הַשָּׁבֶט הָעֲשִׂרוֹנִי יִהְיֶה לְקֹדֶשׁ לַה': לג לֹא יְבַקֵּר בֵּין טוֹב לְרָע
וְלֹא יְחַלְּפֶנּוּ וְאִם־הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה וְהָיָה הוּא וְתָמוּרָתוֹ
יִהְיֶה לְקֹדֶשׁ לֹא יִגָּאֵל: לד אֵלֶּה הַמִּצְוֹת אֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה אֶל־
בְּנֵי יִשְׂרָאֵל בְּהַר סִינָי:

רס"י

לא תרע עיך כה שמיה שלך: (כד) **ובכל ארץ אחזתכם**. לרבות בתים ועבד עברי, ודבר זה מפורש בקידושין בפרק האומן. ולפי פשוטו סמוך לפרשה שלאחריו, שהמוכר מחוזקו רשאי לגאלה לאחר שתי שנים או כוח או קרובו, ואין הלוקח יכול לעכב: (כה) **כי ימוך אחיך ומכר**. מלמד שאין אדם רשאי למכור שדהו אלא מחמת דוחק עוני: **מאחזתו**. ולא כולה, למד דרך ארץ שיסייר שדה לעצמו: **וגאל את ממכר אחיו**. ואין הלוקח יכול לעכב: (כו) **ואיש כי לא יהיה לו גואל**. וכי יש לך אדם בישראל שאין לו גואלים, אלא גואל שיוכל לגאול ממכרו[1]: (כז) **וחשב את שני ממכרו**. כמה שנים היו עד היובל, כך וכך. וכמה מכרתיה לך ככך וכך. עתיד היית להחזירה ביובל, נמצאת קונה מספר התבואות כפי חשבון של כל שנה. אלמא מותר שלש שנים או ארבע כונס את דמיהן מן החשבון וטוען את האחר, וזהו: **והשיב את העודף**. בדמי המקח על האכילה שאכל, ויתכן לגוקמה: **לאיש אשר מכר לו**. המוכר הזה שצא לגאלה[2]: (כח) **די השיב לו**. מכאן שאינו גואל לאחיין: **עד שנת היובל**. אלא יכנס לתוך חותה שנה כלום, שביובל משמט בתחלתו: (כט) **בית מושב עיר חומה**. בית בתוך עיר המוקפת חומה מימות יהושע בן נון: **והיתה גאלתו**. לפי שנאמר בשדה שיכול לגאלה משתי שנים ואילך כל זמן שירצה ובתוך שתי שנים הראשונים אינו יכול לגאלה, הוצרך לפרש בזה שהוא חלוף, שאם רצה לגאול בשנה השניה גואלה, ולאחר מכאן אינו גואלה: **והיתה גאלתו**. על בית: **ימים**. ימי שנה שלימה קרויים ימים, וכן תשב הטהרה אתנו ימים[3]: (ל) **וקם הבית וגו' לצמיתת**. יצא מכאן על מוכר ועומד בכאן על קונה: (**אשר לא חמה**. לו קרוין, לאמרו לא תרע עיך כה שמיה שלך: (כד) **ובכל ארץ אחזתכם**. לרבות בתים ועבד עברי, ודבר זה מפורש בקידושין בפרק האומן. ולפי פשוטו סמוך לפרשה שלאחריו, שהמוכר מחוזקו רשאי לגאלה לאחר שתי שנים או כוח או קרובו, ואין הלוקח יכול לעכב: (כה) **כי ימוך אחיך ומכר**. מלמד שאין אדם רשאי למכור שדהו אלא מחמת דוחק עוני: **מאחזתו**. ולא כולה, למד דרך ארץ שיסייר שדה לעצמו: **וגאל את ממכר אחיו**. ואין הלוקח יכול לעכב: (כו) **ואיש כי לא יהיה לו גואל**. וכי יש לך אדם בישראל שאין לו גואלים, אלא גואל שיוכל לגאול ממכרו[1]: (כז) **וחשב את שני ממכרו**. כמה שנים היו עד היובל, כך וכך. וכמה מכרתיה לך ככך וכך. עתיד היית להחזירה ביובל, נמצאת קונה מספר התבואות כפי חשבון של כל שנה. אלמא מותר שלש שנים או ארבע כונס את דמיהן מן החשבון וטוען את האחר, וזהו: **והשיב את העודף**. בדמי המקח על האכילה שאכל, ויתכן לגוקמה: **לאיש אשר מכר לו**. המוכר הזה שצא לגאלה[2]: (כח) **די השיב לו**. מכאן שאינו גואל לאחיין: **עד שנת היובל**. אלא יכנס לתוך חותה שנה כלום, שביובל משמט בתחלתו: (כט) **בית מושב עיר חומה**. בית בתוך עיר המוקפת חומה מימות יהושע בן נון: **והיתה גאלתו**. לפי שנאמר בשדה שיכול לגאלה משתי שנים ואילך כל זמן שירצה ובתוך שתי שנים הראשונים אינו יכול לגאלה, הוצרך לפרש בזה שהוא חלוף, שאם רצה לגאול בשנה השניה גואלה, ולאחר מכאן אינו גואלה: **והיתה גאלתו**. על בית: **ימים**. ימי שנה שלימה קרויים ימים, וכן תשב הטהרה אתנו ימים[3]: (ל) **וקם הבית וגו' לצמיתת**. יצא מכאן על מוכר ועומד בכאן על קונה: (**אשר לא חמה**. לו קרוין, לאמרו רז"ל אף על פי שאין לו עכשיו, כוחיל וכיתיב לו קודם לכן.[4] ועיר נקבה היא וכולהו לכתוב לה, אלא מתוך שצריך לכתוב לא בפנים, תקנו לו במסורת, זה נופל על זה): **לא יצא ביובל**. אמר רב ספרא (אף) אם פגע בו יובל בתוך שנתו לא יצא[5]: (לא) **ובתי החצרים**. כתרגומו פלחין, עיירות פתוחות מאין חומה. ויש הרבה בספר יהושע[6] הערים וחצריהם, בחלריהם ובטירותם[7]: **על שדה הארץ יחשב**. הרי הן כשדות הנגאלים עד היובל ויוצאין ביובל לבעלים אם לא נגאלו: **גאלה תהיה לו**. מיד אם יגלה. ובזה יפה כחו מכח שדות, שבשדות אין נגאלות עד שתי שנים[8]: **וביובל יצא**. בחנם: (לב) **וערי הלוים**. מרבעים ושמנה עיר שנתנו להם: **גאלת עולם**. גואל מיד אפילו לפני שתי שנים, אם אמרו שדה משדותיהם הנתונות להם בחלפים חמה סביבות הערים, או אם מכרו בית מושבה, גואלין לעולם, ואינו חוזר לסוף שנה: (לג) **ואשר יגאל מן הלוים**. ואם יקנה בית או עיר מהם: **ויצא ביובל**. אותו ממכר של בית או של עיר ויוצאו לגוי שמכרו, ולא יהיה חלוט כשאר בתי ערי חומה של ישראל. וגאולה זו לשון מכירה. דבר אחר לפי שנאמר גאולת עולם תהיה לגוים, יכול לא דבר הכתוב אלא בלוקח ישראל שקנה בית בערי הלויים, אבל לוי שקנה מלוי יהיה חלוט, תלמוד לומר ואשר יגאל מן הלויים, אף הגואל מיד לוי גואל גאולת עולם: **ויצא ממכר בית**. הרי זו מלוה אחרת, ואם לא גאלה יוצאה ביובל, ואינו נחלט לסוף שנה כבית של ישראל: **כי בתי ערי הלוים היא אחזתם**. לא היה להם נחלת שדות וכרמים אלא ערים לשבת ומגרשיהם, לפיכך הם להם במקום שדות, ויש להם גאולה כשדות, כדי שלא יופקע נחלתם מהם: (לד) **ושדה מגרש עריהם**

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1 קידושין כא. 2 ערכין ל. 3 בראשית כד, נה 4 ערכין לב. 5 שם לא: 6 יג, כח 7 בראשית כה, טז 8 ערכין לג.

[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.*
- [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).*

FIFTH READING (3RD WHEN JOINED)

- [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.

כִּי־אֲחֻזַּת עוֹלָם הִוא לָהֶם: ס לה וְכִי־יָמוּךְ אָחִיךָ וּמָטָה יָדוֹ עִמָּךְ וְהֶחֱזַקְתָּ בּוֹ גֵּר וְתוֹשָׁב וָחַי עִמָּךְ: לו אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחַי אָחִיךָ עִמָּךְ: לז אֶת־כַּסְפְּךָ לֹא־תִתֵּן לוֹ בְּנֶשֶׁךְ וּבְמַרְבִּית לֹא־תִתֵּן אָכְלֶךָ: לח אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לָתֵת לָכֶם אֶת־אֶרֶץ כְּנַעַן לִהְיוֹת לָכֶם לֵאלֹהִים: ס [ששי] [רביעי כשהן מחוברין]

לט וְכִי־יָמוּךְ אָחִיךָ עִמָּךְ וְנִמְכַּר־לָךְ לֹא־תַעֲבֹד בּוֹ עֲבֹדַת עָבֶד: מ כְּשָׂכִיר כְּתוֹשָׁב יִהְיֶה עִמָּךְ עַד־שְׁנַת הַיֹּבֵל יַעֲבֹד עִמָּךְ: מא וְיָצָא מֵעִמָּךְ הוּא וּבָנָיו עִמּוֹ וְשָׁב אֶל־מִשְׁפַּחְתּוֹ וְאֶל־אֲחֻזַּת אֲבֹתָיו יָשׁוּב: מב כִּי־עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אֹתָם מֵאֶרֶץ מִצְרָיִם לֹא יִמָּכְרוּ מִמְכֶּרֶת עָבֶד: מג לֹא־תִרְדֶּה בוֹ בְּפָרֶךְ

יְזַדַּבֵּן אֲרֵי אַחֲסָנַת עָלַם הוּא לְהוֹן: לה וַאֲרֵי יִתְמַסְכֵּן אֲחוּךְ וּתְמוּט יְדֵיהּ עִמָּךְ וְתִתְקֵיף בֵּיהּ דַּיָּר וְתוֹתָב וְיֵחֵי עִמָּךְ: לו לָא תִסַּב מִנֵּיהּ חִבּוּלְיָא וְרִבְיָתָא וְתִדְחַל מֵאֱלָהָךְ וְיֵחֵי אֲחוּךְ עִמָּךְ: לז יָת כַּסְפָּךְ לָא תִתֵּן לֵיהּ בְּחִבּוּלְיָא וּבְרִבְיָתָא לָא תִתֵּן מֵיכְלָךְ: לח אֲנָא יְיָ אֱלָהָכוֹן דִּי אַפֵּיקִית יָתְכוֹן מֵאַרְעָא דְמִצְרָיִם לְמִתַּן לְכוֹן יָת אַרְעָא דִכְנַעַן לְמֶהֱוֵי לְכוֹן לֵאלָהָה: לט וַאֲרֵי יִתְמַסְכֵּן אֲחוּךְ עִמָּךְ וְיִזְדַּבַּן לָךְ לָא תְפַלַּח בֵּיהּ פּוּלְחַן עַבְדִּין: מ כַּאֲגִירָא כְתוֹתָבָא יְהֵי עִמָּךְ עַד שַׁתָּא דְיוֹבְלָא יִפְלַח עִמָּךְ: מא וְיִפּוֹק מֵעִמָּךְ הוּא וּבְנוֹהִי עִמֵּיהּ וְיִתוּב לְזַרְעִיתֵיהּ וּלְאַחֲסָנַת אֲבָהָתוֹהִי יְתוּב: מב אֲרֵי עַבְדַּי אִנּוּן דִּי אַפֵּיקִית יָתְהוֹן מֵאַרְעָא דְמִצְרָיִם לָא יִזְדַּבְּנוּן זְבוּן עַבְדִּין: מג לָא תִפְלַח בֵּיהּ

לס"ו

לא **ימכר**. מכר גזבר, שמא הקדיש בן לוי את שדהו ולא גאלה ומכרה גזבר, חינה יוצאה לכהנים ביובל, כמו שנאמר בישראל ושם מכר את השדה לחיים אחר לא יגאל עוד[1], אבל בן לוי גואל לעולם: (לה) **והחזקת בו**. אל תניחהו שירד ויפול ויהיה קשה להקימו, אלא חזקהו משעת מוטת היד. למה זה דומה, למשאוי שעל החמור, עודהו על החמור אחד תופס בו ומעמידו, שפל לארץ, ממשה אין מעמידין אותו: **גר ותושב**. אף אם הוא גר או תושב, ואיזהו תושב, כל שקבל עליו שלא לעבוד עבודת אלילים, ואוכל נבלות: (לו) **נשך ותרבית**. אד שוויהו רבנן, ולעבור עליו בשני לאוין[2]: **ויראת מאלהיך**. לפי שדעתו של אדם ממשכת אחר הרבית וקשה לפרוש הימנו ומורה לעצמו היתר בשביל מעותיו שהיו בטלות מלוה, הורך לומר וירחת מאלהיך. או התולה מעותיו בנכרי, כדי להלוותם לישראל ברבית, הרי זה דבר המסור ללבו של אדם ומשמתו, לכך הורך לומר וירחת מאלהיך[3]: (לח) **אשר הוצאתי וגו'**. והכתיבי אין בכור לשמיעו בכור, אף אני יודע ונפרע מן המלוה מעות ליתרעל ברבית ואומר על נכרי הם. דבר אחר אשר הוצאתי אתכם מארץ מצרים על מנת שתקבלו עליכם מצותי אפילו הן כבדות עליכם: **לתת לכם את ארץ כנען**. בשכר שתקבלו מצותי: **להיות לכם לאלהים**. שכל הדר בארץ ישראל אני לו לאלוהים, וכל היושב ממנה כעובד עבודת אלילים: (לט) **עבודת עבד**. עבודה של גסות, שיהא ניכר בה כעבד, שלא יוליך כליו אחריו לבית המרחץ ולא יעטול לו מעליו: (מ) **כשכיר כתושב**. עבודת קרקע ומלאכת חומנות כשאר שכיריס כתנהג בו: **עד שנת היבל**. אס פגע בו יובל לפני שם שניס, ביובל מוליאו: (מא) **הוא ובניו עמו**. אמר רבי שמעון אס הוא נמכר בניו מי מכרן, אלא מכאן שרבו חייב במזונות בניו[4]: **ואל אחזת אבותיו**. אל כבוד אבותיו, ואין לזלזל בכך[5]: **אחזת**. חזקת[6]: (מב) **כי עבדי הם**. שטרי קודש: **לא ימכרו ממכרת עבד**. בהכרזה כאן יש עבד למכור, ולא יעמידנו על אבן הלקח: (מג) **לא תרדה בו בפרך**. מלאכה שלא לצורך, כדי לענותו. אל תאמר לו בחס לי את הכוס הזה, והוא

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

1 ויקרא כז, כ 2 ב"מ ס: 3 שם סא: 4 קידושין כב. 5 מכות יג. 6 שם

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*.

וְיָרֵאתָ מֵאֱלֹהֶיךָ: מד וְעַבְדְּךָ וַאֲמָתְךָ אֲשֶׁר יִהְיוּ־לָךְ מֵאֵת הַגּוֹיִם
אֲשֶׁר סְבִיבֹתֵיכֶם מֵהֶם תִּקְנוּ עֶבֶד וְאָמָה: מה וְגַם מִבְּנֵי
הַתּוֹשָׁבִים הַגָּרִים עִמָּכֶם מֵהֶם תִּקְנוּ וּמִמִּשְׁפַּחְתָּם אֲשֶׁר
עִמָּכֶם אֲשֶׁר הוֹלִידוּ בְּאַרְצְכֶם וְהָיוּ לָכֶם לַאֲחֻזָּה:
מו וְהִתְנַחַלְתֶּם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם לָרֶשֶׁת אֲחֻזָּה לְעֹלָם
בָּהֶם תַּעֲבֹדוּ וּבְאַחֵיכֶם בְּנֵי־יִשְׂרָאֵל אִישׁ בְּאָחִיו לֹא־תִרְדֶּה בוֹ
בְּפָרֶךְ: ס (שביעי) מז וְכִי תַשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ וּמָךְ אָחִיךָ עִמּוֹ
וְנִמְכַּר לְגֵר תּוֹשָׁב עִמָּךְ אוֹ לְעֵקֶר מִשְׁפַּחַת גֵּר: מח אַחֲרֵי נִמְכַּר
גְּאֻלָּה תִּהְיֶה־לּוֹ אֶחָד מֵאֶחָיו יִגְאָלֶנּוּ: מט אוֹ־דֹדוֹ אוֹ בֶן־דֹּדוֹ
יִגְאָלֶנּוּ אוֹ־מִשְּׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ יִגָּאֵל אוֹ־הִשִּׂיגָה יָדוֹ
וְנִגְאָל: נ וְחִשַּׁב עִם־קֹנֵהוּ מִשְּׁנַת הִמָּכְרוֹ לוֹ עַד שְׁנַת הַיֹּבֵל
וְהָיָה כֶּסֶף מִמְכָּרוֹ בְּמִסְפַּר שָׁנִים כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ:
נא אִם־עוֹד רַבּוֹת בַּשָּׁנִים לְפִיהֶן יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ:

בְּקַשְׁיוּ וְתִדְחַל מֵאֱלָהָךְ: מד וְעַבְדָּךְ וְאַמְתָךְ אֲשֶׁר יְהוֹן־לָךְ מֵאֵת עַמְמַיָּא
דִּי יְהוֹן לְךָ מִן עַמְמַיָּא דִּי בְסַחֲרָנֵיכוֹן מִנְּהוֹן
תִּקְנוּן עַבְדִּין וְאַמְהָן: מה וְאַף מִבְּנֵי תוֹתָבַיָּא
עָרְלָיָא דְּדָיְרִין עִמְּכוֹן מִנְּהוֹן תִּקְנוּן
וּמִזַּרְעֲיַתְהוֹן דְּעִמְּכוֹן דִּי אִתְיְלִידוּ בְּאַרְעֲכוֹן
וִיהוֹן לְכוֹן לְאַחֲסָנָא: מו וְתַחְסְנוּן יַתְהוֹן
לִבְנֵיכוֹן בַּתְרֵיכוֹן לֵירוּתַת אַחֲסָנָא לְעָלַם בְּהוֹן
תִּפְלְחוּן וּבַאֲחֵיכוֹן בְּנֵי יִשְׂרָאֵל גְּבַר בַּאֲחוּהִי
לָא תִפְלַח בֵּיהּ בְּקַשְׁיוּ: מז וַאֲרֵי תַדְבִּיק יַד
עָרַל וְתוֹתָב עִמָּךְ וְיִתְמַסְכֵּן אֲחוּךְ עִמֵּיהּ
וְיִזְדַּבַּן לַעָרַל תּוֹתָב עִמָּךְ אוֹ לְאַרְמַאי
זַרְעִית גִּיּוֹרָא: מח בָּתַר דְּיִזְדַּבַּן פּוּרְקָנָא
תְּהֵא לֵיהּ חַד מֵאֲחוּהִי יִפְרְקִנֵּיהּ: מט אוֹ אַח
אֲבוּהִי אוֹ בַר אַח אֲבוּהִי יִפְרְקִנֵּיהּ אוֹ מְקָרֵיב
בְּשָׂרֵיהּ מִזַּרְעִיתֵיהּ יִפְרְקִנֵּיהּ אוֹ דְּתַדְבֵּיק יְדֵיהּ
וְיִתְפְּרֵיק: נ וְיִתְחַשַּׁב עִם בָּנֵיהּ מִשַּׁתָּא דְּאִזְדַּבַּן
לֵיהּ עַד שַׁתָּא דְּיוֹבְלָא וִיהֵי כְּסַף זְבִינוּהִי
בְּמִנְיַן שְׁנַיָּא כְּיוֹמֵי אֲגִירָא יְהֵי עִמֵּיהּ: נא אִם
עוֹד סְגִיאוּת בְּשְׁנַיָּא לְפוּמְהֶן יָתִיב פּוּרְקָנֵיהּ

רס"י

מיעו גריך, עדור תחת הגפן עד שתבוה. שמע תאמר אין מכיר בדבר אם לגורך אם לאו, ואומר אני לו שבוה לגורך, כרי בדבר הזה מסור לגב לכך נאמר ויראת: (מד) **ועבדך ואמתך אשר יהיו לך.** אם תאמר אם כן למה נאמרו שמם. בעבדי אני מוסל, דג' חומות אני נוחל, שכרי הזכרתני לא תחיה כל נפשי[1], אלא מי ישמעני: **מאת הגוים.** כם יהיו לך לעבדים: **אשר סביבתיכם.** ולא שבתוך גבול מרלכם, שכרי בהם אמרתי לא תחיה כל נפשי: (מה) **וגם מבני התושבים.** שבאו מסביבותיכם ליטע נפשי בארלכם וילדו להם, הבן הולך אחר האב, ואינו בכלל לא תחיה, אלא אתה מוצא לקנותו בעבד: **מהם תקנו.** אותם תקנו: (מו) **והתנחלתם אתם לבניכם.** להזיקו בהם לנחלה לגורך בניכם אחריכם. ולא יתכן לפרש הנאיוש לבניכם, שאם כן היה לו לכתוב והנחלתם אותם לבניכם: **והתנחלתם.** כמו והתחזקתם[2]: **איש באחיו.** להביא נפשי בעמו ומלך במערתיו שלא לרדות בפרך: (מז) **יד גר ותושב.** גר והוא תושב, כתרגומו ערל תותב, וסופו מוכיח ונמכר לגר תושב:

וכי תשיג יד גר ותושב עמך. מי גרם לו שיעשיר, דבוקו עמך: **ומך אחיך עמו.** מי גרם לו שימוך, דבוקו עמו, על ידי שלמד ממעשיו: **משפחת גר.** זהו עכו"ם. כשהוא אומר לעקר זה כמוכר לע"ג עומה להיות לה שמש, ולא לאלהות, אלא לחטוב עצים ולשחוב מים: (מח) **גאולה תהיה לו.** מיד, אל תניחהו שיטמע עד שבת ביובל, שכרי כל עמו לא קנאו אלא לעובדו עד ביובל, שכרי ביובל יצא, כמו שנאמר למטה ויצא בשבת ביובל. ובנכרי שתחת ידך הכתוב מדבר ואף על פי כן לא תבא עליו בעקיפין, מפני חולי הגש, אלא כשבא ליגאל ידקדק בחשבון לפי המגיע בכל שנה ושנה ויכנה לו הנכרי מן דמיו, אם היו עשרים שנה משנמכר עד ביובל וקנאו בעשרים מנה, נמצא שקנה הנכרי עבודת שנה בשנה, ואם שבה זה אללו חמש שניש ובא ליגאל, יכנה לו חמשה מניש ויתן לו בעבד ט"ו מניש, וזהו והיה כסף ממכרו במספר שניש[3]: (נ) **כימי שכיר יהיה עמו.** חשבון בשנים לכל שנה ושנה יחשוב כאלו נשכר עמו כל שנה בשנה ויכנה לו: (נא) **אם עוד רבות**

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.

1 דברים כ, טז 2 במדבר יג, כ 3 ב"ק קיג:

- [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 Cana'anite 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. 72*ff.*)

נב וְאִם־מְעַט נִשְׁאַר בַּשָּׁנִים עַד־שְׁנַת הַיֹּבֵל וְחִשַּׁב־לוֹ כְּפִי שָׁנָיו יָשִׁיב אֶת־גְּאֻלָּתוֹ: נג כִּשְׂכִיר שָׁנָה בְשָׁנָה יִהְיֶה עִמּוֹ לֹא־יִרְדֶּנּוּ בְּפֶרֶךְ לְעֵינֶיךָ: נד וְאִם־לֹא יִגָּאֵל בְּאֵלֶּה וְיָצָא בִּשְׁנַת הַיֹּבֵל הוּא וּבָנָיו עִמּוֹ: [מפטיר] נה כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם: כו א לֹא־תַעֲשׂוּ לָכֶם אֱלִילִם וּפֶסֶל וּמַצֵּבָה לֹא־תָקִימוּ לָכֶם וְאֶבֶן מַשְׂכִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עָלֶיהָ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם: ב אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה: פ פ פ

מִכֶּסֶף זְבִינוֹהִי: נב וְאִם זְעֵיר יִשְׁתְּאַר בִּשְׁנַיָּא עַד שַׁתָּא דְיוֹבְלָא וְיִחַשֵּׁב לֵיהּ כְּפוּם שְׁנוֹהִי יָתִיב יַת פּוּרְקָנֵיהּ: נג כַּאֲגִיר שְׁנָא בִּשְׁנָא יְהֵי עִמֵּיהּ לָא יִפְלַח בֵּיהּ בְּקַשְׁיוּ לְעֵינָיךְ: נד וְאִם לָא יִתְפְּרֵיק בְּאִלֵּין וְיִפּוֹק בְּשַׁתָּא דְיוֹבְלָא הוּא וּבְנוֹהִי עִמֵּיהּ: נה אֲרֵי דִילִי בְנֵי יִשְׂרָאֵל עַבְדִין עַבְדַי אִנּוּן דִּי אַפֵּיקִית יַתְהוֹן מֵאַרְעָא דְמִצְרָיִם אֲנָא יְיָ אֱלָהָכוֹן: א לָא תַעְבְּדוּן לְכוֹן טָעֲוָן וְצֵילֵם וְקָמָא לָא תְקִימוּן לְכוֹן וְאֶבֶן סַגְדָּא לָא תִתְּנוּן בְּאַרְעֲכוֹן לְמִסְגַּד עֲלָהּ אֲרֵי אֲנָא יְיָ אֱלָהָכוֹן: ב יַת יוֹמֵי שַׁבָּיָא דִילִי תִּטְּרוּן וּלְבֵית מַקְדְּשִׁי תְּהוֹן דָּחֲלִין אֲנָא יְיָ: פ פ פ

נ"ז פסוקים, חט"ל סימן. לאחוז"ה סימן.

רמ"י

בשנים. עד היובל: **לפיהן.** ככל כמו שפירשתי: (נג) **לא ירדנו בפרך לעיניך.** כלומר ואתה רואה: (נד) **ואם לא יגאל באלה.** בגלה הוא נגאל, ואינו נגאל בשם[1]: **(הוא ובניו עמו.** בגכרי חייב במזונות בניו[2]): (נה) **כי לי בני ישראל עבדים.** שטרי קודש: **אני ה' אלהיכם.** כל המשעבדן מלמטה כאלו משעבדן מלמעלה: (א) **לא תעשו לכם אלילם.** כנגד זה הגמכר לגכרי, שלא יאמר הואיל ורבי מגלה עריות אף אני כמותו, הואיל ורבי עובד עבודת גלילים אף אני כמותו, הואיל ומחלל שבת אף אני כמותו, לכך נאמרו מקרואת הללו. ואף הפרשיות הללו נאמרו על הסדר בתחלה הזהיר על השביעית, ואם חמד ממון ונחשד על השביעית סופו למכור מטלטליו, לכך סמך לה וכי תמכרו ממכר, (מה כתיב בזיב אם קנה מיד וגו', דבר הנקנה מיד ליד). לא חזר בו, סוף מוכר לאחוזתו. לא חזר בו, סוף מוכר את ביתו. לא חזר בו, סוף לוה ברבית. כל אלו האחרונות קשות מן הראשונות. לא חזר בו, סוף מוכר את עצמו. לא חזר בו, לא דיו ליפרנס אלא אפילו לגכרי[3]: **ואבן משכית.** לשון כסוי, כמו וכסותי כפי[4]. שמכסין הקרקע ברצפת אבנים: **להשתחות עליה.** אפילו לשמש, לפי שהשתחואה בפשוט ידיס ורגליס היא, ואסרה תורה לעשות כן חוץ מן המקדש[5]: (ג) **אני ה'.** נאמן לשלם שכר: **חסלת פרשת בהר**

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

1 קידושין טו: 2 שם כב. 3 שם כ. 4 שמות לג, כב 5 מגילה כב:

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.*

MAFTIR

26

- [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).*

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. 177*ff.*)

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 appy 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 Cana'anite 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 Cana'anite 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

פרשת בחקתי

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 אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:
ד וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן
פִּרְיוֹ: ה וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע
וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם:

ג אִם בְּחֻקַּי תֵּלֵכוּ וְאֶת מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אוֹתָם:
ד וְנָתַתִּי גִּשְׁמֵיכֶם בְּעִתָּם וְהָאָרֶץ תִּתֵּן יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן
פִּרְיוֹ: ה וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת בָּצִיר וּבָצִיר יַשִּׂיג אֶת זָרַע
וַאֲכַלְתֶּם לַחְמְכֶם לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח בְּאַרְצְכֶם:

רס"י

(ג) אם בחקתי תלכו. יכול זה קיום המצות, כשהוא אומר ואת מצותי תשמרו, הרי קיום המצות אמור, הא מה אני מקיים אם בחקתי תלכו, שתהיו עמלים בתורה: **ואת מצותי תשמרו.** הוו עמלים בתורה על מנת לשמור ולקיים, כמו שאתה אומר ולמדתם אותם ושמרתם לעשותם[1]: **(ד) בעתם.** בשעה שהיין דרך בני אדם לצאת, כגון (בלילי רביעית. רס"י יתן) בלילי שבתות[2]: **ועץ השדה.** הן תילני סרק, ועתידין לעשות פירות: **(ה) והשיג לכם דיש את בציר.** שיהא הדיש מרובה ואתם עסוקים בו עד הבציר, ובציר תעסקו עד שעת הזרע: **ואכלתם לחמכם לשבע.** אוכל קמעא

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 (I:104-6).

Sa'adia Ga'on: Before the Torah was given, the Jewish people were idol-worshipers 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)

1 דברים ה, א 2 תענית כג.

BLESSINGS FOR OBSERVING THE MITZVOS

26:3 *If 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

[שני] ו וְנָתַתִּי שָׁלוֹם בָּאָרֶץ וּשְׁכַבְתֶּם וְאֵין מַחֲרִיד וְהִשְׁבַּתִּי חַיָּה
רָעָה מִן־הָאָרֶץ וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם: ז וּרְדַפְתֶּם
אֶת־אֹיְבֵיכֶם וְנָפְלוּ לִפְנֵיכֶם לָחָרֶב: ח וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה
וּמֵאָה מִכֶּם רְבָבָה יִרְדֹּפוּ וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לָחָרֶב:
ט וּפָנִיתִי אֲלֵיכֶם וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם וַהֲקִימֹתִי
אֶת־בְּרִיתִי אִתְּכֶם: [שלישי] [חמישי כשהן מחוברין] * י וַאֲכַלְתֶּם יָשָׁן נוֹשָׁן
וְיָשָׁן מִפְּנֵי חָדָשׁ תּוֹצִיאוּ: יא וְנָתַתִּי מִשְׁכָּנִי בְּתוֹכְכֶם
וְלֹא־תִגְעַל נַפְשִׁי אֶתְכֶם: יב וְהִתְהַלַּכְתִּי בְתוֹכְכֶם וְהָיִיתִי לָכֶם
לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם: יג אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר
הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם מִהְיֹת לָהֶם עֲבָדִים וָאֶשְׁבֹּר

וְתֵיתְבוּן לְרָחֲצָן בְּאַרְעֲכוֹן: ו וְאֶתֵּן שְׁלָמָא
בְּאַרְעָא וְתִשְׁרוּן וְלֵית דְּמָנִיד וַאֲבַטֵּל חַיְתָא
בִּישְׁתָּא מִן אַרְעָא וּדְקָטֵלִין בְּחַרְבָּא לָא יְעִדּוּן
בְּאַרְעֲכוֹן: ז וְתִרְדְּפוּן יַת בַּעֲלֵי דְבָבֵיכוֹן
וְיִפְּלוּן קֳדָמֵיכוֹן לְחַרְבָּא: ח וְיִרְדְּפוּן מִנְּכוֹן
חַמְשָׁא מְאָה וּמְאָה מִנְּכוֹן לְרִבּוֹתָא יָעְרְקוּן
וְיִפְּלוּן בַּעֲלֵי דְבָבֵיכוֹן קֳדָמֵיכוֹן לְחַרְבָּא:
ט וְאֶתְפְּנֵי בְמֵימְרִי לְאוֹטָבָא לְכוֹן וַאֲפֵישׁ
יַתְכוֹן וַאֲסְגֵּי יַתְכוֹן וַאֲקִים יַת קְיָמִי עִמָּכוֹן:
י וְתֵיכְלוּן עַתִּיקָא דְּעַתִּיק וְעַתִּיקָא מִן קֳדָם
חַדַתָּא תְּפַנּוּן: יא וְאֶתֵּן מַשְׁכְּנִי בֵּינֵיכוֹן וְלָא
יְרַחֵק מֵימְרִי יַתְכוֹן: יב וְאַשְׁרֵי שְׁכִינְתִּי
בֵּינֵיכוֹן וְאֶהֱוֵי לְכוֹן לֶאֱלָהּ וְאַתּוּן תְּהוֹן קֳדָמַי
לְעָם: יג אֲנָא יְיָ אֱלָהְכוֹן דִּי אַפֵּיקִית יַתְכוֹן
מֵאַרְעָא דְמִצְרַיִם מִלְּמֶהֱוֵי לְהוֹן עַבְדִּין וְתַבָּרִית

*עולה הבעל קורא, ומעצמו - בלא קריאה בשמו, ומברך לפני׳ ולאחרי׳.

רס"י

וכוח מתנדך במעיו: **(ו) ונתתי שלום.** שמא תאמרו הרי מאכל הרי משתה, אם אין שלוס אין כלוס, תלמוד לומר אחר כל זאת ונתתי שלוס בארץ, מכאן שהשלוס שקול כנגד הכל. וכן הוא אומר עושה שלוס ובורא את הכל[1]: **וחרב לא תעבר בארצכם.** אין ארץ לומר שלא יבאו למלחמה, אלא שלא יעבור דרך ארלכם ממדינה למדינה: **(ז) לפניכם לחרב.** איש בחרב רעהו: **(ח) ורדפו מכם.** מן המלשים שבכם, ואלא מן הגבורים שבכם: **חמשה מאה ומאה רבבה.** וכי כך הוא החשבון, והלא לא היה לריך לומר אלא מאה מכם שני אלפים ירדופו, אלא אינו דומה מועטין העושין את התורה למרובים העושין את התורה: **ונפלו איביכם** וגו׳. שיהיו מופלין לפניכם שלא כדרך הארץ: **(ט) ופניתי אליכם.** אפנה מכל עסקי לשלם שכרכם, משל למה הדבר דומה, למלך ששכר פועלים וכו׳, כדאיתא בתורת כהנים: **והפריתי אתכם.** בפריה ורביה: **והרביתי אתכם.** בקומה זקופה: **והקימותי את בריתי אתכם.** בריה חדשה, לא כבריה הראשונה שהפריתם אותה, אלא בריה חדשה שלא תופר, שנאמר וכרתי את בית ישראל ואת בית יהודה בריה חדשה לא כבריה וגו׳[2]: **(י) ואכלתם ישן נושן.** הפירות יהיו משתמרין וטובים להתיישן, שיהא יין הנושן של שלש שניס יפה לאכול משל משתקד[3]: **וישן מפני חדש תוציאו.** שיהיו הגרנות מלאות חדש והאוצרות מלאות ישן, ולריכים אתם לפנות האוצרות למקום אחר לתת החדש לתוכן: **(יא) ונתתי משכני.** זה בית המקדש: **ולא תגעל נפשי.** אין רוחי קלה עכשיו לשון פלוטת דבר הבלוע בדבר, כמו כי שם נגעל מגן גבורים[4], לא קבל המשיחה שמושחין מגן של עור בחלב מבושל, כדי להחליק מעליו אבק או חניות, שלא יקוב העור: **(יב) והתהלכתי בתוככם.** אטייל עמכם בגן עדן כאחד מכם, ולא תהיו מזדעזעים ממני. יכול לא תירלו ממני, תלמוד לומר והייתי לכם לאלהים: **(יג) אני ה׳ אלהיכם.** כדאי אני שאתאמינו בי שאני

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).

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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. 191*ff.*)

"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?

1 ישעי׳ מה, ז 2 ירמי׳ לא,ל-לא 3 ב"ב צא: 4 ש"ב א, כא

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.*

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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. 321*ff.*)

מִטַּת עֻלְכֶם וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת: פ יד *וְאִם־לֹא תִשְׁמְעוּ לִי
וְלֹא תַעֲשׂוּ אֵת כָּל־הַמִּצְוֹת הָאֵלֶּה: טו וְאִם־בְּחֻקֹּתַי תִּמְאָסוּ
וְאִם אֶת־מִשְׁפָּטַי תִּגְעַל נַפְשְׁכֶם לְבִלְתִּי עֲשׂוֹת אֶת־כָּל־
מִצְוֹתָי לְהַפְרְכֶם אֶת־בְּרִיתִי: טז אַף־אֲנִי אֶעֱשֶׂה־זֹּאת לָכֶם
וְהִפְקַדְתִּי עֲלֵיכֶם בֶּהָלָה אֶת־הַשַּׁחֶפֶת וְאֶת־הַקַּדַּחַת מְכַלּוֹת
עֵינַיִם וּמְדִיבַת נָפֶשׁ וּזְרַעְתֶּם לָרִיק זַרְעֲכֶם וַאֲכָלֻהוּ אֹיְבֵיכֶם:
יז וְנָתַתִּי פָנַי בָּכֶם וְנִגַּפְתֶּם לִפְנֵי אֹיְבֵיכֶם וְרָדוּ בָכֶם שֹׂנְאֵיכֶם
וְנַסְתֶּם וְאֵין־רֹדֵף אֶתְכֶם: יח וְאִם־עַד־אֵלֶּה לֹא תִשְׁמְעוּ לִי
וְיִסַּפְתִּי לְיַסְּרָה אֶתְכֶם שֶׁבַע עַל־חַטֹּאתֵיכֶם: יט וְשָׁבַרְתִּי אֶת־
גְּאוֹן עֻזְּכֶם וְנָתַתִּי אֶת־שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְּחֹשֶׁת:

נִיר עַמֵּמְיָא מִנְכוֹן וְדַבָּרִית יַתְכוֹן בְּחֵירוּתָא:
יד וְאִם לָא תְקַבְּלוּן לְמֵימְרִי וְלָא תַעְבְּדוּן
יָת כָּל פִּקּוֹדַיָּא הָאִלֵּין: טו וְאִם בְּקִנְמֵי תְּקוֹצוּן
וְאִם יָת דִּינֵי תְּרַחֵק נַפְשָׁכוֹן בְּדִיל דְּלָא לְמֶעְבַּד
יָת כָּל פִּקּוֹדַי לְאַשְׁנָיוּתְכוֹן יָת קְיָמִי:
טז אַף אֲנָא אַעְבֵּיד דָּא לְכוֹן וְאַסְעַר עֲלֵיכוֹן
בְּהוּלְתָא יָת שַׁחֲפְתָּא וְיָת קַדְּחָתָא מְחַשְּׁכָן
עֵינִין וּמַפְחָן נְפָשׁ וְתִזְרְעוּן לְרֵיקָנוּן זַרְעֲכוֹן
וְיֵיכְלוּנֵיהּ בַּעֲלֵי דְבָבֵיכוֹן: יז וְאֶתֵּן רוּגְזִי בְּכוֹן
וְתִתְבַּרוֹן קֳדָם בַּעֲלֵי דְבָבֵיכוֹן וְיִרְדוּן בְּכוֹן
סַנָּאֵיכוֹן וּתְעָרְקוּן וְלֵית דְּרָדֵיף יַתְכוֹן: יח וְאִם
עַד אִלֵּין לָא תְקַבְּלוּן לְמֵימְרִי וְאוֹסֵיף לְמַרְדֵּי
יַתְכוֹן שְׁבַע עַל חוֹבֵיכוֹן: יט וְאֶתְבַּר יָת יְקַר
תָּקְפְּכוֹן וְאֶתֵּן יָת שְׁמַיָּא דְעִלָּוֵיכוֹן תַּקִּיפִין
כְּפַרְזְלָא וְיָת אַרְעָא דִתְחוֹתֵיכוֹן

*קוראים את פסוקי התוכחה בקול נמוך, אך באופן שישמע הקהל היטב את הקריאה

לע"י

יכול לעשות כל אלה, שכרי הוצאתי אתכם מארץ מצרים ועשיתי לכם נסים גדולים: **מטת**. כמין יתד בשני ראשי העול המעכבים המוסרה שלא תצא מראש השור ויתיר הקשר, כמו עשה לך מוסרות ומוטות[1] קנילי"ש בלע"ז: **קוממיות**. בקומה זקופה: (יד) **ואם לא תשמעו לי**. להיות עמלים בתורה, ולדעת מדרש תכמים. יכול לקיום המצות, כשהוא אומר ולא תעשו וגו', הרי קיום מצות אמור, הא מה אני מקיים ואם לא תשמעו לי, להיות עמלים בתורה. ומה תלמוד לומר לי, יש לי אלא זה המכיר את רבונו ומתכוין למרוד בו, וכן בשמרוד בגבור ליד לפני כי[2], שמכירו ומתכוין למרוד בו, וכן בשאני סדום רעים וחטאים לכי מאד[3], מכירים את רבונם ומתכוונים למרוד בו: **ולא תעשו**. משלא תלמדו לא תעשו הרי עבירות: (טו) **ואם בחקתי תמאסו**. מואס בשאירים בעושים: **משפטי תגעל נפשכם**. שונא בחכמים: **לבלתי עשות**. מונע את שאירים מעשות: **את כל מצותי**. כופר שלא ניתיתים, לכך נאמר את כל מצותי, ולא נאמר את כל המצות: **להפרכם את בריתי**. כופר בעיקר הרי שבע עבירות, הרשאה גוררת חברתה, וכן עד שבעים ואלו הן. לא למד, ולא עשה. מואס בשאירים בעושים. שונא את החכמים. מונע את שאירים. כופר בשעיקר. כופר בשמות. כופר בשעיקר: (טז) **והפקדתי עליכם**. ועויתי עליכם: **שחפת**. חולי שמשחף את הבשר, שפוליי"ש בלע"ז, דומה לנפוח שהוקלה נפיחתו ומרחית פניו זעופה: **קדחת**. חולי שמקדיח את הגוף ומחממו ומבעירו, כמו כי חם קדחה בחפי[4]: **מכלות עינים ומדיבת נפש**. הטייט לופות וכלות לרחות שיקל וירפא, וסוף שלא ירפא, וידאגו הנפשות של משפחתו בשמותו. כל תאוה שאינה באה ותוחלת ממושכה קרויה כליון טייטים: **וזרעתם לריק**. תזרעו ולא תצמח, ואם תצמח ואכלוהו מויביכם: (יז) **ונתתי פני**. פנאי שלי, פונה אני מכל עסקי לכרע לכם: **ורדו בכם שנאיכם**. כשמעמו יאלטו בכם: תגדת תורת כהנים מפרשה זו: **אף אני אעשה זאת**. מיני מדבר שלא בתף, וכן אף אני אלך עמם בקרי[5]: **והפקדתי עליכם**. שיהיו המכות פוקדות אתכם מזו לזו, עד שהרשעתם פקודה אלכלכם אבינה אחרת ואסמכנה לה: **בהלה**. מכה המבהלת את הבריות, ואיזו, זו מכת מותן: **את השחפת**. יש לך אדם שהוא חולה ומוטל במטה אצל בשרו שמור עליו, תלמוד לומר שחפת, שהוא נשחף. או עתיד שהוא נשחף אצל בוא ואינו מקדיח, תלמוד לומר ואת הקדחת, מלמד שהוא מקדיח. או עתיד שהוא מקדיח וסבור הוא בעצמו שיחיה, תלמוד לומר מכלות עיניים. או הוא אינו סבור בעצמו שיחיה אצל אחריס סבוריס שיחיה, תלמוד לומר ומדיבת נפש: **וזרעתם לריק זרעכם**. זורעה ואינה מצמחת, ומעתה מה מויביכם בהם ואוכליס, ומה תלמוד לומר ואכלוהו מויביכם, הא כיצד, זורעה שנה רשעונה ואינה מצמחת, שנה שניה מצמחת ומויביס בהם ומולאים תבואה לימי המצור, ובשניים מתיס ברעב, שלא לקטו תבואה משתקד. דבר אחר וזרעתם לריק זרעכם, כנגד הבניס והבנות שכתוב מדבר, שאתה עמל בהם ומגדלן, והחטא בא ומכלה אותם, שנאמר אשר טפחתי ורביתי אויבי כלס[6]: **ונתתי פני בכם**. כמו שנאמר בטובה ופניתי אליכם[7], כך נאמר ברעה ונתתי פני. משלו משל, למלך שאמר לעבדיו פונה הני מכל עסקי ועוסק הני עמכם ברעה: **ונגפתם לפני איביכם**. שיהא המות הורג אתכם מבפנים ובעלי דבביכון מקיפין אתכם מבחון: **ורדו בכם שנאיכם**. שהיו מעמיד שונאים שלא מכם וכבס, שבשעה שאומות העולם ע"ז עומדים על ישראל אינם מבקשים שלא מה שבגלוי, שנאמר וכיה אס זרע ישראל ועלה מדין ועמלק ובני קדם וגו' ויחנו עליכם ויאחיתו את יבול הארץ[8], אבל בשעה שאתעמיד עליכם מכם ובכם, אס מחפשים אחר המטמוניות שלכם, וכן הוא אומר ואחר אכלו שאר עמי ועורס מעליכס כפשיטו וגו'[9]: **ונסתם**. מפני אימה: **ואין רודף אתכם**. מבלי כח: (יח) **ואם עד אלה**. ואס בעוד אלה לא תשמעו: **ויסרתי**. עוד יסורין אחרים: **שבע על חטאתיכם**. שבע פורעניות על שבע העבירות האמורות למעלה: (יט) **ושברתי את גאון עזכם**. זה בית המקדש, וכן הוא אומר הנני מחלל את מקדשי גאון עוזכם[10]: **ונתתי את שמיכם כברזל ואת ארצכם כנחשה**. זו קשה משל משה, שמה הוא אומר והיו שמיך אשר על ראשך נחשת וגו'[11], שיהיו השמים מזיעין כדרך שהנחשת מזיעה והארץ איננה מזיעה כדרך שאין הברזל מזיע והיא ממטרת פירותיה, אבל כאן השמים לא יהיו מזיעין כדרך שאין הברזל מזיע ויהא חורב בעולם והארץ תהא מזיעה כדרך שהנחשת מזיעה והיא מאבדת

1 ירמי' כז, ב 2 בראשית י, ט 3 שם יג, יג 4 דברים לב, כב 5 ויקרא כו, כד 6 איכה ב, כב 7 ויקרא כו, ט 8 שופטים ו, ג-ד 9 מיכה ג, ג 10 יחזקאל כד, כא 11 דברים כח, כג

Consequences of Failing to Observe the Mitzvos

26:14 *But 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. 14*ff.*)

"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. 283*ff.*)

כ וְתַם לָרִיק כֹּחֲכֶם וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ
לֹא יִתֵּן פִּרְיוֹ: כא וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ לִי
וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם: כב וְהִשְׁלַחְתִּי בָכֶם
אֶת־חַיַּת הַשָּׂדֶה וְשִׁכְּלָה אֶתְכֶם וְהִכְרִיתָה אֶת־בְּהֶמְתְּכֶם
וְהִמְעִיטָה אֶתְכֶם וְנָשְׁמוּ דַּרְכֵיכֶם: כג וְאִם־בְּאֵלֶּה לֹא תִוָּסְרוּ לִי
וַהֲלַכְתֶּם עִמִּי קֶרִי: כד וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי וְהִכֵּיתִי
אֶתְכֶם גַּם־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם: כה וְהֵבֵאתִי עֲלֵיכֶם חֶרֶב
נֹקֶמֶת נְקַם־בְּרִית וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם וְשִׁלַּחְתִּי דֶבֶר
בְּתוֹכְכֶם וְנִתַּתֶּם בְּיַד־אוֹיֵב: כו בְּשִׁבְרִי לָכֶם מַטֵּה־לָחֶם וְאָפוּ
עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל
וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ: ס כז וְאִם־בְּזֹאת לֹא תִשְׁמְעוּ לִי
וַהֲלַכְתֶּם עִמִּי בְּקֶרִי: כח וְהָלַכְתִּי עִמָּכֶם בַּחֲמַת־קֶרִי וְיִסַּרְתִּי
אֶתְכֶם אַף־אֲנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם: כט וַאֲכַלְתֶּם בְּשַׂר בְּנֵיכֶם
וּבְשַׂר בְּנֹתֵיכֶם תֹּאכֵלוּ: ל וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם וְהִכְרַתִּי

חַסִינָא כִּנְחָשָׁא מִלְּמֶעְבַּד פֵּירִין: כ וְיִסּוּף
לְרֵיקָנוּ חֵילְכוֹן וְלָא תִתֵּן אַרְעֲכוֹן יַת עֲלֲלָתָהּ
וְאִילַן אַרְעָא לָא יִתֵּן אִבֵּיהּ: כא וְאִם תְּהָכוֹן
קֳדָמַי בְּקִשְׁיוּ וְלָא תֵיבוֹן לְקַבָּלָא לְמֵימְרִי
וְאוֹסֵיף לְאֵיתָאָה עֲלֵיכוֹן מָחָא שְׁבַע כְּחוֹבֵיכוֹן:
כב וַאֲגְרֵי בְכוֹן יַת חֵיוַת בָּרָא וּתְתַכֵּיל יַתְכוֹן
וּתְשֵׁיצֵי יַת בְּעִירְכוֹן וְתַזְעֵר יַתְכוֹן וְיִצְדְּיָן
אָרְחָתְכוֹן: כג וְאִם בְּאִלֵּין לָא תִתְרְדוּן
לְמֵימְרִי וּתְהָכוֹן קֳדָמַי בְּקִשְׁיוּ: כד וַאֲיַהֵד אַף
אֲנָא עִמְּכוֹן בְּקִשְׁיוּ וְאַלְקֵי יַתְכוֹן אַף אֲנָא
שְׁבַע עַל חוֹבֵיכוֹן: כה וְאֵיתֵי עֲלֵיכוֹן דְּקָטְלִין
בְּחַרְבָּא וְיִתְפָּרְעוּן מִנְּכוֹן פּוּרְעָנוּתָא עַל
דַּעֲבַרְתּוּן עַל פִּתְגָמֵי אוֹרַיְתָא וְתִתְכַּנְּשׁוּן
לְקִרְוֵיכוֹן וַאֲגְרֵי מוֹתָנָא בֵּינֵיכוֹן וְתִתְמַסְּרוּן
בְּיַד סַנְאָה: כו בְּדְאֶתְבַּר לְכוֹן סְעִיד מֵיכְלָא
וְיֵפְיָן עֲשַׂר נְשִׁין לַחְמֵיכוֹן בְּתַנּוּרָא חָד וְיִתִיבוּן
לַחְמְכוֹן בְּמַתְקָלָא וְתֵיכְלוּן וְלָא תִשְׂבְּעוּן:
כז וְאִם בְּדָא לָא תְקַבְּלוּן לְמֵימְרִי וּתְהָכוֹן
קֳדָמַי בְּקִשְׁיוּ: כח וַאֲיַהֵד עִמְּכוֹן בְּתוּקְפָּא רְגָז
וְאַרְדֵּי יַתְכוֹן אַף אֲנָא שְׁבַע עַל חוֹבֵיכוֹן:
כט וְתֵיכְלוּן בְּשַׂר בְּנֵיכוֹן וּבְשַׂר בְּנָתֵיכוֹן
תֵּיכְלוּן: ל וַאֲשֵׁיצֵי יַת בָּמוֹתֵיכוֹן וַאֲקַצֵּץ יַת

רס"י

פירותיה: **(כ) ותם לריק כחכם.** כרי מדס שלח עמל שלח חרס שלח זרע שלח נכס שלח כסה שלח עדר ובשעת הקיץ בא שדפון ומלקה חותו, אין כך כלום, אבל מדס שעמל וחרס וזרע ונכס וכסה ועדר ובא שדפון ומלקה חותו, כרי שיהו של זה קטנה: **ולא תתן ארצכם את יבולה.** אף מה שאתה מוציל לה בשעת הזרע: **ועץ הארץ.** אפילו מן האדץ יבא לקוי, שלא יחניט פירותיו בשעת החנטה: **לא יתן.** משמש למעלה ולמטה אתן ואפרי: **לא יתן פריו.** כשהוא מפרה משיר פירותיו, כרי שתי קלוות, ויש כאן שבע פורעניות: **(כא) ואם תלכו עמי קרי.** רבותינו אמרו עראי, בשקרה, שאינו

מלא לפרקים, כן תלכו עראי בשלות. ומנחס פירש לשון מיעה, וכן הוקר רגלך[1], וכן יקר רוח[2], וקרוב לשון זה לתרגומו של מוקלוס לשון קושי, שמקשים לבם להמנע מהתקרב אלי: **שבע כחטאתיכם.** שבע פורעניות אחריס בספר שבע כחטאתיכם: **(כב) והשלחתי.** לשון גירוי: **ושכלה אתכם.** אין לי אלא חיה משכלת שדרכה בכך, בהמה שאין דרכה בכך מניין, תלמוד לומר ושן בהמות אשלח בם, הרי שתים. ומנין שאתה ממיתה בנשיכתה, תלמוד לומר עם חמת זוחלי עפר. מה אלו נושכין וממיתין, אף אלו נושכין וממיתין. כבר היו שניס בארץ ישראל חמור נושך וממית, ערוד נושך וממית: **ושכלה**

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)

1 משלי כה, יז 2 יז, כז

[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.*

רס"י

אתכם. אלו הקטנים: **והכריתה את בהמתכם**. מגמון: **והמעיטה אתכם**. מגפים: **ונשמו דרכיכם**. שבילים גדולים ושבילים קטנים, כרי שצע פורענויות. שן בהמה. וען חיה. חמת זוחלי עפר. ושכלה. והכריתה. והמעיטה. ונשמו: (כג) **לא תוסרו לי**. לשון אלו: (כה) **נקם ברית**. ויש נקס שאינו בצרית כדרך שאר נקמות, וזהו שמוי עיניו של לדקיהו. דבר אחר נקס ברית נקמת ברית שאר עברתם. כל הבאת חרב שבמקרא היא מלחמת חיילות חויזים: **ונאספתם**. מן האון אל תוך העריס מפני המלור: **ושלחתי דבר בתוככם**. ועל ידי הדבר ונתתם ביד האויבים הלריס עליכם, לפי שאין מליניס את המת בירושלים, וכשהם מוליאים את המת לקברו, נתנים ביד האויב: (כו) **מטה לחם**. לשון משען, כמו מטה עז[3]: **בשברי לכם מטה לחם**. שאפילו לכס כל משעד אוכל, והם אלי רעב: **ואפו עשר נשים לחמכם בתנור אחד**. מחוסר עלים: **והשיבו לחמכם במשקל**. שתהא התבואה נרקבת ונעשית פת נפולה ומשתברת בתנור, והן יושבות ושוקלות את השברים לחלקם ביניהם: **ואכלתם ולא תשבעו**. זה מארה בתוך המעיס בלחם, כרי שצע פורענויות, חרב, מלור, דבר, שבר מטה לחם, חוסר עלים, פת נפולה, מארה במעיס. ונתתם היא מן המנין, שהיא החרב: (ל) **במתיכם**.

3 ירמי' מח, יז

אֶת־חַמְּנִיכֶם וְנָתַתִּי אֶת־פִּגְרֵיכֶם עַל־פִּגְרֵי גִלּוּלֵיכֶם וְנָעֲלָה
נַפְשִׁי אֶתְכֶם: לא וְנָתַתִּי אֶת־עָרֵיכֶם חָרְבָּה וַהֲשִׁמּוֹתִי אֶת־
מִקְדְּשֵׁיכֶם וְלֹא אָרִיחַ בְּרֵיחַ נִיחֹחֲכֶם: לב וַהֲשִׁמֹּתִי אֲנִי אֶת־
הָאָרֶץ וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ: לג וְאֶתְכֶם אֲזָרֶה
בַגּוֹיִם וַהֲרִיקֹתִי אַחֲרֵיכֶם חָרֶב וְהָיְתָה אַרְצְכֶם שְׁמָמָה וְעָרֵיכֶם
יִהְיוּ חָרְבָה: לד אָז תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ כָּל יְמֵי הָשַּׁמָּה
וְאַתֶּם בְּאֶרֶץ אֹיְבֵיכֶם אָז תִּשְׁבַּת הָאָרֶץ וְהִרְצָת
אֶת־שַׁבְּתֹתֶיהָ: לה כָּל־יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר לֹא־
שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ: לו וְהַנִּשְׁאָרִים בָּכֶם
וְהֵבֵאתִי מֹרֶךְ בִּלְבָבָם בְּאַרְצֹת אֹיְבֵיהֶם וְרָדַף אוֹתָם ׀ קוֹל עָלֶה
נִדָּף וְנָסוּ מְנֻסַּת־חֶרֶב וְנָפְלוּ וְאֵין רֹדֵף: לז וְכָשְׁלוּ אִישׁ־בְּאָחִיו
כְּמִפְנֵי־חֶרֶב וְרֹדֵף אָיִן וְלֹא־תִהְיֶה לָכֶם תְּקוּמָה לִפְנֵי אֹיְבֵיכֶם:
לח וַאֲבַדְתֶּם בַּגּוֹיִם וַאֲכָלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם: לט וְהַנִּשְׁאָרִים
בָּכֶם יִמַּקּוּ בַּעֲוֹנָם בְּאַרְצֹת אֹיְבֵיכֶם וְאַף בַּעֲוֹנֹת אֲבֹתָם אִתָּם
יִמָּקּוּ: מ וְהִתְוַדּוּ אֶת־עֲוֹנָם ׀ וְאֶת־עֲוֹן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר

חֲנִיסְנֵסִיכוֹן וְאֶתֵּן אֵת פִּגְרֵיכוֹן עַל פִּגְרֵי
טַעֲוּתְכוֹן וִירַחֵק מֵימְרִי יַתְכוֹן: לא וְאֶתֵּן אֵת
קִרְוֵיכוֹן חָרְבָּא וְאַצְדֵי אֵת מַקְדְּשֵׁיכוֹן וְלָא
אֲקַבֵּיל בְּרַעֲוָא קוּרְבַּן בְּנִיׁשָׁתְכוֹן: לב וְאַצְדֵי
אֲנָא אֵת אַרְעָא וְיִצְדּוּן עָלָהּ בְּעַלֵי דְבָבֵיכוֹן
דְּיָתְבִין בָּהּ: לג וְיָתְכוֹן אֶבַדֵּר בֵּינֵי עַמְמַיָּא
וֶאֱנָגֵי בַּתְרֵיכוֹן דְּקָטְלִין בְּחַרְבָּא וּתְהֵי
אַרְעָכוֹן צַדְיָא וְקִרְוֵיכוֹן יְהוֹן חָרְבָּא: לד בְּכֵן
תִּרְעֵי אַרְעָא אֵת שְׁמִשָּׁתָא כֹּל יוֹמִין דְּצַדְיַאת
וְאַתּוּן בַּאֲרַע בַּעֲלֵי דְבָבֵיכוֹן בְּכֵן תַּשְׁמֵט
אַרְעָא וְתַרְעֵי אֵת שְׁמִשָּׁתָא: לה כָּל יוֹמִין
דְּצַדְיַאת תַּשְׁמֵט אֵת דִּי לָא שְׁמֵטַת בְּשִׁמְטֵיכוֹן
כַּד הֲוֵיתוּן יָתְבִין עֲלָהּ: לו וּדְיִשְׁתַּאֲרוּן בְּכוֹן
וְאָעֵיל תַּבְרָא בְלִבְּהוֹן בְּאַרְעָתָא דְשַׁנְאֵיהוֹן
וְיִרְדּוֹף יַתְהוֹן קַל טַרְפָּא דְשָׁקִיף וְיֵעֲרְקוּן
כְּמֵיעֲרוֹק מִן קֳדָם דְּקָטְלִין בְּחַרְבָּא וְיִפְּלוּן
וְלֵית דְּרָדְיִךְ: לז וְיִתַּקְלוּן גְּבַר בַּאֲחוֹהִי כְּמִקֳדָם
דְּקָטְלִין בְּחַרְבָּא וְרָדְיִךְ לֵית וְלָא תְהֵי לְכוֹן
תְּקוּמָה קֳדָם בַּעֲלֵי דְבָבֵיכוֹן: לח וְתֵיבְדוּן בֵּינֵי
עַמְמַיָּא וּתְנַמַּר יַתְכוֹן אַרַע בַּעֲלֵי דְבָבֵיכוֹן:
לט וּדְיִשְׁתַּאֲרוּן בְּכוֹן יִתְמְסוּן בְּחוֹבֵיהוֹן
בְּאַרְעָתָא דְבַעֲלֵי דְבָבֵיכוֹן וְאַף בְּחוֹבֵי
אֲבָהָתְהוֹן בֵּישַׁיָּא דַּאֲחִידִין בִּידֵיהוֹן יִתְמְסוּן:
מ וְיוַדּוּן יַת חוֹבֵיהוֹן וְיַת חוֹבֵי אֲבָהָתְהוֹן

מגדלים וברגיות: **חמניכם**. מין עבודת גלולים שמעמידין על הגגות. ועל שם שמעמידין בחמה קרויין חמנים: **ונתתי את פגריכם**. תפוחי רעב היו, ומוליאים ירחתם מחיקם ומנשקים לותם, וכרסו נבקעת ומופל עליה: **וגעלה נפשי אתכם**. זה סילוק שכינה: (לא) **ונתתי את עריכם חרבה**. יכול מחדש, כשהוא אומר והשימותי אני את הארץ[1] הרי חדש חמור, הא מה אני מקייס חרבה מעובר ושב: **והשימותי את מקדשיכם**. יכול מן הקרבנות, כשהוא אומר ולא אריח הרי קרבנות חמורים, הא מה אני מקייס והשימותי את מקדשיכם, מן הגדודיות, שיירות של ישראל שהיו מתקדשות ועומדות לבא עם. הרי שבע פורעניות. מכילתא בשר בניס ובנות. והשמדתם במות, הרי שתים. כריתת חמנים אין כאן פורענות אלא על ידי השמדת הכיריות יפלו החמנים שברחשי הגגות ויכרתו. ונתתי את פגריכם וגו' הרי שלש. סלוק שכינה חרבן עריס. שממון מקדש מן הגדודיות. ולא אריח קרבנות, הרי שבע: (לג) **והשמתי אני את הארץ**. זו מדה טובה לישראל שלא ימלאו החוביהם נחת רוח בחרלם, שתהא שוממה מיושביה: (לג) **ואתכם אזרה בגוים**. זו מדה קשה, שבשעה שבני מדינה גולים למקום אחד רואים זה את זה ומתנחמין, וישראל נזרו בשמרה, בחדש השורה שעורים בגפה ואין אחת מהן דבוקה בחבירתה: **והריקתי**. כשעולף בחרב מתרוקן הגדן. ומדרשו חרב הנשמטת מחריכה אינה חוזרת מהר, בחדש שמריק את המים ואין סופן לחזור: **והיתה ארצכם שממה**. שלא תמכרו לשוב לתוכה ומתוך כך עריכם יהיו חרבה, נראות לכם חרבות שבשעה שחדש גולה מביתו ומכרמו ומעירו וסופו לחזור כאלו אין כרמו וביתו חרבים, כך שנויה בתורת כהניס: (לד) **אז תרצה**. תפייס את בעס המקום שבעס על שמטותיה: **והרצת**. למלך את שבתותיה: **(כל ימי השמה**. לשון בעתות ומ"ס דגש במקום כפל שממה): (לה) **את אשר לא שבתה**. שבעיס שנה של גלות בבל הן היו כנגד שבעים שנות השמטה ויובל שהיו בשניס שהבעיסו ישראל בחרלם לפני המקום חרבע מאות ושלשים שנה. שלש מאות ותשעים היו שני עונש משנכנסו לחרן עד שגלו עשרת השבטים, ובני יהודה הבעיסו לפניו חרבעים שנה משגלו עשרת השבטים עד חרבות ירושלים, הוא שנאמר ביחזקאל[2] ואתה שכב על לדך השמאלית וגו' וכלית את אלה וגו' ושכבת על לדך הימנית חרבעים יום ונשאת את עון בית יהודה. ונבואה זו נאמרה ליחזקאל בשנה החמישית לגלות המלך יהויכין. ועוד עשו שם שניס עד גלות לדקיהו, הרי חרבעים ושם. ואם תאמר, שנות מנשה חמשים וחמש היו, מנשה עשה תשובה שלשים ושלש שנה וכל שנות רשעו עשריס ושתים כמו שאמרו בחגדת חלק[3] ושל אמון שתים, וחחת עשרה ליהויקים, ובגגדן לדקיהו. לא ותשוב לחרבע מאות ושלשים ושם שנה שמיטין ויובלות שבהם, והם שם עשרה למאה, י"ד שמיטין וב' יובלות, הרי לחרבע מאות שנה שהיס ואחרבע לשלשים ושם שנה חמס שמיטות. הרי שבעים חסר אחת, ועוד שנה יתירה שנכנסה בשמטה המשלמת לשבעים (י"ח ואותו יובל שגלו שלש גמר בעונש נחשב להם). ועליהם נגזר שבעים שנה שלמים. וכן הוא אומר בדברי הימים עד רלתה הארץ את שבתותיה וגומר למלות שבעים שנה: (לו) **והבאתי מרך**. פחד ורך לבב. מ"ס של מרך יסוד נופל הוא, כמו מ"ס של מועד ושל מוקש: **ונסו מנסת חרב**. כאילו רודפים הורגים אותם: **עלה**

1 ויקרא כו, לב 2 ד, ד 3 סנהדרין קג.

[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*

רס"ו

נדף. שכרוח דוחפו ומכהו על עלה אחר ומקשקש ומוליח קול, וכן תרגומו קל טרפח דשקיף, לשון חבטה, שדופות קדים שקיפן קידוס, לשון משקוף, מקוס חבטת הדלת, וכן תרגומו של חבורה[4] משקופי: (לז) ונשלו איש באחיו. כשירלו לנוס, יכשלו זה בזה, כי יבהלו לרוץ: כמפני חרב. כאילו נורחים מלפני הורגים, שיהא בלבבם פחד וכל שעה סבוריס שמדם רודפם. ומדרשו וכשלו איש בחיים, זה נכשל בעונו של זה, שכל ישראל ערבין זה לזה[5]: (לח) ואבדתם בגוים. כשתהיו פזוריס תהיו חבודיס זה מזה: ואכלה אתכם. אלו המתיס בגולה: (לט) בעונת אבותם אתם. כשעונות חבושם

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

4 שמות כא, כה 5 שבועות לט.

מָעֲלוֹ־בִי וְאַף אֲשֶׁר־הָלְכוּ עִמִּי בְּקֶרִי: מא אַף־אֲנִי אֵלֵךְ עִמָּם
בְּקֶרִי וְהֵבֵאתִי אֹתָם בְּאֶרֶץ אֹיְבֵיהֶם אוֹ־אָז יִכָּנַע לְבָבָם הֶעָרֵל
וְאָז יִרְצוּ אֶת־עֲוֹנָם: מב *וְזָכַרְתִּי אֶת־בְּרִיתִי יַעֲקוֹב וְאַף אֶת־
בְּרִיתִי יִצְחָק וְאַף אֶת־בְּרִיתִי אַבְרָהָם אֶזְכֹּר וְהָאָרֶץ אֶזְכֹּר:
מג וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתֵרֶץ אֶת־שַׁבְּתֹתֶיהָ בָּהְשַׁמָּהּ מֵהֶם
וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי
גָּעָלָה נַפְשָׁם: מד **וְאַף־גַּם־זֹאת בִּהְיוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם
לֹא־מְאַסְתִּים וְלֹא־גְעַלְתִּים לְכַלֹּתָם לְהָפֵר בְּרִיתִי אִתָּם כִּי
אֲנִי יְהוָה אֱלֹהֵיהֶם: מה וְזָכַרְתִּי לָהֶם בְּרִית רִאשֹׁנִים אֲשֶׁר
הוֹצֵאתִי־אֹתָם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם לִהְיוֹת לָהֶם
לֵאלֹהִים אֲנִי יְהוָה: מו אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר
נָתַן יְהוָה בֵּינוֹ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה: פ
[רביעי] [ששי כשהן מחוברין] כז א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ב דַּבֵּר
אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ כִּי יַפְלִא נֶדֶר בְּעֶרְכְּךָ

בְּשִׁקְרֵיהוֹן דִּשַׁקְרוּ קֳדָמַי וְאַף דְּהַלִּיכוּ קֳדָמַי
בְּקַשְׁיוּ: מא אַף אֲנָא אֵיהַךְ עִמְּהוֹן בְּקַשְׁיוּ
וְאָעֵיל יַתְהוֹן בַּאֲרַע בַּעֲלֵי דְבָבֵיהוֹן אוֹ בְּכֵן
יִתְבַּר לִבְּהוֹן טַפְשָׁא וּבְכֵן יִרְעוּן יַת חוֹבֵיהוֹן:
מב וּדְכִירְנָא יַת קְיָמִי דְעִם יַעֲקוֹב וְאַף יַת
קְיָמִי דְעִם יִצְחָק וְאַף יַת קְיָמִי דְעִם אַבְרָהָם
אֲנָא דְכִיר וְאַרְעָא אֲנָא דְכִיר: מג וְאַרְעָא
תִּתְרְטֵישׁ מִנְּהוֹן וְתַרְעֵי יַת שְׁמָטָהָא
בְּדִצְדְיַאת מִנְּהוֹן וְאִנּוּן יִרְעוּן יַת חוֹבֵיהוֹן
לְוָטִין חֲלַף דִּרְכָן אַיְתִי עֲלֵיהוֹן בְּדִיל דִּבְדִינַי
קָנוּ וְיַת קְיָמַי רַחֲקַת נַפְשְׁהוֹן: מד וְאַף בְּרַם
בְּדָא בְּמֶהֱוֵיהוֹן בַּאֲרַע בַּעֲלֵי דְבָבֵיהוֹן לָא
אַרְחֵישִׁינוּן וְלָא אַרְחֵיקִינוּן לְשֵׁיצָיוּתְהוֹן
לְאַשְׁנָאָה קְיָמִי עִמְּהוֹן אֲרֵי אֲנָא יְיָ אֱלָהְהוֹן:
מה וּדְכִירְנָא לְהוֹן קְיָם קַדְמָאֵי דִּי אַפֵּיקִית
יַתְהוֹן מֵאַרְעָא דְמִצְרַיִם לְעֵינֵי עַמְמַיָּא לְמֶהֱוֵי
לְהוֹן לֵאלָהָּ אֲנָא יְיָ: מו אִלֵּין קְיָמַיָּא וְדִינַיָּא
וְאוֹרָיָתָא דִּי יְהַב יְיָ בֵּין מֵימְרֵיהּ וּבֵין בְּנֵי
יִשְׂרָאֵל בְּטוּרָא דְסִינַי בִּידָא דְמֹשֶׁה: א וּמַלֵּיל

*פסוק זה נקרא בקול רגיל **כאן חוזרים לקרוא בקול רגיל

רש"י

ויבשר גאולת בניו: וזכרתי את בריתי יעקוב. למה נמנו אחורנית, כלומר כדאי הוא יעקב הקטן לכך, ואם אינו כדאי הרי יצחק עמו, ואם אינו כדאי, הרי אברהם עמו, שהוא כדאי. ולמה לא נאמרה זכירה ביצחק, אלא אפרו של יצחק נראה לפני לבור ומונח על המזבח: **(מג) יען וביען.** גמול ובגמול אשר במשפטי מאסו: **(מד) ואף גם זאת.** ואף אפילו אני עושה עמהם זאת הפורענות אשר אמרתי בהויותם בארץ אויביהם, לא אמאסתים לכלותם ולהפר בריתי אשר אתם: **(מה) ברית ראשונים.** של שבטים: **(מו) והתורת.** אתת בכתב ואחת בעל פה, מגיד שכולם נתנו למשה בסיני: **(ג) כי יפלא.** יפריש בפיו: **בערכך נפשת.** ליתן ערך נפשו לומר ערך דבר שנפשו תלויה בו עלי:

אתם. כשתוכיחם מעשה תגובותיכם בידיכם[1]: **ימקו.** לשון כמסכ, כמו ימסו, וכמו תמקנה בחוריכן[2], נמקו תגורותי[3]: **(מא) והבאתי אתם.** אני בעצמי אביאם, זו מדה טובה לישראל, שלא יהיו אומרים, הואיל וגלינו בין האומות ע"מ נעשה כמעשיהם, אני היני מניחם, שלא מעמיד אני את נביאי ומחזירן לתוכ כנפי, שנאמר והעולה על רוחכם היו לא תהיה וגו' אני אני וגו' חס לא ביד חזקה וגו'[4]: **או אז יכנע.** כמו או יודע כי שור נגח הוא[5], חס אז יכנע. לשון אחר אולי, שמא אז יכנע לבבם וגו': **ואז ירצו את עונם.** יכפרו על עונם כיסוריכם: **(מב) וזכרתי את בריתי יעקוב.** בחמשה מקומות נכתב מלא, ואליהו אסר בחמשה מקומות, יעקב נטל אות 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?

1 סנהדרין כז: 2 זכרי' יד, יב 3 תהלים לח, ו 4 יחזקאל כ, לב 5 שמות כא, לו

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.

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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. 207*ff.*)

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

נְפָשֹׁת לַיהוָה: ג וְהָיָה עֶרְכְּךָ הַזָּכָר מִבֶּן עֶשְׂרִים שָׁנָה וְעַד
בֶּן־שִׁשִּׁים שָׁנָה וְהָיָה עֶרְכְּךָ חֲמִשִּׁים שֶׁקֶל כֶּסֶף בְּשֶׁקֶל הַקֹּדֶשׁ:
ד וְאִם־נְקֵבָה הִוא וְהָיָה עֶרְכְּךָ שְׁלֹשִׁים שָׁקֶל: ה וְאִם מִבֶּן־
חָמֵשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה וְהָיָה עֶרְכְּךָ הַזָּכָר עֶשְׂרִים
שְׁקָלִים וְלַנְּקֵבָה עֲשֶׂרֶת שְׁקָלִים: ו וְאִם מִבֶּן־חֹדֶשׁ וְעַד
בֶּן־חָמֵשׁ שָׁנִים וְהָיָה עֶרְכְּךָ הַזָּכָר חֲמִשָּׁה שְׁקָלִים כָּסֶף
וְלַנְּקֵבָה עֶרְכְּךָ שְׁלֹשֶׁת שְׁקָלִים כָּסֶף: ז וְאִם מִבֶּן־שִׁשִּׁים שָׁנָה
וָמַעְלָה אִם־זָכָר וְהָיָה עֶרְכְּךָ חֲמִשָּׁה עָשָׂר שֶׁקֶל וְלַנְּקֵבָה
עֲשָׂרָה שְׁקָלִים: ח וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ וְהֶעֱמִידוֹ לִפְנֵי הַכֹּהֵן
וְהֶעֱרִיךְ אֹתוֹ הַכֹּהֵן עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר יַעֲרִיכֶנּוּ
הַכֹּהֵן: ס ט וְאִם־בְּהֵמָה אֲשֶׁר יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַיהוָה כֹּל
אֲשֶׁר יִתֵּן מִמֶּנּוּ לַיהוָה יִהְיֶה־קֹדֶשׁ: י לֹא יַחֲלִיפֶנּוּ וְלֹא־יָמִיר
אֹתוֹ טוֹב בְּרָע אוֹ־רַע בְּטוֹב וְאִם־הָמֵר יָמִיר בְּהֵמָה בִּבְהֵמָה
וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ: יא וְאִם כָּל־בְּהֵמָה טְמֵאָה
אֲשֶׁר לֹא־יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַיהוָה וְהֶעֱמִיד אֶת־הַבְּהֵמָה
לִפְנֵי הַכֹּהֵן: יב וְהֶעֱרִיךְ הַכֹּהֵן אֹתָהּ בֵּין טוֹב וּבֵין רָע כְּעֶרְכְּךָ
הַכֹּהֵן כֵּן יִהְיֶה: יג וְאִם־גָּאֹל יִגְאָלֶנָּה וְיָסַף חֲמִישִׁתוֹ עַל־עֶרְכֶּךָ:

נַפְשָׁתָא קֳדָם יְיָ: ג וִיהֵי פּוּרְסָנֵיהּ דִּכּוּרָא מִבַּר
עַשְׂרִין שְׁנִין וְעַד בַּר שִׁתִּין שְׁנִין וִיהֵי פּוּרְסָנֵיהּ
חַמְשִׁין סְלְעִין דְּכַסְפָּא בְּסֶלְעֵי קוּדְשָׁא: ד וְאִם
נְקוּבְתָא הִיא וִיהֵי פּוּרְסָנֵיהּ תְּלָתִין סְלְעִין:
ה וְאִם מִבַּר חָמֵשׁ שְׁנִין וְעַד בַּר עַשְׂרִין שְׁנִין
וִיהֵי פּוּרְסָנֵיהּ דִּכּוּרָא עַשְׂרִין סְלְעִין וְלִנְקוּבְתָא
עֲשַׂר סְלְעִין: ו וְאִם מִבַּר יַרְחָא וְעַד בַּר חָמֵשׁ
שְׁנִין וִיהֵי פּוּרְסָנֵיהּ דִּכּוּרָא חָמֵשׁ סְלְעִין
דִּכְסָפָּא וְלִנְקוּבְתָא פּוּרְסָנֵיהּ תְּלַת סְלְעִין דִּכְסָפָּא:
ז וְאִם מִבַּר שִׁתִּין שְׁנִין וּלְעֵילָא אִם דְּכוּרָא
וִיהֵי פּוּרְסָנֵיהּ חֲמֵשׁ עֲסַר סְלְעִין וְלִנְקוּבְתָא
עֲשַׂר סְלְעִין: ח וְאִם מִסְכֵּן הוּא מִפּוּרְסָנֵיהּ
וְיקִימִינֵיהּ קֳדָם כַּהֲנָא וְיִפְרוֹס יָתֵיהּ כַּהֲנָא עַל
מֵימַר דִּי תַדְבֵּיק יַד נָדְרָא יִפְרְסִינֵיהּ כַּהֲנָא:
ט וְאִם בְּעִירָא דִּי יְקָרְבוּן מִנָּהּ קוּרְבָּנָא קֳדָם יְיָ
כֹּל דִּי יִתֵּן מִנֵּיהּ קֳדָם יְיָ יְהֵי קוּדְשָׁא: י לָא
יַחֲלִיפִינֵיהּ וְלָא יְעַבֵּר יָתֵיהּ טַב בְּבִישׁ אוֹ בִישׁ
בְּטַב וְאִם חַלָּפָא יְחַלֵּיף בְּעִירָא בִּבְעִירָא וִיהֵי
הוּא וְחִלּוּפֵיהּ יְהֵי קוּדְשָׁא: יא וְאִם כָּל בְּעִירָא
מְסָאֲבָא דִּי לָא יְקָרְבוּן מִנָּהּ קוּרְבָּנָא קֳדָם יְיָ
וְיקֵים יַת בְּעִירָא קֳדָם כַּהֲנָא: יב וְיִפְרוֹס כַּהֲנָא
יָתָהּ בֵּין טַב וּבֵין בִּישׁ כְּפוּרְסָנָא דְכַהֲנָא כֵּן יְהֵי:
יג וְאִם מִפְרַק יִפְרְקִינָהּ וְיוֹסֵף חוּמְשֵׁיהּ עַל

רס"י

(ג) **והיה ערכך** וגו'. אין ערך זה לשון דמיס, אלא לשון שהוא יוקר כזה שהוא זול, כפי שניו הוא הערך הקבוע עליו בפרשה זו: **ערכך**. כמו ערך. וכפל הכפי"ן לא ידעתי מאיזה לשון הוא: (ה) **ואם מבן חמש שנים**. לא שיהא הנודר קטן, שאין נדבתי קטן כלום, אלא גדול שאמר ערך קטן הזה, שהוא בן חמש שניס, עלי: (ז) **ואם מבן ששים שנה** וגו'. כשמגיע לידי הזקנה האשה קרובה להאשב באים, לפיכך האיש פותח בהזדקנו יותר משלשים בערכו, והאשה איגה פותחת אלא שלשים בערכה, דאמרי אינשי שבא בציתא פתח בציתא, שבתא בציתא שימא בציתא וסימנא טבא בציתא[1]: (ח) **ואם מך הוא**. שאין ידו משגת ליתן בערך הזה: **והעמידו**. לנוכח לפני הכהן

(יג) **כערכך הכהן כן יהיה**. לשאר כל אדם הבא לקנותה מיד הקדש: (יג) **ואם גאל יגאלנה**. בבעלים האמיר בהתוך להוסיף חומש, וכן

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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)

1 ערכין יט. 2 שם כ: 3 תמורה ט. 4 מנחות קא.

- [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,* [12]*and 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.

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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)

* ראה תמורה ט.

יד וְאִישׁ כִּי־יַקְדִּישׁ אֶת־בֵּיתוֹ קֹדֶשׁ לַיהוָה וְהֶעֱרִיכוֹ הַכֹּהֵן בֵּין טוֹב וּבֵין רָע כַּאֲשֶׁר יַעֲרִיךְ אֹתוֹ הַכֹּהֵן כֵּן יָקוּם: טו וְאִם־ הַמַּקְדִּישׁ יִגְאַל אֶת־בֵּיתוֹ וְיָסַף חֲמִישִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו וְהָיָה לוֹ: [חמישי] [שביעי כשהן מחוברין] טז וְאִם | מִשְּׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ אִישׁ לַיהוָה וְהָיָה עֶרְכְּךָ לְפִי זַרְעוֹ זֶרַע חֹמֶר שְׂעֹרִים בַּחֲמִשִּׁים שֶׁקֶל כָּסֶף: יז אִם־מִשְּׁנַת הַיֹּבֵל יַקְדִּישׁ שָׂדֵהוּ כְּעֶרְכְּךָ יָקוּם: יח וְאִם־אַחַר הַיֹּבֵל יַקְדִּישׁ שָׂדֵהוּ וְחִשַּׁב־לוֹ הַכֹּהֵן אֶת־הַכֶּסֶף עַל־פִּי הַשָּׁנִים הַנּוֹתָרֹת עַד שְׁנַת הַיֹּבֵל וְנִגְרַע מֵעֶרְכֶּךָ: יט וְאִם־גָּאֹל יִגְאַל אֶת־הַשָּׂדֶה הַמַּקְדִּישׁ אֹתוֹ וְיָסַף חֲמִשִׁית כֶּסֶף־עֶרְכְּךָ עָלָיו וְקָם לוֹ: כ וְאִם־לֹא יִגְאַל אֶת־הַשָּׂדֶה וְאִם־ מָכַר אֶת־הַשָּׂדֶה לְאִישׁ אַחֵר לֹא יִגָּאֵל עוֹד: כא וְהָיָה הַשָּׂדֶה בְּצֵאתוֹ בַיֹּבֵל קֹדֶשׁ לַיהוָה כִּשְׂדֵה הַחֵרֶם לַכֹּהֵן תִּהְיֶה אֲחֻזָּתוֹ: [ששי] כב וְאִם אֶת־שְׂדֵה מִקְנָתוֹ אֲשֶׁר לֹא מִשְׂדֵה אֲחֻזָּתוֹ יַקְדִּישׁ לַיהוָה: כג וְחִשַּׁב־לוֹ הַכֹּהֵן אֶת מִכְסַת הָעֶרְכְּךָ עַד שְׁנַת הַיֹּבֵל וְנָתַן אֶת־הָעֶרְכְּךָ בַּיּוֹם הַהוּא קֹדֶשׁ לַיהוָה: כד בִּשְׁנַת הַיֹּבֵל

פּוּרְסָנֵיהּ: יד וּגְבַר אֲרֵי יַקְדֵּשׁ יַת בֵּיתֵיהּ קוּדְשָׁא קֳדָם יְיָ וְיַפְרְסִינֵיהּ כַּהֲנָא בֵּין טַב וּבֵין בִּישׁ כְּמָא דִי יִפְרוֹס יָתֵיהּ כַּהֲנָא כֵּן יְקוּם: טו וְאִם דְּאַקְדֵּישׁ יִפְרוֹק יַת בֵּיתֵיהּ וְיוֹסֵף חוֹמֶשׁ כְּסַף פּוּרְסָנֵיהּ עֲלוֹהִי וְיהֵי לֵיהּ: טז וְאִם מֵחֲקַל אַחֲסַנְתֵּיהּ יַקְדֵּשׁ גְּבַר קֳדָם יְיָ וְיהֵי פּוּרְסָנֵיהּ לְפוּם זַרְעֵיהּ בַּר זַרְע כּוֹר שְׂעוֹרִין בְּחַמְשִׁין סְלְעִין דְּכַסְפָּא: יז אִם מִשַּׁתָּא דְיוֹבְלָא יַקְדֵּשׁ חַקְלֵיהּ כְּפוּרְסָנֵיהּ יְקוּם: יח וְאִם בָּתַר יוֹבְלָא יַקְדֵּשׁ חַקְלֵיהּ וְיַחְשֵׁב לֵיהּ כַּהֲנָא יַת כַּסְפָּא עַל פּוּם שְׁנַיָּא דְיִשְׁתָּאֲרָא עַד שַׁתָּא דְיוֹבְלָא וְיִתְמְנַע מִפּוּרְסָנֵיהּ: יט וְאִם מְפָרֵק יִפְרוֹק יַת חַקְלָא דְאַקְדֵּישׁ יָתֵיהּ וְיוֹסֵף חוּמֶשׁ כְּסַף פּוּרְסָנֵיהּ עֲלוֹהִי וְיקוּם לֵיהּ: כ וְאִם לָא יִפְרוֹק יַת חַקְלָא וְאִם זַבִּין יַת חַקְלָא לִגְבַר אָחֳרָן לָא יִתְפְּרֵיק עוֹד: כא וִיהֵי חַקְלָא בְּמִפְּקֵיהּ בְּיוֹבְלָא קוּדְשָׁא קֳדָם יְיָ כַּחֲקַל חֲרְמָא לְכַהֲנָא תְּהֵי אַחֲסַנְתֵּיהּ: כב וְאִם יַת חֲקַל זְבִינוּהִי דִּי לָא מֵחֲקַל אַחֲסַנְתֵּיהּ יַקְדֵּשׁ גְּבַר קֳדָם יְיָ: כג וְיחַשֵּׁב לֵיהּ כַּהֲנָא יַת מְנָיַן פּוּרְסָנֵיהּ עַד שַׁתָּא דְיוֹבְלָא וְיִתֵּן יַת פּוּרְסָנֵיהּ בְּיוֹמָא הַהוּא קוּדְשָׁא קֳדָם יְיָ: כד בְּשַׁתָּא דְיוֹבְלָא יְתוּב

רמ"י

במקדיש בית וכן במקדיש את השדה וכן בפדיון מעשר שני כבעלים מוסיפין חומש, ולא שאר כל אדם: **(יז) והיה ערכך לפי זרעו.** ולא כפי שוויה. אחת שדה טובה ואחת שדה רעה, פדיון הקדשן שוים, בית כור שעורים בחמשים שקלים, כך גזירת הכתוב. והוא שצא לגאלה בתחלת היובל, ושם צא לגאלה בחמלטו, ומתן לפי החשבון סלע ופונדיון לשנה[1], לפי שאינה הקדש אלא למנין שני היובל, שאם נגאלה הרי טוב, ושם לאו כגזבר מוכרה בדמים הללו לאחר ועומדת ביד הלוקח עד היובל כשאר כל השדות המכורות, וכשהיא יוצאת מידו מוזרת לכהנים של אותו משמר שהיובל פוגע בו ומתחלקת ביניהם[2], זהו המשפט האמור במקדיש שדה. ועכשיו אפרשנו על סדר המקראות: **(יז) אם משנת היבל יקדיש וגו'.** אם משערכה שנת היובל מיד הקדישה וצא זה לגאלה מיד: **בערכך יקום.** כערך הזה האמור יהיה. חמשים כסף יתן: **(יח) ואם אחר היבל יקדיש.** וכן אם הקדישה משנת היובל ונשתכח ביד גזבר וצא זה לגאלה אחר היובל: **וחשב לו הכהן את הכסף על פי השנים הנותרות.** כפי חשבון. כיצד, הרי קנך דמיה של מרבעים ותשע שניה חמשים שקל, הרי שקל לכל שנה, ושקל יתר על כולן, והשקל מרבעים ושמנה פודיונין, הרי סלע ופונדיון לשנה הלא שאסר פונדיון אחד לכולן, ואמרו רבותינו שאותו פונדיון קלבון לפרוטרוט[3], והכא לגאולי יתן סלע ופונדיון לכל שנה לשנים המותרות עד שנת היובל: **ונגרע מערכך.** מיון השנים שמשנת היובל עד שנת הפדיון: **(יט) ואם גאל יגאל.** המקדיש אותו, יוסיף חומש על הקצבה הזאת: **(כ) ואם לא יגאל את השדה.** המקדיש: **ואם מכר.** הגזבר: **את השדה לאיש אחר לא יגאל עוד.** לשוב ביד המקדיש: **(כא) והיה השדה בצאתו ביבל.** מיד הלוקחו מן הגזבר, כדרך שאר שדות היוצאות מיד לוקחיהם ביובל: **קדש לה'.** לא שישוב להקדש בדק הבית ליד הגזבר אלא כשדה החרם הניתן לכהנים, שנאמר כל חרם בישראל לך יהיה[4], אף זו תתחלק לכהנים של אותו משמר שיוצא הכפורים של יובל פוגע בו[5]: **(כב) ואם את שדה מקנתו וגו'.** חלוק יש בין שדה מקנה לשדה אחוזה, שדה מקנה לא תתחלק לכהנים ביובל, לפי שאינו יכול להקדישה אלא עד היובל, שהרי ביובל היתה עתידה לשוב מידו ולשוב לבעלים, לפיכך אם צא

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).

1 ערכין כה. 2 שם כח: 3 בכורות נ. 4 במדבר יח, יד 5 ערכין כח:

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).*

FIFTH READING (7TH WHEN JOINED)

- [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.*

SIXTH READING

- [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.*

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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.

יָשׁוּב הַשָּׂדֶה לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ לַאֲשֶׁר־לוֹ אֲחֻזַּת הָאָרֶץ׃
כה וְכָל־עֶרְכְּךָ יִהְיֶה בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֵּרָה יִהְיֶה הַשָּׁקֶל׃
כו אַךְ־בְּכוֹר אֲשֶׁר יִבָּכֵר לַיהוָה בִּבְהֵמָה לֹא־יַקְדִּישׁ אִישׁ אֹתוֹ
אִם־שׁוֹר אִם־שֶׂה לַיהוָה הוּא׃ כז וְאִם בַּבְּהֵמָה הַטְּמֵאָה וּפָדָה
בְעֶרְכֶּךָ וְיָסַף חֲמִשְׁתּוֹ עָלָיו וְאִם־לֹא יִגָּאֵל וְנִמְכַּר בְּעֶרְכֶּךָ׃
כח אַךְ כָּל־חֵרֶם אֲשֶׁר יַחֲרִם אִישׁ לַיהוָה מִכָּל־אֲשֶׁר־לוֹ מֵאָדָם
וּבְהֵמָה וּמִשְׂדֵה אֲחֻזָּתוֹ לֹא יִמָּכֵר וְלֹא יִגָּאֵל כָּל־חֵרֶם
קֹדֶשׁ־קָדָשִׁים הוּא לַיהוָה׃ כט [שביעי] כָּל־חֵרֶם אֲשֶׁר יָחֳרַם
מִן־הָאָדָם לֹא יִפָּדֶה מוֹת יוּמָת׃ ל וְכָל־מַעְשַׂר הָאָרֶץ מִזֶּרַע
הָאָרֶץ מִפְּרִי הָעֵץ לַיהוָה הוּא קֹדֶשׁ לַיהוָה׃ לא וְאִם־גָּאֹל יִגְאַל
אִישׁ מִמַּעַשְׂרוֹ חֲמִשִׁתּוֹ יֹסֵף עָלָיו׃ [מפטיר] לב וְכָל־מַעְשַׂר בָּקָר
וָצֹאן כֹּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשָּׁבֶט הָעֲשִׂירִי יִהְיֶה־קֹדֶשׁ
לַיהוָה׃ לג לֹא יְבַקֵּר בֵּין־טוֹב לָרָע וְלֹא יְמִירֶנּוּ וְאִם־הָמֵר

חַקְלָא לְדָזְבְנֵיהּ מַנְיֵהּ לְדִדִילֵיהּ אַחֲסָנַת אַרְעָא׃ כה וְכָל פּוּרְסָנֵיהּ יְהֵי בְּסֶלְעֵי קוּדְשָׁא עַשְׂרִין מָעִין יְהֵי סֶלְעָא׃ כו בְּרַם בּוּכְרָא דִּי יִתְבַּכַּר קֳדָם יְיָ בִּבְעִירָא לָא יַקְדֵּשׁ גְּבַר יָתֵיהּ אִם תּוֹר אִם אִמַּר דְּיְיָ הוּא׃ כז וְאִם בְּבָעִירָא מְסָאֲבָא וְיִפְרוֹק בְּפוּרְסָנֵיהּ וְיוֹסֵף חוּמְשֵׁיהּ עֲלוֹהִי וְאִם לָא יִתְפְּרֵיק וְיִזְדַּבַּן בְּפוּרְסָנֵיהּ׃ כח בְּרַם כָּל חֲרָמָא דִּי יַחֲרֵם גְּבַר קֳדָם יְיָ מִכָּל דִּי לֵיהּ מֵאֱנָשָׁא וּבְעִירָא וּמֵחַקַל אַחֲסָנָתֵיהּ לָא יִזְדַּבַּן וְלָא יִתְפְּרֵיק כָּל חֲרָמָא קוּדֶשׁ קוּדְשִׁין הוּא קֳדָם יְיָ׃ כט כָּל חֲרָמָא דִּי יִתְחָרֵם מִן אֱנָשָׁא לָא יִתְפְּרֵיק אִתְקְטָלָא יִתְקְטֵל׃ ל וְכָל מַעְשַׂרָא דְאַרְעָא מִזַּרְעָא דְאַרְעָא מִפֵּירֵי אִילָנָא דְּיְיָ הוּא קוּדְשָׁא קֳדָם יְיָ׃ לא וְאִם מִפְרַק יִפְרוֹק גְּבַר מִמַּעֲשַׂרֵיהּ חוּמְשֵׁיהּ יוֹסֵף עֲלוֹהִי׃ לב וְכָל מַעֲשַׂר תּוֹרִין וְעָאן כֹּל דְּיַעֲבַר תְּחוֹת חוּטְרָא עֲשִׂירָאָה יְהֵי קוּדְשָׁא קֳדָם יְיָ׃ לג לָא יְבַקַּר בֵּין טַב לְבִישׁ וְלָא יְחַלְפִּנֵּיהּ וְאִם חַלָּפָא יְחַלְפִּנֵּיהּ וְיהֵי הוּא וְחִלּוּפֵיהּ יְהֵי קוּדְשָׁא לָא

רס"ו

לגאלה, יגאל בדמים כלנו הקונים לעבד מחוזק. ואם לא יגאל וימכרנה גזבר לאחר, או אם לא יגאל הוא, בשנת היובל יפוג השעבוד לאחר קנהו מאתו, מאתו שהקדישה. ופן תאמר לאחר קנהו הלוקח הזה האחרון מאתו, וזהו הגזבר, לכך הוצרך לומר לאחר או מחוזק האחרן, מירושת אבות, וזהו בעליס הרשאוים שמכרוה למקדיש[1]: **(כה) וכל ערכך יהיה בשקל הקדש.** כל ערכך שכתוב בו שקליס יהיה בשקל הקדש: **עשרים גרה.** עשריס מעות כך היו מתחילה ולאחר מכאן הוסיפו שתות. ואמרו רבותינו שם מעה כסף דינר, עשריס ואחד מעות לסלע[2]: **(כו) לא יקדיש איש אתו.** לשם קרבן אחר, לפי שאינו שלו: **(כז) ואם בבהמה הטמאה וגו'.** אין במקרא הזה מוסב על הבכור, שאין לומר בבכור בהמה טמאה ופדה בערכך. וחמור אין זה, שהרי אין פדיון פטר חמור אלא טלה, והוא מתנה לכהן ואינו להקדש, אלא הכתוב מוסב על הקדש. שהכתוב שלמעלה דבר בפדיון בהמה טהורה שהוממה, וכאן דבר במקדיש בהמה טמאה לגדק הגיזת[3]: **ופדה בערכך.** כפי מה שיעריכנה הכהן: **ואם לא יגאל.** ע"י בעליס: **ונמכר בערכך.**

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)

1 ערכין כו: 2 בכורות נ. 3 מנחות קא.

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.*

Seventh Reading

- [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.*

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.*

רס"י

לאחריהם: (כח) **אך כל חרם** וגו'. נחלקו רבותינו בדבר יש חומרים שתש חרמים להקדש, ומה אני מקיים כל חרם בישראל לך יהיה[4], בחרמי כהנים שפירש ואמר הרי זה חרם לכהן, ויש שאמרו שתש חרמים לכהנים[5]: **לא ימכר ולא יגאל**. אלא יתן לכהן. לדברי האומר שתש חרמים לכהנים, מפרש מקרא זה בשתש חרמים. והאומר שתש חרמים לגזק הגית, מפרש מקרא זה בחרמי כהנים, שהכל מודים שחרמי כהנים אין להם פדיון עד שיגואו ליד כהן, וחרמי גזבוח נפדים[6]: **כל חרם קדש קדשים הוא**. האומר שתש חרמים לגזק הגית מגיח ראיה מכאן, והאומר שתש חרמים לכהנים מפרש כל חרם קדש קדשים הוא לה', ללמד שחרמי כהנים חלים על קדשי קדשים ועל קדשים קלים, ונותן לכהן, כמו שמניתו במסכת ערכין[7] אם נדר נותן דמיהם, ואם נדבה נותן את טותתה: **מאדם**. כגון שהחרים עבדיו ושפחותיו הכנענים[8]: (כט) **כל חרם אשר יחרם** וגו'. היוצא ליהרג ואמר

חאד ערכו עלי, לא אמר כלום[9]: **מות יומת**. הרי הולך למות, לפיכך לא יפדה אין לו לא דמים ולא ערך: (ל) **וכל מעשר הארץ**. במעשר שני הכתוב מדבר: **מזרע הארץ**. דגן: **מפרי העץ**. תירוש ויצהר: **לה' הוא**. קנאו הש"ת ומשולחנו זוכה לך לעולם ולאכל בירושלים, כמו שנאמר[10] ואכלת לפני ה' אלהיך מעשר דגנך תירושך וגו'[11]: (לא) **ממעשרו**. ולא ממעשר חבירו, הפודה מעשר של חבירו אין מוסיף חומש. ומה היא גאולתו, כדי להתירו באכילה בכל מקום. והמעות יעלה ויאכל בירושלים, כמו שנאמר ונתתי בכסף וגו'[12]: (לב) **תחת השבט**. כשבא לעשרן מוליאן בפתח זה אחר זה, והעשירי מכה בשבט לבוע בסיקרא להיות ניכר שהוא מעשר, כן עושה לטלאים ועגלים של כל שנה ושנה[13]: **יהיה קדש**. ליקרב למזבח דמו ואמוריו, והבשר נאכל לבעלים, שהרי לא נאמר עם שאר מתנות כהונה, ולא מצינו שיהא בשרו ניתן לכהנים: (לג) **לא יבקר** וגו'. לפי שנאמר וכל מבחר נדריכם[14], יכול יהא

4 במדבר יח, ד 5 ערכין כח: 6 שם כט: 7 כח: 8 שם 9 שם ו: 10 דברים יד,כג 11 קידושין נג. 12 דברים יד, כה 13 בכורות נח: 14 דברים יב, יא

יְמִירֶנּוּ וְהָיָה־הוּא וּתְמוּרָתוֹ יִהְיֶה־קֹדֶשׁ לֹא יִגָּאֵל: לד אֵלֶּה
הַמִּצְוֹת אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּהַר סִינָי:

יתפריק: לד אִלֵּין פִּקּוֹדַיָּא דִּי פַקֵּיד יְיָ יַת מֹשֶׁה
לְוָת בְּנֵי יִשְׂרָאֵל בְּטוּרָא דְסִינָי:

חֲזַק חֲזַק וְנִתְחַזֵּק

ע"ח פסוקים. עז"א סימן.

סכום פסוקי דספר ויקרא שמנה מאות וחמשים ותשעה נט"ף סימן. וחציו והנוגע בבשר הזב. ופרשיותיו עשרה ב"א ג"ד סימן. וסדריו כ"ג ובתורתו יהג"ה יומם ולילה סימן. ופרקיו כ"ז ואהי"ה עמך ואברכך סימן: מנין הפתוחות שתים וחמשים. והסתומות ששה וארבעים. הכל שמנה ותשעים פרשיות דודי צ"ח ואדום סימן:

בורר ומוציא את היפה, תלמוד לומר לא יבקר בין טוב לרע, בין תס בין בעל מום חלה עליו קדושה, ולא שיקרב בעל מום, אלא יאכל בתורת מעשר ומסור ליגזז וליעבד[1]: **חסלת ספר ויקרא**

1 בכורות יד:

- *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. 474*ff*. See also *Chikrai Minhagim* by Rabbi Eliyahu Yochanan Gurary (*Oholei Shem, Lubavitch* 5759), p. 126*ff*.).

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

הפטרות

The person who was called up for *Maftir* says the following before reading the *Haftarah*:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר בָּחַר
בִּנְבִיאִים טוֹבִים וְרָצָה בְדִבְרֵיהֶם הַנֶּאֱמָרִים
בֶּאֱמֶת בָּרוּךְ אַתָּה יְהוָה הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה
עַבְדּוֹ וּבְיִשְׂרָאֵל עַמּוֹ וּבִנְבִיאֵי הָאֱמֶת וָצֶדֶק:

After the *Haftarah* the following blessings are recited:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, צוּר כָּל
הָעוֹלָמִים, צַדִּיק בְּכָל הַדּוֹרוֹת, הָאֵל הַנֶּאֱמָן
הָאוֹמֵר וְעוֹשֶׂה, הַמְדַבֵּר וּמְקַיֵּם, שֶׁכָּל דְּבָרָיו אֱמֶת וָצֶדֶק:

נֶאֱמָן אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ, וְדָבָר
אֶחָד מִדְּבָרֶיךָ אָחוֹר לֹא יָשׁוּב רֵיקָם, כִּי אֵל
מֶלֶךְ נֶאֱמָן וְרַחֲמָן אָתָּה. בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן
בְּכָל דְּבָרָיו:

רַחֵם עַל צִיּוֹן כִּי הִיא בֵּית חַיֵּינוּ, וְלַעֲלוּבַת נֶפֶשׁ
תּוֹשִׁיעַ וּתְשַׂמֵּח בִּמְהֵרָה בְיָמֵינוּ. בָּרוּךְ אַתָּה יְיָ,
מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ, וּבְמַלְכוּת
בֵּית דָּוִד מְשִׁיחֶךָ, בִּמְהֵרָה יָבֹא וְיָגֵל לִבֵּנוּ,
עַל כִּסְאוֹ לֹא יֵשֵׁב זָר, וְלֹא יִנְחֲלוּ עוֹד אֲחֵרִים אֶת
כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא יִכְבֶּה נֵרוֹ
לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מָגֵן דָּוִד:

On fast days end here. On *Shabbos* (including *Shabbos Chol HaMo'ed*) continue°:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים וְעַל יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת:

עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ הַשַּׁבָּת (On *Shabbos Chol HaMo'ed Succos* add — וְיִשְׂרָאֵל וְהַזְּמַנִּים):

°On a Festival, and *Shabbos* that coincides with a Festival continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם

Pesach	*Shavuos*	*Succos*	*Shemini Atzeres / Simchas Torah*
חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי עֲצֶרֶת הַחַג

הַזֶּה, וְעַל־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לְשָׂשׂוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד. בָּרוּךְ אַתָּה יְיָ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים:

°On *Rosh Hashanah* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַזִּכָּרוֹן הַזֶּה, וְעַל־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל, יְיָ אֱלֹהֵינוּ אֲנַחְנוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּתְבָרְךָ מַלְכֵּנוּ אֶמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַזִּכָּרוֹן:

°On *Yom Kippur* continue here:

עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל הַנְּבִיאִים (On *Shabbos*—וְעַל יוֹם הַשַּׁבָּת הַזֶּה) וְעַל יוֹם הַכִּפּוּרִים הַזֶּה, וְעַל־יוֹם סְלִיחַת הֶעָוֹן הַזֶּה, וְעַל יוֹם מִקְרָא קֹדֶשׁ הַזֶּה, שֶׁנָּתַתָּ לָנוּ יְיָ אֱלֹהֵינוּ (On *Shabbos*—לִקְדֻשָּׁה וְלִמְנוּחָה) לִסְלִיחָה וְלִמְחִילָה וּלְכַפָּרָה, לְכָבוֹד וּלְתִפְאָרֶת. עַל הַכֹּל יְיָ אֱלֹהֵינוּ, אֲנַחְנוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ, יִתְבָּרֵךְ שִׁמְךָ בְּפִי כָּל חַי תָּמִיד לְעוֹלָם וָעֶד, וּתְבָרְךָ מַלְכֵּנוּ אֶמֶת וְקַיָּם לָעַד. בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ מוֹחֵל וְסוֹלֵחַ לַעֲוֹנוֹתֵינוּ, וְלַעֲוֹנוֹת עַמּוֹ בֵּית יִשְׂרָאֵל, וּמַעֲבִיר אַשְׁמוֹתֵינוּ בְּכָל שָׁנָה וְשָׁנָה, מֶלֶךְ עַל כָּל הָאָרֶץ, מְקַדֵּשׁ (On *Shabbos*—הַשַּׁבָּת וְ)יִשְׂרָאֵל וְיוֹם הַכִּפּוּרִים:

Vayikra / ויקרא

(Isaiah 43:21 – 44:23)

מג כא עַם־זוּ יָצַרְתִּי לִי תְּהִלָּתִי יְסַפֵּרוּ: כב וְלֹא־אֹתִי
קָרָאתָ יַעֲקֹב כִּי־יָגַעְתָּ בִּי יִשְׂרָאֵל: כג לֹא־הֵבֵיאתָ לִּי
שֵׂה עֹלֹתֶיךָ וּזְבָחֶיךָ לֹא כִבַּדְתָּנִי לֹא הֶעֱבַדְתִּיךָ
בִּמִנְחָה וְלֹא הוֹגַעְתִּיךָ בִּלְבוֹנָה: כד לֹא־קָנִיתָ לִי
בַכֶּסֶף קָנֶה וְחֶלֶב זִבָחֶיךָ לֹא הִרְוִיתָנִי אַךְ הֶעֱבַדְתַּנִי
בְּחַטֹּאותֶיךָ הוֹגַעְתַּנִי בַּעֲוֹנֹתֶיךָ: כה אָנֹכִי אָנֹכִי הוּא
מֹחֶה פְּשָׁעֶיךָ לְמַעֲנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר: כו הַזְכִּירֵנִי
נִשְׁפְּטָה יָחַד סַפֵּר אַתָּה לְמַעַן תִּצְדָּק: כז אָבִיךָ
הָרִאשׁוֹן חָטָא וּמְלִיצֶיךָ פָּשְׁעוּ בִי: כח וָאֲחַלֵּל שָׂרֵי
קֹדֶשׁ וְאֶתְּנָה לַחֵרֶם יַעֲקֹב וְיִשְׂרָאֵל לִגְדוּפִים:
מד א וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בּוֹ:
ב כֹּה־אָמַר יְהוָה עֹשְׂךָ וְיֹצֶרְךָ מִבֶּטֶן יַעְזְרֶךָּ
אַל־תִּירָא עַבְדִּי יַעֲקֹב וְיְשֻׁרוּן בָּחַרְתִּי בּוֹ: ג כִּי
אֶצֹק־מַיִם עַל־צָמֵא וְנוֹזְלִים עַל־יַבָּשָׁה אֶצֹק רוּחִי
עַל־זַרְעֶךָ וּבִרְכָתִי עַל־צֶאֱצָאֶיךָ: ד וְצָמְחוּ בְּבֵין
חָצִיר כַּעֲרָבִים עַל־יִבְלֵי־מָיִם: ה זֶה יֹאמַר לַיהוָה
אָנִי וְזֶה יִקְרָא בְשֵׁם־יַעֲקֹב וְזֶה יִכְתֹּב יָדוֹ לַיהוָה
וּבְשֵׁם יִשְׂרָאֵל יְכַנֶּה: ו כֹּה־אָמַר יְהוָה מֶלֶךְ־יִשְׂרָאֵל

43:21 *I formed this nation for Myself. They will declare My praise.*

Jewish people formed for God

[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.*

Failure to serve God properly

[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).*

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:*

The Redemption is to come

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,

וְגֹאֲלוֹ יְהוָה צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן
וּמִבַּלְעָדַי אֵין אֱלֹהִים: ז וּמִי־כָמוֹנִי יִקְרָא וְיַגִּידָהּ
וְיַעְרְכָהּ לִי מְשׂוּמִי עַם־עוֹלָם וְאֹתִיּוֹת וַאֲשֶׁר
תָּבֹאנָה יַגִּידוּ לָמוֹ: ח אַל־תִּפְחֲדוּ וְאַל־תִּרְהוּ הֲלֹא
מֵאָז הִשְׁמַעְתִּיךְ וְהִגַּדְתִּי וְאַתֶּם עֵדָי הֲיֵשׁ אֱלוֹהַּ
מִבַּלְעָדַי וְאֵין צוּר בַּל־יָדָעְתִּי: ט יֹצְרֵי־פֶסֶל כֻּלָּם
תֹּהוּ וַחֲמוּדֵיהֶם בַּל־יוֹעִילוּ וְעֵדֵיהֶם הֵמָּה* בַּל־יִרְאוּ
וּבַל־יֵדָעוּ לְמַעַן יֵבֹשׁוּ: י מִי־יָצַר אֵל וּפֶסֶל נָסָךְ
לְבִלְתִּי הוֹעִיל: יא הֵן כָּל־חֲבֵרָיו יֵבֹשׁוּ וְחָרָשִׁים הֵמָּה
מֵאָדָם יִתְקַבְּצוּ כֻלָּם יַעַמְדוּ יִפְחֲדוּ יֵבֹשׁוּ יָחַד:
יב חָרַשׁ בַּרְזֶל מַעֲצָד וּפָעַל בַּפֶּחָם וּבַמַּקָּבוֹת יִצְּרֵהוּ
וַיִּפְעָלֵהוּ בִּזְרוֹעַ כֹּחוֹ גַּם־רָעֵב וְאֵין כֹּחַ לֹא־שָׁתָה
מַיִם וַיִּיעָף: יג חָרַשׁ עֵצִים נָטָה קָּו יְתָאֲרֵהוּ בַשֶּׁרֶד
יַעֲשֵׂהוּ בַּמַּקְצֻעוֹת וּבַמְּחוּגָה יְתָאָרֵהוּ וַיַּעֲשֵׂהוּ
כְּתַבְנִית אִישׁ כְּתִפְאֶרֶת אָדָם לָשֶׁבֶת בָּיִת:
יד לִכְרֹת־לוֹ אֲרָזִים וַיִּקַּח תִּרְזָה וְאַלּוֹן וַיְאַמֵּץ־לוֹ
בַּעֲצֵי־יַעַר נָטַע אֹרֶן** וְגֶשֶׁם יְגַדֵּל: טו וְהָיָה לְאָדָם
לְבָע�ֵר וַיִּקַּח מֵהֶם וַיָּח�om אַף־יִשָּׁק וְאָפָה לָחֶם
אַף־יִפְעַל־אֵל וַיִּשְׁתָּחוּ עָשָׂהוּ פֶּסֶל וַיִּסְגָּד־לָמוֹ:
טז חֶצְיוֹ שָׂרַף בְּמוֹ־אֵשׁ עַל־חֶצְיוֹ בָּשָׂר יֹאכֵל יִצְלֶה
צָלִי וְיִשְׂבָּע אַף־יָחֹם וְיֹאמַר הֶאָח חַמּוֹתִי רָאִיתִי

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-worshipers) 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*

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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

אוֹר: יז וּשְׁאֵרִיתוֹ לְאֵל עָשָׂה לִפְסִלּוֹ יִסְגָּד־[ויסגוד כ'] לוֹ
וְיִשְׁתַּחוּ וְיִתְפַּלֶּל אֵלָיו וְיֹאמַר הַצִּילֵנִי כִּי אֵלִי אָתָּה:
יח לֹא יָדְעוּ וְלֹא יָבִינוּ כִּי טָח מֵרְאוֹת עֵינֵיהֶם
מֵהַשְׂכִּיל לִבֹּתָם: יט וְלֹא־יָשִׁיב אֶל־לִבּוֹ וְלֹא דַעַת
וְלֹא־תְבוּנָה לֵאמֹר חֶצְיוֹ שָׂרַפְתִּי בְמוֹ־אֵשׁ וְאַף
אָפִיתִי עַל־גֶּחָלָיו לֶחֶם אֶצְלֶה בָשָׂר וְאֹכֵל וְיִתְרוֹ
לְתוֹעֵבָה אֶעֱשֶׂה לְבוּל עֵץ אֶסְגּוֹד: כ רֹעֶה אֵפֶר לֵב
הוּתַל הִטָּהוּ וְלֹא־יַצִּיל אֶת־נַפְשׁוֹ וְלֹא יֹאמַר הֲלוֹא
שֶׁקֶר בִּימִינִי: כא זְכָר־אֵלֶּה יַעֲקֹב וְיִשְׂרָאֵל כִּי
עַבְדִּי־אָתָּה יְצַרְתִּיךָ עֶבֶד־לִי אַתָּה יִשְׂרָאֵל לֹא
תִנָּשֵׁנִי: כב מָחִיתִי כָעָב פְּשָׁעֶיךָ וְכֶעָנָן חַטֹּאותֶיךָ
שׁוּבָה אֵלַי כִּי גְאַלְתִּיךָ: כג רָנּוּ שָׁמַיִם כִּי־עָשָׂה יְהוָה
הָרִיעוּ תַּחְתִּיּוֹת אָרֶץ פִּצְחוּ הָרִים רִנָּה יַעַר וְכָל־עֵץ
בּוֹ כִּי־גָאַל יְהוָה יַעֲקֹב וּבְיִשְׂרָאֵל יִתְפָּאָר:

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 (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.*

God's promise of Redemption

Tzav / צו

(Jeremiah 7:21 - 8:3. Ibid. 9:22-23)

ז כא כֹּה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֹלוֹתֵיכֶם
סְפוּ עַל־זִבְחֵיכֶם וְאִכְלוּ בָשָׂר: כב כִּי לֹא־דִבַּרְתִּי
אֶת־אֲבוֹתֵיכֶם וְלֹא צִוִּיתִים בְּיוֹם הוֹצִיאִי [הוציא כ'] אֹתָם

7:21 The God of Hosts, Almighty God of Israel, says: "(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*

Improper sacrifices

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

אוֹתָם מֵאֶרֶץ מִצְרָיִם עַל־דִּבְרֵי עוֹלָה וָזָבַח: כג כִּי
אִם־אֶת־הַדָּבָר הַזֶּה צִוִּיתִי אוֹתָם לֵאמֹר שִׁמְעוּ
בְקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם
וְהָלַכְתֶּם בְּכָל־הַדֶּרֶךְ אֲשֶׁר אֲצַוֶּה אֶתְכֶם לְמַעַן
יִיטַב לָכֶם: כד וְלֹא שָׁמְעוּ וְלֹא־הִטּוּ אֶת־אָזְנָם וַיֵּלְכוּ
בְּמֹעֲצוֹת בִּשְׁרְרוּת לִבָּם הָרָע וַיִּהְיוּ לְאָחוֹר וְלֹא
לְפָנִים: כה לְמִן־הַיּוֹם אֲשֶׁר יָצְאוּ אֲבוֹתֵיכֶם מֵאֶרֶץ
מִצְרַיִם עַד הַיּוֹם הַזֶּה וָאֶשְׁלַח אֲלֵיכֶם אֶת־כָּל־
עֲבָדַי הַנְּבִיאִים יוֹם הַשְׁכֵּם וְשָׁלֹחַ: כו וְלוֹא שָׁמְעוּ
אֵלַי וְלֹא הִטּוּ אֶת־אָזְנָם וַיַּקְשׁוּ אֶת־עָרְפָּם הֵרֵעוּ
מֵאֲבוֹתָם: כז וְדִבַּרְתָּ אֲלֵיהֶם אֶת־כָּל־הַדְּבָרִים
הָאֵלֶּה וְלֹא יִשְׁמְעוּ אֵלֶיךָ וְקָרָאתָ אֲלֵיהֶם וְלֹא
יַעֲנוּכָה: כח וְאָמַרְתָּ אֲלֵיהֶם זֶה הַגּוֹי אֲשֶׁר לוֹא־
שָׁמְעוּ בְּקוֹל יְהוָה אֱלֹהָיו וְלֹא לָקְחוּ מוּסָר אָבְדָה
הָאֱמוּנָה וְנִכְרְתָה מִפִּיהֶם:

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:

כט גְּזִי נִזְרֵךְ וְהַשְׁלִיכִי וּשְׂאִי עַל־שְׁפָיִם קִינָה כִּי
מָאַס יְהוָה וַיִּטֹּשׁ אֶת־דּוֹר עֶבְרָתוֹ: ל כִּי־עָשׂוּ בְנֵי־
יְהוּדָה הָרַע בְּעֵינַי נְאֻם־יְהוָה שָׂמוּ שִׁקּוּצֵיהֶם
בַּבַּיִת אֲשֶׁר־נִקְרָא־שְׁמִי עָלָיו לְטַמְּאוֹ: לא וּבָנוּ
בָּמוֹת הַתֹּפֶת אֲשֶׁר בְּגֵיא בֶן־הִנֹּם לִשְׂרֹף אֶת־
בְּנֵיהֶם וְאֶת־בְּנֹתֵיהֶם בָּאֵשׁ אֲשֶׁר לֹא צִוִּיתִי וְלֹא
עָלְתָה עַל־לִבִּי: לב לָכֵן הִנֵּה יָמִים בָּאִים נְאֻם־
יְהוָה וְלֹא־יֵאָמֵר עוֹד הַתֹּפֶת וְגֵיא בֶן־הִנֹּם כִּי
אִם־גֵּיא הַהֲרֵגָה וְקָבְרוּ בְתֹפֶת מֵאֵין מָקוֹם:
לג וְהָיְתָה נִבְלַת הָעָם הַזֶּה לְמַאֲכָל לְעוֹף הַשָּׁמַיִם
וּלְבֶהֱמַת הָאָרֶץ וְאֵין מַחֲרִיד: לד וְהִשְׁבַּתִּי | מֵעָרֵי
יְהוּדָה וּמֵחֻצוֹת יְרוּשָׁלַם קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה

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*

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).

קוֹל חָתָן וְקוֹל כַּלָּה כִּי לְחָרְבָּה תִּהְיֶה הָאָרֶץ:
ח א בָּעֵת הַהִיא נְאֻם־יְהוָה יוֹצִיאוּ [ויוציאו כ'] אֶת־
עַצְמוֹת מַלְכֵי־יְהוּדָה וְאֶת־עַצְמוֹת שָׂרָיו וְאֶת־
עַצְמוֹת הַכְּהֲנִים וְאֶת | עַצְמוֹת הַנְּבִיאִים וְאֶת
עַצְמוֹת יוֹשְׁבֵי־יְרוּשָׁלִַם מִקִּבְרֵיהֶם: ב וּשְׁטָחוּם
לַשֶּׁמֶשׁ וְלַיָּרֵחַ וּלְכֹל | צְבָא הַשָּׁמַיִם אֲשֶׁר אֲהֵבוּם
וַאֲשֶׁר עֲבָדוּם וַאֲשֶׁר הָלְכוּ אַחֲרֵיהֶם וַאֲשֶׁר דְּרָשׁוּם
וַאֲשֶׁר הִשְׁתַּחֲוּוּ לָהֶם לֹא יֵאָסְפוּ וְלֹא יִקָּבֵרוּ לְדֹמֶן
עַל־פְּנֵי הָאֲדָמָה יִהְיוּ: ג וְנִבְחַר מָוֶת מֵחַיִּים לְכֹל
הַשְּׁאֵרִית הַנִּשְׁאָרִים מִן־הַמִּשְׁפָּחָה הָרָעָה הַזֹּאת
בְּכָל־הַמְּקֹמוֹת הַנִּשְׁאָרִים אֲשֶׁר הִדַּחְתִּים שָׁם נְאֻם
יְהוָה צְבָאוֹת:

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-worshiping) 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 כג כֹּה | אָמַר יְהוָה אַל־יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ
וְאַל־יִתְהַלֵּל הַגִּבּוֹר בִּגְבוּרָתוֹ אַל־יִתְהַלֵּל עָשִׁיר
בְּעָשְׁרוֹ: כד כִּי אִם־בְּזֹאת יִתְהַלֵּל הַמִּתְהַלֵּל הַשְׂכֵּל
וְיָדֹעַ אוֹתִי כִּי אֲנִי יְהוָה עֹשֶׂה חֶסֶד מִשְׁפָּט
וּצְדָקָה בָּאָרֶץ כִּי־בְאֵלֶּה חָפַצְתִּי נְאֻם־יְהוָה:

Knowledge of God is priority

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 desire (to do) all these things (to give people what they deserve)," says God.*

Shemini / שמיני

(II Samuel 6:1 - 7:17)

ו א וַיֹּסֶף עוֹד דָּוִד אֶת־כָּל־בָּחוּר בְּיִשְׂרָאֵל שְׁלֹשִׁים
אָלֶף: ב וַיָּקָם | וַיֵּלֶךְ דָּוִד וְכָל־הָעָם אֲשֶׁר אִתּוֹ

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. אַל יִתְהַלֵּל חָכָם בְּחָכְמָתוֹ 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

מִבַּעֲלֵי יְהוּדָה לְהַעֲלוֹת מִשָּׁם אֶת אֲרוֹן הָאֱלֹהִים
אֲשֶׁר־נִקְרָא שֵׁם שֵׁם יְהוָה צְבָאוֹת יֹשֵׁב הַכְּרֻבִים
עָלָיו: ג וַיַּרְכִּבוּ אֶת־אֲרוֹן הָאֱלֹהִים אֶל־עֲגָלָה
חֲדָשָׁה וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה וְעֻזָּא
וְאַחְיוֹ בְּנֵי אֲבִינָדָב נֹהֲגִים אֶת־הָעֲגָלָה חֲדָשָׁה:
ד וַיִּשָּׂאֻהוּ מִבֵּית אֲבִינָדָב אֲשֶׁר בַּגִּבְעָה עִם אֲרוֹן
הָאֱלֹהִים וְאַחְיוֹ הֹלֵךְ לִפְנֵי הָאָרוֹן: ה וְדָוִד | וְכָל־בֵּית
יִשְׂרָאֵל מְשַׂחֲקִים לִפְנֵי יְהוָה בְּכָל עֲצֵי בְרוֹשִׁים
וּבְכִנֹּרוֹת וּבִנְבָלִים וּבְתֻפִּים וּבִמְנַעֲנְעִים וּבְצֶלְצֵלִים:
ו וַיָּבֹאוּ עַד־גֹּרֶן נָכוֹן וַיִּשְׁלַח עֻזָּה אֶל־אֲרוֹן הָאֱלֹהִים
וַיֹּאחֶז בּוֹ כִּי שָׁמְטוּ הַבָּקָר: ז וַיִּחַר־אַף יְהוָה בְּעֻזָּה
וַיַּכֵּהוּ שָׁם הָאֱלֹהִים עַל־הַשַּׁל וַיָּמָת שָׁם עִם אֲרוֹן
הָאֱלֹהִים: ח וַיִּחַר לְדָוִד עַל אֲשֶׁר פָּרַץ יְהוָה פֶּרֶץ
בְּעֻזָּה וַיִּקְרָא לַמָּקוֹם הַהוּא פֶּרֶץ עֻזָּה עַד הַיּוֹם הַזֶּה:
ט וַיִּרָא דָּוִד אֶת־יְהוָה בַּיּוֹם הַהוּא וַיֹּאמֶר אֵיךְ יָבוֹא
אֵלַי אֲרוֹן יְהוָה: י וְלֹא־אָבָה דָוִד לְהָסִיר אֵלָיו
אֶת־אֲרוֹן יְהוָה עַל־עִיר דָּוִד וַיַּטֵּהוּ דָוִד בֵּית
עֹבֵד־אֱדֹם הַגִּתִּי: יא וַיֵּשֶׁב אֲרוֹן יְהוָה בֵּית עֹבֵד
אֱדֹם הַגִּתִּי שְׁלֹשָׁה חֳדָשִׁים וַיְבָרֶךְ יְהוָה אֶת־עֹבֵד
אֱדֹם וְאֶת־כָּל־בֵּיתוֹ: יב וַיֻּגַּד לַמֶּלֶךְ דָּוִד לֵאמֹר בֵּרַךְ
יְהוָה אֶת־בֵּית עֹבֵד אֱדֹם וְאֶת־כָּל־אֲשֶׁר־לוֹ בַּעֲבוּר
אֲרוֹן הָאֱלֹהִים וַיֵּלֶךְ דָּוִד וַיַּעַל אֶת־אֲרוֹן הָאֱלֹהִים
מִבֵּית עֹבֵד אֱדֹם עִיר דָּוִד בְּשִׂמְחָה: יג וַיְהִי כִּי צָעֲדוּ

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.

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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

נְשֹׂאֵי אֲרוֹן־יְהוָה שִׁשָּׁה צְעָדִים וַיִּזְבַּח שׁוֹר וּמְרִיא:
יד וְדָוִד מְכַרְכֵּר בְּכָל־עֹז לִפְנֵי יְהוָה וְדָוִד חָגוּר אֵפוֹד
בָּד: טו וְדָוִד וְכָל־בֵּית יִשְׂרָאֵל מַעֲלִים אֶת־אֲרוֹן
יְהוָה בִּתְרוּעָה וּבְקוֹל שׁוֹפָר: טז וְהָיָה אֲרוֹן יְהוָה בָּא
עִיר דָּוִד וּמִיכַל בַּת־שָׁאוּל נִשְׁקְפָה | בְּעַד הַחַלּוֹן
וַתֵּרֶא אֶת־הַמֶּלֶךְ דָּוִד מְפַזֵּז וּמְכַרְכֵּר לִפְנֵי יְהוָה
וַתִּבֶז לוֹ בְּלִבָּהּ: יז וַיָּבִאוּ אֶת־אֲרוֹן יְהוָה וַיַּצִּגוּ אֹתוֹ
בִּמְקוֹמוֹ בְּתוֹךְ הָאֹהֶל אֲשֶׁר נָטָה־לוֹ דָּוִד וַיַּעַל דָּוִד
עֹלוֹת לִפְנֵי יְהוָה וּשְׁלָמִים: יח וַיְכַל דָּוִד מֵהַעֲלוֹת
הָעוֹלָה וְהַשְּׁלָמִים וַיְבָרֶךְ אֶת־הָעָם בְּשֵׁם יְהוָה
צְבָאוֹת: יט וַיְחַלֵּק לְכָל־הָעָם לְכָל־הֲמוֹן יִשְׂרָאֵל
לְמֵאִישׁ וְעַד־אִשָּׁה לְאִישׁ חַלַּת לֶחֶם אַחַת וְאֶשְׁפָּר
אֶחָד וַאֲשִׁישָׁה 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).*

David dances joyfully

[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.*

Ark is set in its place

[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.*

Chabad and Sefardic communities conclude here. Ashkenazic communities continue:

כ וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־
שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ
יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו
כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים: כא וַיֹּאמֶר דָּוִד
אֶל־מִיכַל לִפְנֵי יְהוָה אֲשֶׁר בָּחַר־בִּי מֵאָבִיךְ
וּמִכָּל־בֵּיתוֹ לְצַוֹּת אֹתִי נָגִיד עַל־עַם יְהוָה עַל־
יִשְׂרָאֵל וְשִׂחַקְתִּי לִפְנֵי יְהוָה: כב וּנְקַלֹּתִי עוֹד מִזֹּאת
וְהָיִיתִי שָׁפָל בְּעֵינָי וְעִם־הָאֲמָהוֹת אֲשֶׁר אָמַרְתְּ
עִמָּם אִכָּבֵדָה: כג וּלְמִיכַל בַּת־שָׁאוּל לֹא־הָיָה לָהּ
יֶלֶד עַד יוֹם מוֹתָהּ: ז א וַיְהִי כִּי־יָשַׁב הַמֶּלֶךְ בְּבֵיתוֹ
וַיהוָה הֵנִיחַ־לוֹ מִסָּבִיב מִכָּל־אֹיְבָיו: ב וַיֹּאמֶר הַמֶּלֶךְ
אֶל־נָתָן הַנָּבִיא רְאֵה נָא אָנֹכִי יוֹשֵׁב בְּבֵית אֲרָזִים

[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."*

Michal's criticism of David

[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 Nasan the prophet: "See now! I live in a cedar palace (fit for my honor), but God's Ark is sitting in a (mere) tent!"*

David desires to build the Temple

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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 מֵאָבִיךְ—*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

וַאֲרוֹן הָאֱלֹהִים יֹשֵׁב בְּתוֹךְ הַיְרִיעָה: ג וַיֹּאמֶר נָתָן
אֶל־הַמֶּלֶךְ כֹּל אֲשֶׁר בִּלְבָבְךָ לֵךְ עֲשֵׂה כִּי יְהוָה
עִמָּךְ: ד וַיְהִי בַּלַּיְלָה הַהוּא וַיְהִי דְבַר־יְהוָה אֶל־נָתָן
לֵאמֹר: ה לֵךְ וְאָמַרְתָּ אֶל־עַבְדִּי אֶל־דָּוִד כֹּה אָמַר
יְהוָה הַאַתָּה תִּבְנֶה־לִּי בַיִת לְשִׁבְתִּי: ו כִּי לֹא
יָשַׁבְתִּי בְּבַיִת לְמִיּוֹם הַעֲלֹתִי אֶת־בְּנֵי יִשְׂרָאֵל
מִמִּצְרַיִם וְעַד הַיּוֹם הַזֶּה וָאֱהְיֶה מִתְהַלֵּךְ בְּאֹהֶל
וּבְמִשְׁכָּן: ז בְּכֹל אֲשֶׁר־הִתְהַלַּכְתִּי בְּכָל־בְּנֵי יִשְׂרָאֵל
הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל אֲשֶׁר צִוִּיתִי
לִרְעוֹת אֶת־עַמִּי אֶת־יִשְׂרָאֵל לֵאמֹר לָמָּה
לֹא־בְנִיתֶם לִי בֵּית אֲרָזִים: ח וְעַתָּה כֹּה־תֹאמַר
לְעַבְדִּי לְדָוִד כֹּה אָמַר יְהוָה צְבָאוֹת אֲנִי לְקַחְתִּיךָ
מִן־הַנָּוֶה מֵאַחַר הַצֹּאן לִהְיוֹת נָגִיד עַל־עַמִּי עַל־
יִשְׂרָאֵל: ט וָאֱהְיֶה עִמְּךָ בְּכֹל אֲשֶׁר הָלַכְתָּ וָאַכְרִתָה
אֶת־כָּל־אֹיְבֶיךָ מִפָּנֶיךָ וְעָשִׂתִי לְךָ שֵׁם גָּדוֹל כְּשֵׁם
הַגְּדֹלִים אֲשֶׁר בָּאָרֶץ: י וְשַׂמְתִּי מָקוֹם לְעַמִּי
לְיִשְׂרָאֵל וּנְטַעְתִּיו וְשָׁכַן תַּחְתָּיו וְלֹא יִרְגַּז עוֹד
וְלֹא־יֹסִיפוּ בְנֵי־עַוְלָה לְעַנּוֹתוֹ כַּאֲשֶׁר בָּרִאשׁוֹנָה:
יא וּלְמִן־הַיּוֹם אֲשֶׁר צִוִּיתִי שֹׁפְטִים עַל־עַמִּי יִשְׂרָאֵל
וַהֲנִיחֹתִי לְךָ מִכָּל־אֹיְבֶיךָ וְהִגִּיד לְךָ יְהוָה כִּי־בַיִת
יַעֲשֶׂה־לְּךָ יְהוָה: יב כִּי | יִמְלְאוּ יָמֶיךָ וְשָׁכַבְתָּ אֶת־
אֲבֹתֶיךָ וַהֲקִימֹתִי אֶת־זַרְעֲךָ אַחֲרֶיךָ אֲשֶׁר יֵצֵא
מִמֵּעֶיךָ וַהֲכִינֹתִי אֶת־מַמְלַכְתּוֹ: יג הוּא יִבְנֶה־בַּיִת
לִשְׁמִי וְכֹנַנְתִּי אֶת־כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם: יד אֲנִי
אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן אֲשֶׁר בְּהַעֲוֹתוֹ
וְהֹכַחְתִּיו בְּשֵׁבֶט אֲנָשִׁים וּבְנִגְעֵי בְנֵי אָדָם: טו וְחַסְדִּי
לֹא־יָסוּר מִמֶּנּוּ כַּאֲשֶׁר הֲסִרֹתִי מֵעִם שָׁאוּל אֲשֶׁר
הֲסִרֹתִי מִלְּפָנֶיךָ: טז וְנֶאְמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד־
עוֹלָם לְפָנֶיךָ כִּסְאֲךָ יִהְיֶה נָכוֹן עַד־עוֹלָם: יז כְּכֹל
הַדְּבָרִים הָאֵלֶּה וּכְכֹל הַחִזָּיוֹן הַזֶּה כֵּן דִּבֶּר נָתָן
אֶל־דָּוִד:

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.*

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 מג וְאִישׁ בָּא מִבַּעַל שָׁלִשָׁה וַיָּבֵא לְאִישׁ הָאֱלֹהִים
לֶחֶם בִּכּוּרִים עֶשְׂרִים־לֶחֶם שְׂעֹרִים וְכַרְמֶל בְּצִקְלֹנוֹ
וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ: מד וַיֹּאמֶר מְשָׁרְתוֹ מָה אֶתֵּן
זֶה לִפְנֵי מֵאָה אִישׁ וַיֹּאמֶר תֵּן לָעָם וְיֹאכֵלוּ כִּי כֹה
אָמַר יְהוָה אָכוֹל וְהוֹתֵר: מה וַיִּתֵּן לִפְנֵיהֶם וַיֹּאכְלוּ
וַיּוֹתִרוּ כִּדְבַר יְהוָה: ה א וְנַעֲמָן שַׂר־צְבָא מֶלֶךְ־אֲרָם
הָיָה אִישׁ גָּדוֹל לִפְנֵי אֲדֹנָיו וְנִשֵּׂא פָנִים כִּי־בוֹ
נָתַן־יְהוָה תְּשׁוּעָה לַאֲרָם וְהָאִישׁ הָיָה גִּבּוֹר חַיִל
מְצֹרָע: ב וַאֲרַם יָצְאוּ גְדוּדִים וַיִּשְׁבּוּ מֵאֶרֶץ יִשְׂרָאֵל
נַעֲרָה קְטַנָּה וַתְּהִי לִפְנֵי אֵשֶׁת נַעֲמָן: ג וַתֹּאמֶר
אֶל־גְּבִרְתָּהּ אַחֲלֵי אֲדֹנִי לִפְנֵי הַנָּבִיא אֲשֶׁר בְּשֹׁמְרוֹן
אָז יֶאֱסֹף אֹתוֹ מִצָּרַעְתּוֹ: ד וַיָּבֹא וַיַּגֶּד לַאדֹנָיו לֵאמֹר
כָּזֹאת וְכָזֹאת דִּבְּרָה הַנַּעֲרָה אֲשֶׁר מֵאֶרֶץ יִשְׂרָאֵל:
ה וַיֹּאמֶר מֶלֶךְ־אֲרָם לֵךְ־בֹּא וְאֶשְׁלְחָה סֵפֶר אֶל־
מֶלֶךְ יִשְׂרָאֵל וַיֵּלֶךְ וַיִּקַּח בְּיָדוֹ עֶשֶׂר כִּכְּרֵי־כֶסֶף
וְשֵׁשֶׁת אֲלָפִים זָהָב וְעֶשֶׂר חֲלִיפוֹת בְּגָדִים: ו וַיָּבֵא
הַסֵּפֶר אֶל־מֶלֶךְ יִשְׂרָאֵל לֵאמֹר וְעַתָּה כְּבוֹא הַסֵּפֶר
הַזֶּה אֵלֶיךָ הִנֵּה שָׁלַחְתִּי אֵלֶיךָ אֶת־נַעֲמָן עַבְדִּי
וַאֲסַפְתּוֹ מִצָּרַעְתּוֹ: ז וַיְהִי כִּקְרֹא מֶלֶךְ־יִשְׂרָאֵל אֶת־
הַסֵּפֶר וַיִּקְרַע בְּגָדָיו וַיֹּאמֶר הֲאֱלֹהִים אָנִי לְהָמִית
וּלְהַחֲיוֹת כִּי־זֶה שֹׁלֵחַ אֵלַי לֶאֱסֹף אִישׁ מִצָּרַעְתּוֹ כִּי

The miracle of the bread

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.

(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).

King of Israel misinterprets the King of Aram's letter

6 He brought the letter to the King of Israel, which read, "When this letter reaches you, know that I have 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

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).

אַךְ־דְּעוּ־נָא וּרְאוּ כִּי־מִתְאַנֶּה הוּא לִי: ח וַיְהִי כִּשְׁמֹעַ
אֱלִישָׁע אִישׁ־הָאֱלֹהִים כִּי־קָרַע מֶלֶךְ־יִשְׂרָאֵל אֶת־
בְּגָדָיו וַיִּשְׁלַח אֶל־הַמֶּלֶךְ לֵאמֹר לָמָּה קָרַעְתָּ בְּגָדֶיךָ
יָבֹא־נָא אֵלַי וְיֵדַע כִּי יֵשׁ נָבִיא בְּיִשְׂרָאֵל: ט וַיָּבֹא
נַעֲמָן בְּסוּסָיו (בסוסו כ') וּבְרִכְבּוֹ וַיַּעֲמֹד פֶּתַח־הַבַּיִת
לֶאֱלִישָׁע: י וַיִּשְׁלַח אֵלָיו אֱלִישָׁע מַלְאָךְ לֵאמֹר הָלוֹךְ
וְרָחַצְתָּ שֶׁבַע־פְּעָמִים בַּיַּרְדֵּן וְיָשֹׁב בְּשָׂרְךָ לְךָ וּטְהָר:
יא וַיִּקְצֹף נַעֲמָן וַיֵּלֶךְ וַיֹּאמֶר הִנֵּה אָמַרְתִּי אֵלַי | יֵצֵא
יָצוֹא וְעָמֹד וְקָרָא בְּשֵׁם־יְהוָה אֱלֹהָיו וְהֵנִיף יָדוֹ
אֶל־הַמָּקוֹם וְאָסַף הַמְצֹרָע: יב הֲלֹא טוֹב אֲמָנָה
(אבנה כ') וּפַרְפַּר נַהֲרוֹת דַּמֶּשֶׂק מִכֹּל מֵימֵי יִשְׂרָאֵל
הֲלֹא־אֶרְחַץ בָּהֶם וְטָהַרְתִּי וַיִּפֶן וַיֵּלֶךְ בְּחֵמָה:
יג וַיִּגְּשׁוּ עֲבָדָיו וַיְדַבְּרוּ אֵלָיו וַיֹּאמְרוּ אָבִי דָּבָר גָּדוֹל
הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה וְאַף כִּי־אָמַר אֵלֶיךָ
רְחַץ וּטְהָר: יד וַיֵּרֶד וַיִּטְבֹּל בַּיַּרְדֵּן שֶׁבַע פְּעָמִים
כִּדְבַר אִישׁ הָאֱלֹהִים וַיָּשָׁב בְּשָׂרוֹ כִּבְשַׂר נַעַר קָטֹן
וַיִּטְהָר: טו וַיָּשָׁב אֶל־אִישׁ הָאֱלֹהִים הוּא וְכָל־מַחֲנֵהוּ
וַיָּבֹא וַיַּעֲמֹד לְפָנָיו וַיֹּאמֶר הִנֵּה־נָא יָדַעְתִּי כִּי אֵין
אֱלֹהִים בְּכָל־הָאָרֶץ כִּי אִם־בְּיִשְׂרָאֵל וְעַתָּה קַח־נָא
בְרָכָה מֵאֵת עַבְדֶּךָ: טז וַיֹּאמֶר חַי־יְהוָה אֲשֶׁר־
עָמַדְתִּי לְפָנָיו אִם־אֶקָּח וַיִּפְצַר־בּוֹ לָקַחַת וַיְמָאֵן:
יז וַיֹּאמֶר נַעֲמָן וְלֹא יֻתַּן־נָא לְעַבְדְּךָ מַשָּׂא צֶמֶד־
פְּרָדִים אַדְמָה כִּי לֹוא־יַעֲשֶׂה עוֹד עַבְדְּךָ עֹלָה וָזֶבַח
לֵאלֹהִים אֲחֵרִים כִּי אִם־לַיהוָה: יח לַדָּבָר הַזֶּה יִסְלַח
יְהוָה לְעַבְדֶּךָ בְּבוֹא אֲדֹנִי בֵית־רִמּוֹן לְהִשְׁתַּחֲוֹת
שָׁמָּה וְהוּא | נִשָּׁעֵן עַל־יָדִי וְהִשְׁתַּחֲוֵיתִי בֵּית רִמֹּן

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 Rimon to bow down there, (his bowing) coerces*

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

בְּהִשְׁתַּחֲוָיָתִי בֵּית רִמֹּן יִסְלַח־ [יסלח-נא כ׳] יְהוָה לְעַבְדְּךָ בַּדָּבָר הַזֶּה: יט וַיֹּאמֶר לוֹ לֵךְ לְשָׁלוֹם וַיֵּלֶךְ מֵאִתּוֹ כִּבְרַת־אָרֶץ:

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 ג וְאַרְבָּעָה אֲנָשִׁים הָיוּ מְצֹרָעִים פֶּתַח הַשָּׁעַר וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ מָה אֲנַחְנוּ יֹשְׁבִים פֹּה עַד־מָתְנוּ: ד אִם־אָמַרְנוּ נָבוֹא הָעִיר וְהָרָעָב בָּעִיר וָמַתְנוּ שָׁם וְאִם־יָשַׁבְנוּ פֹּה וָמֵתְנוּ וְעַתָּה לְכוּ וְנִפְּלָה אֶל־מַחֲנֵה אֲרָם אִם־יְחַיֵּנוּ נִחְיֶה וְאִם־יְמִיתֻנוּ וָמָתְנוּ: ה וַיָּקוּמוּ בַנֶּשֶׁף לָבוֹא אֶל־מַחֲנֵה אֲרָם וַיָּבֹאוּ עַד־קְצֵה מַחֲנֵה אֲרָם וְהִנֵּה אֵין־שָׁם אִישׁ: ו וַאדֹנָי הִשְׁמִיעַ | אֶת־מַחֲנֵה אֲרָם קוֹל רֶכֶב קוֹל סוּס קוֹל חַיִל גָּדוֹל וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו הִנֵּה שָׂכַר־עָלֵינוּ מֶלֶךְ יִשְׂרָאֵל אֶת־מַלְכֵי הַחִתִּים וְאֶת־מַלְכֵי מִצְרַיִם לָבוֹא עָלֵינוּ: ז וַיָּקוּמוּ וַיָּנוּסוּ בַנֶּשֶׁף וַיַּעַזְבוּ אֶת־אָהֳלֵיהֶם וְאֶת־סוּסֵיהֶם וְאֶת־חֲמֹרֵיהֶם הַמַּחֲנֶה כַּאֲשֶׁר הִיא וַיָּנֻסוּ אֶל־נַפְשָׁם: ח וַיָּבֹאוּ הַמְצֹרָעִים הָאֵלֶּה עַד־קְצֵה הַמַּחֲנֶה וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד וַיֹּאכְלוּ וַיִּשְׁתּוּ וַיִּשְׂאוּ מִשָּׁם כֶּסֶף וְזָהָב וּבְגָדִים וַיֵּלְכוּ וַיַּטְמֻנוּ וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־אֹהֶל אַחֵר וַיִּשְׂאוּ מִשָּׁם וַיֵּלְכוּ וַיַּטְמֻנוּ: ט וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ לֹא־כֵן | אֲנַחְנוּ עֹשִׂים הַיּוֹם הַזֶּה יוֹם־בְּשֹׂרָה הוּא וַאֲנַחְנוּ

7:3 *There were four men, tzara'as sufferers, (sitting) at the (city) gate.*

The four tzara'as sufferers defect to Aram

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.*

Aramean camp is deserted

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 Chitite 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.*

They celebrate and loot

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 inform the King

9 *They said to each other, "We're not doing the right thing! Today is a day of good news, and we're being*

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

מַחְשִׁים וְחַכִּינוּ עַד־אוֹר הַבֹּקֶר וּמְצָאָנוּ עָוֹן וְעַתָּה
לְכוּ וְנָבֹאָה וְנַגִּידָה בֵּית הַמֶּלֶךְ׃ י וַיָּבֹאוּ וַיִּקְרְאוּ
אֶל־שֹׁעֲר הָעִיר וַיַּגִּידוּ לָהֶם לֵאמֹר בָּאנוּ אֶל־מַחֲנֵה
אֲרָם וְהִנֵּה אֵין־שָׁם אִישׁ וְקוֹל אָדָם כִּי אִם־הַסּוּס
אָסוּר וְהַחֲמוֹר אָסוּר וְאָהֳלִים כַּאֲשֶׁר הֵמָּה׃
יא וַיִּקְרָא הַשֹּׁעֲרִים וַיַּגִּידוּ בֵּית הַמֶּלֶךְ פְּנִימָה׃ יב וַיָּקָם
הַמֶּלֶךְ לַיְלָה וַיֹּאמֶר אֶל־עֲבָדָיו אַגִּידָה־נָּא לָכֶם אֵת
אֲשֶׁר־עָשׂוּ לָנוּ אֲרָם יָדְעוּ כִּי־רְעֵבִים אֲנַחְנוּ וַיֵּצְאוּ
מִן־הַמַּחֲנֶה לְהֶחָבֵא בַּשָּׂדֶה [בהשדה כ׳] לֵאמֹר
כִּי־יֵצְאוּ מִן־הָעִיר וְנִתְפְּשֵׂם חַיִּים וְאֶל־הָעִיר נָבֹא׃
יג וַיַּעַן אֶחָד מֵעֲבָדָיו וַיֹּאמֶר וְיִקְחוּ־נָא חֲמִשָּׁה
מִן־הַסּוּסִים הַנִּשְׁאָרִים אֲשֶׁר נִשְׁאֲרוּ־בָהּ הִנָּם
כְּכָל־הֲמוֹן [ההמון כ׳] יִשְׂרָאֵל אֲשֶׁר נִשְׁאֲרוּ־בָהּ הִנָּם
כְּכָל־הֲמוֹן יִשְׂרָאֵל אֲשֶׁר־תַּמּוּ וְנִשְׁלְחָה וְנִרְאֶה׃
יד וַיִּקְחוּ שְׁנֵי רֶכֶב סוּסִים וַיִּשְׁלַח הַמֶּלֶךְ אַחֲרֵי
מַחֲנֵה־אֲרָם לֵאמֹר לְכוּ וּרְאוּ׃ טו וַיֵּלְכוּ אַחֲרֵיהֶם
עַד־הַיַּרְדֵּן וְהִנֵּה כָל־הַדֶּרֶךְ מְלֵאָה בְגָדִים וְכֵלִים
אֲשֶׁר־הִשְׁלִיכוּ אֲרָם בְּחָפְזָם [בהחפזם כ׳] וַיָּשֻׁבוּ
הַמַּלְאָכִים וַיַּגִּדוּ לַמֶּלֶךְ׃ טז וַיֵּצֵא הָעָם וַיָּבֹזּוּ אֵת
מַחֲנֵה אֲרָם וַיְהִי סְאָה־סֹלֶת בְּשֶׁקֶל וְסָאתַיִם שְׂעֹרִים
בְּשֶׁקֶל כִּדְבַר יְהוָה׃ יז וְהַמֶּלֶךְ הִפְקִיד אֶת־הַשָּׁלִישׁ
אֲשֶׁר־נִשְׁעָן עַל־יָדוֹ עַל־הַשַּׁעַר וַיִּרְמְסֵהוּ הָעָם
בַּשַּׁעַר וַיָּמָת כַּאֲשֶׁר דִּבֶּר אִישׁ הָאֱלֹהִים אֲשֶׁר דִּבֶּר
בְּרֶדֶת הַמֶּלֶךְ אֵלָיו׃ יח וַיְהִי כְּדַבֶּר אִישׁ הָאֱלֹהִים
אֶל־הַמֶּלֶךְ לֵאמֹר סָאתַיִם שְׂעֹרִים בְּשֶׁקֶל וְסְאָה־
סֹלֶת בְּשֶׁקֶל יִהְיֶה כָּעֵת מָחָר בְּשַׁעַר שֹׁמְרוֹן׃ יט וַיַּעַן
הַשָּׁלִישׁ אֶת־אִישׁ הָאֱלֹהִים וַיֹּאמֶר וְהִנֵּה יְהוָה עֹשֶׂה
אֲרֻבוֹת בַּשָּׁמַיִם הֲיִהְיֶה כַּדָּבָר הַזֶּה וַיֹּאמֶר הִנְּךָ רֹאֶה

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 predictons 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."

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

בְּעֵינֶיךָ וּמִשָּׁם לֹא תֹאכֵל: כ וַיְהִי־לוֹ כֵּן וַיִּרְמְסוּ אֹתוֹ הָעָם בַּשַּׁעַר וַיָּמֹת:

[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*) / אחרי (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 ז הֲלוֹא כִבְנֵי כֻשִׁיִּים אַתֶּם לַי בְּנֵי יִשְׂרָאֵל נְאֻם־יְהוָה הֲלוֹא אֶת־יִשְׂרָאֵל הֶעֱלֵיתִי מֵאֶרֶץ מִצְרַיִם וּפְלִשְׁתִּיִּים מִכַּפְתֹּור וַאֲרָם מִקִּיר: ח הִנֵּה עֵינֵי | אֲדֹנָי יֱהוִה בַּמַּמְלָכָה הַחַטָּאָה וְהִשְׁמַדְתִּי אֹתָהּ מֵעַל פְּנֵי הָאֲדָמָה אֶפֶס כִּי לֹא הַשְׁמֵיד אַשְׁמִיד אֶת־בֵּית יַעֲקֹב נְאֻם־יְהוָה: ט כִּי־הִנֵּה אָנֹכִי מְצַוֶּה וְהַנְעֹתִי בְכָל־הַגֹּויִם אֶת־בֵּית יִשְׂרָאֵל כַּאֲשֶׁר יִנֹּעַ בַּכָּבָרָה וְלֹא־יִפֹּול צְרֹור אָרֶץ: י בַּחֶרֶב יָמֻותוּ כָּל חַטָּאֵי עַמִּי הָאֹמְרִים לֹא־תַגִּישׁ וְתַקְדֵּים בַּעֲדֵינוּ הָרָעָה: יא בַּיֹּום הַהוּא אָקִים אֶת־סֻכַּת דָּוִיד הַנֹּפֶלֶת וְגָדַרְתִּי אֶת־פִּרְצֵיהֶן וַהֲרִסֹתָיו אָקִים וּבְנִיתִיהָ כִּימֵי עֹולָם: יב לְמַעַן יִירְשׁוּ אֶת־שְׁאֵרִית אֱדֹום וְכָל־הַגֹּויִם אֲשֶׁר־נִקְרָא שְׁמִי עֲלֵיהֶם נְאֻם־יְהוָה עֹשֶׂה זֹּאת: יג הִנֵּה יָמִים בָּאִים נְאֻם־יְהוָה וְנִגַּשׁ חֹרֵשׁ בַּקֹּצֵר וְדֹרֵךְ עֲנָבִים בְּמֹשֵׁךְ הַזָּרַע

[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 Kaftor, nor Aram from Kir."*

God will not destroy Israel

[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)."*

Davidic monarchy to be rebuilt

[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 the remaining (peoples) of Edom and all the other nations (to be their servants)," says God, who will carry out this (promise).*

Miracles of the Redemption

[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 treader of grapes (will be so busy with the large*

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. סֻכַּת דָּוִיד הַנֹּפֶלֶת—*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*

וְהִטִּיפוּ הֶהָרִים עָסִיס וְכָל־הַגְּבָעוֹת תִּתְמוֹגַגְנָה׃
יד וְשַׁבְתִּי אֶת־שְׁבוּת עַמִּי יִשְׂרָאֵל וּבָנוּ עָרִים
נְשַׁמּוֹת וְיָשָׁבוּ וְנָטְעוּ כְרָמִים וְשָׁתוּ אֶת־יֵינָם וְעָשׂוּ
גַּנּוֹת וְאָכְלוּ אֶת־פִּרְיהֶם׃ טו וּנְטַעְתִּים עַל־אַדְמָתָם
וְלֹא יִנָּתְשׁוּ עוֹד מֵעַל אַדְמָתָם אֲשֶׁר נָתַתִּי לָהֶם
אָמַר יְהוָה אֱלֹהֶיךָ׃

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.*

KEDOSHIM / קדושים

(Ezekiel 20:2-20; 22:1-16)

According to Chabad and Sefardic communities [Sefardic communities read this *Haftarah* when *Acharei* and *Kedoshim* are combined]:

כ ב וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ ג בֶּן־אָדָם דַּבֵּר
אֶת־זִקְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כֹּה אָמַר אֲדֹנָי
יֱהוִה הֲלִדְרֹשׁ אֹתִי אַתֶּם בָּאִים חַי־אָנִי אִם־אִדָּרֵשׁ
לָכֶם נְאֻם אֲדֹנָי יֱהוִה׃ ד הֲתִשְׁפֹּט אֹתָם הֲתִשְׁפֹּט
בֶּן־אָדָם אֶת־תּוֹעֲבֹת אֲבוֹתָם הוֹדִיעֵם׃ ה וְאָמַרְתָּ
אֲלֵיהֶם כֹּה־אָמַר אֲדֹנָי יֱהוִה בְּיוֹם בָּחֳרִי בְיִשְׂרָאֵל
וָאֶשָּׂא יָדִי לְזֶרַע בֵּית יַעֲקֹב וָאִוָּדַע לָהֶם בְּאֶרֶץ
מִצְרַיִם וָאֶשָּׂא יָדִי לָהֶם לֵאמֹר אֲנִי יְהוָה אֱלֹהֵיכֶם׃
ו בַּיּוֹם הַהוּא נָשָׂאתִי יָדִי לָהֶם לְהוֹצִיאָם מֵאֶרֶץ
מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תַּרְתִּי לָהֶם זָבַת חָלָב וּדְבַשׁ
צְבִי הִיא לְכָל־הָאֲרָצוֹת׃ ז וָאֹמַר אֲלֵהֶם אִישׁ שִׁקּוּצֵי
עֵינָיו הַשְׁלִיכוּ וּבְגִלּוּלֵי מִצְרַיִם אַל־תִּטַּמָּאוּ אֲנִי

God will not save Jerusalem

20:2 *The 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*

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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: ח וַיַּמְרוּ־בִי וְלֹא אָבוּ לִשְׁמֹעַ אֵלַי
אִישׁ אֶת־שִׁקּוּצֵי עֵינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת־גִּלּוּלֵי
מִצְרַיִם לֹא עָזָבוּ וָאֹמַר לִשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם לְכַלּוֹת
אַפִּי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרָיִם: ט וָאַעַשׂ לְמַעַן שְׁמִי
לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר־הֵמָּה בְתוֹכָם אֲשֶׁר
נוֹדַעְתִּי אֲלֵיהֶם לְעֵינֵיהֶם לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם:
י וָאוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם וָאֲבִאֵם אֶל־הַמִּדְבָּר:
יא וָאֶתֵּן לָהֶם אֶת־חֻקּוֹתַי וְאֶת־מִשְׁפָּטַי הוֹדַעְתִּי
אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וָחַי בָּהֶם: יב וְגַם
אֶת־שַׁבְּתוֹתַי נָתַתִּי לָהֶם לִהְיוֹת לְאוֹת בֵּינִי
וּבֵינֵיהֶם לָדַעַת כִּי אֲנִי יְהוָה מְקַדְּשָׁם: יג וַיַּמְרוּ־בִי
בֵית־יִשְׂרָאֵל בַּמִּדְבָּר בְּחֻקֹּתַי לֹא־הָלָכוּ וְאֶת־
מִשְׁפָּטַי מָאָסוּ אֲשֶׁר יַעֲשֶׂה אֹתָם הָאָדָם וָחַי בָּהֶם
וְאֶת־שַׁבְּתֹתַי חִלְּלוּ מְאֹד וָאֹמַר לִשְׁפֹּךְ חֲמָתִי
עֲלֵיהֶם בַּמִּדְבָּר לְכַלּוֹתָם: יד וָאֶעֱשֶׂה לְמַעַן שְׁמִי
לְבִלְתִּי הֵחֵל לְעֵינֵי הַגּוֹיִם אֲשֶׁר הוֹצֵאתִים לְעֵינֵיהֶם:
טו וְגַם־אֲנִי נָשָׂאתִי יָדִי לָהֶם בַּמִּדְבָּר לְבִלְתִּי הָבִיא
אוֹתָם אֶל־הָאָרֶץ אֲשֶׁר־נָתַתִּי זָבַת חָלָב וּדְבַשׁ צְבִי
הִיא לְכָל־הָאֲרָצוֹת: טז יַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־
חֻקּוֹתַי לֹא־הָלְכוּ בָהֶם וְאֶת־שַׁבְּתוֹתַי חִלֵּלוּ כִּי
אַחֲרֵי גִלּוּלֵיהֶם לִבָּם הֹלֵךְ: יז וַתָּחָס עֵינִי עֲלֵיהֶם
מִשַּׁחֲתָם וְלֹא־עָשִׂיתִי אוֹתָם כָּלָה בַּמִּדְבָּר: יח וָאֹמַר
אֶל־בְּנֵיהֶם בַּמִּדְבָּר בְּחֻקֵּי אֲבוֹתֵיכֶם אַל־תֵּלֵכוּ
וְאֶת־מִשְׁפְּטֵיהֶם אַל־תִּשְׁמֹרוּ וּבְגִלּוּלֵיהֶם אַל־

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).*

Sins in the desert

[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).*

[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).*

Sin of the spies

[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) 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.*

Warning to the next generation

[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.*

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).

תִּשְׁמֹרוּ: יט אֲנִי יְהוָה אֱלֹהֵיכֶם בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־
מִשְׁפָּטַי שִׁמְרוּ וַעֲשִׂיתֶם אוֹתָם: כ וְאֶת־שַׁבְּתוֹתַי קַדֵּשׁוּ
וְהָיוּ לְאוֹת בֵּינִי וּבֵינֵיכֶם לָדַעַת כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם:

[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

כב א וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: ב וְאַתָּה בֶן־אָדָם
הֲתִשְׁפֹּט הֲתִשְׁפֹּט אֶת־עִיר הַדָּמִים וְהוֹדַעְתָּהּ אֶת
כָּל־תּוֹעֲבוֹתֶיהָ: ג וְאָמַרְתָּ כֹּה אָמַר אֲדֹנָי יֱהוִה עִיר
שֹׁפֶכֶת דָּם בְּתוֹכָהּ לָבוֹא עִתָּהּ וְעָשְׂתָה גִלּוּלִים
עָלֶיהָ לְטָמְאָה: ד בְּדָמֵךְ אֲשֶׁר־שָׁפַכְתְּ אָשַׁמְתְּ
וּבְגִלּוליִךְ אֲשֶׁר־עָשִׂית טָמֵאת וַתַּקְרִיבִי יָמַיִךְ וַתָּבוֹא
עַד־שְׁנוֹתָיִךְ עַל־כֵּן נְתַתִּיךְ חֶרְפָּה לַגּוֹיִם וְקַלָּסָה
לְכָל־הָאֲרָצוֹת: ה הַקְּרֹבוֹת וְהָרְחֹקוֹת מִמֵּךְ
יִתְקַלְסוּ־בָךְ טְמֵאַת הַשֵּׁם רַבַּת הַמְּהוּמָה: ו הִנֵּה
נְשִׂיאֵי יִשְׂרָאֵל אִישׁ לִזְרֹעוֹ הָיוּ בָךְ לְמַעַן שְׁפָךְ־דָּם:
ז אָב וָאֵם הֵקַלּוּ בָךְ לַגֵּר עָשׁוּ בַעֲשֶׁק בְּתוֹכֵךְ יָתוֹם
וְאַלְמָנָה הוֹנוּ בָךְ: ח קָדָשַׁי בָּזִית וְאֶת־שַׁבְּתֹתַי
חִלַּלְתְּ: ט אַנְשֵׁי רָכִיל הָיוּ בָךְ לְמַעַן שְׁפָךְ־דָּם
וְאֶל־הֶהָרִים אָכְלוּ בָךְ זִמָּה עָשׂוּ בְתוֹכֵךְ:
י עֶרְוַת־אָב גִּלָּה־בָךְ טְמֵאַת הַנִּדָּה עִנּוּ־בָךְ:
יא וְאִישׁ | אֶת־אֵשֶׁת רֵעֵהוּ עָשָׂה תּוֹעֵבָה וְאִישׁ
אֶת־כַּלָּתוֹ טִמֵּא בְזִמָּה וְאִישׁ אֶת־אֲחֹתוֹ בַת־אָבִיו
עִנָּה־בָךְ: יב שֹׁחַד לָקְחוּ־בָךְ לְמַעַן שְׁפָךְ־דָּם נָשָׁךְ
וְתַרְבִּית לָקַחַתְּ וַתְּבַצְּעִי רֵעַיִךְ בַּעֲשֶׁק וְאֹתִי שָׁכַחַתְּ
נְאֻם אֲדֹנָי יֱהוִה: יג וְהִנֵּה הִכֵּיתִי כַפִּי אֶל־בִּצְעֵךְ

[22:1] *God'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 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.*

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 עָשִׂית וְעַל־דָּמֵךְ אֲשֶׁר הָיוּ בְתוֹכֵךְ: יז הֲיַעַמְדוּ לִבֵּךְ אִם־תֶּחֱזַקְנָה יָדַיִךְ לַיָּמִים אֲשֶׁר אֲנִי עֹשֶׂה אוֹתָךְ אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי: יח וַהֲפִיצוֹתִי אוֹתָךְ בַּגּוֹיִם וְזֵרִיתִיךְ בָּאֲרָצוֹת וַהֲתַמּוֹתִי טֻמְאָתֵךְ מִמֵּךְ: יט וְנִחַלְתְּ בָּךְ לְעֵינֵי גּוֹיִם וְיָדַעַתְּ כִּי־אֲנִי יְהוָה:

[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 יט וְהַכֹּהֲנִים הַלְוִיִּם בְּנֵי צָדוֹק אֲשֶׁר שָׁמְרוּ אֶת־מִשְׁמֶרֶת מִקְדָּשִׁי בִּתְעוֹת בְּנֵי־יִשְׂרָאֵל מֵעָלַי הֵמָּה יִקְרְבוּ אֵלַי לְשָׁרְתֵנִי וְעָמְדוּ לְפָנַי לְהַקְרִיב לִי חֵלֶב וָדָם נְאֻם אֲדֹנָי יֱהוִה: טו הֵמָּה יָבֹאוּ אֶל־מִקְדָּשִׁי וְהֵמָּה יִקְרְבוּ אֶל־שֻׁלְחָנִי לְשָׁרְתֵנִי וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי: טז וְהָיָה בְּבוֹאָם אֶל־שַׁעֲרֵי הֶחָצֵר הַפְּנִימִית בִּגְדֵי פִשְׁתִּים יִלְבָּשׁוּ וְלֹא־יַעֲלֶה עֲלֵיהֶם צֶמֶר בְּשָׁרְתָם בְּשַׁעֲרֵי הֶחָצֵר הַפְּנִימִית וָבָיְתָה: יח פַּאֲרֵי פִשְׁתִּים יִהְיוּ עַל־רֹאשָׁם וּמִכְנְסֵי פִשְׁתִּים יִהְיוּ עַל־מָתְנֵיהֶם לֹא יַחְגְּרוּ בַּיָּזַע: יט וּבְצֵאתָם אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הֶחָצֵר הַחִיצוֹנָה אֶל־הָעָם יִפְשְׁטוּ אֶת־בִּגְדֵיהֶם אֲשֶׁר־הֵמָּה מְשָׁרְתִם בָּם וְהִנִּיחוּ אוֹתָם בְּלִשְׁכֹת הַקֹּדֶשׁ וְלָבְשׁוּ בְּגָדִים אֲחֵרִים וְלֹא־יְקַדְּשׁוּ אֶת־הָעָם בְּבִגְדֵיהֶם: כ וְרֹאשָׁם לֹא יְגַלֵּחוּ וּפֶרַע לֹא יְשַׁלֵּחוּ כָּסוֹם יְכַסְּמוּ אֶת־רָאשֵׁיהֶם: כא וְיַיִן לֹא־יִשְׁתּוּ כָּל־כֹּהֵן בְּבוֹאָם אֶל־הֶחָצֵר

44:15 *"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 grow long(er than thirty days. The High Priests) must keep their heads trimmed.*

Hairstyle

[21] *"All priests (and High Priests) may not drink wine when they enter the Inner Court.*

Drinking wine

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 חֵלֶב וָדָם—*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

הַפְּנִימִית: כב וְאַלְמָנָה וּגְרוּשָׁה לֹא־יִקְחוּ לָהֶם
לְנָשִׁים כִּי אִם־בְּתוּלֹת מִזֶּרַע בֵּית יִשְׂרָאֵל
וְהָאַלְמָנָה אֲשֶׁר תִּהְיֶה אַלְמָנָה מִכֹּהֵן יִקָּחוּ: כג וְאֶת־
עַמִּי יוֹרוּ בֵּין קֹדֶשׁ לְחֹל וּבֵין־טָמֵא לְטָהוֹר יוֹדִעֻם:
כד וְעַל־רִיב הֵמָּה יַעַמְדוּ לְמִשְׁפָּט [לשפט כ] בְּמִשְׁפָּטַי
יִשְׁפְּטֻהוּ [ושפטהו כ] וְאֶת־תּוֹרֹתַי וְאֶת־חֻקֹּתַי בְּכָל־
מוֹעֲדַי יִשְׁמֹרוּ וְאֶת־שַׁבְּתוֹתַי יְקַדֵּשׁוּ: כה וְאֶל־מֵת
אָדָם לֹא יָבוֹא לְטַמְּאָה כִּי אִם־לְאָב וְלְאֵם וְלִבֵּן
וְלִבַּת לְאָח וְלַאֲחוֹת אֲשֶׁר־לֹא־הָיְתָה לְאִישׁ יִטַּמָּאוּ:
כו וְאַחֲרֵי טָהֳרָתוֹ שִׁבְעַת יָמִים יִסְפְּרוּ־לוֹ: כז וּבְיוֹם
בֹּאוֹ אֶל־הַקֹּדֶשׁ אֶל־הֶחָצֵר הַפְּנִימִית לְשָׁרֵת בַּקֹּדֶשׁ
יַקְרִיב חַטָּאתוֹ נְאֻם אֲדֹנָי יֱהוִה: כח וְהָיְתָה לָהֶם
לְנַחֲלָה אֲנִי נַחֲלָתָם וַאֲחֻזָּה לֹא־תִתְּנוּ לָהֶם
בְּיִשְׂרָאֵל אֲנִי אֲחֻזָּתָם: כט הַמִּנְחָה וְהַחַטָּאת וְהָאָשָׁם
הֵמָּה יֹאכֵלוּם וְכָל־חֵרֶם בְּיִשְׂרָאֵל לָהֶם יִהְיֶה:
ל וְרֵאשִׁית כָּל־בִּכּוּרֵי כֹל וְכָל־תְּרוּמַת כֹּל מִכֹּל
תְּרוּמוֹתֵיכֶם לַכֹּהֲנִים יִהְיֶה וְרֵאשִׁית עֲרִסוֹתֵיכֶם
תִּתְּנוּ לַכֹּהֵן לְהָנִיחַ בְּרָכָה אֶל־בֵּיתֶךָ: לא כָּל־נְבֵלָה
וּטְרֵפָה מִן־הָעוֹף וּמִן־הַבְּהֵמָה לֹא יֹאכְלוּ הַכֹּהֲנִים:

[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).*

Marriage laws

[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.*

[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).*

Communal role of priests

[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).*

Laws of Ritual purity

[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.*

Inaugural offering

[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.*

Land-related rights

[31] *"The priests shall not eat from any carcass or mauled animal, of any (type of) bird or animal."*

Carcasses

BEHAR / בהר

(Jeremiah 32:6-27)

לב ו וַיֹּאמֶר יִרְמְיָהוּ הָיָה דְבַר־יְהוָה אֵלַי לֵאמֹר:
ז הִנֵּה חֲנַמְאֵל בֶּן־שַׁלֻּם דֹּדְךָ בָּא אֵלֶיךָ לֵאמֹר קְנֵה
לְךָ אֶת־שָׂדִי אֲשֶׁר בַּעֲנָתוֹת* כִּי לְךָ מִשְׁפַּט הַגְּאֻלָּה

God's command to purchase the field

32:6 Yirmiyahu 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.'"*

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.*

לִקְנוֹת: ח וַיָּבֹא אֵלַי חֲנַמְאֵל בֶּן־דֹּדִי כִּדְבַר יְהוָה
אֶל־חֲצַר הַמַּטָּרָה וַיֹּאמֶר אֵלַי קְנֵה־נָא אֶת־שָׂדִי
אֲשֶׁר־בַּעֲנָתוֹת אֲשֶׁר | בְּאֶרֶץ בִּנְיָמִין כִּי לְךָ מִשְׁפַּט
הַיְרֻשָּׁה וּלְךָ הַגְּאֻלָּה קְנֵה־לָךְ וָאֵדַע כִּי דְבַר־יְהוָה
הוּא: ט וָאֶקְנֶה אֶת־הַשָּׂדֶה מֵאֵת חֲנַמְאֵל בֶּן־דֹּדִי
אֲשֶׁר בַּעֲנָתוֹת וָאֶשְׁקְלָה־לוֹ אֶת־הַכֶּסֶף שִׁבְעָה
שְׁקָלִים וַעֲשָׂרָה הַכָּסֶף: י וָאֶכְתֹּב בַּסֵּפֶר וָאֲחַתֹּם
וָאָעֵד עֵדִים וָאֶשְׁקֹל הַכֶּסֶף בְּמֹאזְנָיִם: יא וָאֶקַּח
אֶת־סֵפֶר הַמִּקְנָה אֶת־הֶחָתוּם הַמִּצְוָה וְהַחֻקִּים
וְאֶת־הַגָּלוּי: יב וָאֶתֵּן אֶת־הַסֵּפֶר הַמִּקְנָה אֶל־בָּרוּךְ
בֶּן־נֵרִיָּהּ בֶּן־מַחְסֵיָהּ לְעֵינֵי חֲנַמְאֵל דֹּדִי וּלְעֵינֵי
הָעֵדִים הַכֹּתְבִים בְּסֵפֶר הַמִּקְנָה לְעֵינֵי כָּל־הַיְּהוּדִים
הַיֹּשְׁבִים בַּחֲצַר הַמַּטָּרָה: יג וָאֲצַוֶּה אֶת־בָּרוּךְ
לְעֵינֵיהֶם לֵאמֹר: יד כֹּה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי
יִשְׂרָאֵל לָקוֹחַ אֶת־הַסְּפָרִים הָאֵלֶּה אֵת סֵפֶר הַמִּקְנָה
הַזֶּה וְאֵת הֶחָתוּם וְאֵת סֵפֶר הַגָּלוּי הַזֶּה וּנְתַתָּם
בִּכְלִי־חֶרֶשׂ לְמַעַן יַעַמְדוּ יָמִים רַבִּים: טו כִּי כֹה אָמַר
יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עוֹד יִקָּנוּ בָתִּים וְשָׂדוֹת
וּכְרָמִים בָּאָרֶץ הַזֹּאת: טז וָאֶתְפַּלֵּל אֶל־יְהוָה אַחֲרֵי
תִתִּי אֶת־סֵפֶר הַמִּקְנָה אֶל־בָּרוּךְ בֶּן־נֵרִיָּה לֵאמֹר:
יז אֲהָהּ אֲדֹנָי יֱהוִה הִנֵּה | אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ בְּכֹחֲךָ הַגָּדוֹל וּבִזְרֹעֲךָ הַנְּטוּיָה לֹא־
יִפָּלֵא מִמְּךָ כָּל־דָּבָר: יח עֹשֶׂה חֶסֶד לָאֲלָפִים וּמְשַׁלֵּם
עֲוֹן אָבוֹת אֶל־חֵיק בְּנֵיהֶם אַחֲרֵיהֶם הָאֵל הַגָּדוֹל
הַגִּבּוֹר יְהוָה צְבָאוֹת שְׁמוֹ: יט גְּדֹל הָעֵצָה 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.*

Legal purchase of the field

[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."*

The prophet's prayer

[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) 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).

הָעֲלִילִיָּה אֲשֶׁר־עֵינֶיךָ פְקֻחוֹת עַל־כָּל־דַּרְכֵי בְּנֵי אָדָם לָתֵת לְאִישׁ כִּדְרָכָיו וְכִפְרִי מַעֲלָלָיו: כ אֲשֶׁר שַׂמְתָּ אֹתוֹת וּמֹפְתִים בְּאֶרֶץ מִצְרַיִם עַד־הַיּוֹם הַזֶּה וּבְיִשְׂרָאֵל וּבָאָדָם וַתַּעֲשֶׂה־לְּךָ שֵׁם כַּיּוֹם הַזֶּה: כא וַתּוֹצֵא אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בְּאֹתוֹת וּבְמוֹפְתִים וּבְיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה וּבְמוֹרָא גָּדוֹל: כב וַתִּתֶּן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתָם לָתֵת לָהֶם אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

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.

Chabad communities conclude here. All others continue:

כג וַיָּבֹאוּ וַיִּרְשׁוּ אֹתָהּ וְלֹא־שָׁמְעוּ בְקוֹלֶךָ וּבְתוֹרָתְךָ [ובתרותך כ׳] לֹא־הָלָכוּ אֵת כָּל־אֲשֶׁר צִוִּיתָה לָהֶם לַעֲשׂוֹת לֹא עָשׂוּ וַתַּקְרֵא אֹתָם אֵת כָּל־הָרָעָה הַזֹּאת: כד הִנֵּה הַסֹּלְלוֹת בָּאוּ הָעִיר לְלָכְדָהּ וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים הַנִּלְחָמִים עָלֶיהָ מִפְּנֵי הַחֶרֶב וְהָרָעָב וְהַדֶּבֶר וַאֲשֶׁר דִּבַּרְתָּ הָיָה וְהִנְּךָ רֹאֶה: כה וְאַתָּה אָמַרְתָּ אֵלַי אֲדֹנָי יְהוִה קְנֵה־לְךָ הַשָּׂדֶה בַּכֶּסֶף וְהָעֵד עֵדִים וְהָעִיר נִתְּנָה בְּיַד הַכַּשְׂדִּים: כו וַיְהִי דְּבַר־יְהוָה אֶל־יִרְמְיָהוּ לֵאמֹר: כז הִנֵּה אָנֹכִי יְהוָה אֱלֹהֵי כָל־בָּשָׂר הֲמִמֶּנִּי יִפָּלֵא כָל־דָּבָר:

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)?"

BECHUKOSAI (& BEHAR-BECHUKOSAI) / בחקתי (ובהר–בחקתי)

(Jeremiah 16:19 – 17:14)

טז יט יְהוָה עֻזִּי וּמָעוּזִּי וּמְנוֹסִי בְּיוֹם צָרָה אֵלֶיךָ גּוֹיִם יָבֹאוּ מֵאַפְסֵי־אָרֶץ וְיֹאמְרוּ אַךְ־שֶׁקֶר נָחֲלוּ אֲבוֹתֵינוּ

Trust in God

16:19 God! 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—

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

הֶבֶל וְאֵין־בָּם מוֹעִיל: כ הֲיַעֲשֶׂה־לּוֹ אָדָם אֱלֹהִים
וְהֵמָּה לֹא אֱלֹהִים: כא לָכֵן הִנְנִי מוֹדִיעָם בַּפַּעַם
הַזֹּאת אוֹדִיעֵם אֶת־יָדִי וְאֶת־גְּבוּרָתִי וְיָדְעוּ כִּי־שְׁמִי
יְהוָה: יז א חַטַּאת יְהוּדָה כְּתוּבָה בְּעֵט בַּרְזֶל בְּצִפֹּרֶן
שָׁמִיר חֲרוּשָׁה עַל־לוּחַ לִבָּם וּלְקַרְנוֹת מִזְבְּחוֹתֵיכֶם:
ב כְּזִכֹּר בְּנֵיהֶם מִזְבְּחוֹתָם וַאֲשֵׁרֵיהֶם עַל־עֵץ רַעֲנָן
עַל גְּבָעוֹת הַגִּבְעוֹת: ג הָרִי בַּשָּׂדֶה חֵילֵךְ כָּל־
אוֹצְרוֹתַיִךְ לָבַז אֶתֵּן בָּמֹתַיִךְ בְּחַטָּאת בְּכָל־גְּבוּלָיִךְ:
ד וְשָׁמַטְתָּה וּבְךָ מִנַּחֲלָתְךָ אֲשֶׁר נָתַתִּי לָךְ
וְהַעֲבַדְתִּיךָ אֶת־אֹיְבֶיךָ בָּאָרֶץ אֲשֶׁר לֹא־יָדָעְתָּ
כִּי־אֵשׁ קְדַחְתֶּם בְּאַפִּי עַד־עוֹלָם תּוּקָד: ה כֹּה | אָמַר
יְהוָה אָרוּר הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם וְשָׂם בָּשָׂר
זְרֹעוֹ וּמִן־יְהוָה יָסוּר לִבּוֹ: ו וְהָיָה כְּעַרְעָר בָּעֲרָבָה
וְלֹא יִרְאֶה כִּי־יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ
מְלֵחָה וְלֹא תֵשֵׁב: ז בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוָה
וְהָיָה יְהוָה מִבְטַחוֹ: ח וְהָיָה כְּעֵץ | שָׁתוּל עַל־מַיִם
וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה [ירא כ] כִּי־יָבֹא
חֹם וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא
יָמִישׁ מֵעֲשׂוֹת פֶּרִי: ט עָקֹב הַלֵּב מִכֹּל וְאָנֻשׁ הוּא מִי
יְדָעֶנּוּ: י אֲנִי יְהוָה חֹקֵר לֵב בֹּחֵן כְּלָיוֹת וְלָתֵת 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!

The sins of Yehudah

[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.

Not to place trust in man

[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.

[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 cing fruit. (Likewise the person who trusts in God will be devoid of problems, and never lack anything).

God probes the heart of man

[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?")

[10] (So) I, God, probe the heart and test the kidneys (to see where each person really holds), repaying each man according

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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 הַגֶּבֶר אֲשֶׁר יִבְטַח בָּאָדָם—*Cursed is the man who...puts his trust in man.* This verse employs two different terms for "man," *gever* (גֶּבֶר) 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. בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּיהוָה וְהָיָה יְהוָה מִבְטַחוֹ—*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*

כִּדְרָכָיו [כדרכו כ'] כִּפְרִי מַעֲלָלָיו: יא קֹרֵא דָגָר וְלֹא יָלָד עֹשֶׂה עֹשֶׁר וְלֹא בְמִשְׁפָּט בַּחֲצִי יָמָיו [ימו כ'] יַעַזְבֶנּוּ וּבְאַחֲרִיתוֹ יִהְיֶה נָבָל: יב כִּסֵּא כָבוֹד מָרוֹם מֵרִאשׁוֹן מְקוֹם מִקְדָּשֵׁנוּ: יג מִקְוֵה יִשְׂרָאֵל יְהוָה כָּל־עֻזְבֶיךָ יֵבֹשׁוּ וְסוּרֵי [יסורי כ'] בָאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־יְהוָה: יד רְפָאֵנִי יְהוָה וְאֵרָפֵא הוֹשִׁיעֵנִי וְאִוָּשֵׁעָה כִּי תְהִלָּתִי אָתָּה:

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).*

EREV ROSH CHODESH / ערב ראש חודש שחל בשבת

(I Samuel 20:18-42)

כ יח וַיֹּאמֶר־לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד מוֹשָׁבֶךָ: יט וְשִׁלַּשְׁתָּ תֵּרֵד מְאֹד וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־נִסְתַּרְתָּ שָּׁם בְּיוֹם הַמַּעֲשֶׂה וְיָשַׁבְתָּ אֵצֶל הָאֶבֶן הָאָזֶל: כ וַאֲנִי שְׁלֹשֶׁת הַחִצִּים צִדָּה אוֹרֶה לְשַׁלַּח־לִי לְמַטָּרָה: כא וְהִנֵּה אֶשְׁלַח אֶת־הַנַּעַר לֵךְ מְצָא אֶת־הַחִצִּים אִם־אָמֹר אֹמַר לַנַּעַר הִנֵּה הַחִצִּים | מִמְּךָ וָהֵנָּה קָחֶנּוּ | וָבֹאָה כִּי־שָׁלוֹם לְךָ וְאֵין

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*

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 (*Hisvaduyos* 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. חִצִּים מִמְּךָ וגו'—*The arrows are on this side of you, etc.* When arrows are shot from a bow, the more the bow is extended backwards,

דָּבָר חַי־יְהוָה: כב וְאִם־כֹּה אֹמַר לָעֶלֶם הַנַּעַר הַחִצִּים
מִמְּךָ וָהָלְאָה לֵךְ כִּי שִׁלַּחֲךָ יְהוָה: כג וְהַדָּבָר אֲשֶׁר
דִּבַּרְנוּ אֲנִי וָאַתָּה הִנֵּה יְהוָה בֵּינִי וּבֵינְךָ עַד־עוֹלָם:
כד וַיִּסָּתֵר דָּוִד בַּשָּׂדֶה וַיְהִי הַחֹדֶשׁ וַיֵּשֶׁב הַמֶּלֶךְ אֶל־
[על כ"ן] לַחֶם לֶאֱכוֹל: כה וַיֵּשֶׁב הַמֶּלֶךְ עַל־מוֹשָׁבוֹ כְּפַעַם|
בְּפַעַם אֶל־מוֹשַׁב הַקִּיר וַיָּקָם יְהוֹנָתָן וַיֵּשֶׁב אַבְנֵר
מִצַּד שָׁאוּל וַיִּפָּקֵד מְקוֹם דָּוִד: כו וְלֹא־דִבֶּר שָׁאוּל
מְאוּמָה בַּיּוֹם הַהוּא כִּי אָמַר מִקְרֶה הוּא בִּלְתִּי
טָהוֹר הוּא כִּי־לֹא טָהֹר: כז וַיְהִי מִמָּחֳרַת הַחֹדֶשׁ
הַשֵּׁנִי וַיִּפָּקֵד מְקוֹם דָּוִד וַיֹּאמֶר שָׁאוּל אֶל־יְהוֹנָתָן
בְּנוֹ מַדּוּעַ לֹא־בָא בֶן־יִשַׁי גַּם־תְּמוֹל גַּם־הַיּוֹם
אֶל־הַלָּחֶם: כח וַיַּעַן יְהוֹנָתָן אֶת־שָׁאוּל נִשְׁאֹל נִשְׁאַל
דָּוִד מֵעִמָּדִי עַד־בֵּית לָחֶם: כט וַיֹּאמֶר שַׁלְּחֵנִי נָא כִּי
זֶבַח מִשְׁפָּחָה לָנוּ בָּעִיר וְהוּא צִוָּה־לִי אָחִי וְעַתָּה
אִם־מָצָאתִי חֵן בְּעֵינֶיךָ אִמָּלְטָה נָּא וְאֶרְאֶה
אֶת־אֶחָי עַל־כֵּן לֹא־בָא אֶל־שֻׁלְחַן הַמֶּלֶךְ:
ל וַיִּחַר־אַף שָׁאוּל בִּיהוֹנָתָן וַיֹּאמֶר לוֹ בֶּן־נַעֲוַת
הַמַּרְדּוּת הֲלוֹא יָדַעְתִּי כִּי־בֹחֵר אַתָּה לְבֶן־יִשַׁי
לְבָשְׁתְּךָ וּלְבֹשֶׁת עֶרְוַת אִמֶּךָ: לא כִּי כָל־הַיָּמִים אֲשֶׁר
בֶּן־יִשַׁי חַי עַל־הָאֲדָמָה לֹא תִכּוֹן אַתָּה וּמַלְכוּתֶךָ
וְעַתָּה שְׁלַח וְקַח אֹתוֹ אֵלַי כִּי בֶן־מָוֶת הוּא: לב וַיַּעַן
יְהוֹנָתָן אֶת־שָׁאוּל אָבִיו וַיֹּאמֶר אֵלָיו לָמָּה יוּמַת מֶה
עָשָׂה: לג וַיָּטֶל שָׁאוּל אֶת־הַחֲנִית עָלָיו לְהַכֹּתוֹ וַיֵּדַע
יְהוֹנָתָן כִּי־כָלָה הִיא מֵעִם אָבִיו לְהָמִית אֶת־דָּוִד:
לד וַיָּקָם יְהוֹנָתָן מֵעִם הַשֻּׁלְחָן בָּחֳרִי־אָף וְלֹא־אָכַל
בְּיוֹם־הַחֹדֶשׁ הַשֵּׁנִי לֶחֶם כִּי נֶעְצַב אֶל־דָּוִד כִּי
הִכְלְמוֹ 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."*

David goes into hiding

[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."*

The king is furious

[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).*

[35] *In the morning, that Yonasan went out to the field to the appointed place (he had arranged) with David, and a young lad*

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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*" (*Hisvaduyos* ibid.).

לְמוֹעֵד דָּוִד וְנַעַר קָטֹן עִמּוֹ: לט וַיֹּאמֶר לְנַעֲרוֹ רֵץ
מְצָא־נָא אֶת־הַחִצִּים אֲשֶׁר אֲנֹכִי מוֹרֶה הַנַּעַר רָץ
וְהוּא־יָרָה הַחֵצִי לְהַעֲבִרוֹ: מ וַיָּבֹא הַנַּעַר עַד־מְקוֹם
הַחֵצִי אֲשֶׁר יָרָה יְהוֹנָתָן וַיִּקְרָא יְהוֹנָתָן אַחֲרֵי הַנָּעַר
וַיֹּאמֶר הֲלוֹא הַחֵצִי מִמְּךָ וָהָלְאָה: מא וְיִקְרָא יְהוֹנָתָן
אַחֲרֵי הַנַּעַר מְהֵרָה חוּשָׁה אַל־תַּעֲמֹד וַיְלַקֵּט נַעַר
יְהוֹנָתָן אֶת־הַחִצִּים (החצי כ') וַיָּבֹא אֶל־אֲדֹנָיו: מב וְהַנַּעַר
לֹא־יָדַע מְאוּמָה אַךְ יְהוֹנָתָן וְדָוִד יָדְעוּ אֶת־הַדָּבָר:
מג וַיִּתֵּן יְהוֹנָתָן אֶת־כֵּלָיו אֶל־הַנַּעַר אֲשֶׁר־לוֹ וַיֹּאמֶר
לוֹ לֵךְ הָבֵיא הָעִיר: מא הַנַּעַר בָּא וְדָוִד קָם מֵאֵצֶל
הַנֶּגֶב וַיִּפֹּל לְאַפָּיו אַרְצָה וַיִּשְׁתַּחוּ שָׁלֹשׁ פְּעָמִים
וַיִּשְּׁקוּ | אִישׁ אֶת־רֵעֵהוּ וַיִּבְכּוּ אִישׁ אֶת־רֵעֵהוּ
עַד־דָּוִד הִגְדִּיל: מב וַיֹּאמֶר יְהוֹנָתָן לְדָוִד לֵךְ לְשָׁלוֹם
אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה
יִהְיֶה | בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֶךָ עַד־עוֹלָם:

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.*

Yonasan gives the sign

[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.'"

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)

סו א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם
רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם
מְנוּחָתִי: ב וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה
נְאֻם־יְהוָה וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד

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*

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-worshipers 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 הֲדֹם רַגְלָי—*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־דְּבָרִי: ג שֹׁחֵט הַשּׁוֹר מַכֵּה־אִישׁ זוֹבֵחַ הַשֶּׂה
עֹרֵף כֶּלֶב מַעֲלֵה מִנְחָה דַּם־חֲזִיר מַזְכִּיר לְבֹנָה
מְבָרֵךְ אָוֶן גַּם־הֵמָּה בָּחֲרוּ בִדְרָכֵיהֶם וּבְשִׁקּוּצֵיהֶם
נַפְשָׁם חָפֵצָה: ד גַּם־אֲנִי אֶבְחַר בְּתַעֲלֻלֵיהֶם
וּמְגוּרֹתָם אָבִיא לָהֶם יַעַן קָרָאתִי וְאֵין עוֹנֶה דִּבַּרְתִּי
וְלֹא שָׁמֵעוּ וַיַּעֲשׂוּ הָרַע בְּעֵינַי וּבַאֲשֶׁר לֹא־חָפַצְתִּי
בָּחָרוּ: ה שִׁמְעוּ דְבַר־יְהוָה הַחֲרֵדִים אֶל־דְּבָרוֹ אָמְרוּ
אֲחֵיכֶם שְׂנֵאֵיכֶם מְנַדֵּיכֶם לְמַעַן שְׁמִי יִכְבַּד יְהוָה
וְנִרְאֶה בְשִׂמְחַתְכֶם וְהֵם יֵבֹשׁוּ: ו קוֹל שָׁאוֹן מֵעִיר
קוֹל מֵהֵיכָל קוֹל יְהוָה מְשַׁלֵּם גְּמוּל לְאֹיְבָיו: ז בְּטֶרֶם
תָּחִיל יָלָדָה בְּטֶרֶם יָבוֹא חֶבֶל לָהּ וְהִמְלִיטָה זָכָר:
ח מִי־שָׁמַע כָּזֹאת מִי רָאָה כָּאֵלֶּה הֲיוּחַל אָרֶץ בְּיוֹם
אֶחָד אִם־יִוָּלֵד גּוֹי פַּעַם אֶחָת כִּי־חָלָה גַּם־יָלְדָה
צִיּוֹן אֶת־בָּנֶיהָ: ט הַאֲנִי אַשְׁבִּיר וְלֹא אוֹלִיד יֹאמַר
יְהוָה אִם־אֲנִי הַמּוֹלִיד וְעָצַרְתִּי אָמַר אֱלֹהָיִךְ:
י שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ
אִתָּהּ מָשׂוֹשׂ כָּל־הַמִּתְאַבְּלִים עָלֶיהָ: יא לְמַעַן תֵּינְקוּ
וּשְׂבַעְתֶּם מִשֹּׁד תַּנְחֻמֶיהָ לְמַעַן תָּמֻצּוּ וְהִתְעַנַּגְתֶּם
מִזִּיז כְּבוֹדָהּ: יב כִּי־כֹה | אָמַר יְהוָה הִנְנִי נֹטֶה־אֵלֶיהָ
כְּנָהָר שָׁלוֹם וּכְנַחַל שוֹטֵף כְּבוֹד גּוֹיִם וִינַקְתֶּם
עַל־צַד תִּנָּשֵׂאוּ וְעַל־בִּרְכַּיִם תְּשָׁעֲשָׁעוּ: יג כְּאִישׁ
אֲשֶׁר אִמּוֹ תְנַחֲמֶנּוּ כֵּן אָנֹכִי אֲנַחֶמְכֶם וּבִירוּשָׁלַם
תְּנֻחָמוּ: יד וּרְאִיתֶם וְשָׂשׂ לִבְּכֶם וַעֲצְמוֹתֵיכֶם כַּדֶּשֶׁא

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 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*

Jerusalem will rejoice

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*

תִּפְרַחְנָה וְנוֹדְעָה יַד־יְהוָה אֶת־עֲבָדָיו וְזָעַם
אֶת־אֹיְבָיו: טו כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא וְכַסּוּפָה
מַרְכְּבֹתָיו לְהָשִׁיב בְּחֵמָה אַפּוֹ וְגַעֲרָתוֹ בְּלַהֲבֵי־אֵשׁ:
טז כִּי בָאֵשׁ יְהוָה נִשְׁפָּט וּבְחַרְבּוֹ אֶת־כָּל־בָּשָׂר וְרַבּוּ
חַלְלֵי יְהוָה: יז הַמִּתְקַדְּשִׁים וְהַמִּטַּהֲרִים אֶל־הַגַּנּוֹת
אַחַר אַחַת [ואחד כ׳] בְּתוֹךְ אֹכְלֵי בְּשַׂר הַחֲזִיר וְהַשֶּׁקֶץ
וְהָעַכְבָּר יַחְדָּו יָסֻפוּ נְאֻם־יְהוָה: יח וְאָנֹכִי מַעֲשֵׂיהֶם
וּמַחְשְׁבֹתֵיהֶם בָּאָה לְקַבֵּץ אֶת־כָּל־הַגּוֹיִם וְהַלְּשֹׁנוֹת
וּבָאוּ וְרָאוּ אֶת־כְּבוֹדִי: יט וְשַׂמְתִּי בָהֶם אוֹת וְשִׁלַּחְתִּי
מֵהֶם | פְּלֵיטִים אֶל־הַגּוֹיִם תַּרְשִׁישׁ פּוּל וְלוּד מֹשְׁכֵי
קֶשֶׁת תֻּבַל וְיָוָן הָאִיִּים הָרְחֹקִים אֲשֶׁר לֹא־שָׁמְעוּ
אֶת־שִׁמְעִי וְלֹא־רָאוּ אֶת־כְּבוֹדִי וְהִגִּידוּ אֶת־כְּבוֹדִי
בַּגּוֹיִם: כ וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם |
מִנְחָה | לַיהוָה בַּסּוּסִים וּבָרֶכֶב וּבַצַּבִּים וּבַפְּרָדִים
וּבִכְרָכֹרוֹת עַל הַר קָדְשִׁי יְרוּשָׁלַם אָמַר יְהוָה
כַּאֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־הַמִּנְחָה בִּכְלִי טָהוֹר
בֵּית יְהוָה: כא וְגַם־מֵהֶם אֶקַּח לַכֹּהֲנִים לַלְוִיִּם אָמַר
יְהוָה: כב כִּי כַּאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ
הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־יְהוָה כֵּן
יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם: כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ
וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
אָמַר יְהוָה: כד וְיָצְאוּ וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים
בִּי כִּי תוֹלַעְתָּם לֹא תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ
דֵרָאוֹן לְכָל־בָּשָׂר: כג וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי
שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי
אָמַר יְהוָה:

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*

Nations will return

let survivors escape to the nations, to Tarshish, Pul, and Lud, the archers, to Tuval, 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.*

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.*

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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 / הפטרה לפרשת זכור

(I Samuel15:1-34)

The *Maftir* for *Parshas Zachor* is on page 289 (*Devarim* 25:17-19).

Some communities begin here.

טו א וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל אֹתִי שָׁלַח יְהוָה
לִמְשָׁחֲךָ לְמֶלֶךְ עַל־עַמּוֹ עַל־יִשְׂרָאֵל וְעַתָּה שְׁמַע
לְקוֹל דִּבְרֵי יְהוָה:

15:1 *Shmuel 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 צְבָאוֹת פָּקַדְתִּי אֵת אֲשֶׁר־עָשָׂה
עֲמָלֵק לְיִשְׂרָאֵל אֲשֶׁר־שָׂם לוֹ בַּדֶּרֶךְ בַּעֲלֹתוֹ
מִמִּצְרָיִם: ג עַתָּה לֵךְ וְהִכִּיתָה אֶת־עֲמָלֵק וְהַחֲרַמְתֶּם
אֶת־כָּל־אֲשֶׁר־לוֹ וְלֹא תַחְמֹל עָלָיו וְהֵמַתָּה מֵאִישׁ
עַד־אִשָּׁה מֵעֹלֵל וְעַד־יוֹנֵק מִשּׁוֹר וְעַד־שֶׂה מִגָּמָל
וְעַד־חֲמוֹר: ד וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם
בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אֲלָפִים
אֶת־אִישׁ יְהוּדָה: ה וַיָּבֹא שָׁאוּל עַד־עִיר עֲמָלֵק וַיָּרֶב
בַּנָּחַל: ו וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סֻרוּ רְדוּ מִתּוֹךְ
עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד
עִם־כָּל־בְּנֵי יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם וַיָּסַר קֵינִי
מִתּוֹךְ עֲמָלֵק: ז וַיַּךְ שָׁאוּל אֶת־עֲמָלֵק מֵחֲוִילָה בּוֹאֲךָ
שׁוּר אֲשֶׁר עַל־פְּנֵי מִצְרָיִם: ח וַיִּתְפֹּשׂ אֶת־אֲגַג
מֶלֶךְ־עֲמָלֵק חַי וְאֶת־כָּל־הָעָם הֶחֱרִים לְפִי־חָרֶב:

2 *This 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
3 *Now, 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."*
4 *Sha'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.*
5 *Sha'ul came to the city of Amalek, and fought (them) in the valley.*
6 *Sha'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
7 *Sha'ul defeated the Amalekites from Chavilah to the approach to Shur, which faces Egypt.* 8 *He 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

ט וַיַּחְמֹל שָׁאוּל וְהָעָם עַל־אֲגַג וְעַל־מֵיטַב הַצֹּאן
וְהַבָּקָר וְהַמִּשְׁנִים וְעַל־הַכָּרִים וְעַל־כָּל־הַטּוֹב וְלֹא
אָבוּ הַהַרִימָם וְכָל־הַמְּלָאכָה נְמִבְזָה וְנָמֵס אֹתָהּ
הֶחֱרִימוּ׃ י וַיְהִי דְבַר יְהוָה אֶל־שְׁמוּאֵל לֵאמֹר׃
יא נִחַמְתִּי כִּי־הִמְלַכְתִּי אֶת־שָׁאוּל לְמֶלֶךְ כִּי־שָׁב
מֵאַחֲרַי וְאֶת־דְּבָרַי לֹא הֵקִים וַיִּחַר לִשְׁמוּאֵל וַיִּזְעַק
אֶל־יְהוָה כָּל־הַלָּיְלָה׃ יב וַיַּשְׁכֵּם שְׁמוּאֵל לִקְרַאת
שָׁאוּל בַּבֹּקֶר וַיֻּגַּד לִשְׁמוּאֵל לֵאמֹר בָּא־שָׁאוּל
הַכַּרְמֶלָה וְהִנֵּה מַצִּיב לוֹ יָד וַיִּסֹּב וַיַּעֲבֹר וַיֵּרֶד
הַגִּלְגָּל׃ יג וַיָּבֹא שְׁמוּאֵל אֶל־שָׁאוּל וַיֹּאמֶר לוֹ שָׁאוּל
בָּרוּךְ אַתָּה לַיהוָה הֲקִימֹתִי אֶת־דְּבַר יְהוָה׃
יד וַיֹּאמֶר שְׁמוּאֵל וּמֶה קוֹל־הַצֹּאן הַזֶּה בְּאָזְנָי וְקוֹל
הַבָּקָר אֲשֶׁר אָנֹכִי שֹׁמֵעַ׃ טו וַיֹּאמֶר שָׁאוּל מֵעֲמָלֵקִי
הֱבִיאוּם אֲשֶׁר חָמַל הָעָם עַל־מֵיטַב הַצֹּאן וְהַבָּקָר
לְמַעַן זְבֹחַ לַיהוָה אֱלֹהֶיךָ וְאֶת־הַיּוֹתֵר הֶחֱרַמְנוּ׃
טז וַיֹּאמֶר שְׁמוּאֵל אֶל־שָׁאוּל הֶרֶף וְאַגִּידָה לְךָ אֵת
אֲשֶׁר דִּבֶּר יְהוָה אֵלַי הַלָּיְלָה וַיֹּאמֶר [ויאמרו כ'] לוֹ דַּבֵּר׃
יז וַיֹּאמֶר שְׁמוּאֵל הֲלוֹא אִם־קָטֹן אַתָּה בְּעֵינֶיךָ רֹאשׁ
שִׁבְטֵי יִשְׂרָאֵל אָתָּה וַיִּמְשָׁחֲךָ יְהוָה לְמֶלֶךְ עַל־
יִשְׂרָאֵל׃ יח וַיִּשְׁלָחֲךָ יְהוָה בְּדָרֶךְ וַיֹּאמֶר לֵךְ
וְהַחֲרַמְתָּה אֶת־הַחַטָּאִים אֶת־עֲמָלֵק וְנִלְחַמְתָּ בּוֹ
עַד־כַּלּוֹתָם אֹתָם׃ יט וְלָמָּה לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה
וַתַּעַט אֶל־הַשָּׁלָל וַתַּעַשׂ הָרַע בְּעֵינֵי יְהוָה׃ כ וַיֹּאמֶר
שָׁאוּל אֶל־שְׁמוּאֵל אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה וָאֵלֵךְ
בַּדֶּרֶךְ אֲשֶׁר־שְׁלָחַנִי יְהוָה וָאָבִיא אֶת־אֲגַג מֶלֶךְ
עֲמָלֵק וְאֶת־עֲמָלֵק הֶחֱרַמְתִּי׃ כא וַיִּקַּח הָעָם מֵהַשָּׁלָל

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)*

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 הַחֵרֶם לְזִבֹּחַ לַיהוָה אֱלֹהֶיךָ
בַּגִּלְגָּל: כב וַיֹּאמֶר שְׁמוּאֵל הֲחֵפֶץ לַיהוָה בְּעֹלוֹת
וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה הִנֵּה שְׁמֹעַ מִזֶּבַח טוֹב
לְהַקְשִׁיב מֵחֶלֶב אֵילִים: כג כִּי חַטַּאת־קֶסֶם מְרִי וְאָוֶן
וּתְרָפִים הַפְצַר יַעַן מָאַסְתָּ אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ
מִמֶּלֶךְ: כד וַיֹּאמֶר שָׁאוּל אֶל־שְׁמוּאֵל חָטָאתִי
כִּי־עָבַרְתִּי אֶת־פִּי־יְהוָה וְאֶת־דְּבָרֶיךָ כִּי יָרֵאתִי
אֶת־הָעָם וָאֶשְׁמַע בְּקוֹלָם: כה וְעַתָּה שָׂא נָא
אֶת־חַטָּאתִי וְשׁוּב עִמִּי וְאֶשְׁתַּחֲוֶה לַיהוָה: כו וַיֹּאמֶר
שְׁמוּאֵל אֶל־שָׁאוּל לֹא אָשׁוּב עִמָּךְ כִּי מָאַסְתָּה
אֶת־דְּבַר יְהוָה וַיִּמְאָסְךָ יְהוָה מִהְיוֹת מֶלֶךְ
עַל־יִשְׂרָאֵל: כז וַיִּסֹּב שְׁמוּאֵל לָלֶכֶת וַיַּחֲזֵק
בִּכְנַף־מְעִילוֹ וַיִּקָּרַע: כח וַיֹּאמֶר אֵלָיו שְׁמוּאֵל קָרַע
יְהוָה אֶת־מַמְלְכוּת יִשְׂרָאֵל מֵעָלֶיךָ הַיּוֹם וּנְתָנָהּ
לְרֵעֲךָ הַטּוֹב מִמֶּךָּ: כט וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר
וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם: ל וַיֹּאמֶר
חָטָאתִי עַתָּה כַּבְּדֵנִי נָא נֶגֶד זִקְנֵי עַמִּי וְנֶגֶד יִשְׂרָאֵל
וְשׁוּב עִמִּי וְהִשְׁתַּחֲוֵיתִי לַיהוָה אֱלֹהֶיךָ: לא וַיָּשָׁב
שְׁמוּאֵל אַחֲרֵי שָׁאוּל וַיִּשְׁתַּחוּ שָׁאוּל לַיהוָה:
לב וַיֹּאמֶר שְׁמוּאֵל הַגִּישׁוּ אֵלַי אֶת־אֲגַג מֶלֶךְ עֲמָלֵק
וַיֵּלֶךְ אֵלָיו אֲגַג מַעֲדַנֹּת וַיֹּאמֶר אֲגָג אָכֵן 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)!"

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with a note that Shmuel and Sha'ul then parted company and returned to their respective homes (34).

22. הַחֵפֶץ לַיהוָה בְּעֹלוֹת וּזְבָחִים כִּשְׁמֹעַ בְּקוֹל יְהוָה—*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. 913*ff*).

מַר־הַמָּוֶת: לג וַיֹּאמֶר שְׁמוּאֵל כַּאֲשֶׁר שִׁכְּלָה נָשִׁים חַרְבֶּךָ כֵּן־תִּשְׁכַּל מִנָּשִׁים אִמֶּךָ וַיְשַׁסַּף שְׁמוּאֵל אֶת־אֲגַג לִפְנֵי יְהוָה בַּגִּלְגָּל: לד וַיֵּלֶךְ שְׁמוּאֵל הָרָמָתָה וְשָׁאוּל עָלָה אֶל־בֵּיתוֹ גִּבְעַת שָׁאוּל:

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.*

PARSHAS PARAH / הפטרה לפרשת פרה

(Ezekiel 36:16-38)

The *Maftir* for *Parshas Parah* is on page 289. (*Bamidbar* 19:1-22)

לו טז וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר: יז בֶּן־אָדָם בֵּית יִשְׂרָאֵל יֹשְׁבִים עַל־אַדְמָתָם וַיְטַמְּאוּ אוֹתָהּ בְּדַרְכָּם וּבַעֲלִילוֹתָם כְּטֻמְאַת הַנִּדָּה הָיְתָה דַרְכָּם לְפָנָי: יח וָאֶשְׁפֹּךְ חֲמָתִי עֲלֵיהֶם עַל־הַדָּם אֲשֶׁר־שָׁפְכוּ עַל־הָאָרֶץ וּבְגִלּוּלֵיהֶם טִמְּאוּהָ: יט וָאָפִיץ אֹתָם בַּגּוֹיִם וַיִּזָּרוּ בָּאֲרָצוֹת כִּדְרָכָם וְכַעֲלִילוֹתָם שְׁפַטְתִּים: כ וַיָּבֹוא אֶל־הַגּוֹיִם אֲשֶׁר־בָּאוּ שָׁם וַיְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי בֱּאָמֹר לָהֶם עַם־יְהוָה אֵלֶּה וּמֵאַרְצוֹ יָצָאוּ: כא וָאֶחְמֹל עַל־שֵׁם קָדְשִׁי אֲשֶׁר חִלְּלוּהוּ בֵּית יִשְׂרָאֵל בַּגּוֹיִם אֲשֶׁר־בָּאוּ שָׁמָּה: כב לָכֵן אֱמֹר לְבֵית־יִשְׂרָאֵל כֹּה אָמַר אֲדֹנָי יֱהוִה לֹא לְמַעַנְכֶם אֲנִי עֹשֶׂה בֵּית יִשְׂרָאֵל כִּי אִם־לְשֵׁם־קָדְשִׁי אֲשֶׁר חִלַּלְתֶּם בַּגּוֹיִם אֲשֶׁר־בָּאתֶם שָׁם: כג וְקִדַּשְׁתִּי אֶת־שְׁמִי הַגָּדוֹל הַמְחֻלָּל בַּגּוֹיִם אֲשֶׁר חִלַּלְתֶּם בְּתוֹכָם וְיָדְעוּ הַגּוֹיִם כִּי־אֲנִי יְהוָה נְאֻם אֲדֹנָי יֱהוִה בְּהִקָּדְשִׁי בָכֶם

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 uncleanliness 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*

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*: כד וְלָקַחְתִּי אֶתְכֶם מִן־הַגּוֹיִם וְקִבַּצְתִּי
אֶתְכֶם מִכָּל־הָאֲרָצוֹת וְהֵבֵאתִי אֶתְכֶם אֶל־
אַדְמַתְכֶם: כה וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים
וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר
אֶתְכֶם: כו וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה אֶתֵּן
בְּקִרְבְּכֶם וַהֲסִרֹתִי אֶת־לֵב הָאֶבֶן מִבְּשַׂרְכֶם וְנָתַתִּי
לָכֶם לֵב בָּשָׂר: כז וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם וְעָשִׂיתִי
אֶת אֲשֶׁר־בְּחֻקַּי תֵּלֵכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וַעֲשִׂיתֶם:
כח וִישַׁבְתֶּם בָּאָרֶץ אֲשֶׁר נָתַתִּי לַאֲבֹתֵיכֶם וִהְיִיתֶם לִי
לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹהִים: כט וְהוֹשַׁעְתִּי
אֶתְכֶם מִכֹּל טֻמְאוֹתֵיכֶם וְקָרָאתִי אֶל־הַדָּגָן וְהִרְבֵּיתִי
אֹתוֹ וְלֹא־אֶתֵּן עֲלֵיכֶם רָעָב: ל וְהִרְבֵּיתִי אֶת־פְּרִי
הָעֵץ וּתְנוּבַת הַשָּׂדֶה לְמַעַן אֲשֶׁר לֹא תִקְחוּ עוֹד
חֶרְפַּת רָעָב בַּגּוֹיִם: לא וּזְכַרְתֶּם אֶת־דַּרְכֵיכֶם הָרָעִים
וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים וּנְקֹטֹתֶם בִּפְנֵיכֶם עַל
עֲוֹנֹתֵיכֶם וְעַל תּוֹעֲבוֹתֵיכֶם: לב לֹא לְמַעַנְכֶם
אֲנִי־עֹשֶׂה נְאֻם אֲדֹנָי יֱהוִה יִוָּדַע לָכֶם בֹּשׁוּ וְהִכָּלְמוּ
מִדַּרְכֵיכֶם בֵּית יִשְׂרָאֵל: לג כֹּה אָמַר אֲדֹנָי יֱהוִה בְּיוֹם
טַהֲרִי אֶתְכֶם מִכֹּל עֲוֹנֹתֵיכֶם וְהוֹשַׁבְתִּי אֶת־הֶעָרִים
וְנִבְנוּ הֶחָרָבוֹת: לד וְהָאָרֶץ הַנְּשַׁמָּה תֵּעָבֵד תַּחַת
אֲשֶׁר הָיְתָה שְׁמָמָה לְעֵינֵי כָּל־עוֹבֵר: לה וְאָמְרוּ
הָאָרֶץ הַלָּזוּ הַנְּשַׁמָּה הָיְתָה כְּגַן־עֵדֶן וְהֶעָרִים
הֶחֳרֵבוֹת וְהַנְּשַׁמּוֹת וְהַנֶּהֱרָסוֹת בְּצוּרוֹת יָשָׁבוּ:
לו וְיָדְעוּ הַגּוֹיִם אֲשֶׁר יִשָּׁאֲרוּ סְבִיבוֹתֵיכֶם כִּי | אֲנִי
יְהוָה בָּנִיתִי הַנֶּהֱרָסוֹת נָטַעְתִּי הַנְּשַׁמָּה אֲנִי יְהוָה
דִּבַּרְתִּי וְעָשִׂיתִי:

*ס״א לְעֵינֵיכֶם

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."*

Spiritual purification

[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."*

Perfection of the future era

[29] *"I will save you from all the sinful uncleanliness 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!"*

Repopulation

[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 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."*

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comfort and will be ashamed of her past sins (29-32). Finally, God promises to repopulate the land extensively (33-38).

25. וְזָרַקְתִּי עֲלֵיכֶם מַיִם 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:

לז כֹּה אָמַר אֲדֹנָי יֱהוִה עוֹד זֹאת אִדָּרֵשׁ לְבֵית־
יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אַרְבֶּה אֹתָם כַּצֹּאן אָדָם:
לח כְּצֹאן קָדָשִׁים כְּצֹאן יְרוּשָׁלַ͏ִם בְּמוֹעֲדֶיהָ כֵּן
תִּהְיֶינָה הֶעָרִים הֶחֳרֵבוֹת מְלֵאוֹת צֹאן אָדָם וְיָדְעוּ
כִּי־אֲנִי יְהוָה:

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)!

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:

מה טז כָּל הָעָם הָאָרֶץ יִהְיוּ אֶל־הַתְּרוּמָה הַזֹּאת
לַנָּשִׂיא בְּיִשְׂרָאֵל: יז וְעַל־הַנָּשִׂיא יִהְיֶה הָעוֹלוֹת
וְהַמִּנְחָה וְהַנֶּסֶךְ בֶּחָגִּים וּבֶחֳדָשִׁים וּבַשַּׁבָּתוֹת בְּכָל־
מוֹעֲדֵי בֵּית יִשְׂרָאֵל הוּא־יַעֲשֶׂה אֶת־הַחַטָּאת וְאֶת־
הַמִּנְחָה וְאֶת־הָעוֹלָה וְאֶת־הַשְּׁלָמִים לְכַפֵּר בְּעַד
בֵּית־יִשְׂרָאֵל:

Leader responsible for offerings

45:16 *All 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.*

Chabad communities begin here:

יח כֹּה־אָמַר אֲדֹנָי יֱהוִה בָּרִאשׁוֹן בְּאֶחָד לַחֹדֶשׁ
תִּקַּח פַּר־בֶּן־בָּקָר תָּמִים וְחִטֵּאתָ אֶת־הַמִּקְדָּשׁ:
יט וְלָקַח הַכֹּהֵן מִדַּם הַחַטָּאת וְנָתַן אֶל־מְזוּזַת הַבַּיִת
וְאֶל־אַרְבַּע פִּנּוֹת הָעֲזָרָה לַמִּזְבֵּחַ וְעַל־מְזוּזַת שַׁעַר
הֶחָצֵר הַפְּנִימִית: כ וְכֵן תַּעֲשֶׂה בְּשִׁבְעָה בַּחֹדֶשׁ
מֵאִישׁ שׁגֶה וּמִפֶּתִי וְכִפַּרְתֶּם אֶת־הַבָּיִת: כא בָּרִאשׁוֹן

Temple inauguration

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

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 חַג שָׁבֻעוֹת יָמִים מַצּוֹת יֵאָכֵל: כג וְעָשָׂה הַנָּשִׂיא בַּיּוֹם הַהוּא בַּעֲדוֹ וּבְעַד כָּל־עַם הָאָרֶץ פַּר חַטָּאת: כד וְשִׁבְעַת יְמֵי־הֶחָג יַעֲשֶׂה עוֹלָה לַיהוָה שִׁבְעַת פָּרִים וְשִׁבְעַת אֵילִים תְּמִימִם לַיּוֹם שִׁבְעַת הַיָּמִים וְחַטָּאת שְׂעִיר עִזִּים לַיּוֹם: כה וּמִנְחָה אֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה וְשֶׁמֶן הִין לָאֵיפָה: כו בַּשְּׁבִיעִי בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ בֶּחָג יַעֲשֶׂה כָּאֵלֶּה שִׁבְעַת הַיָּמִים כַּחַטָּאת כָּעֹלָה וְכַמִּנְחָה וְכַשָּׁמֶן:

מו א כֹּה־אָמַר אֲדֹנָי יֱהוִה שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ: ב וּבָא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר מִחוּץ וְעָמַד עַל־מְזוּזַת הַשַּׁעַר וְעָשׂוּ הַכֹּהֲנִים אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו וְהִשְׁתַּחֲוָה עַל־מִפְתַּן הַשַּׁעַר וְיָצָא וְהַשַּׁעַר לֹא־יִסָּגֵר עַד־הָעָרֶב: ג וְהִשְׁתַּחֲוּוּ עַם־הָאָרֶץ פֶּתַח הַשַּׁעַר הַהוּא בַּשַּׁבָּתוֹת וּבֶחֳדָשִׁים לִפְנֵי יְהוָה: ד וְהָעֹלָה אֲשֶׁר־יַקְרִב הַנָּשִׂיא לַיהוָה בְּיוֹם הַשַּׁבָּת שִׁשָּׁה כְבָשִׂים תְּמִימִם וְאַיִל תָּמִים: ה וּמִנְחָה אֵיפָה לָאַיִל וְלַכְּבָשִׂים מִנְחָה מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: ו וּבְיוֹם הַחֹדֶשׁ פַּר בֶּן־בָּקָר תְּמִימִם וְשִׁשָּׁת כְּבָשִׂים וְאַיִל תְּמִימִם יִהְיוּ: ז וְאֵיפָה לַפָּר וְאֵיפָה לָאַיִל יַעֲשֶׂה מִנְחָה וְלַכְּבָשִׂים כַּאֲשֶׁר תַּשִּׂיג יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה: ח וּבְבוֹא הַנָּשִׂיא דֶּרֶךְ אוּלָם הַשַּׁעַר יָבוֹא וּבְדַרְכּוֹ יֵצֵא: ט וּבְבוֹא עַם־הָאָרֶץ לִפְנֵי יְהוָה בַּמּוֹעֲדִים הַבָּא

atone for the House from those who err and the fools (who enter the Temple without permission).

Pesach offering

[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.*

[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.*

Rules of the gate

[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.*

[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.*

Shabbos offerings

[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.* [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.*

Rosh Chodesh offerings

[6] *On the (first day) of the month it shall be a young bull without blemish, and six lambs, and a ram. They shall 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).

דֶּרֶךְ שַׁעַר צָפוֹן לְהִשְׁתַּחֲוֹת יֵצֵא דֶּרֶךְ־שַׁעַר נֶגֶב
וְהַבָּא דֶּרֶךְ־שַׁעַר נֶגֶב יֵצֵא דֶּרֶךְ־שַׁעַר צָפוֹנָה לֹא
יָשׁוּב דֶּרֶךְ הַשַּׁעַר אֲשֶׁר־בָּא בּוֹ כִּי נֹכְחוֹ יֵצֵא [ויצאו כ׳]:
י וְהַנָּשִׂיא בְּתוֹכָם בְּבוֹאָם יָבוֹא וּבְצֵאתָם יֵצֵאוּ:
יא וּבַחַגִּים וּבַמּוֹעֲדִים תִּהְיֶה הַמִּנְחָה אֵיפָה לַפָּר
וְאֵיפָה לָאַיִל וְלַכְּבָשִׂים מַתַּת יָדוֹ וְשֶׁמֶן הִין לָאֵיפָה:
יב וְכִי־יַעֲשֶׂה הַנָּשִׂיא נְדָבָה עוֹלָה אוֹ־שְׁלָמִים נְדָבָה
לַיהוָה וּפָתַח לוֹ אֶת־הַשַּׁעַר הַפּנֶה קָדִים וְעָשָׂה
אֶת־עֹלָתוֹ וְאֶת־שְׁלָמָיו כַּאֲשֶׁר יַעֲשֶׂה בְּיוֹם הַשַּׁבָּת
וְיָצָא וְסָגַר אֶת־הַשַּׁעַר אַחֲרֵי צֵאתוֹ: יג וְכֶבֶשׂ
בֶּן־שְׁנָתוֹ תָּמִים תַּעֲשֶׂה עוֹלָה לַיּוֹם לַיהוָה בַּבֹּקֶר
בַּבֹּקֶר תַּעֲשֶׂה אֹתוֹ: יד וּמִנְחָה תַּעֲשֶׂה עָלָיו בַּבֹּקֶר
בַּבֹּקֶר שִׁשִּׁית הָאֵיפָה וְשֶׁמֶן שְׁלִישִׁית הַהִין לָרַךְ
אֶת־הַסֹּלֶת מִנְחָה לַיהוָה חֻקּוֹת עוֹלָם תָּמִיד:
טו יַעֲשׂוּ [ועשו כ׳] אֶת־הַכֶּבֶשׂ וְאֶת־הַמִּנְחָה וְאֶת־הַשֶּׁמֶן
בַּבֹּקֶר בַּבֹּקֶר עוֹלַת תָּמִיד:

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.* [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.*

Daily offerings

[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.*

Chabad and Sefardic communities conclude here. Ashkenazic communities continue:

טז כֹּה־אָמַר אֲדֹנָי יֱהוִה כִּי־יִתֵּן הַנָּשִׂיא מַתָּנָה
לְאִישׁ מִבָּנָיו נַחֲלָתוֹ הִיא לִבָנָיו תִּהְיֶה אֲחֻזָּתָם הִיא
בְּנַחֲלָה: יז וְכִי־יִתֵּן מַתָּנָה מִנַּחֲלָתוֹ לְאַחַד מֵעֲבָדָיו
וְהָיְתָה לוֹ עַד־שְׁנַת הַדְּרוֹר וְשָׁבַת לַנָּשִׂיא אַךְ
נַחֲלָתוֹ בָּנָיו לָהֶם תִּהְיֶה: יח וְלֹא־יִקַּח הַנָּשִׂיא
מִנַּחֲלַת הָעָם לְהוֹנֹתָם מֵאֲחֻזָּתָם מֵאֲחֻזָּתוֹ יַנְחִל
אֶת־בָּנָיו לְמַעַן אֲשֶׁר לֹא־יָפֻצוּ עַמִּי אִישׁ מֵאֲחֻזָּתוֹ:

[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 posession by inheritance. [17] *If he gives one of his servants a gift from his property, it shall be (the servant's posession 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

If Shabbos is *Rosh Chodesh,* Chabad communities add the following (Isaiah 66:1,23-24; ibid. 23):

א כֹּה אָמַר יְהוָה הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי
אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

[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

[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].

כג וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת לְפָנַי אָמַר יְהוָה: כד וְיָצְאוּ
וְרָאוּ בְּפִגְרֵי הָאֲנָשִׁים הַפֹּשְׁעִים בִּי כִּי תוֹלַעְתָּם לֹא
תָמוּת וְאִשָּׁם לֹא תִכְבֶּה וְהָיוּ דֵרָאוֹן לְכָל־בָּשָׂר:
כג וְהָיָה מִדֵּי־חׇדֶשׁ בְּחׇדְשׁוֹ וּמִדֵּי שַׁבַּת בְּשַׁבַּתּוֹ יָבוֹא
כָל־בָּשָׂר לְהִשְׁתַּחֲוֺת 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):

יח וַיֹּאמֶר־לוֹ יְהוֺנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפָּקֵד
מוֹשָׁבֶךָ: מב וַיֹּאמֶר יְהוֺנָתָן לְדָוִד לֵךְ לְשָׁלוֹם אֲשֶׁר
נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יְהוָה לֵאמֹר יְהוָה יִהְיֶה |
בֵּינִי וּבֵינֶךָ וּבֵין זַרְעִי וּבֵין זַרְעֲךָ 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.*

[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.'"*

Eve of Rosh Chodesh

שבת הגדול / Shabbos Hagadol

(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 וִירוּשָׁלִָם כִּימֵי
עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת: ה וְקָרַבְתִּי אֲלֵיכֶם לַמִּשְׁפָּט
וְהָיִיתִי | עֵד מְמַהֵר בַּמְכַשְּׁפִים וּבַמְנָאֲפִים
וּבַנִּשְׁבָּעִים לַשָּׁקֶר וּבְעֹשְׁקֵי שְׂכַר־שָׂכִיר אַלְמָנָה
וְיָתוֹם וּמַטֵּי־גֵר וְלֹא יְרֵאוּנִי אָמַר יְהוָה צְבָאוֹת: ו כִּי
אֲנִי יְהוָה לֹא שָׁנֵיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:
ז לְמִימֵי אֲבֹתֵיכֶם סַרְתֶּם מֵחֻקַּי וְלֹא שְׁמַרְתֶּם 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* 26:12*ff.*). Others have the custom to read the *Haftarah* every *Shabbos Hagadol*, because it mentions Eliyahu

אֵלַי וְאָשׁוּבָה אֲלֵיכֶם אָמַר יְהוָה צְבָאוֹת וַאֲמַרְתֶּם
בַּמֶּה נָשׁוּב: ח הֲיִקְבַּע אָדָם אֱלֹהִים כִּי אַתֶּם קְבָעִים
אֹתִי וַאֲמַרְתֶּם בַּמֶּה קְבַעֲנוּךָ הַמַּעֲשֵׂר וְהַתְּרוּמָה:
ט בַּמְאֵרָה אַתֶּם נֵאָרִים וְאֹתִי אַתֶּם קְבָעִים הַגּוֹי כֻּלּוֹ:
י הָבִיאוּ אֶת־כָּל־הַמַּעֲשֵׂר אֶל־בֵּית הָאוֹצָר וִיהִי
טֶרֶף בְּבֵיתִי וּבְחָנוּנִי נָא בָּזֹאת אָמַר יְהוָה צְבָאוֹת
אִם־לֹא אֶפְתַּח לָכֶם אֶת אֲרֻבּוֹת הַשָּׁמַיִם וַהֲרִיקֹתִי
לָכֶם בְּרָכָה עַד־בְּלִי־דָי: יא וְגָעַרְתִּי לָכֶם בָּאֹכֵל
וְלֹא־יַשְׁחֵת לָכֶם אֶת־פְּרִי הָאֲדָמָה וְלֹא־תְשַׁכֵּל
לָכֶם הַגֶּפֶן בַּשָּׂדֶה אָמַר יְהוָה צְבָאוֹת: יב וְאִשְּׁרוּ
אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר
יְהוָה צְבָאוֹת: יג חָזְקוּ עָלַי דִּבְרֵיכֶם אָמַר יְהוָה
וַאֲמַרְתֶּם מַה־נִּדְבַּרְנוּ עָלֶיךָ: יד אֲמַרְתֶּם שָׁוְא עָבַד
אֱלֹהִים וּמַה־בֶּצַע כִּי שָׁמַרְנוּ מִשְׁמַרְתּוֹ וְכִי הָלַכְנוּ
קְדֹרָנִית מִפְּנֵי יְהוָה צְבָאוֹת: טו וְעַתָּה אֲנַחְנוּ
מְאַשְּׁרִים זֵדִים גַּם־נִבְנוּ עֹשֵׂי רִשְׁעָה גַּם בָּחֲנוּ
אֱלֹהִים וַיִּמָּלֵטוּ: טז אָז נִדְבְּרוּ יִרְאֵי יְהוָה אִישׁ
אֶל־רֵעֵהוּ וַיַּקְשֵׁב יְהוָה וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן

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

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(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. וּבְחָנוּנִי נָא בָּזֹאת—*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, *"tithe 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 חֵפֶץ—*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

לִפְנֵיו לִירֵאֵי יְהוָה וּלְחֹשְׁבֵי שְׁמוֹ: יז וְהָיוּ לִי אָמַר
יְהוָה צְבָאוֹת לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה וְחָמַלְתִּי
עֲלֵיהֶם כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ הָעֹבֵד אֹתוֹ:
יח וְשַׁבְתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֹבֵד
אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ: יט כִּי־הִנֵּה הַיּוֹם בָּא בֹּעֵר
כַּתַּנּוּר וְהָיוּ כָל־זֵדִים וְכָל־עֹשֵׂה רִשְׁעָה קַשׁ וְלִהַט
אֹתָם הַיּוֹם הַבָּא אָמַר יְהוָה צְבָאוֹת אֲשֶׁר לֹא־יַעֲזֹב
לָהֶם שֹׁרֶשׁ וְעָנָף: כ וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ
צְדָקָה וּמַרְפֵּא בִּכְנָפֶיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי
מַרְבֵּק: כא וְעַסּוֹתֶם רְשָׁעִים כִּי־יִהְיוּ אֵפֶר תַּחַת
כַּפּוֹת רַגְלֵיכֶם בַּיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה אָמַר יְהוָה
צְבָאוֹת: כב *זִכְרוּ תּוֹרַת מֹשֶׁה עַבְדִּי אֲשֶׁר צִוִּיתִי
אוֹתוֹ בְּחֹרֵב עַל־כָּל־יִשְׂרָאֵל חֻקִּים וּמִשְׁפָּטִים:
כג הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה הַנָּבִיא לִפְנֵי בּוֹא
יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא: כד וְהֵשִׁיב לֵב־אָבוֹת
עַל־בָּנִים וְלֵב בָּנִים עַל־אֲבוֹתָם פֶּן־אָבוֹא וְהִכֵּיתִי
אֶת־הָאָרֶץ חֵרֶם: כג הִנֵּה אָנֹכִי שֹׁלֵחַ לָכֶם אֵת אֵלִיָּה
הַנָּבִיא לִפְנֵי בּוֹא יוֹם יְהוָה הַגָּדוֹל וְהַנּוֹרָא:

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.*

Day of Judgment coming

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.*

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.*

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."*

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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. אָז נִדְבְּרוּ יִרְאֵי יְהוָה—*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. וְשַׁבְתֶּם וּרְאִיתֶם...בֵּין עֹבֵד אֱלֹהִים לַאֲשֶׁר לֹא עֲבָדוֹ—*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 חדש

(Bamidbar 28:9-15)

ט וּבְיוֹם הַשַּׁבָּת שְׁנֵי־כְבָשִׂים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶשְׂרֹנִים
סֹלֶת מִנְחָה בְּלוּלָה בַּשָּׁמֶן וְנִסְכּוֹ: י עֹלַת שַׁבַּת בְּשַׁבַּתּוֹ
עַל־עֹלַת הַתָּמִיד וְנִסְכָּהּ: פ יא וּבְרָאשֵׁי חָדְשֵׁיכֶם תַּקְרִיבוּ
עֹלָה לַיהוָה פָּרִים בְּנֵי־בָקָר שְׁנָיִם וְאַיִל אֶחָד כְּבָשִׂים
בְּנֵי־שָׁנָה שִׁבְעָה תְּמִימִם: יב וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת מִנְחָה
בְּלוּלָה בַּשָּׁמֶן לַפָּר הָאֶחָד וּשְׁנֵי עֶשְׂרֹנִים סֹלֶת מִנְחָה בְּלוּלָה
בַּשָּׁמֶן לָאַיִל הָאֶחָד: יג וְעִשָּׂרוֹן עִשָּׂרוֹן סֹלֶת מִנְחָה בְּלוּלָה
בַּשָּׁמֶן לַכֶּבֶשׂ הָאֶחָד עֹלָה רֵיחַ נִיחֹחַ אִשֶּׁה לַיהוָה: יד וְנִסְכֵּיהֶם
חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין
לַכֶּבֶשׂ יַיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה: טו וּשְׂעִיר
עִזִּים אֶחָד לְחַטָּאת לַיהוָה עַל־עֹלַת הַתָּמִיד יֵעָשֶׂה וְנִסְכּוֹ: ס

Haftarah is on page 275.

Maftir for Parshas Zachor / מפטיר לפרשת זכור

(Devarim 25:17-19)

יז זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדֶּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:
יח אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה
עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹהִים: יט וְהָיָה בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ | לְךָ
מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְהוָה־אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה
לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר* עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִּשְׁכָּח:

*קוראים זֵכֶר (בצירי), ואחר–כך זָכֶר (בסגול)

Haftarah is on page 278.

Maftir for Parshas Parah / מפטיר לפרשת פרה

(Bamidbar 19:1-22)

יט א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ב זֹאת חֻקַּת
הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה לֵאמֹר דַּבֵּר | אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ
אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה
עָלֶיהָ עֹל: ג וּנְתַתֶּם אֹתָהּ אֶל־אֶלְעָזָר הַכֹּהֵן וְהוֹצִיא אֹתָהּ
אֶל־מִחוּץ לַמַּחֲנֶה וְשָׁחַט אֹתָהּ לְפָנָיו: ד וְלָקַח אֶלְעָזָר הַכֹּהֵן
מִדָּמָהּ בְּאֶצְבָּעוֹ וְהִזָּה אֶל־נֹכַח פְּנֵי אֹהֶל־מוֹעֵד מִדָּמָהּ שֶׁבַע
פְּעָמִים: ה וְשָׂרַף אֶת־הַפָּרָה לְעֵינָיו אֶת־עֹרָהּ וְאֶת־בְּשָׂרָהּ
וְאֶת־דָּמָהּ עַל־פִּרְשָׁהּ יִשְׂרֹף: ו וְלָקַח הַכֹּהֵן עֵץ אֶרֶז וְאֵזוֹב
וּשְׁנִי תוֹלָעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרֵפַת הַפָּרָה: ז וְכִבֶּס בְּגָדָיו
הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחַר יָבֹא אֶל־הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן
עַד־הָעָרֶב: ח וְהַשֹּׂרֵף אֹתָהּ יְכַבֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ
בַּמַּיִם וְטָמֵא עַד־הָעָרֶב: ט וְאָסַף | אִישׁ טָהוֹר אֶת אֵפֶר הַפָּרָה
וְהִנִּיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם טָהוֹר וְהָיְתָה לַעֲדַת בְּנֵי־יִשְׂרָאֵל
לְמִשְׁמֶרֶת לְמֵי נִדָּה חַטָּאת הִוא: י וְכִבֶּס הָאֹסֵף אֶת־אֵפֶר
הַפָּרָה אֶת־בְּגָדָיו וְטָמֵא עַד־הָעָרֶב וְהָיְתָה לִבְנֵי יִשְׂרָאֵל וְלַגֵּר
הַגָּר בְּתוֹכָם לְחֻקַּת עוֹלָם: יא הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם
וְטָמֵא שִׁבְעַת יָמִים: יב הוּא יִתְחַטָּא־בּוֹ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם
הַשְּׁבִיעִי יִטְהָר וְאִם־לֹא יִתְחַטָּא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
לֹא יִטְהָר: יג כָּל־הַנֹּגֵעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר־יָמוּת וְלֹא
יִתְחַטָּא אֶת־מִשְׁכַּן יְהוָה טִמֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל
כִּי מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא יִהְיֶה עוֹד טֻמְאָתוֹ בוֹ: יד זֹאת
הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר
בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים: טו וְכֹל כְּלִי פָתוּחַ אֲשֶׁר אֵין־צָמִיד
פָּתִיל עָלָיו טָמֵא הוּא: טז וְכֹל אֲשֶׁר־יִגַּע עַל־פְּנֵי הַשָּׂדֶה
בַּחֲלַל־חֶרֶב אוֹ בְמֵת אוֹ־בְעֶצֶם אָדָם אוֹ בְקֶבֶר יִטְמָא שִׁבְעַת
יָמִים: יז וְלָקְחוּ לַטָּמֵא מֵעֲפַר שְׂרֵפַת הַחַטָּאת וְנָתַן עָלָיו מַיִם
חַיִּים אֶל־כֶּלִי: יח וְלָקַח אֵזוֹב וְטָבַל בַּמַּיִם אִישׁ טָהוֹר וְהִזָּה
עַל־הָאֹהֶל וְעַל־כָּל־הַכֵּלִים וְעַל־הַנְּפָשׁוֹת אֲשֶׁר הָיוּ־שָׁם
וְעַל־הַנֹּגֵעַ בַּעֶצֶם אוֹ בֶחָלָל אוֹ בְמֵת אוֹ בַקֶּבֶר: יט וְהִזָּה הַטָּהֹר
עַל־הַטָּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי וְחִטְּאוֹ בַּיּוֹם
הַשְּׁבִיעִי וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָהַר בָּעָרֶב: כ וְאִישׁ אֲשֶׁר־
יִטְמָא וְלֹא יִתְחַטָּא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִתּוֹךְ הַקָּהָל כִּי
אֶת־מִקְדַּשׁ יְהוָה טִמֵּא מֵי נִדָּה לֹא־זֹרַק עָלָיו טָמֵא הוּא:
כא וְהָיְתָה לָהֶם לְחֻקַּת עוֹלָם וּמַזֵּה מֵי־הַנִּדָּה יְכַבֵּס בְּגָדָיו
וְהַנֹּגֵעַ בְּמֵי הַנִּדָּה יִטְמָא עַד־הָעָרֶב: כב וְכָל אֲשֶׁר־יִגַּע־בּוֹ
הַטָּמֵא יִטְמָא וְהַנֶּפֶשׁ הַנֹּגַעַת תִּטְמָא עַד־הָעָרֶב:

Haftarah is on page 281.

Maftir for Parshas Hachodesh / מפטיר לפרשת החודש

(Shemos 12:1-20)

יב א וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן בְּאֶרֶץ מִצְרַיִם
לֵאמֹר: ב הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא
לָכֶם לְחָדְשֵׁי הַשָּׁנָה: ג דַּבְּרוּ אֶל־כָּל־עֲדַת יִשְׂרָאֵל לֵאמֹר
בֶּעָשֹׂר לַחֹדֶשׁ הַזֶּה וְיִקְחוּ לָהֶם אִישׁ שֶׂה לְבֵית־אָבֹת שֶׂה
לַבָּיִת: ד וְאִם־יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה וְלָקַח הוּא וּשְׁכֵנוֹ
הַקָּרֹב אֶל־בֵּיתוֹ בְּמִכְסַת נְפָשֹׁת אִישׁ לְפִי אָכְלוֹ תָּכְסוּ
עַל־הַשֶּׂה: ה *שֶׂה תָּמִים זָכָר בֶּן־שָׁנָה יִהְיֶה לָכֶם מִן־הַכְּבָשִׂים *ס״א שֶׂה
וּמִן־הָעִזִּים תִּקָּחוּ: ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אַרְבָּעָה עָשָׂר
יוֹם לַחֹדֶשׁ הַזֶּה וְשָׁחֲטוּ אֹתוֹ כֹּל קְהַל עֲדַת־יִשְׂרָאֵל בֵּין
הָעַרְבָּיִם: ז וְלָקְחוּ מִן־הַדָּם וְנָתְנוּ עַל־שְׁתֵּי הַמְּזוּזֹת
וְעַל־הַמַּשְׁקוֹף עַל הַבָּתִּים אֲשֶׁר־יֹאכְלוּ אֹתוֹ בָּהֶם: ח וְאָכְלוּ
אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמַצּוֹת עַל־מְרֹרִים יֹאכְלֻהוּ:
ט אַל־תֹּאכְלוּ מִמֶּנּוּ נָא וּבָשֵׁל מְבֻשָּׁל בַּמַּיִם כִּי אִם־צְלִי־אֵשׁ
רֹאשׁוֹ עַל־כְּרָעָיו וְעַל־קִרְבּוֹ: י וְלֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר
וְהַנּוֹתָר מִמֶּנּוּ עַד־בֹּקֶר בָּאֵשׁ תִּשְׂרֹפוּ: יא וְכָכָה תֹּאכְלוּ אֹתוֹ
מָתְנֵיכֶם חֲגֻרִים נַעֲלֵיכֶם בְּרַגְלֵיכֶם וּמַקֵּלְכֶם בְּיֶדְכֶם וַאֲכַלְתֶּם
אֹתוֹ בְּחִפָּזוֹן פֶּסַח הוּא לַיהוָה: יב וְעָבַרְתִּי בְאֶרֶץ־מִצְרַיִם
בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם
וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי יְהוָה:
יג וְהָיָה הַדָּם לָכֶם לְאֹת עַל הַבָּתִּים אֲשֶׁר אַתֶּם שָׁם וְרָאִיתִי
אֶת־הַדָּם וּפָסַחְתִּי עֲלֵכֶם וְלֹא־יִהְיֶה בָכֶם נֶגֶף לְמַשְׁחִית
בְּהַכֹּתִי בְּאֶרֶץ מִצְרָיִם: יד וְהָיָה הַיּוֹם הַזֶּה לָכֶם לְזִכָּרוֹן וְחַגֹּתֶם
אֹתוֹ חַג לַיהוָה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם תָּחָגֻּהוּ: טו שִׁבְעַת יָמִים
מַצּוֹת תֹּאכֵלוּ אַךְ בַּיּוֹם הָרִאשׁוֹן תַּשְׁבִּיתוּ שְׂאֹר מִבָּתֵּיכֶם כִּי |
כָּל־אֹכֵל חָמֵץ וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל מִיּוֹם הָרִאשֹׁן
עַד־יוֹם הַשְּׁבִעִי: טז וּבַיּוֹם הָרִאשׁוֹן מִקְרָא־קֹדֶשׁ וּבַיּוֹם הַשְּׁבִיעִי
מִקְרָא־קֹדֶשׁ יִהְיֶה לָכֶם כָּל־מְלָאכָה לֹא־יֵעָשֶׂה בָּהֶם אַךְ
אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ הוּא לְבַדּוֹ יֵעָשֶׂה לָכֶם: יז וּשְׁמַרְתֶּם
אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם
מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת
עוֹלָם: יח בָּרִאשֹׁן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בָּעֶרֶב תֹּאכְלוּ
מַצֹּת עַד יוֹם הָאֶחָד וְעֶשְׂרִים לַחֹדֶשׁ בָּעָרֶב: יט שִׁבְעַת יָמִים
שְׂאֹר לֹא יִמָּצֵא בְּבָתֵּיכֶם כִּי | כָּל־אֹכֵל מַחְמֶצֶת וְנִכְרְתָה
הַנֶּפֶשׁ הַהִוא מֵעֲדַת יִשְׂרָאֵל בַּגֵּר וּבְאֶזְרַח הָאָרֶץ:
כ כָּל־מַחְמֶצֶת לֹא תֹאכֵלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם תֹּאכְלוּ מַצּוֹת: פ

Haftarah is on page 283.

טבלאות סכום

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 *MUSAF*	
		◆	◆	ROSH CHODESH & FESTIVAL *MUSAF*	
		◆	◆	YOM KIPPUR	
			◆	ACCOMPANIMENT TO *OMER*	
◆		◆	◆	SHAVUOS (OFFERED WITH TWO LOAVES)	
		◆		CITIZEN'S SIN-OFFERING	PERSONAL — 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	
		◆	◆	PURIFICATION OF *ZAV* & *ZAVAH*	PERSONAL — BODY-RELATED
	◆	◆	◆	PURIFICATION FROM *TZARA'AS*	
	◆	◆	◆	NAZIRITE THAT TOUCHES CORPSE	
		◆	◆	WOMAN AFTER GIVING BIRTH	
			◆	CONVERT'S OFFERING	
◆***				FIRSTBORN	PERSONAL — POSSESSIONS
◆***				ANIMAL TITHES	
◆				ACCOMPANIMENT TO FIRST FRUITS	
			◆	PILGRIM'S OFFERING	PERSONAL — TIME
◆				FESTIVAL OFFERINGS (*CHAGIGAH*)	
◆				FESTIVAL OFFERINGS (*SIMCHAH*)	
◆		◆	◆	NAZIRITE THAT COMPLETES VOW	PERSONAL — VOLUNTARY
◆				THANKSGIVING	
◆			◆	VOLUNTARY OFFERINGS	
		◆		ERRONEOUS COMMUNAL SIN	COMMUNAL RESEMBLING PERSONAL
		◆	◆	ERRONEOUS COMMUNAL IDOLATRY	
◆***				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 BURNT OFFERING — עוֹלָה

Slaughtered[1] *in northern part of the Temple Courtyard – Blood is thrown upon lower part of NE and SW corners of the Outer Altar – Totally burned (except for its hide) on the Outer Altar – Every burnt-offering is accompanied by a meal-offering of flour and oil (minchas nesachim) and a wine libation – 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 (M) (< 1 YR)	SHEEP (M) (14MO-2YRS)	GOAT (M) (< 2YRS)	BULL (1-3YRS)	TYPE OF SACRIFICE	
✓		✓	✓	✓	**VOLUNTARY OFFERINGS** (*Vayikra* 1:1-17)	PERSONAL
✓	✓				**WOMAN AFTER GIVING BIRTH** (*Vayikra* 12:6)	PERSONAL
✓	✓				**PURIFICATION FROM *TZARA'AS*** (*Vayikra* 14:10, 20)	PERSONAL
1					**PURIFICATION OF *ZAV* & *ZAVAH*** (*Vayikra* 15:29-30)	PERSONAL
		1			**HIGH PRIEST ON YOM KIPPUR** (*Vayikra* 16:3)	PERSONAL
1					**NAZIRITE THAT TOUCHES CORPSE** (*Bamidbar* 6:9-11)	PERSONAL
	1				**NAZIRITE THAT COMPLETES VOW** (*Bamidbar* 6:13-16)	PERSONAL
✓[2]		✓	✓	✓	**CONVERT'S OFFERING** (*Bamidbar* 15:14)	PERSONAL
		✓	✓	✓	**PILGRIM'S OFFERING** (*Devarim* 16:16)	PERSONAL
		1			**HIGH PRIEST ON YOM KIPPUR** (*Vayikra* 16:5)	PERSONAL
		✓	✓	✓	**OFFERINGS TO KEEP ALTAR BUSY** (see *Shekalim* 6:6)	COMMUNAL
	1				**ACCOMPANIMENT TO *OMER*** (*Vayikra* 23:12-13)	COMMUNAL
	7	2		1	**SHAVUOS (OFFERED WITH TWO LOAVES)** (*Vayikra* 23:18)	COMMUNAL
				12[3]	**ERRONEOUS COMMUNAL IDOLATRY** (*Bamidbar* 15:22-26)	COMMUNAL
	2[4]				**MORNING & AFTERNOON OFFERINGS** (*Bamidbar* 28:1-8)	COMMUNAL
	2				**SHABBOS (*MUSAF*)** (*Bamidbar* 28:9-10)	COMMUNAL
	7	1		2	**ROSH CHODESH (*MUSAF*)** (*Bamidbar* 28:11)	COMMUNAL
	7	1		2	**7 DAYS OF PESACH (*MUSAF*)** (*Bamidbar* 28:19)	COMMUNAL
	7	1		2	**SHAVUOS (*MUSAF*)** (*Bamidbar* 28:27)	COMMUNAL
	7	1		1	**ROSH HASHANAH (*MUSAF*)** (*Bamidbar* 29:2)	COMMUNAL
	7	1		1	**YOM KIPPUR (*MUSAF*)** (*Bamidbar* 29:8)	COMMUNAL
	14	2		13-7[5]	**7 DAYS OF SUCCOS (*MUSAF*)** (*Bamidbar* 29:13-32)	COMMUNAL
	7	1		1	**SHEMINI ATZERES (*MUSAF*)** (*Bamidbar* 29:36)	COMMUNAL

1. The above is the sacrificial procedure for animal offerings. For bird offerings see *Vayikra* 1:14-17. 2. Two birds must be brought, if this option is chosen. 3. One per tribe. 4. One in the morning and one in the afternoon. 5. Thirteen bulls on the first day, twelve on the second day, *etc.*

☙ THE "INNER" SIN OFFERING — חַטָּאת 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)	PERSONAL
	12*	**ERRONEOUS COMMUNAL SIN (CAUSED BY SANHEDRIN)** (*Vayikra* 4:13-21)	COMMUNAL
1		**COMMUNAL SIN OFFERING OF YOM KIPPUR** (*Vayikra* 16:15)	COMMUNAL
12*		**ERRONEOUS COMMUNAL IDOLATRY (CAUSED BY SANHEDRIN)** (*Bamidbar* 15:22-26)	COMMUNAL

☙ THE "OUTER" SIN-OFFERING — חַטָּאת חִיצוֹנִית ❧

*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)	PERSONAL
✓***	✓	✓		**VARIABLE SIN-OFFERING** (*Vayikra* 5:1-13)	PERSONAL
1				**WOMAN AFTER GIVING BIRTH** (*Vayikra* 12:6-8)	PERSONAL
✓	✓			**PURIFICATION FROM *TZARA'AS*** (*Vayikra* 14:9-22)	PERSONAL
1				**PURIFICATION OF *ZAV* & *ZAVAH*** (*Vayikra* 15:29-30)	PERSONAL
1				**NAZIRITE THAT TOUCHES CORPSE** (*Bamidbar* 6:8-11)	PERSONAL
	1			**NAZIRITE THAT COMPLETES VOW** (*Bamidbar* 6:13-16)	PERSONAL
		1		**UNINTENTIONAL IDOL WORSHIP** (*Bamidbar* 15:28)	PERSONAL
			1	**SHAVUOS (OFFERED WITH TWO LOAVES)** (*Vayikra* 23:19)	COMMUNAL
			1	***MUSAF* OF ROSH CHODESH AND FESTIVALS** (*Bamidbar ch.* 28-29)	COMMUNAL

* 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 — אָשָׁם ❧

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	
	1	**MISAPPROPRIATION OF TEMPLE PROPERTY** (*Vayikra* 5:15-16)	PERSONAL
	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	
	✓	✓	✓	✓	**THANKSGIVING (VOLUNTARY)** (*Vayikra* 7:11-15)	PERSONAL
	✓	✓	✓	✓	**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 וּמַעֲשֵׂר וּפֶסַח

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** (*Devarim* 15:19-23)	PERSONAL
	✓	✓	**ANIMAL TITHES** (*Vayikra* 27:32-33)	
✓			**PESACH OFFERING** (*Shemos* 12:5; *Devarim* 16:2)	
✓			**SECOND PESACH OFFERING** (*Bamidbar* 9:11)	

* 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 סֹלֶת	SHALLOW-FRIED MINCHAH[2] מִנְחַת מַחֲבַת	DEEP-FRIED MINCHAH[3] מִנְחַת מַרְחֶשֶׁת	OVEN-BAKED UNLEAVENED LOAVES[4] חַלּוֹת	OVEN-BAKED UNLEAVENED WAFERS[4] רְקִיקֵי	HIGH PRIEST'S MINCHAH[5] מִנְחַת כֹּהֵן מָשִׁיחַ (חֲבִיתִין)	INDUCTION MINCHAH[6] מִנְחַת חִנּוּךְ	SINNER'S MINCHAH[7] מִנְחַת חוֹטֵא	SOTAH'S MINCHAH[8] מִנְחַת סוֹטָה	THE OMER[9] הָעֹמֶר	TWO LOAVES OF SHAVUOS[10] שְׁתֵּי הַלְּחֶם	MULTI-SURFACE BREAD[11] לֶחֶם הַפָּנִים	LIBATION MINCHAH[12] מִנְחַת נְסָכִים
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 *belilah*. See *Vayikra* 2:5. 16. This is known as *yetzikah*. 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.

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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 Hahalachos* (of the *Rif*), by R' Yosef Chaviva of Spain (14-15th centuries).

Noda Biyehudah — Halachic Responsa of Rabbi Ezekiel Landau, (1713-1793) Chief Rabbi of Prague.

Ohr haChayim — Commentary on the Torah by Talmudic and Kabalist 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' Yitzchak 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, Kabalist of 16th century Safed. Student of R' Yosef Caro. Author of numerous works, including *Pardes Rimonim,* a classic work which explains fundamental concepts of Kabalah.

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'amorim 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 Ukranian 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, Kabalist, 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 Kabalistic 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 Kabalah, 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.

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חנה ושרה מלכה



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מוקדש

לחיזוק התקשרות

לכבוד קדושת אדוננו מורנו ורבנו

נשיא דורנו