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**“ACT OF G-D”:**

**The Epic Miracles of the Iranian Attack – And How Israel Emerged Unscathed**

**By M. Abitol**



I wanted to share something that is much more than a feeling. Something that comes from a real calculation: What happened in Israel on last Motzaei Shabbos was not less than the scale of the splitting of the Red Sea.

I am a professor of physics and I worked for several years in the defense industry in Israel, in projects that are still the cutting-edge technologies of the defence of the State of Israel. When I look at what happened on Motzaei Shabbos, on a scientific level – it simply cannot happen! Statistically.

**Everything Works Out, Does**

**Not Exist in Complex Systems**

The likelihood that everything, but really \*everything\* works out, does not exist in complex systems like the defense systems that were used to defend Israel from the massive Iranian attack.

These systems have never, \*but never\*, not only in the State of Israel, been tried in real time!

I took a pencil and dived into the calculations to check the statistic probability that such a result would materialize. The large number of events that had to be handled, when each missile or UAV is handled independently (that is, human error or some deviation of one operation, is not offset by other successful operations), compounds the chance of making a mistake.

With all the high technologies, a breach was expected in the defense of the skies of the State of Israel.

**It Would Have to be a miracle**

Even if we got 90% protection, it would have been a miracle!

What happened is that everyone, but everyone – the pilots, the systems operators and the technology operators acted as one man, at one moment in total unity. If this is not an act of G-d, then I no longer know what a miracle is.

It is Greater than the victory of the Six Day War or the War of Independence. Those wars can also be explained through natural events.

But…the rescue that took place for the people of Israel on Motzaei Shabbos is simply impossible naturally. I believe that this miracle saved the lives of many people from Israel.

If the defense system had failed to intercept a number of cruise missiles, the result would have dragged us into a very complex war. I wouldn’t bet that next time it will work like this without Divine supervision. The simple proof of what I said is that the managers of the defense industries, who develop and manufacture these systems guarantee no more than 90% success! And we all saw, with our own eyes, 99.9%!

Thank You Hashem!

*“From the day you came out of the land of Egypt I have showed you wonders.”*

*Reprinted from the April 16, 2024 website of matzav.com*

**The Design Argument**

**for G-d’s Existence**

**By**[**Rabbi Elie Feder Ph.D.**](https://aish.com/authors/rabbi-elie-feder-ph-d)**and**[**Rabbi Aaron Zimmer**](https://aish.com/authors/rabbi-aaron-zimmer)



At some stage, nearly everyone ponders the fundamental question: Does G-d exist? While we each explore our own paths to answer this question, many turn to science as the ultimate guide for unraveling life's most profound mysteries.

Is there a compelling, science-based argument that G-d exists?

In this essay, we’ll argue that recent discoveries in modern physics provide an argument that strongly suggests that an intelligent designer, G-d, is behind the universe and its laws. While this particular argument is based upon discoveries that are only a few decades old, the basic form of the argument follows in the footsteps of the age-old design argument.

**A Brief Historical Overview of the Design Argument**

The Design Argument essentially says that highly organized or complex phenomena in the universe suggest that an intelligent agent caused them.

The argument was clearly formulated by the 11th-century Spanish Rabbi, Bahya ibn Paquda, in his book, Duties of the Heart, as follows:

There are some people who claim that the world came into being by chance, without a Creator who created it and without a Maker who formed it. It is amazing to me how a rational, healthy human being could entertain such a notion. If such a person heard someone else saying the same thing about a water wheel, which turns to irrigate part of a field or a garden, saying that it came to be without a craftsman who designed it and toiled to assemble it and placed each part for a useful purpose - the hearer would be greatly amazed about him, consider him a complete fool, and be swift to call him a liar and reject his words.

And since he would reject such a notion for a mere simple, insignificant water wheel, which requires but little ingenuity and which improves but a small portion of the earth - how could he permit himself to entertain such a notion for the entire universe which encompasses the earth and everything in it, and which exhibits a wisdom that no rational human intellect is capable of fathoming, and which is prepared for the benefit of the whole earth and everything on it. How could one claim that it came to be without purposeful intent and thought of a capable wise Being?

**An Amazing Design Implies a Designer**

Countless people throughout the ages have shared the basic intuition behind this argument - that the amazing design in our universe implies a designer. But not all intuitions are true. To help ground this intuition, many philosophers, theologians, and scientists have worked on formulating it as an argument. Such attempts go way back to ancient Greek thinkers like Plato and Aristotle, and later to thinkers in the Middle Ages from different religious backgrounds like Jewish, Christian, and Islamic theologians.

In more recent times (1802), William Paley proposed his famous analogy, comparing the complexity of life to a watch. Just as one would never believe that a watch happened to emerge by chance without a skilled watchmaker, Paley argued that the same is certainly true for our entire universe which is much more complex than a single watch.

This idea was very popular until Charles Darwin's book "On the Origin of Species" in 1859. Darwin showed how complex life forms could develop from simpler ones through natural processes like natural selection and survival of the fittest. Modern-day biologist, Richard Dawkins, following in the footsteps of Darwin, likened evolution to a blind watchmaker that creates new life forms without any need for intelligence.

While many people are under the impression that modern science has undermined the design argument, the truth is the exact opposite. While the formulation of the design argument exclusively from biology has faced its challenges, it is a mistake to view biology in a vacuum, as life is predicated upon chemistry, which itself is ultimately rooted in physics, the bedrock of the scientific enterprise. Therefore, if design would be manifest in the very laws of physics themselves (Spoiler Alert: It is!), that would provide a much more solid foundation for the design argument and its implication of an intelligent cause of our universe.

**The Modern Fine-Tuning Argument**

The best version of the design argument from modern physics is found in the fine-tuning of the [constants of nature](https://en.wikipedia.org/wiki/Physical_constant). The constants are approximately 25 unchanging numbers that are built into the basic fabric of our universe and determine the quantities of our laws of nature.

For example, one constant is approximately 9.109×10−31, the mass of an electron (in kilograms). You can think of this as determining the weight of every single electron, a fundamental building block in the universe. Another constant, the fine structure constant (1/137.035999084), determines how strongly a negatively charged electron is attracted to a positively charged proton.

Being that scientists seek to make sense of the world around us and develop theories that can explain everything in it, they face the big question of how to explain these seemingly arbitrary numbers. In other words, how can any theory of nature determine precise numbers like the fine structure constant - 1/137.035999084? While this question might seem unimportant to a layperson, in 1985 the great physicist, Richard Feynman, famously dubbed this problem “one of the greatest damn mysteries of physics.”

**Specific Values of the Constants Are Not Arbitrary**

The great clue to solving the mystery of the constants came from the surprising discovery of fine-tuning - the fact that the specific values of the constants are not arbitrary, but are highly fine-tuned to allow our complex universe to emerge. In the latter half of the 20th century, scientists discovered that if these numbers were slightly different, there would be no atoms, molecules, planets, life, stars, or galaxies.

The most remarkable case of fine-tuning surfaced with the 1998 discovery that the cosmological constant (a number that determines the expansion rate of the universe) was fine-tuned to about 120 decimal places! If it was even a little bigger, then the early universe would have expanded too quickly and galaxies would never have been able to form. Likewise, if it were a little smaller, then the early universe would have collapsed on itself, preventing galaxies' emergence.

Despite the universally accepted recognition of fine-tuning, the problem remained how to interpret this amazing discovery. No one - theists and atheists alike - thinks that it could be a lucky coincidence - the odds are simply too incomprehensibly small. Yet, the straightforward interpretation is clear: the scientific knowledge that the constants are fine-tuned directly indicates that the cause of the constants is intelligent. This follows from the definition of intelligence as the selection of one possibility from a set of larger possibilities for the purpose of achieving an objective.

**Scientists’ Alternative: The Multiverse**

Many scientists loathe to accept the existence of an intelligent cause; it sounds too similar to the G-d they automatically reject as impossible. Their most prominent alternative is the multiverse, which posits the existence of an infinite number of unobservable parallel universes, each with different values for the constants. Given all these universes, it would be no surprise that we find ourselves in a universe with the right constants of nature. After all, the universes with the wrong constants don’t have any intelligent observers to wonder about these questions in the first place.

Some immediately dismiss the multiverse for being speculative and unscientific. After all, it clearly deviates from the well-established scientific method rooted in the process of hypothesis, experimentation, and observation. Even though we are sympathetic to this serious charge, we think it’s helpful to see why, even in its own framework, the multiverse fails to be a good scientific explanation for fine-tuning.

For a multiverse theory to be able to explain fine-tuning without an intelligent cause, it must establish three premises:

**There are an Infinite Number of Universes;**

The values of the constants vary between universes;

Our universe is the typical universe with intelligent observers.

It is fairly obvious why multiverse scientists must justify the first two premises. If there aren’t a massive number of universes, then it will still be unlikely for the constants of nature to have the right values by chance alone. And if there are infinitely many universes but they all have the same fine-tuned constants, obviously nothing is gained.

The need for the last premise is a bit more subtle. The best way to see why it’s necessary is to notice that without this premise, an infinite varied multiverse could literally explain anything and everything. This is because it predicts that everything possible will occur somewhere in the infinite varied multiverse. (To take this to an extreme, it even predicts a universe in which a heavenly voice declares to all humanity that all multiverse theories are false!)

**The Problem with a Multiverse Theory**

But the problem is that a theory that can explain anything and everything, in truth explains nothing at all. Seen from this perspective, a multiverse theory based exclusively on the first two premises fails to be able to explain anything in particular, such as the observed values for the constants of nature. (This is in contrast to the theory of an intelligent cause which explains a universe with order, structure, and complexity, but would fail to explain chaos and disorder.)

Multiverse scientists can get out of this problem if they can establish the third premise - that our universe is a typical, or a likely universe with intelligent observers. If so, scientists would only be able to explain our universe as a result of random chance but wouldn’t be able to equally explain all other possible universes with intelligent observers (like those with heavenly voices falsifying the multiverse).

The difficulty with rescuing the multiverse and establishing this third premise is that it’s impossible to naturally determine which universes are typical in an infinite varied multiverse. This is because not only does an infinite varied multiverse contain every possible universe, it contains an infinite number of copies of every type of universe. In the [words of physicist Alan Guth](https://arxiv.org/abs/hep-th/0702178), “In an eternally inflating universe, anything that can happen will happen; in fact, it will happen an infinite number of times.”

**The Crux of a Devastating Measure**

The problem is that if there are truly an infinite number of every type of universe, it becomes impossible to compute probabilities in a straight-forward manner, a necessary step for determining which universes are typical. This is the crux of the devastating [*measure problem*](https://www.scientificamerican.com/article/the-inflation-summer/) and is the reason why some scientists reject the multiverse as being nonscientific.

While there is much more to say about fine-tuning and about why the multiverse is a bad philosophical theory, to fully clinch the argument it’s even more important to formulate a clear, coherent, compelling idea of G-d that answers commonly raised questions against the theory of an intelligent cause. Nevertheless, we hope this basic presentation can help you appreciate that the fine-tuning argument from modern physics is a prime representative of the ancient design argument in the modern world.

*For a more detailed version of this argument as well as two additional design arguments from modern physics, see*[*https://www.physicstogod.com/3-proofs-of-god-from-science*](https://www.physicstogod.com/3-proofs-of-god-from-science)*.*

*Reprinted from the April 7, 2024 article posted on the aish.com website.*

**Rabbi Berel Wein on**

**Parshat Metzora 5784**



This week's parsha is truly one of the most difficult subjects for people in our time to contemplate, understand or from which to gain knowledge and inspiration. The entire subject of these mysterious diseases, which manifested themselves on the human body, in clothing and even in houses and buildings is technically discussed in the Mishna and also in various places in the Talmud itself. However, the fact that the subject is discussed does not really reveal the underlying pathology of these diseases nor does it help explain it to us in a purely rational fashion.

We are all aware that the Talmud connects the disease to the sin of slandering others and improper speech. Nevertheless, the mystery of the cause, diagnosis and cure for the condition remains a troubling and hidden matter. It is beyond my ability to add any new insights into this age-old discussion by the great scholars of Israel. I think, though, that we simply have to accept that there are physical diseases that manifest themselves because of spiritual failings, whatever those failings may be and however they are interpreted.

We are all aware that there are psychosomatic diseases that can and often do become actually physical. Medical science has not yet been able to determine why such phenomena occur. Well, just as there are, so to speak, mentally caused diseases, the Torah informs us that there are also spiritually caused diseases that actually effect one's body, clothing and even one's home. There are many events and occurrences in life, both personal and national, that defy logic or any form of human understanding.

The Torah does indicate to us the areas of our lives where our human vulnerabilities exist and are apparent. Certainly, our bodies, our health, our appearance and our general physical well-being rank as some of the most vulnerable of all human conditions. Our bodies are so delicately formed and perfectly balanced that even the slightest malfunction of any of its parts immediately causes pain and requires our attention.

The Torah expands this idea to include spiritual imbalances and shortcomings. We are usually never conscious of these matters and if, in fact, they are pointed out to us by others, the usual reaction is one of resentment. So, through the mechanism of physical symptoms as described in this week's parsha, the Torah reminds us that we need to examine and purify ourselves spiritually and not merely physically.

Our bodies, our clothing, even our dwelling places require inspection and sanctification. Even though the physical manifestations of these shortcomings are no longer apparent in our time, the underlying lesson is still present in all of our actions and attitudes.

The realization that we can be woefully deficient in behavior, unless we are constantly monitoring our relationship to our unique value system, is essential for living a truly Jewish and observant life. We are responsible for discerning those weaknesses within us even if they are not physically apparent. Perhaps this is the message to us from this week's parsha.

Shabbat shalom

*Reprinted from the current website of rabbiwein.com*

**Learning from the Mesiras Nefesh of the Kohein in Helping the Impure**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



[Parshat](https://www.chabad.org/parshah/default_cdo/aid/6232/jewish/Parshah-Weekly-Torah.htm) Metzora begins with the description of the purification process for a person who became impure because of *tzaraat*, a skin condition resembling leprosy. It is an ailment that comes about because of a person’s conduct. Because he spread lashon hara, malicious gossip about another person, his own body is affected and his skin begins to decay.

**The Transgressor Deserves His Punishment**

How can he correct himself? After the kohen (priest) determines him to be impure, he is told to go outside the city limits and live alone, distant from others. As our Sages explain: “Since he created separation among others, he is forced to live alone.” As he lives his solitary existence, he hopefully learns the severity of his transgression and in this way, expiates his sin.

How does he become pure? A [kohen](https://www.chabad.org/library/article_cdo/aid/762109/jewish/Raise-Your-Hand-If-Youre-A-Kohen.htm) comes out beyond the city limits and inspects his body to see if his skin ailment has healed. Now usually a kohen is not allowed to become impure himself; he must take utmost care in this regard. This is of essential importance to him. For if a kohen becomes impure, he may not serve in the Temple for the duration of his impurity. It is highly likely that impure objects will be located in the place where the person afflicted with *[tzaraat](https://www.chabad.org/parshah/article_cdo/aid/1176443/jewish/The-Gossiper-and-the-Priest.htm" \o "The Gossiper and the Priest)* stays. And yet, the kohen makes an exception and goes out to help this person.

His conduct is an example for us in our present-day lives. Showing us the extent of the commitment that we must make, extreme efforts are necessary, even when there is a risk to our own personal selves. Even though we may be prevented from entering G‑d’s Temple as a result, we have to do what we can to enable another person to attain purity and resume normal social relations with his fellow men.

*Reprinted from the Chabad.Org website article “Five Powerful Insights from the Lubavitcher Rebbe, zt”l, on Tazria-Metzora” compiled by Rabbi Mordechai Rubin.*

**14 Chametz (Leaven) Facts Every Jew Should Know**

**By**[**Yehuda Altein**](https://www.chabad.org/search/keyword_cdo/kid/17830/jewish/Altein-Yehuda.htm)



*As Passover approaches, families around the world are busy ridding their homes of*chametz*, leaven, the holiday’s forbidden substance. Read on for 14 facts about this antithesis of matzah whose deficiency gives*[*Passover*](https://www.chabad.org/holidays/passover/default_cdo/jewish/Passover-Pesach.htm)*its distinctive flavor.*Top of Form

**Bottom of Form**

**1. Most Foods With Grain Are**[**Chametz**](https://www.chabad.org/holidays/passover/pesach_cdo/aid/1601/jewish/Getting-Rid-of-Chametz-Step-by-Step.htm)

*Chametz*is defined as any food product made from wheat, barley, rye, oats, or spelt that has come into contact with water and been allowed to ferment and rise. In practice, just about anything made from these grains is considered [*chametz*](https://www.chabad.org/holidays/passover/pesach_cdo/aid/1601/jewish/Getting-Rid-of-Chametz-Step-by-Step.htm): flour, cake, cookies, pasta, breads, and items with a *chametz*ingredient such as malt.

**2. It May Not Even Be Owned on Passover**

On Passover, it is forbidden to consume *chametz*, derive benefit from it (such as feeding it to a pet or gifting it), or even retain it in your possession. This prohibition is repeated several times in the Torah.[1](javascript:doFootnote('1a6390677');)

**3. It Commemorates the Haste of the Exodus**

After the Plague of the Firstborn, Pharaoh chased the Jews out of Egypt, not even giving them enough time for their dough to rise.[2](javascript:doFootnote('2a6390677');) To commemorate the haste of the Exodus, we are instructed to only eat [matzah](https://www.chabad.org/holidays/passover/pesach_cdo/aid/1747/jewish/Matzo.htm) (unleavened bread) on Passover, and to refrain from consuming *chametz*.[3](javascript:doFootnote('3a6390677');)

**4. Clean in Advance, But Don’t Overdo It**

In the weeks and days preceding Passover, Jewish homes around the globe are given a thorough cleaning to remove any trace of *chametz*.[4](javascript:doFootnote('4a6390677');) Don’t overdo it, though: It’s *chametz*you’re after, not dust. Standard spring cleaning can be done after the holiday or omitted altogether, as far as Passover is concerned.

**5. Sell What You Won’t Expel**

Not all *chametz*must be eliminated. If you have large quantities of this imminent contraband or otherwise do not wish to get rid of it, there is an alternative endorsed by Jewish law: selling your *chametz*before Passover to a non-Jew and purchasing it back once the holiday is over.[5](javascript:doFootnote('5a6390677');) This sale is a 100% legally binding transaction and must be conducted by a competent rabbi. All sold *chametz*must be stored away for the duration of the holiday.

**6. It Is Searched for at Night …**

The night before Passover, a candlelit search is conducted for any remaining or forgotten *chametz*. Any area in the house where *chametz*might still be found is searched.[6](javascript:doFootnote('6a6390677');) In addition to looking for previously ignored bagel crusts and Cheerios, it is customary to hide 10 carefully wrapped pieces of bread throughout the house for the searcher to find.[7](javascript:doFootnote('7a6390677');)

**7. … and Burned the Next Morning**

The next morning, the eve of Passover, a fire is prepared (following all necessary safety precautions) into which any *chametz* discovered the night before is tossed, along with any leftover *chametz*that will not be sold.[8](javascript:doFootnote('8a6390677');) Following the burning, a declaration is made renouncing ownership of any *chametz*that somehow evaded discovery and is found somewhere in your possession.[9](javascript:doFootnote('9a6390677');) (A similar declaration is made the night before after concluding the search.)

**8. The Prohibition Begins the Morning Before**

The deadline for *chametz*consumption is the morning before Passover begins, two halachic hours before midday. (A halachic hour is calculated by dividing the daytime hours into 12 equal parts.) After this time, non-consumption methods of benefit are permitted for one additional halachic hour, after which the prohibition of *chametz*is in full force.[10](javascript:doFootnote('10a6390677');)

**9. It Requires a Menu Makeover**

Due to the ubiquitousness of *chametz*in our cuisine, preparing Passover food requires a complete overhaul. When going Passover shopping, make sure all manufactured items—including ones not obviously *chametz*—feature not only a kosher symbol, but a kosher-for-Passover one too.

Luckily, Jewish women have been cooking Passover dishes for millennia; recipes and ideas abound, ensuring your family will enjoy delectable, *chametz*-free meals throughout the holiday.

**10. It Is First Cousins With Matzah**

What is *chametz’s*closest relative? Matzah, of course! Made of flour and water, only a few minutes of fermentation differentiate between leavened dough and Passover’s iconic cracker-like food. Matzah is prepared following strict procedures and guidelines to ensure it does not become *chametz*.

**11. It Was Not Allowed on the Altar**

When delineating the laws of sacrifices, the [Torah](https://www.chabad.org/library/article_cdo/aid/1426382/jewish/Torah.htm) instructs that no leaven should be offered on the Altar.[11](javascript:doFootnote('11a6390677');) All meal offerings (*menachot*) were therefore brought either as flour or as *matzah*. The portions of the meal offerings eaten by the priests were also not allowed to be leavened.[12](javascript:doFootnote('12a6390677');)

**12. Shavuot Was an Exception**

On the holiday of [Shavuot](https://www.chabad.org/library/article_cdo/aid/111377/jewish/Shavuot.htm), two loaves of newly-harvested wheat flour were brought to the Holy Temple. These were the only meal offerings to be brought as *chametz*. However, they were not sacrificed on the Altar. Instead, after a waving procedure performed with the loaves and two sacrificial lambs, they were eaten by the priests.[13](javascript:doFootnote('13a6390677');)

**13. The Thanksgiving Offering Also Had Chametz**

In the Temple era, if you survived a dangerous encounter or situation, you would bring a thanksgiving offering (Korban Todah). (Today, a [special blessing](https://www.chabad.org/library/article_cdo/aid/115308/jewish/Birkat-Hagomel.htm) is said in lieu of this sacrifice.) Along with an animal sacrifice, 40 loaves were brought, 10 of which were *chametz*. These loaves were not offered on the Altar; instead, they were shared between the priests and the person who brought the sacrifice.[14](javascript:doFootnote('14a6390677');)

**14. Its Message Lasts Long After Passover**

There is more to the all-out search and eradication of *chametz*than clearing your toddler’s pretzels from beneath the couch. Leavened dough rises and swells, symbolizing arrogance and conceit. A m[atzah](https://www.chabad.org/holidays/passover/pesach_cdo/aid/1747/jewish/Matzo.htm), on the other hand, is thin and flat, suggesting humility and subjugation of the ego. [Passover](https://www.chabad.org/holidays/passover/default_cdo/jewish/Passover-Pesach.htm) emphasizes the lengths we must go to eradicate our personal *chametz*, the self-inflating pride and egotism that impede our relationships with our Creator, our loved ones, and our fellows.[15](javascript:doFootnote('15a6390677');)

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FOOTNOTES

[1.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef1a6390677) E.g., [Exodus 12:15](https://www.chabad.org/9873#v15),19–20.

[2.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef2a6390677) [Exodus 12:39](https://www.chabad.org/9873#v39).

[3.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef3a6390677) [Deuteronomy 16:3](https://www.chabad.org/9980#v3). *Sefer Hachinuch*, *mitzvot*11 and 12.

[4.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef4a6390677) See Alter Rebbe’s Shulchan Aruch 442:30.

[5.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef5a6390677) Code of Jewish Law, *Orach Chaim*448:3.

[6.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef6a6390677) Code of Jewish Law, *Orach Chaim*431–433.

[7.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef7a6390677) Alter Rebbe’s Siddur, *Seder Bedikat Chametz*.

[8.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef8a6390677) Code of Jewish Law, *Orach Chaim*445.

[9.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef9a6390677) Code of Jewish Law, *Orach Chaim*434:2.

[10.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef10a6390677) Code of Jewish Law, *Orach Chaim*443:1.

[11.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef11a6390677) [Leviticus 2:11](https://www.chabad.org/9903#v11).

[12.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef12a6390677) [Leviticus 6:10](https://www.chabad.org/9907#v10) and Rashi ad loc.

[13.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef13a6390677) [Leviticus 2:12](https://www.chabad.org/9903#v12). [Leviticus 23:16](https://www.chabad.org/9924#v16)–20. *Mishneh Torah*, *Hilchot Temidin U’Musafin*ch. 8.

[14.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef14a6390677) [Leviticus 7:11](https://www.chabad.org/9908#v11)–14 and Rashi ad loc. *Mishneh Torah*, *Hilchot Maaseh Hakarbanot*9:12–22.

[15.](https://www.chabad.org/holidays/passover/pesach_cdo/aid/6390677/jewish/14-Chametz-Leaven-Facts-Every-Jew-Should-Know.htm" \l "footnoteRef15a6390677) See *Likkutei Sichot*vol. 1, pp. 129ff.

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