

Vayikrah (24)
Leviticus 1:1

Vayikrah

Lev1:1:1

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

א. וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל
מוֹעֵד לֵאמֹר:

We teach Vayikrah to children as their first Torah lesson because we are like children free of sin once we give our sacrifices to God.

Vayikrah

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מוֹעֵד לֵאמֹר:

Why a small aleph at the end of the word Vayikrah?

Because Moshe was without his wife. He was not complete in that aspect. - Zohar

Traditionally, when a child started to learn Torah at age 5, he started with the first few sentences of Vayikrah, the sacrificial offering. Children are pure and holy. Let the holy children study the Holy service of the Temple.

The small aleph is because it refers to the small people. Children. Shows the children that this is their Torah.

And we start the children with sweet treats even though there are mitzvot that we don't understand, they too are nonetheless sweet.

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

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מוֹעֵד לֵאמֹר:

How is it possible that by bringing a sacrifice to God that a person's sin is forgiven?

Is this a bribe or a gift to God? Heaven forbid. Everything belongs to Him. And what good can it do Him?

#1 Contrition-gratitude

The person sees the punishment he deserves. He is struck with his guilt and remorse occurs. He is thankful for God's mercies that he is not punished and is given another chance.

The sacrifice is always mentioned as sacrifice to Hashem (God of mercy) not sacrifice to Elohim (God of Justice).

Strict justice would require punishment of the person. A person must meditate on what is happening to the animal.

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

א. וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֵהָל
מוֹעֵד לֵאמֹר:

- #2 Animals are first thrown to the ground-simulates death by stoning
- then slaughtered – death by sword
- gripped by the throat - death by strangulation
- burned at the altar - death of burning.

When people sin it is by thought, speech, or deed.

A person must place his hands on the head of the animal = deed

- he must recite a confession = speech
- he must burn organs of emotion - inner organs
and kidneys

} thoughts

- plan the purchase of animals and his trip to the Temple etc.

#3 Livelihood for Kohanim = hidden charity.

#4 A fine – it costs him money for his sin. He is less likely to do it again. That sin was expensive.

#5 In the death of the animal a person sees the final end of man. He contemplates and meditates on what is truly worthwhile on earth and what is vanity of vanities.

Vayikrah

1:1:1

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

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מוֹעֵד לֵאמֹר:

#6. Must burn fat - fat causes a person to sin.

A person becomes fat and rebels.

Jeshurun become fat and rebelled- (Deut 32:15).

Immersion in luxury easily leads to sin.

-kidneys - emotion

-liver - temper - lose temper, belittle others, feel powerful and proud – leads to sin.

#7 To lead Israel away-idolatry-

Egyptians worshipped sheep (Capricorn). It was their idol.

Other nations worship demons, goats, the bull Taurus.

By our sacrifice of these animals we show there is nothing in this to worship.

We bring these as sacrifices to God.

Vayikrah

Lev1:1:1-3

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

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The little aleph

And He (God) called to Moshe

When HaShem dictated the Torah to Moses. He told him to begin this book of Leviticus – Vayikrah with this word – a term of endearment that would indicate the intimacy between HaShem and Moshe. Moshe was humble and reluctant to show others the regard that HaShem had for him and he wanted to use the word ‘Vayuakar’ . “He happened by,” an unflattering term that was used to describe God’s appearance to the wicked Balaam (Numbers 23:4). God permitted Moshe to use the little aleph to suggest humble coincidence, rather than intimacy and passed the extra ink over his head and created the rays of light emanating from his forehead (Ex 34:29).

Munk 52

Vayikrah

Lev1:1:1-4

And He called to Moses, and the Lord spoke to him from the Tent of Meeting, saying,

א. וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר יְהוָה אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

Little aleph and God called to Moses.

Moshe always fled from honor. He was, therefore, worthy to have the word Viyakrah used by God, toward him. Moshe reached his greatness through smallness, through modesty and humility. “He who flees from status has status pursue him.” (Pirkei Avos)

When small children begin to study Torah, it should be with the Book of Vayikrah. Since they are free of sin as we are after giving sacrifices and they are as dear to HaShem as if they were in the Holy Temple bringing sacrifices.

God called to Moses. It is proper manners. Call to a person first, get his attention. Help him separate from other activities and then speak to him as God does here.

Munk 52

Vayikrah

Lev1:2:7-9

Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.

ב. דִּבֶּר אֶלְבִּינִי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם
כִּי־קָרִיב מִכֶּם קָרְבָן לַיהוָה מִן־הַבְּהֵמָה
מִן־הַבְּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קָרְבַּנְכֶם:

Why does the Posuk use the word ‘Adam’, man, instead of ‘Ish’, man?

A person who brings an offering must do so from his own possessions. Not something, some animal, that belongs to someone else. Adam, the first man, possessed all the animals and no one else was present from whom he could have taken the animal. So he, Adam, is a proper example to show this principle. An offering must be your own property.

Rashi

Vayikrah

Lev1:2:7-10

Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.

ב. דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם
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If any man among you brings an offering.

Why is “you” mentioned? It could simply say, “If any man (person) brings an offering.”

It is to indicate that when one gives an offering one should give of oneself.
Humble yourself and repent, so that your sacrifice will be acceptable to God.

Torah Gems 2:243

It also teaches that for a sacrifice to be accepted that person bringing it must be part of the community (i.e., a married man) and it is not acceptable not to be part of the community.

Meam Loez 11:23

Vayikrah

Lev1:2:12-17

Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.

ב. דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם
כִּי־יִקְרִיב מִכֶּם קֶרֶבֶן לַיהוָה מִן־הַבְּהֵמָה
מִן־הַבְּקָר וּמִן־הַצֹּאן תִּקְרִיבוּ אֶת־קֶרְבַּנְכֶם:

From the animals
From the cattle
and from the sheep

This indicates that sacrifices are to be brought from those species which the pagan nations considered sacred and worshipped as Gods.

Meam Loez 11:7

Not monkeys – lions etc.

The animal must be a kosher animal, it must be a domestic animal not a wild animal.

Meam Loez 11:21

Vayikrah

Lev 2:8:9,19

Speak to the children of Israel, and say to them: When a man from [among] you brings a sacrifice to the Lord; from animals, from cattle or from the flock you shall bring your sacrifice.

ב. דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם
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If any man brings - singular

.... You will bring - plural

Why does the sentence starts with a singular ‘yakriv’, and then change to the plural ‘takrivu’?

(In BT Kiddushin 40) If a person fulfills even a single commandment, he benefits the entire world and everyone in it, because every meritorious act adds to the good side of the balance scale. So he serves not only himself as an individual, but all the other people (plural) as well.

If his sacrifice is a burnt offering from cattle, an unblemished male he shall bring it. He shall bring it willingly to the entrance of the Tent of Meeting, before the Lord.

ג. אִם־עֹלָה קָרְבָּנוֹ מִן־הַבְּקָר זָכָר תָּמִים
 יִקְרִיבוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יִקְרִיב אֹתוֹ
 לְרִצְנוֹ לִפְנֵי יְהוָה:

1:3 The burnt offering from cattle.

1:4 If his offering be of the flock sheep or goat for a burnt offering.

1:14 If the burnt offering to the Lord, be of fowl.

Why is it only in regard to fowl that the Torah refers to the offering as being “to the Lord?” (Torah Gems 2:245).

See Lev 7:8 “And the priest that offers any man’s burnt offering the priest will have for himself the skin.”

So we see the burnt offering of the herd or flock does not go entirely to the Lord since the skin goes to the priest. Only the offering of fowl is entirely burnt on the altar and as such can be stated to be “an offering to the Lord” in its entirety.

Also a bird offering is less expensive. Anyone who offers a bird as a burnt offering is obviously in low spirits seeing he cannot afford to offer something of greater value to God. Since “God elevates the lowly in spirit” this burnt offering of the bird goes up directly to God.

We also learn from this that it is forbidden to bring a human sacrifice as some religions did or to sacrifice your own life for God. Only the three cardinal sins permit a person to give his life rather than violate, idolatry, sexual crimes and murder.

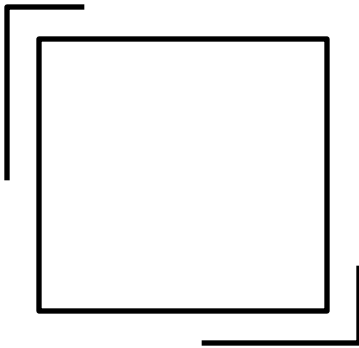
Vayikrah

Lev1:5:13-18

And he shall slaughter the young bull before the Lord. And Aaron's descendants, the Kohanim, shall bring the blood, and dash the blood upon the altar, around [the altar] which is at the entrance of the Tent of Meeting.

ה. וְשָׁחַט אֶתֶּבֶן הַבֶּקֶר לְפָנַי יְהוָה וְהִקְרִיבוּ בְנֵי
אֹהֶרֶן הַכֹּהֲנִים אֶתְהֶדֶם וְזָרְקוּ אֶתְהֶדֶם
עַל־הַמִּזְבֵּחַ סָבִיב אֲשֶׁר־פֶּתַח אֹהֶל מוֹעֵד:

And shall sprinkle the blood on the altar around, i.e. on all sides.



2 sprinklings that are on the four sides

Meam Loez 11:26

Vayikrah

Lev1:9:1-4

And its innards and its legs, he shall wash with water. Then, the Kohen shall cause to [go up in] smoke all [of the animal] on the altar, as a burnt offering, a fire offering, [with] a pleasing fragrance to the Lord.

ט. וְקָרְבוֹ וּכְרָעָיו יֵרָחַץ בַּמַּיִם וְהִקְטִיר
הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ עָלֶיהָ אִשָּׁה
רִיחַנִּיחֻם לַיהוָה:

But its inner parts, and its legs, he will wash in water.

In order for atonement and repentance to actually take place a person must wash his insides, i.e., to change the inner urges and influences and wash his legs, i.e., clean them from the bad path they had led him on. That is true repentance.

Torah Gems 2:247

Vayikrah

Lev1:11:6

And he shall kill it on the side of the altar northward before the LORD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

יֵא וְשָׁחַט אֹתוֹ עַל יָרֵךְ הַמִּזְבֵּחַ, צָפֹנָה--לְפָנַי
יְהוָה; וְזָרְקוּ בְנֵי אֹהֶרֶן הַכֹּהֲנִים אֶת-דָּמוֹ, עַל-
הַמִּזְבֵּחַ--סָבִיב.

Offering on the north side of the altar.

The peace offering and the sin offering were given on the north side of the altar.

The word ‘tzaphan’ comes from the root word – “hidden.” That side is hidden from the sun and even more importantly it is hidden from others so that those who make an offering there are not as readily seen by other people.

The sin offering was given in the same place as the peace offering so that other people would not look and say, “So and so has sinned see he is giving a sin offering.”

They would not know if he is giving a sin offering or a peace offering.

When a leader [of Israel] sins and unintentionally commits one of all the commandments of the Lord, which may not be committed, incurring guilt;

כב. אֲשֶׁר נָשִׂיא יִחַטָּא וְעָשָׂה אַחַת
 מִכָּל־מִצְוֹת יְהוָה אֲלֵהֶיוּ אֲשֶׁר לֹא־תַעֲשֶׂינָהּ
 בְּשִׁגְגָה וְאָשָׁם:

<u>In regards to</u>	<u>The Torah says</u>	<u>Leviticus</u>
Common people	If a soul will sin in error	Lev 4:2
High Priest	If the priest that is anointed sins	Lev 4:3
People as a whole	If the congregation sins	Lev 4:13
Ruler	When a ruler sins	Lev 4:22

In regards to a ruler it is not if he sins but it is almost inevitable that he will sin as a direct result of exercising his power.

Vayikrah

Lev4:27:1-3

If one person of the people of the land commits a sin unintentionally, by his committing one of the commandments of the Lord which may not be committed, incurring guilt;

כז. וְאִם־נִפְשׁ אַחַת תַּחַטָּא בְּשִׁגְגָה מֵעַם הָאָרֶץ בַּעֲשֻׂתָהּ אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תַעֲשִׂינָהּ וְאָשָׁם:

If any single soul sins

This refers to a person who is alone, not connected to family or to a community. That alone is a sin.

That situation must be avoided and people need to be part of a greater whole.

Rabbi Stampfer

If a person sins, whereby he accepts an oath, and he is a witness [to some matter] by seeing or knowing [it], yet he does not testify, he shall bear his transgression;

א. וְנָפֶשׁ כִּי תִחַטָּא וְשָׁמְעָה קוֹל אֶלֶּה וְהוּא
עֵד אוֹ רֹאֵה אוֹ יָדַע אִם לֹא יִגִּיד וְנָשָׂא
עוֹנוֹ:

If he does not tell (testify) he will have borne his guilt.

This sentence can be used to learn that if a person has evidence but does not testify he has committed a sin. This is a sin even if he is the only witness because his testimony would at least require the defendant to take an oath.

Since the word ‘lo’ has an unusual spelling, it can also be read, ‘as if for himself’, i.e., if a person testifies for himself to his advantage, he has committed a sin.

Meam Loez 11:105

(See BT Shavuos 30a1)

Vayikrah

Lev 5:4:1

Or if a person swears, expressing with [his] lips to do harm or to do good, whatever a man may express in an oath, and it is hidden from him and [later] he knows, he is guilty in any one of these cases.

ד. אוּ נִפְּשׁ כִּי תִשָּׁבַע לְבַטָּא בְּשִׁפְתָיִם לְהָרַע
אוּ לְהִיטִיב לְכָל אֲשֶׁר יִבְטָא הָאָדָם בְּשִׁבְעָה
וְנִעְלָם מִמֶּנּוּ וְהוּא יָדַע וְאָשָׁם לְאַחַת מֵאֵלֶּה:

Superfluous word ‘o’, “or”, comes to include an oath to benefit others.

see BT Shavuos 27a2

The Torah does not require us to do good to others (other than charity). Therefore, an oath to do good to someone is not considered an oath and violation carries no punishment (other than the punishment of making a vain oath).

and it shall be, when he has sinned and is guilty, that he shall return the article which he had robbed, or the funds which he had withheld, or the item which had been deposited with him, or the article which he had found;

כג. וְהָיָה כִּי יִחַטָּא וְאָשָׁם וְהָשִׁיב אֶת
הַגְּזֵלָה אֲשֶׁר גָּזַל אוֹ אֶת הָעֵשֶׂק אֲשֶׁר עָשָׂק
אוֹ אֶת הַפְּקֻדוֹן אֲשֶׁר הִפְקִיד אֹתוֹ אוֹ אֶת
הָאֲבֹדָה אֲשֶׁר מָצָא:

And it shall be when he has sinned and feels guilty “Vehayah” implies happiness.

The sinner experiences a satisfying sense of relief when he contritely recognizes his guilt and begins the process of repentance.

And the Kohen shall make atonement for him before the Lord, and he shall be forgiven for any one of all [cases] whereby one may commit [a sin], incurring guilt through it.

כו. וְכִפֶּר עָלָיו הַכֹּהֵן לְפָנֵי יְהוָה וְנִסְלַח לוֹ
עַל אַחַת מִכָּל אֲשֶׁר יַעֲשֶׂה לְאַשְׁמָה בָּהּ:

To be guilty thereby

This is the only time in the Torah reading that we end an Aliyah with a negative or downbeat phrase. Therefore there are communities that recite the sentence from the prayer p 410 of the Art Scroll Sidur that has the same letters at the beginning of each word as in these last two words of the Sidra.

Rabbi Nathaniel Stampfer
March 1999

Tzav (25)
Leviticus 6:2

This Parsha continues the Torah's instructions regarding 'Korbanos', altar offerings, but whereas Parsha Vayikrah focused on the altar aspect of the offering, 'Tzav', concentrates on the human aspect.

1. Which parts are given to the Kohen.
2. Which parts are eaten by the bringer of the offering and his family and guests.
3. Which offerings are not eaten at all.

Tzav

Lev 6:2:1

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת
תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקֵדָה
עַל־הַמִּזְבֵּחַ כָּל־לַיְלָה עַד־הַבֹּקֶר וְאִשׁ
הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

Command

The numerical equivalent of ‘Tzav’, ‘tzadekh’ plus ‘vov’, is 90 + 6.

There are 96 sentences in the Sidra of Tzav.

Rabbi Stampfer
March 27, 1999

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת
תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקֵדָה
עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ
הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

Command Aaron and his sons to say this is the law of the burnt offering.

Why the harsh word - command?

HaShem wanted the priests to tell the people that Torah study can be used to fulfill one's obligation to bring a sacrifice. Since this entails a monetary loss to the priests, they get no hide, meat etc, they need to be commanded to perform this, and it must be done at night at an inconvenient time.

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אֶהֱרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּוֹרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקֵדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

Is that not a ridiculous idea, that the Kohanim had to be commanded because otherwise they would be reluctant to give the olah offering since they get no share in it?!

There was so much meat for the few Kohanim there was no way they could consume it all and Aaron and his sons were of immense spirituality. How could they be suspected of negligence because they would not receive a portion of meat?

The Torah means to teach us about human nature and human emotions. They are not subject to logic. The human acquisitive drive can be so powerful that it defies rational thought. Multibillionaires all want a little more though they have no use for the extra money. People break the law and cheat family and friends for a little more. Be aware of this irrational drive and exercise extra caution to assure that logical thinking prevails.

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אֶהֱרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרַת הָעֹלָה הִוא הָעֹלָה עַל מוֹקֶדֶה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

Command Aaron and his sons

Until now all commands were to Aaron's sons and did not include Aaron.

Lev 1:5

“and the sons of Aaron the priests should bring the blood.”

Lev 1:7

“Aaron's sons shall place the fire.”

Lev 1:8

“Aaron's sons shall arrange.”

Lev1:11 “and Aaron's son shall throw its blood.”

Aaron was excluded till now because of the Golden Calf Episode.

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת
תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה
עַל־הַמִּזְבֵּחַ כָּל־לַיְלָה עַד־הַבֹּקֶר וְאִשׁ
הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

This is the law of the burnt offering the burnt offering

The repetition is to remind us that the person bringing the sacrifice should feel as if he himself is the sacrifice. This will make his heart contrite and he will repent.

Meam Loez 11:122

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה הוּא הָעֹלָה עַל מוֹקֵדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

This is the Torah of the

-all burnt offering	Lev 6:2
-sin offering	Lev 6:18
-crime offering	Lev 7:1
-meal offering	Lev 6:7
-peace offering	Lev 7:11

The word Torah is used to teach that if a person studies the portions of the Torah dealing with these sacrifices, it is counted as if he actually had offered them.

Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.

ב. צו אֶת־אֶהֱרֵן וְאֶת־בָּנָיו לֵאמֹר זֹאת תֹּרֵת הָעֹלָה הוּא הָעֹלָה עַל מוֹקְדָה עַל־הַמִּזְבֵּחַ כָּל־הַלַּיְלָה עַד־הַבֹּקֶר וְאִשׁ הַמִּזְבֵּחַ תִּוְקַד בּוֹ:

On the flame

The small ‘mem’ teaches us something special. What to do with disqualified parts that were put on the altar. Some disqualified parts may remain there. Other disqualified parts must be removed

BT Zevachim 83a-84a

The number of fires that burned on the altar top “it shall be kept a flame,” ‘tokad’ and flame ‘makdah’, to teach us there were at least two flames.

The larger flame ‘mokdah’ burnt the offerings. But as hinted to by the smaller ‘mem’ it would not accept all. Some are disqualified and those will remain upon the altar.

K Tikun p237

Altar = Mokdah - ‘mem’ is smaller to teach us that when one dedicates himself to learning Torah his study and prayer should not be visible to all.

And the Kohen shall don his linen tunic, and he shall don his linen trousers on his flesh. And he shall lift out the ashes into which the fire has consumed the burnt offering upon the altar, and put them down next to the altar.

ג. וְלִבְשׁ הַכֹּהֵן מְדוּ בַד וּמְכַנְסֵי־בַד יִלְבָּשׁ
עַל־בָּשָׂרוֹ וְהָרִים אֶת־הַדָּשָׁן אֲשֶׁר תֹּאכַל
הָאֵשׁ אֶת־הָעֵלָה עַל־הַמִּזְבֵּחַ וְשָׂמוּ אֶצְלֵ
הַמִּזְבֵּחַ:

And the priest shall dress in linen tunic
And lift up the ashes.

The words used here teach us special lessons:

- according to his “measure,” the tunic must be fitted for him specifically.
- the clothes ‘bad’, “pants,” must be worn next to the priest’s skin.

These specifications re: clothing teaches us the lesson that when we are to perform an act for God, even the lowly act of removing ashes, we must wear honorable and respectful clothing. We learn that no task is too lowly.

If the Kohen Gadol can take out ashes each of us can perform any task with honor.

And the fire on the altar shall burn on it; it shall not go out. The Kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it.

ה. וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוְקַדְבוּ לֹא תִכָּבֶה וּבֵיעַר
עָלֶיהָ הַפֶּהַן יַעֲצִים בַּבֶּקֶר בַּבֶּקֶר וְעֵרַךְ עָלֶיהָ
הָעֵלָה וְהַקְטִיר עָלֶיהָ חֻלְבֵי הַשְּׁלָמִים:

Reb Schneur Zalman, the Baal Hatanya, translated this Posuk as follows:

“And the fire on the altar shall be kept burning (i.e., within him) - the negative ‘lo’, shall be extinguished, ‘tichbeh’ .”

This suggests the power of positive thinking.

The symbolism of the altar is that we should recognize the animal nature within us and it must be subdued. One who has the sublime fire of the altar in him, will be able to extinguish the negative.

Tzav

And the fire on the altar shall burn on it; it shall not go out. The Kohen shall kindle wood upon it every morning, and upon it, he shall arrange the burnt offering and cause the fats of the peace offerings to [go up in] smoke upon it.

Lev 6:5:5-6

ה. וְהָאֵשׁ עַל־הַמִּזְבֵּחַ תִּוְקַדְבוּ לֹא תִכָּבֶה
וּבְעֵר עָלֶיהָ הַכֹּהֵן יַעֲצִים בַּבֶּקֶר בַּבֶּקֶר
וְעֵרָה עָלֶיהָ הָעֵלָה וְהִקְטִיר עָלֶיהָ חֶלְבֵי
הַשְּׁלָמִים:

Don't extinguish it.

It shall be ignited continuously - a (+) commandment. (Lev 6:5:4)

This is said twice in Ex 6:5 and Ex 6:6, it is a negative commandment. (Lev 6:5:5-6, Lev 6:6:)

If a person extinguishes the coal on the altar, he violates two negative commandments.

Meam Loez 11:129

Any male among Aaron's sons may eat it. [This is] an eternal statute for your generations from the fire offerings of the Lord. Anything that touches them shall become holy.

יֵא. כְּלִזְכֹּר בְּבְנֵי אַהֲרֹן יֵאכְלֶנָה חֻקֵּעוֹלָם
 לְדֹרֹתֵיכֶם מֵאִשֵּׁי יְהוָה כֹּל אֲשֶׁר יִגַּע
 בָּהֶם יִקְדָּשׁ:

Whatever touches them shall become sacred.

If food touches something that is ‘tamei’, it becomes ‘tamei’ by mere contact.

If food touches the sacred meal offering, it becomes sacred only if it absorbs from it.

Sanctity cannot be acquired unless you absorb it into yourself, whereas ‘tumah’ can be acquired simply by superficial contact.

You must work at being a good person, being influenced by bad, can be done passively.

This is the offering of Aaron and his sons, which they shall offer to the Lord, on the day when [one of them] is anointed: One tenth of an ephah of fine flour for a perpetual meal offering, half of it in the morning and half of it in the evening.

יִגַּזְהוּ קֶרֶבֶן אֹהֶרֶן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לַיהוָה
 בְּיוֹם הַמִּשַׁח אֹתוֹ עֲשִׂירֵת הָאֵפָה סֹלֶת מִנְחָה
 תָּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:

This

Has a numerical value of 12 – Zayin = 7, heh = 5

The performance of this offering ceremony is as precious to God as all the 12 tribes.

Meam Loez 11:135

Tzav

Lev 6:13:1-4

This is the offering of Aaron and his sons, which they shall offer to the Lord, on the day when [one of them] is anointed: One tenth of an ephah of fine flour for a perpetual meal offering, half of it in the morning and half of it in the evening.

י.ג. זֶה קָרְבַּן אֶהָרֶן וּבָנָיו אֲשֶׁר יִקְרִיבוּ לַיהוָה
בְּיוֹם הַמִּשַׁח אֹתוֹ עֲשִׂירֵת הָאֵפָה סֵלֶת מִנְחָה
תָּמִיד מִחֲצִיתָהּ בַּבֶּקֶר וּמִחֲצִיתָהּ בָּעֶרֶב:

This is the offering that Aaron and his descendants must bring from the day that any one of them is anointed high priest.

The High Priest must bring this meal offering 2 x each day:

1. To be cleansed of any sin he has so that he can pray for others.
2. So that all can see the proper way to atone for sins.
3. So that the people not hide their sins but atone for them. If the High Priest atones publically daily, they can atone also.
4. That people be not ashamed to bring a modest offering of meal. Note, that is what even the Kohen Gadol brings.
5. For Aaron to atone for the sin of the Golden Calf.

The word ‘zeh’ parallels the word ‘zeh’ used in Exodus 32:24,

“I threw the gold in the fire and out come this (Zeh) Calf.”

Meam Loez 11:129

Speak to Aaron and to his sons, saying, This is the law of the sin offering: The sin offering shall be slaughtered before the Lord in the place where the burnt offering is slaughtered. It is a holy of holies.

יח. דִּבֶּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר זֹאת
תּוֹרַת הַחֹטָאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחַט הָעֹלָה
תִּשְׁחַט הַחֹטָאת לִפְנֵי יְהוָה קֹדֶשׁ קֹדָשִׁים
הוא:

The sin offering must be slaughtered in the same place that the burnt offering is slaughtered.

So that the person who brings a sin offering is not embarrassed. People who see him bring an offering will not know if it is to atone for a sin or an olah which is given to atone for sinful thoughts and not for actual sins.

The Torah teaches us in this way to preserve the dignity of every person, even one who has sinned. To humiliate another person is to cause all your good deeds to be wiped away (Avos 3:15). Preserve each person's dignity.

And this is the law of the guilt offering. It is a holy of holies.

א. וְזֹאת תּוֹרַת הָאֲשָׁם קִדָּשׁ קִדָּשִׁים הוּא:

This is the law of the guilt offering it is Holy of Holies

Penitents are on a higher moral plain than a righteous person. The sinner has tasted the pleasure of the sin and still refrains from repeating it. The righteous person has never experienced sin and is not enticed to engage in the sinful activity.

God appreciates the penitent's sacrifice so much because of this that he calls their offering the Holy of Holies.

They shall slaughter the guilt offering in the place where they slaughter the burnt offering; and its blood shall be dashed upon the altar, around.

ב. בַּמָּקוֹם אֲשֶׁר יִשְׁחֹטוּ אֶת־הָעֹלָה יִשְׁחֹטוּ אֶת־הַזֶּבֶחַ
 אֶת־הָאֵשׁ וְאֶת־דָּמֹו יִזְרֹק עַל־הַמִּזְבֵּחַ
 סָבִיב:

When speaking about ritual slaughter our Posuk uses the plural, but in regards to throwing, it uses the singular.

Toras Kohanim
 K Tikur 239

Tzav

Lev 7:10:10-11

And any meal offering mixed with oil or dry,
shall belong to all the sons of Aaron, one like
his brothers.

י. וְכָל־מִנְחָה בְּלוֹלָהּ־בַּשֶּׁמֶן וְחִרְבָּה לְכָל־בְּנֵי
אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחָיו:

Each like his brothers

Kohanim served in the Temple and were divided into 24 groups. Each group was divided into six smaller divisions, one for each day of the week and they rotated every 24 weeks.

The sacrifices of that day were divided amongst all the Kohanim that were assigned for that day.

Meam Loez 11:141

And this is the law of the sacrifice of peace-offerings, which one may offer unto the LORD.

יֵא וְזֹאת תֹּרַת, זֶבַח הַשְּׁלָמִים, אֲשֶׁר
יִקְרִיב, לַיהוָה.

That is sacrificed to God

No other sacrifice is said to be “sacrificed for God.”

The olah, chatas, asham are not. Only the ‘zevach’ offering, for Thangsgiving, is designated as “sacrificed for God.”

The most desirable offering is one not brought for the benefit of forgiveness of sin but out of free will and joy.

And the word ‘yaikriv’, “come close,” suggests they bring a person and God closer together.

A person who gets nothing for his gift and has no need to bring a gift deserves the greatest praise.

And ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

כּוּ וְכַל-דָּם לֹא תֹאכְלוּ, בְּכֹל מוֹשְׁבֵי־תֵיכֶם,
לְעוֹף, וְלַבְּהֵמָה.

Do not eat any blood

All blood is forbidden. This refers to the blood of a bird, or blood of a mammal. However, blood of fish or locusts is ok.

Blood on an egg - don't eat it.

Blood in one of many eggs - may remove the yolks one by one and discard the bloody yolk and the whites of all the eggs.

We may eat a hard boiled egg even though we don't know if the yolk has a blood spot that is not visible.

which the LORD commanded to be given them of the children of Israel, in the day that they were anointed. It is a due for ever throughout their generations.

לו אֲשֶׁר צִוָּה יְהוָה לָתֵת לָהֶם, בְּיוֹם מְשֻׁחוֹ
אֹתָם, מֵאֵת, בְּנֵי יִשְׂרָאֵל--חֻקַּת עוֹלָם,
לְדוֹרֹתָם.

This is the law forever

Suggests that if we do not have the Temple and can't bring actual sacrifices we can substitute study of the Torah laws regarding the sacrifices instead. God will accept Torah Study as if we had brought sacrifices and we will be granted atonement.

Meam Loez 11:178

And Moses did as the Lord had commanded him, and the community assembled at the entrance of the Tent of Meeting.

ד. וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ וַתִּקְהַל
הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד:

and the community was assembled at the communion tent's entrance.

Means the entire community. It was able to expand to contain them all.

This will also happen at 'techiyas haMaisim', the time of the Resurrection.

Meam Loez 11:180

Shemini (26)

Leviticus 9:1

And it was on the eighth day, that Moses summoned Aaron and his sons and the elders of Israel.

א. וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה
לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל:

Whenever ‘yayehi’ is followed by ‘beyamei’ or by ‘by yom’ it signals something sad.

And it come to pass (with anxiety, with sadness) on the 8th day.

Aaron should have felt pride and joy in serving as the High Priest but he felt unworthy remembering the events surrounding the Golden Calf (Rambam).

Another element of pain associated with these words is that Moses realized on that day that not his sons, but Aaron and his sons, would be the heirs of his spiritual stature.

Or HaChayim 1023

Also, sad is the death of Nadav and Avihu.

And it was on the eighth day, that Moses
summoned Aaron and his sons and the elders
of Israel.

א. וַיְהִי בַיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה
לְאַהֲרֹן וּלְבָנָיו וּלְזִקְנֵי יִשְׂרָאֵל:

On that day Moshe called Aaron

A person who is disappointed that he has to give away an honor he would have liked to keep can be expected to delay the announcement and not make it publically. The Torah tells us here that Moshe avoided those usual human failings. He made the announcement on the first possible day and he made the full announcement. Not only about Aaron but about his sons and he called all the people and the elders and did it publically.

Or HaChayim 1023

And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.

ב. וַיֹּאמֶר אֶל אַהֲרֹן קַח לָךְ עֵגֶל בֶּן בָּקָר
 לַחֲטָאת וְאֵיל לְעֹלָה תְּמִימִם וְהִקְרַב לְפָנַי
 יְהוָה:

And he said to Aaron: take a young calf

Rashi: On seeing Aaron sacrifice a calf, the object of his trespass, without dreading its association with his failure, the people took it as certain proof that Aaron's sin of the Golden Calf had been pardoned.

That same object (calf), venerated by pagan madness can, by the sincere ethical energy of a devout man, be turned into the service of the one and only God. Thus, the pagan madness is atoned for and man's power over it asserted and homage to God all expressed by this same single act.

Nachama Leibowitz
 R. S. R. Hirsh

And he said to Aaron, "Take for yourself a bull calf as a sin offering, and a ram as a burnt offering, [both] unblemished, and bring [them] near before the Lord.

ב. וַיֹּאמֶר אֶל אַהֲרֹן קַח לְךָ יְעֹגֵל בֶּן בָּקָר
לְחַטָּאת וְאֵיל לְעֹלָה תְּמִימִם וְהִקְרַב לְפָנַי
יְהוָה:

Take for yourself a bull-calf

The fact that a calf could be used as an atonement for Aaron tells us that God did not judge Aaron guilty of the sin of the Golden Calf for if so a calf would have reminded God of that sin and be an accuser. A calf therefore could be used to atone for Aaron but the people had to use a male-goat.

Or HaChayim p1024

“For yourself” BT Yoma 4 - suggests that Aaron was to pay for that bull-calf out of his own personal funds.

And to the children of Israel, you shall speak, saying, 'Take a he goat as a sin offering; and a calf and a lamb, [both] in their first year and [both] unblemished, as a burnt offering,

ג. וְאֶל בְּנֵי יִשְׂרָאֵל תִּדְבֹר לְאמֹר קָחוּ
שְׂעִיר עֲזִים לְחַטָּאת וְעֵגֶל וְכֶבֶשׂ בְּנֵי שָׁנָה
תְּמִימִם לְעֹלָה:

Moshe told Aaron you shall speak saying...

Why did Moshe request that Aaron do the speaking in this instance?

Perhaps because it was Aaron who had spoken to tell the people to bring their gold at the time of the Golden Calf that Moshe wanted to give him the opportunity to inform the people of the plan devised for their atonement.

“The mouth that prohibits should be the mouth that gives permission,” i.e., a mouth that maligns, ‘lashon hara’, would be the best voice to retract and rehabilitate the person whose words did damage.

and an ox and a ram as peace offerings, to slaughter before the Lord, and a meal offering mixed with oil, for today the Lord is appearing to you.' "

ד. וְשׁוֹר וְאַיִל לְשָׁלָמִים לְזִבְחֶךָ לִפְנֵי יְהוָה
וּמִנְחָה בָּלוּלָה בַשֶּׁמֶן כִּי הַיּוֹם יְהוָה נֹרְאָה
אֲלֵיכֶם:

For today the Lord appears to you

- Two questions
1. What does it mean, “God will appear before you?”
 2. The word is in the feminine form if it means to say, “God will appear to you,” it should be in masculine form.

Ibn Ezra says - God will appear. Refers to a miracle by which we appreciate the “Glory of the Lord” and the miracle here is the fire that came down. And therefore, the word ‘Nirah’, “appearing,” is feminine, it refers not to God but to the miraculous fire.

‘Nirah’ could be masculine past tense, but it would not make as much sense in this context.

Nachama Leibowitz

Ibn Ezra

Luzzato

And they took what Moses had commanded, to the front of the Tent of Meeting, and the entire community approached and stood before the Lord.

ה. וַיִּקְחוּ אֶת אֲשֶׁר צִוָּה מֹשֶׁה אֶל פְּנֵי
אֱהִל מוֹעֵד וַיִּקְרְבוּ כָּל הָעֵדָה וַיַּעֲמֵדוּ לְפָנָי
יְהוָה:

They approached, ‘Vayikrevu’.

They brought near, ‘Vayakrivu’.

Both spelled in the Torah with the same letters but punctuated differently. Therefore , the reader must be very careful.

And Moses said: 'This is the thing which the LORD commanded that ye should do; that the glory of the LORD may appear unto you.'

וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר אֲשֶׁר-צִוָּה יְהוָה
תַּעֲשׂוּ--וַיֵּרָא אֲלֵיכֶם, כְּבוֹד יְהוָה.

This

‘This,’ means this brotherly feeling for one another, standing together. This is what the Lord commands you and if you act this way the glory of the Lord will appear to you, always.

And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.

ז. וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קְרַב אֶל הַמִּזְבֵּחַ
וַעֲשֵׂה אֶת חַטָּאתְךָ וְאֶת עֹלֹתְךָ וְכִפֹּר
בְּעֵדְךָ וּבְעֵד הָעָם וַעֲשֵׂה אֶת קִרְבַּן הָעָם
וְכִפֹּר בְּעֵדָם כַּאֲשֶׁר צִוָּה יְהוָה:

and Moses said to Aaron go to the altar and offer your sin offering and your burnt offering and make an atonement...and offer and make as the Lord had commanded.

Aaron hesitated. Therefore, Moses had to give him this long explanation and series of directions. He hesitated because the sacrifice looked to him like a calf and he was fearful of repeating that sin.

And Moses said to Aaron, "Approach the altar and perform your sin offering and your burnt offering, atoning for yourself and for the people, and perform the people's sacrifice, atoning for them, as the Lord has commanded.

ז. וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן קְרַב אֶל הַמִּזְבֵּחַ
וַעֲשֵׂה אֶת חַטָּאתְךָ וְאֶת עֹלֹתְךָ וְכִפֹּר
בְּעֵדְךָ וּבְעֵד הָעָם וַעֲשֵׂה אֶת קִרְבַּן הָעָם
וְכִפֹּר בְּעֵדָם כַּאֲשֶׁר צִוָּה יְהוָה:

And make atonement for them

The offering and make atonement (atonement for what??)

The atonement was to be for the sin of the Golden Calf which is easy to understand, but, also for the sin of selling Joseph. Joseph's brothers had an excuse. They claimed that if Joseph had only told them personally, the complaints and criticisms he had of them they would have listened and changed. But by going to their father first Joseph was guilty of Lashon Hara and deserved to be punished.

We see at the chet Haegel, where Chur, the son of Miriam, tried to warn the Jews, they killed him instead of changing their ways showing that the excuse the brothers wanted to use was not valid and therefore this proved it was a sin and not a just punishment to have sold Joseph. Therefore, this too, must now be atoned for.

So Aaron approached the altar and slaughtered his sin offering calf.

ח. וַיִּקְרַב אֶהֱרֹן אֶל הַמִּזְבֵּחַ וַיִּשְׁחֹט אֶת עֵגֶל הַחַטָּאת
אֲשֶׁר לוֹ:

And Aaron approached the altar and sacrificed the goat

Atonement can be obtained by sacrificing an animal. Why so easy?

What should be the punishment for sinning?

The person (soul) who sins shall die.

When he asks for mercy, then tell him he may bring a sacrifice.

When it says, “Aaron approached the altar,” it means he was prepared to offer himself as a guilt offering, but God spared his life and accepted the animal.

Why an animal? (Sotah 3) When a person sins, it is because he temporarily had a mental disturbance. He descended in his spiritual level like a beast, but then his spiritual level reasserted itself. It is not justice to punish the person who was not himself but acting like a beast. Therefore, it is appropriate to sacrifice a beast instead.

See Talmud Makkos 2,6
Or HaChayim 1029

And Aaron lifted up his hands towards the people and blessed them. He then descended from preparing the sin offering, the burnt offering, and the peace offering.

כב. וַיִּשָּׂא אֶהָרָן אֶת [ידו] יָדָיו אֶל הָעָם
וַיְבָרְכֵם וַיֵּרַד מִעֲשֵׂת הַחֹטְאֹת וְהָעֹלָה
וְהַשְּׁלָמִים:

Read as ‘Yadov,’ “his hand,” vs “his hands.”

This is an example of ‘Kri Uchesiv,’ a word spelled one way but pronounced differently. Spelled ‘yado’ “his hand,” but read ‘yadov,’ “his hands.”

Interpreted both ways.

Aaron raised his hands – both-but one (the right) a little higher.

And Aaron's sons, Nadab and Abihu, each took his pan, put fire in them, and placed incense upon it, and they brought before the Lord foreign fire, which He had not commanded them.

א. וַיִּקְחוּ בְנֵי־אֶהֱרֹן נָדָב וַאֲבִיהוּא אֵשׁ
מִמִּזְבֵּחַתּוֹ וַיִּתְּנוּ בָהֶן אֵשׁ וַיִּשִׂימוּ עָלֶיהָ
קִטְרֶת וַיִּקְרִיבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר
לֹא צִוָּה אֹתָם:

Which He had not commanded them

They did a service in the Temple that had not been described or authorized for them, by God. Therefore, they were punished for doing something on their own initiative which had not been commanded of them.

Or HaChayim p1032

Brought strange fire – violated Ex30:0.

In Judaism a person does not get a reward for doing something he was not instructed to do but there is a reward for actually performing what we are instructed to do.

Torah Gems 2:267, 268

They sinned also by not consulting Moshe.

They decided the law in the presence of their teacher. This is prohibited in BT Eruvin 63a.

Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' " And Aaron was silent.

ג. וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הֲוֹא אֲשֶׁר־דִּבֶּר יְהוָה
| לֵאמֹר בְּקִרְבֵי אֶקְדֹּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכְבֹּד
וַיִּדְם אֶהֱרֹן:

With my close ones I will be sanctified

To teach that even people of the highest status should not be so familiar as to improvise or use their own ideas when it comes to serving God or conducting themselves at the altar.

Or HaChayim 1036

But could we not have learned that lesson from only one son dying?

The death of Nadav and Avihu together had stature greater than Aaron or Moshe alone. The death of this much stature proved that God is so mindful of His honor that nobody, not even Moshe or Aaron, could treat the Tabernacle (after God dwelt in it) with such familiarity that they could enter it at will.

Or HaChayim 1037

Then Moses said to Aaron, "This is what the Lord spoke, [when He said], 'I will be sanctified through those near to Me, and before all the people I will be glorified.' "And Aaron was silent.

ג. וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הֲוֹא אֲשֶׁר־דָּבַר יְהוָה
| לֵאמֹר בְּקִרְבִי אֶקְדָּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכְבֹּד
וַיִּדַם אֶהָרֹן:

And Aaron remained silent

Aaron is praised for remaining silent following the death of his two sons Nadav and Avihu. Rashi says Aaron was rewarded for this in that God spoke to him alone.

But it is even greater in the midst of pain and suffering if one continues to sing praises to God. Psalm 30:13.

In pain and suffering - we can complain.

- we can be silent.
- we can praise and sing to God.

And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "Do not leave your heads unshorn, and do not rend your garments, so that you shall not die, and lest He be angry with the entire community, but your brothers, the entire house of Israel, shall bewail the conflagration that the Lord has burned.

ו. וַיֹּאמֶר מֹשֶׁה אֶל־אֶהֱרֹן וְאֶל־עֲזָרָה וְאֶל־יִתְמָר
 בְּנֵי־וְרָאשֵׁיכֶם אֲלֵתִפְרְעוּ | וּבִגְדֵיכֶם
 לֹא־תִפְרְמוּ | וְלֹא־תִמְתּוּ | וְעַל־כָּל־הָעֵדָה יִקְצַף
 וְאַחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכוּ אֶת־הַשְּׂרִפָּה
 אֲשֶׁר שָׂרַף יְהוָה:

Moshe asks Aaron not to mourn since he is a priest and is anointed.

By mourning it might be interpreted that Aaron disagrees with the decision of God. Moreover, if people mourn for another person's (not a relative) death or sorrow, BT Shabbos 105 tells us he is rewarded, by not having any reason to mourn for his own close relatives.

Do not drink wine that will lead to intoxication, neither you nor your sons with you, when you go into the Tent of Meeting, so that you shall not die. [This is] an eternal statute for your generations,

ט. יין וְשִׁכָּר אֲלֵתְשֻׁתָּהּ | אֶתְהָהּ | וּבְנֵיךָ
 אֶתְהָהּ בְּבִאָכֶם אֶל־אֱהָל מוֹעֵד וְלֹא תָמַתוּ
 חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם:

Wine and intoxicants do not drink

These letters in these four words could stand for an acrostic (Yayin) (vov shin) ‘V’shasah, (kaf) kedai, (reshi) reviiis, (aleph) asur, (lamid) l’hitpaleil (taf) Tefilos (shin) shikur (taf) toavah’ “Anyone who drinks a reviiith is forbidden to worship.”

The worship of a drunk is an abomination.

Meam Loez 11:218

And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying,

טז. וְאֵת | שְׁעִיר הַחַטָּאת דָּרַשׁ דָּרַשׁ
 מֹשֶׁה וְהִנֵּה שָׂרֵף וַיִּקְצַף עַל־אֶלְעָזָר
 וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לֵאמֹר:

And Moses diligently

These two words “darosh darosh = diligently sought,” mark the exact halfway point in words of the entire Torah, darash on one side and darash on the other side. From this we see that a person must seek diligently to understand exactly what the Torah means , otherwise he will only have half a Torah.

And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying,

טז. וְאֵת | שְׁעִיר הַחַטָּאת דָּרַשׁ דָּרַשׁ
 מֹשֶׁה וְהִנֵּה שָׂרֵף וַיִּקְצַף עַל־אֶלְעָזָר
 וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנוֹתָרִים לֵאמֹר:

Moses criticized Aaron for not eating the meat.

Aaron explained that he carefully considered the problem and decided.

There is a difference between eating a meal offering which is permitted while a person is an 'onan', "a mourner," and eating a sin offering, a regular offering, presented every new moon.

There may be a difference in sanctity between a one time offering and a regular offering. Moses was angry because he thought that Aaron had not carefully considered the problem and once he was convinced that Aaron had considered the halachic implications Moshe was no longer angry.

In reality, the ruling is that the meat could be burned or eaten and therefore the words, 'dorosh dorosh', "carefully considered," is correct.

And Moses thoroughly investigated concerning the sin offering he goat, and behold, it had been burnt! So he was angry with Eleazar and Ithamar, Aaron's surviving sons, saying,

טז. וְאֵת | שְׁעִיר הַחֲטָאת דָּרַשׁ דָּרַשׁ
 מִשָּׁה וְהִנֵּה שָׂרֵף וַיִּקְצַף עַל־אֶלְעָזָר
 וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתָרִים לֵאמֹר:

Burned and was angry

Moses was angry at Aaron and his sons and he expressed this anger. Aaron explained to Moses that they did not eat the Rosh Chodesh offering because it was their period of mourning and it would not be right to have done so.

Moses heard this and approved.

So in his anger Moses seems to have forgotten the law. There is a danger to be in anger. If you lose your temper you also lost your dignity and ability to think clearly.

Shemini

Leviticus 11:1:1

Leviticus 11:1-47

And the Lord spoke to Moses and to Aaron, to say to them: א. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם:

Laws of kosher animals

Why does God instruct us about what to eat? If it is an abomination for us would it not also be an abomination for other human beings?

A doctor has two patients. He instructs one on a strict diet and a different diet for the other patient.

1. For the first patient the diet is vital to his health and his future. For that patient this diet will prolong his life.
2. For the other he may have a fatal disease. No need to restrict his enjoyment of life for the brief remaining time he has left.

Shemini

Leviticus 11:1:1

Leviticus 11:1-47

And the Lord spoke to Moses and to Aaron, to say to them:

א. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר אֲלֵהֶם:

Laws of kosher animals

Scales:

- if a fish has them now
- does not have them at birth but will grow them later
- will lose them when taken out of the water

All are kosher fish. (BT Chullen 66a)

Signs of a kosher fish do not necessarily remain with it all its life.

Hoofs:

- animals with split hoofs are born with them, live with them and die with them.

Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:

ב. דַּבְּרוּ אֶלְבְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה
אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:

These are the animals

Show and tell – demonstrate to teach better.

Implies that Moshe and Aaron were to take every living creature in their hands and display them to the people, “This you may eat and this you may not.” It was not enough to instruct them orally.

Or HaChayim p1045

Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:

ב. דְּבַרוּ אֶלְבְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת הַחַיָּה
אֲשֶׁר תֹּאכְלוּ מִכָּל־הַבְּהֵמָה אֲשֶׁר עַל־הָאָרֶץ:

These are the creatures - Hachayah, that you may eat.

‘Hachayah’ is an expression of life (Rashi). The Jewish people are restricted in what they may eat. As a physician advises his patients. For example: a patient who has an incurable condition and will not survive. The physician allows him anything he desires. A patient who is destined to live if he follows a proper requirement. The physician details for him a careful plan. Such dietary restrictions help us live healthily in this world and in preparation for the next world.

Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat.

ג. כל | מִפְּרֹטָת פְּרֹטָה וְשִׁסְעַת שִׁסְעַת פְּרֹטָת מֵעֵלָת
גֵּרָה בְּבִהֵמָה אֹתָהּ תֹאכְלוּ:

Every animal with cloven hoofs.

Every animal with cleft hooves ... is chewing its cud.

Later it mentions the pig as an exception.

It is curious to state “every” and later mention an exception. We can learn from the word ‘Chazir’, “pig” also means ‘chazor’, “return” i.e., to reverse itself. That in the future the pig will revert to chewing its cud and then may be eaten and the use of the term ‘kol’, “every,” will then, in fact, be appropriate.

Or HaChayim p1047

Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination.

מב. כל הוֹלֵךְ עַל־גַּחֲוֹן וְכָל | הוֹלֵךְ עַל־אֲרְבַּע
 עַד כָּל־מַרְבֵּה רַגְלִים לְכָל־הַשָּׂרֵץ הַשָּׂרֵץ
 עַל־הָאָרֶץ לֹא תֹאכְלוּם כִּי־שִׂקָץ הֵם:

On its belly

The middle letter of the Torah is the ‘vov’ in the word ‘gachon’. Kiddushin 30a.

Goes on its belly refers to the snake (Chullin 67a).

The ‘vov’ reminds us of the 6 curses given to the snake.

Gen 3:14-15

- you are cursed beyond every beast of the field
- you shall go on your belly
- you shall eat dust
- women will hate you
- her children will hate your offspring
- your head will be pounded.

And the snake originally had arms and legs which it lost and went on its belly like a long letter ‘vov.’

Shemini

Leviticus 11:44:5

For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.

מד. כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם וְהִתְקַדְּשִׁיתֶם
וְהִיִּיתֶם קְדוֹשִׁים כִּי קְדוֹשׁ אֲנִי וְלֹא תִטְמְאוּ
אֶתִּנְפְּשֵׁיכֶם בְּכָל־הַשָּׂרֵץ הָרֹמֵשׁ
עַל־הָאָרֶץ:

“You shall sanctify yourselves”

Refers to washing the hands before the meal. The second half of the verse “and be holy” refers to washing of the hands after the meal.

Meam Loez 17:44
Berachot 53b

We must do our share in trying to deserve the name holy and God will do his part and protect us from contamination so we will be holy. He will protect us from making a mistake.

Erect protective fences in the law.

Or HaChayim 1055

For I am the Lord Who has brought you up
from the land of Egypt to be your God. Thus,
 you shall be holy, because I am holy.

מה. כִּי | אֲנִי יְהוָה הַמַּעֲלֶה אֶתְכֶם מֵאֶרֶץ
מִצְרַיִם לְהִיט לְכֶם לֵאלֹהִים וְהִיִּיתֶם קְדוֹשִׁים
 כִּי קְדוֹשׁ אֲנִי:

For I am the Lord who has brought you out of the Land of Egypt.

This is proof to you that if you make the effort to be holy you will be holy.

Will be holy. For remember God took us out of a contaminated environment and God will certainly do His share to see that contamination has not occurred to us again.

Or HaChayim 1055

This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground,

מו. זאת תורת הבהמה והעוף וכל נפש
החיה הרמשת במים ולכל נפש השרצת
עלהארץ:

This is the law of the beast and of the fowl and all life that moves in the waters (fish).

This sentence appears superfluous but it is not superfluous. This broad summary statement comes to teach us by placing birds between mammals and fish that they are on a continuum, part mammal and part fish, and the method of ritual slaughter of a bird falls between them. ‘Behamah’, “animal,” requires severing of gullet and windpipe, ‘of’ “bird,” only either one and creatures that move in water, neither. Fish are excluded from ritual slaughter by Num 11:22.

Why do we not use the term ‘shachet’, “slaughter” but ‘v’asaf’, “gather.” Locusts, creatures that creep on the ground, are excluded from ritual slaughter by being mentioned in the verse after fish.

to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

מז. לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר וּבֵין
הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא
תֹאכַל:

The beginning of this sentence is a ‘lamud’ = 30.

And the end of this sentence is a ‘lamud’ = 30 = 60.

Suggests the fact that forbidden food is “annulled by sixty.” That is if inadvertently mixed with 1/60th or less of a contaminant, the contaminant is annulled.

Tazria (27)
Leviticus 12:1

Tazria

Leviticus 12:1

Leviticus 11:47:1

Yoma 82b

And the LORD spoke unto Moses, saying:

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten. {P}

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

The last Posuk in Shemini states: “To separate between that which is impure and that which is pure and between those animals which are to be eaten and those not to be eaten.”

That sentence is connected to the first sentence in Tazria that refers to a pregnant woman who may have a food craving (see BT Yoma 82b). We should whisper into her ear, “that food is not proper and/or this is Yom Kippur.” Separate for her, remind her, help her exert herself control.

Vilna Gaon

Lekutai Pshatim

א וַיְדַבֵּר יְהוָה, אֶל-מֹשֶׁה לֵאמֹר.

Shemini Lev 11:47

מַזְלֵה הַבְּדִיל, בֵּין הַטָּמֵא וּבֵין הַטָּהוֹר; וּבֵין
הַחַיָּה, הַנֹּאֲכָלֹת, וּבֵין הַחַיָּה, אֲשֶׁר לֹא
תֹאכֵל. {פ}

Lev 12:2

ב דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר, אִשָּׁה כִּי
תִזְרַעַ, וַיִּלְדָּה זָכָר--וְטָמְאָה שִׁבְעַת
יָמִים, כִּימֵי נְדַת דָּוְתָהּ תִּטְמָא.

And the Lord spoke to Moses, saying:

א. וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

The juxtaposition of this portion of Torah to the previous portion dealing with non kosher animals is to teach us that people who may be meticulously careful about what goes into their mouths (kosher) should be just as scrupulous about what comes out of their mouths (Lashon Hara).

The remedy for Lashon Hara is the study of Torah (Arachin 15b).

Why? The halacha is that if you offended someone it is essential for you to make amends with that person and ask forgiveness. It is not Torah study per se that constitutes penance but rather the study of Torah will enable a person to understand the gravity of Lashon Hara and do what is necessary for penance.

The Lashon Hara of a respected person is more serious because people are more likely to give his words credence therefore, vanity here is a good trait. Consider yourself an important person with great impact on others and watch your words carefully.

Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean.

ב. דִּבֶּר אֶלְבְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי
תִּזְרִיעַ וַיִּלְדָּה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּי־מִי
נִדְּתָה דָוְתָהּ תִּטְמָא:

If a woman delivers a male

Rashi: Note, man is spoken of after the discussion of cattle, beasts and fowl of the last parsha, just as occurred in the order of creation.

If we are following the order of creation why is woman spoken of before man?

In reality, we do speak of man first for we mention woman here only to arrive at verse 5 “on the 8th day he shall be circumcised.” We then speak about ‘tsoraat’ male and female and then menstruating women which applies to women alone.

Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean.

ב. דִּבַּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי
תִּזְרִיעַ וַיִּלְדָּה זָכָר וְטִמְאָה שִׁבְעַת יָמִים כִּי־מִי
נִדַּת דּוֹתָהּ תִּטְמָא:

We learn from this Posuk that a woman can have a mitzvah like a man of be fruitful and multiply.

A woman who brings forth seed by giving birth to a male child.

The mitzvah of procreation is not incumbent upon women. Getting married in order to have children is therefore not a high priority for women. They may have other reasons for getting married.

Therefore, volunteering for the process of having children gives a women special merit as alluded to in this sentence which can be translated – “When a woman is active in joining an activity that will result in the birth of a baby, she may have a son.” A woman who actually engages in an activity that can produce seed and she does deliver a child, she gets merit. Much like a male fulfilling the mitzvah of procreation.

Speak to the children of Israel, saying: If a woman produces seed and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean.

ב. דִּבֶּר אֶלְבְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי
תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּי־מִי
נִדְתָּ דָוְתָהּ תִּטְמָא:

A woman who produces seed and gives birth to a male

Why the redundancy, produces seed and gives birth?

Teaches us that even if she gives birth to a not fully formed child or her miscarriage is merely a seed, the law is that she has the same status as a Niddah i.e., unclean for 7 days.

If she delivers a:

Unformed mass - Niddah - 7 days

Male - Niddah 7 - add 33 days = 40 days

Female - 2 weeks and add 66 days = 80 days

And on the eighth day, the flesh of his foreskin shall be circumcised.

ג. וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂר עֶרְלָתוֹ:

On the eighth day

To circumcise on the eighth day had already been commanded to us (in Gen 17:12) prior to the birth of Isaac.

Here we learn the circumcision is to take place in the daytime, not at night and that the Sabbath may be violated in order to fulfill this commandment on time (Shabbat 132).

God could have included this in Genesis but:

- a. I might think that only the patriarch can violate Sabbath for the sake of circumcision and not ordinary people.
- b. It is to teach us that even now, after the Torah has been given and we have learned the strict rules of Sabbath, we still can violate Sabbath for a circumcision.

And on the eighth day, the flesh of his foreskin shall be circumcised.

ג. וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂר עֶרְלָתוֹ:

On the eighth day

Discussion between Turnas Rufus and Rabbi Akiva, “If God wanted man to be circumcised why did he not create him so?”

Rabbi Akiva explained the purpose of the commandment is to permit man to improve his character. If God would create everything perfectly the whole concept of reward and punishment, a basic philosophy of Judaism, would be negated.

Circumcision therefore, teaches us our responsibility in improving the world and improving ourselves and correcting any imperfections we see.

Or HaChayim 1067

An imperfection in the world, if fixed properly, won't recur, much like a foreskin does not grow back.

And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed.

ד. וְשִׁלְשִׁים יוֹם וְשִׁלְשֵׁת יָמִים יִתְּשֵׁב בְּדָמֵי טְהָרָה בְּכִלְקֹדֶשׁ לֹא תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מְלֵאת יְמֵי טְהָרָה:

Ritually unclean for 7 days for her husband and another 33 days to be ritually clean.

The development of an embryo into human form takes 40 days.

-40 is the time needed for the ripening process.

-The time needed to complete a task.

Note:

40 days and nights - the flood - to rid the world of evil.

40 days and nights - Moses on Mt. Sinai to absorb the deep meanings of the Torah.

40 days and nights - King Solomon fasted before writing the 'Mishleh', proverbs, to attain proper spiritual level.

Note: 'Mabul', flood; 'Moshe', Moses; Mt Sinai, **Mishei** all begin with the hebrew letter 'mem', the gematria of which is 40.

And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation [period]. And for sixty six days, she shall remain in the blood of purity.

ה. וְאִם נִקְבָּה תֵּלֵד וְטִמְאָה שְׁבַע יָמִים
 כְּנִדְתָּהּ וְשִׁשִּׁים יוֹם וְשִׁשָּׁת יָמִים יִתְּשֵׁב
 עַל־דַּמֵּי טְהָרָה:

And if a girl child

Why is a woman unclean after childbirth and twice as long after delivery of a girl as a boy? Uncleanliness occurs with contact with a dead person or animal or a situation where there is the loss of the potential for life, i.e., after menstruation, where the potential for life was not realized. Childbirth was often also associated with death not just life, since so many women died at childbirth.

And twice as long after birth of a girl, since it is in the female physiology that this life-death struggle is played out.

And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the Kohen.

ו. וּבְמִלֵּאת | יְמֵי טְהָרָה לְבֵן אוֹ לְבַת
 תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָתוֹ לְעֹלָה וּבְיִוֵּנָה אוֹתָר
 לַחֲטָאת אֶלְפֶתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן:

A son or a daughter

Note the terminology changes from male to son and from female to daughter.

After the purification period is also after the first 30 days in which a child's survival is in question. After that it is clear it will survive and is called a son or daughter.

Meshekh Chochmah
 Torah Gems 2:282

And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the Kohen.

ו. וּבְמִלֵּאת | יְמֵי טְהָרָה לְבֵן אִו לְבַת
 תָּבִיא כֶּבֶשׂ בְּנִשְׁנָתוֹ לְעֵלָה וּבְיִזְוֹנָה אֹתָר
 לְחֻטָּאת אֶלְפֶתֶח אֶהְלִמוּעַד אֶל־הַכֹּהֵן:

For a burnt offering and a dove or turtle dove for a sin offering.

These offerings are brought after a prescribed period after childbirth 33 days for a male and 66 days for a female.

Why does she have to bring a sin offering? What sin has she committed?

In the throes of labor pains she swore she would never again have relations with her husband and since this is a vow she cannot keep, she brings a sin offering in atonement for this vain oath.

And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female.

ז. וְהִקְרִיבוּ לִפְנֵי יְהוָה וְכִפֶּר עָלֶיהָ וְטָהְרָה
 מִמְקַר דָּמֶיהָ זֹאת תּוֹרַת הַיִּלְדוֹת לְזָכָר אִו
 לְנִקְבָּה:

And he shall offer it before God and make atonement for her

Concerning the sheep as a burnt offering the Torah said, “he shall offer it up.”
 Concerning the turtle dove as the sin offering the Torah writes, “he will atone for her.”
 Both sacrifices are not equal. The sin offering (male doves) is the one that provides atonement.

Or HaChayim 1071

If a man has a se'eith, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the Kohen, or to one of his sons, the Kohanim.

ב. אָדָם כִּי יְהִיָּה בְּעוֹר בְּשָׂרוֹ שָׂאֵת אוֹ
 סִפְחַת אוֹ בַּהֲרַת וְהָיָה בְּעוֹר בְּשָׂרוֹ
 לְנֹגַע צָרְעַת וְהוּבָא אֶל אֶהֱרֹן הַכֹּהֵן אוֹ
 אֶל אֶחָד מִבְּנָיו הַכֹּהֲנִים:

A rising

A scab

Or a bright spot

The affliction is considered by many to actually be Lashon Hara. If he speaks evil about another person to raise himself up in the eyes of others by putting his friend down. This is a rising.

To go along with the crowd and not speak out in defense of his friend is considered a scab.
 Joining to spread evil.

The evil he speaks has the brightness of the light of truth but in this case there is no need to offer any statement especially since the truth harms another person this is considered a bright spot.

These are the criteria of 'Tzaraas' and also the criteria of 'Lashon Hara.'

If a man has a se'eth, a sappachath, or a bahereth on the skin of his flesh, and it forms a lesion of tzara'ath on the skin of his flesh, he shall be brought to Aaron the Kohen, or to one of his sons, the Kohanim.

ב. אָדָם כִּי יִהְיֶה בְּעוֹר בְּשָׂרוֹ שְׂאֵת אוֹ
 סִפְחַת אוֹ בִּבְהֶרֶת וְהָיָה בְּעוֹר בְּשָׂרוֹ לְנִגַּע
 צָרְעַת וְהוּבָא אֶל אֶהֱרֹן הַכֹּהֵן אוֹ אֶל אֶחָד
 מִבְּנָיֹו הַכֹּהֲנִים:

Any attempt to translate the word tzaraas will fall short.

It is a disease that does not exist today.

Tzaraas is a physical symptom of a spiritual sickness. The body shows outward signs of tzaraas, but the seat of the sickness is in the soul.

This can be compared to a person who goes to the doctor because his skin has turned yellow.

The doctor will not treat the skin but will understand that the problem is in the liver or gallbladder.

The yellow skin is only an outward sign of an inner disease.

The metzarah is isolated. Since the disease is spiritual it can only be relieved by repentance and prayer.

The Kohen shall look at the lesion on the skin of his flesh, and [if] hair in the lesion has turned white and the appearance of the lesion is deeper than the skin of his flesh, it is a lesion of tzara'ath. When the Kohen sees this, he shall pronounce him unclean.

ג. וְרָאָה הַכֹּהֵן אֶת הַנִּגַּע בְּעוֹר הַבָּשָׂר
 וְשָׁעַר בִּנְגַע הַפֶּה לְבָן וּמֵרְאִיָּה הַנִּגַּע עִמָּק
 מֵעוֹר בְּשָׂרוֹ נָגַע צָרְעַת הוּא וְרָאָהוּ
הַכֹּהֵן וְטִמָּא אֹתוֹ:

The Kohen shall look at it and declare him ‘tamei’, “contaminated.”

Until the Kohen declares the person tamei, he is not in a state of contamination. The presence of the lesion itself does not deem him tamei.

This is different than the diagnosis of a lesion by a physician. If a person has a malignant lesion it does not become malignant by the doctor’s diagnosis. He merely describes the condition.

By this Halacha we teach ourselves the power of mere words. Don’t be careless in your speech, your use of words and words themselves have great power.

And on the seventh day, the Kohen shall see him. And, behold! the lesion has remained the same in its appearance; the lesion has not spread on the skin. So the Kohen shall quarantine him for seven days a second time.

ה. וְרָאֵהוּ הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְהִנֵּה הַנֶּגַע
 עֹמֵד בְּעֵינָיו לֹא פָשָׂה הַנֶּגַע בְּעוֹר וְהִסְגִּירוּ
 הַכֹּהֵן שִׁבְעַת יָמִים שְׁנִית:

And the Kohen shall look at it on the 7th day and behold the affliction...

The word plague, ‘Negah’, when transposed forms the word ‘oneg’, “delight,” as in one’s Shabbat.

For one who does not make Shabbat a delight the potential oneg can turn into a potential ‘Negah’ “plague.”

The posuk suggest this interpretation by the reference to seven days.

If the ‘Negah’ is unchanged the Kohen would shut him away another 7 days more. Since that is the next opportunity to rearrange his life style and conduct Shabbat with the appropriate delight.

Reb Schmuel Przemyslaner
 Reb Shmuel Zanvill
 Rabbi Nathaniel Stampfer

If a man has a lesion of tzara'ath, he shall be brought to the Kohen.

ט. נִגַע צָרַעַת כִּי תִהְיֶה בְּאָדָם וְהוֹבִיֵא אֶל הַכֹּהֵן:

And he shall be brought to the Kohen.

The afflicted person can be cured and made pure only by a Kohen because the ‘midot’, “good qualities,” of the Kohen, counterbalances the evil of his sin.

Evil speech causes hatred and strife between people. Aharon HaKohen was known for his efforts at making peace between people.

Degrading others is done to raise oneself by means of haughtiness and hubris.

Kohanim are modest and humble. They bless all the people and convey God’s blessings to all.

The possessions of the Kohen are limited to ‘terumah’ and gifts.

They are satisfied. Discord occurs when someone wants an advantage over another.

Kohanim have no such need, therefore. we see, a Kohen can counteract the bad effects of the ‘Negah’, “the affliction.”

But if the Kohen looks at it, and behold! it does not contain white hair, nor does it appear to be lower than the skin, and it is dim, the Kohen shall quarantine him for seven days.

כא. ואם יראֶנָה הַכֹּהֵן וְהִנֵּה אֵין בָּהּ שֵׁעָר
 לָבָן וְשִׁפְלָה אֵינָנָה מִן הָעוֹר וְהִיא כְּהָה
 וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים:

And it is dim

The word ‘hee’, “she” appears 210 times in the Torah (with and without the prefix ‘vov’). In all but eleven cases it is ‘kri uchesiv’, i.e., spelled one way but pronounced differently.

199 times it is written ‘hoo’ and pronounced ‘hee’. Here and in verse 10 above are two of the 11 exceptions where it is written ‘hee’ and actually pronounced ‘hee’.

he shall shave himself, but adjacent to the nethek he shall not shave, and the Kohen shall quarantine [the person with] the nethek again for seven days.

לג. וְהִתְגַּלַּח וְאֶת הַנֶּתֶק לֹא יְגַלַּח וְהִסְגִּיר
הַכֹּהֵן אֶת הַנֶּתֶק שִׁבְעַת יָמִים שְׁנִית:

And he shall shave himself

The large ‘gimel’, three, may be to remind us that the Torah commands that a person’s hair be shaved off in three instances.

- | | | |
|--------------------------------|------------|---------------|
| 1. Metzora | Lev 14:8-9 | |
| 2. Consecration of the Levites | Num 8:7 | Head and body |
| 3. Nazir | Num 6:9,18 | Head |

Kestenbaum

All the days the lesion is upon him, he shall remain unclean. He is unclean; he shall dwell isolated; his dwelling shall be outside the camp.

מו. כָּל יְמֵי אֲשֶׁר הִנָּגַע בּוֹ יִטְמָא טִמָּא הוּא
בְּדָד יֵשֵׁב מְחוּץ לַמַּחֲנֶה מוֹשְׁבוֹ:

In isolation he shall dwell

This will give him opportunity for introspective repentance and prayer.

Since his Lashon Hara caused discord between people, driving them apart, so he must live apart and be isolated.

Arachin 16b

Rashi

Kestenbaum 257

[And as for] the garment that has the lesion of tzara'ath upon it, on a woolen garment, or on a linen garment,

מז. וְהִבְגֵּד כִּי יְהִיָּה בּוֹ נִגַע צָרַעַת בְּבִגְד

צֹמֶר אוֹ בְּבִגְד פְּשִׁתִּים:

The tzaraas of garments

Tzaraas is the physical appearance of a spiritual disease and therefore is not limited to the human body. It can show up on the following but only on wool, linen and leather garments.

1. Garments - wool - white and undyed
linen - white and undyed } can contract tzaraas from the time they are a size of three fingers square.
2. Textiles - They have been spun into a thread long enough to weave a piece of material three finger breaths square which is the minimum size of a garment.
3. Leather goods - any natural color - not dyed can contract tzaraas.
It may be tanned
It need not be made into a finished garment
It can be used as a cover or a spread
4. Houses - only in Eretz Yisroel, “when you arrive in the land of Canaan)Lev14:34).”
- of a selfish person who won't lend to others – he must remove all his possessions from the house.

This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean.

נט. זאת תורת נגע צרעת בגד הצמר או
הפשתים או השתי או הערב או כל כלי
עור לטהרו או לטמאו:

The law of the plague of leprosy.

The word 'Torah' is mentioned 5 times in the discussion of tzaraas one time in Tazriah and four times in Metzora.

This teaches us that if one speaks Lashon Hara it is as though he has violated all 5 books of the Torah.

But this could have been learned if the word Torah was mentioned only once. Lashon Hara is referred to in each book:

Bereshit - The snake spoke Lashon Hara

Shemot - Joseph and his brothers (Gen 37:12)

Shemot - Moshe stricken with leprosy regarding Lashon Hara about Bnei Yisroel

Vayikrah - go not about as a talebearer

Bamidbar - Miriam spoke Lashon Hara about Moshe (Num 12:1-10)

Devarim - be careful about the plague of Tzaraath.

Therefore, whoever speaks Lashon Hara violates each of the 5 books of the Torah.

This is the law of a lesion of tzara'ath on a woolen or linen garment, warp or woof threads, or any leather article, to render it clean or unclean.

נט. זאת תורת נגע צרעת בגד הצמר או
הפשתים או השתי או הערב או כל כלי
עור לטהרו או לטמאו:

Speaking Lashon Hara is like atheism (Arachin 15b).

Although the speaker of Lashon Hara usually makes sure that the subject is not able to hear his words, he forgets that God hears every word, is omnipresent and all knowing. If he thinks He does not have these attributes that is the thought of an atheist.

Pliskin 238

Love your neighbor

Metzorah (28)
Leviticus 14:2

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהכהן:

The complexity of these laws is a blessing from Hashem.

Studying the parsha of Metzarah is analogous to visiting a doctor in order to learn about the treatment you will have to undergo. The more complex the treatment the more you will exert effort to avoid the disease. The Torah describes in great detail the equipment and procedures necessary to cure the Metzarah from the complexity of the treatment. We learn the gravity of the sin of Lashon Hara and from fear of the treatment we can be deterred from this sin.

Pliskin 238

Love Your Neighbor

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהפכה:

The law of the Metzarah

forbidden slander

We are warned against spreading praise as well as criticism for fear that while extolling virtues another may see shortcomings.

When asked about a certain Rabbi a person answered, “and not only is he a Rabbi, he speaks several languages, he is always up on current events and has read the newest books.”

When asked about a certain doctor. A person answered “and not only is he a doctor but he is a wonderful musician and a noted world traveler.”

What sounds like attributes to some may sound like time consuming tasks that interfere with his main obligations to others.

Misplaced humility.

“No, I can’t speak up on that issue my opinion would not be worth anything.” Really this is a refusal to accept responsibility. What seems like virtuous behavior is really a dishonorable deed.

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אֶל־הַכֹּהֵן:

This shall be the law of the Metzarah

According to Resh Lakish, 'Metzarah' is a contraction of the words 'Motzi Shem Ra' (Arachin 15b) i.e., "he (a person) who looks for a bad name."

Torah Gems 2:290

Meam Loez 11:301

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצורע ביום טהרתו
והובא אלהכהן:

The numerical value of the word is 'Metzarah' 400.

The same number of years decreed by God for us to be in slavery.

This is another strong warning against Lashon Hara.

Mem - 40, Tzadeh - 90 Resh - 200 Ayin - 70 = 400

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהפּהן:

If this law is to not be a slanderer why does the Torah not say the word “slanderer?”
We can avoid the punishment of Metzarah by:

Not engaging in slander.

By actively thinking and revising our words so as not to say slanderous words.

Discouraging others from saying slander.

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצֶרֶע בְּיוֹם טְהָרָתוֹ
וְהוּבָא אֶל־הַכֹּהֵן:

Lashon Hara - evil speech, each word counts.

The power that words have.

Rabbi sees businessman carefully correcting letters that his secretary gave him and he notes that he changes or erases many words and phrases. “You see Rabbi,” he says, “many of these words are not needed or are not as precise as I wish and since by telegraph I am charged for every word I use I want to use only those words that are accurate and necessary. Each word counts.”

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהפּהן:

On the day of his cleansing he will be brought

“On the day of his cleaning he shall be brought,” tells him he should not delay.

Toras Kohanim

And that the court will obligate him to go to the priest.

Torah Tamika 3:222

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהכהן:

Cleansing

In a way the Nega of Tzaraas is a blessing. It makes a person aware that he has committed a sin of slander, or vanity and gives him the opportunity to repent.

The word 'Nega' is related to the word in Hebrew "to touch." That person is touched or tapped on the shoulder reminding them to alter their ways.

This shall be the law of the person afflicted with tzara'ath, on the day of his cleansing: He shall be brought to the Kohen.

ב. זאת תהיה תורת המצרע ביום טהרתו
והובא אלהפכהו:

He is to be brought to the priest

People may think that Lashon Hara is not very important “after all it is just words that are spoken,” but we are directed to take him to the priest and then he will see that with the mere use of words the priest decides his fate. He will then realize the power that words have.

He commands (words) ‘V’tzivah.’ Lev 14:4

The Kohen shall go outside the camp, and the Kohen shall look, and behold, the lesion of tzara'ath has healed in the afflicted person.

ג. וַיֵּצֵא הַכֹּהֵן אֶל־מַחוּץ לַמַּחֲנֶה וַיִּרְאֶה הַכֹּהֵן
וְהָיָה נִרְפָּא נִגְעַת־צָרַעַת מִן־הַצְּרוּעַ:

And the priest will go forth out of the camp.

This tells us that the priest must go out of his camp where he is surrounded by an ideal environment and go to the environment of the sinner.

- He has to put himself in the place of the sinner.
- Just as the sinner wished to place his fellow outside the good opinion of others, he now is placed outside, himself.

then shall the priest command to take for him
that is to be cleansed two living clean birds,
and cedar-wood, and scarlet, and hyssop.

ד וְצִוָּה, הַכֹּהֵן, וְלָקַח לְמִטְהַר שְׁתֵּי-צִפְרִים
חַיִּוֹת, טְהוֹרוֹת; וְעֵץ אֶרֶז, וְשָׁנִי תוֹלַעַת
וְאַזְבֵּי.

Btzedek tishpot amitecha

With righteousness shall you judge your fellow

Rashi: judge your fellow (friend)

Incline toward your friend (countryman) favorably

Shemos 31a

6 things a person enjoys on this earth and the capital remains in the next

Hospitality, judging friend favorable etc.

Then the Kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop.

ד. וְצִוָּה הַכֹּהֵן וְלָקַח לְמִטְהָר
שְׁתֵּי צִפּוֹרִים חַיִּים טְהוֹרִים וְעֵץ אֶרֶז
וְשָׁנִי תוֹלַעַת וְאַזְבִּי:

Two birds-

Why are they an appropriate means of repentance?

This, the sin of slander (Lashon Hara), is done with idle talk. The repentance involves birds which chatter incessantly as did the person who committed the evil act of Lashon Hara.

Then the Kohen shall order, and the person to be cleansed shall take two live, clean birds, a cedar stick, a strip of crimson [wool], and hyssop.

ד. וְצִוָּה הַכֹּהֵן וְלָקַח לְמִטְהָר
שְׁתֵּי צִפּוֹרִים חַיִּים טְהוֹרוֹת וְעֵץ אֶרֶז
וְשָׁנִי תוֹלַעַת וְאַזְבִּי:

2 birds Cedar wood and hyssop

2 birds, malicious talk is a form of verbal twittering which the two birds represent.

Cedar wood - a tall and beautiful tree represents the high and mighty haughtiness that the person who spoke slander had.

Hyssop - an herb, a low lying plant like moss to represent the humility and humbleness a person should strive for.

Rashi

Meam Loez 2:311

Lev 14:32

Metzarah

The Kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water.

[As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water.

He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field.

The bird

The word “bird” appears 5 times in these verses 5-6-7

The first time it refers to the bird to be slaughtered and is spelled with the full number of letters. The other times the “vov” is missing.

This indicates that the fuller more valuable bird should be slaughtered. The other times it refers to either this bird after it has been slaughtered or to the lesser bird.

Leviticus 14:5:5

Leviticus 14:6:2, 15,18

Leviticus 14:7:11

ה. וְצִוָּה הַכֹּהֵן וְשָׁחַט אֶת־הַצִּפּוֹר
הָאֶחָד אֶל־כְּלִי־חָרָשׁ עַל־מִיִּם חַיִּים:

ו. אֶת־הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז
וְאֶת־שֵׁנֵי הַתּוֹלַעַת וְאֶת־הָאֵזֶב וְטָבַל אוֹתָם
וְאֵת | הַצִּפּוֹר הַחַיָּה בְּדַם הַצִּפּוֹר הַשְּׁחֻטָּה
עַל הַמַּיִם הַחַיִּים:

ז. וְהִזָּה עַל הַמַּטְהָר מִן־הַצִּרְעָת שֶׁבַע
פְּעָמִים וְטָהָרוּ וְשָׁלַח אֶת־הַצִּפּוֹר הַחַיָּה
עַל־פְּנֵי הַשָּׂדֶה:

Perush HaRokeach

Kestenbaum 259

Metzarah

Leviticus 14:5-6:3-6

14:6:17-18

The Kohen shall order, and one shall slaughter the one bird into an earthenware vessel, over spring water.

ה. וְצִוָּה הַכֹּהֵן וְשַׁחַט אֶת־הַצִּפּוֹר הָאֶחָד
אֶל־כְּלִי־חָרָשׁ עַל־מַיִם חַיִּים:

[As for] the live bird, he shall take it, and then the cedar stick, the strip of crimson [wool], and the hyssop, and, along with the live bird, he shall dip them into the blood of the slaughtered bird, over the spring water.

ו. אֶת־הַצִּפּוֹר הַחַיָּה יִקַּח אֹתָהּ וְאֶת־עֵץ הָאֶרֶז
וְאֶת־שֵׁנִי הַתּוֹלַעַת וְאֶת־הָאֵזֶב וְטָבַל אוֹתָם וְאֶת
הַצִּפּוֹר הַחַיָּה בְּדַם הַצִּפּוֹר הַשְּׁחֻטָּה עַל הַמַּיִם
הַחַיִּים:

2 birds – indicates 2 types of speech - good and helpful

1 bird dies - the harm done by bad speech.

1 bird lives - and flies freely in the world – the benefit of good speech.

Lashon Hara is a sin of pride we wish to make ourselves bigger and/or the other person lower.

Therefore, take a cedar, a tall stately tree, and Hyssop, a bush very lowly and take crimson dye that comes from a worm to help you recall humility.

Meam Loez 11:312

As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water.

וְאֶת-הַצִּפּוֹר הַחַיָּה יִקַּח אִתָּהּ, וְאֶת-עֵץ
הָאֶרֶז וְאֶת-שֵׁנִי הַתּוֹלַעַת וְאֶת-הָאֵזוֹב; וְטָבַל
אוֹתָם וְאֶת הַצִּפּוֹר הַחַיָּה, בְּדַם הַצִּפּוֹר
הַשְּׁחֻטָּה, עַל, הַמַּיִם הַחַיִּים.

Dip 1 bird in the blood of the other

This represents that by saying Lashon Hara you have spilled pure and innocent blood.

1 bird is slaughtered publically all know about it.

The other bird representing Lashon Hara is out in the world. It's whereabouts is not known. The evil words take on a life of their own and may travel far and wide.

Blood is put into living water and we can see that a little blood can taint a great deal of water. A bad word about a person can taint a reputation far and wide.

He shall then sprinkle seven times upon the person being cleansed from tzara'ath, and he shall cleanse him. He shall then send away the live bird into the [open] field.

ז. וְהִזָּה עַל הַמַּטְהָר מִן־הַצָּרַעַת
 שִׁבְעַת פְּעָמִים וְטָהְרוּ וְשָׁלַח אֶת־הַצֹּפֶר
 הַחַיָּה עַל־פְּנֵי הַשָּׂדֶה:

And he shall sprinkle on him that he be purified from the leprosy.

Why did the Torah have to write the words ‘min hatzaraas’ is it not obvious that we are speaking of a person with Tzaraas? This specification teaches us that though he may be clean from the Tzaraas he is not yet ritually clean and that he must wash his garments since he was still a primary source of ‘Tumah’, ‘uncleanliness’. Therefore, the words ‘min hatsoraas’ are justified.

Or HaChayim 1098

And it shall be, on the seventh day, that he shall shave off all his hair: [that of] his head, his beard, his eyebrows; indeed, all his hair, he shall shave off. He shall then immerse his garments and immerse his flesh in water, thus becoming clean.

ט. וְהָיָה בַיּוֹם הַשְּׂבִיעִי יִגְלַח אֶתְכֹלְשָׁעָרוֹ
 אֶתְרֹאשׁוֹ וְאֶתְזָקָנוֹ וְאֶת גִּבַּת עֵינָיו
 וְאֶתְכֹלְשָׁעָרוֹ יִגְלַח וְכַבֵּס אֶת־בְּגָדָיו וְרַחֵץ
 אֶת־בָּשָׂרוֹ בַּמַּיִם וְטָהַר:

Shave all his hair off his head his beard and his eyebrows.

These are the areas close to the primary sins which resulted in ‘negaim’ the “sores of Tsaraas.”

Hair on his head - to atone for haughtiness. The desire to be the “head” of everything. Thinking bad thoughts and jealousy.

Beard - the hair around his mouth which spoke Lashon Hara

Eyebrows - hair around his eyes which looked critically and with disdain or envy on others.

But if he is poor and cannot afford [these sacrifices], he shall take one [male] lamb as a guilt offering for a waving to effect atonement for him, and one tenth [of an ephah] of fine flour mixed with oil as a meal offering, and a log of oil.

כא. וְאִם־דָּל הוּא וְאִין יָדוֹ מִשְׁגֶּת וְלִקְחַ
 כֶּבֶשׂ אֶחָד אֶשֶׁם לְתִנּוּפָה לְכִפֹּר עָלָיו
 וְעֶשְׂרוֹן סֹלֶת אֶחָד בְּלוּל בַּשֶּׁמֶן לְמִנְחָה
 וְלֵג שֶׁמֶן:

And if he is poor and cannot afford so much.

We permit the poor to bring proportionately less because poverty itself serves to atone.

The second part seems to be redundant (Torah Gems 2:296). Of course, if a person is poor he cannot afford so much. But the word “dal” can also mean weak in body or spirit. So the second phrase serves to explain the first that the person is poor in not having money and in having a weak body.

Ibn Ezra

Torah Gems 2:298

This is the law of him in whom is the plague of leprosy, whose means suffice not for that which pertaineth to his cleansing. {P}

לב זאת תורת, אֲשֶׁר-בו נִגַע צָרַעַת,
אֲשֶׁר לֹא-תִשִּׁיג יָדוֹ, בְּטִהָרָתוֹ. {פ}

One can perform Lashon Hara against an entire town, for example:

A Polish man from a small town was asked by a person who drove a taxi in a big city, i.e., Warsaw, a riddle, “Who is the son of my father yet not my brother?”

The Polish man did not know and the driver told him “I am.”

When the Polish person returned home, he asked the same riddle to his small town friends in Chelm, “Who is the son of my father and not my brother??”

No answer. “Of course,” he said, “it’s the Warsaw city taxi driver!!”

This is a slur on the intelligence of the people of Chelm and therefore is Lashon Hara against an entire city.

When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,

לד. כִּי תִבְאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן
 לָכֶם לְאֶחְזָה וְנִתְּתִי נֶגַע צָרַעַת בְּבַיִת
 אֶרֶץ אֶחְזִיתְכֶם:

I will put the plague of leprosy in the houses of the land of after your possession.

Rashi tells us that the Emori concealed treasures of gold in the walls of their houses. The presence of Tzaraas on the walls required us to pull them down and in so doing we will find the treasures. Here, the plague is good for us.

Recall in Bamidbar 13:28 Rashi points out that Onkelos tells us the spies reported that the outer walls of the city were circular. Tzaraas can only affect structures with four walls that are rectangular. The spies were telling the people the walls are round they can't contract Tzaraas and therefore won't have any treasure – another defect in this land.

When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,

לד. כִּי תִבְאוּ אֶל־אֶרֶץ כְּנַעַן אֲשֶׁר אֲנִי נֹתֵן
לְכֶם לְאֶחְזָה וְנִתְּתִי נֶגַע צָרַעַת בְּבַיִת
אֶרֶץ אֶחְזִיתְכֶם:

In one culture idol worship, debauchery, licentiousness, Temple prostitutes, fertility rites, human sacrifice.

In the other culture enforced removal of evil. A disciplined system of purity and saintliness. Safeguards against the spread of venereal disease. Mental and physical hygiene and sexual self control is mandated.

Metzora - Motsi Shem Ra = a paranomastic association
leper defamer i.e. similar word association.

7 offenses result in leprosy - slander, bloodshed, perjury, arrogance, misappropriation, meanness.

All the contents of the house are to be removed before the priest arrives to declare it unclean.

When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,

לד. כִּי תִבְאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן
 לָכֶם לְאֶחְזָה וְנִתַּתִּי נֶגַע צָרַעַת בְּבַיִת
 אֶרֶץ אֶחְזַתְכֶם:

Purification of a Metzarah occurs in three stages.

1. The bird ritual
2. The Shavings
3. The altar ritual

Purification of the house occurs in one stage.

The first stage of the Metzarah ritual

Birds 2

Earthen wave vessel

Fresh water

Cedar wood

Crimson thread

Live bird

When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,

לד. כִּי תִבְאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן
 לָכֶם לְאֶחְזָה וְנִתְּתִי נֶגַע צָרַעַת בְּבַיִת
 אֶרֶץ אֶחְזִיתְכֶם:

Tzaraat skin lesions were actually a blessing in disguise. After an Israelite would slander another he would be blessed with a change in his appearance. The skin lesion would appear which would motivate him to do Teshuvah. Indeed the word, ‘Nega’, “plague”, is related to the word “to touch”. God touched them to alert them to their sin and signal them to repent from this evil practice.

When you come to the land of Canaan, which I am giving you as a possession, and I place a lesion of tzara'ath upon a house in the land of your possession,

לד. כִּי תֵבֹאוּ אֶל־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן
לְכֶם לְאֶחְזָה וְנִתְּתִי נֶגַע צָרַעַת בְּבַיִת
אֶרֶץ אֶחְזִיתְכֶם:

BT Arachin 16b tells us that affliction in a house may be punishment for begrudging things to others:, i.e:

- refusal to share things with others
- not to lend to others
- not to give Tzedakah.

Or if you gave it was done condescendingly.

People look upon those who seek charity as schnorrers. If we give charity with such an attitude the good we do may be outweighed by the harm. Instead of uplifting we push down.

Remember everything in the world belongs to God. It belongs to others is much as to you. Therefore, share graciously and avoid evil.

and the one to whom the house belongs comes and tells the Kohen, saying, "Something like a lesion has appeared to me in the house,"

לה. וּבָא אֲשֶׁר לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן
לֵאמֹר כָּנָגַע נִרְאָה לִי בַבַּיִת:

He will come to the Kohen and tell the Kohen...

A person who has a personal affliction may choose to ignore. We may have to force him to have it corrected.

A person who notes that the affliction affects his house, indicating that his household has followed his bad example, will come of his own accord to protect his family from harm.

and the one to whom the house belongs
comes and tells the Kohen, saying, "Something
like a lesion has appeared to me in the house,"

לה. וּבָא אֲשֶׁר לוֹ הַבַּיִת וְהִגִּיד לַכֹּהֵן
לֵאמֹר כְּנֻגַע נִרְאָה לִי בַבַּיִת:

“Something resembling plague (leprosy) appeared to me in the house.”

Even if the owner is learned and sure of his opinion he should use the adverb ‘ki’,
“something like”

Rashi

A person should not be too self assured (Rambam) and he should not rush to pronounce
something evil upon himself.

Tosofos Yom Tov

Don't be in a hurry to declare there is a “Nega” in the House of Israel.

Torah Gems 2:298

the Kohen shall order that they remove the stones upon which the lesion is [found], and they shall cast them away outside the city, to an unclean place.

מ. וְצִוָּה הַכֹּהֵן וְחִלְצוּ אֶת־הָאֲבָנִים אֲשֶׁר
בָּהֶן הַנֶּגַע וְהִשְׁלִיכוּ אֹתָהֶן אֶל־מַחוּץ
לְעִיר אֶל־מְקוֹם טָמֵא:

They shall remove 14:40:3

They shall cast 14:40:09

They shall pour 14:41:06

Which they have removed 14:40:10

All in the plural. Not just one homeowner. The Mishnah explains that when the wall involved is a dividing wall shared by two houses both homeowners must remove and replace the stones of the affected area even if only one side shows Tzaraas. A person should make sure he lives next to a good neighbor because he will share his fate.

He shall then send away the live bird outside the city, onto the [open] field. He shall thus effect atonement for the house, and it will be clean.

נג. וְשָׁלַח אֶת־הַצֹּפֶר הַחַיָּה אֶל־מְחוּץ לְעִיר
אֶל־פְּנֵי הַשָּׂדֶה וְכִפֹּר עַל־הַבַּיִת וְטָהַר:

And he will make atonement for his house and it will be clean

Rambam said these Nega marks were a sign and a miracle to Israel because God loves us. They are warnings. First on our houses and if we don't repent, then on our clothing and if we still don't repent, then on our bodies and now the whole world knows. By being warned we can atone before the problem progresses.

Meam Loez 11:320

Or HaChayim 1114

Rabbi Levi Vayikra Rabbah 17:6

Kings II 5:1-19 tells the story.

Naaman, general of the army of Aram suffered from Tzoraas. A young Jewish captive girl told him of the miraculous healings done by the prophet Elisha. The King came to Elisha's house with a great retinue and Elisha sent him a message that he could be cured if he bathed in the Jordan River 7 times. The King became enraged and said, "I expected him to heal me with some special ritual. The Rivers of Aram are far superior to the Jordan," and left angry.

We see how vanity and self importance can prevent a person from accepting excellent advice. Had he continued in this attitude he would give up his chance to be cured. Fortunately, his servants prevailed upon him to try and after 7 bathings in the Jordan he was cured.

Beware of vanity and a sense of self importance.

Four starving lepers, Geliazi and his sons outside the walls of Samaria decided to defect to the Aramean camp. They find the camp deserted. They raid and plunder it and bury its treasures and decide to tell the palace. The King is worried that this is only a rouse to ambush his people so he sends out only a small force and they confirm the lepers' account. Now the whole population comes to the site and plunders food and booty. They find that Elisha's prediction of cheap and plenty has indeed been fulfilled.

Here, being a leper was a good thing. Only because of their condition were the lepers in position to be outside the walls and be able to go to the camp of the enemy. Even lepers can have good morals. This told the populace that honest speech serves as a symbol of well being such as the lepers here.

Geliazi and his three sons lied and said they took two talents when they only took one. Such perjury resulted in their leprosy.

Achrei Mos (29)

Leviticus 16:1

And the Lord spoke to Moses after the death of Aaron's two sons, when they drew near before the Lord, and they died.

א. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה אַחֲרֵי מוֹת שְׁנֵי בְנֵי אֶהֱרֹן
בְּקִרְבָּתָם לִפְנֵי יְהוָה וַיָּמָתוּ:

And the Lord said to Moses: Speak to your brother Aaron, that he should not come at all times into the Holy within the dividing curtain, in front of the cover that is upon the ark, so that he should not die, for I appear over the ark cover in a cloud.

ב. וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה דַּבֵּר אֶל אֶהֱרֹן אַחִיךָ וְאַל יבֹא בְּכָל עֵת אֶל הַקֹּדֶשׁ מִבַּיִת לַפְּרֻכָּת אֶל פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל הָאָרֹן וְלֹא יָמוּת כִּי בָעֲנַן יֵרָאֶה עַל הַכַּפֹּרֶת:

Hashem spoke to Moses....

And Hashem said to Moses....

After, “And the Lord spoke,” we would expect to hear what he said but we do not.

The second sentence starts with a new thought with “soft” language.

Even though God gives a dire warning he does so demonstrating loving concern for Aaron.

Rashi asks, “Why did God speak this way to Moses to speak to Aaron?” Answer as a preventative so he, Aaron, will not transgress as his sons had.

Rashi

He speaks to Moses to tell Aaron demonstrating how much God values Moses.

OR HaChayim 1140

And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man.

כא. וְסָמָּה אֶהָרֵן אֶת שְׁתֵּי יָדָיו עַל רֹאשׁ הַשְּׂעִיר
 הַחַי וְהִתְוַדָּה עָלָיו אֶת כָּל עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל
 פְּשָׁעֵיהֶם לְכָל חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׂעִיר
 וְשָׁלַח בְּיַד אִישׁ עֵתִי הַמִּדְבָּרָה:

1. -
2. You shall be holy - how
3. Revere mother, father, and God - Sabbath
4. Avoid idolatry
5. Fulfill the details of the service
6. -
7. -
8. -
9. Be kind and charitable leave the of comes of your field or droppings
10. -
11. Honest and fair - don't steal or
12. Don't swear falsely
13. Don't cheat or deny a worker timely wage
14. Upright and just - don't curse the deaf or place a stumbling block
15. Don't prevent
16. Have self control over your words
17. And thoughts - bear a grudge hate in your heart
18. And actions - don't take revenge
19. Avoid spiritually destructive things - Shatnez
20. And relationships

With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering.

ג. בְּזָאת יָבֵא אֶהֱרֹן אֶל הַקֹּדֶשׁ בְּפָר בֶּן בָּקָר
לְחֻטָּאת וְאֵיל לְעֹלָה:

With this, ‘b’zos’.

Bais – 2, Zayin – 7, Aleph – 1, Tof – 400 = 410

Gematria = 410

alludes to the first Beis Hamikdash which stood for 410 years.

Rashi

The sentence goes on to list two animals a bull and a ram. It should therefore say ‘b’eleh’ “with these,” not ‘b’zos’ “with this!”

Rashi

With this shall Aaron enter the Holy: with a young bull for a sin offering and a ram for a burnt offering.

ג. בְּזָאת יָבֵא אֶהֱרֹן אֶל הַקֹּדֶשׁ בְּפָר בֶּן בָּקָר
לְחֹטָאת וְאֵיל לְעֹלָה:

With this shall Aaron come to the holy place

On Rosh HaShanah and Yom Kippur Musaf we say with repentance, prayer and charity we will avert a bad decree.

In the ‘Machzor’ above each word is written a word ‘Tzom, Kol and Mamon’ Each of which has the numerical equivalent of 136. Together they add up to 408 ‘Bzos’, “with this,” also equals 408.

The Kohen Gadol must take “these” ‘Bzos’ with him to the Kodesh Kodashim in order to reverse the severe decree for the congregation.

Rabbi Nathaniel Stampfer

Maamon-money relates to charity - mem- 40+mem – 40 +vov – 6+nun – 50 = 136

Tzom-fasting relates to repentance - tzadeh – 90+vov – 6+mem – 40 = 136

Kol-voice relates to prayer - kuf -100+vov – 6+lamid – 30 = 136

He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them.

ד. כְּתוּנַת בַּד קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי בַד יְהִיו
 עַל בְּשָׁרוֹ וּבְאַבְנֵיט בַּד יַחְגֹּר וּבְמִצְנָפֶת בַּד
 יִצְנֹף בְּגָדֵי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת
בְּשָׁרוֹ וּלְבָשָׁם:

Stresses a linen garment. Simple. No gold as is present in the 8 layered dress detailed for the Kohen Gadol in Ex:28.

Gold acts as a prosecutor, recall the Golden Calf, and defeats the defense counselor, the Kohen Gadol pleading with God for our forgiveness.

The garments are called “holy,” ‘kodesh’, again later in the sentence. This first ‘kodesh’ (16:4:3) indicated that the garments should be purchased with funds from the Beis Hamikdash. So they are Holy even before ‘ulevaishom’, they are put on. (16:4:23)

Rashi

He shall wear a holy linen shirt and linen pants shall be upon his flesh, and he shall gird himself with a linen sash and wear a linen cap these are holy garments, [and therefore,] he shall immerse himself in water and don them.

ד. כְּתוּבָה בְּדֵ קֹדֶשׁ יִלְבָּשׁ וּמְכַנְסֵי בֵד יִהְיוּ
עַל בְּשָׂרוֹ וּבְאַבְנֵיט בֵד יִחַגֵּר וּבְמִצְנָפֶת בֵד
יִצְנֹף בְּגֵדֵי קֹדֶשׁ הֵם וְרַחֵץ בַּמַּיִם אֶת
בְּשָׂרוֹ וּלְבִשָׁם:

And put them on ‘ulivasham’. 16:4:23

It already said, “put them on,” ‘yilbosh’, earlier in this sentence. 16:4:4.

The Gemara suggests that this word comes to tell us ‘ublav sham’, and they should rot there i.e., they should not be used again.

T. Yerushalmi Yoma 7:3
Torah Temimah p269

And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household.

ו. וְהִקְרִיב אֶהֱרֹן אֶת פֶּרַח הַחַטָּאת אֲשֶׁר לוֹ
וּכְפָר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

Impurity and guilt of the community is transferred and then removed.

Rambam - in Guide For the Perplexed, tells us that this is only an active allegory. It is meant to impress the mind of the sinner that his sins will lead him to a wasteland. It is to show us that selfish pleasures and pride are a waste of our precious potential.

And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household.

ו. וְהִקְרִיב אֶהֱרֹן אֶת פֶּרֶךְ הַחֲטָאת אֲשֶׁר לוֹ
וְכָפַר בְּעֵדוֹ וּבְעַד בְּיָתוֹ:

The sin offering which is for him.

He has two animals.

His animal takes precedence because he makes atonement and then the congregation receives atonement.

This may be the origin of the scapegoat concept, which brought so much harm to the Jewish people.

The idea that we could assign our wrong actions to something other than ourselves. It is harmful, because it avoids our personal responsibility to change. But if we do feel clean and fresh and can begin anew, it can be useful to a person's mental health.

And Aaron shall bring his sin offering bull, and
initiate atonement for himself and for his
household.

ו. וְהִקְרִיב אֶהָרֵן אֶת פֶּר הַחֲטָאת אֲשֶׁר לוֹ
וְכִפֹּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

He shall atone for himself and for his house.

One's house is his wife Yoma 36.

This phrase is repeated word for word in verse 11 both refer to the same animal why is it repeated?

Talmud Yoma 36b and 41b teaches that the Kohen Gadol was to place both of his hands on the head of the sin offering twice:

Once confessing for himself and his immediate family and
second confessing for himself and his extended family, namely his fellow Kohanim.

Rashi

Kestenbaum p265

And Aaron shall bring his sin offering bull, and
initiate atonement for himself and for his
household.

ו. וְהִקְרִיב אֶהָרֵן אֶת פֶּר הַחֲטָאת אֲשֶׁר לוֹ
וְכָפַר בְּעֵדוֹ וּבְעַד בֵּיתוֹ:

He shall make atonement for himself and for his household.

‘Baiso’, his household, means his wife.

This is a very basic rule in Judaism. The wife creates the household, the mood, the atmosphere, the education of the children. Here, this is sanctioned and supported by our wisest scholars, those who wrote the Mishnah, the Tannaim.

This is a lesson to be learned by all men. Don’t fight it, don’t be in competition with it. The wife creates the household!!

And Aaron shall bring his sin offering bull, and initiate atonement for himself and for his household.

ו. וְהִקְרִיב אֶהֱרֹן אֶת פֶּרַח הַחֲטָאת אֲשֶׁר לוֹ
וְכָפַר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ:

‘Baiso’, his house,

refers to his wife. In Kaballah, ‘Baiso zu eishto’.

It is in the singular indicating that the Kohen Gadol cannot have more than one wife on Yom Kipper when he atones for the sins of himself and his household.

And he shall take some of the bull's blood and sprinkle [it] with his index finger on top of the ark cover on the eastern side; and before the ark cover, he shall sprinkle seven times from the blood, with his index finger.

יִד. וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶצְבָּעוֹ עַל
פְּנֵי הַכַּפֹּרֶת קִדְמָה וְלִפְנֵי הַכַּפֹּרֶת יִזָּה
שִׁבְעַת פְּעָמִים מִן הַדָּם בְּאֶצְבָּעוֹ:

And throw with his finger...

And throw 7 times

Talmud Yoma 55a tells us Aaron must first sprinkle with his forefinger upward toward the top of the Ark toward heaven and later 7 times downward toward Earth.

This suggest that what can be accomplished in Heaven with 1 stroke requires 7x more effort here on earth. Tasks performed with good intentions for the greater good promptly and without procrastination with an uplifted spirit all are much easier for success than a poor objective done reluctantly or after long procrastination .

7 times easier to learn in early years vs. later in life.

And Aaron shall lean both of his hands [forcefully] upon the live he goat's head and confess upon it all the willful transgressions of the children of Israel, all their rebellions, and all their unintentional sins, and he shall place them on the he goat's head, and send it off to the desert with a timely man.

כא. וְסָמָךְ אֶהְרֹן אֶת שְׁתֵּי יָדָיו עַל
 רֹאשׁ הַשְּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת כָּל
 עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל וְאֶת כָּל פְּשָׁעֵיהֶם לְכֹל
 חַטָּאתָם וְנָתַן אֹתָם עַל רֹאשׁ הַשְּׂעִיר
 וְשָׁלַח בְּיַד אִישׁ עֵתִי הַמְדַבֵּרָה:

Written ‘Yado’ pronounced ‘Yadov’.

It is written “his hand” but pronounced as “his hands”.

From this we learn whenever it says “his hand” it means two hands.

Menachos 93b

Torah Temimah p280

For on this day He shall effect atonement for you to cleanse you. Before the Lord, you shall be cleansed from all your sins.

ל. כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם
מִכָּל חַטָּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

Because on this day He will atone for you.

Not because of incense or sacrifices but because of the power of the day itself.
Yom Kippur atones.

Yoma 86a

Torah Temimah p285

For on this day He shall effect atonement for you to cleanse you. Before the Lord, you shall be cleansed from all your sins.

ל. כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם
מִכָּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ:

From all the sins before the Lord you will be cleansed.

Comes to teach us that only those sins between man and God will be cleansed.
Not between a person and his neighbor.

Yoma 86a

Torah Temimah p285

It is a Sabbath of rest for you, and you shall afflict yourselves. It is an eternal statute.

לא. שַׁבַּת שְׁבֻתוֹן הִיא לָכֶם וְעַנִּיתֶם אֶת
נַפְשֵׁיכֶם חֻקַּת עוֹלָם:

A Sabbath of Sabbaths.

If a person unwittingly performed a forbidden labor on a Yom Kippur which fell on a Sabbath he is liable for each sin of labor individually.

Chullin 101b

Torah Temimah p285

Like the practice of the land of Egypt, in which you dwelled, you shall not do, and like the practice of the land of Canaan, to which I am bringing you, you shall not do, and you shall not follow their statutes.

ג כַּמַּעֲשֵׂה אֶרֶץ-מִצְרַיִם אֲשֶׁר יִשְׁבְּתֶם-בָּהּ, לֹא תַעֲשׂוּ; וּכְמַעֲשֵׂה אֶרֶץ-כְּנָעַן אֲשֶׁר אָנֹכִי מְבִיא אֲתֶכֶם שָׁמָּה, לֹא תַעֲשׂוּ, וּבַחֲקֵיתֵיהֶם, לֹא תִלְכוּ.

Don't follow in their ways

Don't go to baseball games?

Don't act like the other people act. Dress like them.

Don't build buildings? Plant trees? Etc. No. that is not what it means.

Only their laws and their culture you should avoid.

Theaters, circuses, shows, stadiums activities and acts of religious practices should be avoided in older days. Today things are not the same and such restrictions therefore do not apply in our day.

You shall observe My statutes and My ordinances, which a man shall do and live by them. I am the Lord.

ה. וּשְׁמַרְתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי
אֲשֶׁר יַעֲשֶׂה אִתְּם הָאָדָם וְחָי בָּהֶם אֲנִי
יְהוָה:

Observe my commandment, which if a man do, he shall live by them.

All but 3 commandments can be violated. The laws were given for us to live by them not die by them.

Also see Deut 30:19 “I have set before you life and death, blessing and curse. Choose life so that you and your offspring shall live.”

Yoma 82a - From these two verses the Rabbi's conclude that there is no greater priority than saving a life, one's own as well as that of another person.

But as for you, you shall observe My statutes and My ordinances, and you shall not do like any of these abominations neither the native, nor the stranger who sojourns among you.

For the people of the land who preceded you, did all of these abominations, and the land became defiled.

For anyone who commits any of these abominations, the persons doing so shall be cut off from the midst of their people.

כו. וּשְׁמַרְתֶּם אֶתֶם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֲזָרַח וְהַגֵּר הַגֵּר בְּתוֹכְכֶם:

כז. כִּי אֶתְּפֹלֵה־תּוֹעֵבֹת הָאֵל עָשׂוּ אֲנָשֵׁי־הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ:

כט. כִּי כָּל־אֲשֶׁר יַעֲשֶׂה מִכָּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ הַנַּפְשׁוֹת הָעֹשִׂים מִקִּרְבֵּי עַמִּים:

These

These

These

In verse 27 the ‘heh’ is missing.

In Yevamos 21a the Talmud explains what King Solomon learned from this shortened form. If the abominations referred to by the word ‘these’, using the full spelling, must be avoided, lesser abominations, suggested by the shortened spelling, might also be wise to avoid. For example, a man may not marry his former daughter-in-law but could marry the former daughter-in-law of his son or daughter. This marriage to a relative is also to be avoided as learned from the short form of ‘hahel’.

This parsha usually precedes Pesach the holiday of freedom.

It is the Sabbath that the Jews acquired sheep for the Passover offering. The sheep was the Egyptian Totem, they considered it holy and our sacrifice of it gave our expression that whatever influence it had held sway over us we were free of considering it our icon.

We can realize that there are many forms of slavery. Some people have their activities dictated by addiction to drugs, smoking, overeating, acquiring power or influence or the acclaim of others. All of these drives are tyrannical dictators that keep us not in control of our own best interests. On this and every Pesach we can declare our freedom from our internal drives and be free to choose what is right and proper. A child does not understand he is called a Katan. An adult is called a Gadol. This Sabbath we can all act Gadol.

Twerski

Kedoshim (30)

Leviticus 19:2

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

ב דִּבֶּר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

See Exodus 20:2

When God gave the 10 commandments He spoke to the Israelites in the second person singular. There was therefore, room for error. They could have assumed the commandments were only given to Moses. Therefore, He repeats them here in the second person plural.

Meam Loez 12:2

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy.

ב דִּבֶּר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ
אֲלֵהֶם--קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה
אֱלֹהֵיכֶם.

Each sentence tells us how to be holy

1. -
2. You shall be holy - how?
3. Revere mother, father, and my Sabbaths
4. Avoid idolatry
5. Fulfill the details of the service.
6. -
7. -
8. -
9. Be kind and charitable leave the gleanings of the corners of your field or droppings for the poor.
10. -
11. Be honest and fair - don't steal or deal falsely or lie.
12. Don't swear falsely.
13. Don't cheat or deny a worker timely wage.
14. Be upright and just - don't curse the deaf or place a stumbling block before the unsuspecting.
15. Don't pervert justice by favoring the rich or the poor.
16. Have self control over your words, do not gossip.
17. Have control of your thoughts. Don't bear a grudge or have hate in your heart
18. or not in your actions - don't take revenge.
19. Avoid spiritually destructive things - For example: Shaatnez.
20. Avoid destructive relationships.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy.

ב דְּבַר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ
אֲלֵהֶם--קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה
אֱלֹהֵיכֶם.

21. And atone for your mistakes.
22. -
23. In regards agriculture eat no fruit til its third year
24. Sanctify the fruit to God on the fourth year.
25. You may eat the fruit on its fifth year.
26. Personal conduct and appearance – don't eat blood, don't cut your beard.
27. Cut your hair and beard properly.
28. Don't mutilate yourself.
29. Child rearing
30. Time revere the Sabbath
31. The world of spirits and demons should be avoided. Don't trust in omens or good luck.
32. Interpersonal relationships – respect for an old person and a sage.
33. Interpersonal relationships respect a proselyte.
34. Interpersonal relationships
35. Commerce – use honest weights and measures and volumes.
36. Commerce – honest scales and dry and liquid measures.
37. Life in general – obey all God's other ordinances also.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

ב דְבַר אֶל-כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

Be Holy for I (God) am Holy.

Does God require us poor mortals to be as Holy as He is?

Note: in reference to God the word ‘kadosh’, “holy,” is spelled in full with a vov (word Number 12) indicating a full complete and perfect holiness which is limited to God Himself.

The limited level of holiness to which humans are capable is indicated by the spelling of ‘kadosh’, with the missing vov.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

בְּדִבַּר אֶל-כָּל-עֵדַת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

You will become Holy.

How do we become Holy?

Before performing many commandments, ‘Mitzvot’, we say the prayer and bless God for giving us those commandments that make us Holy, ‘asher kiuddishanu bemitzvosov’.

That is also why human beings are said to have 248 parts to their bodies paralleling the 248 positive commandments of the Torah. Observing each commandment causes each part of the body to be holy.

To impress upon the people that the Mitzvot are the responsibility of each person.
 To be Holy applies to all the people-every one.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

בְּדִבַּר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
 קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

You will be holy.

This is written in the future tense.

This is a promise made by God that the Jewish people will be holy. They will repent and be redeemed.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy.

ב דִּבֶּר אֶל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ
אֲלֵהֶם--קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה
אֱלֹהֵיכֶם.

Be holy because I am Holy.

Can you go to a baseball game and be surrounded by women who may not be dressed modestly, or encounter an immodest woman on the street?

If you see such a woman don't look again and don't stare. You are there to focus on the game or other activity. You are not to specifically look at immodesty. If a person knows his limitations and that he may be distracted or tempted, he should not go to such an environment.

As long as immodesty is not his focus, it is not a transgression.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

בְּדִבַּר אֵל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

You shall be holy for I the Lord thy God am Holy.

This is the main reason for Israel's existence. This is the leitmotif of the Bible.

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the LORD your God am holy

בְּדִבְרֵי אֵל-כָּל-עֵדֶת בְּנֵי-יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם--
קְדוֹשִׁים תְּהִיוּ: כִּי קְדוֹשׁ, אֲנִי יְהוָה אֱלֹהֵיכֶם.

To impress upon the people that the Mitzvot are the responsibility of each person.
To be holy applies to each and every one of the people.

Ye shall fear every man his mother,
and his father, and ye shall keep My
Sabbaths: I am the LORD your God.

ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבָּתֹתַי
תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

The first 5 commandments of Ex20:12 are presented here in reverse order.

Father, mother
Shabbos
I am God

Ye shall fear every man his mother,
and his father, and ye shall keep My
Sabbaths: I am the LORD your God.

ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבָּתֹתַי
תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

Every person must respect his mother and father.

When the torah says respect, it mentions mother first.

It is likely for a person to respect or fear his father more. Therefore, the Torah emphasizes he must respect and fear his mother as much as his father.

When the Torah says honor (Exodus 20:12) it mentions the father first.

It is likely for a person to honor his mother more since she cares for his every need. Therefore, the Torah emphasizes that he must honor his father as much as he honors his mother.

Ye shall fear every man his mother,
and his father, and ye shall keep My
Sabbaths: I am the LORD your God.

ג אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבָּתֹתַי
תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

A man - singular, means each person and ends with a second person plural, shall respect (fear).

This teaches that each child, son or daughter must respect their parents. After he is an adult, i.e., married and has his own children, a man must still show respect for his parents.

However, a daughter must show respect for her parents until she is married and then the respect that she has for her parents passes over to her husband. However, if she becomes divorced or widowed she has the same obligation she had before marriage.

Meam Loez 12:2

Ye shall fear every man his mother,
and his father, and ye shall keep My
Sabbaths: I am the LORD your God.

ג אִישׁ אָמוּ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבָּתֹתַי
תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

Every man even when he is grown up not just as a child but even when he is an adult.

Each person in his development is the product of a partnership between his mother and father and God. Each partner demands their due. Respect is owed mother and father and keeping the Sabbath is owed to God.

Ye shall fear every man his mother,
and his father, and ye shall keep My
Sabbaths: I am the LORD your God.

ג אִישׁ אָמוּ וְאָבִיו תִּירָאוּ, וְאֶת-שַׁבָּתֹתַי
תִּשְׁמְרוּ: אֲנִי, יְהוָה אֱלֹהֵיכֶם.

Could be read, “but keep my Sabbath.” Respect your parents but if they tell you to violate commandments of the Torah, you must not respect that order from your parent.

Meam Loez 12:9

And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest.

ט וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרָצְכֶם, לֹא תִכְלֶה פֶּאֶת
שְׂדֵךְ לְקִצְרֵךְ; וְלִקְט קִצִּירְךָ, לֹא תִלְקֹט.

When you reap your lands harvest.

The obligation to leave grain, ‘peah’, in the corner of your field only applies in the Holy Land for it says, “your land.”

Meam Loez 12:15

And when ye reap the harvest of your land, thou shalt not wholly reap the corner of thy field, neither shalt thou gather the gleanings of thy harvest.

ט וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרָצְכֶם, לֹא תִכְלֶה פֶּאֶת
שְׂדֵךְ לְקִצְרֵ; וְלִקְט קִצִּירְךָ, לֹא תִלְקֹט.

When you reap your lands' harvest - second person plural.

Do not complete the harvest till the end of your field

The Torah is telling us each owner should realize that the fields belong to you plural (They also belong to the poor man). If God wanted to, He could switch things around and put the poor in the rich man's place. Therefore, give to the poor willingly for what you give him is really and actually his.

Meam Loez 12:17

And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the stranger: I am the LORD your God.

י וְכַרְמְךָ לֹא תַעֲזוֹב, וּפְרֹט כַרְמְךָ לֹא
תִלְקֹט: לְעַנִּי וְלַגֵּר תַעֲזֹב אֹתָם, אֲנִי
יְהוָה אֱלֹהֵיכֶם.

“Your vineyard,” ‘karmechah’, second person singular. 19:10:1,5

‘Elokechem’, “your Lord,” second person plural. 19:10:14

“Your lord” -plural - I am your Lord and also the poor person’s Lord.

And I am responsible to care for both of you. Therefore, give willingly to the poor.

Meam Loez 12:17

Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

יִגְדַּלְתָּ אֶת-תַּעֲשֵׂק אֶת-רֵעֶךָ, וְלֹא תִגְזַל; לֹא-תִלִּין
פְּעֻלַת שָׂכִיר, אֶתְךָ--עַד-בֹּקֶר.

You shall not steal.

You is in the plural.

To teach us that one who sees another steal and remains silent, is also considered to be a thief.

Torah Gems 2:313

To teach that one is not allowed to lie to many people in the guise of politics or diplomacy.

Torah Gems 2:313

Kedoshim

Leviticus 19:11:1-2

Deut 22:2:18-19

Ye shall not steal; neither shall ye deal falsely, nor lie one to another.

יֵא לֹא, תִּגְנוּבוּ; וְלֹא-תִכְחֹשׁוּ וְלֹא-תִשְׁקְרוּ, אִישׁ בְּעֵמִיתוֹ.

And if thy brother be not nigh unto thee, and thou know him not, then thou shalt bring it home to thy house, and it shall be with thee until thy brother require it, and thou shalt restore it to him.

בּ וְאִם-לֹא קָרוֹב אַחִיךָ אֵלֶיךָ, וְלֹא יִדְעָתוּ--
וְאִסְפָּתוּ, אֶל-תּוֹךְ בֵּיתְךָ, וְהָיָה עִמָּךְ עַד דָּרֹשׁ
אַחִיךָ אֹתוֹ, וְהִשְׁבֹּתוֹ לוֹ.

don't steal

And you shall return it to him

“It” being interpreted by the sages as anything he lost and specifically if he lost his good health you are obligated to return it to him if you as a physician have it in your power to do so. Not to do so violates the dicta above.

Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

יג לא-תַעֲשֶׂק אֶת-רֵעֶךָ, וְלֹא תִגְזֹל; לֹא-תִלֵּין
פְּעֻלַת שָׂכִיר, אֶתְךָ--עַד-בֹּקֶר.

Do not let a worker's wages remain with you overnight till morning.

For a day worker you have till morning to pay him. See Deuteronomy 24:15, it says, “On his day you shall give him his wages,” ‘beyamo titain sechoroh’.

Rearranged b, t, s spells – Shabbos The initial letters of these words spell out Sabbath

Just as on Sabbath there is an extra soul, ‘neshamah yeseiroh’, so such a soul rests on a person who pays an employee on time. A holy extra soul rests on him.

Meam Loez 12:19

Thou shalt not oppress thy neighbour, nor rob him; the wages of a hired servant shall not abide with thee all night until the morning.

יג לא-תעשק את-רעך, ולא תגזל; לא-תלין
פְעֻלַת שָׂכִיר, אֶתְךָ--עַד-בֹּקֶר.

Do not retain what is due your fellow, and you shall not rob. The wage of a hired worker shall not stay with you until morning (overnight).

A resident-alien is not mentioned therefore, he is not subject to the ‘not stay overnight’ clause, because he is not ‘reyechah’, “your fellow.”

But this sentence does relate to rental payments of animals and utensils over your fellow Jews since they come under the heading of your friend’s property.

‘Etechoh’, “with you,” meaning – with your will and against the employee’s will. Therefore, you are not liable until the employee expresses his will and asks for his wages.

‘Etechoh’, means the funds are actually with you, the employer, and you don’t want to give them, or if not with you, with a designee.

Also see Deut 24:14

Deut 24:15

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD.

יָד לֹא-תִקְלַל חֵרֶשׁ--וְלִפְנֵי עֵוֶר, לֹא תִתֵּן
מִכְשָׁל; וַיִּרְאֵתָ מֵאֱלֹהֶיךָ, אֲנִי יְהוָה.

Disclosure by a doctor.

Prohibition against misleading. Do not put a stumbling block before an individual.

Examples:

1. A couple is planning to be married. One has a genetic disorder that might affect a child the couple may later have. A friend knows about this condition. His first obligation is to ask the party who poses the danger to tell, if he won't, the friend must do so.
2. Public safety
 You are obligated to disclose any threat to public welfare. Failure to do so would mislead the public and trust between society and the medical profession is important.
3. Double blind studies – must provide informed consent. It is not realistic to make the patient decide amongst the choices without as much knowledge as possible.
 Disclosure of all risks is needed to avoid misleading the patient.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD.

יָד לֹא-תִקְלַל חֵרֶשׁ--וְלִפְנֵי עֵוֵר, לֹא תִתֵּן
מְכַשֵּׁל; וְיִרְאֵת מֵאֱלֹהֶיךָ, אֲנִי יְהוָה.

You shall not curse the deaf

The Hebrew word for deaf is ‘heresh’.

It’s 3 letters can be interpreted as an acronym for:
‘hayyim raim shelekha’, “your bad life.”

This teaches us that a person should not bemoan his fate no matter what problems he has in life.

In the end God will make everything come out right. Torah Gems 2:313

Don’t curse even the deaf who can’t hear you, so certainly you must not curse a person who could hear you and be hurt by your insults.

Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but thou shalt fear thy God: I am the LORD.

יָד לֹא-תִקְלַל חֵרֶשׁ--וְלִפְנֵי עֵוֶר, לֹא תִתֵּן
מְכַשֵּׁל; וְיִרְאַתָּ מֵאֱלֹהֶיךָ, אֲנִי יְהוָה.

Stumbling block

appears 12 times in Tanach. Here is the only time it is spelled without a yud. The Midrash, Toras Kohanim, explains this absence of the letter 'vov'. It suggests that it refers not only to an actual 'stumbling block', but to any improper advice to a person, blind as it were, to a particular matter.

Ye shall do no unrighteousness in judgment;
 thou shalt not respect the person of the poor,
 nor favour the person of the mighty; but in
 righteousness shalt thou judge thy neighbour.

טו לא-תַעֲשׂוּ עֹל, בַּמִּשְׁפָּט--לא-תִשָּׂא
 פְּנֵי-דָל, וְלֹא תִהְדָּר פְּנֵי גָדוֹל: בְּצִדְקָה,
 תִּשְׁפֹּט עִמִּיתְךָ.

Do no unrighteousness in judgment
 do not respect the person of the poor
 nor honor the person of the mighty.

Do not, as a judge, find for the poor because he is poor or for the rich and powerful because of his status. Judge according to what is proper judgment.

Do not say that since a wealthy person is obligated to help the poor it is proper for the judge to rule in favor of the poor litigant. Judge honestly. Charity must not interfere with justice.

Ye shall do no unrighteousness in judgment;
 thou shalt not respect the person of the poor,
nor favour the person of the mighty; but in
 righteousness shalt thou judge thy neighbour.

טו לא-תַעֲשׂוּ עֹול, בַּמִּשְׁפָּט--לא-תִשָּׂא
 פְּנֵי-דָל, וְלֹא תִהְיֶה פְּנֵי גָדוֹל: בְּצַדִּיק,
 תִּשְׁפֹּט עַמִּיתְךָ.

Medical ethics

scarce resources

Doctor here is acting as a judge literally over life and death. Often he is deciding who obtains a scarce resource. Even if he were not to decide alone, the information he gives to an ethics committee or to a Rav will be heavily considered. The Torah tells us to not favor persons because of their social standing or power but judge each person properly.

Torah Gems 2:314

Ye shall do no unrighteousness in judgment;
 thou shalt not respect the person of the poor,
 nor favour the person of the mighty; but in
righteousness shalt thou judge thy neighbour.

טו לא-תַעֲשֶׂוּ עֹל, בַּמִּשְׁפָּט--לא-תִשָּׂא פָנֶי-
 דָּל, וְלֹא תִהְדָּר פָּנֵי גָדוֹל: בְּצִדְקָה, תִּשְׁפֹּט
עַמִּיתְךָ.

With righteousness shall you judge your fellow.

Rashi: judge your fellow (friend).

Incline toward your friend (countryman) favorably.

BT Shavuos 31a 6 things a person enjoys on this earth and the capital remains in the next world. Such as:

Hospitality, judging a friend favorable, etc.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD.

טז לא-תִּלְךָ רִכִּיל בְּעַמֶּיךָ, לֹא תִעַמַד עַל-דַּם רֵעֶךָ: אֲנִי, יְהוָה.

Judaism places strict restriction on disclosure of confidential information based on the biblical verse: “Thou shalt not go as a bearer of tales among your people” Lev 19:16.

But there are cases where a physician may break confidence when the patient will benefit from the disclosure in conjunction with the following verses.

Health of a prospective marriage partner (Lev 19:16) who may get a disease from her future husband.

To avoid tragedy or financial loss (Lev 19:14). Do not place a stumbling block before the blind.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD.

טז לא-תִּלְךָ רֵכִיל בְּעַמֶּיךָ, לֹא תַעֲמֹד עַל-דַּם רְעֵךָ: אֲנִי, יְהוָה.

I am God

Why is this statement placed here?

To remind us God will reward or punish us. He, more than any human power, can be relied upon to be faithful in meting out our reward for He will survive.

We testify to God's faithfulness every time we say the Shema, 'El Melech Neaman' "God is the faithful King."

The acronym of AMEN is:

Aleph - first – Rishon

Mem - King - Melech

Nun - Neaman-faithful. Infinite -when all else is gone God endures.

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD.

טז לא-תִּלְךָ רֵכִיל בְּעַמֶּיךָ, לֹא תִעַמַד עַל-דַּם
רְעֵךָ: אֲנִי, יְהוָה.

Neither shalt you stand idly by the blood of your neighbor

The BT in Sanhedrin 73a says

If we see a person drowning in a river, or a wild animal mauling him or robbers attacking him, we must save him.

The doctor (any citizen) must serve that patient. Even at his own expense. How much more so must we not do any act that might kill him or harm him.

Rambam MT. Hilchot Avel 4:5 says, “a dying person is considered alive in every respect. Whoever touches him to harm him is a murderer.”

Sanhedrin 73a

Rambam Hil Avel 4:5

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD.

טז לא-תִּלְךָ רֹכִיל בְּעַמֶּיךָ, לֹא תִעַמַּד עַל-דַּם רֵעֶךָ: אֲנִי, יְהוָה.

You shall not be a tale bearer among your people;
neither shall you stand against the blood of your neighbor.

It's quite remarkable to notice in this posuk. The greatest concern our society has today about divulging confidential information is in regards to patients who have AIDS and who might not be able to get insurance or jobs if the HIV status of their blood was known. And in this sentence the Torah tells us “don't tell if your neighbor has a problem with his blood.”

Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand idly by the blood of thy neighbour: I am the LORD.

טז לא-תִּלְךָ רֵכִיל בְּעַמֶּיךָ, לֹא תִעַמְדַּ עַל-דַּם
 רֵעֶךָ: אֲנִי, יְהוָה.

You can't stand idly by 'the blood' the life, of your friend.

The three statements that permit doctors to treat patients.

1. You can function as a doctor, you may be a doctor. Ex 21:19
2. You must function as a doctor. Deut 22:2
3. You are required to even spend your own money since you can't stand idly by a sick person and not help him - you must help him even if it costs you. Lev 19:16

To contribute to a patient's welfare is a Mitzvah and you can't charge for a Mitzvah- so doctors may not charge.

- Time expenditure – see Sanhedrin 17b - (last few lines of the page) an expenditure of effort can be charged for.

Any town that does not have these 10 persons .including a doctor. you can't live there.

Thou shalt not hate thy brother in thy heart;
thou shalt surely rebuke thy neighbour, and
 not bear sin because of him.

יִזְלֹא-תִשְׁנֵא אֶת-אַחֶיךָ, בְּלִבְבְּךָ; הוֹכִיחַ
 תּוֹכִיחַ אֶת-עַמִּיתְךָ, וְלֹא-תִשָּׂא עָלָיו חֵטְא.

You shall surely rebuke your neighbor.

The word is repeated for emphasis and to teach us something additional.

You are to rebuke your neighbor even many times. The Gemorah in BT Bava Metzia 31 suggests you are to rebuke even 100 times.

It is also suggested that you divide your rebuke into small portions (even 100 portions) so that your neighbor can accept it more readily.

Thou shalt not hate thy brother in thy heart;
thou shalt surely rebuke thy neighbour, and
 not bear sin because of him.

יִזְלֹא-תִשְׁנֵא אֶת-אָחִיךָ, בְּלִבְבְּךָ; הוֹכִיחַ
 תּוֹכִיחַ אֶת-עַמִּיתְךָ, וְלֹא-תִשָּׂא עָלָיו חֵטְא.

You shall surely rebuke your fellow

The wording implies you should reprove a person only if he is inclined to accept your rebuke.

Speak to a person who is your friend or acquaintance in a friendly way, so he remains your friend after your rebuke. In that way he is more likely to accept your words, take them to heart and correct himself.

Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord

יח לא-תקום ולא-תטור את-בְּנֵי עַמֶּךָ,
וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ: אֲנִי, יְהוָה.

You shall love your neighbor as yourself I am the Lord

As you act to your neighbor

“I am the Lord”, God will act toward you.

“What is hateful to you do not do to your neighbor. That is the entire Torah. The rest is commentary. Now go and learn it” BT Shabbat 31a.
Hillel turned the command from (+) to (-). Easier to understand!!

Rambam interprets this to mean visit the sick, comfort mourners, celebrate with bride and groom, join a funeral procession, offer hospitality, care for the dead, deliver a eulogy. All the things you would want for yourself do for others. Mishneh Torah Hil Eval 14:11.

Nachmanides - It is human nature to want to be superior to others therefore, the Torah tells us to counteract that tendency,

Kedoshim

Leviticus 19:18:8-12

Thou shalt not take vengeance, nor bear any
grudge against the children of thy people, but
thou shalt love thy neighbour as thyself: I am
the LORD

יח לא-תקום ולא-תטר את-בְּנֵי עַמֶּךָ,
וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ: אֲנִי, יְהוָה.

And thou shalt love the LORD thy God with all
thy heart, and with all thy soul, and with all thy
might.

ה וְאָהַבְתָּ, אֶת יְהוָה אֱלֹהֶיךָ, בְּכָל-לִבְבְּךָ
וּבְכָל-נַפְשְׁךָ, וּבְכָל-מְאֹדְךָ.

Deut 6:5. The Gematria is 907.

This shows that each phrase is exactly of the same importance.

Monk

To the extent that a Jew is deficient in observing, “You shall love your neighbor as yourself,” he is deficient in observing, “You shall love the Lord your God.”

Torah Gems 2:318

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the LORD.

כַּד וּבִשְׁנָה, הָרְבִיעֵת, יְהִי, כָּל-פְּרִי--קֹדֶשׁ הַלְּלוּלִים,
לַיהוָה.

Holy for praises to Hashem

This verse refers to fruit which during its 4th year can be eaten as Maaser Sheni and is considered holy. The holy fruit warrants praise to God. The word for praise is plural. The Rabbi's learn from this phrase the need for a Bracha both before and after eating.

Others say that reason alone dictates the need for thanks according to the dictum, "It is forbidden for a person to derive benefit from this world without first reciting a blessing."

Ye shall not eat with the blood; neither shall ye practice divination nor soothsaying.

כּוֹלֵא תֹאכְלוּ, עַל-הַדָּם; לֹא תִנְחָשׁוּ, וְלֹא תַעֲוִיבוּ.

You shall not eat over the blood.

You must not eat meat until the blood is drained from it.

A Bais Din must fast on the day it pronounces a death sentence (Rashi).

Ye shall not eat with the blood; neither shall ye practice divination nor soothsaying.

כּוֹלֵא תֹאכְלוּ, עַל-הַדָּם; לֹא תִנְחָשׁוּ, וְלֹא תַעֲוִיבוּ.

Don't believe in:

1. The power of a black cat, broken mirror, walking under a ladder or the number 13 as being bad luck.
2. Good luck, salt over your shoulder, crossed fingers, rabbit's foot, horse shoe as being for good luck.

Some concepts of luck have their origin in idol worship, crossing fingers, knock on wood etc. All are therefore forbidden.

Kestenbaum p275

Sanctify yourselves therefore, and be ye holy;
for I am the LORD your God.

ז וְהִתְקַדְּשִׁיתֶם--וְהִיִּיתֶם, קְדוֹשִׁים: כִּי אֲנִי
יְהוָה, אֱלֹהֵיכֶם.

Sanctify yourselves
and be holy
for I am the Lord your God.

If you sanctify yourselves, even if you don't have the proper intentions,
you will become holy because, I the Lord, will aid you in this quest.

Ye shall therefore separate between the clean beast and the unclean, and between the unclean fowl and the clean; and ye shall not make your souls detestable by beast, or by fowl, or by any thing wherewith the ground teemeth, which I have set apart for you to hold unclean.

כֹּה וְהִבְדַּלְתֶּם בֵּין-הַבְּהֵמָה הַטְּהוֹרָה,
 לַטְּמֵאָה, וּבֵין-הָעוֹף הַטְּמֵא, לַטְּהוֹר; וְלֹא-
 תִשְׁקְצוּ אֶת-נַפְשֵׁיכֶם בַּבְּהֵמָה וּבְעוֹף,
 וּבְכֹל אֲשֶׁר תִּרְמַשׁ הָאֲדָמָה, אֲשֶׁר-הִבְדַּלְתִּי
 לָכֶם, לַטְּמֵא.

And you should distinguish

By careful, study the differences between the clean animal and the unclean.

How hard can that be i.e., to tell the difference between a pig and a cow or a goat and a horse?

Careful study will be needed not only to distinguish between kosher and nonkosher species but within the kosher species which animal has had a kosher schitah, i.e., must cut the trachea and esophagus more than 1/2 their width. Now what is the difference between a valid schitah more than 1/2 and invalid schitah of exactly 1/2? Merely the width of a hair. Therefore, we must diligently study.

Ye shall do no unrighteousness in judgment,
in meteryard, in weight, or in measure.

לֹא לֹא-תַעֲשׂוּ עֵוֹל, בַּמִּשְׁפָּט, בַּמִּדָּה, בַּמִּשְׁקָל
וּבַמְשׁוּרָה.

You shall do no unrighteousness in judgment or in length, in weight or in volume.

Precise instruments give the impression of being like a judge weighing pro or con plus or minus, to give the true amount and therefore you must not be a dishonest judge.

Kestenbaum 275

Also, teaches us that if someone once stole from us or owes us money and does not wish to return it, we may not unilaterally cheat or steal from him to regain what is owed us.

Torah Gems 2:319

This sentence is connected to the Exodus from Egypt. Implying that a person who falsifies weights and measures could also deny God's intervention to free Israel from Egypt if it suited his dishonest purposes.

Art Scroll Chumosh P66a

Emor (31)
Leviticus 21:1

And the LORD said unto Moses: Speak unto the priests the sons of Aaron, and say unto them: There shall none defile himself for the dead among his people;

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, אֲמַר אֶל-הַכֹּהֲנִים
בְּנֵי אַהֲרֹן; וְאָמַרְתָּ אֲלֵהֶם, לִנְפֹשׁ לֹא-יִטְמָא
בְּעַמּוֹ.

A soul he shall not defile himself from among his people.

Refers only to a Jewish soul.

Nefesh also suggests we refer to 'his people'. Does this mean that a non-Jewish corpse does not defile or render a Kohen ritually unclean?

Defilement within the people should be avoided.

And the LORD said unto Moses: Speak unto the priests the sons of Aaron, and say unto them:
 There shall none defile himself for the dead
 among his people;

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, אָמַר אֶל-הַכֹּהֲנִים
 בְּנֵי אַהֲרֹן; וְאָמַרְתָּ אֲלֵהֶם, לִנְפֹשׁ לֹא-יִטְמָא
 בְּעַמִּיו.

The sanctity of the Kohanim:

The book of Vayikra (Leviticus) - is about the Levites and is rightly called ‘Toras Kohanim’, the laws of the Kohanim, because it is primarily devoted to mitzvot related to the Kohanim and their service to the Mishkan (Tabernacle) and the Beis Hamikdash (Temple).

The Kohanim are to maintain a higher level of sanctity and purity than other numbers of the nation and the Kohen Gadol even a higher level than his brother Kohanim.

And the LORD said unto Moses: Speak unto the
 priests the sons of Aaron, and say unto them:
 There shall none defile himself for the dead
 among his people;

א וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, אָמַר אֶל-הַכֹּהֲנִים
בְּנֵי אַהֲרֹן; וְאָמַרְתָּ אֲלֵהֶם, לִנְפֹשׁ לֹא-יִטְמָא
 בְּעַמּוּיוֹ.

Speak to the priests the sons of Aaron and say to them.

Speak and say seems redundant.

Not so.

Speak to the adult priests, say to the children of Aaron.

Not only must the adult Kohanim avoid contact with the dead, even children under age of bar mitzvah must avoid contact with the dead. They have similarities.

Therefore, some commentators hold that in the absence of an adult Kohen on Sabbath a minor Kohen may be called to the Torah.

except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

בְּכִי, אִם-לְשֹׂארוֹ, הַקָּרֵב, אֵלָיו: לְאִמּוֹ
וּלְאָבִיו, וּלְבָנוֹ וּלְבִתּוֹ וּלְאָחִיו.

Why does each need to be specified? Because each has a potential reason that might cause us to think that they may not create defilement for the Kohen.

Mother - may come from a different tribe not from Levi.

She may be divorced from his father or the father died, therefore, she is no longer of the same status in a priestly family.

Father - And if mother qualifies whose priestly status can be forfeit by divorce or death of her husband certainly father qualifies and there is no need to specify father. Is this an extraneous word?

- One may think that paternity is always uncertain and if the Kohen has a certain sure mitzvah i.e., pesach and an uncertain one i.e., going to the funeral of his uncertain father, a question could arise. Therefore, the Torah had to specify father.
- Also if the person who died is actually not his father, then he himself is not a Kohen and he could go to the funeral without reservation.

except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

בְּכִי, אִם-לְשִׂארוֹ, הַקָּרֵב, אֵלָיו: לְאִמּוֹ
וּלְאָבִיו, וּלְבָנוֹ וּלְבִתּוֹ וּלְאָחִיו.

Son-His son - since the Torah mentioned “his son” the word ‘aviv’, father, is superfluous just as true paternity of his father is in question so is the true paternity of his son. If the Torah tells us he should go to his son’s funeral so much more so to his father’s. So the word ‘aviv’ is made superfluous by the inclusion of the word ‘ulivno’, “and his son.”

- ‘Beno’, son, obviously needs to be mentioned since it includes a group who a person is less obligated to honor than one’s father – or mother.
- It also is needed to tell us that only viable children who die (not premature, stillborn, aborted or children who never took a breath or did not live 30 days) are those for which the Kohen is required to defile himself.

Daughter - And his daughter. I might think that one who could forfeit her status by marrying a non-Kohen and also her paternity may be in doubt, perhaps she need not be included. Therefore, she is mentioned as long.

Emor

Leviticus21:2:1-4

except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

בְּכִי, אִם-לְשִׂארוֹ, הַקָּרֵב, אֵלָיו: לְאִמּוֹ
וּלְאָבִיו, וּלְבָנוֹ וּלְבִתּוֹ וּלְאָחִיו.

But for kin (family) that are near to him

Category	Can he contact <u>dead people?</u>	Can he contact <u>dead relatives?</u>
Kohen	No	Yes – His family caused his being a Kohen.
Kohen Gadol	No	No - He was appointed to this status.
Nazarite	No	No - He voluntarily chose this status.

Why can a Kohen come in contact with the dead of his family? Because it is through his family ties and heritage that he become a Kohen and it is right to do his family members honor. The other two categories voluntarily chose their status not merely through their families and therefore are not permitted to honor the dead of their families.

Torah Gems 2:325

* But the Kohen Gadol could not rise from Kohen, unless he was a Kohen - accomplished through his family. However, he too is enjoined from attending his family funerals.

Emor

Leviticus21:2:4

Except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

בְּכִי, אִם-לְשָׂארוֹ, הַקָּרֵב, אֵלָיו: לְאִמּוֹ
וּלְאָבִיו, וּלְבָנוֹ וּלְבֵתוֹ וּלְאָחִיו.

1. Wife - to exclude merely betrothed and to exclude if they are divorced.
2. Mother - to include even if divorced from his father or if father died or she remarried.
3. Father - to include even though paternity is always in question.
4. Son - to exclude son or daughter of a maid servant or a gentile.
 - to exclude if born prematurely or dies within 30 days of delivery.
 - to include even if paternity is in question.
 - to include a group that one is less obligated to honor than parents.
5. Daughter - to exclude if born prematurely or dies within 30 days of delivery.
 - to include even if paternity is in question.
 - to include a group that one is less obligated to honor than parents.
6. Brother - to include even if paternity is in question.
 - to include his paternal brother but not a maternal ½ brother.
7. Sister - to include if she is still unmarried.
 - to exclude if she is married or seduced or raped.
 - to include his paternal sister and to exclude his maternal ½ sister.

except for his kin, that is near unto him, for his mother, and for his father, and for his son, and for his daughter, and for his brother;

בְּכִי, אִם-לְשָׂאָרוֹ, הַקָּרֵב, אֵלָיו: לְאִמּוֹ
וּלְאָבִיו, וּלְבָנוֹ וּלְבִתּוֹ וּלְאָחִיו.

Except for his wife who is close to him.

‘Eishto’ means “his wife.” ‘Hakarev ailov’, means who is near to him. We learn from this to exclude on ‘arushah’ “an engaged woman” not yet fully married with final marriage vows. To her funeral, the Kohen is not allowed to go. She is not “close to him.” She does not yet live in his home.

‘Ailov’, “to him” - another extra word. This word teaches us that he is not to go to the funeral of his divorced wife. She is no longer “close to him.”

and for his sister a virgin, that is near unto him,
that hath had no husband, for her may he
defile himself.

ג וְלֶאֱחֻתּוֹ הַבְּתוּלָה הַקְּרוֹבָה אֵלָיו, אֲשֶׁר לֹא-
הִיְתָה לְאִישׁ--לָהּ, יִטְמָא.

Rabbi Akiva says the priest is obligated to go to his maiden sister's funeral.
Torat Kohanim obligates him to go to any relatives funeral that was enumerated.
Rabbi Ismael says this and two other topics in the Torah are not obligations (Mitzvot) but optional, voluntary (Sotah 3).

Num 5 a husband who suspects his wife has her drink bitter waters.

Lev 25:46 a Canaanite slave remains so forever.

If these three are optional does that not mean that Rabbi Ismael only lists 610 mitzvot and not 613?

No, BT Menachot states that Rabbi Ishmael rules that wearing Tzizit on one's garments fulfills not one, but 4 commandments and that is how he gets 613.

Emor

Leviticus 21:5:2-3

They shall not make baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings in their flesh.

ה לא-יקרחה (יקרחו) קרחה בראשם, ופאת זקנם לא יגלחו; ובבשרם--לא ישרטו, שרטת.

They shall not make a bald spot.

The double statement is for emphasis. It also is used to teach us that every bald spot is a separate violation and would warrant a separate punishment even up to 5x.

We learn 5 bald spots from the not pronounced extra 'Heh'. Think of it as being told not to create up to "five" bald spots.

BT Makkos 20a

Kestenbaum p279

Emor

Leviticus 21:7:1,6,8

They shall not take a woman that is a harlot, or profaned; neither shall they take a woman put away from her husband; for he is holy unto his God.

ז אִשָּׁה זֹנָה וְחִלָּה לֹא יִקְחוּ, וְאִשָּׁה
גְּרוּשָׁה מֵאִשָּׁה לֹא יִקְחוּ: כִּי-קֹדֵשׁ הוּא,
לֵאלֹהֵיו.

Her husband

‘Eishah’ is always spelled with a yud and does not have a dagesh in the shin, but has one in the ‘heh’. See 21:7:8.

Woman or wife ‘Eishah’ has a dagesh in the shin. See 21:7:1 and 6.

The baal koreh must pronounce the dot in the ‘heh’ for the husband and must pronounce the undotted ‘heh’ for the wife or woman.

Kestenbaum p279

Emor

Leviticus 21:7:2

They shall not take a woman that is a harlot, or profaned; neither shall they take a woman put away from her husband; for he is holy unto his God.

ז אִשָּׁה זֹנָה וְחִלָּלָהּ לֹא יִקְחוּ, וְאִשָּׁה
גְּרוּשָׁה יִמְאִיֶּשֶׁה לֹא יִקְחוּ: כִּי-קֹדֶשׁ הוּא,
לֵאלֹהֵיוּ.

Immoral woman (harlot)

Defined as a woman who is married to a man who is forbidden to her.

Intercourse with a gentile or gentile slave or a (descendant of Gebonites) or with a Mamzer, Ammorite or Moabite, Egyptian or Edomite, even if they have converted to Judaism, is prohibited.

Mamzer is defined as a child of an incestuous or adulterous union.

See Deut 23:9

Intercourse with

a person with damaged genitals,

a chahal (a son born to a Cohen by a woman forbidden to him, i.e., a close relative is also prohibited).

A woman who converts to Judaism has the automatic status of a zonah and is forbidden to marry a Kohen.

Meam Loez 12:96

They shall not take a woman that is a harlot, or profaned; neither shall they take a woman put away from her husband; for he is holy unto his God.

ז אִשָּׁה זֹנָה וְחֻלְלָה לֹא יִקְחוּ, וְאִשָּׁה
גְּרוּשָׁה מֵאִשָּׁה לֹא יִקְחוּ: כִּי-קֹדֵשׁ הוּא,
לֵאלֹהֵיוּ.

Profaned woman 'Challalah'.

- Defined as a widow who married a high priest who was forbidden to her. She is forbidden to every Kohen
- A Kohen who marries a zonah or divorcee and she give birth to a daughter. Both mother and daughter are 'challalah'.
- If a high priest marries a zonah, divorcee or widow and a daughter is born both mother and daughter are challalah. No priest may marry them.

Emor

Leviticus21:8:1

Thou shalt sanctify him therefore; for he offereth the bread of thy God; he shall be holy unto thee; for I the LORD, who sanctify you, am holy.

ח וְקִדְּשֵׁתוֹ--כִּי-אֶת-לֶחֶם אֱלֹהֶיךָ, הוּא
מִקְרִיב; קֹדֵשׁ, יְהִי-לָךְ--כִּי קָדוֹשׁ, אֲנִי
יְהוָה מְקַדְּשֵׁכֶם.

And keep him holy.

We are commanded to keep the priest holy.

Means if he marries a woman forbidden to him we must even coerce him to divorce her.

We must honor him with the first aliah and with Birkat Hamazon.

NB: In calling to the Torah if no Kohen is available may we call a minor Kohen?

Meam Loez 12:97

Thou shalt sanctify him therefore; for he offereth the bread of thy God; he shall be holy unto thee; for I the LORD, who sanctify you, am holy.

ח וְקִדְשָׁתוּ--כִּי-אֶת-לֶחֶם אֱלֹהֶיךָ, הוּא
מִקְרִיב; קֹדֵשׁ, יְהִי-לְךָ--כִּי קָדוֹשׁ, אֲנִי
יְהוָה מְקַדְּשֶׁכֶּם.

I am Hashem who sanctifies you.

Whenever the Torah refers to the sanctity of the Kohen it says, “for I am God who makes him holy” 21:16, 22:9.

22:16 here it says - “who sanctifies you.”

Reverence Yes - worship No.

The Torah warns us not to revere the Kohen in an unhealthy manner. He does not warrant hero worship or cult type reverence. His holiness comes to him because God did that for him.

Hero worship comes from low self esteem. A person attaches himself to a charismatic leader so some of that fame and adulation may rub off on him. Here, God tells us, have good self esteem, I sanctified you also.

Emor

Leviticus 21:9:11-12

And the daughter of any priest, if she profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire. {S}

ט וּבֵת אִישׁ כֹּהֵן, כִּי תַחַל לְזָנוֹת--אֶת-אָבִיהָ הִיא
מִחֻלָּת, בְּאִשׁ תִּשְׂרֹף. {ס}

Must be burned with fire.

If a priest's daughter, who is married or betrothed, commits adultery she gets the death penalty by burning. If she is a non-priest's daughter she dies by strangulation, which is a more humane form of death.

Meam Loez 12:101

Emor

Leviticus 21:10:1-3

And the priest that is highest among his brethren, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor rend his clothes;

יִהְיֶה הַגָּדוֹל מֵאָחָיו אֲשֶׁר-יִצַק עַל-רֹאשׁוֹ
שֶׁמֶן הַמִּשְׁחָה, וּמֵלֹא אֶת-יָדָיו, לְלִבָּשׁ, אֶת-
הַבְּגָדִים--אֶת-רֹאשׁוֹ לֹא יִפְרֹעַ, וּבְגָדָיו לֹא
יִרְמֹס.

The High Priest among his brothers or from his brothers.

The Kohen Gadol must have 5 qualities.

He must be tall, strong, intelligent, have a nice appearance and be wealthy. If he is all these but not wealthy the other priests should make him wealthy from their monies.

‘Mayechov’, “from his brothers” he is to be the great priest.

Meam Loez 13:104

Stature strength, beauty, wisdom and wealth from his brothers

Yoma 19a

Torah Temimah 4:369

Emor

Leviticus 21:13:1

And he shall take a wife in her virginity.

יג והוא, אִשָּׁה בְּתוּלִיהָ יִקַּח.

And he, the Kohen Gadol shall take a woman in her virginity.

“And he,” ‘vehu’, has a numerical value of 18 = vav - 6 heh – 5 vov – 6 aleph - 1

This is an allusion to the age considered most preferable for a young man to marry.

Meam Loez 1:124

And when the sun is down, he shall be clean;
and afterward he may eat of the holy things,
because it is his bread.

ז ובא השמש, וטהר; ואחר יאכל מן-
הקדשים, כי לחמו הוא.

After the sun sets he shall become purified.
Thereafter, he may eat from the holies for it is his food.

Can be translated – ‘v’achar’, “another” - a different person may eat the holy food.

This interpretation suggests that when a person becomes purified by doing Teshuvah, he is a different person. He no longer is the person who committed the sin and if his repentance is sincere, he no longer is a person who would be capable of committing that sin.

Emor

Leviticus 22:7:1-3

And when the sun is down, he shall be clean;
and afterward he may eat of the holy things,
because it is his bread.

ז וּבָא הַשֶּׁמֶשׁ, וְטָהַר; וְאַחַר יֹאכַל מִן-
הַקֹּדָשִׁים, כִּי לֶחֶמוֹ הוּא.

And when the sun is set he shall be clean and afterward he may eat of the holy things.

Needs both sun to be set and to be clean.

A Kohen who is defiled (by leprosy or contact with an object conveying defilement i.e., a dead reptile, may not eat terumah (see Lev 22:4) until he is purified by first immersion in a mikvah and second by the onset of night. We learn from this posuk that even though he has immersed in a mikvah he must wait till the sun is set to be clean and be permitted to eat terumah.

Meam Loez 12:108

Emor

Leviticus22:24:8-10

That which hath its stones bruised, or crushed, or torn, or cut, ye shall not offer unto the LORD; neither shall ye do thus in your land.

כַּד וּמְעוֹךְ וְכַתוּת וְנִתּוּק וְכָרוֹת, לֹא תִקְרִיבוּ
לַיהוָה; וּבְאַרְצְכֶם, לֹא תַעֲשׂוּ.

And in your lands this you shall not do.

This teaches us that it is forbidden to castrate any creature. Don't do this, no matter where you live.

Meam Loez 12:114

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the LORD.

כַּז שׁוֹר אֹ-כֶשֶׁב אֹ-עֵז כִּי יוֹלֵד, וְהָיָה שְׁבַעַת
 יָמִים תַּחַת אִמּוֹ; וּמִיּוֹם הַשְּׁמִינִי, וְהִלָּאָה,
 יִרְצָה, לְקַרְבַּן אֲשֶׁה לַיהוָה.

It shall remain 7 days under its mother.

An animal may not be offered on the altar until it has reached the eighth day after birth. Why? So it does not appear that the animal is being sacrificed for the sake of any of the entities that pagan people worshipped.

On day one the heavens and the earth

- 2 the firmament
- 3 the seas and dry land
- 4 the sun, moon or stars
- 5 teeming creatures
- 6 man

Wait till all these dates have passed at least once and it will be known that the animal was being slaughtered for God's name and glory only.

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the LORD.

כַּז שׁוֹר אֹ-כֶשֶׁב אֹ-עֵז כִּי יוֹלֵד, וְהָיָה שְׁבַעַת יָמִים תַּחַת אִמּוֹ; וּמִיּוֹם הַשְּׁמִינִי, וְהִלָּאָה, יִרְצָה, לְקַרְבַּן אֲשֶׁה לַיהוָה.

When a bull sheep or goat is born

Teaches us an important lesson.

The Torah could have said that when a calf or a lamb is born it is not called a bull, a sheep or a goat till it grows up. But the Torah refers to them here with the same designation as if they were fully mature.

This can teach us that animals are as fully perfected spiritually as they can be on the day they are born and they remain the same. This is not true for a human being who can improve and reach a higher status spiritually through observing commandments and performing good deeds.

And whether it be cow or ewe, ye shall not kill it and its young both in one day.

כַּח וְשׂוֹר, אִו-שָׁה--אֶתּוֹ וְאֶת-בְּנוֹ, לֹא תִשְׁחָטוּ בְיוֹם אֶחָד.

It and its offspring

Rashi: this law applies only to the female. It is forbidden to slaughter the mother and its young male or female offspring on the same day. Yet it is written in the masculine “him and his son.” This violates Rashi’s usual policy of explaining the “plain sense” of the verse.

The masculine pronoun ‘oso’, “its,” refers to the species. ‘shor’, “cow,” which is a masculine noun and ‘seh’ “ewe” which can be considered masculine and ‘beno’, “his son,” can refer to his children.

And since the halachic interpretation is the true meaning of the verse Rashi’s interpretation here is the plain true sense of the verse.

And ye shall not profane My holy name;
 but I will be hallowed among the
 children of Israel: I am the LORD who
 hallow you,

לֹב וְלֹא תִחַלְלֵנוּ, אֶת-שֵׁם קֹדֶשִׁי, וְנִקְדַּשְׁתִּי, בְּתוֹךְ בְּנֵי
 יִשְׂרָאֵל: אֲנִי יְהוָה, מְקַדְּשְׁכֶם.

1. You shall not defile my Holy name
2. And I shall be sanctified
3. among the children of Israel

-
1. By active desecration.
 2. Requires active sanctification according to Rashi but ‘Ve’nikdashti’, “I will be hallowed,” is a passive form (Nifal).

It is passive only in that one should not go out to find a chance to offer one’s life for martyrdom but if it happens to come to one it is a Mitzvah to die in order to sanctify God’s name.

3. However, not in private. Only in front of other Israelites, ‘besoch bnei yisroel’, must he permit martyrdom as opposed to committing the transgression.

Emor

Leviticus23:15:1-2

And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

טו וּסְפַרְתֶּם לָכֶם, מִמָּחֳרַת הַשַּׁבָּת, מִיּוֹם הַבְּיָאָכֶם, אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַ שַׁבָּתוֹת, תְּמִימֹת תִּהְיֶינָה.

Sifira - you shall count

Like a bridegroom waiting we should be in anticipation of getting the Torah.
Self betterment – therefore study Pirkei Avos. It moves a person to reflection and repentance.

7 x 7 days to be Tahor to dip into the living waters of Torah.

Like 7 days to be Tahor to dip into the mikvah.

Counting is for you to take cognizance of the passage of time. Each day counts.

Rabbi Kivelevitz

Emor

Leviticus 23:15:3-4

And ye shall count unto you from the morrow
after the day of rest, from the day that ye
brought the sheaf of the waving; seven weeks
shall there be complete;

טו וּסְפַרְתֶּם לָכֶם, מִמָּחֳרַת הַשַּׁבָּת, מִיּוֹם
הַבִּיאָאֲכֶם, אֶת-עֹמֶר הַתְּנוּפָה: שִׁבְעַ שַׁבָּתוֹת,
תְּמִימֹת תִּהְיֶינָה.

And you should count for yourselves from the day after the Sabbath.

Does not mean the day after –Shabbos but it refers to the first day after the first day of Pesach which is when we start counting the omer.

Karaites and Sadducees interpreted this literally and started counting the omer always on the Sunday after Pesach and Shavuos was always on a Sunday seven weeks later.

- Festivals are also called Sabbaths.
- 50 days stresses that the number of days is as important as the number of weeks.
- The term “after Shabbos,” could be ambiguous. There are many Shabbath but only 1 day after Passover, the second day of the holiday.

Emor

Leviticus 23:17:3-5

Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.

יֵז מִמוֹשְׁבֵיכֶם תָּבִיאוּ לַחֶם תְּנוּפָה, שְׁתֵּי לֶחֶם
שְׁנֵי עֶשְׂרִים--סֹלֶת תִּהְיֶינָה, חֻמֵץ תֵּאָפֶינָה:
בְּכֹרִים, לַיהוָה.

Words

A wave offering of bread

3-4

Fine flour

8-9

Fine means the flour passed through 12 sieves.

8-9

From where you live

1

bring 2 loaves of bread as a wave offering

3-5

2/10ths of an ephah of fine flour should be baked 6-9

As leavened bread

10

As a first harvest offering....

11

Meam Loez 12:175

And when ye reap the harvest of your land,
thou shalt not wholly reap the corner of thy
 field, neither shalt thou gather the gleanings of
 thy harvest; thou shalt leave them for the
 poor, and for the stranger: I am the LORD your
 God. {P}

כב וּבְקִצְרְכֶם אֶת-קִצִּיר אֲרֻצְכֶם, לֹא-תִכְלֶה
 פֶּאת שָׂדֶךְ בְּקִצְרְךָ, וּלְקַט קִצִּירְךָ, לֹא תִלְקֹט;
 לְעִנִי וּלְגֵר תַּעֲזֹב אֹתָם, אֲנִי יְהוָה אֱלֹהֵיכֶם.
 {פ}

When you reap the harvest of your land you should not remove completely the corners of
your field.

Look how important this law is:

1. It is repeated here from Lev 19:9.
2. One who violates it has violated 2 transgressions.
3. It is positioned between Pesach and Succos – and RH & YK.
4. This suggests that just as we give offerings to the Temple on those days this is of equal importance.
5. And the sentence ends with “I am your God.”

Emor

Leviticus 23:27:1

However the tenth day of this seventh month is the day of atonement; there shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall bring an offering made by fire unto the LORD.

כַּז אֶךְ בְּעֶשׂוֹר לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה יוֹם
הַכִּפּוּרִים הוּא, מִקְרָא-קֹדֶשׁ יְהִי לָכֶם,
וְעֲנִיתֶם, אֶת-נַפְשֹׁתֵיכֶם; וְהִקְרַבְתֶּם אֲשֶׁה,
לַיהוָה.

Whenever the word ‘ach’, is encountered in the Torah it is for exclusionary purposes.
To exclude or limit something.

The exclusion here is that God grants atonement only to those who sincerely repent.

And only for those transgressions between man and God.

Shevuos 13a

Kestenbaum 285

Emor

Leviticus 23:40:5-7

And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the LORD your God seven days

מ וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן, פְּרֵי עֵץ הָדָר
כַּפֹּת תְּמָרִים, וְעֵנָף עֵץ-עָבֹת, וְעַרְבֵי-נַחַל;
וּשְׂמַחְתֶּם, לִפְנֵי יְהוָה אֱלֹהֵיכֶם--שִׁבְעַת יָמִים.

Fruit of the tree of splendor.

This fruit is the Esrog (Targom Onkelos).

The word ‘Esrog’, is related to the word ‘Regag’, “to desire,” Gen 2:9 Deut 5:18.

Esrog is the Aramaic name - Hadar the Hebrew name (Rashbam).

‘Hadar’ - “that dwells.” The Esrog lives on its tree for 2 or 3 years.

Hadar is related to the Greek word for Hydro – water, suggesting that the tree requires much water, as it does.

Succah 35a

Kestenbaum 285

Emor

Leviticus 24:2"1-4

'Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

ב צו את-בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת
זָךְ כְּתִית--לְמָאוֹר: לְהַעֲלֹת נֵר, תָּמִיד.

Command the Bnei Israel

Why was this place in the Torah chosen for God to tell us the laws of the oil for lighting of the Menorah?

Perhaps to group many items that have the number seven together.

-7 days of Passover

-7 days of Tabernacle

-New Year and Yom Kipper occur in the 7th month and now the 7 armed candle stick.

Also, the 2 piles of 6 loaves of bread and table in the midst of the omer 7 x 7, and the seventh day Shabbos is also mentioned Lev 23:11. (Memacharas HaSabbos).

Or HaChayim

Emor

Leviticus 24:2:11
24:5:7

'Command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

ב צו אֶת-בְּנֵי יִשְׂרָאֵל, וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת
זָה כְּתִיב--לְמָאֹר: לְהַעֲלֹת נֵר, תָּמִיד.

And thou shalt take fine flour, and bake twelve cakes thereof: two tenth parts of an ephah shall be in one cake.

ה וְלִקְחֹת סֹלֶת--וְאָפִיתָ אֹתָהּ, שְׁתֵּי
עֶשְׂרֵה חֲלוֹת; שְׁנֵי, עֶשְׂרֹנִים, יִהְיֶה,
הַחֲלָה הָאֶחָת.

Light
Challah

Teaches that God is concerned with His people, their spiritual growth expressed by the flames of the Menorah and their material well being. This is expressed by the 12 loaves of bread that are on constant display in the sanctuary.

Stone p690

Emor

Leviticus 24:8:12-13

Every sabbath day he shall set it in order before the LORD continually; it is from the children of Israel, an everlasting covenant.

ח בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת, יַעֲרֹכְנוּ לִפְנֵי יְהוָה--
תְּמִיד: מֵאֵת בְּנֵי-יִשְׂרָאֵל, בְּרִית עוֹלָם.

An eternal covenant

Just as Shabbos is called an eternal covenant. Ex 31:16

Stone 692

Emor

Leviticus24:8:8

Every sabbath day he shall set it in order before the LORD continually; it is from the children of Israel, an everlasting covenant.

ח בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת, יַעֲרֹכְנוּ לִפְנֵי יְהוָה--
תְּמִיד: מֵאֵת בְּנֵי-יִשְׂרָאֵל, בְּרִית עוֹלָם.

Continuously

Because of this requirement bread had to be constantly available.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp.

י וַיֵּצֵא, בֶן-אִשָּׁה יִשְׂרָאֵלִית, וְהוּא בֶן-אִישׁ
 מִצְרִי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל; וַיִּנְצוּ, בַּמַּחֲנֶה, בֶּן
 הַיִּשְׂרָאֵלִית, וְאִישׁ הַיִּשְׂרָאֵלִי.

Why is the story of the blasphemer put here in the Torah between the rules of the Sanctuary and the rules of assault on fellow human beings?

To show us that respect for God within us can lead to praise of Him in the Sanctuary and lack of respect for God can lead to our injuring fellow human beings.

Only by our being willing to acknowledge God's law will we be good citizens.

And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel; and the son of the Israelitish woman and a man of Israel strove together in the camp.

י וַיֵּצֵא, בֶן-אִשָּׁה יִשְׂרָאֵלִית, וְהוּא בֶן-אִישׁ
 מִצְרִי, בְּתוֹךְ בְּנֵי יִשְׂרָאֵל; וַיִּנְצוּ, בַּמַּחֲנֶה, בֶּן
 הַיִּשְׂרָאֵלִית, וְאִישׁ הַיִּשְׂרָאֵלִי.

And went out

He went out - he blasphemed publicly.

- out into the camp.
- out of the proper mode of life and behavior.
- he left the principles of his people.
- he left his share in the word to come.

Emor

Leviticus24:17:5-6

And he that smiteth any man mortally shall surely be put to death.

יֵזַב וְאִישׁ, כִּי יִכֶּה כָּל-נֶפֶשׁ אָדָם--מוֹת, יוּמָת.

One who hits (kills) a person

Note it says, “a person,” it means any person. This means that God is instructing us that if an Israelite hits a person, any person, Jew or gentile, and that person dies the punishment is that the person who hit must pay life for life.

One manner of law for all.

Emor

Leviticus24:23:15-20

And Moses spoke to the children of Israel, and they brought forth him that had cursed out of the camp, and stoned him with stones. And the children of Israel did as the LORD commanded Moses. {P}

כג וַיְדַבֵּר מֹשֶׁה, אֶל-בְּנֵי יִשְׂרָאֵל, וַיּוֹצִיאוּ אֶת-
הַמְּקַלֵּל אֶל-מַחוּץ לַמַּחֲנֶה, וַיִּרְגְּמוּ אֹתוֹ אֲבָן;
וּבְנֵי-יִשְׂרָאֵל עָשׂוּ, כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה.
{פ}

And the children of Israel did as God commanded

Why does the Torah have to say this here?

-The Torah already told us that Moses spoke to the children of Israel and they stoned the man.

The commandment was given to Moshe in singular form in V14 ‘Yerogmu’. Moshe was to take him out of the camp and all were to stone him.

We see instead the Bnei Yisroel took him out and all stoned him, ‘Vyergamu’.

So this gives credit to the Bnei Yisroel that they all followed God’s will.

Or HaChayim p1270

Behar (32)
Leviticus 25:1

Behar

Leviticus25:1:5-6

And the LORD spoke unto Moses in Mount Sinai, saying:

א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה, בְּהַר סִינִי לֵאמֹר.

At Mount Sinai

Why does God mention that this law was given at Mt. Sinai? Were they not all given there?

He is discussing the proper conduct to be directed to the Lord in the land of Israel. The reference to Mt. Sinai is to stress that the gift of the land was conditional on the people observing the commandments they had accepted at Mt. Sinai.

Or HaChayim 12716-7

Behar

Leviticus 25:2:17-18

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD.

ב דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, כִּי
תָּבֹאוּ אֶל-הָאָרֶץ, אֲשֶׁר אֲנִי נֹתֵן לָכֶם--
וְשַׁבְּתָה הָאָרֶץ, שַׁבַּת לַיהוָה.

A Sabbath to the Lord.

Devote yourself to increase Torah knowledge and behavior not wasted on frivolous pursuits just as it states in regard to the first Sabbath of creation.

Torah Gems 2:332

“And the land shall have a Sabbath to the Lord.”

He gives us the land with this codisil that we agree to rest the land every 7th year.

Or HaChayim p1273

Behar

Leviticus 25:3:1-2,5-6

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

ג שש שנים תזרע שדה, ושש שנים תזמר
כרמך; ואספת, את-תבואתה.

Why does the Torah mention 6 years twice?

To indicate that seeding and pruning are each positive mitzvot.

To teach us that Shemitah for trees and fields can be different.

In the case of fruit trees the cycle relates to when the fruit blossoms, whereas for fields of grains and vegetables it is the time they are harvested.

Therefore, since there are two different 6 year cycles, the Torah had to mention six years twice.

Or HaChayim 1275

Six years thou shalt sow thy field, and six years
thou shalt prune thy vineyard, and gather in
 the produce thereof.

ג שש שנים תזרע שדה, וּשש שנים תזמר
כרמך; ואספת, את-תבואתה.

Six years you shall plant your fields
 and for 6 years you shall prune your vineyards
 and gather (harvest) your crops

God promises a good 6 years

The land need not lie fallow every other year as is often the case. Once every 6 years is adequate.

The land lying fallow is not to regenerate the land but to have a rest for God. For the sake of God. Normally the land is allowed to lie fallow so it will give more crops. Here, it gives more crops on the 6th year, enough for two crops. A real miracle.

Behar

Leviticus 25:4

But in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

ד וּבַשָּׁנָה הַשְּׁבִיעִת, שִׁבַּת שְׂבִתוֹן יִהְיֶה
לְאָרֶץ--שִׁבַּת, לַיהוָה: שָׂדֶךְ לֹא תִזְרַע, וְכַרְמֶךָ
לֹא תִזְמַר.

Do not sow

All the laws of Schemittah here and in Mishpatim are stated in the singular – ‘lo tizra’, all the laws related to ‘Yovel’, “jubilee” are given in the plural - “lo tizra’u” - Why?

The laws of Shemitah refer only to the individual farmer.

Yovel refers to the nation its land and the population as a whole. Everyone was affected. All slaves, all masters, all buyers, all sellers. That is why the laws of Yovel are stated in the plural.

Torah Gems 2:333

Behar

Leviticus 25:6:2-3

And the sabbath-produce of the land shall be for food for you: for thee, and for thy servant and for thy maid, and for thy hired servant and for the settler by thy side that sojourn with thee;

וְהִיְתָה שַׁבַּת הָאָרֶץ לָכֶם, לְאֹכְלָהּ--לָךְ,
וְלַעֲבָדְךָ וְלַאֲמָתֶךָ; וְלַשְׂכִּירְךָ, וְלִתְוֹשְׁבֶיךָ,
הַגֵּרִים, עִמָּךְ.

It will be a rest for the land

Shemitah - you must withdraw from the land and let it rest. This teaches us that:

- God is master of the Universe and whatever a person thinks he owns is not so - God owns everything.
- The poor person has pain always wondering what he will have for food for his family. The rich man will feel the pain of the poor during the Shemitah year and support him during the Shemitah year.

Meam Loez 12:245

Behar

Leviticus 25:10:6-10

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

י וְקִדְשְׁתֶּם, אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה, וְקִרְאתֶם
דְּרוֹר בְּאֶרֶץ, לְכָל-יִשְׂבֵּיהָ; יוֹבֵל הוּא, תְּהִי־הָ
לְכֶם, וְשַׁבְתֶּם אִישׁ אֶל-אֲחֻזָּתוֹ, וְאִישׁ אֶל-
מִשְׁפַּחַתוֹ תָּשֻׁבוּ.

Proclaim liberty through all the land and to all the inhabitants.

The Torah does not address, “all the slaves,” but says, “proclaim liberty – to all the inhabitants.” Why?

Because in any country where some people are slaves, none are free. A free person could fall into circumstances where he might become a slave. Slavery afflicts both slave and master.

“Whoever acquires a slave for himself acquires a master for himself.”

Torah Gems 2:334

Behar

Leviticus25:11:1

A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of the undressed vines.

יֵא יוֹבֵל הוּא, שְׁנַת הַחֲמִשִּׁים שָׁנָה--תְּהִיָּה
לְכֶם; לֹא תִזְרְעוּ--וְלֹא תִקְצְרוּ אֶת-
סְפִיחֶיהָ, וְלֹא תִבְצְרוּ אֶת-נִזְרֶיהָ.

Jubilee comes from the word ‘hovel’, which mean “transport.” Each thing is transported back to its owner and everything reverts to what it was in the beginning.

Meam Loez 12:249

Behar

Leviticus 25:14:5-8

And if thou sell aught unto thy neighbour, or
buy of thy neighbour's hand, ye shall not
wrong one another.

יֵד וְכִי-תִמְכְּרוּ מִמֶּכֶר לְעַמִּיתְךָ, אוֹ קָנָה מִיָּד
עַמִּיתְךָ--אֶל-תּוֹנוּ, אִישׁ אֶת-אָחִיו.

Or purchase from the hand of your friend

Teaches us that the law, “Not to overcharge,” relates to movable goods, ‘metaltalin’, not land.

BT: B Metzia 56

The Torah proceeds to prevent the over priced sale of land, V16-17, by tying the sale to the Yovel and basing the price on the number of harvests till Yovel.

Or HaChayim 1217

And if thou sell aught unto thy neighbour, or buy of thy neighbour's hand, ye shall not wrong one another.

יֵד וְכִי-תִמְכְּרוּ מִמְכָּר לְעַמִּיתְךָ, אוֹ קָנָה מֵיֵד
עַמִּיתְךָ--אַל-תֹּנוּ, אִישׁ אֶת-אָחִיו.

May you give a gift on Sabbath?

Transfer of a gift is like a purchase since there is a transfer of ownership.

Therefore, don't do it unless it is for a Mitzvah or to enhance the Sabbath; for example, to honor a teacher for the Torah he taught to a Bar Mitzvah boy. The teacher could state that he is not accepting ownership of the gift until after Sabbath. Or the person could buy the gift for that person with the stipulation that ownership changes before the Sabbath.

To a bridegroom, it is permissible to give a gift because it is a Mitzvah to make a bride and groom happy, so it is ok anytime you give a gift in these situations. But a gift to a friend or to a business associate is not permitted unless it enhances their Shabbos.

A giver can't give and recipient can't receive on Sabbath. Have in mind that the transfer occurs after Shabbos.

Behar

Leviticus25:15:1-4

According to the number of years after the jubilee thou shalt buy of thy neighbour, and according unto the number of years of the crops he shall sell unto thee.

טו בַּמִּסְפָּר שָׁנִים אַחֲרֵי הַיּוֹבֵל, תִּקְנֶה מֵאֵת
עַמִּיתְךָ; בַּמִּסְפָּר שָׁנֵי-תְבוּאָתוֹ, יִמְכַר-לְךָ.

By the number of years after the Yovel,

-Tells us the contract has to be at least a 2 years sale. The owner sold 2 years and the purchaser purchased two harvests in those two years.

If the harvest occurred it is to his good fortune.

If there was a year of drought, that year does not count. He gets another year.

A contract may be entered into for more than 49 years i.e., 60 years. It will be honored.

Yovel requires return of land where no specific time frame has been delineated. Otherwise it is directed by contract.

Rambam Hilchot Schmittah V'yovel Chapt 11
Or HaChayim 1279

Behar

Leviticus 25:17:6-7

And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God.

יִזְ וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ, וְיִרְאֶת
מֵאֱלֹהֶיךָ: כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם.

You shall fear your God.

Whenever the Torah says this, it means that whereas one might fool a person or a mortal King, by saying that what he did he did without bad intentions, God knows our innermost thoughts and we cannot fool him. Therefore, fear God and do not hurt others.

Meam Loez 12:257

And ye shall not wrong one another; but thou
shalt fear thy God; for I am the LORD your God.

יֵד וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ, וַיִּרְאֶת
מֵאֱלֹהֶיךָ: כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם.

You will not cheat one another. You shall fear your God.

Cheating is defined as paying or receiving the amount for the mispriced article by more than a 6th of its value. That difference is called ‘Shetis’ alluded to in the word made up of the last letter of four words in this sentence, ‘eish es amiso v yoreisah’; shin, taf, vov, taf.

Behar

Leviticus25:17:1-5

And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God.

יֵד וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ, וַיִּירֹאת
מֵאֱלֹהֶיךָ: כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם.

You shall not defraud one another =
You shall not defraud yourself either.

Already said in Lev 25:14 - But that relates to overcharging for chattels and we might have thought overcharging for land is OK. Therefore, the Torah repeats the admonition you should fear your God.

People need to fear God because it is hard to know what is an overcharge for land, if the buyer is willing to pay it. You must not take advantage of his inexperience, error or financial weakness.

Or HaChayim 1280

Behar

Leviticus 25:17:1-5

And ye shall not wrong one another; but thou shalt fear thy God; for I am the LORD your God.

יֵד וְלֹא תוֹנוּ אִישׁ אֶת-עַמִּיתוֹ, וַיִּרְאֶת
מֵאֱלֹהֶיךָ: כִּי אֲנִי יְהוָה, אֱלֹהֵיכֶם.

Don't cheat

Said twice

- in 25:14 - it relates to the sale of land or monetary cheating
- in 25:17 - it relates to words

Cheating a person of his reputation or of his good feeling by reminding him of past wrongs or bad times.

It is forbidden to hurt another person's feelings.

Meam Loez 12:257

Behar

Leviticus 25:1-5

If thy brother be waxen poor, and sell some of his possession, then shall his kinsman that is next unto him come, and shall redeem that which his brother hath sold.

כֹּה כִּי-יִמֹךְ אָחִיךָ, וּמָכַר מֵאֲחֻזָּתוֹ--וּבָא גֹאֲלוֹ,
הִקְרִב אֵלָיו, וְגָאֵל, אֶת מִמְכָר אָחִיו.

If your brother-become impoverished and sells from his inheritance.

This teaches that a person is not permitted to sell his hereditary field unless his need is so great he needs the money to buy food.

He may not sell it for any other reason.

In any case, when the jubilee comes, the field is returned to him without his paying a penny.

Meam Loez 12:261

Behar

Leviticus 25:26:9-11

And if a man have no one to redeem it, and he
be waxen rich and find sufficient means to
redeem it;

כּוֹ וְאִישׁ, כִּי לֹא יִהְיֶה-לּוֹ גֹאֵל, וְהִשְׁיִגָּה יָדוֹ,
וּמָצָא כְּדֵי גְאֻלָּתוֹ.

And if the man has no one to redeem it, he himself will find the means to redeem it.

If a person has no wealthy relative to lean on he will become resourceful enough to find a way to redeem it by himself.

Alternatively, he will find the means to redeem it or God will be his ‘goel’, his “redeemer.”

Behar

Leviticus25:35:6

And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee.

לה וְכִי-יִמּוֹךְ אָחִיךָ, וּמָטָה יָדוֹ עִמָּךְ--וְהִחַזְקֵתָּ
בוֹ, גֵר וְתוֹשֵׁב וְחֵי עִמָּךְ.

With you

In your community.

You did not give him a job or an education or stimulation to work or create. This word, ‘imach’, suggests some responsibility for his poverty on you and on the community.

And if thy brother be waxen poor, and his means fail with thee; then thou shalt uphold him: as a stranger and a settler shall he live with thee.

לֵא וְכִי-יָמוּךְ אָחִיךָ, וּמָטָה יָדוֹ עִמָּךְ--וְהִחַזְקֵתָּ
בּוֹ, גֵר וְתוֹשֵׁב וְחִי עִמָּךְ.

The previous verses are in plural form.

But when the Torah refers to aid to the poor it switches to the singular.

The individual has the responsibility to help the poor.

Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.

לו אל-תקח מאתו נִשְׁךְ וְתִרְבִּית, וְיִרְאֶת
מֵאֱלֹהֶיךָ; וְחִי אָחִיךָ, עִמָּךְ.

Do not take from him interest and increase.

Transgression of this principle can result in up to 6 violations of negative commandments - Rambam (Hilchos Malva V'loveh and Sefer Hamitzvos (Shamos 6).

A loan cannot be made on condition that it will benefit the lender, i.e., the borrower will send him business, give the lender a job or make a donation to Tzedakah on his behalf.

But can be made on a condition that helps the borrower, i.e., he promises to get a job, continue with schooling, even though for him to do so makes it more likely that he will repay the loan.

Can't agree to an uneven exchange, i.e., you teach my class and I'll teach yours where one is longer or a harder subject.

Borrowing from neighbors. You should return items in almost the same sizes and quantities that you borrowed, i.e., same size challah, 5 lb s of sugar.

A 'heter iska' can be drawn up which transforms a loan into an investment and while you can't charge interest on a loan, you can earn "profit" from an investment.

Behar

Leviticus25:36:4

Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.

לו אל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית, וְיִרְאֶת
מֵאֱלֹהֶיךָ; וְחִי אָחִיךָ, עִמָּךְ.

Interest

Related to the word ‘nashoch’, “a venomous bite.”

Interest, like a snake bite, might not have immediate bad results but the more time that goes by the more harm it does. The venom may spread through the body. The interest may add up and impoverish the person.

A person who lends without interest shows that he believes that Hashem gave him the money. He is not the true owner of the money.

Behar

Leviticus 25:36:8-10

Take thou no interest of him or increase; but fear thy God; that thy brother may live with thee.

לו אל-תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית, וַיֵּרֶאֶת
מֵאֱלֹהֵיךָ; וְחַי אָחִיךָ, עִמָּךְ.

Priority of scarce resources

That thy brother may live with you - medical ethics principle.

Means that your life take precedence over his life.

If a person owns the therapy he must not give up what he needs in order to save another.

If a patient is started on a long course of treatment and a new patient comes in who needs it more, you can't stop treatment on the first one. He already "owns" the treatment.

I am the LORD your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, to be your God. {S}

לֹחֵ אֲנִי, יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם, מִמִּצְרַיִם--לְתֵת לָכֶם אֶת-אֶרֶץ כְּנָעַן,
לְהִיּוֹת לָכֶם לְאֱלֹהִים. {ס}

When a person lends at no interest he shows belief in God.

The money was given by God therefore, it does not belong to the person. There, but for the grace of God, I would be the one who needs the money.

He took us out of Egypt and gave us their gold and silver and took no interest from us.

You may lend to a non-Jew with interest. Since he would do the same for you.

Behar

Leviticus 25:49:1-5

or his uncle, or his uncle's son, may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be waxen rich, he may redeem himself.

מט או-דדו או בן-דדו, יגאלנו, או-משאר
בשרו ממשפחתו, יגאלנו; או-השיגה ידו,
ונגאל.

His uncle or his cousin shall redeem him.

(Learned while saying Kaddish for my cousin David)

The word ‘ben dodo’, “cousin,” is usually written with a ‘vov’ which are the same letters as in the word David or the son of “David,” “Moshiach” shall redeem him.

Ye shall keep My sabbaths, and reverence My sanctuary: I am the LORD. {P} בְּאֵת-שַׁבְּתֹתַי תִּשְׁמְרוּ, וּמִקְדָּשִׁי תִירָאוּ: אֲנִי, יְהוָה. {פ}

There are 39 types of work forbidden on the Sabbath.

Many are needed to perform the service in the Mishkan.

The unlearned might observe the service and believe those types of work such as slaughtering, burning, kindling light of the menorah are permissible on the Sabbath.

But in fact they are only permitted for the Mishkan service and supersede Sabbath only there.

Both have a similar purpose:

The Sabbath is to sanctify the people Israel through time.

The Mishkan is to sanctify the people Israel through space, i.e., a place.

Bechukosai (33)

Leviticus 26:3

Bechukosai

Leviticus26:3:1

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ,
וַעֲשִׂיתֶם אֹתָם.

The blessings begin with the letter aleph in the word ‘im’, “if you follow my decrees” V26:3 and end in a ‘tav’, in the word ‘komemios’ V26:13.’ “I led you out with your heads held high” 26:13. The blessings encompass the entire alphabet. The punishments begin with ‘vov’, ‘veim’, 26:14 and end with a ‘heh’ in 26:46 thereby spanning the entire alphabet.

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי
תִּשְׁמְרוּ, וְעִשִּׂיתֶם אֹתָם.

Looking at the blessings here and in Ki Thavo Deut 28:1-13 it seems that the blessings are dealt with briefly while the curses are described at length. This is not so. Actually there are blessings that are not included in these blessings. The blessings begin with an ‘aleph’ in Lev 26:3 and end with a final letter ‘taf’ in 26:13, encompassing the entire alphabet.

The curses begin with a ‘vov’ in Deut 28:15 and end with a ‘heh’ in Deut 28:68, spanning the entire alphabet between those two letters.

Meam Loez 12:302

Bechukosai

Leviticus26:3:1

If ye walk in My statutes, and keep My
commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ, וְעֲשִׂיתֶם
אֹתָם.

If you walk in my statutes and keep my commandments.

The Hebrew word “im” can be translated as “if” or as “whether.” This implies that before one performs a good deed or commandments he must first consider how appropriate the performance of that act is from the stand point of time, place and circumstances.

Rabbi Isaac of Wanka
quoted in Wellsprings of Torah p268

Bechukosai

Leviticus 26:3:1

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ, וְעַשִּׂיתֶם
אֹתָם.

If

God is trying to make it easier for us to adhere to his requests of us. The word ‘im-aleph, mem’, is used to remind us of our glorious past and His promise for the future to stimulate us to follow the laws.

Im-aleph and mem stands for: Aaron & Moshe
stands for: Esther and Mordechai
stands for: Eliyahu & Moshiach

Suggests that Eliyahu and Moshiach will come if we listen to God’s commandments.

Meam Loez 12:301

Bechukosai

Leviticus 26:3,6,7

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ, וְעֲשִׂיתֶם אֹתָם.

If you go in the way of my laws and my commandments you watch over and you do them.

Seems redundant to make a similar demand in three ways. But perhaps not. God may be creating a legal formula so that only by violating all elements in the formula would one qualify for punishment.

Meam Loez 12:289

Bechukosai

Leviticus 26:3:1

Leviticus 26:13:17

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי
תִּשְׁמְרוּ, וְעִשִּׂיתֶם אֹתָם.

I am the LORD your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you upright.

יג אֲנִי יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם
מֵאֶרֶץ מִצְרַיִם, מִהֵיטֵב לָהֶם, עֲבָדִים;
וְאֲשַׁבֵּר מִטַּת עַלְכֶם, וְאוֹלֶךְ אֶתְכֶם
קוֹמְמִיּוֹת. {פ}

{P}

The detailed blessing promised to those who observe the entire Torah begins with the aleph ‘im’ and ends with the ‘taf’ of ‘komimius’.

All of these are physical benefits not spiritual. Why? Spiritual benefits are expected from the spiritual pursuit of Torah knowledge. To also get physical rewards is the real miracle.

Note: Lev 26:11 “And I will set my abode among you and will be your God and you shall be my people.” The Shechinah is to be among us!! The spiritual reward is clearly written here.

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ,
וְעָשִׂיתֶם אֹתָם.

You walk

You walk- This term is used to allude to:

- Be engaged in Torah learning, even when you walk on your way.
- That we walk to the proper places i.e., houses of study and prayer.
- That we explore the paths that lead to Torah study.
- There are many paths that can lead to Hashem.
- Note there is no minimum walking delineated.
- If when you walk on your journey you study Torah, you will reach your destination safely.
- In older days Jews did not walk 6 feet, ‘daled amos’, without phylacteries described as a ‘Chok’ Ex 13:10.

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי , תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ, וְעֲשִׂיתֶם אֹתָם.

Observing my commandments and follow my decrees in this redundant?
No. Rashi says it means toiling in Torah – repeating the effort to learn.

There is no Mitzvah to becoming a scholar or genius in Torah but there is a mitzvah to study. Some people are quick learners and others are slow learners but all are obligated to study.

Think of Rabbi Akiva who started learning at age 40. He knew nothing and learning was hard for him. He saw how dripping water created a depression in the rock and reasoned if water could do that to stone, “my effort should make an impression on my lack of knowledge.” Effort is what counts and results will follow. We must never discourage a slow student even if that slow student is us.

If ye walk in My statutes, and keep My commandments, and do them;

ג אִם-בְּחֻקֹּתַי, תֵּלְכוּ; וְאֶת-מִצְוֹתַי תִּשְׁמְרוּ, וְעִשִּׂיתֶם
אֹתָם.

The literal translation is “If you will walk in my decrees.”

Angels do not progress in holiness but people can do so. God has urged us to make progress in spirituality in contrast to the angels who are stationary.

If we do not move forward we are slipping backward. We should grow in knowledge, wisdom and spirituality daily.

Ask yourself And in fact keep a journal documenting what did I learn today? How did I advance?

Bechukosai

Leviticus 26:4:1-3

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

ד וְנָתַתִּי גֶשְׁמֵיכֶם, בְּעֵתָם; וְנָתַתְנָה הָאָרֶץ
יְבוּלָהּ, וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיּוֹ.

And I will give your rains in the right time.

Your rain. It will fall in your cities and not in other cities. It will be your rain under your control. Pray for it and it will come.

There will be plenty in Eretz Israel and hunger in all other lands.

In the right time. When people are not out of doors and won't be inconvenienced by the rain. Ideally Friday night, when people are home and have little need to go out.

Meam Loez 12:291

then I will give your rains in their season, and the land shall yield her produce, and the trees of the field shall yield their fruit.

ד וְנָתַתִּי גֶשְׁמֵיכֶם, בְּעֵתָם; וְנָתַתְנָה הָאָרֶץ
יְבוּלָהּ, וְעֵץ הַשָּׂדֶה יִתֵּן פְּרִיּוֹ.

And the land will give its crops and trees of the field will give their fruit

It speaks of trees of the field not just trees. Even trees of the field which are planted for shade will yield fruit.

Meam Loez 12:292

And the tree of the field

This tree of the field usually does not produce fruit. The blessing is that even this type of tree will bear fruit.

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Bechukosai

Leviticus 26:5:10-12

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

ה וְהִשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר, וּבְצִיר יִשִּׁיג
אֶת-זֶרַע; וְאָכַלְתֶּם לַחֲמֻכְם לְשִׁבְעַ, וַיִּשְׁבְּתֶם
לְבֶטַח בְּאַרְצְכֶם.

And you shall eat your bread until you have enough

Our sages say, eat 1/3, drink 1/3 and leave 1/3 over.

Gittin

Here, God says, “don’t worry eat your fill you will not have fear of danger because you will dwell in your land safely.” Lev:26:5

Well Springs of Torah

You could eat until you are full because you will be safe and secure in your land. Those who are not secure have fear and can’t eat or must be ready for battle and should not eat so much lest they become sleepy.

Torah Temimah p489

Bechukosai

Leviticus 26:5:10-12

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

ה וְהַשִּׁיג לְכֶם דִּישׁ אֶת-בְּצִיר, וּבְצִיר יִשָּׁיג
אֶת-זֶרַע; וְאִכְלִיתֶם לַחֲמֻכֶם לַשַּׁבָּע, וְיִשְׂבַּתֶּם
לְבֶטַח בְּאַרְצְכֶם.

And you will eat your bread and be satisfied.

This is a blessing that God gives to the food even after we have eaten it. It is already in our stomach and still being blessed!!

Or HaChayim 1313

Bechukosai

Leviticus 26:6:1-3

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

וּנְתַתִּי שְׁלוֹם בְּאֶרֶץ, וְשָׁכַבְתֶּם וְאִין
מִחֲרִיד; וְהִשְׁבַּתִּי חַיָּה רָעָה, מִן-הָאֶרֶץ,
וְחָרֵב, לֹא-תֵעָבֵר בְּאֶרְצְכֶם.

I will give peace to the land.

This may refer to peace between the people of Israel themselves.

It does not say ‘haaretz’, indicating the land of Israel.

It does not say, ‘artzechem’, - your land.

But it says ‘baaretz’, - the land, suggesting the whole earth, universal peace.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

וּנְתַתִּי שְׁלוֹם בְּאֶרֶץ, וְשָׁכַבְתֶּם וְאִין
מִחֲרִיד; וְהִשְׁבַּתִּי חַיָּה רָעָה, מִן-הָאָרֶץ,
וְחָרֵב, לֹא-תַעֲבֹר בְּאֶרְצְכֶם.

I will give peace in the land.

Peace is supremely important.

- The priestly blessing ends with the word peace, “and grant you peace.” Num 6:26
- The Amidah ends with the word peace.
- The Torah says one may even erase God’s name in the paragraph of the suspected adulterous woman Num 5:23, in order to make peace.

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

וּנְתַתִּי שְׁלוֹם בְּאֶרֶץ, וְשָׁכַבְתֶּם וְאִין
מִחֲרִיד; וְהִשְׁבַּתִּי חַיָּה רָעָה, מִן-הָאֶרֶץ,
וְחָרֵב, לֹא-תַעֲבֹר בְּאֶרְצְכֶם.

I will grant peace in the land 26:6:1-3

When you are buried in the earth I will keep you ‘shalem’, whole, you will not decompose.

Blessing after death – eschatology.

And you can sleep without fear 26:6:4-6

- without fear of the grave. There will be no punishment.

I will rid evil beasts from the earth 26:6:7-11

- those in the grave will not be attacked by animals, scorpions, worms, snakes or wild animals.

And the sword will not pass through your land. 26:6:12-15

The sword of the angel of death will not pass through your land. You will die not by his hand but by the kiss of God.

This sentence can be interpreted as alluding to blessings to be received after death.

Bechukosai

Leviticus 26:7:4-5

And ye shall chase your enemies, and they
shall fall before you by the sword.

ז וַיִּרְדְּפוּתֶם, אֶת-אֹיְבֵיכֶם; וְנָפְלוּ לְפָנֵיכֶם, לְחָרֶב.

You will chase away your enemies
and they will fall before you to the sword “to their faces”.

You will not have to kill them. When they look upon you they will fall “before your faces”,
on the sword of other persons.

Your enemies will fall because of your face. They will die by the sword. Not your sword
but by the sword they hold in their own hands. You will not even have to kill them.

Meam Loez 12:298

Bechukosai

Leviticus 26:8:1-8

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

ח וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה, וּמֵאָה מִכֶּם
רַבְבָּה יִרְדְּפוּ; וְנָפְלוּ אִיְבֵיכֶם לְפָנֵיכֶם, לְחָרֵב.

Does the ratio change?

And five will chase away 100

And 100 will chase away 10,000

The ratio changes, 1 chases 20 vs. 1 chasing 100. Why?

This teaches us that a larger number has a greater merit and can accomplish greater objectives. Alternatively, the Torah is saying 5 of you will chase away 100 times as many = 500 and 100 will chase away 100 times as many = 10,000. If that is the case the ratio stays the same.

Meam Loez 12:298

Bechukosai

Leviticus 26:8-12

And five of you shall chase a hundred, and a hundred of you shall chase ten thousand; and your enemies shall fall before you by the sword.

ח וְרִדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה, וּמֵאָה מִכֶּם
רַבְּבָה יִרְדְּפוּ; וְנָפְלוּ אִיְבֵיכֶם לְפָנֵיכֶם, לְחָרֶב.

And your enemies will fall by the sword

Why is this promise repeated in verse 7 & 8?

Maybe fall on their swords and also fall on each other's swords?

Or HaChayim 1318

Bechukosai

Leviticus 26:9:1-2

And I will have respect unto you, and make you fruitful, and multiply you; and will establish My covenant with you.

ט ופְּנִיתִי אֲלֵיכֶם--וְהִפְרִיתִי אֶתְכֶם,
וְהִרְבִּיתִי אֶתְכֶם; וְהִקְיַמְתִּי אֶת-בְּרִיתִי,
אִתְּכֶם.

I will turn to you

I will turn from all my other tasks to take care of your accounts and give you a good reward.

Meam Loez 12:299

‘Panisi’, - the word for “I will turn,” also has the connotation of one’s “motivations,” ‘peniyah’.

God is saying, “I will give each one what he deserves according to his motivation at the time.”

Meam Loez 12:300

Bechukosai

Leviticus 26:13:15-17

I am the LORD your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bars of your yoke, and made you go upright.

{P}

יג אני יהוה אלהיכם, אשר הוצאתי אתכם
מארץ מצרים, מהית להם, עבדים; ואשבר
מטות עלכם, ואולך אתכם קוממיות. {פ}

And I have made you walk upright.

Cattle or dejected people walk with their heads down and often concentrate on and are occupied by the lower, baser things in life. If you walk in my statutes (Lev 26:3) I will cause you to stand erect and go upright.

The Maggid of Mezhrich
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Bechukosai

Leviticus 26:14:1-3

Leviticus 26:15:1-3

But if ye will not hearken unto Me, and will not do all these commandments;

יָד וְאִם-לֹא תִשְׁמְעוּ, לִי; וְלֹא תַעֲשׂוּ, אֶת כָּל-
הַמִּצְוֹת הָאֵלֶּה.

and if ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant;

טו וְאִם-בְּחִקְתִּי תִמָּאֲסוּ, וְאִם אֶת-מִשְׁפָּטֵי
תִגְעַל נַפְשְׁכֶם, לְבַלְתִּי עֲשׂוֹת אֶת-כָּל-
מִצְוֹתַי, לְהַפְרֹכֶם אֶת-בְּרִיתִי.

The seven sins:

You don't listen to me - You do not study the Torah 26:14 1-4

You don't follow these commandments 26:14:5-10

You denigrate my decrees. You make others not want to follow my decrees. 26:15:1-3

You grow tired of my laws. You dislike the sages: 26:15:4-8

You do not keep, and do not let others keep. 26:15:9-10

All my commandments. You deny the commandments. 26:15:11-13

You have broken my covenant and this results in denying God Himself. 26:15:14-16

It is a natural progression.

If you do not study you will not keep the commandments and will hate those who do and will hate the sages and will prevent others from doing the commandments and then deny God himself.

Meam Loez 12:303

and if ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant;

טו וְאִם-בְּחִקְתִּי תִמְאָסוּ, וְאִם אֶת-מִשְׁפָּטַי
תִּגְעַל נַפְשְׁכֶם, לְבַלְתִּי עֲשׂוֹת אֶת-כָּל-
מִצְוֹתַי, לְהַפְרֹכֶם אֶת-בְּרִיתִי.

And if you reject my commandment 26:15:1-3

and if your soul abhors my ordinances 26:15 4-8

So you will not do all my commandments but will break my covenant. 26:15:9-16

In a progressive and gradual but inevitable manner.

People first argue that they can't do statutes which have no logical reason and which they don't understand. They go on from there to reject even those commandments for which there is a logical reason. Their sin is to completely break the yoke of the Torah.

Abhor my commandments. More likely abhor those who are more religious than you are and label them fanatics. We are warned not to do this in this posuk.

and if ye shall reject My statutes, and if your soul abhor Mine ordinances, so that ye will not do all My commandments, but break My covenant;

טו וְאִם-בְּחִקְתִּי תִמְאָסוּ, וְאִם אֶת-מִשְׁפָּטֵי
תִּגְעַל נַפְשְׁכֶם, לְבַלְתִּי עֲשׂוֹת אֶת-כָּל-מִצְוֹתַי,
לְהַפְרֹכֶם אֶת-בְּרִיתִי.

If you reject my ordinances and your soul abhors my statutes

That is easy to do since a person cannot understand them and certainly Satan could influence such a person.

But statutes are understandable. They have benefit. A person would only fail to follow them if he had true hatred so much so that he would rather harm himself than follow God's commandments. That attitude does deserve punishment.

Bechukosai

Leviticus 26:23:8

And if in spite of these things ye will not be corrected unto Me, but will walk contrary unto Me;

כג וְאִם-בְּאַיִלָּה--לֹא תִּסְרוּ, לִי; וְהִלַּכְתֶּם
עִמִּי, קְרִי.

And you go with me indifferently

‘Keri’ comes from the word ‘mikrah’, “coincidence.”

“And if you go with me thinking that things happen by coincidence and not directed by my active will and power you deny my control and influence on the world. Than I will also deal with you indifferently, by coincidence and without logic and direction.”

Torah Gems 2:347

There is no coincidence only ‘kah’ incidence - God directed occurrences.

Dr. Elli Kranzler

Bechukosai

Leviticus 26:29:6

And ye shall eat the flesh of your sons, and
the flesh of your daughters shall ye eat.

כֹּס וְאָכַלְתֶּם, בָּשָׂר בְּנֵיכֶם; וּבָשָׂר בְּנֹתֵיכֶם, תֹּאכְלוּ.

And you will eat the flesh of your sons
and the flesh of your daughters
you will eat.

You will need to have your children support and feed you and that is a terrible curse.

Torah Gems 2:347

Bechukosai

Leviticus 26:31:5

And I will make your cities a waste, and will bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

לֹא וְנִתְּתִי אֶת-עָרֵיכֶם חָרְבָה, וְהִשְׁמֹתִי אֶת-
מִקְדָּשֵׁיכֶם; וְלֹא אָרִיחַ, בְּרִיחַ נִיחֹחְכֶם.

‘Vehashimoshi’, “I will make desolate,” is spelled with a vov.

In Parashas Shelach, Num 15:1-31, the term ‘raiach nichoach’, “sweet smell,” is mentioned 6 times. The missing vov reflects the loss of these 6 smells in the next Posuk.

Kestenbaum 295

Bechukosai

Leviticus 26:34:15-17

Then shall the land be paid her sabbaths, as long as it lieth desolate, and ye are in your enemies' land; even then shall the land rest, and repay her sabbaths.

לֹד אֲז תִרְצָה הָאָרֶץ אֶת-שַׁבְּתֹתֶיהָ, כֹּל יְמֵי
הַשְּׁמָה, וְאַתֶּם, בְּאֶרֶץ אֹיְבֵיכֶם; אֲז תִשְׁבֹּת
הָאָרֶץ, וְהִרְצַת אֶת-שַׁבְּתֹתֶיהָ.

The seventy years of exile in Babylon corresponds to the 70 Sabbatical years (Shemitah) that were not followed in Israel during the period of the first Beis Hamikdash.

Meam Loez 12:313

Bechukosai

Leviticus26:42:3, 7, 11

then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

**מב וזכרתי, את-בְּרִיתִי יַעֲקֹב; וְאֵף אֶת-
בְּרִיתִי יִצְחָק וְאֵף אֶת-בְּרִיתִי אַבְרָהָם,
אֲזָכֹר--וְהָאָרֶץ אֲזָכֹר.**

my covenant

The repetitious phrase implies that the merit of any one patriarch is sufficient for God to remember his covenant.

The reverse order, Jacob, Isaac, Abraham, also implies this.

Meam Loez 12:314

then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

מב וְזָכַרְתִּי, אֶת-בְּרִיתִי יַעֲקֹב; וְאֶף אֶת-
בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם,
אֲזָכֹר--וְהָאָרֶץ אֲזָכֹר.

In Hebrew, Jacob is usually spelled without a vov.

There are 5 times in Tanach where Jacob is spelled with an extra vov, here and 4 times in Jeremiah.

There are 5 places where the name of Eliyahu, which is usually spelled with a vov, has the vov missing.

Rashi: This suggests that Jacob took the ‘vov’ from Eliyahu as collateral, to guarantee that he would bring the Moshiach as expected. The ‘vov’ is the letter taken to signify that the redemption would be in the 6th millennium.

then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember; and I will remember the land.

מב וְזָכַרְתִּי, אֶת-בְּרִיתִי יַעֲקֹב; וְאֶף אֶת-
בְּרִיתִי יִצְחָק וְאֶף אֶת-בְּרִיתִי אַבְרָהָם,
אֶזְכֹּר--וְהָאָרֶץ אֶזְכֹּר.

I will remember the land.

If you, the Jewish people are at the elevated level of Jacob, I will remember the covenant with Jacob.

He had Torah, good deeds and commitment.

If you are only at the spiritual level of Isaac, who had total commitment to God permitting himself to be sacrificed, I will remember the covenant.

If you only have the level of Abraham, good deeds and charity, I will remember and redeem you. And if you fail having even that I will remember the land and on its merit I will redeem you.

For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes.

מג והארץ תעזב מהם ותרץ את-
 שבתותיה, בהשמה מהם, והם, ירצו את-
 עונם; יען וביען--במשפטי מאסו, ואת-
 חקתי געלה נפשם.

will be paid back its Sabbaths

The land made up for the Sabbatical years that were not honored by resting and not being worked during the seventy years of Babylonian exile.

But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.

מה וְזָכַרְתִּי לָהֶם, בְּרִית רֵאשֵׁנִים: אֲשֶׁר
הוֹצֵאתִי-אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְעֵינֵי הַגּוֹיִם,
לִהְיוֹת לָהֶם לֵאלֹהִים--אֲנִי יְהוָה.

There was a couple who come to the Rabbi seeking a divorce. They complained that through the years each had changed from their appearance as a young boy and girl and now they found each other unattractive.

The Rabbi admonished them to recall the feelings of love of their youth. The Jewish people reminded God of how years ago, they followed Him into the desert, with no food or water and how they believed in Him. And how God promised them that we would always be His treasure.

Now as the years have gone by and we no longer are as we were, we ask God to remember the merits of our youth, when He took us out of Egypt and God agreed to do so. You each have every right, to invoke the merits of the good old days, to rejuvenate your current feelings.