
Torah Portion: M'tzora, Leviticus 14:1-15:33
Haftarah: Malachi 3:4-24

Prayer for Redemption of Hostages

By CCAR members Rabbis Ofer and
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*Our God, the One who raised Joseph up from the pit, be
"a refuge for the oppressed, a refuge in times of trouble."
(Psalm 9:10)*

Send complete rescue and full redemption to all those
held captive by the enemy.

Strengthen their spirit and bring them our prayers that
they be protected from all harm.

Implant understanding in the heart of the enemy that they
may return the captives in wholeness of body and spirit.

Grant wisdom to the Israel Defense Forces that they may
secure freedom for the captives without loss of life. Grant
strength of spirit and courage of heart to all the sons and
daughters of Abraham, Sarah, and Hagar to release
bonds of captivity and allow us all to live in freedom.

*"They shall call upon Me, and I will answer them; I will
be with them in distress; I will rescue them, and honor
them." (after Psalm 91:15).*

Dayenu

Folk

אלו הוציאנו ממצרים, דינו

Ilu hotsianu miMitsrayim: dayeinu

Had You only freed us from Egypt, this would have been
enough — dayeinu!

אלו נתן לנו את השבת, דינו

Ilu natan-lanu et haShabbat: dayeinu

Had You only given us the gift of Shabbat, this would
have been enough — dayeinu!

אלו נתן לנו את התורה, דינו

Ilu natan-lanu et haTorah: dayeinu

Had You only given us the gift of Torah, this would have
been enough — dayeinu!

I. The Gemara discusses another situation: If a person **placed nine** morsels of leaven **and found ten**, indicating that mice had added at least one morsel, this is akin to **the dispute between Rabbi Yehuda HaNasi and the Rabbis. As it was taught** in a *baraita* with regard to a person who **placed a maneh**, one hundred dinars of second tithe, **and found two hundred** dinars: Since it is evident that someone came and placed at least one extra *maneh* there whose status is unclear, the pile is presumed to contain **non-sacred money and second-tithe money intermingled with each other**. The assumption is that the additional money is non-sacred, and it is impossible to determine which is the non-sacred money and which is the second-tithe money. This is **the statement of Rabbi Yehuda HaNasi...**

II. Rava said: If one saw **a mouse enter** a house with a **loaf of bread in its mouth, and he entered after** the mouse **and found crumbs**, the house **requires additional searching, due to** the fact that **a mouse does not typically generate crumbs**. Therefore, it cannot be assumed that these crumbs are from the loaf snatched by the mouse. **And Rava also said:** If one saw **a child enter with a loaf in his hand, and he entered after** the child **and found crumbs**, the house **does not require additional searching, because a child typically generates crumbs**, and one can therefore assume that the crumbs are from that loaf...

III. Although the rulings in these cases were clear to Rava, **Rava raised a dilemma** with regard to a related case: If one saw **a mouse enter with a loaf in its mouth, and he saw a mouse leave with a loaf in its mouth, what is the halakha?** The Gemara elaborates: **Do we say that this mouse that entered is that same mouse that left** and there is no more leaven left in the house? **Or perhaps it is a different mouse**. The Gemara adds: **If you say that this mouse that entered was this one that left**, another dilemma arises: If one saw **a white mouse enter with a loaf of bread in its mouth and a black mouse leave with a loaf of bread in its mouth, what is the halakha?** Do I say **this is certainly a different mouse, or perhaps the black mouse took the loaf from the white mouse?**

IV. The Gemara continues to suggest variations on this case: **And if you say that mice do not take from each other**, as one mouse is generally not significantly stronger than another, if one saw **a mouse enter with a loaf of bread in its mouth and a marten leave with a loaf of bread in its mouth, what is the halakha?** Do I say that **the marten certainly took it** from the mouse, as it is larger and stronger? **Or perhaps it is a different loaf, for if it is so, that the marten took the loaf from the mouse, the mouse itself would also be found in its mouth**, as the marten would presumably take not only the loaf of bread but the mouse as well. *** **And if you say** that we accept the contention that **if it is so, that if the marten took it from the mouse the mouse itself would be in its mouth**, in regard to a case where one saw **a mouse enter with a loaf of bread in its mouth and a marten leave with both a loaf of bread and a mouse in its mouth, what is the halakha?** Do I say that **this is certainly the same mouse and loaf, or perhaps** even this conclusion can be disputed: **If it is so, that this is the same mouse, the loaf would have been found in the mouse's mouth** rather than in the marten's mouth. Consequently, this must be a different loaf of bread. **Or perhaps** the loaf of bread **fell** from the mouse's mouth **due to its fear** and the marten **took it** separately. No satisfactory answer was found for these dilemmas and the Gemara concludes: **Let them stand** unresolved.