

בס"ד

# THE RASHI OF THE WEEK

Week of

# Parshas Tazria

## Parshas Hachodesh

1 Nissan, 5782 – April 2, 2022

Compiled from the works of  
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**An Outline of the Rebbe's Explanation of Rashi  
Parshas Hachodesh<sup>1</sup>**

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**Rashi in His Own Words**

**שמות י"ב, ג':** וַיִּקְרָא אֶל כָּל עַדְתֵּי יִשְׂרָאֵל לֵאמֹר בְּעֶשֶׂר לַחֹדֶשׁ הַזֶּה וַיִּקְחוּ לָהֶם אִישׁ שְׂוֹה לְבַיִת אֶבֶת שְׂוֹה לְבַיִת: **שמות י"ב, ו':** וְהָיָה לָכֶם לְמִשְׁמֶרֶת עַד אֲרֻבַּעָה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה וְשִׁחֲטוּ אֹתוֹ כָּל קֹהֵל עַדְתֵּי יִשְׂרָאֵל בֵּין הָעֶרְבָיִם:  
**רש"י ד"ה והיה לכם למשמרת:** זה לשון בקור שטעון בקור ממום 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 ט"ז, 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, שמלו באותו הלילה, שנאמר (שם ו') "מתבוססת בדמך," בשני דמים, ואומר (זכרי' ט', י"א). "גם את בדם בריתך שלחתי אסיריך מבור אין מים בו," ולפי שהיו שטופים בעבודה זרה אמר להם (פסוק כ"א) "משכו וקחו לכם," משכו ידיכם מעבודה זרה וקחו לכם צאן של מצוה:

**Shemos 12:3:** Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household. **Shemos 12:6:** 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.

**Rashi Heading: And you shall keep it for inspection:** This is an expression of examination, that it (the animal) requires an examination for a blemish four days before its slaughter. Why was it to be taken four days before its slaughter, unlike the Passover sacrifice of later generations? Rabbi Masyoh ben Chorosh used to say<sup>2</sup>, "Behold He says, 'and I passed by you and saw you, and behold your time was the time of love.' The time to fulfill the oath that I swore to Avrohom that I would redeem his children has arrived. But they, the Jewish Nation, had no commandments in their hands to occupy themselves so that they be redeemed, as it is said<sup>3</sup>, 'but you were naked

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1. There are four additional Torah readings which the Sages established to be read beginning with the Hebrew month of Adar, leading up to Pesach. The first is Parshas Shekalim, which is read on Rosh Chodesh Adar (if it falls out on Shabbos), or on the Shabbos preceding Rosh Chodesh. The second is Parshas Zachor, which is read on the Shabbos before Purim. Third on the list is Parshas Poroh, which is read the Shabbos prior to the fourth, which is Parshas Hachodesh. Parshas Hachodesh is read either on Shabbos Rosh Chodesh Nissan (as is the case this year), or on the Shabbos preceding Rosh Chodesh (if Rosh Chodesh is during the week). This marks the beginning of the month during which the exodus from Egypt took place, and is therefore the month in which we celebrate Pesach every year. It discusses the commandment for the Sanhedrin, the Supreme Jewish Court to establish the months of the year. By determining the beginning of each month, the Sanhedrin is also deciding when each festival begins, because the holidays begin on specific days of the Hebrew month. It also discusses the laws pertaining to the offering of the Paschal Lamb, particularly that first year during which the Exodus actually took place. We shall see in the Rebbe's discussion, that there were certain differences (albeit few) between the offering of the Pesach Sacrifice as it was brought then, and as it would be brought in future generations.

2. Yechezkel 16:8.

3. Yechezkel 16:7.

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and bare.' So, He gave them two Mitzvos, the blood of the Passover Sacrifice and the blood of circumcision. They circumcised themselves on that night, as it says<sup>4</sup>, 'downtrodden with your blood,' with the two types of blood. Hashem also said<sup>5</sup>, 'You too, with the blood of your covenant; I have freed your prisoners from a pit in which there was no water.'

Moreover, the Jews were passionately fond of idolatry. Moshe said to them<sup>6</sup>, 'Withdraw and take for yourselves.' (He meant to) withdraw from idolatry and take for yourselves sheep for the Mitzvoh.

### Synopsis

This week's additional Torah portion, Parshas Hachodesh<sup>7</sup>, tells us that Hashem told Moshe to tell the Jews to take a lamb and bring it into their houses on the tenth of Nissan. They were to keep it for inspection until the fourteenth of Nissan and slaughter it in the afternoon on that day. Rashi cites the words from the verse<sup>8</sup>, "and you shall keep it for inspection," and explains that the reason is that "it requires an inspection for a blemish four days before its slaughter."

Rashi then quotes a Midrash which asks a question. The Jews were to take the first Pesach Sacrifice on the tenth of the month; however, they offered it on the fourteenth. Why is there was no such obligation for future Pesach Sacrifices?

Rashi explains in the name of Rabbi Masyoh ben Chorosh the time had come for Hashem to redeem the Jews from Egypt. The problem was that the Jews lacked the merit to bring the Redemption. Therefore, G-d gave them two Mitzvos with which to be occupied; the blood of Bris Milah<sup>9</sup> and the Pesach Sacrifice's blood.

At first glance, Rabbi Masyoh ben Chorosh does not seem to answer this question! The question is why the commandment of taking the lamb four days before offering it applied only to the first Pesach Offering; his answer does not explain that. Furthermore, what does Bris Milah have to do with a commandment to take the first Pesach Sacrifice on the tenth of Nissan?

Rashi concludes his words by saying that the Jews were passionately fond of idolatry, and Moshe told them to withdraw from idolatry and take for themselves sheep for the Mitzvoh. It would seem from Rashi that this is the continuation of Rabbi Masyoh ben Chorosh's words; however, it is not. A different Sage, Rabbi Eliezer Hakafor, said them. Yet Rashi does not mention that!

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4. Yechezkel 16:6.

5. Zechariah 9:11.

6. Parshas Bo, Shemos 12:21.

7. Ibid., ibid. 12:1 – 20.

8. Ibid., ibid. 12:6.

9. Only a circumcised Jewish male was permitted to partake of the Pesach Sacrifice.

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The explanation is that the answer comes from Rabbi Masyoh ben Chorosh's words *and* Rabbi Eliezer Hakafor's. The Jews were *passionately* involved in idolatry, and we had to uproot that passion before bringing the offering. We had to become occupied (as in the words of Rabbi Masyoh ben Chorosh) with two Mitzvos. These needed to be general Mitzvos, one which would show the Jew's allegiance to Hashem and another to demonstrate refrainment from the negative.

The Mitzvoh of Bris Milah is general. The Torah calls it<sup>10</sup> "a sign of a covenant between you and Me." This covenant with Hashem aligns us with Him in terms of the performance of Mitzvos. Secondly, by bringing one of the idols of the Egyptians<sup>11</sup> into our homes for four days, it became clear that they removed the passion for evil. The fact that it was four days demonstrated that it was a decision that the Jews made with great composure, not on the spur of the moment.

### Rashi's Explanation

This week's additional Torah portion, Parshas Hachodesh<sup>7</sup>, tells us that Hashem told Moshe<sup>12</sup> to "Speak to the entire community of Israel, saying, 'On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household.' " G-d continues, telling Moshe to tell the Jews<sup>13</sup> to "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." In other words, Hashem is commanding the Jews, who were preparing to leave Egypt, to take a lamb on the tenth of the month of Nissan. They were to slaughter it as an offering on the fourteenth of Nissan. Rashi cites the words from the verse, "and you shall keep it for inspection," and explains that the reason is that "it requires an inspection for a blemish four days before its slaughter." Rashi then quotes a Midrash. "Now why was it to be taken four days before its slaughter, something not required in the Passover sacrifice of later generations? Rabbi Masyoh ben Chorosh used to say<sup>2</sup>, 'Behold He says, and I passed by you and saw you, and behold your time was the time of love.' The time to fulfill the oath that I swore to Avrohom that I would redeem his children has arrived. But they, the Jewish Nation, had no commandments in their hands to occupy themselves so that they be redeemed, as it is said<sup>3</sup>, 'but you were naked and bare.' Therefore, He gave them two Mitzvos; the blood of the Passover Sacrifice and the blood of circumcision. They circumcised themselves on that night, as written<sup>4</sup>, 'downtrodden with your blood (in Hebrew, blood is in the plural),' meaning with the two types of blood. Hashem also said<sup>5</sup>, 'You, too, with the blood of your covenant, I have freed your prisoners from a pit in which there was no water.'

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10. Parshas Lech Lecho, Bereishis 17:11.

11. Parshas Va'airo, Shemos 8:22. See Rashi's commentary there.

12. Parshas Bo, Shemos 12:3.

13. Ibid., ibid. 12:6.

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Moreover, the Jews were passionately fond of idolatry. Moshe said to them<sup>6</sup>, 'Withdraw and take for yourselves.' (What he meant was,) withdraw from idolatry and take for yourselves sheep for the Mitzvoh.

### **Difficulties in Understanding Rashi**

At first glance, Rabbi Masyoh ben Chorosh does not seem to answer the question! The question is why the obligation to take the lamb four days before offering it applied to the first Pesach Sacrifice and this commandment did not apply in subsequent years. He answered that Hashem wanted us to occupy ourselves with Mitzvos. How does that answer the question? It does not explain why we kept the animal for four days and not five days or three days. Also, if Hashem wanted to give us Mitzvos as a merit, why give us two Mitzvos? Why would one not be enough? If it is because we were "naked and bare" of Mitzvos, why not give us many Mitzvos?

Furthermore, Rabbi Masyoh ben Chorosh does not even mention the taking of the lamb, and he only discusses the lamb's blood, which seems unrelated to our question. Aside from that, Rashi's question has nothing to do with Bris Milah! Why does he even mention that particular Mitzvoh?

Additionally, why does Rashi mention the name of the Sage who made this statement? It is very uncommon for Rashi to quote a specific Sage by name, and when he does, it's to shed additional light on his explanation. What do we add by saying Rabbi Masyoh ben Chorosh said this teaching?

Rashi concludes his words by saying that the Jews were passionately fond of idolatry, and Moshe told them to withdraw from idolatry and take for themselves a sheep for the Mitzvoh. It would seem from Rashi that this is the continuation of Rabbi Masyoh ben Chorosh's words. However, they are not. They are the words of a different Sage, Rabbi Eliezer Hakafor. Yet Rashi cites all of their words together as one teaching!

### **The Explanation**

The explanation is that Rabbi Masyoh ben Chorosh's words do not answer the question. The question is answered by the words of Rabbi Eliezer Hakafor, that the Jews were *passionately* involved in idolatry. They were *steeped* in idolatry, and it was something that they had to undo before the Redemption. They needed to be occupied (as in the words of Rabbi Masyoh ben Chorosh) with two Mitzvos. Why specifically two? These needed to be general Mitzvos which would encompass the entire being of a Jew. One would demonstrate allegiance to Hashem in performing positive actions, meaning Mitzvos. The other would show restraint from sinning.

Bris Milah is a general Mitzvoh, and the Torah calls it<sup>10</sup> "a sign of a covenant between you and Me." This covenant with Hashem certainly aligns us with Him in terms of the performance of Mitzvos.

The taking of the lamb helped rid us of our passion for idolatry. Four days before offering the Paschal Lamb, we took the animals, which were one of the Egyptian gods<sup>11</sup>, and brought them into our homes. This uprooted our passion for idolatry.

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What is the significance of four days? Had the Jews taken the lambs and immediately slaughtered them, it would appear to be something done "on the spur of the moment," without giving it much thought. Keeping the animals for four days, with the self-sacrifice it entailed, meant that they had given up their passion for idolatry with total equanimity.

Where do we find that four days signifies composure? When Hashem commanded our forefather Avrohom to bring his son up on a mountain as an offering<sup>14</sup>, G-d wanted to avoid giving the impression that he did it immediately, out of a confused state of mind. Hence, He arranged matters so that the (supposed) time to slaughter Yitzchok was on the fourth day after receiving the command. Therefore, a "cooling-off period" of four days demonstrates that one behaves with total tranquility.

This also explains the need for mentioning the blood of the Pesach. Blood is analogous to excitement or a burning desire. The blood of the sacrifice helped rid us of our passion for idolatry. We prepared ourselves for the Redemption by ridding ourselves of the passion for idolatry and evil and bonding ourselves to G-d with an eternal covenant!

### **A Deeper Lesson from Rashi**

Telling us this teaching in the name of Rabbi Masyoh ben Chorosh adds to our understanding of Rashi's words. The Talmud tells us that Rabbi Masyoh ben Chorosh's Yeshivah – Talmudic Academy was in Rome<sup>15</sup>. Rome was the epitome of exile, and it is the final exile in which we find ourselves now. Was this an appropriate place to house a Torah Academy? There were other Yeshivos in his time, including Academies located in Israel. His Yeshivah, the largest in his day, was established in Rome! This caused many students to flock to Rome to study under his tutelage.

Nevertheless, he consoled his students by telling them that even in a bitter exile such as Rome, when coming across those who are "naked and bare" of Mitzvos, we can bring the Redemption by making a Yeshivah there! Even in exile, we can become occupied in Mitzvos, bringing the Ultimate Redemption!

*(Adapted from a talk given on Shabbos Parshas Bo, 5737)*

**I hope you gained as much by reading this as I did by translating and adapting it.**

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14. Bereishis 22:4.

15. Talmud Sanhedrin 32, b.

**DEDICATED IN HONOR OF  
THE LUBAVITCHER REBBE**

\* \* \*

**IN LOVING MEMORY OF**

**Dr. Mindel Rivka (Muriel) bas Reb Menachem Mendel Shlomo ע"ה  
Stitt**

Passed away on Shabbat Parshat Lech Lecha, 10 Mar-Cheshvan, 5782  
**May Her Soul be bound in the Eternal Bond of Life**

\*

**DEDICATED BY HER FAMILY שיהיו**

\* \* \*

**IN HONOR OF**

The Soldiers of "Tzivos Hashem"

**Chaim and Aiden Oded שיהיו**

**Morris**

May they merit to be a source of Chassidic pride  
to their family and a Torah light to their community

\*

**DEDICATED BY THEIR PARENTS**

Rabbi & Mrs. **Menachem M. and Chaya Mushka שיהיו**

**Morris**

\* \* \*

**IN HONOR OF**

**Mrs. Esther שתחי' Sharabani**

May she go from strength to strength  
in health, happiness, Torah, and mitzvot

\*

**DEDICATED BY HER SON**

**Mr. Gershon (Geri) שי' Bentov**

## מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

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## לעילוי נשמת

מרת מינדל רבקה בת ר' מנחם מענדל שלמה ע"ה

סתית

נפטרה ש"ק פרשת לך לך, יו"ד מר-חשון תשפ"ב

ת. נ. צ. ב. ה.

\*

## נדבת בני משפחתה שיחיו

\* \* \*

## לזכות

חיילי "צבאות השם"

חיים ועדן עודד שיחיו

מאריס

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## נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וחי' מושקא שיחיו

מאריס

\* \* \*

## לזכות

מרת אסתר שתחי' שרבני

לאריכות ימים ושנים טובות עד ביאת גואל צדק  
ומתוך בריאות הנכונה ולשנת ברכה והצלחה בגו"ר

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## נדפס ע"י בנה

ר' גרשון שי' בן טוב