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1 Nissan, 5779/Apr 6 '19 Tazriya'

## Qamha DePas-ḥa

The Rambam writes that it is a *Miṣwah* to be happy and to gladden his wife and children on the holidays. While he is eating and drinking he must feed the convert, the orphan, the widow and the other poor unfortunate ones.

One who locks his doors and gates and sits and eats with his family without feeding the poor is not fulfilling the *Miṣwah* of happiness but only the happiness of his belly. About such people it is said, *Their sacrifices are like stolen bread, all who eat it become impure...*

There is an age old custom to take wheat and distribute it to the poor, in order to assist them with the substantial expenses during the holiday of Pesah (Passover). Nowadays, it is not customary to give wheat but to give charity to the poor, which they use for their holiday needs. This is often done by giving money to institutions who take care of the distribution.

(See Maamar Mordekhai - Hilkhoth Haggim, 2:)

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מדרש בן איש חי  
Midrash BEN ISH HAI

5779 פרשת תזריע

## Parasha

### Tazriya': Why does it not mention "the Children of Israel"?

“And אדם כי יהיה בעור בשרו שאת או ספחת או בהרת G-d spoke to Moses and Aaron saying. If a person has on the skin of his flesh 'Se-eth or Sappahath or Bahereth'". Why does this Parasha say G-d spoke to Moses and Aaron and does not say "to Benei Yisrael" (the Children of Israel) as it does in other places?

Haqqadosh Barukh Hu (the Holy One Blessed Be He) does not want to bring guilt or punishment on any of His creatures as it says, "You are not a G-d who desires wickedness, evil cannot dwell with You" (Tehillim 5:5). On the contrary, His desire is to justify the actions of his creatures which we learn from the verse in the Prophets which says, "the L-rd desires his creatures' vindication, in order to magnify and glorify the Torah" (Yeshayahu 42:21). This is one reason why when we speak of all the afflictions it does not mention Benei Yisrael.

Another reason is that G-d's name is always associated with something positive and not something bad. For example, when G-d created light and darkness and gave them names. His name was only mentioned in connection with the light and not with the darkness (G-d called the light day, and the darkness night [Bereshith 1:5]). Similarly, G-d does not want the Children of Israel associated with something negative and, as such, does not mention Benei Yisrael collectively but simply speaks about "a person" (Adam)

(See Rabbenu Behayye, Parashath Tazria', 13:2)

For the 'Illui Neshamah of  
Yeshayahu Ben David & Regina, 'a"ḥ

## Why is the Blessing of the Trees in Nissan?

Sometimes, when a soul returns to this world, it returns in an entity other than a human being. When the time comes for it to be raised to a higher level it goes up one level. Therefore, souls that are trapped in plants would go up one level into animals. The month of Nissan begins the period of time when souls that are trapped in plants can be lifted into animals.

Through the Birkath Ha-Ilanoth (blessing on the trees) and the portions of Torah that are read together with it, we have the power to raise the souls, not one level, but two – straight into human beings. The souls are thus spared having to be trapped first in animals before being raised into human beings.

This is one of the reasons why it is good to say the blessing with a Minyan, because the Qaddish that is said afterwards, together with the Torah that is studied at the time, helps the souls to be raised and rectified.

(Haggadah Orach Hayyim, Derush LeBirkath Ha-Ilanoth, Parashath HaChodesh)

## Requirement of Men, Women, Boys and Girls to Eat Maṣṣah

All Jewish males, from the age of thirteen and above, are obligated to eat Maṣṣah (מצה) on the first night of Pesach (first two nights in the Diaspora) each and every year. The obligation to eat Maṣṣah on the first night of Pesach is from the Torah, as it says, *at night shall you eat unleavened bread*.

A boy, from the age of nine, must be trained in this Miṣwah (commandment) by his father. He should be trained to eat the minimum required quantity of four ounces just like the adults.

Women are similarly obligated to eat Maṣṣah on the first night of Pesach (two nights in the Diaspora). Girls from the age of twelve are obligated from the Torah and they must be trained in this Miṣwah from the age of nine, just like the boys. They too should be trained to eat the minimum requirement of four ounces.

(See Qışur Shulḥan 'Arukh of Ḥakham Rafael Barukh Toledano, 402:1-2)

## Women's Corner - by Rabbanith Ruth Menashe 'a"h

### The Hidden Power of the Shabbath Candles, Part 2

Aharon HaKohen, 'a"h, through his kindling of the Menorah, spread the light of the Torah. So too, women should pray when lighting the Shabbath candles, that through the commandment of lighting the Shabbath candles, they will merit to have children who are learned in the Torah.

It says in the holy Zohar that a woman should light the Shabbath candles with happiness and a gladdened heart. This will be considered for her as a merit, and she will have holy children who will light the world with Torah, fear Hashem and who will increase peace in the world. She will also cause her husband to receive the blessing of a long and good life.

We see from this how particular and careful we must be about this commandment of candle lighting (Hadlaqath Neroth), because of its immense power and influence on our families.

(See Kaf Haḥayyim 263, Oth 34. Derekh HaTorah, 3:10,11)

