

# א ביסל תורה!

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## Heavenly Connection

By Raya Sims '28

In this week's פרשה, פרשת תזריע, there is a discussion of childbirth, the impurities that fall upon the mother, and how we purify it. This purification is תָּבִיא כֶּבֶשׂ בֶּן־שָׁנָה לְעֹלָה וּבֶן־יוֹנָה "אִי־תֹר לְחֻטָּאת אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן...וַיִּכָּפֹר עָלֶיהָ בָּהֶן, at the entrance of the מוֹעֵד אֹהֶל, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering...and the כֹּהֵן purges her (of impurity) and she becomes pure" (ויקרא י"ב:ז-ח). Reading this part of the פרשה, one could be mistaken in thinking that the פרשה is mostly focused on how the physical aspects of childbirth make the mother impure.

The ספורנו disagrees with this interpretation, saying that the words that this פסוק is speaking of do not just refer to the physical requirements to enter the temple, worship, and offer sacrifices to Hashem to strengthen your bond with Him, but also to the mental requirements that are given as well. ספורנו phrases it as she is not in a fit state of mind to enter the precincts of the בית המקדש and offer sacred matters.

Now, while there is no בית המקדש, which hopefully will be built as soon as possible, in no way does this mean that there is nothing to learn from this text and ספורנו's commentary on it.

There is, in fact, something especially important to us that we can relate to in our current lives. Many times, you can find yourself in a situation where you are studying תורה, davening, or performing a מצוה, and secretly thinking of topics which are not related to the מצוה that is being performed at that time. When that happens, and you feel as though your thoughts are floating away from the תורה you are learning, or that you are davening with less כוונה than you could be, we should think of this פסוק and the ספורנו's commentary on it. It is not enough to only have the right actions or act out the correct steps; rather, you must also have the right thoughts and state of mind to truly improve your relationship with Hashem, excitedly and focused every day.

## Trusting Hashem and His הלכות

By Maya Hefetz '26 and Sheva Burstein '27

In this week's פרשה, פרשת תזריע, Hashem speaks to משה about the rules and regulations for when someone becomes impure. In פרק י"ב the impurity that arises when a woman gives birth is discussed. Hashem speaks to משה saying that if a woman gives birth to a baby boy she will need to do the purifying ritual for seven days. דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל לֵאמֹר אֵשֶׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שִׁבְעַת יָמִים כִּימֵי נִדָּת דָּוְתָהּ תִּטְמָא: "Speak to the Israelite people thus: When a woman at childbirth bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual separation." (פרק י"ב פסוק ב). On the other hand, for the birth of a baby girl she will need to do the purifying ritual for fourteen days. וְאִם-נָקְבָה תֵּלֵד וְטָמְאָה שִׁבְעִים כְּנֻדָּתָהּ וְשִׁשִּׁים יוֹם וְשִׁשָּׁתָּהּ: "If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification for sixty-six days." (פרק יב פסוק ה). Why would having a daughter cause a woman to have to purify herself for double the amount of time, shouldn't it be the same regardless of the baby's gender?

Firstly, according to Rabbi Sotozkin, the reason a woman waits longer after having a daughter than a son is because of the way men and women were created. Men were created from the dust of the earth, and God breathed a soul into them. Women were created from man's body, implying she has double the amount of blood, hers and the

man's blood. This explains the reason the woman must wait longer for her daughter. When חווה was created by Hashem, she was created from אדם's body, thus containing double the amount of blood as אדם. This is why the woman must wait double the amount of time.

Rabbi Isaac Samuel Reggio explains that we don't know the reason for Hashem's decree that a woman must wait longer after giving birth to a girl than to a boy. It is a הלכה that was passed down from Hashem to משה. We need not think of a reason for it, we just need to follow Hashem's commandment as He intended. Here we can learn to have an utter belief in Hashem and His rules, not questioning what He says or tells us to do.

In conclusion, the reason the mother must wait double the amount of time for a daughter is one, because Hashem told us to, and two, since חווה had double the amount of blood as אדם, women are technically double men, and must wait double the time. Both of these reasons teach us that we must always trust in ה', no matter what.



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