

Avodah Zarah
 Shfichas damim
 Giloy Arayos

Avraham fulfilled many more Mitzvot than just those 7

Today there is no Bal Peh – it's written down. Shebichtav: is Tanach/Chamisha Chumshei Torah. commentary : "Bal Peh"

- Fact that Israel kept it from all generations is proof it's true
- Torah itself in many occasions writes din/halacha in short form, assumes jews ill know what to do
- Ie. Sis of tuvel kayin was naama. You would think it's pointing her out bec shes an important lady, bec shes mentioned among many other men.
 - Who is she?
 - She was wife of Noach, who helped them in time of Mabul
 - Torah didn't explain it. Torah She Bal Peh explains who she was, it's why we need it

In V, 247 mitzvot. 95 asej, 152 lo sasej

Even though it doesn't teach all mitzvot in entirety, it can just list them and it's not clear why. that's where Torah Shebaal Peh explains why everything is there.

First person to say thank you to god: Leah. She said thank you to God after she had Yehuda, which is why Jews are called Yehudim – because Jews thank and acknowledge god.

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 (Missed a bit)

You cant explain Torah Shebichtav without certain explanations from Bal Peh.

- Also have to know *how* things were done and implemented – which you only find in Bal Peh. This makes a big difference on what the Possuk is trying to teach you

4 different ways of explaining the Torah:

1. Pshat – simple explanation of the text – 99% of mefarshin
2. Remez – is it hinting to something
3. Drash – based on a midrash of Drasha – doesn't necessarily have to explain Possuk as words itself, but can be some words. It is based on imagination of Chazal
4. Sod – Kabbalistic, deeper meaning

When commentators weren't sure. In Gemara it says Mikrah has to be Pshat

- But if you break down the Torah it can be explained in 70 different ways (just like when you hit a rock it can break in totally different ways) doesn't mean one is right and one is wrong – they are all correct and can teach different things.

- 70 = total number of nations. Also, the famous people in the Torah called *Targum Hashiviim* were 70 people. That's why we have the number 70 here in regard to explaining the Torah.

Rashi – biggest explainer of Pesukim

- Example and leader for all Meforshim after him
- He took Chumash and explained with Pshat, without leaving Drash behind
- Rashi admitted that there are many explanations of Torah and they are all correct and true, but he is just coming to explain Pshat (this is in regard to when the Possuk calls god "el")
- Most other miforshim tried to follow in footsteps of Rashi, i.e. Rashbam: Shmuel ben Meir (Rashi's son in law) his brother was Rabbeinu Tam (his name: Yakov) – Rashbam's perushim are a lot longer

Ibn Ezra

- They didn't look at words from Hebrew point of view, but were light on Drash explanations
- He says you can find two explanations that won't disagree with each other (i.e. midrash says the Torah was created at least 2000 years before the world was created. If you don't understand the Sod of the Drash behind it, you can't understand the Drash either really.
- **Yesh Meayin** – something from nothing
- Most of his explanations are from a Hebrew, Dikduk (grammar) form. He analyzes the words of the text.
- Once he took the word and understood it from a grammatical point of view, he then tried to explain the Pshat.

Rambam

- Has introduction to Mishnayis. In it, he discusses the following
- Yehuda Hanasi put together the Mishna, and included in Peirush are all the Mitzvos in Torah. all things given down from generation to generation. Also ideas that were taken out of the Chumash by opinion and there are no fights about that. But when there were two different views of a possuk, he brought it down with the two differing opinions and then decided what the stronger opinion is and what we follow. (i.e. Hillel & Shamay)

Everything was given to Moshe on Har Sinai. so why do we sometimes say "Halacha Misinai" and some not?

- Things without an argument or Machloket – which is accepted by all Rabbis
- **Asmachta** – to put near. The Possuk comes to prove the point of Halacha Misinai
- Sometimes there are Takanos but not Halachos, created by Rabbis – an extra guardian for us (i.e. Halachos of Shabbos)

- Any Talmud chacham that does not have yiras shamayim is worse than a niveila.
- Tanchuma: when god said to moshe he'll send him to paroh, moshe didn't want to go and he asked to send aron. At the end he went took him out of Egypt and split the red sea, gave him man and slav, moshe then said "I'm worthless now" then god called him and said he as a bigger job than ever before. Now he has to teach Jews ideas of tumah and tahara. So here, vayikra el moshe shows "yes god spoke to others before, one at a time because those were the only tzadikim at the time. But here, Moshe wasn't the only tzadik at that time and yet god still chose to speak to him.

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Back to Bsheim Umrom:

Example: king had a palace built for him by his servant; after it was complete everything had his name on it. He was so impressed, so called his servant from outside to come in. same with god, Moshe was standing outside the Ohel Moed when God saw it, so God called him inside after Moshe built the Mishkan.

Zera Kadosh

- Pitchu li Petach.. opening like the eye of the needle, if you do that god will help you to do teshuva after. Small aleph teaches you if you observe Torah a little, god will help you do it a lot
- Reason moshe didn't want to go into Ohel Moed until being called because he wanted to be commanded to come close, so too we should do the same

Yalkut – Mayna shei Torah

- Reason they teach balne to learn vayikra: because babies are pure, they should learn the laws of purity in vayikra
- In order for person to educate child, must make sacrifices for kid.
- That's why they teach kids vayikra, to remind parents they need to make sacrifice for their children to have Jewish education.
- Kli yakar says that just like aleph stands out because it's the first, it shows to parents you should start teaching kids from Vayikra.
- Only time you can succeed in learning Torah is If you make yourself more modest in your Torah learning
- Why did god call Moshe? Because he specifically humbled himself and said he's not worthy, that's why he *was* worthy

Machane Efraim

- It's not like chassidim are not learning, it's just that they're making themselves lower and humbled, so they can come close to god. Its not "ain" – "none (learning)", rather it's "ayin" not here, as if they are not here – and modest because they 'don't exist'
- Analogy: someone standing on a high roof won't feel proud of themselves for being tall, because without the roof he wouldn't be tall. So too with Moshe, even though he knew what his stature was and what level he was, he knew it wasn't because of him, but

because of a gift from god. That's why he wouldn't go into *Ohel Moed* until god called him.

- Chazal say "if you run to honor, honor will run from you, if you run away from honor, honor will chase you." Because Moshe ran away from honor, honor chased him – and god called him to *ohel moed*.
- Someone who accepts honor appropriately realizes his honor he's getting is only from god, not from himself.

A man once came to a Rebbe and said "I keep running away from honor but it's not chasing me, why not?" the Rebbe responded, "from your question I can assume every time you run away from honor you look back to see if the honor is chasing you. But the honor looks at you and sees you may chase him, because you see him, so he runs away from you." Idea: when it says you run away from honor. It means you have to truly run away from it that you don't want it.

Meor Ainayim:

- A Rebbe said: god made himself small so part of his kedusha is everywhere in this world. Even in nefesh of an evil person there is a godly spark, that makes him want to do teshuva, as if god is calling to him. Unfortunately, many people don't hear the calling when the small aleph/small spark of godliness in him, so it just sits there. This spark just grows and grows. Only when someone realizes that god is calling him, it turns into the next part of possuk

Torat Moshe

- Voice came to ears of Moshe but no Jews heard it. Because of this, he understands why Nadav and Avihu went into Mishkan on 8th day to bring Karban when they were prohibited. Why? they didn't hear the voice of god, they saw Moshe walked in so they followed.

Shmuah

- Point of law: you're allowed to right Tefillin/Mezuza on Klaf/leather from a Treif/Niveila animal. (has to be kosher animal to begin with.) we see from this, Kedusha of Torah is so much it makes holy the skin of a Treif/Niveila
- Talmud Chacham without Yiras Shamayim is worse than a Niveila.

Haftora for Vayikra

- Discusses whether god wants karbanos. Brings up tanchuma:

11.12.12

Rav Alon:

- We teach babies Vayikra because karbanos are in it. Since babies are young now and never sinned, god wants them to learn laws of purity.

- Answer: in opening of Karbanos we need to know that we are the chosen nation and god is speaking to us all – that karbanos is significantly for us and only us, because we forever, then you can't understand karbanos if you don't understand this
- Kohanim need these laws, not Jews, because laws were for kohanim. Reason is: yes beginning should be given to kohanim so they should know what to do. But kohanim need to realize they're not only giving sacrifices because they're kohanim, but rather because they're part of Bnei Yisroel.
- Only from the power of Bnei Yisroel exists the concept of Kohanim
- Karbanos: exist for kapara for Bnei Yisroel. The whole world was created for Jews so we need surrounding things like kaparos for us
- Mashal lamelech: Midresh on first possuk on specialty of Jews. Possuk divided into three segments
- Mashal: king wore praxim (lower garments) commanded servant how to fold it and be careful. It was because it was closest attached to king's body. The king felt more honored than other garments. The servant asked why he's only concerned about the lower, under garments he wears. Why worried about under? I should rather be careful with the stuff that everyone sees... but king says "that's what I put next to my body even though it seems most insignificant, most significant to me."
- Moshe said to god "you're commanding me to only speak to Jews. Why not other nation?" god responded "because this is the most important nation to me."
- There's no yichus of Jews – it's only in the Torah. Example of king – he answered why he cares so much about those under garments, king said because that's what he wore on the day he was anointed king. = Jews are the ones who first made the fact of his kingdom on the world, after krias yam suf "nashem yimloch liolam vaed" we coronated god and that's why we're more special to him.
- Third part of midrash: zaken had clothes of old rash yeshiva, who told the servant to be careful with undergarment because that's the cloth he wore when he was anointed rosh yeshiva. God said we're special because we accepted "naaseh vinishma"
- These three stages, say Chazal, refer to Jews. This is significant – first time happened in mitzrayim, second krias yam suf, third har Sinai. the first – Jews were suffering terrible slavery, they were so low but still so attached to god.
- Each level shows the greatness of Jews. We tie all sacrifices we make to the greatness and strength of god. Where do we have the strength to sacrifice ourselves to him? When it's a time of suffering and small children being slaughtered, you need to tie yourself to the rest of Jewish nation, shows "netzach yisroel.." Jews will always exist. Don't think of yourself as an individual, rather as a part of the Jewish Nation. Netzach Yisroel will never stop, "am Yisroel chai."
- During Warsaw Ghetto – horrible for Jews. Admor (___) wrote "Aish Kodesh" and gave a "tish" because the faith was low. One of his students asked how to cope and believe. Rabbi came from two directions with his answer:
 1. Simple belief. We can't understand god's ways, he works above human nature. You have to have Emunah, don't try to understand

Reb dovid tzvi Hoffman:

- Reason no c and d, according to Rambam, because:
- No c because it's unhealthy.
- No d because It's a form of avodah zara (same reason for many prohibitions of karbanos)

Reb shimshon Rafael hirsh:

- basis for prohibition of c and d is basis for all prohibitions for what you are and are not allowed to eat.
- Nutrition affects your body which affects your soul. What you eat is supposed to help you strengthen your spirituality, if you eat right nutrition, has the right influence on you and strengthens your spirituality.

Back to reb dovid tzvi Hoffman:

- He doesn't think it's not a prohibition because it's unhealthy. So he disagrees with rambam and reb shimshon Rafael hirsh.
 - He thinks the reasoning is symbolic
 - Chelev goes to god – given as sacrifice to god. therefore it's not appropriate for a person to eat what they're giving to god, it's inappropriate
 - Dam is michaper the nefesh – according to Rambam, blood symbolizes soul of a human, so it's inappropriate we put something that spiritual in our body to eat it.
 - On the more elaborate psukim laws of kabanos given to kohanim, there were 2 other things added applied to Jews.
 1. Can't have chelev from animals you bring sacrifices – ox, sheep, goat.
 2. Can't have blood from any animal or bird
 - We could work with chelev, but we can't eat it. why not?
 - Ramban: we can't eat it because it's chelev. We can never have chelev from some animals. There's a special rule in chelev, that you can never eat it with certain animals. The concept of chelev is so important that that's why you can't eat it. this has nothing to do with niveila.
- (niveila is a kosher animal that wasn't slaughtered properly, so you can't eat it. but you're allowed to work with it.)
- Ibn ezra: chelev of niveila is prohibited just like the bassar of niveila. The reason you can't eat it is because it's a niveila – complete disagreement with the Ramban.

Another difference between the ramban and ibn ezra

- Ramban though: issur of c is because it's c. c as a general term has become prohibited.
- Ibn ezra: if you had another animal with chelev, he would technically allow you to have chlev. The issur is because with these species, chelev given to god, so the c is on a high level from this animal. But if you have a deer, you're technically able to eat the c from a deer.
 - In the psukim discussing animals, you're allowed to have c in any animals that it's not prohibited from. In order to allow you to have c though in other animals, we

- Reb Dovid Tzvi Hoffman: Fact that issur of C and D are always connected, there must be a connection between them. Since it doesn't say by C and D that they're connected to soul, he doesn't believe that it isn't good for you. He just agrees that you're eating the soul and it's inappropriate.
- When you're giving C and D to mizbeach, it's as if you're sacrificing your own nefesh.
- So we can't eat blood to show the world isn't based on materialistic values, but spiritual values. All of Judaism is based on this concept – that when you eat, you're fulfilling bodily needs. So the torah says yes you can eat the food, but not the blood.

NEW TOPIC

Perek yud, beginning of Parshat Shmini:

- Nadav and Avihu (Aron's sons) took their fire pans, put fire and ktoret on it, and sacrificed before god a foreign fire that they weren't commanded to do. Fire came out from God, ate them, and killed them
- Moshe said to Aron: "this is what god said ' I will sanctify the mizbeach with someone who is close to me.'"
- On those pesukim, Rashi says: Rav Eliezer says they died because they taught before Moshe
- Rav Yishmoel says they went to the midkash when they were drunk so they died
- How do we know? Right after their death, Aron is commanded "don't go into the beit hamikdash when you're drunk."
- Moshe tells Aron "I thought either you or I would be sanctified and killed, but now I see its your sons who were very special. Aron was silent, and got rewarded for being silent = god spoke directly to him when he told him not to go to the beit hamikdash drunk (which comes after)
- Rule: when god does tzedek or mishpat, it has influence on everyone around him in the world.

12.19.12

(missed 20 minutes worth.)

different reason Nadav and Avihu died, according to the SIFRA

- Didn't wash their hands before entering
- Didn't get married – they thought they were too good for women.
- Drunk
- Wanted to take over Moshe and Aron, they said "when will these two old folks die so we can take over?" that's when two lines of fire that divided into four, and went into each nostril and burned them to death.

When did N and A die? (Otzer Yisroel)

- Rosh Chodesh Nissan, when the Mishkan was put up
- We remind ourselves on Yom kippur about their deaths.

SIFRA in maamer yud zayin, based on Possuk Chof Aleph.