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EDITOR'S NOTE

This year Ohr Somayach has produced a special 20-page *Pesach Handbook* with articles, features and information to help make your Pesach an even more unforgettable experience.

It is available at www.ohr.edu

Happy Sun-day!

by Rabbi Yaakov Asher Sinclair

It now looks likely that Rav Shalom Yosef Eliashiv, *shlit'a*, the *posek hador* (Halachic arbiter of the generation) will lead the recitation of the Birkat HaChama — the Blessing of the Sun — at the Western Wall in Jerusalem, soon after dawn on Erev Pesach 5769 (2009).

Rav Eliashiv is somewhere in his high nineties and, G-d willing, will have said this blessing four times in his life. Not many of us will be so blessed, for of all the observances that are available to a Jew, Birkat HaChama has the greatest interval, being said only once in every 28 years when the sun returns to exactly the same place relative to the earth as at its creation.

Apart from the astronomical aspects of Birkat HaChama, this large interval of time should give us pause. Many of us were not here when last it was said, and many will not be here at its next recital.

The anniversary of Creation always evokes G-d's attribute of strict justice. Rosh Hashana, the day of man's creation is also the Day of Judgment for both man and the whole world, "Who will live, who will die..." But what is the connection between Creation

and judgment? Ostensibly they are totally separate subjects.

The Midrash expounds that when G-d 'considered' creating man He 'consulted' with His Heavenly Court and the following 'debate' ensued: *Kindness* said "Create him, for he will do many kindnesses!" *Truth* said, "Don't create him, for he is full of lies!" In the midst of this cosmic debate G-d said, "*Na'asah Adam...* man has (already) been created." In other words, man was created amidst existential doubt of whether he should or should not exist. That doubt resurfaces every year on the anniversary of his creation as each of us stands again before that Heavenly Court and is judged as to what extent we have justified our creation, a creation that began in doubt.

Few things focus our minds on our very transitory stay in this world like an event that happens to us only every 28 years. When we thank the Creator for creating the Sun, the Moon and the Stars, our thoughts turn to whether our lives have justified the vast expanse of the universe and its myriad luminaries.

Happy Sun-day!

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Cover Story

“Command Aaron” (6:2)

“Exposed!!!” “See It ALL!!!” “Now — The Real Truth Comes Out!!!” “Unveiled For The First Time!!!” We live in a world where a lack of covering is endemic, a world where everything has to be revealed. Because our society lacks a true spiritual center, the only quality that is prized is revelation. Revelation is all. That which is unseen or cannot be seen is distrusted and disregarded.

Holiness is something that has to be covered. Its very nature requires covering. If you have a precious jewel you don’t go out into the street with it in your hands. You place it in a box away from prying eyes.

At any one time there exist 36 holy people on whose merit the whole world rests. They are hidden. They have to be hidden.

On Sunday, February 19, 1995, Rabbi Shlomo Zalman Auerbach died in Jerusalem at the age of 84. The next afternoon 300,000 people — a number roughly equivalent to the adult Jewish population of Jerusalem — escorted him on his final journey.

The Israeli press was caught off-guard. There were no prepared obituaries, for they had never heard of him. He was frail and unimposing even in his youth. He sat on no council of sages. He created no publishing empire. He did-

SHMINI

Manufacturer’s Instructions

“...And they [Nadav and Avihu] brought before G-d a strange fire that He had not commanded them...” (10:1).

No one knows better how to operate a machine than its maker. Imagine someone buying a new car. The salesman says to the proud new owner, “Oh yes sir. One more thing: your instruction manual.” The driver says, “Oh I don’t need that. I instinctively *feel* what the tire pressure should be and I have a sixth sense when the car needs a major service. I *know* intuitively what octane fuel the car needs.” Few people, when faced with operating something as precise and unforgiving as a car, would leave these sorts of decisions to instinct and feeling. Life is no less demanding or complex than a car. Rather, it is more so, and yet many people are happy to coast along blithely

All or Nothing At All

“Every [animal] that has a split hoof, which is completely separated into double hooves, and that brings up its cud – that one you may eat.” (11:3).

These two aspects of a kosher land-animal are not a *means* of identifying them as being kosher, rather they are the *cause* of them being kosher. In other words, having split hooves and regurgitating its cud are

n’t distribute inspirational cassettes. He held no pulpit. For 45 years he headed a respected Jerusalem yeshiva that provided his only salary. And 300,000 escorted this frail old man, whom the press had never heard of, to his rest.

Holiness requires covering.

Rashi says about the above verse: “The word ‘*command*’ always connotes alacrity and alertness. Rabbi Shimon said the Torah needs to command an extra degree of alertness where there is a lack of covering.”

When we think of the Temple offerings it’s easy to forget that in the majority of the offerings part of the *korban* was consumed by the *Kohen* and by the person who brought the *korban*. You might think that this was no more than a side benefit of the offering. In fact, this eating — this most seemingly physical of actions — covered the deepest holiness of the *korban*.

However, there was one *korban* in which neither the *Kohanim* nor the person who brought the offering partook: the *Korban Olah* or ‘elevation offering’. The *Korban Olah* was entirely consumed by fire. No part of it was eaten.

In other words the holiness of the *Korban Olah* was revealed. It did not have the covering of holiness, the mystic camouflage that happened when the *Kohen* and the supplicant ate from the *korban*.

It was for this reason that the *Korban Olah* needed an extra decree of vigilance and alacrity. For that which is revealed needs extra guarding and alertness.

• Source: *Chidushei HaRim*

assuming that they are not putting water in their spiritual gas tank or brake fluid in their spiritual crankcase.

The Torah is the instruction manual of the world written by the Manufacturer of the world.

We live in an era where people are more interested in *feeling* spiritual than in *being* spiritual; where the instant gratification of a spiritual “high” and “mail-order Kaballa” masquerades as an authentic relationship with the Creator.

The Torah warns us against this in the incident of Nadav and Avihu. The “strange fire” may feel spiritual, but it cannot connect with the Source. And the reason it cannot connect is the seemingly redundant phrase, “which He had not commanded them.” If it was a strange fire, then by definition it was not commanded by G-d. Rather, the reason it was strange is because it was not commanded.

The car will only run when we follow the Manufacturer’s instructions.

what make the animal kosher.

The Torah specifically tells us that one of these aspects without the other renders the animal as *unkosher* as if it had neither.

The split hoof represents the outward behavior of man towards his fellow man, and the chewing of the cud represents the inward relationship between Man and G-d.

If a person behaves in a “kosher” way only with his fellow man or only with G-d, he is, nevertheless, *treif*.

• Source: *Heard from Rabbi Avraham Pam*

Incredibly Humble

“and cedar wood, crimson thread, and hyssop” (14:4)
 “For leprous-looking lesions result from conceit and haughtiness.
 What is the cure? A person should lower himself like
 the worm and the hyssop.” (Rashi)

The Baal Shem Tov once arrived in Polana for Shabbat in a beautiful carriage. In that town was a certain individual who loved to create trouble. He accused the Baal Shem Tov of lording it up and behaving in a conceited fashion.

The Baal Shem replied to him:

“Once there was a king who let it be known that he was searching for the elixir of eternal life. Hearing about the king’s quest, a wise man came to him and said, “I have the elixir of eternal life.” “Where is it? Where is it?” said the king in great excitement. “I will pay you anything for it!” Replied the wise man, “You need pay me nothing for it. But it will certainly cost you.”

The king’s brow furrowed. “Where is the potion?” he demanded.

Said the wise man: “If you humble yourself and distance yourself from all conceit, you will have imbibed the elixir

of life.”

The king took the wise man’s words and fulfilled them to the letter. He behaved like the epitome of humility, to the extent that he actually ceased riding in the royal carriage and followed behind it on foot along with his servants.

However, the more he did to humiliate himself, the more he heard this little voice in his head saying, “You are the MOST incredibly HUMBLE person in the whole world. Look at you! You are a great king and yet you walk on foot behind your carriage. You speak in whispers, carefully weighing your each and every word. Your shoulders are hunched unassumingly. Your glance is always downward and diffident. You are truly FANTASTIC!”

He sought out the wise man and told him of his problem. The wise man explained, “Walking behind the royal carriage was not what I had in mind. I meant you to go up and sit in your carriage, that everyone should continue bowing to you and treating you with royal deference, and, in spite of all that, in your heart of hearts, you should still feel humble and small. That’s a much more difficult thing to do.”

But that is true humility.

PARSHA Overview

Tzav

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the *korban olah* — the offering burnt on the altar throughout the night — are to be removed from the area by the *kohen* after he changes his special linen clothing. The *olah* is brought by someone who forgot to perform a positive commandment of the Torah. The *kohen* retains the skin. The fire on the altar must be kept constantly ablaze. The *korban mincha* is a meal offering of flour, oil and spices. A handful is burned on the altar and a *kohen* eats the remainder before it becomes leaven. The Parsha describes the special *korbanot* to be offered by the *Kohen Gadol* each day, and by Aharon’s sons and future descendants on the day of their inauguration. The *chatat*, the *korban* brought after an accidental transgression, is described, as are the laws of slaughtering and sprinkling the blood of the *asham* guilt-*korban*. The details of *shelamim*, various peace *korbanot*, are described, including the prohibition against leaving uneaten until morning the remains of the *todah*, the thanks-*korban*. All sacrifices must be burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, *korbanot* may not be eaten and should be burned. One may not eat a *korban* when he is ritually impure. Blood and *chelev*, forbidden animal fats, are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every *korban shelamim*. The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

Shmini

On the eighth day of the dedication of the Mishkan, Aharon, his sons, and the entire nation bring various *korbanot* (offerings) as commanded by Moshe. Aharon and Moshe bless the nation. G-d allows the Jewish People to sense

His Presence after they complete the Mishkan. Aharon’s sons, Nadav and Avihu, innovate an offering not commanded by G-d. A fire comes from before G-d and consumes them, stressing the need to perform the commandments only as Moshe directs. Moshe consoles Aharon, who grieves in silence. Moshe directs the *kohanim* as to their behavior during the mourning period, and warns them that they must not drink intoxicating beverages before serving in the Mishkan. The Torah lists the two characteristics of a kosher animal: It has split hooves, and it chews, regurgitates, and re-chews its food. The Torah specifies by name those non-kosher animals which have only one of these two signs. A kosher fish has fins and easily removable scales. All birds not included in the list of forbidden families are permitted. The Torah forbids all types of insects except for four species of locusts. Details are given of the purification process after coming in contact with ritually-impure species. *Bnei Yisrael* are commanded to be separate and holy — like G-d.

Tazria

The Torah commands a woman to bring a *korban* after the birth of a child. A son is to be circumcised on the eighth day of his life. The Torah introduces the phenomenon of *tzara’at* (often mistranslated as leprosy) — a miraculous affliction that attacks people, clothing and buildings to awaken a person to spiritual failures. A *kohen* must be consulted to determine whether a particular mark is *tzara’at* or not. The *kohen* isolates the sufferer for a week. If the malady remains unchanged, confinement continues for a second week, after which the *kohen* decides the person’s status. The Torah describes the different forms of *tzara’at*. One whose *tzara’at* is confirmed wears torn clothing, does not cut his hair, and must alert others that he is ritually impure. He may not have normal contact with people. The phenomenon of *tzara’at* on clothing is described in detail.

continued on page nine

TALMUDigest

Bava Kama 100-106

- Responsibility for indirect damage
- When the dyer or carpenter fail to do what they were hired for
- Claiming the stolen dye that has been used
- How *shmitah* (seventh year) laws affect wood and dye
- Some rules about deciding halacha in case of dispute
- What is not included when one pledges his belongings to the Sanctuary
- Returning stolen property after taking a false oath in denying guilt
- When one is unaware of the identity of the person he stole from or from whom he purchased without paying
- The responsibility of an agent appointed for collecting a debt
- The *chomesh* surcharge on returning stolen property as atonement for taking a false oath in denial of guilt
- Fluctuating value of stolen property
- The claims and oaths taken by a guardian denying responsibility for loss of animal placed in his custody

The Confused Chasid

A *chasid* – an especially righteous Jew – came before Rabbi Tarfon with a problem. He had purchased something from one of two sellers without making payment and did not remember to whom he owed the

money. Rabbi Tarfon instructed him to simply place the purchase money in front of both and let them settle between themselves.

The question arises as to what Rabbi Tarfon would have ruled in a case in which such a buyer had been challenged by one of the sellers and had taken an oath of denial only to later admit that he was lying. In such an event, concludes the *gemara*, Rabbi Tarfon would have ruled that he is obligated to pay both of them as we see in the *mishna* case of someone who steals from one of five people and falsely swears in denial.

This conclusion is based on the assumption that in the case of the *chasid* there was no false oath taken since we cannot imagine such a righteous Jew taking a false oath. But perhaps, the challenge is offered, he became a *chasid* only after committing this sin and repenting.

The refutation of this challenge is based on a tradition that whenever a *chasid* is mentioned in the Talmud, it is a reference to either Rabbi Yehuda ben Bava or Rabbi Yehuda bar Rabbi Iloi, both of whom were especially righteous from the very beginning.

While the title *chasid* used in Talmudic accounts is limited to those two Sages, it does seem that one who has committed even so grave a sin as taking a false oath is still eligible to be called a *chasid* after repenting.

• *Bava Kama 103b*

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TALMUDigest

Bava Kama 107-113

- The oath required for total or partial denial of monetary claim in regard to a loan or object for safekeeping
- The three oaths required of a guardian denying responsibility for failure to return item in his charge
- When the double payment of a thief goes to the guardian
- Penalty for a guardian swearing falsely that the item in his safekeeping was lost or stolen
- Making payment for swearing falsely in a case when the victim died
- When the victim is a convert with no heirs
- The right of the *kohen* to perform the service of his sacrifice at any time
- Defining the three elements of atonement for swearing falsely in denying a monetary claim
- The gifts awarded by the Torah to *kohanim*
- Responsibility of heirs to compensate victim of their father's theft
- When testimony is accepted without the presence of the litigant
- How to relate to monies illegally acquired by tax collectors
- Relating to property of a non-Jew

Partial Payment

When is there an obligation to pay only partially for damages caused by eating what belongs to someone else? The Sage Rava deals with the case of a man who borrowed an animal and passed away before returning it. His heirs, mistakenly assuming that the animal was owned by their father, slaughtered it and consumed its meat. His ruling is that they must pay the animal's owner as much as they would have paid for meat that they could have acquired at a bargain price (two-thirds of the regular market price as stated in *Bava Batra* 146b).

The heirs are exempt from paying the full value of the meat they consumed because the rule regarding the

responsibility of man for damage caused even unintentionally does not apply to a case such as this in which the perpetrators were entirely blameless. (See *Tosefot* on *Bava Kama* 27b) Since they benefited, however, from eating this meat, they are obligated to pay as much as they would have spent on the luxury of meat at a bargain price. A similar ruling is found in *Bava Kama* 20a in regard to an animal consuming crops in a public area. Although the owner is not liable for the damage caused by his animal in such an area he is obligated to pay the amount he would have spent on feeding his animal barley at a bargain price.

Rashi notes that the skin of the borrowed animal that is still around must be returned intact to the animal's owner.

- *Bava Kama* 112a

What the SAGES Say

"All of *Seder Nezikin* (the Talmudic order of which *Bava Kama* is a part) is considered like one long *mesechta* (as regards whether there is a definite order to the *mishnayot* in it)."

- Rabbi Yosef - *Bava Kama* 102a

"It is better to live together with another than to live alone."

- Rabbi Shimon ben Lakish - *Bava Kama* 111a

"There is no greater case of ransoming captives than this (the guardian of funds collected for ransoming captives who saved his life by giving them to bandits)."

- The Sage Rabbah - *Bava Kama* 117b

"It can be definitely assumed that a borrower does not have the audacity to totally deny the claim of his lender."

- The Sage Rabbah - *Bava Metzia* 3a

TALMUDigest

Bava Kama 114 - 119

- Stolen or rescued property of which the owners have despaired of recovering
- Difference between a robber and a burglar
- When testimony of woman or minor is acceptable
- Claiming stolen property from one who purchased it from thief
- When one sacrifices his own to save that of another
- Utilizing crops or wine about to be lost as a tithe
- When an arrangement for payment for an extraordinary fee must be honored
- Rabbi Safra and the lion escort
- How to determine how much each member of a ship or caravan must pay for protection from danger
- Responsibility of one who collaborates with thieves by showing them someone's property
- Rabbi Cahana's flight from Babylon and his experience with Rabbi Yochanan
- When another's property can be sacrificed to save one's life
- Returning to owner a stolen property which has been flooded
- Returning stolen animal without notifying victim
- Restrictions on purchasing from sources which may be selling stolen goods
- What cleaners or carpenters can keep for themselves

When Major is Minor

When the Sage Ravina came to the Babylonian city of Machuza to raise funds for charity the local women offered him their precious jewelry, which he gratefully accepted. This prompted a challenge from the Sage Rabbah Tosfah that the rule was that charity trustees could accept from married women only minor contributions that could be assumed to have the consent of their husbands. Ravina's response was that in relation to the wealth of Machuza residents this jewelry was still considered a minor contribution.

In light of this approach a solution to a mystery in regard to King David is offered by Rabbi Yechezkel Landau in his *Noda B'Yehuda Responsa* (Second Volume, Yoreh

Deah 158). When Avigail, the righteous wife of the miserly Naval, learned that he had refused to provide David and his soldiers with the food they requested in exchange for guarding his flocks on Mount Carmel, she realized that Naval had behaved in a wicked fashion and she took the initiative of providing them with "two hundred loaves of bread, two jugs of wine, five sheep readily prepared, five measures of parched corn, a hundred clusters of raisins and two hundred cakes of figs." (*Shmuel I*, 25:18)

In solution of the mystery as how David could accept such a substantial gift from a married woman without the expressed consent of her husband, the author offers a number of possibilities. One of them is based on Ravina's above-mentioned ruling regarding the women of Machuza. In relation to the massive wealth of Naval his wife's gift was considered a minor contribution.

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P R E S E N T S

SEASONS OF THE MOON

THE AUERBACH EDITION

BY RABBI YAAKOV ASHER SINCLAIR

P R E - O R D E R O N L I N E A T W W W . O H R . E D U

TALMUDigest

Bava Metzia 2 - 8

- Settling disputes of ownership through oath-taking
- Analysis of the text of the first *mishna*
- Comparing the ruling of the *mishna* to those of Sages like Ben Nanass, Sumchus and Rabbi Yossi
- Does the testimony of witnesses on part of a monetary claim demand the same oath of defendant as his own denial does
- Is an oath required when the defendant admitting to part of the claim against him produces payment of it
- The reason for the oath mentioned in the *mishna* regarding dispute over ownership of found object
- *Gilgul shvuah* – one oath bringing along another
- The crooked shepherd and his ability to take an oath
- Is one suspected of theft eligible to take an oath
- When one of the claimants to ownership of a found object seizes or sanctifies it with only a belated protest
- The *kohen* who seized an animal with a doubtful status of first-born
- Two holding on to a *talit* or to a loan document
- If one picks up a found object for another does this grant him ownership of it
- Two riders of a found animal disputing ownership

The Tenth Commandment

“You shall not covet... anything that belongs to your fellow.” (*Shemot* 20:14) What if someone so covets something belonging to another that he takes it from him without his consent but pays him for it – is he in violation of this tenth commandment?

There is a difference of opinion amongst the Talmudic

commentaries on this issue, which revolves around an understanding of a point in our *gemara*.

A guardian claims innocence of responsibility for something stolen from his safekeeping but chooses to pay the owner rather than take an oath that he was not negligent. He is nevertheless required to take an oath that the object is no longer in his possession. This is because we suspect him of having coveted that item which the owner refused to sell and is exploiting this opportunity to acquire it.

But how can we believe his oath? If we suspect him of dishonesty should we not also suspect him of taking a false oath?

The answer is that the guardian can rationalize his dishonesty because he is paying the owner but will not dare to take a false oath. But isn't he in violation of “You shall not covet” even if he pays and therefore should be suspected of taking a false oath? To this challenge the response is: “People assume that ‘You shall not covet’ applies only when payment is not made.”

One approach to understanding this statement is that what people assume in regard to coveting is the truth (*Tosefot* in *Mesechta Sanhedrin* 25b).

Others (including Rambam, Laws of Theft and Loss 1:9) disagree with this approach and contend that even if one pays money to the party who refused to sell he is in violation of “You shall not covet”.

According to this approach our *gemara* must thus be understood: since people assume that by giving money they are not in violation of any prohibition, we have no reason to suspect that they will take a false oath.

• *Bava Metzia* 5b

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Pesach, Matza and Maror

From: Helen in the U.K.

Dear Rabbi,

What is the significance of the statement of Raban Gamliel in the Haggadah that one who has not said “Pesach, Matza and Maror” has not fulfilled his obligation? If this is referring to the requirement to tell the Passover story to one’s children, how does the mention of these few words do the job? If it’s referring to the fulfillment of the actual mitzvot themselves: for one, Raban Gamliel requires we say, not do; and secondly, the Pesach sacrifice is currently not performed. Please inform.

Dear Helen,

Certain commentators in fact explain that this is a reference to performing the *mitzvot*. You say: Raban Gamliel tells us we are to make verbal reference to these *mitzvot* – he’s not telling us to do them, and we can’t fulfill all of them nowadays anyway. They explain that Raban Gamliel means not that we should merely say these three words, but actually explain them (which the Haggadah goes on to do).

And this is because while the performance of other *mitzvot* usually does not require one to have special intentions, these are among the few *mitzvot* where one is required to have their meaning in mind when fulfilling them. Why? Because G-d included the meaning in the command itself. So Raban Gamliel is saying that one must have in mind, and preferably verbalize, the reason G-d gives for doing the *mitzvah*. This applies for those of these *mitzvot* we perform nowadays, and also for the Pesach offering which we hope to perform soon.

Still other commentators explain that Raban Gamliel’s teaching is referring to the *mitzvah* of telling the Passover story (Haggadah). You ask how the mention of these three things does the job. These commentators explain that this section of the Haggadah completes the answering the four questions. As such, it is a repetition and summary of the entire “*Maggid*” section. Here’s how some of the authorities explain how so:

Rabbi Yosef Albo explains that since the events of the Passover story and telling them over on Pesach play a major role in forging the Jewish People’s belief in G-d, these three things summarize our faith in G-d. The Pesach lamb, which in effect slaughtered the Egyptian god, involves the rejection of idol worship and thereby symbolizes our faith in G-d’s existence. Matza, which involves obedience to the Divine prohibition of chametz, thereby expresses our acceptance of the Torah as G-d’s Law. Maror,

with its emphasis and relation to suffering, reflects our belief in reward and punishment.

Rabbi Moshe Chaim Luzzatto sees in these three commandments the steps by which the Jews rose from pagan ways to the pure worship of G-d and the receiving of the Torah. First they withdrew from idolatry (in which many were enmeshed in Egypt) as shown by their sacrifice of the lamb, the Egyptian god. Then they drew on sustenance from the manna, which was completely free of human imperfection, corresponding to Matza which is devoid of chametz that stands for the evil inclination. Last, during the period between the Exodus and Sinai, they had to painstakingly purify themselves through the levels of impurity to purity in preparation to receive the Torah, corresponding to Maror.

The Sefat Emet explains that Maror recalls the wickedness of the Egyptians and the suffering of the Jews, which led to ultimate punishment and redemption respectively. Matza reminds us of the redemption of the Jews by recalling that they had to leave in haste before their dough could rise. Pesach recalls the arbitrary revelation of G-d when He passed over the Jewish homes, sparing the Jewish firstborns. Similarly, we should not attribute our redemption to our own actions (symbolized by the making of the matza), nor to the wickedness of Pharaoh and the Egyptians (reflected in the maror), but to the mercy of G-d alone (as revealed in Pesach, G-d’s passing over the Jewish homes).

Interestingly, while the first two explanations follow the order stated by Raban Gamliel, namely Pesach, Matza and Maror, the last explanation, which most closely relates to the historical aspects of the events [specifically: Jewish suffering, the Paschal lamb on the night of Passover and finally, hastily baked *matzot* shortly before departure] would seem to indicate that Raban Gamliel’s order is not chronologically correct – it should be Maror, Pesach and Matza. Why does he move Maror to the end, after Pesach and Matza?

One possible explanation is that Raban Gamliel mentioned Maror last in order to refer to later exiles that followed the redemption from Egypt. Rabbi Bunim of Pashischa explains that the depth of the bitterness and suffering, and thereby the greatness of the salvation, cannot be fully appreciated until after one has been redeemed from it. The author of Vayagidu LMordechai suggests that Raban Gamliel intended to include in his teaching the idea that even after deliverance it is important recall one’s former suffering in order not to forget the miracles of G-d and to be forever thankful.

Sources:

- *The Artscroll Haggadah based on Talmudic, Midrashic and Rabbinic sources*, pp. 140-3

Pesach Q&A

- Q**
1. What is the holiday of Pesach called in the Torah?
 2. Why did our ancestors carry dough when they left Egypt?
 3. Where is there a hint in the Torah to the four cups of wine we drink at the Seder?
 4. What do we do on Pesach Eve to remember the Korban Pesach?
 5. What do these numbers represent – 10, 50 / 40, 200 / 50, 250?
 6. How many mornings on Pesach do we say the entire Hallel?
 7. How do we refer to Pesach in our *kiddush* and in our *tefillot*?
 8. What are the three prohibitions regarding *chametz*?
 9. When is the eating of matza obligatory according to the Torah?
 10. What was the date of the crossing of Yam Suf?
 11. How many days of Chol Hamo'ed are there in Eretz Israel and elsewhere?
 12. Is there any limit to what may be done during Chol Hamo'ed?
 13. How many times do we wash our hands during the Seder?
 14. What cannot be done after eating the *afikomen*?
 15. Why do we recline when drinking wine and eating matza?
 16. What unusual thing do we do to stimulate children to ask questions?
 17. What is the meaning of *datzach, adash, beachav*?
 18. Who are the four sons alluded to in the Torah as requiring us to inform them regarding Pesach?
 19. What is the meaning of *Dayenu* that we sing?
 20. What is the Torah term on which the word Haggadah is based?
- A**
1. *Chag Hamatzot* (The Festival of Matzot).
 2. They left in such a hurry that there was no time for the dough to rise.
 3. The four expressions of redemption found in *Shemot* / Exodus 6:6-7.
 4. Place a shankbone or other piece of meat on the seder plate.
 5. The number of plagues with which the Egyptians were smitten in Egypt and at the Sea according to three different Sages.
 6. One morning in Eretz Israel and two everywhere else.
 7. *Zman Cheiruteinu* (The Season of Our Freedom).
 8. To eat, to benefit from and to possess.
 9. On the first night of the holiday at the Seder.
 10. The seventh day of Pesach – the 21st day of the month of Nissan.
 11. In Eretz Israel 5 days and elsewhere only 4.
 12. Definitely! Study the laws or consult a rabbi.
 13. Twice - once before dipping *karpas* into salt water and once before eating matza. (A third time is *mayim achronim* before saying *birkat hamazon* – grace after meals.)
 14. We cannot eat nor drink wine.
 15. In order to express our sense of nobility as free men.
 16. We dip a vegetable in salt water before saying the Haggadah.
 17. These are acronyms formed by the first letters of the ten plagues.
 18. The wise son, the wicked one, the simple one and the one who does not know how to ask.
 19. "It would have sufficed for us" – a reference to all the stages of benevolence which G-d granted us.
 20. "*Vehegadeta levinecha* – And you shall relate to your child" (*Shemot* 13:8).

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PARSHA Overview

Metzora

The Torah describes the procedure for a *metzora* (a person afflicted with *tzara'at*) upon conclusion of his isolation. This process extends for a week and involves *korbanot* and immersions in the *mikveh*. Then, a *kohen* must pronounce the *metzora* pure. A *metzora* of limited financial means may substitute lesser offerings for the more expensive animals. Before a *kohen*

diagnoses that a house has *tzara'at*, household possessions are removed to prevent them from also being declared ritually impure. The *tzara'at* is removed by smashing and rebuilding that section of the house. If it reappears, the entire building must be razed. The Torah details those bodily secretions that render a person spiritually impure, thereby preventing his contact with holy items, and the Torah defines how one regains a state of ritual purity.

PARSHA Q&A

TZAV

1. What separated the *kohen's* skin from the priestly garments?
2. How often were the ashes removed from upon the *mizbe'ach*? How often were they removed from next to the *mizbe'ach*?
3. If someone extinguishes the fire on the *mizbe'ach*, how many Torah violations has he transgressed?
4. The portion of a flour-offering offered on the *mizbe'ach* may not be *chametz*. But is the *kohen's* portion allowed to be *chametz*?
5. When a *kohen* is inaugurated, what offering must he bring?
6. What three baking processes were used to prepare the *korban* of Aharon and his sons?
7. What is the difference between a *minchat kohen* and a *minchat Yisrael*?
8. When is a *kohen* disqualified from eating from a *chatat*?
9. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
10. Can an animal dedicated as an *asham* be replaced with another animal?
11. How does an *asham* differ from all other *korbanot*?
12. Unlike all other *korbanot*, what part of the ram or sheep may be placed on the *mizbe'ach*?
13. What three types of *kohanim* may not eat from the *asham*?
14. In which four instances is a *korban todah* brought?
15. Until when may a *todah* be eaten according to the Torah? Until when according to Rabbinic decree?
16. How does a *korban* become *pigul*?
17. Who may eat from a *shelamim*?
18. What miracle happened at the entrance of the *Ohel Moed*?
19. Other than *Yom Kippur*, what other service requires that the *kohen* separate from his family?
20. What are the 5 categories of *korbanot* listed in this *Parsha*?

Answers to Tzav's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

1. 6:3 - Nothing.
 2. 6:4 -A) Every day. B) Whenever there was a lot.
 3. 6:6 - Two.
 4. 6:10 - No.
 5. 6:13 - A *korban mincha* — A tenth part of an *ephah* of flour.
 6. 6:14 - Boiling, baking in an oven and frying in a pan.
 7. 6:15 - The *minchat kohen* is burnt completely. Only a handful of the *minchat Yisrael* is burnt, and the remainder is eaten by the *kohanim*.
 8. 6:19 - If he is *tamei* (spiritually impure) at the time of the sprinkling of the blood.
 9. 6:21 - One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
 10. 7:1 - No.
 11. 7:3 - It can only be brought from a ram or sheep.
 12. 7:3 - The tail.
 13. 7:7 - A *t'vul yom* (a *tamei kohen* who immersed in a *mikveh* yet awaits sunset to become *tahor*); a *mechusar kipurim* (a *tamei* person who has gone to the *mikveh* but has yet to bring his required offering); an *onan* (a mourner prior to the burial of the deceased).
 14. 7:12 - Upon safe arrival from an ocean voyage; upon safe arrival from a desert journey; upon being freed from prison; upon recovering from illness.
 15. 7:15 - a) Until the morning. b) Until midnight.
 16. 7:18 - The person slaughters the animal with the intention that it be eaten after the prescribed time.
 17. 7:19 - Any uncontaminated person (not only the owner).
 18. 8:3 - The entire nation was able to fit in this very small area.
 19. 8:34 - The burning of the *parah adumah* (red heifer).
 20. *Olah* (6:2); *mincha* (6:7); *chatat* (6:18); *asham* (7:1); *shelamim* (7:11).
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PARSHA Q&A

SHEMINI

1. What date was “*yom hashemini*”?
2. Which of Aharon’s *korbanot* atoned for the Golden Calf?
3. What *korbanot* did Aharon offer for the Jewish People?
4. What was unique about the *chatat* offered during the induction of the *Mishkan*?
5. When did Aharon bless the people with the *birkat kohanim*?
6. Why did Moshe go into the *Ohel Mo’ed* with Aharon?
7. Why did Nadav and Avihu die?
8. Aharon quietly accepted his sons’ death. What reward did he receive for this?
9. What prohibitions apply to a person who is intoxicated?
10. Name the three *chatat* goat offerings that were sacrificed on the day of the inauguration of the *Mishkan*.
11. Which he-goat *chatat* did Aharon burn completely and why?
12. Why did Moshe direct his harsh words at Aharon’s sons?
13. Moshe was upset that Aharon and his sons did not eat the *chatat*. Why?
14. Why did G-d choose Moshe, Aharon, Elazar and Itamar as His messengers to tell the Jewish People the laws of *kashrut*?
15. What are the signs of a kosher land animal?
16. How many non-kosher animals display only one sign of *kashrut*? What are they?
17. If a fish sheds its fins and scales when out of the water, is it kosher?
18. Why is a stork called *chasida* in Hebrew?
19. The *chagav* is a kosher insect. Why don’t we eat it?
20. What requirements must be met in order for water to maintain its status of purity?

Answers to Shemini’s Questions

All references are to the verses and Rashi’s commentary, unless otherwise stated

1. 9:1 - First of *Nissan*.
2. 9:2 - The calf offered as a *korban chatat*.
3. 9:3,4 - A he-goat as a *chatat*, a calf and a lamb for an *olah*, an ox and a ram for *shelamim*, and a *mincha*.
4. 9:11 - It’s the only example of a *chatat* offered on the courtyard *mizbe’ach* that was burned.
5. 9:22 - When he finished offering the *korbanot*, before descending from the *mizbe’ach*.
6. 9:23 - For one of two reasons: Either to teach Aharon about the service of the incense, or to pray for the *Shechina* to dwell with Israel.
7. 10:2 - Rashi offers two reasons: Either because they gave a halachic ruling in Moshe’s presence, or because they entered the *Mishkan* after drinking intoxicating wine.
8. 10:3 - A portion of the Torah was given solely through Aharon.
9. 10:9-11 - He may not give a *halachic* ruling. Also, a *kohen* is forbidden to enter the *Ohel Mo’ed*, approach the *mizbe’ach*, or perform the *avoda*.
10. 10:16 - The goat offerings of the inauguration ceremony, of *Rosh Chodesh*, and of Nachshon ben Aminadav.
11. 10:16 - The *Rosh Chodesh chatat*: Either because it became *tamei*, or because the *kohanim* were forbidden to eat from it while in the state of *aninut* (mourning).
12. 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon.
13. 10:17 - Because only when the *kohanim* eat the *chatat* are the sins of the owners atoned.
14. 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.
15. 11:3 - An animal whose hooves are completely split and who chews its cud.
16. 11:4,5,6,7 - Four: Camel, *shafan*, hare and pig.
17. 11:12 - Yes.
18. 11:19 - Because it acts with *chesed* (kindness) toward other storks.
19. 11:21 - We have lost the tradition and are not able to identify the kosher *chagav*.
20. 11:36 - It must be connected to the ground (i.e., a spring or a cistern).

PARSHA Q&A

TAZRIA

1. When does a woman who has given birth to a son go to the *mikveh*?
2. After a woman gives birth, she is required to offer two types of offerings. Which are they?
3. What animal does the woman offer as a *chatat*?
4. Which of these offerings makes her *tahor* (ritual purity)?
5. Which of the sacrifices does the woman offer first, the *olah* or the *chatat*?
6. Who determines whether a person is a *metzora tamei* (person with ritually impure *tzara'at*) or is *tahor*?
7. If the *kohen* sees that the *tzara'at* has spread after one week, how does he rule?
8. What disqualifies a *kohen* from being able to give a ruling in a case of *tzara'at*?
9. Why is the appearance of *tzara'at* on the tip of one of the 24 "limbs" that project from the body usually unable to be examined?
10. On which days is a *kohen* not permitted to give a ruling on *tzara'at*?

METZORA

1. When may a *metzora* not be pronounced *tahor*?
2. In the *midbar*, where did a *metzora* dwell while he was *tamei*?
3. Why does the *metzora* require birds in the purification process?
4. In the purification process of a *metzora*, what does the cedar wood symbolize?
5. During the purification process, the *metzora* is required to shave his hair. Which hair must he shave?
6. What is unique about the *chatat* and the *asham* offered by the *metzora*?
7. In the *Beit Hamikdash*, when the *metzora* was presented "before G-d" (14:11), where did he stand?
8. Where was the *asham* of the *metzora* slaughtered?
9. How was having *tzara'at* in one's house sometimes advantageous?
10. When a house is suspected as having *tzara'at*, what is its status prior to the inspection by a *kohen*?

Answers to Tazria-Metzora's Questions

All references are to the verses and Rashi's commentary, unless otherwise stated

Tazria

1. 12:2 - At the end of seven days.
2. 12:6 - An *olah* and a *chatat*.
3. 12:6 - A *tor* (turtle dove) or a *ben yona* (young pigeon).
4. 12:7 - The *chatat*.
5. 12:8 - The *chatat*.
6. 13:2 - A *kohen*.
7. 13:5 - The person is *tamei*.
8. 13:12 - Poor vision.
9. 13:14 - The *tzara'at* as a whole must be seen at one time. Since these parts are angular, they cannot be seen at one time.
10. 13:14 - During the festivals; and ruling on a groom during the seven days of feasting after the marriage.

Metzora

1. 14:2 - At night.

2. 14:3 - Outside the three camps.
3. 14:4 - *Tzara'at* comes as a punishment for *lashon hara*. Therefore, the Torah requires the *metzora* to offer birds, who chatter constantly, to atone for his sin of chattering.
4. 14:4 - The cedar is a lofty tree. It alludes to the fact that *tzara'at* comes as a punishment for haughtiness.
5. 14:9 - Any visible collection of hair on the body.
6. 14:10 - They require *n'sachim* (drink offerings).
7. 14:11 - At the gate of Nikanor.
8. 14:13 - On the northern side of the *mizbe'ach*.
9. 14:34 - The Amorites concealed treasures in the walls of their houses. After the conquest of the Land, *tzara'at* would afflict these houses. The Jewish owner would tear down the house and find the treasures.
10. 14:36 - It is *tahor*.

The Ohr Somayach family wishes
you a Chag Kasher v'Somayach.

שמעו רעו עין