



**J'lem** Shabbat in/out times for **Shabbat HaGadol**  
**5:14pm / 6:27pm** (see p.3 and Pull-Out Pages for more times)

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**Word of the Month** [Last op for KL - Seder night]

There is great emphasis in the Torah and in Seder practice of the fact that we went out of Egypt in the **SPRING**, בחודש האביב. Aside from the well-known concept of Spring representing rebirth after the dead of winter, corresponding to the (re)birth of the Nation after the death-like conditions in Egypt, there is this (from R' Eliyahu Ki Tov): The deity of Egypt was the Ram, Zodiac sign of Nissan. Par'o remained stubborn throughout the plagues, waiting for his deity's help in the Spring month. G-d brought the ultimate and most devastating of the plagues at the height (full moon) of that very month.



# WARNING

**The Candle Lighting and Havdala times on the bottom of the Front Page are WRONG!**

(Last week's were left there by mistake)

**Correct times for our list of locations for Shabbat, Yom Tov, Shabbat Chol HaMoed, Yom Tov, and Shabbat are on one of the layers of the Pesach Pull Out**

**Remember too that as of early Friday morning, March 26th, Erev Shabbat HaGadol, we are on SUMMER TIME**

Ranges are 20 days (DIFFERENT)  
FRI March 26 to WED April 14  
11:30 Nissan

All times are Summer Time

Earliest Talit & T'filin	5:46-5:21am
Sunrise	6:36-6:13am
Sof Z'man K' Sh'ma (Magen Avraham: 8:55-8:39am)	9:40-9:26am
Sof Z'man T'fila (Magen Avraham: 10:11-9:59am)	10:42-10:30am
Chatzot (halachic noon)	12:45-12:39½pm
Mincha Gedola (earliest Mincha)	1:16-1:12pm
Plag Mincha	5:37½-5:46½pm
Sunset (based on sea level: 6:54-7:07pm)	6:58-7:11pm

**Next TT (903) IY"H is for Tazri'a-M'tzora, first available on Wednesday, April 14th**

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Headquarters: 11 Broadway, New York, NY 10004  
212-563-4000 • website: www.ou.org

Produced, printed\*, collated, and folded in-house

Phil Chernofsky • (02) 560-9124  
tt@ouisrael.org • www.ou.org/torah/tt

Advertising: Ita Rochel  
ttads@ouisrael.org • (02) 560-9125

TT Distribution • 0505-772-111 • ttlist@ouisrael.org

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22 Keren HaYesod • POB 37015 • Jerusalem 91370  
phone: (02) 560-9100 • fax: (02) 561-7432

email: office@ouisrael.org • website: www.ouisrael.org

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## Lead Tidbit: The two other sides of the coin

Coins usually have two side - this one and the other side of the coin. (Forget about heads and tails, obverse and reverse, Pali and Eitz, etc. We're dealing with a proverbial coin... as you will see.)

This coin has one side and two other sides of the coin. How so? Good question. Let's go...

The idea of this Lead Tidbit began many years ago with a beautiful Hagada "vort" by Rav Sorotzkin z"l in his hagada HaShir v'haShevach. He observes that the "child" (can be any age, 4-120) sees several unusual things at the beginning of the Seder: Chairs with pillows for reclining, kittel-clad men (perhaps), table set differently and fancier than usual, everyone getting his own full cup of wine, reclining for drinking the first cup, washing Netilat Yadayim but without a bracha, Karpas in salt water, breaking the middle matza, hiding the larger part for later, pouring a second cup, covering or removing the Seder plate - he or she must be bursting with questions. Finally, we tell the child that it is his turn - ask away. The first question he asks (from Ma Nishtana) is about matza. That's what he asks about?! We just answered that one for him before he even asked. We held the broken matza aloft and declared in Aramaic (the vernacular way back when), so that everyone would understand the declaration: This is the bread of affliction that our ancestors ate in the land of Egypt. It's the only thing we've answered yet - all other questions would be appropriate except one about matza, since he just heard, loud and clear, why we eat matza. Wasn't paying attention?

Rav Sorotzkin says that he was, and

therefore asks a brilliant question. He is not asking about why we eat matza. We just told him and he heard and understood. What actually puzzles him is why we eat KULO MATZA - matza and only matza. If matza is the bread of affliction than in contrast there should be a delicious, sweet, fragrant challah that would represent freedom, nobility, luxury. But it isn't there. We got rid of all chametz. Why is this night KULO, exclusively, matza? Great question.

Rav Sorotzkin continues that we tell the child that after we go through the Magid portion of the hagada, we will pick up the same broken piece of matza and ask and answer the question - again - as to why we eat matza. Only this time, the answer is different. The answer is the other side of the coin from the HA LACHMA ANYA side. This time, matza represents the haste with which we left Egypt at G-d's command and the trust we put in Him that we didn't even linger to prepare food for the journey. And now matza becomes the perfect "item" of the Seder experience, because it symbolizes slavery and freedom. It have both sides of the coin. (As do many other Seder items - but that's for another time.)

That's our answer to the child's question about KULO MATZA.

Almost. But not quite. There's something a little off; something missing. Of all the aspects of the freedom side of the Mitzrayim experience, haste in leaving doesn't seem like such a major thing. Drinking four cups of wine seems to fit the bill in that role. Luxury, freedom, nobility. Wine. Slavery - no wine. Even better than wine, let's look at Korban

Pesach. Now there is the real other side of the coin. Everything about KP says "luxury, freedom, nobility". Roasting meal is the least economical way to prepare it - lots of shrinkage. But it is the tastiest. Saving some of one's food for the next day is what a slave and a poor person does. Not a nobleman. KP cannot be left over. Its bones cannot be broken - something a poor person would do to get every last bit of food from his meat. And eating it, not to satisfy hunger, but to enjoy it as a dessert after a satisfying meal? Luxury, itself.

Matza is LECHEM ONI, poor person's bread. Slave's food. KP is the food of MAMLECHET KOHANIM. Of free people. Or wealth and nobility. There is your contrast. There are your symbols of emerging from slavery to freedom.

Obviously, we have both "other sides of the coin". But the specialness in the message of matza is that G-d is praising us for having faith in him. For not lingering when it came time to leave Egypt. For not even properly providing for a journey. And G-d named the whole 7 days of the holiday, Chag HaMatzot.

We call it Pesach, because that is our way of expressing our appreciation to G-d for saving our firstborns, for saving us. KP symbolizes our getting out of Egypt. Matza symbolizes our readiness to become G-d's nation.

When it came time to eat Korban Pesach, the mitzva was to eat it with matza (and Maror). This brings the two other sides of the coin together. This we commemorate with the Afikoman which represents BOTH the KP and the matza that was eaten with it. Chag Samei'ach.

## TZAV STATS

25th of 54 sedras; 2nd of 10 in Vayikra

Written on 169.8 lines in a Torah, rank: 38th

8 Parshiyot, 7 open and 1 closed

97 p'sukim - 36th (3rd in Vayikra) same as Sho'tim, which is a bit larger than Tzav

Sources say that TZAV has TZAV (96) p'sukim. Our Chumashim have 97. Either one-off is acceptable for Gimatriya purposes, or there was a slightly different p'sukim-breakdown in the past.

1353 words - 38th (3rd in Vayikra)

5096 letters - 38th (3rd in Vayikra)

## MITZVOT

18 of the 613 mitzvot; 9 positive; 9 prohibitions

## Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

## Kohen - First Aliya

### || p'sukim - 6:1-11

[P> 6:1 (6)] After the preliminary descriptions of the different korbanot in last week's sedra, we now find the description of the daily service in the Mikdash.

After burning all night, the fires of the Mizbei'ach are tended first thing in the morning (before sunrise). This first task of the day is relatively less important than other tasks, although it was enthusiastically sought after by young kohanim who vied for the honor of performing the mitzva of "Trumat HaDeshen" [131,A30 6:3]. The kohen performing this task would remove the ashes from the Mizbei'ach fires and place them beside the Mizbei'ach. He would then change into other garments (of a slightly lesser quality than those worn for "regular" Temple service) and take the ashes to a specific "clean" place outside the camp.

The fire of the Mizbei'ach was to burn always [132,A29 6:6] and was not allowed to be extinguished ever [133,L81 6:6].

**SDT:** *The portion from the beginning of Tzav until this point is one of the daily readings of the Korbanot section of the Shacharit service. It is very important to recite the portions of Korbanot, based on the concept of "And our lips will substitute for the bulls". The Gemara relates the following: Avraham Avinu asked G-d, "what method will my descendants have to*

*pursue atonement for their sins?". G-d told him that sacrifices will help bring atonement. Avraham then asked what will be during the time that the Beit HaMikdash will not stand and sacrifices will not be practiced. G-d's answer: "I have already prepared for that eventuality. As long as they read the Torah portions about sacrifices, I will consider it as if they actually offered the sacrifices, and I will forgive them their iniquities." This idea is hinted at by the words in the opening pasuk of the sedra: ZOT TORAT HA'OLAH - This Torah (portion) of the Olah - HI (sounds like the English word he) HA'OLAH... - It (the passage) IS the Olah.*

[P> 6:7 (5)] The Torah next returns to the topic of the "meal-offerings", the MINCHA. A small amount of the flour-oil mixture and all of the frankincense (L'VONA) was scooped up and placed on the Mizbei'ach to burn. The "mincha" was not to be made Chametz [135,L124 6:10] (there are exceptions to this rule, notably some of the Menachot that accompanied the TODA offering were chametz, which is why the TODA is not brought on Pesach or even Erev Pesach - this is why we do not say "Mizmor L'Toda", T'hilim 100, on Pesach or Erev Pesach. The other exception is/are the SHTEI HALECHEM, the two-loaves offering of Shavuot. The rest of the "mincha" is eaten by male kohanim on duty in the Beit HaMikdash at the time of the offering, this too being a mitzva [134,A88 6:9].

## Levi - Second Aliya 22 p'sukim - 6:12-7:10

[P> 6:12 (5)] Each day, the Kohen Gadol is to bring a meal-offering of a tenth of an eifa of flour (plus oil & spice) - half in the morning and half before evening [136,A40 6:13]. This mincha was not to be eaten [137, L138 6:16], but rather was completely consumed on the Mizbei'ach.

[P> 6:17 (7)] The CHATAT [138, A64 6:18] was slaughtered in the same place as the "Olah" (viz. the north side of the Mizbei'ach). An integral part of a sin-offering is the eating of its meat by the kohen (kohanim) who brought it on behalf of the sinners.

**SDT:** *The Meshech Chochma points out that the kohen who dealt with the sacrifice is the one who should eat from it, because only he would know if his kavannot (thoughts and intentions) were correct or not. His eating of the sacrifice makes the statement that he indeed did and thought all that was required. (The punishment for a kohen intentionally eating of an invalid sacrifice - in this case, he being the only person who could know of its invalidity - is punishable by "death from heaven".) We see in this issue, a high level of accountability a person carries for his own actions. Sort of like a Mashgi'ach certifying the kashrut of a restaurant - would he himself eat there? One would hope so.*

Certain chata'ot, whose blood was brought into the Mikdash, were

not to be eaten [139,L139 6:23], but rather completely consumed on the Mizbei'ach.

**SDT:** *The Kli Yakar points out that the Torah commands the bringing of the Chatat and Asham (the Sin and Guilt offerings) in the same place in the courtyard of the Beit HaMikdash as the Olah in order to protect the feelings and privacy of the sinner. People who see him at that place can now assume that he is bringing an Olah and will not automatically jump to the conclusion that he has sinned. This is similar to one of the reasons given for the Amida being a silent prayer - this protects a davener from the embarrassment of something he might include in his prayer being overheard by others. This is one of many, many moral lessons that can be derived from the Korbanot.*

## Shlishi - Third Aliya 28 p'sukim - 7:11-38

[P> 7:11 (17)] The Torah next discusses the Sh'laminim, [141,A66 7:11] beginning specifically with the "Toda". The animal sacrifice is accompanied by various types of wafers and cakes. Parts of the animal are burned on the Altar, parts are given to the kohen, and the remainder is to be eaten by the bringer of the korban. The korban must be eaten by midnight (actual deadline is dawn; midnight is required as a precaution). It is forbidden to leave over any of the korban until morning [142,L120 7:15]; that which is left over must be burned [143,A91 7:17]. If the

Sh'laminim is in fulfillment of a vow, its meat may be eaten for two days, becoming "Notar" on the 3rd day.

It is forbidden to eat "Pigul" [144, L132 7:18]. Pigul is a type of invalid korban, where that which rendered the korban unfit for the Mizbei'ach was not something physical nor a mistake in the kohen's action, but rather an incorrect thought (kavana), of certain types. It is significant that improper thoughts alone can effect the status of a korban.

**SDT:** *The most severe lapse in a kohen's kavana is one concerning time. A lapse regarding place of the eating of the korban, for example, still renders the korban invalid, but is less severe, punishment-wise. If the kohein has in mind to eat from the korban at a time when it is no longer allowed, then that mis-kavana renders the korban "Class-A Pigul". This fits with our previous notions concerning Shabbat and the Mishkan, that the sanctity of time is "higher" (in some way) than the sanctity of place. (from a long time ago - but memorable drasha by Rabbi Fabian Schonfeld.)*

It is forbidden to eat of a korban that has become tamei (ritually unclean) [145,L130 7:19]. This is punishable by makot. It is required to burn tamei korbanot [146,A90 7:19]. A person who is tamei who intentionally eats meat of a korban is liable to Koreit ("cut off" by G-d).

Certain fats of kosher animals are forbidden to eat [147,L185 7:23]. This is the prohibition of "cheilev". There are differences between the cheilev of a KORBAN and that of

a regular CHULIN (non-sacred) animal.

Eating blood of a bird or mammal is a capital offense (from Heaven) [147, L185 7:26]. Eating meat with blood still in it is a lesser offense, but nonetheless forbidden. This is why meat has to be "kashered", not just kosher.

[P> 7:28 (11)] What follows are more details of the SH'LAMIM: what parts go on the Altar, what parts go to the kohen, etc.

These are the rules of the various types of korbanot that G-d commanded Moshe on Har Sinai on the day that He commanded the people of Israel to offer korbanot to G-d, in Midbar Sinai

## R'vi'i - Fourth Aliya 13 p'sukim - 8:1-13

[P> 8:1 (36)] Having set down the rules, G-d now commands Moshe to take Aharon and his sons, the garments of the kohanim, the sacrificial animals, and the anointing oil, and perform the inaugural ceremonies for the Mishkan in the presence of the People. Moshe dresses Aharon in the garb of the Kohen Gadol, anoints him, the Altar, and the vessels of the Mishkan. He also dresses Aharon's sons.

## **Chamishi** 5th Aliya 8 p'sukim - 8:14-21

A bull as a sin-offering is brought and Aharon and his sons "lean" on it. (This is a vital element of most personal korbanot. It facilitates a psychological identification with the animal and adds meaning to the act of sacrifice.) Leaning (s'micha) is accompanied by confession (vidui) or words of praise to G-d, depending upon the type of korban. The bull was slaughtered and part of its blood was put on the corners of the Mizbei'ach and on its base. Parts of the bull were placed on the Mizbei'ach; the remainder was burned outside the camp. The first of two rams was next offered, as an OLAH.

**It is very important** for us to understand that Korbanot were not "hocus-pocus, we're forgiven" offerings. It doesn't work like that. Never did. A Sin Offering, whipping by the Sanhedrin, even a death penalty, had to be accompanied by real T'shuva and Vidui. Without the heart in the korban-equation, the people were continually castigated by G-d for hollow meaningless acts and lip service. The ceremonies have deep significance and meaning, but the heart and soul of a person must truly be involved, otherwise the korban is (less than) nothing.

## **Shishi** - Sixth Aliya 8 p'sukim - 8:22-29

The second ram was then offered (as a SH'LAMIM called EIL HAMILU'IM) and several procedures, as specified in the Torah, were followed. Note that Moshe Rabeinu was an active participant in the 7-day inauguration period for the Mishkan. Thereafter, Aharon and his sons (and all kohanim) are the ones who perform the sacred service.

## **Sh'VII** - Seventh Aliya 7 p'sukim - 8:30-36

Further anointing of Aharon, his sons, and their garments. Then Moshe told them to prepare part of the meat for eating with the accompanying cakes and wafers. That which was left over was to be burned. During the seven inaugural days, the kohanim were not to leave the Mishkan; they stayed there as an honor-guard.

Aharon and his sons did all that G-d had commanded through Moshe. The last 4 p'sukim of Tzav are reread for the Maftir.

In all 12-month years, Tzav is Shabbat HaGadol. In 13-month years, Tzav can be Zachor or Para, or Purim in Yerushalayim, or REGULAR.

## **Haftara** 21+1 p'sukim Mal'achi 3:4-24

The haftara speaks of faithfulness to Torah and the promise of the coming of Eliyahu HaNavi as the

harbinger of the Complete Redemption. That the second, to some extent, depends on the first can be seen in the closeness of the following two phrases: ZICHRU TORAT MOSHE... (remember the Torah, and keep it), and HINEI ANOCHI SHO- LEI'ACH LACHEM - and if you do, then I will send Eliyahu... Very important to recognize the future Geula even when celebrating an earlier one. The haftara does it; many features of the Seder do it.

Note: The penultimate pasuk is repeated as the concluding pasuk of the haftara. This is done to end Trei-Asar on a positive note.

## **SH'MINI** STATS

26th of 54 sedras; 3rd of 10 in Vayikra

Written on 157.2 lines in a Torah, rank: 42

6 Parshiyot; 3 open, 3 closed

91 p'sukim - ranks 41st (4th in Vayikra)

1238 words - 41st (5th in Vayikra)

4670 letters - 41st (5th in Vayikra)

tied with Chukat, more p'sukim, fewer words

## **MITZVOT**

17 mitzvot of 613; 6 positive; 11 prohibitions

## **Kohen** - First Aliya 16 p'sukim - 9:1-16

[S> 9:1 (31)] On the 8th day, Aharon was commanded to offer the first set of sacrifices (not counting the korbanot that were brought during the previous preparatory week). Specifically, "personal" korbanot - an EIGEL (calf) as a CHATAT and an AYIL (ram) as an OLAH.

Then the People offer a goat as a CHATAT and a calf and a lamb as OLOT. Then a bull and ram as SH'LAMIM.

**Ponder this...** It is "obvious" that the CHATAT of a calf is an atonement for the Sin of the Golden Calf and/or an indication that G-d has forgiven the people for the Golden Calf. In one context the Golden Calf was called "the calf that Aharon made". Therefore, the calf on the Eighth Day is his CHATAT. The calf of the people is an OLAH, rather than a CHATAT. OLAH is brought for thoughts of certain sins; CHATAT is for acts. Those of Bnei Yisrael who DID whatever we will call it, the EIGEL, were killed. The rest of us were "guilty" of indecision, fence-sitting, confusion - "sins" of thought. Our calf was an Olah. Aharon's OLAH was a ram, reminding us of Akeidat Yitzchak. No sin associated with that. (Olah is not always about sin.) Our CHATAT was a goat, reminding us of our former collective sin of the selling of Yosef and deception of Yaakov with the help of goat's blood.

## **Levi - Second Aliya** 7 p'sukim - 9:17-23

The Torah continues the details of the opening set of sacrifices, the accompanying Mincha, Sh'lamim, what parts go on the Mizbei'ach. This short Aliya concludes with Aharon raising his hand(s) to the people and blessing them.

## **Shlishi - Third Aliya** 12 p'sukim - 9:24-10:11

A Divine Fire descended and consumed everything on the Mizbei'ach. The people reacted to this miracle with praise to G-d and reverence for Him.

Then Nadav and Avihu, two sons of Aharon (who had been assisting Aharon), took censers with fire and offered incense before G-d. The fire was their own, not that of the Mizbei'ach. A Divine Fire struck them dead, killing them from within, leaving them outwardly unmarked.

Moshe's words of consolation to Aharon are met with Aharon's silence. Moshe calls two cousins, Misha'el and Eltzafan, sons of Uziel, to remove the bodies.

(Almost in reaction to the tragedy,) the Torah next sets down several rules (mitzvot) for kohanim, to save them from endangering their lives. Kohanim may not enter the Mikdash with long hair (a monthly

trim was required) [149,L163 10:6], nor with torn garments [150,L164 10:6]. They may not leave the Mikdash while performing their sacred work [151,L165 10:7].

[P> 10:8 (4)] Furthermore, kohanim may not enter the Mikdash while under the influence of wine [152,L73 10:8]. Violations of any of the above would be a show of disrespect to G-d. [Some commentators infer from this last prohibition that Nadav and Avihu had drunk wine before they entered the Mishkan. Others offer different reasons for their deaths.]

## **Mitzva Watch**

Mitzva #152 is an example (there are others) of a mitzva that has a specific context and application from the Torah, but the scope of the mitzva is much wider. The Written Word forbids a Kohen from doing sacred service while having recently drunk wine. Sefer HaChinuch gives a second definition for mitzva, based on the Oral Law. Namely, a halachic authority may not render a decision (psak) while under the influence of alcohol. (It seems that this prohibition does not apply to divrei Torah and the like - only to halachic decisions.) This prohibition is NOT a case of Rabbinic extension of the scope of Torah Law (there are plenty examples of that); it is part of the Oral Law on the D'Oraita level.

## **R'vi'i - Fourth Aliya** 4 p'sukim - 10:12-15

[P> 10:12 (9)] Moshe next commands Aharon, Elazar, and Itamar to eat the Minachot and parts of the various offerings of the day. (Some was to be eaten only by them, in the area of the Mishkan; other parts could be taken "home" and shared with their families.) This was an unusual command, since generally, kohanim who have suffered a close loss would not eat of the sacred foods on the day of the burial. Moshe tells them that he was thus commanded to tell them.

## **Chamishi 5th Aliya** 5 p'sukim - 10:16-20

When Moshe realizes that the CHATA'OT (sin offerings) were burned, he gets angry with Elazar and Itamar (and Aharon, says Rashi, but to avoid a brother-brother confrontation and shaming Aharon, Moshe addresses his nephews) for not eating of the korbanot, as they were instructed to do. Aharon defends his sons' behavior by explaining that the loss of their brothers would make a "business as usual" attitude unacceptable in G-d's eyes. Moshe accepts Aharon's words.

## **Shishi - Sixth Aliya** 32 p'sukim - 11:1-32

[P> 11:1 (28)] Two and a half sedras devoted to sacred meat (i.e. korbanot), and now we have the presentation of the animals we may and may not eat.

There is a "neat" parallel among the beginning of the book of Vayikra, the story of No'ach immediately after the Flood, and the first Order of Mishna. In each, our first "use" of animals is a korbanot to HaShem, and then we get permission to use them for personal benefits. In Mishna, Z'vachim, about animal sacrifices comes first in Seder Kodashim. Then (after Menachot) comes Masechet Chulin with the laws of ritual slaughter, meat in milk, and various other mitzvot relating to our use of animals.

There is a positive mitzva to check the signs of kashrut of a mammal to determine its kashrut status [153, A149 11:2]. It is forbidden to eat of animals that lack one of the signs of kashrut (split hoof and cud chewing), and of course, those that lack both [154,L172 11:4]. The Torah names three animals that chew their cud but do not have split hooves - the camel, shafan, arnevet, and one that has a split hoof but is not a ruminant - the pig. We may not eat their meat, and handling their carcasses renders one TAMEI, ritually unclean.

One is required to examine fish for scales and fins [155,A152 11:9]. It

is forbidden to eat non-kosher fish [156,L172 11:11].

With birds, the Torah lists 20 kinds of birds (not species, families, genus, etc. - but kinds) that are not kosher [157,L174 11:13]. All the rest of the birds are kosher. How do you know if a particular bird is in one of the forbidden families or not? Usually, the answer is TRADITION. We eat chicken etc. because we have an unbroken tradition.

Finally, the Torah specifies four types (8 families) of locust that we may eat. Checking their identities is a mitzva [158,A151 11:21]. All other insects are not permitted to us. We have lost the ability of identifying kosher locust, so we don't eat any of them. [Some Yemenites have the necessary traditions to identify the kosher varieties.]

[S> 11:29 (10)] Next the Torah deals with the ritual impurity of creeping things [159, A97 11:21].

## Sh'VII - Seventh Aliya 15 p'sukim - 11:33-47

Minding the laws of "purity" of food and drink is a mitzva [160,A98 11:34].

[S> 11:39 (9)] Once again, the Torah presents the rules of the carcass of animals and the resulting ritual impurity from contact of various types [161,A96 11:39]. The Torah reiterates the

prohibition of eating "creepy things" [162, L176 11:41], as well as worms and insects that infest fruits and vegetables [163,L178 11:41], seafood and other life-forms that inhabit the water [164,L179 11:43], and maggots that develop in rotting food material [165,L177 11:44].

All of the above is meant to elevate the Jew's soul to the sanctity that G-d wanted us to attain. For us, there is a direct link between body and soul, the spiritual and the mundane. The laws of kashrut bring the point home.

## Haftara 40 p'sukim Shmuel Bet 6:1-7:17

...story of Uza who touched the Aron to prevent it from slipping (as he perceived it) and was struck dead as a result... Parallels Nadav & Avihu... Rabbi Jacobs z"l says that both sedra and haftara contain very joyous celebrations that were "marred" by the deaths of people with noble motives. Uza's father was Avinadav, a combination of the names Avihu and Nadav.

## Divrei Menachem

In this day and age when our detractors are seeking our demise and when the so-called free nations of the world urge the destruction of settlements in the Land of Israel and the denigration of our holy places, it is surely time for us to rekindle the spark that attaches us to Yerushalayim and the Beit HaMikdash.

For doesn't the rededication of the Hurva Shul in the Old City symbolize a return of sorts to our former glory? And when daily in our prayers we beseech Hashem to restore and rebuild Yerushalayim, are we not declaring, de facto, that Yerushalayim is both the geographical and metaphysical source of all our longings as a Jewish people?

When we read in Parshat Tzav that the fire on the Altar was never to dwindle and that fires on the Mizbe'ach were to remain lit continuously, surely we are being taught that a fire must burn in our hearts for all generations. Not surprisingly, therefore, the Midrash teaches us that when a person repents (and brings the Olah, the elevation-offering), it is regarded as if he went up to Yerushalayim, and rebuilt the Temple and the Mizbe'ach, and brought on it all the offerings of the Torah!

## OU VEBBE REBBE

*At our seder, during the meal, some people start dozing off, and some have considered taking a nap so that they will have strength to finish the seder. Isn't there a problem that if you fall sleep, you can't eat the afikoman? Is there a way around that?*

Your assumption has some basis in the sources, but halacha l'ma'aseh (practical application of Jewish Law and practice), the ruling is much more lenient than you imagine. We will take a look at the primary source and several machlokot (halachic disagreements), and then sum up the practical halacha.

The Mishna (Pesachim 120a) says: "If some slept, they may eat; if all, they may not eat. Rabbi Yossi says: If they dozed off, they may eat; if they fell asleep, they may not eat." The Mishna certainly refers at least to the eating of the Korban Pesach, and, explains the Rashbam (ad loc.), it is a stringency based on the idea that, after the break of sleeping, it looks as if he is eating in two different places, which is forbidden for the Korban Pesach.

cont. p.54  
The first machloket to consider is whether this applies only to the Korban Pesach or even to afikoman, the matza we eat at the end of the meal, which is modeled after the korban, which was eaten on a relatively filled stomach. Most Rishonim (including the Rashbam, ibid.) say that it applies also to the afikoman, and the Shulchan Aruch (Orach Chayim 478:2) rules this way. The gemara (120b) strongly indicates

that this is so, as it tells of an exchange between Abayei and Rabba about whether the latter slept too much to continue eating. Since they lived after the time of the Beit HaMikdash, this would indicate that the halacha lives on regarding afikoman. Tosafot (P'sachim 119b) differs, saying that it applies only to Korban Pesach and says that the gemara was exploring only the parameters of sleeping based on a parallel but different application (the beginning of a fast).

Another machloket is whether Rabbi Yossi, like whom we pasken, who introduced the distinction between dozing off and sleeping, added a leniency, namely, that only when everyone fully sleeps is it a problem (Rambam, Chametz U'matza 4:14). The Rosh (Pesachim 10:34) says he came to be stringent, that if even a minority of the group fully sleeps, they may not continue. The latter approach reads more easily in the aforementioned story, and although several opinions agree, the Shulchan Aruch (ibid.) says that only if everyone (or one person eating alone) sleeps is there a problem. Thus, this is not much of a problem, as it is rare that a whole group at a seder actually falls asleep (deeply enough that if one asked him a question, he would not respond-gemara ibid.).

Let us present yet another strong reason that this matter is almost never a problem. Almost all authorities agree that the problem of being in two places applies only to the Korban Pesach and its modern counterpart of the afiko-

man. However, if everyone falls asleep before the afikoman, they can get up and eat the afikoman (Rama, OC 478:2). Although the Shulchan Aruch sounds like he is stringent on this point, it is apparent from the Beit Yosef that he agrees, as Sephardic poskim understand and rule (see Kaf HaChayim, OC 478:9). Additionally, the Pri Chadash claims that only if one already ate his required k'zayit of afikoman would we tell him to stop eating.

While the problem regarding not being able to eat the afikoman is basically theoretical, it still might be better not to nap. The Kaf Hachayim (OC 473:133) says that it is improper to take a serious break, which includes sleeping, from the beginning of the seder until the end of Hallel. However, this is only a preference and one would have to balance the pros and cons according to his situation. Recall that one who sleeps during a meal should do netilat yadaim when he awakens without a beracha and if he goes to sleep in bed, he must make Hamotzi again as well (Mishna Berura 178:48).

On the subject of afikoman unnecessary stringencies, we remind afikoman snatchers and snatchees that a lost afikoman may be replaced by another matza (Rama, OC 477:2).

Rabbi Weinreb's Weekly Column:

## Parshat TZAV

### Shabbat HaGadol as Independence Day

I remember well when the age at which one could vote or drink was 21. From my perspective when I was a child, and frankly eager to do these things, it seemed to be an injustice to set the age bar so high. Twenty-one seemed a long way off.

As time progressed, the age for all of these things became lower and lower. By that time, I was well past the age of 21 and was critical of allowing children these privileges prematurely.

That's just one example of how our perspective changes with regard to the age-old question of who is a child and who is an adult. At what age does one pass from the status of a minor into majority?

From the point of view of Jewish religion things seem quite clear. Traditionally, boys become men at age 13. Recognizing that females mature earlier, our rabbis defined age 12 as the age of majority for a girl.

So it is with regard to the performance of mitzvot and other religious functions. A girl celebrates her bat mitzva at age 12, and boys wear tefillin and are counted as part of a minyan at age 13. Before the

age of 13 he is a katan, a minor. Afterwards, he is a gadol.

Gadol can mean adult, or it can mean large or great.

This Shabbat, the last one preceding Pesach, is known as Shabbat HaGadol. How are we to translate it? Is it the adult Shabbat, the large Shabbat, or perhaps the great Shabbat? Or does the word gadol mean something entirely different in this context?

Many have a custom to do a preliminary reading of the Hagada on this Shabbat. Those of us who do so, and I count myself among them, will have an opportunity not just to read the ancient words but to study some commentary upon them. Thus, we will have the opportunity to familiarize ourselves with one of the dozens of "new" haggadot on the market.

I would like to recommend one of them. It is called The Royal Table, and it is written by Rabbi Norman Lamm, the Chancellor of Yeshiva University.

I recommend this work in its entirety, but I would like to draw your attention to his creative approach to the meaning of the word gadol, and not just in the

📖 It is far more difficult to make one's absence than one's presence felt.

From "A Candle by Day" by Rabbi Shraga Silverstein

A Candle by Day • The Antidote • The World Of Chazal  
by Rabbi Shraga Silverstein

Now available at 054-209-9200

context of Shabbat HaGadol.

Rabbi Lamm points out that in the Talmud, katan does not always mean minor, nor does gadol invariably connote an adult. In certain contexts, Rabbi Lamm informs us, a person's status is not a question of age but a question of independence. In the words of the Talmud, "A katan who does not rely upon his father's table is a gadol. A gadol who is dependent upon his father is a katan."

This piece of Talmudic wisdom allows us a definition of gadol with entirely new vistas of insight and understanding. A gadol is someone who is self-reliant, who can stand on his own two feet, not just intellectually but in every other sense as well.

Thus, Rabbi Lamm teaches us that this Shabbat is called HaGadol because it marks our independence as a people. It was on this day that we were able to demonstrate to our Egyptian slave masters that we no longer feared them and were about to declare ourselves religiously, culturally, and physically independent.

I find myself taking the implications of Rabbi Lamm's insights much further than he does. Nowadays, we refer to those Torah sages whose authority we revere and to whom we look for guidance as gedolim", the plural of gadol.

I have often struggled with the

question, as I am sure many of you do, as to what makes a gadol. Is it just his piety and erudition? Surely these are the necessary prerequisites for the status of gadol.

But reflection upon the great sages of Jewish history reveals that the outstanding Gedolim of the generations had streaks of independence, which they asserted in unique and often courageous ways.

Take Maimonides, the Rambam. His Torah scholarship and personal spirituality were unparalleled. Yet he embarked, quite intentionally, upon many new paths in his life. He undertook significant positions of community leadership, delved into areas of study of which his own teachers never knew, and did not fear to express his independence of thought even when he differed from some of his predecessors.

Or consider Rabbi Moshe Sofer, known as the Chatam Sofer, who is generally thought to have been an ardent traditionalist. Yet he too demonstrated great independence when he formulated his own approach to combating the heretical movements of his time. He invented new ways to fight old battles.

The Chofetz Chayim and Rav Moshe Feinstein, to take two twentieth century gedolim, did not merely mimic their teachers and peers but undertook new approaches, new emphases, and dealt with unprecedented issues

relying upon their profound scholarship for sure, but also were confident in their independent judgment. Rav Moshe even committed to writing some of his thoughts about the necessity of a posek, a halachic decisor, not to fear to express his independent thoughts when he was confident that they were correct.

Shabbat HaGadol gives us the opportunity to cherish our independence in so many ways. We must never abandon our Torah and tradition, but we must realize that there is a place for independence when it is appropriate.

Passover is the holiday of freedom and independence. Our Sages teach us that no one is as free as he who studies Torah deeply. Independence of thought and creativity are values which are cherished by our tradition, and Pesach is the time for us to celebrate those values.

**CHIZUK AND IDUD**  
*Divrei Torah from the weekly sedra  
with a focus on living in Eretz Yisrael -  
Chizuk for Olim & Idud for not-yet-Olim*

As we approach the holiday of Pesach, we remind ourselves of the nearing celebration of our freedom as slaves in Egypt. One aspect of the Seder that enables us to remember that freedom is the practice of eating while in a reclining position (HASEIBA).

The Sages learn the source for this

practice from a pasuk (Shmot Rabba 20), "When G-d circled (VAYASEIV) the people around in the desert." The Rabbis learn from this pasuk that even the poor in Israel should always eat at the Seder in a Reclining position (SHEYESHEB) learning from the same root as the word VAYEISEV - encircle.

Rav Yosef Dov Soloveitchik zt"l could not understand the connection between G-d circling the Jewish people in the desert to the ancient ritual of Reclining at the Seder.

The Rav went on to explain that according to Rashi, we recline on Pesach to remember the freedom that the Jewish people embraced this night. However, this seems an impossible mission for a poor individual. This individual who has so many other concerns at the moment financially and monetary, how can he even begin to feel freedom now?

We therefore must look at the Seventh day of Pesach for the answer. This last day of Pesach seems to be the apex, the culmination of such a successful holiday. Yet, looking deeper, we are far from the culmination on this last day of Pesach. The Jewish people find themselves crossing the Red Sea, entering a desert for forty years - not an end of a journey but rather a beginning of one. There is a gap between the promises we received of true redemption until its fulfillment. This is the destiny of our people. Eisav received their land immediately after being promised and we have to wait.

Now we can understand why the

Reclining represents freedom as mentioned by the Midrash. It does not symbolize actual freedom but rather the "Belief" and confidence that even though we must wait, we are sure that the deliverance will come, just like our being "circled" by G-d in the desert. That is why the same root is used from circling to reclining.

In many different generations our people have suffered, but on the Seder night we try to fulfill the words "In every generation one is obligated to show himself as if he were redeemed". We must all show with great confidence, even the poor amongst us because G-d encircled us in desert and we did finally receive our redemption. This is the meaning of Reclining - HASEIBA.

Rabbi Chanoch Yeres,  
Yemin Moshe, Yerushalayim

## TRUTH AND JUSTICE IN THE MARKET PLACE [part 2]

by **Dr. Meir Tamari**

Rambam includes among the halakhot of theft and robbery, the laws regarding false weights and measures, withholding a workers wages, oppression of other parties to a transaction, and the obligation to return found property. Revelation at Sinai of these mishpatim grants them ethical dimensions and moral perspectives flowing from Divine Wisdom, far beyond the merely logical and rational social laws of human intelligence. "If

one steals even a shaveh p'ruta, it is as though he stole the very soul: Rav Huna taught, 'the soul of the victim' while Rav Chisdah taught, 'the soul of thief'" (Bava Kama 119a). Even those legal actions that may look fraudulent or that encourage others to steal are forbidden:" "It is forbidden to steal even as a joke or in order to annoy the owner; a minor child who steals is to be punished to prevent him becoming accustomed to theft, even though he is not liable halkhically [in other cases, such as kashrut, punishment is not inflicted where the minor is not liable]" (Choshen Mishpat 348:1).

All modern societies have laws preventing false weights and measures that protect the public against many types of fraud and oppression. This would seem to make superfluous the Torah's verses such as, 'do no wrong in judgment in measures of length, of weight and of volume. I am G-d your G-d who brought you out of the land of Egypt (Vayikra 19:35-36). The subsequent rabbinic discussions of these verses add Jewish dimensions to this universal protection of market transactions. "Spiritually, this transgression is different from ordinary theft. Even though it is forbidden to steal anything, one only becomes liable when the article is shaveh p'ruta (worth a penny), whereas with false weights one is liable even when it is less than that; this like chametz where the liability is also with the tiniest amount."

"The Torah connects Yetzi'at Mitzrayim and weights and measures because the very purpose of the Exodus was to

enable the Jews to observe these laws of just measures. Furthermore, the G-d who distinguished between the seed of the firstborn and the other sons, a distinction based on the most intimate and secret knowledge, shall surely punish who perverts his weights [in secret]" (Bava Metzi'a 61b). "The verse mentions judgment because the person who measures is ultimately a judge. If he is dishonest in his measure he has perverted justice and is called twisted, cherem, an abomination. He defiles the Land, profanes the Name of G-d, submits Israel to their enemies and banishes them from their land" (Sefer Hachinuch, mitzva 258). "The obligation to remember the actions of Amalek follows on those of honest weights, because when Israel distorts their weights and measures, G-d brings Amalek on them" (Rashi, D'varim 25:17).

Adhering to just weights and measures is simply to refrain from theft and merely as such, is not of outstanding morality. For that, one is required, in addition, to do acts of chesed and therefore we are obligated to give slightly more than the measure agreed upon. This is paralleled by the positive and negative halakhot of returning lost articles. Today, almost every country in the modern world, irrespective of its religion, expects people to return the found objects and provide offices for such property in public places. However, human nature militates against returning found articles and finds many ways to rationalize avoiding this, so that the same religious, cultural or spiritual roots necessary for any

morality, is required here as well. The inclusion of hashavat aveida in the revealed mishpatim of geneiva and gezeila, adds the spiritual power necessary for the fulfillment of these seemingly logical social laws. "Shimon ben Shatach found jewels in the saddlebags of the donkey that his disciples had bought. He ordered them to return the jewels to the idolaters, who then exclaimed, 'blessed is the G-d of Shimon ben Shatach' (Yerushalmi, Bava Metzia 6:5). This is Kiddush Hashem through actions in the market place; "Kiddush Hashem is obligatory on every Jew and Jewess, at all times and in all places" (Sefer Hachinuch, mitzvot 295, 296)

In the light of all this, Rabbi Hirsch sees the laws of justice in weights and measures as being the very essence of the character traits required of the Jew. "By these laws, any measurements carried out by a Jew become Jewish acts of honesty, symbolic of the Jew's respect for justice and fairness. The Law seeks to make the sense of justice and the respect for honesty the basic traits of the Jewish nation" (Vayikra 19:35-35).

# Praying with Passion

Giving more meaning to our T'fillah One Week  
at a Time

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## Birchot HaTorah (2) cont.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל  
הָעַמִּים, וְנָתַן לָנוּ אֶת תּוֹרָתוֹ.  
בְּרוּךְ אַתָּה יְיָ, נוֹתֵן הַתּוֹרָה.

### Meaning within the meaning:

We conclude Birkat HaTorah in the present tense with the words NOTEIN HaTORAH - the Giver of the Torah. The Sefer Chassidim explains that the present tense is used because Hashem provides us with new opportunities, new topics, new understandings and new insights, on a daily basis. The Torah was not only given at Har Sinai more than 3300 years ago - instead, we re-experience a new "giving of the Torah" every day as we learn, delve into, and expound upon something new. It is said that Rabbi Moshe Sherer, would urge people to take a D'var Torah that they had heard, think about it, add a thought of their own to it, and share it with someone else. In this way, they could

experience a constant "giving" of the Torah - their own "Matan Torah" all the time.

### Take it with you: Your personal connection to the prayer

Many great philosophers and historians have written about the impact of the Torah upon the entire world. The ideals the Western civilization holds dear - the rule of law, the dignity of human life, the value of education, charity, morality, family and communal service, all have their roots in our Torah. No matter what political or social trends come into vogue, the Torah stands firm, providing a guidepost that cannot be swayed.

We, the Jewish people, were chosen by G-d to carry this banner through the centuries. By learning Torah, we attach ourselves to G-d, and fulfill our role of maintaining G-d's presence in the world.

### Kavana-helper:

What does it mean to you to have been chosen for a life of Torah? Think of one of your favorite aspects of Jewish life - something that warms and inspires you (attaining clarity in a complex Torah concept, hearing the final shofar blast on Yom Kippur, sitting in the Sukkah, singing zemirot on Shabbat, etc.). Next time you say Birchot HaTorah (and the time after, and the time after that...), connect to that image when you say "ASHER BOCHAR BONU M'KOL HA'AMIM - Who selected us from among all the nations."

### Halacha:

The Shuchan Aruch states that a person's recitation of the blessings on Torah

It would be 10 p'sukim longer than Naso if we bypass the Shnayim Mikra

learning should express the great joy and gratitude a Jew should have for the opportunity to study G-d's words (Mishneh B'rura 47:2).

**Editor's 2¢** Some write about this second b'racha - ASHER BOCHAR BANU - that it is the equivalent of the SHEHECHEYANU we say, expressing our joy of living to celebrate this or that holiday, perform this or that "occasional" mitzva, enjoy a new season's tasty fruit, etc. In the case of Torah, this joyful acknowledgement is - can be - should be - daily.

The first bracha combines a bracha for a mitzva (of which we have many) with a prayer for Divine help in not just being engrossed in Torah, but in finding the experience pleasant. The second bracha is our expression of sheer joy in being part of the nation that was given the Torah and that lives by (should live by) the Torah.

### Towards proper accenting:

#### From the TBDATR column:

Focus on two words that occur in this second of the Birchot HaTorah: BACHAR and NATAN - chose (us) and gave (us). Each word on its own is accented on its second syllable. ba-CHAR and na-TAN. However, neither word is alone in this bracha. each is in a close phrase with a word meaning "us". BACHAR BANU and NATAN LANU. BANU and LANU are each pronounced on their first (actually, their next to the last) syllables. BA-nu and LA-nu. Two syllable words that are followed in the same phrase by either one syllable words or MIL'EIL accented words, undergo a change called NASOG ACHOR. Their accents shift back to the penultimate (next to last) syllable.

ba-CHAR becomes BA-char BA-nu and na-TAN becomes NA-tan LA-nu.

## The Puah Institute for Fertility and Gynecology in Accordance with Halacha Medication on Pesach

At this time of year, one of the most common questions that we get here in the Puah Institute is "what medication can be taken on Pesach?"

Couples in active fertility treatments, the vast majority of whom are considered to be "choleh she-ein bo sakana" - person who is sick with a non-life threatening illness, often need to take several medications in the course of their treatment. The timing of ingesting the medications is usually very time sensitive. Even a single missed or late dose can disrupt the treatment cycle.

Before we discuss the general halachic guidelines, we must note that this column is not intended to be used as a source for halachic decision making. If you have a real-life situation that needs a halachic decision, we recommend consulting your local Rabbinic authority.

Any chametz medication that is

מילון הצירופים

High-Tech? Yes, you  
guessed it - היי־טק

But a term a bit more Hebrew is

טכנולוגיה עילית

essential for the treatment of a life threatening disease and cannot be replaced with an equivalent pesach-dikke drug, can be taken on Pesach. Pikuach nefesh, the obligation to save a life, displaces the mitzva in the Torah forbidding eating chametz on Pesach.

Furthermore, in discussing general medications, the Shulchan Aruch refers to a medicinal compound called "teriaka" that contained flour and was therefore chametz. It reviews a debate about "teriaka" regarding the permissibility of eating it and one's obligation to dispose of it before Pesach. The debate centers on the status of "teriaka" and if it is considered to be food. Those who hold that it is indeed food, require it to be disposed of prior to Pesach. This who hold it not to be food argue that anything that is not edible, or food, is not considered to be chametz and can remain in one's possession over Pesach.

The Shulchan Aruch takes a middle ground in this debate. The Shulchan Aruch's position is that "teriaka" cannot be eaten on Pesach, yet it need not be destroyed prior to Pesach; one does not violate the prohibition against owning chametz when in possession of this compound.

He argues that "teriaka" in and of itself is not a food and therefore does not require disposal. However, in his opinion, an item that is not considered food that is nonetheless eaten elevates in status to the level of food by the mere fact that people are eating it. Possessing the "teriaka" is only a problem once it is eaten, because then it would be considered to be food and subject to

chametz prohibitions. Therefore, it can be owned, but not ingested.

If we extend this reasoning to modern medicines, it would appear that we are forbidden to swallow medicines containing chametz. However, when discussing modern medicines there is another point to consider: the amount of chametz in the medicine.

The majority of the chametz found in modern medicines is the starch that is used to bind the chemical compounds together and in the flavoring of the medicines (very often corn syrup, molasses or some other sweetener/flavor) to make them sweet and not bitter and thus, more palatable and edible (or foodlike).

In Kashrut, a mixture that contains forbidden items is de facto ("bedieved") permitted if the forbidden item is less than 1/60th of the entire compound mixture. The prohibition against chametz on Pesach is even more stringent and is forbidden even when the chametz is less than one part in a thousand of the mixture.

While that stringency applies to mixtures made on Pesach itself, there is a dispute regarding mixtures that are made prior to Pesach. The dispute revolves around the uncertainty of the chametz in the mixture is still considered substantive, even if the mixture was made prior to Pesach. If it is considered substantive, it would "reawaken" on Pesach and be forbidden no matter when the mixture was made and of course, if not - it would be

permitted.

The Rema seems to contradict himself in this discussion. In one place he states that the chametz part does "reawaken" on Pesach and in another he says that it does not "reawaken". The Chazon Ish explains the discrepancy by explaining that in a case of food it does reawaken but in the case of non-food it does not reawaken and remains a permitted mixture.

Some opinions are strict and hold that the act of ingesting a pill or medicine proves that for them it is considered to be food - and thus not permitted. However, most authorities, using this reasoning, consider bitter or tasteless medicines to be non-foods no matter what and thus de facto permit them in the case of need. Sweet and flavored medicines which, like "teriaka" can be argued to be elevated to the status of food because people are eating it and it is indeed food-like, would not be permitted.

Therefore one should look for medication that is certified as Kosher for Pesach but can rely on all non-sweet medication if there is a genuine medical need, as authorized by their rabbinic authority.

## ParshaPix explanations

Some of these ParshaPix elements are

**Was Aharon a foreign exchange student there?**

for Parshat Tzav and some are for Sh'mini.

### **TZAV (HaGadol):**

☆ Fire (upper-left) represents the fire of the Mizbei'ach that was to always remain lit. If the Menora ever went out, it was relit from the Mizbei'ach's fire. Let's clarify that. The Menora was supposed to last throughout the night and go out some time in the morning. We have a tradition that during the time of the First Beit HaMikdash, the westernmost lamp (NER MAARAVI - dispute as to whether this refers to the central lamp of the one closest to the Parochet) miraculously remained lit around the clock (night and day, that is). But, if no Menora lamp was lit, then fire was taken from the Mizbei'ach. Ner Tamid in shuls commemorates both the eternal lights of the Menorah and the fire of the Mizbei'ach.

☆ The prohibition on the other side of the Fire Always coin is represented by the negation circle over the fire extinguisher (lower-middle). It is forbidden to extinguish the fire of the Mizbei'ach. An example among many of a positive command and a prohibition addressing the same issue from both sides.

☆ Yes, matza; no, chametz is not just a Pesach rule. It is the rule for most Menachot, as stated in the sedra, which makes Tzav a particularly appropriate sedra to bring us into

Pesach. And, in fact, Tzav is Shabbat HaGadol in all 12-month, single Adar years.

- ☆ Ear, thumb, big toe - application of some bloods and some oils in various rituals in the Mikdash. (Specifically, the right earlobe, thumb, and big toe.)
- ☆ Oven and frying pan - two of several methods of preparing Menachot.
- ☆ Turtle with poor spelling - in Hebrew, TZAV (TZADI-VET), a misspelling of Parshat TZAV (TZADI VAV).
- ☆ Who knows five? The hagada's answer is the five books of the Torah, Chamisha Chumshei Torah. But in Tzav, we find another answer: Five times the Torah says ZOT TORAT... in the sedra, referring to different types of Korbanot.
- ☆ The piece of chain is for the rare TROP-note, SHALSHELET, appearing 3 times in B'reishit (Vayeira, Chayei Sara, Vayeishev) and this one time in Vayikra (Tzav).
- ☆ Lamb in the doorway of the home is for Shabbat HaGadol and the taking of the Korban Pesach into the home on the 10th of Nissan. (The original Shabbat before the Exodus was the 10th of Nissan.)

### SH'MINI:

- ☆ The negated wine stands for the prohibition of a kohein entering the Mikdash or doing Avoda while having consumed a certain amount

of wine, recently. So too is there a Torah prohibition of a halachic authority issuing a p'sak while under the influence. The story is told of Rav Tzvi Pesach Frank, Rav of Yerushalayim, who delayed the start of his Seder to be able to answer questions that were brought to him on the first night of Pesach. Can I roast a Z'RO'A now if I forgot to do it today? Etc. Etc.

- ☆ The \$5 bill has a nickname - a FIN. The building below the fin is La Scala, which means the scale. Together they represent the signs of a kosher fish - fins and scales.
- ☆ The large hook, in Hebrew, VAV, represents the famous large VAV of the word GACHON. This VAV has been considered the middle letter of the Torah and is often identified as such in Chumashim. Only problem is that it is NOT the middle letter of the Torah. Far from it.
- ☆ The green and blue fire represents the "strange fire" that Nadav and Avihu offered in the Mishkan, and for which they were struck dead by G-d.
- ☆ The peacock (and its not-shown, much less showy mate, the peahen) represent the issue from Sh'mini (and R'ei) about kosher and non-kosher birds. Is the peacock kosher? Very possibly, but we have no definitive MASORET (tradition) that it is actually kosher. And with birds, that is a key factor. For mammals and fish, there are specific signs. For birds, there is a list of non-kosher

ones. Whether a bird belongs to that list or not, is often difficult to determine.

- ☆ Along the bottom of the PP, you will find a grasshopper (or locust) some of which are kosher, but...
- ☆ And a giraffe, which is kosher
- ☆ Football helmets for the Bears and Rams, with an X or check indicating its kosher status
- ☆ That's a split hoof to the left of the peacock. On its own, it isn't sufficient to determine the kosher status of its owner
- ☆ The havdala candle is for havdala mentioned at the end of Shmini, between the Tahor and Tamei, between that which we can eat and that which we cannot.



Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (VAYIKRa) TTriddles:

#### [1] when 123 = 213

OOPS! (again) The TTriddle should have been "when 123 = 132. The answer then would be, When 1 represents the first letter of a word, 2 its second letter, and 3 its third - and when, specifically, 1 = KAF, 2 = VET (that's a BET without its DAGESH), 3 = SIN (that's a SHIN wearing its dot on the other side). The word is KEVES, meaning LAMB. Interchange the second and third letters and

you get KESEV, which also means LAMB. KEVES is by far the more common word for lamb between the two. KEVES occurs 44 times in Tanach and KESEV, only 6 times. In plural, K'VASIM occurs 62 times and K'SAVIM occurs only 7 times. The female form: KIVSA occurs 4 times and KISBA only once. This phenomenon of 123=132 is not quite unique, but it is very rare. One other example - much less common than lamb (and labm - just kidding) is SIMLA and SALMA, both meaning "dress". If anyone knows of other word-pairs in which interchanged letters produce another word with the same meaning, please let us know.

#### [2] Crocsperson yes, heart corps no

This one's a groaner. Crocs are shoes, one type of person is a man. Crocsperson, then, can be SHUMAN, a sound similar to the Hebrew word for animal fat. Heart corps can be rendered into Hebrew as CHEIL-LEV, as in CHEILEV, also an animal fat. The difference is that SHUMAN is permitted to us and CHEILEV is forbidden.

#### [3] Natural clothing on all

RASHEI TEIVOT, initials, are usually the first letter each of the words in a phrase. In the case of natural clothing, we will do a modified initials by taking the first two letters of each word. This gives us NA and CL which taken together, give us NaCl, sodium chloride, or common salt. ON ALL, refers to the mitzva and requirement of putting salt on all korbanot in the Beit HaMikdash.

#### [4] Father of 6th day's presenter

In Parshat Naso, we have Bamidbar perek 7, the longest chapter in all of the Torah. It contains the account of the gifts of each

tribe's leader to the dedication of the Mishkan. The Torah reading for Chanuka comes from this perek. Less common is the minhag to read the account of each tribe's presentation of the gifts on the first 12 days of Nissan. This is not an official Torah reading and therefore it is not done during the davening and not with calling someone up to the Torah, and no brachot. It is a custom that some communities have. All of which is not relevant to this Triddle. What is relevant is that the presenter of the 6th day of the dedication of the Mishkan was the NASI of the tribe of GAD, namely, ELYASAF ben D'U'EIL. The numeric value of the name D'U'EIL is 4+70+6+1+30, which adds to 111, the number of p'sukim in Parshat Vayikra. In those CHUMASHIM that print a SIMAN for each sedra right after its concluding word, you will find that the SIMAN for Parshat Vayikra is D'U'EIL. (In one place in Bamidbar, ELYASAF is identified as ben R'U'EIL, a name that messes up the gimatriya.)

[5] **First course: Fruit salad with apples, bananas, kiwis, necterines, oranges, and raspberries**

First (course) directs you to the first letter of each word in the list. Fruit salad tells you that the words (letters) are mixed up. Thus, if you take the first letter of each fruit in the list and you arrange them correctly, you get the main theme of Parshat Vayikra - KORBAN.

**On another note...**

Someone asked us - we don't remember who - about the longest pasuk in the Torah.

It is fairly well-known (especially to those who know it) that the longest pasuk in

Tanach is found in Megilat Eshter, specifically, in Esther 8:9. That pasuk has 43 words. The second largest pasuk (at 41 words) is also in Esther.

But what about the Torah, the five Chumashim. What's the longest (in number of words) pasuk?

With 5846 p'sukim in the Torah and 79,976 words, the average length of a pasuk in the Torah is 13.7 words. There are a little over a dozen 3-word p'sukim and fewer p'sukim with over 30 words.

The winner for the pasuk with the most words in the Torah goes to Sh'mot 32:1, which is in Ki Tisa. It's not a pleasant pasuk to hear, but it is the longest. here it is in English translation (check it out in a Chumash for the original):

"And when the people saw that Moshe delayed to come down from the mount, the people gathered themselves together to Aharon, and said to him, Arise, make us gods, which shall go before us; and as for this Moshe, the man who brought us out of the land of Egypt, we do not know what became of him."

B'reishit 8:21 and D'varim 13:6 are runners-up with 32 words each.

## Portion from the Portion

### TODA - HAGOMEL

Living in Jerusalem, I often meet new people who come to spend time in the holy city. I also get to hear many people who come to Jerusalem for the

holidays - recite the blessing HaGomel.

HAGOMEL L'CHYAVIM TOVOT SHEG'MALANI KOL TOV - Who has bestowed every goodness upon me...

for being saved from the danger of the journey to the holy land.

This is a mitzva that can be learned from a verse in this week's portion (7:12) - IM AL TODA YAKRIVENU V'HIKIV AL ZEVACH HATODA... Rashi here states: "if he is bringing this korban as a thanksgiving offering for a miracle that happened to him - then he must give it in a certain way." Rashi gives four examples of the type of people who should give thanks.

- 1) Someone who survives a boat trip
- 2) Someone who makes it across the desert
- 3) someone who gets out of jail
- 4) someone who was sick and gets better.

This is learned from verses in Psalms (107:21-22) YODU LAHASHEM CHASDO V'NIFL'OTAV LIVNEI ADAM V'YIZB'CHU ZIVCHEI TODA...

The IBN EZRA says that from here we learn that the person should bring a Korban Toda for being saved from danger. BIRKAT HAGOMEL is lieu of this KORBAN TODA.

But we can ask many questions about this blessing? Should we recite it any time we are saved or any time we are thankful or only at the four specific times mentioned by Rashi? Did the Jews leaving Egypt recite this blessing as well when they crossed the sea? Should we recite it when flying in a plane?

The inspiration for this week's column came from a book that I received from my Shabbos guests last Shabbat. It is hot-off-the-press, titled HEGYONEI HAPARSHA by Ari Wasserman (Feldheim). It brings Halachic discourses on topics related to each Parsha. So for this portion, the book discusses Birkat HaGomel.

For example: he discusses the different opinions of the Babylonian and Jerusalem Talmud on this issue. The Babylonian Talmud says that only those who went through the desert have to give thanks, while the Jerusalem Talmud (Brachot 4:4) says that any type of journey (not only one across a desert) is considered unsafe. The Rambam (Brachot 10:8) brings the halacha like the Yerushalmi, that anyone who goes on any journey and arrives safely should give thanks. Some people recite the blessing for any type of of trip - but they say the bracha without G-d's name. As in all halachic matters, there are various opinions and I recommend reading the book to learn about them.

I'd like to wish a Chag Kasher v'Samei'ach to everyone and a special welcome to those who have arrived in Israel for "aliya l'regel".

Here is a simple recipe for Pesach. There is a species of radish that is known as karpas so some people use radishes for karpas. Here is a salad idea that you can make with the extra radishes and extra apples from the charoset.

### RADISH AND APPLE SALAD

¼ lb. white or red radishes

2 small tart, crisp apples  
1 Tbsp. lemon juice  
1 medium-size (6"-8") cucumber  
Fresh parsley for garnish  
Sliced fresh cucumber for garnish

### MILKY DRESSING:

½ cup sour cream  
½ cup mayonnaise (optional)  
2 Tbsp. lemon juice  
½ tsp. salt  
½ tsp. sugar  
¼ tsp. white pepper (optional)

Wash radishes and trim ends. Cut into julienne pieces. Cut apples into eighths. Remove cores and cut into thin slices. Toss with lemon juice to prevent darkening. Combine with radishes.

Peel cucumber and cut in half. With spoon, scoop out seeds from center. Cut into 2-inch pieces, then into julienne pieces. Add to radishes and apples.

For dressing, stir together the sour cream, mayonnaise, lemon juice, salt, sugar and pepper. Serve dressing along with the salad for individual spooning, or mix into salad just before serving. Garnish with fresh parsley and a slice of fresh cucumber.

Serve with vinaigrette or following dessert.

TIPS: For best results, prepare salad just before serving. Eat within 2 hours

for a crispy salad. Before serving, drain off any liquids that may accumulate in the bottom of the bowl.

## THE JERUSALEM INSTITUTE OF JEWISH LAW

Rabbi Emanuel Quint, Dean

Lesson # 514

### GUARDIANS (Part 2)

The guardian has the same responsibility for the assets of the minor as does a gratuitous bailee (Shomer Chinam). That is, he is not liable if any or all of the assets were stolen or lost or destroyed by force majeure or for any reasons not considered his negligence. The guardian is liable if there were losses of some or all of the assets due to his negligence. The guardian must keep accurate books and records of the assets of the minor including expenses, income and other matters that are usually kept by persons managing the property of others. The guardian may do anything if he first obtains the approval of Beit Din. Absent such permission, what may he do? The guardian must manage the property of the minor as he would manage his own property. He pays all expenses of the property and receives the income; he may construct things on the real estate and he may raze structures, hire employees and do anything he deems to be in the best interest of the minor. He provides him with the necessities of life for food, clothing and shelter in

conformity with the amount left by the father for the minor and with the amount of money he earns on their behalf, and what is fitting for him, neither too miserly nor overly generous. The guardian may not lend funds belonging to minors to third parties. If he has done so, Beit Din may recover the money from the borrower. If the borrower does not have the money to return, the guardian is held liable to the minors for such amount. If a loan is made it should be evidenced by a note of indebtedness. The guardian may, if it is in the best interest of the minors, sell the assets of the estate to provide for the minor, but he may not sell assets to let the money lie without being invested. He may sell a field in order to purchase a tractor for the other fields. The codes also speak of selling a field to purchase an ox for plowing and also speak of selling slaves to purchase food for the minor. The guardian may not sell real estate that is distant in order to purchase real estate closer to where he is located; nor can he sell real estate that is of poorer quality to purchase real estate of superior quality, the fear being he may have made a mistake. In all of these instances the guardian will be advised to obtain the consent of the Beit Din. The guardian may purchase for the minor religious objects so that the minor can train to fulfill his religious obligations. Most often there is no obligation on the minor to fulfill these obligations. There is, however, an obligation on the guardian to fulfill the role of the parent to train the minor in the fulfillment of the Torah obligations. He may

purchase textbooks and pay tuition for the minor.

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**WISDOM & WIT**  
by Shmuel Himelstein

A woman came to a certain Rav in Yerushalayim and asked him to tell her the location of the gravesite of his father, as she wanted to go there and say Tehillim. She explained her request:

As was customary in Europe, when a stranger arrived in a town, he would leave his money with the local Rav and ask him to look after it. Once, a man came to your father, the Rav of the town, and left a considerable sum of money with him. As he always did in such cases, the Rav placed the money in an envelope. However, as some communal emergency arose just at that time, instead of placing the envelope in a drawer designated just for this purpose, the Rav absentmindedly used the envelope to mark the place in the sefer he was learning at the time. He then replaced the sefer in his bookshelf, totally forgetting about the envelope.

When the person who had brought the money for safekeeping came to the Rav and asked for his money back, the Rav searched and searched, but couldn't find the envelope. Finally, he asked the man to come back in few days. During that time, the Rav borrowed enough money to repay the man who had deposited the envelope with him.

While the Rav said nothing to anyone

## The Cycle of the Four Children

We generally think of the **CHACHAM** at the "head of the class", with the **TAM** further down and the "one who does not know to ask" at the bottom. (The **RASHA** is in the principal's office.)

But there is another way to see these children - not as linear, but as cyclic. Beyond the **CHACHAM** is another "one who does not know to ask".

Once a **CHACHAM** has been given an answer to his question, he becomes one who does not know to ask - this time, because he thinks he has all the answers. He most likely does not - only some of them.

And the challenge of the parent, grandparent, Seder leader... is to draw out new questions, so that this former **CHACHAM** can advance from **SHE-EINO YODEI'A LISH-OL** to a new **TAM** and then to a greater **CHACHAM** - it goes like this (for example):

**KARPAS** - reminder of Spring. Know it. 600,000 hard labor. Know it. HaAdama bracha for **Maror** too. Yep. Got it. Stimulates the appetite - we are noblemen on Seder night. Right. Nothing left to ask. Nothing left to learn about **KARPAS**.

Not so. AT P'TACH LO. We have to draw out new ideas. Where have we recently heard the word **KARPAS**?

Ask it; don't answer right away. Let the child (any age). Pause. Megilat Esther. Its a colorful fabric. Rashi in Vayeishev links **KARPAS** the fabric with the multi-colored striped coat that Yaakov gave to Yosef. The one that fired the jealousy that led to the sale of Yosef into Egypt and brought us all down.

Now **KARPAS** has another dimension.

about what had transpired, he was afraid

## We are each the Four Children!

Just about every person is made up of part **CHACHAM**, part **TAM**, part "the one who doesn't know to ask", and even part **RASHA**. The numbers vary from person to person. One can be a 60/12/24/4 and one be 30/40/18/12. And we each are constantly changing.

that the envelope might have been stolen by the maid, and he decided not to leave anything valuable around in the future.

When the time came for Pesach cleaning, the Rav took out each volume of his sefarim, and it was then that he found the envelope. He reconstructed what had happened.

With tears in his eyes, he called for the maid and told her the whole story, begging her to forgive him for having

### "On this night we dip twice"

This also commemorates the brothers' dipping of Yosef's coat in blood - an act which began the Egyptian "experience" - and - the dipping of the **AGUDAT EIZOV** (hyssop bundle) in the blood of the Korban Pesach - an act that signaled the end of enslavement.

suspected her. He told her that she should take anything in the house as a gift, as a sign of her forgiveness.

"Rebbe, I need no material possessions," said the woman. "There is one thing I would ask of you, though. My husband and I have been married for many years, and we are childless. Give me a blessing that I may conceive."

"Many years later, the Rav moved to Eretz Yisrael, where he lived the rest of his days. And I," concluded the woman

## Weigh the '62 Plymouth Fury

who had come to the Rav for help in  
**This child sings Chad Gadya**

### When should the Bavli blow his horn?

RESULTS IN A BRINY AUTO PERMIT

Egg (on the Seder plate) is a mourner's food, and is considered a commemoration of the destruction of the Beit HaMikdash. But **BEITZA** (egg) is the name of the volume of Mishna that deals with Yom Tov, giving the egg a "happy" side, too.

### Easily removable with H&S

Try these on some of your (grand)children and guests at the Seder: Of the 15 Seder items (Kadeish, Urchatz...), which is first in alphabetical order? Which is last? Which has the highest gimatriya? Which lowest?

finding the grave of his father, "am the daughter of that maid. I was born a year after that incident occurred."



At the Pesach Seder of the Tzemach Tzedek, after the middle matza had been broken, one of the guests tried to measure the two pieces, so as to see which was the bigger one, to be used for the afikoman. Seeing this, the Tzemach Tzedek exclaimed, "If one has to measure to know which of the two is the larger piece, the other one is the larger."

## Parsha Points to Ponder

### TZAV

1) Why is a Mincha, which is only a mere flour offering, considered **KODESH KODASHIM**, the holiest level (6:10), while a Sh'lammim sacrifice which is an actual animal is called **KODHSEI KALIM**, a lower level of holiness?

2) Why does the Torah repeat the command for bread to be eaten with the Todah offering (7:12 and 7:13)?

3) Why does the Torah have to relate that Aharon and his sons did **ALL THE THINGS WHICH G-D COMMANDED THROUGH MOSHE** (8:36)? Why would we have ever thought that they would veer at all from G-D's commands?

### Parsha Points to Ponder

is prepared by

**Rabbi Dov Lipman**

who teaches at Reishit Yerushalayim and Machon Maayan in Beit shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim); "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora); and his His Hagada commentary, "SEDER SAWVY" (Targum) [ppp@ouisrael.org](mailto:ppp@ouisrael.org)

Answers are somewhere else in this issue  
Look for them, but only after a good pondering

**KUKY**  
**MR. MM M.K.**  
**SO TB HN**

## Parsha Points to Ponder

### Suggested answers

1) The Abarbanel teaches that the Mincha gets elevated status because of who offers it. Poor people who cannot afford to bring anything else offer these flour offerings and those who offer the most that they can for G-D are on the highest of levels.

2) The Netziv answers that the Torah wants to teach that the bread is actually the most important part of the Todah offering. Why? because the amount of bread which was required to be eaten in a limited period of time required the person to invite others to join him in consuming the sacrifice. This would lead to his relating the good which G-D had done for him as the cause of the Todah offering and thus the purpose of this sacrifice, to publicize the good which G-D has done will be fulfilled.

3) The Chatam Sofer explains that sometimes people respond with humility to positions of respect and one could imagine Aharon and his sons suggesting that they were not worthy of the lofty opportunities which G-D's commands presented them. The Torah, therefore records that despite their great humility, they Accepted G-D's commands and immediately did as they were told.

## Passionately in Love with the One Above!

Guest article by

### Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

We have a custom to chant Shir HaShirim (The Song of Songs) on the Shabbat during Pesach. Many reasons have been offered to explain why. One is that Pesach takes place in the month of spring (Chodesh HaAviv), and Shir Hashirim is a song about spring and renewal. “Behold the winter has passed; the rains are over and gone; the blossoms have appeared in the land, and the time of pruning has come” (2:11-12).

It is most probable, however, that the reason for reading Shir HaShirim on Pesach is actually to be found not so much in the text of the Song, in its simple meaning, but rather in its Midrashic meaning. Rabbi Akiva was the most outspoken advocate of the view that Shir HaShirim is actually a parable of the passionate love between G-d the Lover, and Israel the beloved. As Rabbi Akiva said, “All of creation does not compare in worth to the day when Shir HaShirim was given to Israel. For all of Tanach is holy, but Shir HaShirim is the holiest of the holy.” (Mishna Yadayim 3:5).

The specific connection to Pesach is the fact that this interpretation sees in Shir HaShirim a depiction of G-d coming to redeem Israel from slavery, not only in the past in Egypt, but also in the future redemption yet to come. For example the verse, “With me from Lebanon,

with me from Lebanon O come!” (4:8) is read as if it is said not “from Lebanon” but “from levaynim” - bricks. “While you were still working with mud and bricks [i.e. – enslaved in Egypt], I, the Holy One Blessed Be He, jumped in and redeemed you.” (Midrash Shir HaShirim 4:17).

Similarly in verse 2:8 “Hark! My beloved! There he comes...” is interpreted both as referring to Moshe telling the enslaved Jews that G-d will come to redeem them soon and also to the Mashiach, who will announce the future redemption at Pesach time (Midrash Shir Hashirim:2:19). Thus reading Shir HaShirim on the Festival of Redemption, the time when the coming redemption is also to take place according to the Midrash makes perfect sense.

Regarding the Midrashic interpretation of Shir HaShirim, Rabbi Akiva saw the passionate love relationship of man and woman as the best and highest expression of the love that should exist between G-d and Israel. The Torah itself, as well as the prophets, utilize the language of love, fidelity, infidelity and marriage in regard to G-d and Israel.

Therefore, the first Mitzva of the Torah is to marry and raise a family. The Zohar explains that the passionate love between husband and wife teaches us how to love G-d. Thus, according to the Zohar, in order to love G-d properly and fully, a person must first experience love for his wife.