

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In Loving Memory of Itta bas Yosef Mordechai ע"ה and Tzvi Daniel ע"ה ben א"ת David שי Ainsworth
Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Tazria, 5782 – April 1, 2022

ערב שבת פרשת תזריע, כ"ט אדר ב', ה'תשפ"ב

כתר שם טוב

PORTIONS OF LIGHT

Adapted from
Keter Shem Tov

Renewed Wonder

The first time that a phenomenon occurs, it is regarded as a miracle. When it reoccurs after its original appearance, it is considered simply part of nature.

The same applies to our Torah and mitzvos: The first time we observe a mitzvah, it is fresh and wondrous in our eyes, but after a while it can become routine and natural.

The appropriate way to serve G-d is to always consider a mitzvah new and precious.

This directive is alluded to in the verse: "Sound the shofar on the New Moon ... for it is a statute for Yisrael, the judgment of the G-d of Yaakov" (Tehillim 81:4-5).

The phrase *tik'u bachodesh shofar* ("Sound the shofar on the New Moon") is written in reverse, so that the phrase literally reads, "Sound on the New Moon the shofar." *Tik'u* can also mean to firmly implant or es-

tablish something, and *chodesh* is related to *chidush*, something entirely new or original. Taken together, *tik'u ba-chodesh* reads as a directive to "firmly establish the originality."

We should always view a good deed as entirely fresh and wondrous, and not as a longstanding precept.

The reverse is also true, as the verse continues, "For it is a statute for Yisrael, the judgment of the G-d of Yaakov." This can also be read as follows: "When it is [treated] by the Jewish people as a longstanding decree, then there is a judgment [against them] by the G-d of Yaakov."

G-d does not want us to view a good deed as routine. He expects us to approach it each time with renewed wonder.

Par. 119, 256

סיפור חסידי

ONCE UPON A CHASID

By Yanki Tauber
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Skin Deep

A man to whom shall occur on the skin of his flesh a skin-lesion (Tazria, 13:2)

"Shall occur" implies happenstance, something out of character; "on the skin of his flesh" likewise indicates that the blemish is superficial, affecting only the most external 'layer' of the person.

Even in describing a seemingly defective individual, the Torah attests to the inherent goodness of man. Any perceptible 'blemish' which he may display is merely a matter of externalities, only a superficial, 'skin-deep' facet of his character.

- Rabbi Menachem M. Schneerson, the Lubavitcher Rebbe

Two market women had gotten into a dispute and were having it noisily out in the study of Rabbi Boruch Mordechai of Babroisk. The Rabbi finally deciphered enough of their arguments to hand down a ruling.

The losing party now attacked the Rabbi with a mouthful of vulgar curses. The Rebbetzin, drawn by the commotion, asked her husband why he didn't throw the vile woman from the house.

"She doesn't mean it," said the rabbi.

The woman's reaction was to let loose a fresh torrent of abuse which made the first round seem mild indeed.

"Tell me," Reb Boruch Mordechai asked the wom-

an, "would you wish to have children like myself?" The woman gazed heavenward: "If only..."

"You see," said Reb Boruch Mordechai to his wife, "she doesn't mean it..."

לקוטי שיחות

A SICHA

By: ProjectLikkuteiSichos.org

Adapted from the works of the Lubavitcher Rebbe

From One Bird Many Birds

The Mishnah: After giving birth, a woman is obligated to offer a "sheep... as a burnt-offering (*olah*). If she cannot afford a sheep, she offers two turtledoves or two young doves, "one for an *olah* and one for a (sin-offering) *chata's*" (Tazria 12:6, 8).

The *mishnah* at the end of tractate *Kinnim* discusses a scenario where a woman vows to offer bird sacrifices in addition to her obligatory pair of birds, yet doubts arise concerning the exact nature of her pledge, and whether or not the *kohen* offered the sacrifices correctly. In the case where the most doubts arise, the *mishnah* rules that the woman must offer "four other birds for her vow, and two for her obligation and one for her *chata's*. Ben Azzai says: 'two *Chata'os*'" (*Kinnim* 3:6).

The *mishnah* then continues:

"Rabbi Yehoshua said: This is what is meant when they said: 'While a sheep is alive, it makes one sound, but after it is dead, its sound is sevenfold.' In what way is its sound sevenfold? Its two horns are made into two trumpets, its two leg-bones into two flutes, its hide into a drum, its entrails for lyres and its large intestines for harp strings; and some add that its wool is used for the blue pomegranates."

The *mishnah* further continues:

"Rabbi Shimon ben Akashiah says: Ignorant old people, the older they become, the more their thinking gets muddled, as it says, 'He removes speech from the faithful and deprives elders of their reason' (Job 12:20). But when it comes to elderly Torah scholars, it is not so. On the contrary! The older they get, the more their minds become composed, as it says, 'There is wisdom in the elderly, and understanding in the aged' (ibid. 12:12)."

Bartenura explains the relevance of this in our context:

Just as after the animal is dead, its sound is sevenfold, so, too, aged Torah scholars: When they age and become feeble in strength, they accrue wisdom.

The Questions:

- 1) What is the purpose of Rabbi Yehoshua's metaphor? What does it explain about the law of the doubtful sacrifices that we did not know already?

- 2) The formulation, "This is what is meant when they said" implies that the law of the sacrifices illuminates and explains the popular saying about sheep. Why does this statement require explanation, and why is it the role of the *mishnah* to offer it?

- 3) What is added by the *mishnah's* explanation regarding elderly ignorant people and elderly Torah scholars?

The Explanation: This law yields a surprising conclusion: A woman who gave birth was only obligated to offer two birds; she then pledged to offer two additional birds. Yet, through mistakes and doubts that arose, she became obligated to offer seven or eight sacrifices. How, though, could she be obligated to bring additional sacrifices in the *Beis Hamikdash* when it is possible that she is not obligated to offer them at all? This would violate the law against offering non-consecrated animals in the *Beis Hamikdash*!

Additionally, what category do these seven or eight sacrifices fit into? The only reason why they are offered is because of a doubt on the part of the woman or the *kohen*.

Rabbi Yehoshua explains this with the metaphor of the dead sheep: "This is what is meant when they said: 'While it is alive, it makes one sound, but after it is dead, its sound is sevenfold.'" This teaching attributes the seven sounds to the sheep itself—"its sound is sevenfold"—even though these sounds have no connection to the usual sound of the sheep. After the sheep dies, its original, single sound ceases, and new sounds emerge from the horns, etc. But "they said" that all these sounds are "its sound"—the sound of the sheep.

This explains which category the sacrifices fit into and why they can be offered legitimately. Although these additional sacrifices resulted from doubts that only emerged after her original obligatory offerings, nonetheless, these sacrifices are also considered as obligatory as were her original sacrifices, like the sounds of the repurposed sheep are considered the sound of the sheep itself.

Reverse Explanation: The law of the birds can, in turn, illuminate a question concerning a live sheep and its status after death. A sheep that has been worshiped as an idol cannot be offered on the Altar. The Talmud asks whether that forbidden status applies to the repurposed parts of the sheep after its death. “May its wool be used for *techeles*?... its horns... for trumpets? its leg-bones... for flutes? its large intestines... for harp strings?” (*Avodah Zarah* 64b)

Does the fact that a sheep has changed its form make its use permissible? The law of the doubtful bird sacrifices resolves this: Just as in the case of pairs of birds, although the woman’s obligation is based on a doubt, nonetheless, these sacrifices are similar to “its sound.” Meaning, they retain the same class of obligation as the original sacrifices. The same applies to the law of the worshiped sheep. Even though its parts have changed form and have become new entities, nevertheless, “after it is dead, its sound is sevenfold”—these parts maintain an inherent biblical prohibition, just as the various parts of the sheep are still considered “its sound.”

Asymmetrical Metaphor: The metaphor of the sheep, however, is not entirely similar to the pair of birds offered by a woman who has given birth. Regarding the woman’s obligations, each doubt generates the obligation to offer another sacrifice. In the case of the sheep, however, there is only one change in status, one type of degradation from its previous status—death.

Therefore, the *mishnah* continues with Rabbi Shimon ben Akashiah’s statement that “aged Torah scholars... the older they become, the more their minds become composed...” The natural degradation of the

body and mind occurs every day, yet for Torah scholars, this only causes more mental composure. This is similar to the multiple bird sacrifices, where every mishap and doubt gives rise to the obligation to offer additional sacred sacrifices.

The Deeper Dimension: Regarding the miraculous survival of the Jews in exile, Rabbi Yehoshua said, “Mighty is the shepherd who can save and protect the lamb, and destroy the wolves surrounding her.” Perhaps the shepherd only saves the lamb when it is “alive”—when the Jewish people are spiritually connected to their forefathers and faith, then G-d protects them. But what if the sheep “dies” and it no longer has one unified voice, it is divided into “seven voices?” When the Jewish people are disconnected from their source Above, and devolve into disparate groups, do they then as well earn G-d’s protection?

Rabbi Yehoshua’s statement in *Kinnim* resolves this doubt: Even when there are a multiplicity of voices amongst the Jewish people, they are all considered the sound of the original “sheep” itself. The different types of Jews are connected to the single sound of the living “sheep”—that of the forefathers.

And if it seems that we are in a state of exile for too long, the conclusion of the *mishnah* reminds us that by “growing old” in exile, we acquire more “wisdom” and “understanding,” meaning, we refine the world to a greater degree. Nowadays, however, we have already surpassed the state of “growing old” and “old age” in exile, according to all opinions. Thus, we are ready for the complete and final redemption.

Likkutei Sichos vol. 17, p. 131 ff.

גאולה ∞ GEULAH

Yalkut Moshiach uGeulah al HaTorah
Translated by Yaakov Paley

Painless Birth

If the Torah wished to inform us of the *mitzvos* that apply to childbirth, it should have opened the *parshah* by stating, “When a woman gives birth to a male.” Instead, it begins the narrative from conception, by stating, “When a woman *conceives* and gives birth to a male.” The subtle implication of this phrase is that there are two distinct stages: First a woman conceives and then, at a significantly later date, she gives birth. This kind of birth results in the ritual impurity that the Torah goes on to describe. There is, however, an entirely different way of giving birth, one that results in no impurity at all:

Before the sin of Adam and Chava, conception moved rapidly into childbirth that same day, and it was an entirely painless experience. This kind of childbearing will return in the future era, as it is stated, *hara ve-yoledess yachdov*, “conceiving and giving birth at once” (*Yirmiyah* 31:7), and as the Midrash states, “In the present era, a woman gives birth with pain, but regarding the future era it is stated, ‘When she has not yet travailed, she has given birth. When the pang has not yet come to her, she has been delivered of a male child’ (*Yeshayah* 66:7).”

Igra DeKalla

Appear Before My (Shabbat) Queen

A baby boy is circumcised on the eighth day of his life (Tazria 12:3), similar to the laws of animal sacrifices, which prohibit offering a newborn animal on the Altar until its eighth day of life.

The Midrash explains this with a parable: just as a king might decree that his legions may not appear before him before paying the queen a visit, G-d decrees that an offering should not come before Him until they first encounter His Shabbat queen.

Shabbat is so significant to G-d because it was His initial intent in Creation. This can be understood by the example of a builder who initially imagines a completed house, and only then decides which components will be necessary to construct the building. In the planning phase, his general intent (i.e. the completed house) precedes the details. Yet, when it is time to start the project, the builder first collects the wood and stone components, and only then constructs the house. The details must fall into place before the general intent emerges.

All creative activity follows this pattern. *Sof Ma'aseh Bamachshava Techila*: the final product precedes its components in theory, even though, in action, the final

intent can only be revealed after its components come together. As G-d's final act of Creation, Shabbat reflects His initial intent. This can be proven by the Torah's opening phrase, "in the beginning" (בראשית), which contains the letters to spell Shabbat (שבת). The peacefulness that a perfect world needs is imbedded in Shabbat. The Jewish people are also referred to by the moniker "beginning" or "origination" (ראשית), which indicates to their role in actualizing the initial intent of creation (despite man being created the last).

This pattern of *Sof Ma'aseh Bimachshava Techila* is also the pattern of spiritual purpose: G-d created physicality from a Divine energy: *Yesh M'Ayin*. (The Divine energy is termed *Ayin*, nothingness, because man cannot comprehend the Divine.) And, through Divine work with physical object, the Jewish people convert physicality back into spirituality (From *Yesh* back to *Ayin*). Thus, the original intent of a spiritual creation is actualized through the Jewish people's implementation through their Divine service with the physical world. And the power and ability for this outcome, the Jew gets from Shabbat.

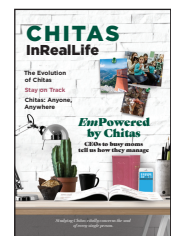
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מורה שיעור לחת"ת ורמב"ם לשבת

SHABBOS CHITAS / RAMBAM GUIDE

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