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*Tazriya*

## Shabbath HaGadol: Without Torah and Commandments, Why Were Benei Yisrael Redeemed?

When the Children of Israel were redeemed from Egypt, the Torah and *Miswoth* had not yet been given and the Children of Israel did not have the merit of any *Miswoth* for which they should be redeemed. The only exception was one precious and valuable *Miswah*, that of *Emunah* (faith).

*Emunah* can be broken down into two categories. The first is that the *Yeshu'ah* (salvation) that one is hoping for does not appear to be unlikely or far from a person's understanding. For something in this category, a person does not receive a very great reward. The second category is when the *Yeshu'ah* is far from what is conceivable to the mind. Despite this, the individual still believes that G-d will perform a miracle for him and save him. This latter category is considered very praiseworthy.

By exiling the Children of Israel in Egypt, G-d did us a very great kindness. The *Mazzal* (sign) of Egypt was known to be so severe that no one could leave the land, and when this was added to all its witchcraft, no one could be expected to believe that they could be redeemed from Egypt. Yet, when Moshe Rabbenu, 'a"n, told them about the Geullah they had complete faith. This great deed was part of the reason they merited to leave Egypt.

(See Ben Ish Hayil, Derush 3 for Shabbath HaGadol)



מדרש בן איש חי  
Midrash BEN ISH HAI

## 5779 פרשת טהרות

### Parasha

### Parashath Taharoth: Why don't we have two mouths and tongues?

It says in the Parasha of Taharoth, "Two live, clean birds shall be taken for the person being purified". Of the two birds taken, one was slaughtered and the other was sent away. What was the need to bring two birds?

Logically, one would think that the mouth that speaks mundane matters, shouldn't be the one that speak about holy things. This was the original opinion of Ribbi Shim'on Bar Yohai. He felt that it would have been better for man to have been created with two mouths and two tongues. That way, one would be used for speaking holy matters, and the other for his worldly needs. However, seeing how much Lashon Hara' human beings speak, he praised G-d and said, "How wonderful it is that Haqqadosh Barukh Hu (the Holy One Blessed be He) only created us with one mouth and one tongue. Because with only one look at how much wrong we do and could we imagine how terrible it would be had we been born with two?"

Birds are a hint to the tongue because birds chirp constantly. The reason why at first two birds must be brought, is to hint that it would have been appropriate to have had two mouths and tongues, one for the service of G-d and the other for the profane. But, since G-d saw how much man would sin in this area He only gave us one. Therefore, one is slaughtered and the other is sent away, to represent that one was cancelled and we are left with just one mouth and tongue for both areas.

(See 'Od Yossef Hai Derashoth, Parashath Taharoth)

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

## Reason for Afiqomen and Amounts

The main purpose in eating the Afiqomen at the end of the meal, is that it is in memory of the Qorban Pesah (Paschal sacrifice), which was eaten when satisfied after the meal. Therefore, if one eats a Kezayith (1 oz.) of the Afiqomen one has fulfilled one's obligation.

Since the Qorban Pesah was eaten together with Maṣṣah (מצה), however, it is appropriate to eat a second Kezayith in memory of the Maṣṣah also. One who is unable to eat so much, however, can fulfill one's obligation with just one Kezayith.

Clearly, the amount of Afiqomen that was put aside will be insufficient for numerous participants at the Seder to eat a Kezayith each (let alone two). Therefore, one should take an additional piece of other Maṣṣah Shemura to augment the amount of the Afiqomen that one has.

(See Ben Ish Hai, 1st year, Parashath Shaw, Oth 35. Maamar Mordekhai [Eliyahu], Hilkhoth Haggim 11:131-132)

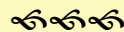
## Cleaning Braces and Dentures for Pesah

Someone who wears braces should clean them properly and should not eat any Hameṣṣ (חמץ) for 24 hours before the time that one may no longer consume Hameṣṣ (חמץ).

One who wears dentures, should wash them and clean them in an unhurried manner. This must be done a day before Pesah, meaning, not on 'Ereb Pesah (the eve of Passover) but the day before. Hot water should then be poured over them from a Keli Sheni (second vessel. i.e., not the vessel the water was boiled in, but the vessel the water was poured into).

Even though this water is not as hot as water that was in the vessel in which it was boiled, it is sufficient because very hot water could damage the dentures.

(See Maamar Mordekhai Hilkhoth Haggim, 5:101, including additions to English)



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

### Insights on Women and Pesah

The stringencies associated with Hameṣṣ (leaven) on Pesah are quite unusual and strict. Hakham Sasson Mordekhai Moshe 'a"n explains that there is a strong connection between the sin of Adam and Eve and Hameṣṣ (חמץ) on Pesah. What is the connection?

There is an opinion suggested by our Rabbis of blessed memory, that the tree of knowledge was actually wheat! Therefore, the Tiqqun (rectification) for the sin of eating the forbidden fruit (assuming it was wheat), would be to take extreme caution in observing the laws of Hameṣṣ (חמץ) on Pesah. It is said about the tree of knowledge: *...and the woman saw that it was a desire to the eyes...* (Bereshith 3:6). Because the sin involved the use of the eyes, we are instructed that Hameṣṣ (חמץ) may be not be seen on Pesah.

On a different note, a powerful connection between women and Pesah is that, very simply put, without us the redemption could not have occurred.

(To be continued)