

א שטיקל תורה A LITTLE SLICE OF TORAH

פון פרשת דער וואָך FROM THE WEEKLY PORTION

April 20, 2024



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מִלֶּךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְעֲסוֹק בְּדַבְרֵי תוֹרָה:

“Tachometer Torah”



...read down to the red line

Parashat-haShavu'a Stats

Weekly Portion: M'tzora

Consists of: Leviticus 14:1-15:23

Sequence—

in annual Torah cycle: 28<sup>th</sup> of 54

in Leviticus: 5<sup>th</sup> of 10

- A Salient Selection from the Portion -

Leviticus 14:1-8a

Context: *Leviticus, third of the Five Books of the Torah, is a catalogue of ceremonial laws, dealing in large part with the sacrificial offerings made on God's Altar. Although named for the Levitical priests who officiated at the Altar, it defines the ritual and spiritual norms for all of Israelite society.*

Content: *Last week's portion described the skin condition known as tzora'at, an ailment viewed as the outer mark of an interior moral failing. For the duration of their affliction, such persons are temporarily tamei—and, as such, ineligible either to engage in human society or to participate in sacred rituals at the Altar. This week treats with **the purification ceremony marking the return of that individual** into the social and spiritual life of the community.*

14:1] - The Eternal One spoke to Moses, saying: [14:2] - “**This is to be the torah of the m'tzora'** on the day of their purification, when they are presented to the officiating priest.

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר זֹאת  
תִּהְיֶה תוֹרַת הַמְצַרֵּעַ בַּיּוֹם טְהֻרָתוֹ  
וְהוֹבֵא אֶל-הַכֹּהֵן

14:3] - “The priest is to go outside the encampment, where the priest is to inspect to confirm that the affliction of tzora'at is indeed healed from the one who had been afflicted. [14:4] - Then the priest is to order that there be brought for the one being purified two live kosher birds; some cedar wood; some [wool dyed] worm-crimson; and some hyssop.

וַיֵּצֵא הַכֹּהֵן אֶל-מַחוּץ לַמִּחֲנֶה  
וַיִּרְאֶה הַכֹּהֵן וְהָיָה נִרְפָּא נִגַע  
הַצָּרַעַת מִן הַצָּרוּעַ וְצִוָּה הַכֹּהֵן  
וְלָקַח לַמְטַהֵר שְׁתֵּי צִפְרִים חַיִּים  
טְהוֹרוֹת וְעֵץ אֶרְזוֹ וְשֵׁנִי תוֹלַעַת וְאַזְב

Shabbat “Parah”, March 30

14:5] - “Then the officiating priest is to instruct them to slaughter the one bird into a ceramic bowl over running water.

וְצִוָּה הַכֹּהֵן וְשַׁחַט אֶת הַצִּפּוֹר  
הָאֶחָת אֶל כְּלֵי חָרָשׁ עַל מִים רוֹמְמִים

- more over

14:6] - “He is then to take the living bird— it, together with the cedar wood; the worm-crimson [wool]; and the hyssop— and to dip them all, together with the living bird, into the blood of the slaughtered bird over the running water. [14:7] - He is to sprinkle it seven times upon the one being purified of tzora'at, so as to purify him, and then is to release the living bird to fly afield.

אֶת הַצִּפֹּר הַחַיָּה יִקַּח אִתָּהּ וְאֶת עֵץ הָאֲרֶז וְאֶת הַתּוֹלְעַת וְאֶת הַצִּפֹּר הַחַיָּה וְטָבַל אוֹתָם וְאֶת הַצִּפֹּר הַחַיָּה בְּדַם הַצִּפֹּר הַשְּׁחֻטָּה עַל הַמַּיִם הַחַיִּים וְהִזָּה עַל הַמְּטֹהֵר מִן הַצֹּרְעוֹת שֶׁבַע פְּעָמִים וְטָהְרוּ וְשִׁלַּח אֶת הַצִּפֹּר הַחַיָּה עַל פְּנֵי הַשָּׂדֶה

14:8a] - “The one being purified is to launder their clothes; to shave all their hair; and to bathe in water— then they are pure, and afterwards may return into the encampment.”

וְכַבֵּס הַמְּטֹהֵר אֶת בְּגָדָיו וְגִלַּח אֶת כָּל שְׁעָרוֹ וְרָחַץ בַּמַּיִם וְטָהַר וְאַחֵר יָבוֹא אֶל הַמַּחֲנֶה

וְלָקַח לַמְּטֹהֵר שְׁתֵּי צִפְרִים חַיִּים טְהוֹרוֹת וְעֵץ אֲרֶז וְשְׁנֵי תּוֹלְעֹת וְאַזְבִּי

15:4 - two kosher birds; cedar wood; [wool dyed] worm-crimson; and hyssop . . .

וְשָׁחַט אֶת הַצִּפֹּר הַהַאֲחָת אֶל כְּלֵי חֶרֶשׁ עַל מַיִם חַיִּים

15:5 - Slaughter the one bird into a ceramic bowl over running water.

- Animal -	- Vegetable -	- Mineral -	- Holiness -
<p>צִפְרִים טְהוֹרוֹת</p> <p>kosher birds</p> <p>שְׁנֵי תּוֹלְעֹת</p> <p>[wool dyed in]</p> <p>worm-crimson</p>	<p>עֵץ אֲרֶז</p> <p>cedar wood</p> <p>אַזְבִּי</p> <p>hyssop</p>	<p>כְּלֵי חֶרֶשׁ</p> <p>ceramic bowl</p>	<p>מַיִם חַיִּים</p> <p>running water</p>

<p>Genesis 1:28</p> <p>עוֹף הַשָּׁמַיִם וּבְכָל חַיָּה הָרֹמֶשֶׁת עַל הָאָרֶץ</p> <p>The birds of the sky and every kind of creature that teems upon the earth.</p> <div style="border: 1px solid black; padding: 2px; margin-top: 5px;"> <p>בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ</p> </div>	<p>I Kings 5:13</p> <p>מִן הָאֲרֶז בְּלִבְנוֹן וְעַד הָאֲזָבִיב אֲשֶׁר לִצֵּא בְּקִיר</p> <p>Every kind of plant life, from the cedar of Lebanon to the hyssop that sprouts from the wall.</p>	<p>Genesis 2:7</p> <p>וַיִּצְרָא אֱלֹהִים אֶת הָאָדָם עָפָר מִן הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נְשָׁמַת חַיִּים</p> <p>God formed humanity of the dust of the earth, breathing into their nostrils the spirit of life.</p>	<p>Genesis 1:2</p> <p>רוּחַ אֱלֹהִים מְרַחֶפֶת עַל פְּנֵי הַמַּיִם</p> <p>The Spirit of God hovered over the surface of the waters.</p> <div style="border: 1px solid black; padding: 2px; margin-top: 5px;"> <p>Genesis 14:22</p> <p>אֶל עֲלִיּוֹן קִינָה שְׁמַיִם וְאָרֶץ</p> </div>
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זאת תהיה תורת המצרע ביום טהרתו  
 14:2 - This is to be **the torah** of the *m'tzora* ' on the day of their purification

תּוֹרָה <i>torah</i> 158x in TaNaCH		
The <b>Book of Torah</b> / the Torah <b>Book</b>	סֵפֶר הַתּוֹרָה	10x
The Torah of <b>Moses</b>	תּוֹרַת מֹשֶׁה	14x
The <b>Book of the Torah of Moses</b>	סֵפֶר תּוֹרַת מֹשֶׁה	4x
The <b>Book of the Torah of Moses</b> , which <b>the Eternal One</b> commanded	סֵפֶר תּוֹרַת-מֹשֶׁה אֲשֶׁר-צִוָּה יְהוָה	2x
The <b>Book of the Torah of the Eternal One</b> , by the hand of <b>Moses</b>	סֵפֶר תּוֹרַת-יְהוָה בְּיַד-מֹשֶׁה	1x
The <b>Book of the Torah of the Eternal One</b>	סֵפֶר תּוֹרַת יְהוָה	3x
The <b>Book of the Torah of the Eternal One</b> , your/their <b>God</b>	סֵפֶר תּוֹרַת יְהוָה אֱלֹהֵיךָ	2x
The <b>Book of the Torah of God</b>	סֵפֶר תּוֹרַת אֱלֹהִים	1x
The <b>Book of the Torah of GOD</b>	סֵפֶר תּוֹרַת הָאֱלֹהִים	1x
The Torah of <b>your God</b> / <b>our God</b>	תּוֹרַת אֱלֹהֵינוּ	8x

Deuteronomy 4:44 -

וזאת התורה

This is **the self-same** Torah

אֲשֶׁר שָׂם מֹשֶׁה

which **Moses** placed

לְפָנַי בְּנֵי יִשְׂרָאֵל

before the Israelites



Deuteronomy 4:37 -

עַל פִּי יְהוָה

at the instruction of **The Eternal One**

בְּיַד מֹשֶׁה

by the hand of **Moses**.

- more over

→-ר-ה “throw, shoot; aim, direct”	
I - simple active	V - causative active
<p><b>יָרָה</b> “shooting” (transitive)</p>	<p><b>הוֹרָה</b> “shooting” (intransitive)                      “pointing out; showing”                      “guiding”                      “teaching; directing”</p>
Associated noun	
<p><b>יֹרֵה</b> or <b>מוֹרֵה</b>  <b>מוֹרֵה</b>  <b>מוֹרֵה</b>  <b>תּוֹרָה</b></p>	<p>“early pelting rain of late Fall”                      “shooter; archer”                      “teacher”                      “teaching, instruction;                      law, rule, doctrine;                      practice, protocol, procedure”</p>

**תּוֹרָה** = “practice, procedure” > Vulgate *ritus*

זאת תהיה תורת המצרע ביום טהרתו

A) Leviticus 14:2 - “This is to be the **the procedure for** the *m'tzora* on the day of their purification,

זאת תורת העלה הוא העלה על מוקדה על-המזיבח כל-הלילה עד-הבקר

B1) Leviticus 6:2 - **This is the procedure for the burnt-offering**, which ascends from being burned upon the Altar all night until morning

B2) Leviticus 6:7	B3) Leviticus 6:18	B4) Leviticus 7:1	B5) Leviticus 7:11
<p><b>תּוֹרַת</b> וְזֹאת הַמִּנְחָה</p>	<p><b>תּוֹרַת</b> וְזֹאת הַחֲטָאת</p>	<p><b>תּוֹרַת</b> וְזֹאת הָאֵשֶׁם</p>	<p><b>תּוֹרַת</b> וְזֹאת זֶבַח הַשְּׁלָמִים</p>
<p>This is <b>the proced- ure for</b> the grain- offering.</p>	<p>This is <b>the proced- ure for</b> the sin- offering.</p>	<p>This is <b>the proced- ure for</b> the guilt- offering.</p>	<p>This is <b>the proced- ure for</b> the cele- bration-offering</p>

זאת תורת הצרעת

C) Leviticus 14:57 - That is **the procedure for** dealing with *tzora'at*.

זאת תורת הקנאת אשר תשטה אשה תחת אישה ונטמאה

D) Numbers 5:29 - That is **the ritual for** jealousy, for when a wife goes astray from her husband and becomes defiled.

תּוֹרָה = “law, rule, doctrine” > LXX νομος

זאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף וְכָל נֶפֶשׁ הַחַיָּה הַרְמֵשֶׁת בַּמַּיִם וּלְכָל-נֶפֶשׁ הַשָּׂרְצַת עַל-הָאָרֶץ

E) Leviticus 11:46 - Those are **the principles** governing [the permissibility as food of the various] animals and birds, and of every living thing that swarms.

זאת תּוֹרַת הַבַּיִת עַל-רֹאשׁ הַהָר כָּל-גִּבּוֹלוֹ סָבִיב סָבִיב קִדְשִׁים

F) Ezekiel 43:12 - This is **the principle of** the Temple atop the hill: all of its precincts ‘round about constitute a most sacred shrine.

G) Exodus 12:49 -

תּוֹרָה אַחַת יְהִי לְאִזְרָח וְלִגֵּר הָגֵר בְּתוֹכְכֶם

A **single rule** shall apply to both the citizen and the foreigner who dwells in your midst.

H) Numbers 15:16 -

תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד יְהִי לָכֶם וְלִגֵּר הָגֵר אִתְּכֶם

A **single rule**, and a single code of conduct, shall apply to you and to the foreigner who dwells with you.

אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת אֲשֶׁר נָתַן יְהוָה בֵּינוּ וּבֵין בְּנֵי יִשְׂרָאֵל בְּהָר סִינַי בְּיַד-מֹשֶׁה

I) Leviticus 26:46 - All those were the laws; the statutes; **and the rules** which the Eternal One laid forth between Himself and the Israelites.

וַיֵּצֵא הָעָם וּלְקָטוֹ דְּבַר-יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסְנוּ הֵילֵךְ בְּתוֹרֹתַי אִם-לֹא

J) Exodus 16:4 - They are to gather up each day's allotted portion in turn, in order that I might ascertain whether **they will comport themselves in accord with My rules** or not.

וְאֶתְנַה לָּךְ אֶת-לַחַת הָאֲבֹן וְהַתּוֹרָה וְהַמִּצְוָה אֲשֶׁר כָּתַבְתִּי לְהוֹרֹתָם

K) Exodus 24:12 - I will give to you the tablets of stone containing **the doctrine** and the commandment which I have written **to instruct** them.

תּוֹרָה = “Teaching, Instruction” > Vulgate *Lex*

التَّوْرَةَ Qur'an

הוֹאִיל מֹשֶׁה בָּאֵר אֶת-הַתּוֹרָה הַזֹּאת

L) Deuteronomy 1:5 - Moses then took it upon himself to elaborate upon **this Torah**.

וְכָל-יִשְׂרָאֵל עָבְרוּ אֶת-תּוֹרַתְךָ וְסוּרוּ לְבַלְתִּי שְׂמוֹעַ בְּקוֹלְךָ

M) Daniel 9:11 - All of Israel have transgressed **Your Torah**, turning away from hearkening to Your Voice.

וְהָיָה לָּךְ לְאוֹת עַל-יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת יְהוָה בְּפִיךָ

N) Exodus 13:9 - Let it be a sign upon your hand and a reminder between your eyes, in order that **the Torah of the Eternal One** be always in your mouth.

נקראת תורה על שם שתורה הדרך אשר ילכו בה

O) Isaiah Horowitz (1565-1630) - Sh'nei Luchot haB'rit, Re'eh, Torah Or 5 - It is called "Torah" because **it will show the way on which they are to go.**

לא נקראת תורה עד שנתנה בסיני

P) Midrash Tanchuma vaYeileich 2 - It could not have been called "Torah" until it was given at Sinai.

ועל מנין המצות נקראת תורה כי המצות של תורה הן תרי"ג תורה עולה בגימטריא תרי"א

It was called "Torah" on account of the number of commandments it contains, for the total number of commandments in the Torah come to 613. Now the numerical value of the letters in the word "Torah" totals 611;

ת	+	ו	+	ר	+	ה	
400	+	6	+	200	+	5	= 611



והשנים שנפחתו מן תרי"ג אלו שנים שנתנו מפי הגבורה וזהו שאמר הכתוב אחת דבר אלהים שנים זו שמענו

the difference of two, which are lacking to make a total of 613, are the two that are spoken with the Voice of Might— even as it says in Scripture: "God spoke one thing; two have I heard [Psalm 42:12]."

וזהו תורה צוה לנו משה כמנין תורה צוה לנו משה והשנים צוה הקב"ה

This is the meaning of the verse "**Moses** commanded us a Torah[, a legacy for the assemblage of Jacob" (Deuteronomy 33:4)— in which the numerological equivalency of the word "Torah" signifies that] "Moses commanded us 611," while the Holy And Blessed One commanded us the other two.

והיא מורשה לבני יעקב ולא לעובדי ע"ז שנאמר מגיד דבריו ליעקב חקיו ומשפטיו לישראל לא עשה כן לכל גוי

<p>i) <u>Genesis 1:28</u> -  <b>פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת-הָאָרֶץ</b>                      Be fertile and increase and fill the earth.</p> <p>ii) <u>Genesis 9:5</u> -  <b>אֶת דְּמֹמְכֶם לְנַפְשֵׁיכֶם אֶדְרֹשׁ</b>                      I will hold you accountable for bloodshed.</p>
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And it is "**a legacy for the children of Jacob,**" but not for idol-worshippers— even as it is written: "He declares His word to [the house of] Jacob, His laws and statutes to Israel. He has not done so to every nation[; His statutes they have not known - Psalm 147:19-20]."

יִשְׂמַח מִנְּשָׂה בְּמִתְנַת חֶלְקוֹ, כִּי עֶבֶד נֶאֱמָן קָרָאתָ לוֹ. כְּלִיל תְּפִאֶרֶת בְּרֵאשׁוֹ נָתַתָּ לוֹ בְּעִמְדוֹ לְפָנֶיךָ עַל הַר סִינַי.

Q) Liturgy - Q'dushat haYom for Shabbat - Let Moses rejoice in the portion he has been assigned, for You have referred to him as "a faithful servant" [Numbers 12:7]. A garland of glory did You place atop his head, when he stood before You on Mount Sinai!



וּשְׁנֵי לוחות אֲבָנִים הוֹרִיד בְּיָדוֹ, וְכָתוּב בָּהֶם שְׁמִירת שַׁבָּת. וְכֵן כָּתוּב  
בְּתוֹרָתְךָ: וְשָׁמְרוּ בְּנֵי יִשְׂרָאֵל אֶת הַשַּׁבָּת, לַעֲשׂוֹת אֶת הַשַּׁבָּת לְדֹרֹתָם בְּרִית  
עוֹלָם. בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אֹת הִיא לְעֹלָם, כִּי שֵׁשֶׁת יָמִים עָשָׂה יי אֶת  
הַשָּׁמַיִם וְאֶת הָאָרֶץ, וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפָשׁ.

For he brought down in his hand two stone tablets, on which was inscribed the observance of Shabbat—for even so is it written in Your **Torah**:

*The children of Israel are to keep the Shabbat, observing the Shabbat throughout their generations as an eternal Covenant. It is a Sign between Me and the children of Israel forever. For in six days did the Eternal One make the heavens and the earth; but on The Seventh Day did He cease and make it a time of the spirit [Exodus 31:16-17].*

וְלֹא נָתַתּוּ יי אֱלֹהֵינוּ לְגוֹיֵי הָאָרְצוֹת, וְלֹא הִנְחַלְתּוּ מִלְּכָנּוּ לְעוֹבְדֵי פְסִילִים,  
וְגַם בְּמִנוּחָתוֹ לֹא יִשְׁכְּנוּ עַרְלִים, כִּי לְיִשְׂרָאֵל עַמְּךָ נָתַתּוּ בְּאַהֲבָה, לְזָרַע יַעֲקֹב  
אֲשֶׁר בָּם בְּחַרְתָּ עִם מְקַדְּשֵׁי שְׁבִיעִי, כְּלָם יִשְׁבְּעוּ וַיִּתְעַנְּגוּ מִטוֹבְךָ.

**For The Eternal One, our God, did not endow it upon the nations of the earth;** neither did our Sovereign make it the legacy of the idol-worshippers; neither grant His day of respite to the uncircumcised. **Rather, it was to Your People, Israel, that You endowed it in love;** to the progeny of Jacob, whom You have chosen—a People hallowing The Seventh Day, all of whom are sated with and take delight in Your bountiful goodness.

וּבְשִׁבְעֵי רְצִיתָ בּוֹ וְקִדַּשְׁתּוֹ, חֲמֻדַּת יָמִים אוֹתוֹ קָרָאתָ, זִכָּר לְמַעֲשֵׂה  
בְּרֵאשִׁית.

You have chosen and hallowed this Seventh Day, proclaiming it the most joyous of days—a monument to the works of Creation.

אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בְּמִנוּחָתֵנוּ. קִדְּשָׁנוּ בְּמִצְוֹתֶיךָ וְתֵן חֶלְקֵנוּ  
בְּתוֹרָתְךָ, שְׂבַעֲנוּ מִטוֹבְךָ וְשִׂמְחָנוּ בִּישׁוּעָתְךָ, וְטַהַר לִבֵּנוּ לְעַבְדְּךָ בְּאֵמֶת,  
וְהִנְחִילֵנוּ יי אֱלֹהֵינוּ בְּאַהֲבָה וּבְרַצוֹן שַׁבַּת קִדְּשָׁךָ, וַיְנוּחוּ בּוֹ כָּל יִשְׂרָאֵל  
מְקַדְּשֵׁי שְׁמֶךָ.

Our God, and God of our forebears, may our rest on this day be pleasing to You. Hallow us with Your *mitzvot*; make Your **Torah** our legacy; satisfy us with Your goodness; give us joy in Your redemption. Purify our hearts, that we may serve Your in truth, and lovingly and willingly make Your holy Shabbat our sacred legacy, **that all Israel— who hallow Your Name!— may rest therein.**

בְּרוּךְ אַתָּה יי, מְקַדֵּשׁ הַשַּׁבָּת.

Praised are You, O Eternal One, Who hallows the Shabbat.

Song “Just One Shabbos” - by Mordechai Ben David, 1983

Just one Shabbos, and we'll all be free;  
Just one Shabbos come and join with me.  
Let's sing and dance to the sky,  
With our spirit so high—  
We will show them all it's true;  
Let them come and join us too.