

**Parsha Plug: Parshat Tazria**

Vayikra 12:1-8	ויקרא יב:א-ח
<p><b>1</b> And the Lord spoke to Moshe, saying: <b>2</b> Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as the days of her menstrual flow, she shall be unclean. <b>3</b> And on the eighth day, the flesh of his foreskin shall be circumcised. <b>4</b> And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed. <b>5</b> And if she gives birth to a female, she shall be unclean for two weeks, like her menstruation. And for sixty six days, she shall remain in the blood of purity. <b>6</b> And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen. <b>7</b> And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female. <b>8</b> And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean.</p>	<p>(א) וַיְדַבֵּר יְקֹוֹק אֶל־מֹשֶׁה לֵאמֹר:          (ב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר          אִשָּׁה כִּי תִזְרַע וַיִּלְדֶּה זָכָר וְטִמְאַהּ          שְׁבַע יָמִים כִּימֵי נִדַת דָּוְתָהּ תִטְמָא:          (ג) וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׂר          עָרְלָתוֹ: (ד) וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת          יָמִים תֵּשֵׁב בְּדַמֵּי טְהָרָה כְּכֹל־קֹדֶשׁ          לֹא־תִגַּע וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא          עַד־מֵלֶאֱת יָמֵי טְהָרָה: (ה)          וְאִם־נִקְבָּה תֵלֵד וְטִמְאַהּ שְׁבַע־יָמִים          כְּנִדְתָּהּ וּשְׁשִׁים יוֹם וּשְׁשֶׁת יָמִים          תֵּשֵׁב עַל־דַּמֵּי טְהָרָה: (ו) וּבְמֵלֶאֱתוֹ          יָמֵי טְהָרָה לְבִן אֹו לְבַת תָּבִיא כֶּבֶשׂ          בֶן־שָׁנָתוֹ לְעֹלָה וּבִן־יוֹנָה אוֹ־תֹר          לְחַטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד          אֶל־הַפֶּהוּ: (ז) וְהִקְרִיבֹו לְפָנַי יְקֹוֹק          וְכִפֵּר עָלֶיהָ וְטְהָרָהּ מִמִּקְרַדְמֶיהָ זֹאת          תֹּוֹרַת הַיִּלְדוֹת לְזָכָר אֹו לְנִקְבָּה: (ח)          וְאִם־לֹא תִמְצָא יָדָהּ כִּי שֶׁה וּלְקַחָהּ          שְׁתֵּי־תֹרִים אֹו שְׁנַיִ בְּנֵי יוֹנָה אֶחָד          לְעֹלָה וְאֶחָד לְחַטָּאת וְכִפֵּר עָלֶיהָ          הַפֶּהוּ וְטְהָרָה:</p>

Shemot 12:6 with Rashi	שמות יב:ו עם רש"י
<p><b>6</b> And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon. <b>And you shall keep it for inspection:</b> <i>This is an expression of inspection, that the animal requires an inspection for a blemish four days before its slaughter. Now why was it to be taken four days before its slaughter, something not required in the Passover sacrifice of later generations? Rabbi Mathia the son of Charash used to say: Behold He says: "And I passed by you and saw you, and behold your time was the time of love" (Ezek. 16:8). The time to fulfill the oath that I swore to Abraham that I would redeem his children has arrived. But the Children of Israel had no commandments with which to occupy themselves that they be redeemed, as it is said: "but you were naked and bare" (Ezek. 16:7). So He gave them two mitzvot, the blood of the Passover and the blood of the circumcision...</i></p>	<p>ו והיה לכם למשמרת עד ארבעה          עשר יום לח דש הזה ושחטו אתו          כל קהל עדת ישראל בין הערבים:          והיה לכם למשמרת: זה לשון בקור          שטעון בקור מיום ארבעה ימים          קודם שחיטה, ומפני מה הקדים          לקיחתו לשחיטתו ארבעה ימים מה          שלא צוה כן בפסח דורות, היה ר'          מתיא בן חרש אומר הרי הוא אומר          (יחזקאל טז ח) ואעבור עליך ואראך          והנה עתך עת דודים, הגיעה שבועה          שנשבעתי לאברהם שאגאל את בניו          ולא היו בידם מצות להתעסק בהם          כדי שיגאלו, שנאמר (שם ז) ואת          ערום ועריה, ונתן להם שתי מצות          דם פסח ודם מילה...</p>

Shemot Rabbah 19:5	שמות רבה י"ט:ה
<p>“This is the law of the Pesach”: Rebbe Shimon ben Chalafta said when B’nai Yisrael left Egypt God said to Moshe, “Caution Israel about the mitzvah of Pesach. No estranged one may partake of it. And every man's slave, purchased for his money you shall circumcise him; then he will be permitted to partake of it.” When Israel saw that the uncircumcised were invalidated from eating the Pesach, they all went and circumcised everyone-- their servants, children, and all who left with them. As it is said, “All B’nai Yirsael went and did”. This can be compared to a king who made a feast for his beloved ones. The king said, “If there is no sign among all who recline, not one of them will enter”. So too God made a feast for them: “Flesh, roasted over the fire, and unleavened cakes; with bitter herbs they shall eat it.” Because they were redeemed from suffering, God said to them, “If the seal of Avraham is not on your skin, you will not taste the Pesach offering”. Immediately, all born in Egypt circumcised themselves...Our rabbis said: Israel did not pursue the mitzvah of circumcision in Egypt, with the exception of the tribe of Levi...God wanted to redeem B’nai Yisrael, but they did not merit it, so what did God do? He called Moshe and told him to circumcise them. There are those who said Yehoshua did it...God said to Moshe and Aharon, “This is the law of the Pesach offering...” immediately the people gave themselves to be circumcised, and the blood of the Pesach was mixed with the circumcision blood, and God passed and lifted each of them and kissed and blessed them, as it is said: “When I passed by you and saw you wallowing in your blood, I said to you: Live in spite of your blood. Yea, I said to you: Live in spite of your blood.” Life is in the blood of the Pesach and in the blood of circumcision.</p>	<p>זאת חקת הפסח, אמר רבי שמעון בן חלפתא כיון שיצאו ישראל ממצרים אמר הקדוש ברוך הוא למשה הזהר לישראל על מצות הפסח, כל בן נכר לא יאכל בו, וכל עבד איש מקנת כסף ומלתה אתו וגו', כיון שראו ישראל שפסל לערלים לאכל בפסח עמדו כל ישראל לשעה קלה ומלו כל עבדיהם ובניהם וכל מי שיצא עמהם, שנאמר: ויילכו ויעשו בני ישראל. משל למלך שעשה משתה לאוהביו, אמר המלך אם אין סימנטרי על כל המסבין אל יכנס אחד מהם לכאן. כך האלקים עשה משתה להם (שמות יב, ח): צלי אש על מצות ומרים, מפני שגאלן מן הצרה, אמר להם אם אין חותמו של אברהם בבשרכם לא תטעמו ממנו, מיד כל הנולד במצרים נמולו לשעה קלה...ורבותינו אמרו, לא בקשו ישראל למול במצרים, אלא כלם בטלו המילה במצרים חוץ משבטו של לוי...והיה הקדוש ברוך הוא מבקש לגאלן ולא היה להם זכות, מה עשה הקדוש ברוך הוא קרא למשה ואמר לו לך ומהול אותם. ויש אומרים, שם היה הושע שמל אותם...ויאמר ה' אל משה ואל אהרן זאת חקת הפסח וגו', מיד נתנו עצמן ומלו, ונתערב דם הפסח בדם המילה, והקדוש ברוך הוא עובר ונוטל כל אחד ואחד ונושקו ומברכו, שנאמר (יחזקאל טז, ו): ואעבר עליך ואראך מתבוסת בדמך וגו', חיי בדם הפסח, חיי בדם מילה.</p>

Pirkei DeRebbe Eliezer 29: 10-12, 16-18	פרקי דרבי אליעזר כ"ט:י-יב, טז-יח
<p>The sons of Jacob circumcised their sons and their grandsons. They gave it to them as an inheritance for an everlasting statute, until Pharaoh the Wicked arose and decreed harsh laws concerning them, and withheld from them the covenant of circumcision. And</p>	<p>בני יעקב היו נמולין ומלו לבניהם והנחילום לחוק עולם עד שעמד פרעה וגזר עליהם גזירות קשות ומנע מהם ברית</p>

on the day when the children of Israel went forth from Egypt all the people were circumcised, both young and old, as it is said, "For all the people that came out were circumcised" (Josh. 5:5). The Israelites took the blood of the covenant of circumcision, and they put (it) upon the lintel of their houses, and when the Holy One, blessed be He, passed over to plague the Egyptians, He saw the blood of the covenant of circumcision upon the lintel of their houses and the blood of the Paschal lamb, He was filled with compassion on Israel, as it is said, "And when I passed by thee, and saw thee weltering in thy (twofold) blood, I said unto thee, In thy (twofold) blood, live; yea, I said unto thee, In thy (twofold) blood, live" (Ezek. 16:6). "In thy blood" is not written here, but in "thy (twofold) blood," with twofold blood, the blood of the covenant of circumcision and the blood of the Paschal lamb; therefore it is said, "I said unto thee, In thy (twofold) blood, live; yea, I said unto thee, In thy (twofold) blood, live" (*ibid.*). Rabbi Eliezer said: Why did the text say twice, "I said unto thee, In thy blood, live; yea, I said unto thee, In thy blood, live"? But the Holy One, blessed be He, said: By the merit of the blood of the covenant of circumcision and the blood of the Paschal lamb ye shall be redeemed from Egypt, and by the merit of the covenant of circumcision and by the merit of the covenant of the Passover in the future ye shall be redeemed at the end of the fourth kingdom; therefore it is said, "I said unto thee, In thy blood, live; yea, I said unto thee, In thy blood, live" (*ibid.*)...The kingdom of Ephraim cast off from themselves the covenant of circumcision. Elijah, may he be remembered for good, arose and was zealous with a mighty passion, and he adjured the heavens to send down neither dew nor rain upon the earth. Jezebel heard (thereof), and sought to slay him. Elijah arose and prayed before the Holy One, blessed be He...Elijah, may he be remembered for good, arose and fled from the land of Israel, and he betook himself to Mount Horeb, as it is said, "And he arose, and did eat and drink" (1 Kings 19:8). There the Holy One, blessed be He, was revealed unto him, and He said to him: "What doest thou here, Elijah?" (1 Kings 19:9). He answered Him, saying: "I have been very zealous" (1 Kings 19:10). He, said to him: Thou art always zealous! Thou wast zealous in Shittim on account of the immorality. Because it is said, "Phineas, the son of Eleazar, the son of Aaron the priest, turned my wrath away from the children of Israel, in that he was zealous with my zeal among them" (Num. 25:11). Here also art thou zealous. By thy life! They shall not observe the covenant of circumcision until thou seest it (done) with thine eyes. Hence the sages instituted (the custom) that people should have a seat of honour for the Messenger of the Covenant;

מילה. וביום שיצאו ישראל ממצרים נמולו כלם מגדול ועד קטן, שנא' כי מלים היו כל העם היוצאים וגו'. והיו לוקחים דם מילה ודם פסח, והיו נותנין על משקוף בתיהן, וכשעבר הקב"ה לנגוף את מצרים וראה דם הברית ודם הפסח, נתמלא רחמים על ישראל שנאמר ואעבור עליך ואראך מתבוססת בדמיך ואומר לך בדמיך חיי. אמר רבי אלעזר, וכי מה ראה הכתוב לומר שני פעמים בדמיך חיי, אלא אמר הקב"ה בזכות דם ברית מילה ודם פסח גאלתי אתכם ממצרים, ובזכותם אתם עתידין ליגאל בסוף מלכות רביעית, לכך נאמר ב' פעמים בדמיך חיי...ומלכות אפרי' מנעו מהם את המילה, ועמד אליהו זכור לטוב וקנא קנאה גדולה, ונשבע על השמים שלא להוריד טל ומטר על הארץ, ושמעה איזבל ובקשה להרוג אותו, עמד אליהו והיה מתפלל לפני הקב"ה...עמד אליהו וברח מארץ ישראל ונמלט, שנאמר ויקם ויאכל וישתה. (ושם) נגלה עליו הקב"ה ואמר לו, מה לך פה אליהו קנא קנאתי. אמר לו הקב"ה, לעולם אתה מקנא. קנאת בשמים על גלוי עריות, שנאמר פנחס בן אלעזר בן אהרן הכהן. וכאן אתה מקנא, חייך שאין ישראל עושין ברית מילה עד שאתה רואה בעיניך. מכאן התקינו חכמים שיהיו עושין מושב כבוד למלאך הברית, (שנקרא אליהו ז"ל מלאך הברית), שנאמר ומלאך הברית אשר אתם חפצים הנה בא וגו'. אלקי ישראל יחיש ויביא בחיינו

for Elijah, may he be remembered for good, is called the Messenger of the Covenant, as it is said, "And the messenger of the covenant, whom ye delight in, behold, he cometh" (Mal. 3:1).	משיח לנחמנו ויחדש לבבנו, שנא' והשיב לב אבות על בנים.
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**Rabbi Zave Rudman, *Pesach and Milah: Torah Thoughts from Rabbi Rudman 2014***

The Midrash explains that we remind ourselves that before Yetzias Mitzrayim we were naked and unclothed from any Mitzvos, and then in order to redeem us, HaShem gave us two Mitzvos of blood; Bris Milah and Korbon Pesach. These are not two random Mitzvos. The connection between these two Mitzvos is so powerful that there is special Halacha that someone who does not have a Bris Milah cannot eat from the Pesach. This extends even to the extent that someone whose children do not have Milah also cannot bring a Pesach...This connection appears also in one of the pivotal events in Jewish history. This is when Avraham changes from being an individual person who believes in HaShem to Avraham Avinu, the progenitor of a nation that will be unique in the history of the world in its relationship with HaShem. This takes place while he is recovering from his Bris Milah. He is visited by the three angels, and is told about the imminent birth of his son Yitzchak. Interestingly this takes place on Pesach. What is the connection between Pesach and Milah, that we find these two Mitzvos together again? In order to understand this let us examine an idea of RYI (Rav Yitzchak Isaac) Chaver...Explains RYI Chaver that there are two levels of interaction between HaShem and the world. The Bris of Noach is described in the Pasuk as being, "All the days of the world, winter and summer, day and night, and sowing and reaping will not change." This is the Bris of Noach that guarantees that Bereishis, the 'natural' order of the world as established by HaShem at creation, will continue...The first Mitzvah which Avrohom Avinu accepted was Bris Milah. Bris Milah is almost subversive. It says that now a Jew can take the raw material of the world that God created and fashion it into something even more Holy and spiritual...This is a covenant between us and HaShem that we can be 'partners' in the formation of a spiritual world. The foundation of this power is found in the study and performance of the Torah. But the concentration of this connection is not in the Written Torah, but in the Oral Law. This is the ability to create new Chidushim in Torah...From our ability to create Torah comes our ability to create from the raw material of creation something even more Godly...This level of interaction between the Jews and God was clarified at the time of Yetzias Mitzrayim. At that time God changed the usual actions of the natural order of the Seven Days of Creation. The Makos and Krias Yam Suf were to teach us that HaShem and the Jewish people have this unique relationship. All of the natural order was subverted for the deliverance of Klal Yisroel. Therefore to properly remember Yetzias Mitzrayim, one needs to first do Bris Milah. One needs to create the relationship with HaShem that is over and above that of the Sons of Noach, a positive relationship that influences the world to a new and higher level of spirituality.