

Tzav is the 187th day (of 354); the 27th Shabbat (of 50) of 5766 • Shabbat Chol HaMoed: 194/28 • Sh'mini: 201/29

**בניסן נגאלו בניסן עתידין ליגאל**  
מסכת ראש השנה יא.

# From Initial to Final

The celebration of Pesach is quite full, in and of itself. The Seder only takes a few hours, but that's because most people try to eat the Afikoman before halachic midnight, and because a lot of people are too tired to go longer. Imagine how long our Seder would be if we were able to share the stories and explanations without any limiting factors. We'd definitely go way beyond the time for reading the Sh'ma in the morning that stopped the Sages in Bnei Braq. And look at the large number of Torah readings that we use each day of Pesach. Plenty of passages in the Torah devoted to Y'tzi'at Mitzrayim (the Exodus). And remembering the birth of the Jewish Nation goes way beyond Pesach; there are elements in every Chag, on every Shabbat, and every day that focus us on the Egyptian experience and its miraculous conclusion. G-d's opening words to us at Sinai identified Him as the One who took us out of Egypt. Many mitzvot in the Torah are explicitly linked to our sojourn in Egypt and our being taken out from there by G-d.

The Gemara records a dispute as to when certain events occurred - in Nisan or Tishrei. Without getting involved in this dispute, let us relate to the quote in the box on the front page: "In Nisan we were redeemed and in Nissan we are destined to be redeemed."

This is an important concept for us, for more than one reason. It helps us broaden our focus, which tends to narrow to events that took place more than 3300 years ago, to include that which is yet to happen - may it be so speedily in our time.

It is important not to view Y'tzi'at Mitzrayim as an end, in and of itself. And even to include Matan Torah and entry into Eretz Yisrael as part of a package deal with Matan Torah is not enough. It might have been, had the people stayed

## Word of the Month



A weekly feature of Torah Tidbits to help clarify practical and conceptual aspects of the Jewish Calendar, thereby better fulfilling the mitzva of HaChodesh HaZeh Lachem...

**The solar eclipse of March 29th, which was only 83% of total here in Israel, occurred roughly at the time of the astronomical (actual) molad, as solar eclipses always do. For halachic considerations, we use an average figure for the molad, which was more than two hours after the actual molad.**



Kidush L'vana can be said, each month, only until the halfway point from one molad to the next. Specifically, SOF ZMAN K.L. is 14 days, 18h and 22 minutes after the announced molad of the month. For Nisan 5766, that point, called the NIGUD, will be in the morning of the first day of Pesach. That means that the last opportunity for KL is the Seder night. All night. Although we usually do not say KL on Leil Shabbat or Chag, when it is the last op, we can.

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**CANDLE LIGHTING & Havdala times**  
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Candle Lighting and Havdala times for 3 Shabbatot and 2 Yom Tovs inside  
So too, Early Shabbat times from after Pesach until Rosh HaShana

**PESACH Z'MANIM**

B'dikat Chametz, Tue. April 11 from 7:30pm  
Forbidden to eat chametz from Wednesday, Erev Pesach, April 12, from 10:00am  
Benefit until / burn chametz before - 11:20am  
Chatzot Seder night (Afikoman by...) 12:40am

Ranges are FRI-FRI 9-30 Nissan (April 7-28)

Earliest Talit & T'filin - 5:30-5:04am  
Sunrise - 6:20½-5:57am  
Sof Z'man K' Sh'ma - 9:31-9:16 am (8:44-8:27am)  
Sof Z'man T'fila - 10:34-10:23am (10:03-9:50am)  
Chatzot (halachic noon) - 12:41-12:36½pm  
Mincha Gedola (earliest Mincha) - 1:14-1:10pm  
Plag Mincha - 5:44-5:54pm  
Sunset - 7:07-7:22 (7:02½-7:17pm)

Note: Range spans 22 days

In the Wolinetz Family Shul  
OHEL SHMUEL (entrance floor)  
**People in walking distance are invited to join Shabbaton participants for davening and shiurim**  
see BackPages for details

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This publication and many of the programs of the Israel Center and NCSY in Israel are assisted by grants from The Jewish Agency for Israel  
Produced and printed "in house" at the Israel Center

faithful to Torah and mitzvot. But with the ups and downs - especially the downs - of Jewish History, it is essential that we include in our perspective of things, the Final Geula. Pesach was only the beginning of Nationhood. Our birth as a People. That deserves to be celebrated and emphasized, but we need to take the Geula into the picture so we can see what G-d plans for us and expects of us. Shabbat HaGadol with its haftara prophecy of the Great Day of Hashem does that. So does the Dayeinu poem, going beyond Y'tzi'at Mitzrayim and the Splitting of Sea - which are certainly appropriate topics for a Seder night song, into the wilderness, to Har Sinai, to receiving the Torah, to Eretz Yisrael, and the building of the Beit HaMikdash. It's a matter of giving us a perspective. So is Next Year in Rebuilt Jerusalem. So is a fifth cup, which most people do not drink. It is called Eliyahu's Cup and points us toward the Geula. Rav Steinsaltz in his Hagada says that YACHATZ, breaking the middle matza, keeping the smaller piece for now and saving the larger piece for later, makes the same point. There was Geulat Mitzrayim and there will be IY"H the Final Geula in the future. The Afikoman represents the future. It's later. And what do we do when we've just finished the first day of Pesach? We start counting. That too focuses us towards a future time. May we soon go from a roasted chicken wing that we only look at on the Seder Plate to a delicious portion of roast lamb eaten with matza and maror, in luxury, and in a state of ritual purity and K'dusha, BIMHEIRA BYAMEINU AMEN.



## TZAV STATS

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

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

8 Parshiyot, 7 open and 1 closed

97 p'sukim - 36th (3rd in Vayikra)

same as Sho'ttim, 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 G'matriya 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 613; 9 positive; 9 prohibitions

## Aliya-by-Aliya Sedra Summary

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

[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 - 11 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.

**SDT** The Mishna in Yoma describes the enthusiasm with which the kohanim would vie for the honor of tending the fires on the Mizbei'ach. When given the "go ahead" by the senior kohen in charge, the young kohanim would race up the ramp - first one to the top of the Mizbei'ach would perform the task. When it happened that one kohen fell (or got bumped) from the ramp and was injured (some say worse), the Sages changed the method of choosing from among many kohanim, to the less dangerous counting fingers around the circle of kohanim to a randomly selected larger number than kohanim present.

[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, which therefore was not brought on Pesach - this is why we do not say "Mizmor L'Toda", T'hilim 100, on 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 [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 kavanot (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.

Someone with very limited vision might ask, "Why should we 'waste our time' learning about Korbanot?" Part of the reason (only part) is for the lessons we learn that have ramifications beyond the service in the Mikdash. Torah lessons (such as the SDT immediately above) are for always.

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

[P> 7:11 (17)] The Torah next discusses the Sh'lamim, [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'lamim 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 kohen 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.

**SDT** *Rashi teaches us that the specific mention of mammals and birds in the prohibition of blood teaches us that the blood of fish and locust are not forbidden. Note that birds and mammals require sh'chita, and they are the two classes of warm-blooded animals, as opposed to fish and insects.*

[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.

The Torah explains not only what, but why the kohanim receive certain parts of the korbanot. Done properly, we see the relationship and balance between the kohein and the people.

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.

According to Rashi, based on the Gemara, the seven day inauguration period for the Mishkan preceded its being put together. This, says Rashi, is another example of EIN SEDER MUKDAM U'M'UCHAR BATORAH, that the Torah is not always in chronological order.

## **Chamishi - Fifth 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 (smicha) 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 of the Mikdash.

**SDT** *From the description of the procedures of the bringing of various sacrifices, it is clear that the kohen is not merely a technician who is authorized to perform the service, but rather he is an integral part of the bringing of the korban. This is seen by the various dabbings on the earlobe (some say that it was the upper part of the ear that is the T'NUCH, and still others say the cartilage in the center of the ear), thumb, and big toe of the kohen, etc. as described in this parsha. So too, the fact that the kohanim must eat of various offerings, indicates their integral involvement in the whole process.*

## **Sh'vi'i - 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 remained there as an honor-guard.

**SDT** *Rashi teaches us that in addition to this one-time isolation of 7 days, there were two other times the Kohein Gadol was isolated for a 7-day preparatory period. One is the week before Yom Kippur - this was every year, of course. And the other was for the preparation of the Para Aduma - this was once in a (long) while - Para Aduma was not a common event. This idea is alluded to by the words LA'ASOT (Para) and L'CHAPEIR (Yom Kippur).*

Aharon and his sons did all that G-d had commanded through Moshe.

The final 4 p'sukim are reread for the Maftir. Unlike the special 4 Portions which have a special reading in a second Torah, for Shabbat HaGadol there is a special haftara, but only one Torah is used and the Maftir is Parshat HaShavua style, repeat of the last 3-6 p'sukim.

## 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 SHOLEI- ACH LACHEM... and if you do, then I will send Eliyahu...

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

### SHABBAT HAGADOL

The date of the first Shabbat HaGadol was 10 Nissan, as it is this year. And that is particularly significant, because one of the reasons we call it Shabbat HaGadol, has to do with events of the 10th of Nissan 2448. The Jews in Egypt were commanded - not a mitzva for the generations, but rather a one-time commandment - to take a lamb (or young goat) into their homes on the 10th of Nissan, four days before they were to slaughter it as the Korban Pesach. (In future years, halacha allows one to acquire his animal for K.P. even on his way to Har HaBayit on the afternoon of Erev Pesach. In practice, however, people did designate the lamb or goat as early as the 10th of Nissan, so it could be properly inspected for blemishes for the four days before its being brought to the Mizbei'ach. But it was required to take the animal on the 10th, only during that first, original Nissan.)

The Midrash tells us of the unusual miracle that occurred on the original Shabbat HaGadol. The Egyptians asked the Jews what they were doing with the lambs. When the Jews told them that they were going to sacrifice them to G-d, the Egyptians would have been expected to react with outrage and anger at the "desecration" of their deity. But they didn't. They took the news calmly. This is considered a great miracle, in addition to other miracles of that Shabbat day; this led to identify the day throughout the generations as Shabbat HaGadol.

Since the people of Israel entered into the realm of mitzvot by fulfilling the command to take the K.P. into their homes, they changed their status from KATAN to GADOL, much like a Bar Mitzva boy or Bat Mitzva girl do when they receive upon his shoulders the yoke of mitzvot. Hence, Shabbat HaGadol.

Even after Moshe got Shabbat from Par'o for the people as a day of rest, when Shabbat ended, it saw the Jews back into slavery and oppression. Not so the Shabbat prior to the Exodus. That was truly a Shabbat HaGadol.

The Torah calls the first day of Pesach Shabbat (because of the forbidden activities on Yom Tov, it qualifies to be called Shabbat, a day of rest), as in, "on the morrow of the Shabbat you shall begin counting". The Tzedokim claimed that Shabbat refers only to Saturday. Traditional Judaism claims that there is a "minor" or small Shabbat (Yom Tov) in contrast with Shabbat HaGadol, when all Melachot are prohibited. It is the

Shabbat right before the Yom Tov day in question that got the name Shabbat HaGadol - because of its closeness to the first day of Pesach, the contrast between the two Shabbats is highlighted.

Of course, the famous pasuk in the Haftara, telling us that G-d will send Eliya(hu) HaNavi before the coming of G-d's Day, the great (haGadol) and terrifying one.

Until this pre-Exodus Shabbat, Shabbat only possessed the aspect of acknowledging G-d for His Creation of the world. With the preparation for K.P. and for leaving Mitzrayim, Shabbat took on the extra dimension of commemorating the Egyptian experience and the Exodus. Shabbat increased in significance and scope and became then a Shabbat HaGadol.

## Pesach this 'n that

We stop asking for TAL U'MATAR after Mincha on Erev Pesach. We continue to say MASHIV HARUACH in Maariv and Shacharit of the first day of Pesach. Then we say T'FILAT TAL and from Musaf of the first day of Pesach, we will be saying MORID HATAL. And at Maariv following Yom Tov, we will begin saying V'TEIN BRACHA in the weekday Amida.

If one mistakenly says MASHIV HARU'ACH U'MORID HAGASHEM [G] once we stop saying it, the Amida is considered invalid and must be repeated. Catching oneself within the second bracha of the Amida, requires backtracking to the beginning of that bracha and saying from there - ATA GIBOR... Forgetting MORID HATAL (but not saying [G] either) does not require repeating or even returning to say it.

### First Day of Pesach

First Torah - five people, 31 p'sukim Sh'mot 12:21-51 (Parshat BO)

This portion is the continuation of what we read on Shabbat HaChodesh. It contains the actual procedures to be followed in the bringing of the Korban Pesach, the account of the night of the 10th plague, the Exodus, the Exodus- Matza connection, reference to Leil Shimurim, and mitzvot related to K.P.

Second Torah - Maftir, 10 p'sukim Bamidbar 28:16-25 (Pinchas)

Contains the Korban Musaf of Pesach. Begins with Korban Pesach on the 14th and repetition of the "comand" to eat matza for seven days.

Haftara: 15 p'sukim  
Yehoshua 5:2-6:1

The Torah tells us of Pesach Mitzrayim, and then of the first annual Pesach. After that, KP was not brought for the duration of the time in the Midbar. The haftara tells of the mass circumcision at Gilgal of the males who were below military age when we came out of Egypt and those born in the Midbar. Following the Mila (which is a prerequisite of KP), the first Pesach in Eretz Yisrael was observed. The Manna ceased and the new People of Israel ate from the harvest of the Land for the first time. Yehoshua meets an angel and is about to begin preparations for battle against Yericho, the first step in conquering the Land.

### 2nd day (1 Chol HaMoed)

First Torah - 3 people, 52 p'sukim Vayikra 22:26-23:44

(EMOR)

The bulk of the reading is The Festival Portion, chapter 23 in Vayikra. It deals with the entire cycle of holidays, all of which revolve around Pesach, all of which in some way commemorate the Exodus. The reading contains the mitzva of the Omer which was brought on the second day of Pesach. Perfect timing. The Festival Portion is pre- ceded by several p'sukim that deal with sacrifices and with the mitzvot of Kiddush HaShem. Reference is made to G-d's taking us out of Egypt - definitely part of the reason for "adding" this to the Festival portion.

Second Torah - 4th Aliya, 7 p'sukim Bamidbar 28:19-25 (Pinchas)

Contains just the Musaf of Pseach, without the first 3 p'sukim read on the first day only.

### **3rd day (2 Chol HaMoed) Shabbat Chol HaMoed**

Many shuls have the custom of reading Shir HaShirim before Torah reading on Shabbat Chol HaMoed. When it is read from a kosher megila scroll, AL MIKRA MEGILA and SHE'HE'CHE'YANU are said. The love between G-d and Israel is the theme of Shir HaShirim. That love was forged in Egypt (and earlier, from the time of the Avot & Imahot).

First Torah - seven people, 38 p'sukim Sh'mot 33:12-34:26 (Parshat KI TISA)

Who knows 13 - Thirteen are the MIDOT of G-d. This is the main theme of the reading of Shabbat Chol HaMoed. In the aftermath of the Sin of the Golden Calf, Moshe Rabeinu asks G-d to allow him to know Him (G-d) more intimately. G-d will not allow that completely, for this is impossible for any human being, but He will show Moshe more of Himself (so to speak) than anyone else would ever see. G-d then commands Moshe to cut new LUCHOT and write upon them that which was written on the first set, that you broke. G-d forgives the People, sends Moshe back to them with the new LUCHOT, and with the special knowledge of the YUD-GIMMEL MIDOT, which the people of Israel are to use in prayer, and some of whose traits, we are to emulate.

This is followed by a review of the three major Chagim, including mitzvot related to Pesach.

2nd Torah - MAFTIR, same as day 2

Haftara: 14 p'sukim  
Yechezkeil 37:1-14

This portion of the NAVI is the famous prophecy of the Valley of the Dry Bones. In his vision, the NAVI sees bones gradually get covered with sinew, flesh, and skin. Then G-d tells Yechezkeil to prophesy in His name to the inert bodies that G-d will bring to them the breath of life and they will live. The message to Yechezkeil (and all of us) is that the Jewish Nation, scattered in Exile among the nations of the world, are like those dry bones. But they are not gone and forgotten. They will have the breath of G-d breathed into them and they will return to life - active spiritual, religious life. This prophecy is also about T'CHIYAT HAMEITIM.

There are connections between this Haftara and Pesach in general. But one can also see a connection to the Torah reading specific to Shabbat Chol HaMoed. After the Sin of the Golden Calf, the people were on the verge of extinction, but for the intercession of Moshe Rabeinu

on our behalf. The 13 Midot represent the restoration of life to the generation of the Midbar. In that way, the Haftara fits.

Shabbat Mincha - 3 people, 16 p'sukim

As usual for Shabbat Mincha, we read the first part of the upcoming Parshat HaShavu'a - SH'MINI

### **4th day (3 Chol HaMoed)**

First Torah - three people, 16 p'sukim Sh'mot 13:1-16 (Parshat BO)

This is the continuation of the reading of the first day of Pesach. It consists of the two parshiyot known as KADEISH and V'HAYA KI Y'VI'ACHA, which join the first two portions of the Sh'ma as the four parshiyot in T'filin. The reading contains the mitzvot of the sanctity of firstborns, which derives from the events in Mitzrayim. Extensive reference to Pesach is also found here.

2nd Torah - 4th Aliya, same as day 2

### **5th day (4 Chol HaMoed)**

First Torah - three people, 26 p'sukim Sh'mot 22:24-23:19 (MISHPATIM)

This portion contains many mitzvot including those related to the Three Festivals. The opening mitzvot of this portion deal with Tzedaka. This is particularly appropriate in light of the practice of KIMCHA D'PISCHA, providing for the Pseach needs of the poor.

2nd Torah - 4th Aliya, same as day 2

### **6th day (5 Chol HaMoed)**

First Torah - three people, 14 p'sukim Bamidbar 9:1-14 (B'HAALOT'CHA)

This portion deals with the first (and only) Korban Pseach brought in the Wilderness. It also contains the mitzvot of Pesach Sheni.

2nd Torah - 4th Aliya, same as day 2

### **7th day of Pesach**

First Torah - seven people, 63 p'sukim Sh'mot 13:17-15:26 (B'SHALACH)

This reading is the continuation of the reading from the fourth day, which was a continuation of the first day, which was a continuation of the Maftir of Shabbat Parshat HaChodesh. This portion contains the events immediately following Y'tzi'at Mitzrayim, mainly the Splitting of the Sea the drowning of the Egyptians, and the Song of the Sea - AZ YASHIR. Our tradition is that it was on the seventh day of Pesach that we crossed Yam Suf.

2nd Torah - Maftir, same as day 2

Haftara: 51 p'sukim  
2 Shmuel 22:1-51

This chapter is the Song of King David. It is written in exactly the same special style as AZ YASHIR is written in a Torah scroll. The haftara for the final day of Pesach is the exultant hymn of thanksgiving to G-d. One gets the sense, when following Torah with this Haftara, of B'CHOL DOR VADOR - in every generation...

Ed. note: It is very difficult putting out a Triple issue of TT in the time it takes to do one regular issue. (Which is no small task either.) Sh'mini is being short-changed, but we did not want to ignore it altogether. So here is a slightly trimmed Sh'mini, without ParshaPix...

We bench Rosh Chodesh Iyar on Shabbat Parshat Sh'mini. Rosh Chodesh will be Friday and Shabbat (April 28,29).

## SH'MINI STATS

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

Written on 157.2 lines in a Sefer 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 the 613; 6 positive; 11 prohibitions

## Aliya-by-Aliya Sedra Summary

### 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.

**SDT** *The Kohen Gadol removes his gold garments before entering the Holy of Holies on Yom Kippur, because the*

*"accuser does not become the defender". Why then would we not make the same argument against Aharon's offering of a calf as a Korban? Rashi indicates that the super-sensitivity involved here applies inside the Mikdash, but not outside (at the Altar).*

*Here's a general answer to this question and others. Horns from the bovine family of animals are not acceptable as a Shofar. On the other hand, look at these korbanot. And the fact that the Para Aduma is considered an atonement for the Golden Calf.*

*The K.G. didn't enter "inward" with gold, but what greeted him inside was an ARON plated with gold, gold rings, gold-covered poles, a solid gold lid, and K'RUVIM of gold.*

*Bottom line: If G-d commands us to use gold, we use it. If He says no, we don't. Calf, cow, yes, no. Fine with us. Yes AND no, just as G-d commands. Apply your own logic and do what you decide is best - WRONG. Not up to us. Halacha tells us what is appropriate.*

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

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

The Torah spelled YADAV, his hands, without the second YUD, making the word resemble YADO, his hand. From here comes the tradition of the kohanim holding their two hands together as one during Birchat Kohanim.

**SDT** *Baal HaTurim says that the three parts (3 p'sukim) of Birchat Kohanim correspond to the three kinds of korbanot that Aharon brought on this first day of official functioning of the Mishkan. May G-d bless you and protect you... from sin (CHATAT), the second pasuk uses words that tie in with OLAH, and the SHALOM of the final pasuk corresponds to SH'LAMIM.*

### 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, consuming 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. (That Aharon would not be allowed to become TAMEI to his sons is known from the rules of Kohein Gadol. But neither were Elazar and Itamar allowed to tend to the bodies. Although they were not kohein gadol, they had been anointed to the k'huna which gave them the status

of KG. Hence, the cousins, who were Leviyim had to be called.)

(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

With Mitzva #152, we have 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; it is part of the Oral Law on the D'Oraita level. It is interesting to note that the Sefer HaChinuch, whose final paragraph of each Mitzva presents its applicability - who, when, and where, says that this mitzva (152) applies to men and women in the time of the Beit HaMikdash, that is for the first part of the mitzva. As to the second application of the mitzva, this, says the Chinuch, applies in all times and all places, to men AND women who are qualified to render halachic decisions.

**SDT** *Two of the other "traditions" as to what Nadav and Avihu did wrong are that they decided a point of halacha on their own, in the presence of their "rebbe" (Moshe Rabeinu), and that they did not consult with anyone in this halachic matter. It behooves us to learn a serious, sobering lesson (among others) from all of the possible flaws in the actions of Nadav and Avihu. One must be careful when it comes to deciding the correct halacha for oneself and his family. Consulting a Rav is an excellent "habit" to get into.*

## 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. Nonetheless, Moshe tells them that he was thus commanded to tell them.

## Chamishi - Fifth 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 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.

Likewise, 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. - kinds) that are not kosher [157,L174 11:13]. All the rest of the birds are kosher. So how do 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. As to whether they eat locust or not, ask your Yemenite friends.]

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

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

Minding the laws of "purity" of food and drink is a mitzva

[160,A98 11:34]. (It is one of the details of these laws that "requires" us to wash for karpas at the Seder table, and in general before wet food, all the time.)

[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...

## THE JERUSALEM INSTITUTE OF JEWISH LAW - Rabbi Emanuel Quint, Dean

Lesson 327 (Assaults, part 5)

### Specific cases of Assault

In this lesson we shall almost conclude our discussions of assaults in tort law. We shall deal with some of the specific cases mentioned in halacha.

Reuven injures a person on Sabbath or a Holy Day

Reuven, whether intentionally or inadvertently, injures Shimon on Shabbat. Reuven does not have to pay Shimon for any of the five categories of payment, since had the assault been done intentionally and certain criteria were met Reuven would have faced the death penalty (for desecration of the Shabbat). If a Jew wounds anyone on Shabbat, and if the appropriate warnings have been given and witnesses are present, he is liable to the death penalty. He is guilty of the capital crime of extraction on the Sabbath. Bruising someone is a sub-category of this crime, since the violator extracts the blood and makes it form under the victim's skin.

However, if Reuven bruises Shimon on Yom Kippur, he must pay for the various categories of payment since Reuven does not face the death penalty, nor a flogging for wounding a person on Yom Kippur, even if here is an appropriate warning and witnesses that it was done intentionally. If Reuven injures Shimon on any other Holy Day, if it was done intentionally and with a proper warning given by witnesses, Reuven does not have to pay compensation for the wounds, because he is flogged and a person who is flogged does not make a monetary payment for the same act. However, if there is no flogging because one of the criteria to flog a person is lacking, such as not having the requisite warning or the injury was inflicted inadvertently, or the requisite valid witnesses were not present, Reuven must

make compensation for the categories of payments necessary for having injure Shimon.

Reuven injures a parent

If a person strikes a parent, causing a wound, he is liable to the death penalty. (Whoever strikes his father or mother is executed by strangulation. The offender is liable to the death penalty only if striking a parent results in a wound upon the parent.) Thus he is exempt from making any payments since he faces the death penalty, regardless of whether he struck his parent intentionally or inadvertently. If he strikes his parent without inflicting a wound, he must make the payments necessary the same as striking any other person. The foregoing may result in difficult situations. For example, a son or a daughter is a doctor or dentist and a parent is ill and should be treated by a doctor or dentist. Should the child treat the parent, the danger arises that blood may flow or a wound may be caused. A rabbi familiar with these laws should be consulted.

Reuven injures a pregnant woman

Reuven strikes Sarah, a pregnant woman, and she miscarries. Whether Reuven struck her intentionally or even unintentionally, Reuven must make the following payments: (1) To Sarah's husband, Avraham the father of the child, payment for Sarah's healing and her loss of income; (2) To Sarah: payment for injury, pain, medical expenses, and humiliation suffered by her.

In addition thereto, Reuven must pay to Avraham the father, the value of the miscarried child. The determination is made by Beth Din assessing how much Sarah is worth as a slave before she gave birth and how much she is now worth that she is no longer carrying the child. (A prospective purchaser of a slave who is pregnant will pay more for her since he may obtain a newborn slave upon her giving birth.) The difference is given to Avraham. If Avraham dies after the miscarriage but before payment is made, it is given to his heirs. If Avraham died before the miscarriage, the value of the child is paid to Sarah. If Sarah is married to a proselyte, Pesach, Reuven must pay the compensation to Pesach. If before the payment is made Pesach dies without any heirs, then Reuven does not have to make payment at all. If Pesach died before Reuven struck Sarah, the compensation belongs to Sarah. Some hold that in the last case compensation is paid to Pesach's heirs, if he has any, and if not, to Sarah. (The only Jew who can die without heirs is a proselyte who did not have any children conceived after his conversion. Sarah is not his heir.) If Sarah was not Jewish at the time of conception but had converted to Judaism before the injury, the value of the child belongs to her.

Assume that Reuven assaults Sarah, a pregnant woman, and as a result of the assault both Sarah and the child die. Reuven does not make any payments, since he faces the death penalty for committing murder, in which case there is no compensation to be paid by him. If Reuven intended to strike Rivka and instead struck Sarah who is pregnant and Sarah and her child die, Reuven must pay for the value of the child, since Reuven does not face the death penalty for killing Sarah. There is an opinion that even in this latter case there is no payment.

Reuven injures his own child

If Reuven injures his own daughter he must pay her compensation for the categories of pain, healing and humiliation. There is an opinion that if Reuven provides for all her needs and she resides with him, he need not make these payments to her. If Reuven does not support his daughter he

must also pay her for loss of income. Some authorities hold that even if he does support her, her loss of income belongs to her.

Reuven injures his adult son David. If David does not receive his support at Reuven's table, up to all five categories of compensation are to be paid to David immediately and the payments belong to David. If David is a minor, land is purchased with the compensation and the income belongs to David. I would suggest that Beth Din appoint a guardian to oversee the investments of the money received in compensation. If David does receive his support from Reuven's table and Reuven injures David, Reuven need not make any payments to David whether David is a minor or adult. There is an opinion that David must make up to four of the five categories of payments to David, excepting loss of income.

Reuven injures a deaf mute, a mentally deficient person or a minor

It is said that it is inadvisable to clash with a deaf-mute, a mentally deficient person, or a minor. If Reuven injures a deaf-mute, a mentally deficient person or a male minor, he must make full compensation for all of the categories of payment. (They make no payments.) There are exceptions: (1) There is no payment for humiliation in the case of a mentally deficient person; (2) a minor is not paid for humiliation unless he has some understanding of the humiliation; (3) Loss of income is not paid if the individual was not employable prior to the injury.

The topic of this lesson shall be concluded in the next lesson IYH.

*The subject matter of this lesson is more fully discussed in volume X chapter 424 of A Restatement of Rabbinic Civil Law by E. Quint. Copies of all volumes can be purchased via email: orders@gefenpublishing.com and via website: www.israelbooks.com and at local Judaica bookstores. Questions to quint@inter.net.il*

## TANACH

### SPIRITUAL AND ETHICAL ISSUES IN THE BEREISHIT STORIES by Dr. Meir Tamari

#### "These are the Generations of Yitschak" [4]

Yishmael and the children of the concubines were given all the gifts that Avraham had received on Sara's behalf, as he wanted no part of them; but his G-d-given wealth and the promises of the Land and great Nation he bequeathed to Yitschak. How could he disinherit some of his sons or change the share of the first born, when this is forbidden (D'varim 21:16-17)? "If a man disposes of his property or part of it as gifts during his life-time as distinct from making them as an inheritance, this is permissible (Bava Batra 126b). This is what Avraham did" (Midrash HaGadol).

Now when Yitschak had to transmit that inheritance, we witness a story of price gouging and fraud that has fueled the false image of the unscrupulous Jew in business, an image that we ourselves often mistakenly endorse. First there is the picture of the tired and hungry Eisav returning from the hunt, asking his brother to give him some food. The brother's reply is to sell him a mess of potage in return for his birthright. In truth, all that Eisav had to do was to wait until one of the many servants in the large encampment would give him food. However, Eisav always needs instant gratification. Then there is the later

picture of the deception of Yitschak.

"How is it that Yaakov, who was perfect - TAM, and a man of EMET, should so lust after the birthright that was not his and descend morally to the level of price-gouging, that he would offer to buy it for a trivial price like a bowl of lentils? ["One who lusts after another's property and does everything possible to obtain it, transgresses 'lo tachmod and lo tit-aveh, (Hilkhhot Gezeila 1:9,10].

We must first understand that the inheritance of the fields, the flocks and herds or the gold and silver that Yitschak possessed, was not at all involved. The law that the firstborn receive a double portion of everything did not yet exist; it was a new injunction of our Torah (D'varim 21:16-17). Furthermore, Yitschak was extremely wealthy so that there was plenty for each of the two sons to inherit. What was at stake, however, was the Abrahamic Promise bequeathed to Yitschak that his descendants would inherit the Land of Israel and would be the People of G-d. How could Yaakov stand by and let his evil brother, who was ruled by his passions, share in such a spiritual, pure and holy mission; one that he mocked by his actions and treated with contempt?

Then there was the question of honor and status accruing to the elder brother as the leader and provider of the family when the father was unable to fulfill that task. That status and honor is a halakhic obligation that flows from the mitzva of Kibud Av vaEim. So Yaakov would have been bound to give to Eisav the food he asked for. However, this elder brother observed none of the obligations that seniority entails; rather the reverse was the case. Instead of providing for his younger brother, he asked him to feed him. Yaakov was a dweller of tents, always available when the household needed him, manager of the fields and the flocks. It was he that prepared the mourners meal at Avraham's death. Eisav was a hunter, an adventurer, sometimes home yet often not, sporadically providing venison that was only a luxury in a settled community. Even his marriages, without the advice or opinions of his parents, showed that he abdicated and trivialized the role of the elder brother. Since Eisav trivialized and despised the birthright (25:34), there was no fraud, no hona'a and no exploitation.

While the blessing of the Abrahamic covenant was given to Yaakov, unreservedly and knowingly, the blessing that Yitschak wanted to give Eisav was wholly materialistic. Even then it was neither the plenty that only Hashem can grant, nor was it praise rendered unto Hashem [although the Torah uses bracha for them as well]. Rather, it was simply a prayer for the success of the individual being blessed, as are all our brachot to each other. Yitschak, however, wanted that his prayer should be received by Eisav together with the performance of a mitzva, viz Kibud Av, and so linked it with the meal that he asked for. Naturally, Yitschak thought that that prayer should be directed to Eisav the b'chor, as head of the generations to come, just as Yaakov blessed the heads of the tribes rather than the 70 souls separately, and as Yosef blessed Efrayim and Menashe but not each of his other sons. So too, Yitschak did not bless Yaakov separately as he was included automatically in the blessing of the b'chor.

Rivka, having received the prophecy prior to their birth, that the elder would submit to the younger and be ruled by him, knew that the bracha would come to Yaakov since this was the Divine Will told to her. She had not told this to her husband either because of her modesty, seeing herself inferior to him in prophecy, or because she was convinced that he too had

received it. She thought that if he would have this knowledge he would, out of his love for Eisav, bless both of them and that would cause lifelong struggle and confusion, so she tried a stratagem [that was actually so ridiculous that showed Yitschak how easily he could be fooled by Eisav (S. R. Hirsch).

Hashem went along with Rivka's plans since it was necessary to separate out the future rod of His punishment, that is Eisav" (Abarbanel).

Whatever explanation or mitigation is offered morally justifying the supplanting of Eisav, Chazal, nevertheless, recognized the deception practiced by Yaakov and the pain caused to Eisav. "When Yaakov rebuked Leah for pretending to be Rachel, she answered:" Did you not deceive your father, saying you were Eisav"? (Bereishit Rabbah, 70:19). "We should not say that Hashem is unjust. One heartfelt cry Eisav uttered at being supplanted; Hashem claimed payment from us with our great outcry and mourning in Shushan at the decree of Haman" (Bereishit Rabbah, 67:4). And so comments Abarbanel: "Moshe appeased Edom when he had to lead Israel along their border, because of the suffering caused to their ancestor Eisav".

*This is installment #123 in Dr. Tamari's series on "Tanach and its messages for our times"*

## MISC section - contents:

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[11] From the desk of the director

[1] From the virtual desk of the OU **VEBBE REBBE**

*The Orthodox Union – via its website – fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and the Israel Center. The following is a Q&A from Eretz Hemdah...*



What do I do if I forget to drink one of the seder's cups of wine while reclined?



Our main focus will be on Ashkenazi men. (Many Ashkenazi women do not drink while reclining in the first place. Even one who does recline has more room for leniency if she forgot - see Rama, Orach Chayim 572:4. We will present the simpler instructions for S'faradim at the end.)

The Gemara (Pesachim 108a) says that, in principle, one needs to recline only for two of the four cups of wine. However, since it could not conclude whether they are the first two or the last two, it instructs to recline for all four. The Rosh (Pesachim 10:20) says that if one was supposed to recline (for matza or for wine) and did not, he did not fulfill the mitzva properly and must eat or drink again. (One does not repeat the element of the seder related to the cup, just the drinking.) However, the Rosh wonders whether it is proper to repeat the third or fourth cup for the following reason. Chazal instituted drinking four cups, not more. Since one is not allowed to drink wine after the third or fourth cup (see Shulchan Aruch, Orach Chayim 479:1 & 481:1), drinking more looks like he is adding a fifth official cup of wine. On the other hand, the Rosh reasons that since he who drank without reclining did not fulfill the mitzva properly, that cup did not count, and one can and should drink another. Therefore, he leaves the question open.

The situation is more complex nowadays for Ashkenazim. The reason to eat and drink while reclined is that it is a manner of showing we are a liberated people, as important people at leisure eat in that manner. The Ra'avya (cited in the Tur, OC 472) says that since, nowadays, important people eat sitting erect, reclining no longer accomplishes the correct effect. The Rama takes this argument seriously. He uses it to explain the minhag of women in his time not to recline (472:4) and as a reason to not require a man who forgot to recline to repeat the eating or drinking. However, the Rama concludes that one should implement the Rosh's distinction. For the first two cups, where one loses little by drinking more, he should repeat. For the latter cups, where there is a problem of looking like adding on cups, one should rely on the Ra'avya that drinking erect is sufficient and avoid further drinking which would thus be improper.

The Magen Avraham (ad loc.:7) raises another issue. We discussed that drinking a cup of wine which he normally should not be drinking makes it look like a mandatory cup. It is logical that if one makes an additional beracha on the wine, it looks formal. Even though one may drink wine between the first two cups, we no longer do so (see Shulchan Aruch 473:3). Therefore, one's intention with the beracha over the first cup is on that cup alone. Since repeating the cup would entail making another beracha, we should rely on the Ra'avya rather than repeat the cup with an additional beracha. Regarding forgetting to recline for the second cup, if one had any thoughts of drinking wine during the meal, another beracha would not be necessary, and it would be preferable to repeat the cup (ibid.). The Magen Avraham says that it is best when drinking the first cups, to have in mind that the beracha should apply to any further drinking. The Mishna Berura (ad loc.:21) seems to endorse the Magen Avraham's thinking. Given that the Magen Avraham's criteria are subjective and hard to determine and since the matter is a rabbinic one with a few mitigating doubts, one can resolve ambiguity on the side of leniency (not to repeat).

For S'faradim, the situation is simpler. The Shulchan Aruch does not rely on the Ra'avya regarding women and/or one who

forgot to recline. S'faradim also have the b'racha on the 1st and 3rd cups exempt the b'racha on the 2nd and 4th. Therefore, a S'faradi who forgets to recline always repeats and does not need a new b'racha, at least on the first three cups. (If and when one does repeat, drinking grape juice is a wise choice.)

*Ask the Rabbi Q&A is part of Hemdat Yamim, the weekly parsha sheet published by Eretz Hemdah. You can read this section or the entire Hemdat Yamim at [www.ou.org](http://www.ou.org) or [www.erezhemdah.org](http://www.erezhemdah.org). And/or you can receive Hemdat Yamim by email weekly, by sending an email to [info@erezhemdah.org](mailto:info@erezhemdah.org) with the message: Subscribe/English (for the English version) or Subscribe/Hebrew (for the Hebrew version). Please leave the subject blank. Ask the Vebbe Rebbe is partially funded by the Jewish Agency for Israel*

## [2] Candle by Day

Our knowledge of actualities sometimes prevents us from seeing possibilities.

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

## [3] CHIZUK and IDUD

for Olim & not-yet-Olim respectively

In introducing the law of the chatas offering (Vayikra 6:18), and the asham offering (7:1), the expressions ZOT TORAT HACHATAT and ZOT TORAT HA'ASHAM are used. The Gemara (T.B. Menachot 110a) explains that one who studies the laws of these sacrifices is equated with one who actually brings them.

We don't find this equation with any of the other Mitzvot? Why is it true for sacrifices?

The Maharal (Tiferet Yisrael, Ch. 70) explains that a sacrifice elevates man beyond the purely material, animalistic dimension of his existence, thus bringing him closer to G-d. The study of Torah, which is Divine wisdom, has this elevating power. So, when man is unable to actually bring a sacrifice, he can achieve similar results through the Torah study of that sacrifice.

The Maharal teaches in numerous places that Eretz Yisrael is a land which transcends the purely material dimension of existence, which is why living there brings man closer to G-d. If one is not able to actually fulfill the Mitzva of living there, Torah study of the laws of that Mitzva should provide some compensation for what is lost by living outside of Eretz Yisrael. And as the study of those laws elevates man above the purely material dimension of existence, he may find the barriers preventing him from living in Israel aren't as insurmountable as they originally seemed.

**Rabbi Shaya Karlinsky, Jerusalem**

*TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat Ha'Shavuah*

## [4] A Touch of Wisdom, A Touch of Wit

Once, when R' Yisrael of Rozhin was conducting his Seder and

he got to L'Shana HaBa'a Birushalayim, "Next year in Jerusalem", he stopped and exclaimed, "Lord of the Universe! Each year I repeat L'Shana HaBa'a Birushalayim, and yet we are still in exile. I am really embarrassed in front of our non-Jewish maid."

Ed. note: We who live in Eretz Yisrael and perhaps especially in Jerusalem, should also be embarrassed, because we sing/pray that next year we will be in Yerushalayim HaB'nuya, rebuilt Jerusalem. It is not enough to be embarrassed; we must do our share to improve ourselves as individuals and as Klal Yisrael, so that we will be privileged to be part of the Geula that will find us all next year in rebuilt Jerusalem.

Rabbi Meir of Lublin was once asked by a Gentile why Jews eat hard-boiled eggs on Passover. He answered: "The reason is that we are compared to an egg. The more an egg is cooked, the harder it gets. Similarly, the more Jews are persecuted, the more stubborn we become."

*Shmuel Himelstein has written a wonderful series for ArtScroll: Words of Wisdom, Words of Wit; A Touch of Wisdom, A Touch of Wit; and "Wisdom and Wit" — available at your local Jewish bookstore (or should be). Excerpted with the permission of the copyright holder*

## [5] Parsha Points to Ponder - TZAV

1) The Torah teaches that the clay vessel in which a sin offering is cooked must be destroyed. (6:21) Considering the teaching of our Sages (as quoted in Rashi) that this rule applies to all sacrifices, why was it taught specifically with regard to the sin offering?

2) The command to remove ashes from the altar in the morning (see 6:3) is understood by our Sages to mean that a single scoop of ashes from the previous night's sacrifices is put on the side of the altar in the morning. Why was this necessary considering the fact that it wasn't to clean all of the previous day's ashes from the altar?

3) The Torah describes that, as part of their inauguration ceremony, the blood was put on Aharon's ears, thumbs, and toes and then this procedure was repeated with his sons (see 8:23-24). Why did they veer from the original command in Parshat T'zaveh (S'hmot 29:20) where it teaches that the blood was to be put on Aharon's ears, then his sons' ears, and then on the toes and thumbs of all three in unison?

### THESE ARE THE ANSWERS

Ponder the questions first, then read here

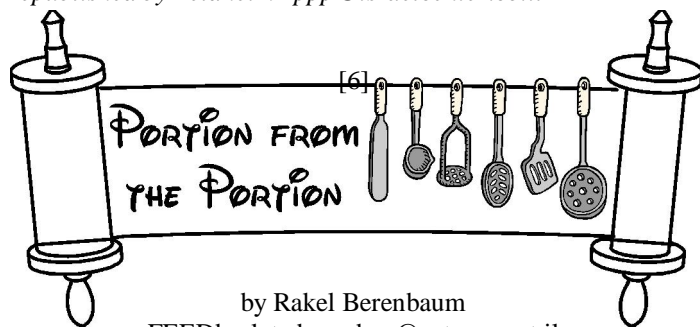
1) The Kli Yakar explains that the Torah is hinting to us that one who sins is like a clay vessel which absorbs the prohibited taste into its very essence. The only way to make significant change is to completely break who we are thereby expunging the sin from our very being.

2) Rav Hirsch explains that this was a symbolic act to show that today G-D is going to be served exactly as He was the day before. It is all one big continuous act as the seemingly meaningless scoop from yesterday's ashes indicates.

3) The Netziv answers that when the original command was issued, Aharon had not done anything special to distinguish himself from his sons and he was only Kohein Gadol because of his seniority in age. Thus, the three of them were not dealt with

so differently in this consecration ceremony. However, through his actions during the episode of the golden calf, Aharon showed mesirat nefesh in trying to temper and regulate the negative drives of the people. That distinguished Aharon to the point where Moshe chose to complete his inauguration process first and only then begin the procedure for his sons.

*Parsha Points to Ponder is prepared by Rabbi Dov Lipman Mashgiach Ruchani, Yeshivat Yesodei HaTorah in Bet Shemesh, author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith", soon to be republished by Feldheim - ppp@israelcenter.co.il*



## Pesach in the Spring

Torah reading for Pesach involves two Sifrei Torah each of the seven days (eight in Chutz LaAretz). The reading in the second Torah is always from Parshat Pinchas and deals with the korbanot Musaf of Pesach. The readings in the first Torah all deal with aspects of Pesach, and are as follows:

The chart relates to this year, and any year when the first day of Pesach is Thursday. The schedule of readings is slightly different for other years.

Day	Portion in first Torah	
First	Sh'mot	12:21-51
Second	Vayikra	22:26-23:44
Shabbat	Sh'mot	33:12-34:26
Fourth	Sh'mot	13:1-16
Fifth	Sh'mot	22:24-23:19
Sixth	Bamidbar	9:1-14
Sh'vi'i	Sh'mot	13:17-15:26

If we examine the list we will see that they don't go exactly in the order that the sections appear in the Torah. Why is that?

The portions are actually read in the order they appear in the Torah unless there is a specific reason to change the order. The first day's reading follows the reading we had for Maftir of Shabbat HaChodesh.

But on the second day of Pesach the reading relates to the Omer offering and counting the Omer which begin that day and night. That's why the reading is from Vayikra and not Sh'mot.

Shabbat Chol HaMoed traditionally has the reading of the portion with the 13 Divine Attributes, so the order is not adhered to.

The fourth day of Pesach (third day of Chol HaMoed) picks up where we left off on the first day.

On the seventh day we read about the splitting of the sea because historically that happened on the seventh day of Pesach, which is why we didn't use this reading earlier, even

though it follows what was read on the fourth day.

An interesting thing to note when listening to these readings is the repetition in a number of them of the fact that Pesach happened in the Aviv (Spring). (Sh'mot 13:4, 23:15, 34:18) "Eat matza... during the prescribed time in the month of Aviv, since this is when you left Egypt". The Torah mentions the season that we left Egypt numerous times in conjunction with the other laws of Pesach because it is so important for us to remember that Pesach should be in the Spring. One of the names that we call Pesach is Chag HaAVIV (the Spring holiday). We are even told to guard (l'shmor) that Pesach will be in the Aviv, meaning that sometimes we add a whole month to our year (Adar in a Shana M'uberet - fulfilling the mitzva of Ibur HaShana) to insure that Pesach will not fall too early but will be during the Spring.

One reason for this could be to insure that there is ripe barley for the Korban Omer. Rav Hirsh gives another reason. He says this is to show us that Hashem controls both nature (Spring and the barley harvest) and history (the Exodus). Everything is in His hands.

While we are all enjoying our Pesach holiday in the spring weather, we should remember Hashem's kindness to take us out of Egypt at a time of year the is neither too hot or too rainy (Mechilta). Chag Same'ach.

## Chocolate Covered Spring Fruit

Line small baking sheet with waxed paper. Stir chocolate in top of double boiler set over simmering water until smooth. Remove chocolate from over water. Dip fruits halfway into melted chocolate. Gently shake off excess chocolate; place on prepared sheet. Chill until chocolate is set, about 30 minutes and up to 6 hours. Serve.

## [7] MicroUlpan

In English, it's a HASP: metal fastener with a hinged slotted part that fits over a staple and is secured by a pin, bolt, or padlock. Don't know the Hebrew word for it, but the slotted part is the KAF and the staple is a CHET (like the letters).

## [8] Feedback - Clarification

DL writes with a suggestion that we clarify the stats on lines per sedra. Agreed. Sifrei Torah vary as to width of columns. Sofrim vary as to how tight or loose they write. Therefore lines per sedra can vary too. Ours are based on a 245 col. (42 lines/col.) Torah.

## [9] Torah from Nature • Pelican

Among the non-kosher birds listed in Parshat Sh'mini is the KA'AT (KUF-ALEF-TAV). It's identity is uncertain, but some scholars say it is the pelican. Large, gregarious aquatic bird of warm regions... heavy-bodied, long-necked, with large, flat bills. graceful swimmers and fliers... Fish are stored in a deep, expansible pouch below the lower mandible; the young feed from the pouch and throat. Some pelicans scoop fish out of the water, some dive for fish. Pelicans can grow to a wingspan of three meters and weigh 13 kilo...

## [10] Shabbat HaGadol

The date of the first Shabbat HaGadol was 10 Nissan, as it is this year. And that is particularly significant, because one of the reasons we call it Shabbat HaGadol, has to do with events of the 10th of Nissan 2448. The Jews in Egypt were commanded - not a mitzva for the generations, but rather a one-time commandment - to take a lamb (or young goat) into their homes on the 10th of Nissan, four days before they were to slaughter it as the Korban Pesach. (In future years, halacha allows one to acquire his animal for K.P. even on his way to Har HaBayit on the afternoon of Erev Pesach. In practice, however, people did designate the lamb or goat as early as the 10th of Nissan, so it could be properly inspected for blemishes for the four days before its being brought to the Mizbei'ach. But it was required to take the animal on the 10th, only during that first, original Nissan.)

The Midrash tells us of the unusual miracle that occurred on the original Shabbat HaGadol. The Egyptians asked the Jews what they were doing with the lambs. When the Jews told them that they were going to sacrifice them to G-d, the Egyptians would have been expected to react with outrage and anger at the "desecration" of their deity. But they didn't. They took the news calmly. This is considered a great miracle, in addition to other miracles of that Shabbat day; this led to identify the day throughout the generations as Shabbat HaGadol.

Since the people of Israel entered into the realm of mitzvot by fulfilling the command to take the K.P. into their homes, they changed their status from KATAN to GADOL, much like a Bar Mitzva boy or Bat Mitzva girl do when they receive upon his shoulders the yoke of mitzvot. Hence, Shabbat HaGadol.

Even after Moshe got Shabbat from Par'o for the people as a day of rest, when Shabbat ended, it saw the Jews back into slavery and oppression. Not so the Shabbat prior to the Exodus. That was truly a Shabbat HaGadol.

The Torah calls the first day of Pesach Shabbat (because of the forbidden activities on Yom Tov, it qualifies to be called Shabbat, a day of rest), as in, "on the morrow of the Shabbat you shall begin counting". The Tzedokim claimed that Shabbat refers only to Saturday. Traditional Judaism claims that there is a "minor" or small Shabbat (Yom Tov) in contrast with Shabbat HaGadol, when all Melachot are prohibited. It is the Shabbat right before the Yom Tov day in question that got the name Shabbat HaGadol - because of its closeness to the first day of Pesach, the contrast between the two Shabbats is highlighted.

Of course, the famous pasuk in the Haftara, telling us that G-d will send Eliya(hu) HaNavi before the coming of G-d's Day, the great (haGadol) and terrifying one.

Until this pre-Exodus Shabbat, Shabbat only possessed the aspect of acknowledging G-d for His Creation of the world. With the preparation for K.P. and for leaving Mitzrayim, Shabbat took on the extra dimension of commemorating the Egyptian experience and the Exodus. Shabbat increased in significance and scope and became then a Shabbat HaGadol.

## [11] Divrei Menachem

Parshat Tzav opens with Moshe being told to command Aharon and his sons in the matter of the Korban Olah, the elevation offering. Previously, any references to the sacrifices were introduced with softer phrases relating to the need to tell or

speak to the Kohanim. The term "Tzav" here implies that the kohanim had to be particularly zealous in performing this service.

One explanation given for the severity of the instructions relates to the notion that the Kohanim, in performing the ceremony of the Olah, sustained a relatively high monetary loss (cf. Rashi). This could arise from the fact that all the meat of the Olah was burned on the altar. And Ramban reminds us that the Kohen was also expected to bring a meal offering on his first day of service in the Temple.

One outcome of these personal priestly "sacrifices" is that the Kohanim would have less motivation to perform the Olah offering. Consequently there was a need to communicate the command with clear and strict directions. Moreover, note the commentators, the tone of this directive was to continue throughout the generations.

Allegorically, suggests Rabbi Yaakov Kaminetsky, the ruling concerning the Olah applies even to a situation where the Beit HaMikdash no longer exists. For then, the rabbis tell us, our table replaces the altar (cf. Chagiga 27b). The family table is a rich source for transmitting our Torah values; it is where we practice our Tzedaka and Chessed. Clearly, the Torah demands vigilance in its upkeep.

**Shabbat Shalom V'chag Kosher V'sameach,  
Menachem Persoff**

## SHEYIBANEH BEIT HAMIKDASH...

*A series of articles on Beit HaMikdash-related topics by Catriel Sugarman intended to increase the knowledge, interest, and anticipation of the reader, thereby hastening the realization of our hopes and prayers for the rebuilding of Jerusalem and the Beit HaMikdash.*

### **From the Mikdash Mailbag - Women and the Korban Pesach**

Every spring Jews of both genders, and not only members of the fair sex, ask me about women and their connection to the Korban Pesach and the Chavurot. Though we have touched on this subject before, it merits being considered again. This is in reply to Judy from Har Nof, Rae, Zahava from NY, and Moshe from Beit Shemesh.

Pesach was the family festival par excellence; wives joined their husbands and daughters their fathers and brothers. Winding their way through the verdant flower-covered hills to the Holy City, the entire family ascended to Yerushalayim together. "The rejoicing (during the Shalosh Regalim) applied both to men and women" (Chagigah 6b). Once they were in a state of purity and reposing "not distant" from Jerusalem, all circumcised Jewish males above the age of 13 and all women and girls above the age of 12 were required to join a "Pesach Chavura". (A Chavura is usually made up of extended families, neighbors and friends, who united to offer and eat the Korban Pesach together as a group.) The Gemara relates how "a man once said to his children, 'I am slaughtering the Korban Pesach on behalf of whichever of you (family members) goes (first) to Jerusalem' and the daughters outdistanced the sons! The daughters were found to be enthusiastic (in their desire to fulfill the Mitzva), the sons were apathetic" (Pesachim 89a). If they chose, groups of women could form their own Chavurot (Hil. Korban Pesach 2:4).

Interestingly enough (at least theoretically), a woman could slaughter her own Korban Pesach. The Gemara (Kidushin 52b) quotes Sumchus, a student of the Tanna R. Meir. "If a man - or more correctly, a Kohein - betrothed a woman with his portion of sacrificial meat, whether it be Kodshei Kodashim (e.g. Chatat meat) or... he has not betrothed her." ("This sacrificial meat was given to the Kohanim only for eating, and for nothing else", therefore, the attempted Kidushin does not take effect [Rambam, Hilchot Ishut 5:5]). Kodshei Kodashim - the meat of sacrifices of a higher level of sanctity - could not be removed from the Azara for any reason. Consequently, for a Kohein even to consider betrothing a woman with such meat, it had to be conceivable that she could physically be present in the Azara when he did so. [However, R. Yosi suggests that perhaps she authorized a messenger to receive her Kidushin in the Azara on her behalf.] Upon hearing Sumchus' remark, R. Yehuda exclaimed, "How would a woman come to be in the Azara?" This exclamation of R. Yehuda provoked Rashi to comment, "Women could not enter (the Azara) as we learned in... the first chapter of Mishna Keilim" (Kidushin 52b). One of the Ba'alei Tosafot challenged Rashi. "Kuntrus' (i.e. Rashi's) statement that 'women could not enter the Azara as we have learned in the first chapter of Keilim' is inaccurate. We have not found anywhere that women were forbidden to enter the Azara. What we actually learn in the first chapter of Keilim (Mishna 8) is, "The (area of the) Cheil (ramparts which surrounded the walled Mikdash complex including the Ezrat Nashim and the Azara) is holier (than the Temple Mount), because non-Jews and those who are Tem'ei Meit (ritual impurity acquired by coming into contact with a corpse) may not enter therein. The Ezrat Nashim is even more holy because no one who has immersed that very day (because of ritual impurity) may enter therein. The Ezrat Yisrael, the Court of the Israelites, is even holier because no one whose atonement is incomplete (Mechusar Kapara) may enter therein. ...The Ezrat Kohanim is yet more holy, for Israelites could not enter there" unless they had a valid reason, i.e. standing next to their Korbanot, bringing Bikurim, etc. The Ba'al Tosafot concludes, "Therefore, we cannot derive (from this Mishna) that women were not permitted to enter the Azara.

We learned in Zevachim 31b that women were permitted to slaughter their sacrificial animals, and, if this is indeed so, then they certainly were permitted to enter the Azara (where the slaughtering of sacrificial animals took place)." Rambam encapsulates the Halachot ordained in the Mishna. Paraphrasing the Mishna in Keilim, Rambam excludes the Nida (menstruant, Vayikra 15:19-24), the Yoledet (parturient, Vayikra 12) and the Zava (a woman who experiences abnormal vaginal blood flow, Vayikra 15:25-29) from the Temple Mount. Women, who did not fall into any of these categories were not excluded and, if they were in a state of ritual purity, freely entered the Ezrat Nashim (Hilchot Bi'at Hamikdash 3:2-7 and in Hil. Beit Habechira 7:15-18). Josephus observes that, "those (men) who were pure came in (to the Ezrat Nashim) together with their wives" (Antiquities 15:11). The Chidushei Harashash, (R. Shmuel Strashun of Vilna, 1794-1872) writes that, theoretically, "a woman could stand outside the Azara and slaughter her sacrificial animal with a long knife. Nevertheless, a woman must stand next to her sacrificial animal and therefore she may enter the Azara just like a man" (Kidushin 52b). Tiferet Yisrael (Midot 2:6) explains, "Women must enter the Azara to stand next to their Korban. As we have learned (Ta'anit 27a), 'how can a person bring a Korban and not (be permitted to) stand next to it?'" Consequently, a woman could immerse in a Mikveh near the Sha'ar HaNashim, enter the Azara, slaughter her

Korban Pesach, and eat it together with a Chavura made up only of women.

The women entered the Azara through Sha'ar HaNashim, the "Women's Gate" on the northern side of the Azara located between the Sha'ar HaKorban and the Beit HaMokeid. Despite the fact that the Mishna states that all the entrances leading into the Azara were the same size (Midot 2:3), Tiferet Yisrael (ibid. 2:6) speculates that Sha'ar Hanashim may indeed have been smaller, since "it was not so common" for women to bring Korbanot. "No one may enter the Azara for Avoda (or for any other reason) even if he was pure until he has immersed" (Yoma 3:3). Before entering the Azara, men immersed in Mikva'ot located in the Lishkat HaMetzora'im (Chamber of Lepers) situated in the northwestern corner of the Ezrat Nashim. Just as the men immersed in Mikva'ot adjacent to the Nicanor Gate before entering the Azara, it is likely that the women immersed in Mikva'ot situated in close proximity to the Sha'ar Hanashim before they entered the Azara.

To A.C. - Question: Could the Korban Pesach be offered at a Bamat Yachid (a "private altar")? To answer, I will quote the Sefer Hachinuch, Mitzva 487. "Even at a time when we were permitted to build Bamot, we could only sacrifice the Korban Pesach at the Bamat Rabim (public altar) located in the courtyard of the (wilderness) Mishkan, (and later, in Shilo and the two Batei Mikdash). Therefore, it is written, 'You shall not sacrifice the Pesach within any of your gates'. Those of blessed memory said, (referring to the time when Bamot were permitted), 'All individual Korbanot' may be offered on a Bamah Ketanah (i.e. Bamat Yachid), with the exception of the Korban Pesach "so to inculcate in our souls the preciousness of the Mitzva."

*Catriel's book in progress: The Temple of Jerusalem, A Pilgrim's Perspective; A Guided Tour through the Temple and the Divine Service*

## from page 3 PARSHA PIX

Fire represents the fire of the Mizbei'ach that was to always remain lit. If the Menora ever went out, it was relit from the Mizvei'ach's fire. 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. It is forbidden to extinguish the fire of the Mizbei'ach.

Yes, matza; no, chametz is not just a Pesach rule. It is the rule for most Menachot.

Ear, thumb, big toe - application of some bloods and some oils in various rituals in the Mikdash.

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.

Kohein Gadol is the Kohein Gadol.

Who knows five? Not only the books of the Torah, but the 5 ZOT TORAT... in the sedra.

The lamb being taken into the home stands for the first Shabbat HaGadol.

## TTRIDDLES...

are Torah Tidbits-style riddles on Parshat HaShavua (sometimes on the calendar). They are found in the hard-copy of TT scattered throughout, usually at the bottom of different columns. In the electronic versions of TT, they are found all together at the end of the ParshaPix-TTriddles section. The best solution set submitted each week (there isn't always a best) wins a double prize a CD from Noam Productions and/or a gift (game, puzzle, book, etc.) from Big Deal

### Last issue's (VAYIKRA) TTriddles:

[1] Double, 3 times in Yeshayahu and nowhere else; one of which we read this Shabbat

ANOCHI ANOCHI, a double-word phrase that occurs only three times in Tanach, all in the book of Yeshayahu. One of those times was in the haftara for Parshat Vayikra. Most doubling of words in Tanach create a flurry of comments in the M'forshim. This is no exception. Here most commentators say that it is for emphasis that it is G-d Himself Who blots out our sins (for His own sake) and will not remember our sins.

[2] That's what the M'chabeir says

The Torah says (Vayikra 2:5, and similarly in other p'sukim): And if your sacrifice is a meal offering baked in a pan (Mincha Al HaMachavat), it shall be of fine flour mixed with oil, it shall be matza. It is the author of the Shulchan Aruch (the M'chabeir) who says that if one mixes flour with oil (or other liquids classified as MEI PEIROT), then it cannot become Chameitz. It does become MATZA ASHIRA. Ashkenazi tradition is not to eat such baked goods, except for the very young, the elderly and the infirm. The above information is vastly incomplete and is "for TTriddle use only".

[3] Ashkenazic pronunciation could describe it or its accompaniment

N'TACHIM are the cut up pieces of a Korban. Ashkenazic pronunciation is N'SAwCHIM. Which sounds very much like N'SACHIM (with a SAMACH and a CHAF rather than a TAV and CHET), which is the wine libation that accompanied most korbanot. This TTriddle was inspired by the main source of the Towards better Davening and Torah Reading column, EIM LAMIKRA HASHALEIM by R' Nisan Sharoni. He actually alerts a Torah reader to be careful to pronounce N'TACHIM properly, so it won't sound like N'SACHIM. Easy for a Yemenite to say and for a S'faradi to comply, but...

[4] One (51.7%), two (30.1%) three (18.1%)

There are 14 year-types in the Jewish calendar. 14 different arrangements of the calendar, differences based on the day of the week the year starts, the lengths of Cheshvan and Kislev, and whether the year has 12 or 13 months, 1 or 2 Adars. 7 of the year types are 12-month years and 7 are 13-month years. In 6 of the 7 regular year types, Vayikra is read alone, i.e. we use one Sefer Torah on those Shabbatot. In 6 of the 7 13-month year types, Vayikra is Shabbat Zachor, and we read from two Torahs. In the remaining Shana M'uberet type, Vayikra is read alone. And in one 12-month year type, which happens to be the most common one, Vayikra is HaChodesh AND Rosh Chodesh

Nissan, for which we read from three Sifrei Torah (and partake of three different kugels). The percentages in the statement of this TTriddle are the frequencies of Vayikra being a 1, 2, or 3 Torah (kugel) Shabbat.

[5] Preceded and followed by the likes of Queen Elizabeth, Susan Taragin and Menachem Persoff

The three named people are from England (two of whom made Aliya and live in Israel, the other, being non-Jewish has no mitzva to live in Israel anyway). People of British origin are often referred to as Brits. (An affectionate term, of course.) The word from Vayikra that is preceded by and followed by the word BRIT is MELACH, salt. BRIT MELACH occurs in Bamidbar and in Divrei HaYamim. MELACH BRIT occurs in Vayikra.

[6] Warp

This was a Footer-TTriddle, meaning a TTriddle contained in the footer of a page. Footer TTriddles almost always relate to the issue number, rather than the sedra or a calendar event.

Among the many definitions of the word WARP, which can be a verb or a noun, is this one:

The threads that run lengthwise in a woven fabric, crossed at right angles to the woof

In Hebrew, warp is SH'TI, spelled SHIN-TAV-YUD with a numeric value of 710, as in TT #710.

[7] Rambling with Gambling

This too was a Footer TTriddle, but unlike the previous one, which no one solved, this one was solved by at least three solvers. Rambling with Gambling was the name of the longest running radio program in history. It was hosted by three generations of Gambblings, with father and son often co-hosting. The show as aired on New York's WOR radio, 710 on the AM dial. What made this show precious to generations of kids who grew up in New York was the fact that they announced school closings during snowstorms. We would halfheartedly get dressed in the morning of a snowy day and eagerly listen to one of the Gambblings reading the list of private schools (including yeshivot) until we heard the name of our school. The whoops of joy forever enshrined the Gambblings and WOR 710 in our hearts.

## NachKwestion of the Week

If you think of this bracha, you have to say it; otherwise you don't. (submitted by Shmaya)

First of all, there is a type of answer we have to reject immediately. You are about to drink a glass of water. If you think of Shehakol, you have to say it. But if you don't think of it then you don't say it. This would go for every single bracha, but it doesn't fit the meaning of the Kwestion. If you forget to make a bracha, you don't say it, but you still have to. You just didn't.

The NachKwestion is looking for a bracha that you say only if you thought of it, but you don't say, you don't have to say, you shouldn't say, if you did not think of it, even though you are aware of it now.

This was a tough one. But it is elegant and some of you will enjoy challenging others with it, now that you know the answer.

If on Shabbat morning Shacharit, a person is saying the Amida

and after HAKEIL HAKADOSH he says the word ATA (instead of YISMACH MOSHE), then he continues the weekday bracha of ATA CHONEIN, and after he finishes the bracha, he proceeds with the Shabbat bracha, YISMACH MOSHE... What happens on Friday night or at Mincha on Shabbat, if after the first three brachot he says the word ATA. Since the weekday bracha and Shabbat bracha both start with the same word - ATA, it would seem that he just continues Shabbat. However, the rule is that if when he said the word ATA he THOUGHT OF THE BRACHA ATA CHONEIN, then he says it. If he didn't think of that bracha, then he doesn't say it, doesn't have to say it, should not say it, but he just continues with the Shabbat bracha of ATA KIDASHTA or ATA ECHAD, as the case may be.

## Torah Tidbits Guide to Early Shabbat

In many communities, people "take Shabbat early" during the summer months when nightfall is relatively late and they would prefer to eat their Friday night meal at a more civilized hour, and to have a bit more after-supper time to learn Torah, go over the sedra, read, go for a walk, play with the children, etc. There are some halachic points to clarify about the topic of "taking Shabbat early".

### BACKGROUND

The first mishna in chapter 4 of Brachot contains a dispute between the Tana Kama and R' Yehuda as to when the deadline for Mincha is. The T"K says that one may daven Mincha until sunset. R' Yehuda says that one may daven Mincha only until Plag Mincha. [i.e. 1¼ "halachic" hours before sunset. A halachic hour is a twelfth part of the day, calculated from sunrise to sunset. (There is another way of reckoning the day - namely, dawn to stars out; we will stick to the sunrise-to-sunset day.)] By extension, the Talmud teaches that the deadline for Mincha for each opinion is also the earliest time for Maariv, and some other nighttime mitzvot. The Gemara presents us with an atypical resolution of this dispute - D'AVAD K'MAR AVAD, U'D'AVAD K'MAR AVAD - he who acts according to the one opinion, acts correctly, and he who acts according to the other opinion, acts correctly. It's ALMOST (but not quite) take-your-pick.

Halachically, none of the nighttime mitzvot may be performed before Plag Mincha. Consequently, one may not "take Shabbat" before PLAG MINCHA. One may not light Shabbat candles (or Chanuka candles) before PLAG, nor say Kabbalat Shabbat & Maariv, nor make Kiddush. But one MAY light candles, take Shabbat, daven Maariv, make Kiddush and begin the first Shabbat Seuda after PLAG - even though the sun is still in the sky.

### SHMA

Davening Maariv and reciting the "nighttime Sh'ma" have been conveniently and meaningfully combined by our Sages, but each of those two mitzvot has its own rules of timing. Although one may daven Maariv from PLAG (according to R' Yehuda), most authorities say that one does not fulfill his obligation to say the nighttime Sh'ma if it is said before sunset. (Stars-out is the proper beginning-time for Shma.) Therefore, those who daven early (after Plag but before sunset) will say the Sh'ma and its brachot as part of Maariv, but they must repeat the Sh'ma (all three parshiyot) after stars-out. In other words, when one davens Maariv before dark (after Plag, of course), he says the full Sh'ma twice; once, with its brachot, as part of the davening, and a second time to fulfill the mitzva of reciting Sh'ma at night.

Some object to taking Shabbat early because Sh'ma in its Maariv setting is not said at its proper time. Although one will repeat it later, this is not ideal. Furthermore, it becomes too easy to forget to repeat the Sh'ma after dark.

On the other hand - not that this is a reason for davening early - when Sh'ma is repeated for the sake of the mitzva (and not just something said as part of the davening), one has the opportunity to focus on it "for the sake of the mitzva" more than we tend to do when it is part of davening. Again, this is not to suggest that this is a preferred procedure; what is preferred is that when saying the Sh'ma in Maariv, after dark, one still be able to focus on the mitzva, even though it is also "just part of the davening".

**This Guide** and announcements at the end of "early minyan" are your reminders to say the Shma (and count the Omer) at the proper time. Try to remind each other in your family and at your Shabbat table, so that no one will forget these important mitzvot. Taking Shabbat early can be a positive experience, but not if it results in neglect of a Torah mitzva or two.

Another Problem Since davening Mincha after Plag is fine according to T"K but NOT according to R' Yehuda, and davening Maariv before sunset is okay according to R' Yehuda but not according to T"K, it is not proper to daven both Mincha & Maariv between Plag and sunset - neither opinion is followed in that case.

Therefore, it is best to schedule an early minyan to begin Mincha about 15 minutes before PLAG. This way, Mincha can be said before PLAG followed by Kabbalat Shabbat and Maariv, after PLAG. This would be consistent with R' Yehuda's opinion. To begin an "early Friday" mincha after Plag is problematic, to say the least, and makes "taking Shabbat early" less than ideal.

**CANDLES** Women must be reminded to light after PLAG, never before. Women should daven Mincha on their own (this is preferable year-round), light after PLAG, then go to shul (if they do) for Kabbalat Shabbat. This can be a problematic situation for some families.

### This week's TTriddles:

[1] **Instructed to do this in Tzav, Chukat, and Vayeilech (where it is one of the 613)**

[2] **Shmuel, Yechezkel, and Malachi all push him aside. Shmuel more so in Jerusalem.**

[3] **Lux et Veritas**

[4] **first/fourth; second/stop' third/triple**

[5] **We preview it; they celebrate it - when?**

**KIDDUSH** Shuls that schedule their early minyan's Mincha after PLAG, not only enter into the contradictory situation mentioned above ("satisfying" neither the T"K nor R' Yehuda), but also can run into another problem (depending upon timing). Once it gets "close" to dark, one should not begin a meal (nor say Kiddush) before saying Shma. In other words, if one has not made Kiddush by sunset (maybe even 5-10 minutes before that), then he must (should?) wait until dark, say the Sh'ma, and THEN make Kiddush (thereby really defeating the purpose of "taking Shabbat early"). The idea is to say Kiddush well enough before sunset so that one does not even enter the time-range of Sh'ma. If people are "sloppy" about this issue, they make taking Shabbat early less ideal. This is another point of objection by those who speak unfavorably about the whole idea of early Shabbat.

A minyan that starts Mincha a half hour before Jerusalem candle lighting time will get people home for a "problem-free" Kiddush, if the people don't linger too much after shul. (They still have the Mincha-Maariv after Plag problem.)

Technically, if one begins his meal "with halachic permission", he need not stop for Sh'ma or the Omer (they can be said/counted after the meal). However, it is **STRONGLY RECOMMENDED** that when the proper time arrives, families should interrupt their meals for Sh'ma and the Omer. This helps prevent forgetting later on, and also has a positive educational value for family and guests, teaching a high level of care and concern for Sh'ma and S'firat HaOmer.

**Another point to keep in mind...** When people say Kiddush and begin their first Shabbat meal before dark, it is important that the meal - and the eating of some challah - should continue after nightfall.

**More Problems** Some object to splitting a community by having two minyanim on Friday night. Others point out potential problems if a whole community takes Shabbat early and some individual members don't, specifically, lighting candles and doing other "melachot" after the community accepted Shabbat. Ask your Rav.

Early Shabbat should be an enhancement of Shabbat and a fulfillment of Tosefet Shabbat - but without being careless about Shma, davening, and/or the counting of the Omer.

This handy pull-out will hopefully make things easier for you. Bring it to your Shabbat table and use it for Kiddush, the Sh'ma and then for counting the Omer (during Omer season, that is). Sit for Sh'ma; stand for counting the Omer.

**POINT in FAVOR** The Aruch HaShulchan (R' Yechezkel Michel HaLevi Epstein z"l) introduces another factor into the equation which adds another positive spin to taking Shabbat early. He points out that we daven Maariv corresponding to the HEKTEIR CHALAVIM V'EIVARIM, the slow burning of fats and certain parts of the day's korbanot on the Mizbei'ach all night. That's why we may daven Maariv all night long. But on Friday, the burning had to be done before Shabbat, i.e. earlier than the rest of the week. By davening Maariv earlier on Friday evening, we nicely match the corresponding service of the Beit HaMikdash. (It's not a perfect match because we're beginning Shabbat at that point, and the Hekteir Chalavim v'Eivarim was specifically before Shabbat. Also, to be consistent, we'd have to daven Maariv early on Friday throughout the year, which we don't. But it's a nice point anyway.)

Taking Shabbat early can enhance one's Oneg Shabbat, as mentioned earlier, by allowing for dinner to be at a more "civilized" hour, and being able to have young children join the rest of the family at the table. It can be an enhancement of Shalom Bayit for various reasons. But it should not involve compromising the standards of davening and other halachic matters.

It is recommended that people go over this Guide to Early Shabbat at the Friday night table on the first "early Shabbat" of the season (or maybe a couple of times), so that everyone hears what's involved and can discuss some of the issues.

Israel Summer Time (a.k.a. Daylight Savings Time) went into effect this year a couple of weeks before Pesach. Since it is not common for shuls to begin "Early Shabbat" before Pesach, nor to continue after Rosh HaShana, this chart will reflect that range.

#### FRIDAY TIMES for Jerusalem

The chart below covers the period from after Pesach until Rosh HaShana.

Here is the key to understanding the different times in the chart:

**PLAG** • Mincha before this time, if at all possible. Candle lighting, etc. **MUST** be after this time. (It's a good idea to "pad" this time with 1-2 minutes on either side.)

**REG** • Regular candle lighting time (Jerusalem). This is 40 min. before the sunset calculated for an elevation of 825m.

**NST** • Near Sh'ma Time. Kiddush should (preferably) be said before this time. This time is 30 minutes after regular candle lighting time, which is 10 minutes before the later sunset time and 5 minutes or so before the earlier sunset (calculated as if Jerusalem were at sea level).

**SHMA** • Recommended to say Shma at this time or soon after. (Then count the Omer.) 25 minutes after the later sunset. (This is earlier than Shabbat-out time, but usable for Stars-Out for Sh'ma.)

P - Chapter of Pirkei Avot for that Shabbat.

NOTE: Chutz LaAretz sedras and Avot chapters are indicated below and lighter than those for Eretz Yisrael when they differ.

These times are correct for Jerusalem. (Adjust slightly for your locale.)

Day	PLAG	REG	NST	SHMA	P	Shabbat Parshat	(Chutz LaAretz)
Friday							
April 21	5:50	6:36	7:06	7:41	1	Shmini	
April 28	5:54	6:41	7:11	7:46	2	Tazria-Metzora	
May 5	5:58	6:46	7:16	7:51	3	Achrei-K'doshim	
May 12	6:02	6:51	7:21	7:56	4	Emor	
May 19	6:05	6:56	7:26	8:01	5	B'har-B'chukotai	
May 26	6:09	7:01	7:31	8:06	6	Bamidbar	
June 2	6:13	7:05	7:35	8:10	1	Naso	(2nd day Shavuot)
June 9	6:16	7:09	7:39	8:14	2	B'haalotcha	(Naso - 1)
June 16	6:18	7:11	7:41	8:16	3	Shlach	(B'haalotcha - 2)
June 23	6:20	7:13	7:43	8:18	4	Korach	(Shlach - 3)
June 30	6:20	7:14	7:44	8:19	5	Chukat	(Korach - 4)
July 7	6:20	7:13	7:43	8:18	6	Balak	(Chukat-Balak - 5)
July 14	6:19	7:11	7:41	8:16	1	Pinchas	(6)
July 21	6:17	7:08	7:38	8:13	2	Matot-Masei	(1)
July 28	6:13	7:03	7:33	8:08	3	D'varim	(2)
Aug 4	6:09	6:58	7:28	8:03	4	Va'etchanan	(3)
Aug 11	6:04	6:52	7:22	7:56	5	Ekev	(4)
Aug 18	5:58	6:44	7:14	7:49	6	R'ei	(5)
Aug 25	5:51	6:36	7:06	7:41	1	Sho'f'tim	(6)
Sep 1	5:44	6:28	6:58	7:33	2	Ki Tzeitzei	(1,2)
Sep 8	5:36	6:19	6:49	7:24	3,4	Ki Tavo	(3,4)
Sep 15	5:29	6:10	6:40	7:15	5,6	Nitzavim-Vayeileich	(5,6)

**Kriat Shma:** When the proper time arrives (see chart on previous page), say the Sh'ma (next page) with KAVANA to fulfill the mitzva of KRI'AT SHMA BIZMANA (Sh'ma at its proper time). Also, have KAVANA to restate your belief in G-d and His Unity, to accept upon yourself the "Yoke of Heaven" and the "Yoke of Mitzvot" (second passage). For the last pasuk (of the third passage), have KAVANA to remember Y'tzi'at Mitzrayim (the Exodus) "all the days of your life".

The saying of SHMA is a mitzva from the Torah and we should seize the first opportunity after dark to say it, even if we are in the middle of our Shabbat meal. Since it is not now being said in the davening, [1] there is no need to say EMET at the end, since in the context of davening, EMET is the first word of the bracha that follows the SH'MA, which we attach to the end of Sh'ma; and [2] we can (should?) say L'SHEM MITZVAT KRIAT SHMA BIZMANA (for the sake of saying Sh'ma on time) before we begin, to focus our KAVANA.

Re KEIL MELECH NE'EMAN before the Sh'ma. several sources indicate that this three-word intro to Sh'ma is to "round out" the number of words in the full Sh'ma to 248. (This includes BARUCH SHEIM... but not EMET). 248 is the traditional number of parts in the body. "He who says the 248 words of the Sh'ma the way they are supposed to be said, HaShem will preserve his 248 parts, as it says in Mishlei (4:4), ...SH'MOR MITZVOTAI VECHYEI, keep My mitzvot and live. G-d says: you keep My 248, and I'll keep your 248.

(When davening with a minyan, the chazan's repeating aloud HASHEM ELOKEICHEM EMET brings the word-total to 248 and therefore we do not add KEIL MELECH NE'EMAN to the beginning of the Sh'ma.)

Women are technically exempt from the requirement of reciting Sh'ma, but they may (and should?) voluntarily say this important three-parsharecitation.

## Pesach this 'n that

We stop asking for TAL U'MATAR after Mincha on Erev Pesach. We continue to say MASHIV HARUACH in Maariv and Shacharit of the first day of Pesach. Then we say T'FILAT TAL and from Musaf of the first day of Pesach, we will be saying MORID HATAL. And at Maariv following Yom Tov, we will begin saying V'TEIN BRACHA in the weekday Amida.

If one mistakenly says MASHIV HARU'ACH U'MORID HAGASHEM [G] once we stop saying it, the Amida is considered invalid and must be repeated. Catching oneself within the second bracha of the Amida, requires backtracking to the beginning of that bracha

and saying from there - ATA GIBOR... Forgetting MORID HATAL (but not saying [G] either) does not require repeating or even returning to say it.

#### First Day of Pesach

First Torah - five people, 31 p'sukim Sh'mot 12:21-51 (Parshat BO)

This portion is the continuation of what we read on Shabbat HaChodesh. It contains the actual procedures to be followed in the bringing of the Korban Pesach, the account of the night of the 10th plague, the Exodus, the Exodus- Matza connection, reference to Leil Shimurim, and mitzvot related to K.P.

Second Torah - Maftir, 10 p'sukim Bamidbar 28:16-25 (Pinchas)

Contains the Korban Musaf of Pesach. Begins with Korban Pesach on the 14th and repetition of the "command" to eat matza for seven days.

Haftara: 15 p'sukim Yehoshua 5:2-6:1

The Torah tells us of Pesach Mitzrayim, and then of the first annual Pesach. After that, KP was not brought for the duration of the time in the Midbar. The haftara tells of the mass circumcision at Gilgal of the males who were below military age when we came out of Egypt and those born in the Midbar. Following the Mila (which is a prerequisite of KP), the first Pesach in Eretz Yisrael was observed. The Manna ceased and the new People of Israel ate from the harvest of the Land for the first time. Yehoshua meets an angel and is about to begin preparations for battle against Yericho, the first step in conquering the Land.

#### 2nd day (1 Chol HaMoed)

First Torah - 3 people, 52 p'sukim Vayikra 22:26-23:44 (EMOR)

The bulk of the reading is The Festival Portion, chapter 23 in Vayikra. It deals with the entire cycle of holidays, all of which revolve around Pesach, all of which in some way commemorate the Exodus. The reading contains the mitzva of the Omer which was brought on the second day of Pesach. Perfect timing. The Festival Portion is preceded by several p'sukim that deal with sacrifices and with the mitzvot of Kiddush HaShem. Reference is made to G-d's taking us out of Egypt - definitely part of the reason for "adding" this to the Festival portion.

Second Torah - 4th Aliya, 7 p'sukim Bamidbar 28:19-25 (Pinchas)

Contains just the Musaf of Pseach, without the first 3 p'sukim read on the first day only.

#### 3rd day (2 Chol HaMoed) Shabbat Chol HaMoed

Many shuls have the custom of reading Shir HaShirim before Torah reading on Shabbat Chol HaMoed. When it is read from a kosher megila scroll, AL MIKRA MEGILA and SHE'HE'CHE'YANU are said. The love between G-d and Israel is the theme of Shir HaShirim. That love was forged in Egypt (and earlier, from the time of the Avot & Imahot).

First Torah - seven people, 38 p'sukim Sh'mot 33:12-34:26 (Parshat KI TISA)

Who knows 13 - Thirteen are the MIDOT of G-d. This is the main theme of the reading of Shabbat Chol HaMoed. In the aftermath of the Sin of the Golden Calf, Moshe Rabeinu asks G-d to allow him to know Him (G-d) more intimately. G-d will not allow that completely, for this is impossible for any human being, but He will show Moshe more of Himself (so to speak) than anyone else would ever see. G-d then commands Moshe to cut new LUCHOT and write upon them that which was written on the first set, that you broke. G-d forgives the People, sends Moshe back to them with the new LUCHOT, and with the special knowledge of the YUD-GIMMEL MIDOT, which the people of Israel are to use in prayer, and some of whose traits, we are to emulate.

This is followed by a review of the three major Chagim, including mitzvot related to Pesach.

2nd Torah - MAFTIR, same as day 2

Haftara: 14 p'sukim Yechezkeil 37:1-14

This portion of the NAVI is the famous prophecy of the Valley of the Dry Bones. In his vision, the NAVI sees bones gradually get covered with sinew, flesh, and skin. Then G-d tells Yechezkeil to prophesy in His name to the inert bodies that G-d will bring to them the breath of life and they will live. The message to Yechezkeil (and all of us) is that the Jewish Nation, scattered in Exile among the nations of the world, are like those dry bones. But they are not gone and forgotten. They will have the breath of G-d breathed into them and they will return to life - active spiritual, religious life. This prophecy is also about T'CHIYAT HAMEITIM.

There are connections between this Haftara and Pesach in general. But one can also see a connection to the Torah reading specific to Shabbat Chol HaMoed. After the Sin of the Golden Calf, the people were on the verge of extinction, but for the intercession of Moshe Rabeinu on our behalf. The 13 Midot represent the restoration of life to the generation of the Midbar. In that way, the Haftara fits.

Shabbat Mincha - 3 people, 16 p'sukim

As usual for Shabbat Mincha, we read the first part of the upcoming Parshat HaShavu'a - SH'MINI

4th day (3 Chol HaMoed)

First Torah - three people, 16 p'sukim Sh'mot 13:1-16 (Parshat BO)

This is the continuation of the reading of the first day of Pesach. It consists of the two parshiyot known as KADEISH and V'HAYA KI Y'VI'ACHA, which join the first two portions of the Sh'ma as the four parshiyot in T'filin. The reading contains the mitzvot of the sanctity of firstborns, which derives from the events in Mitzrayim. Extensive reference to Pesach is also found here.

2nd Torah - 4th Aliya, same as day 2

5th day (4 Chol HaMoed)

First Torah - three people, 26 p'sukim Sh'mot 22:24-23:19 (MISHPATIM)

This portion contains many mitzvot including those related to the Three Festivals. The opening mitzvot of this portion deal with Tzedaka. This is particularly appropriate in light of the practice of KIMCHA D'PISCHA, providing for the Pesach needs of the poor.

2nd Torah - 4th Aliya, same as day 2

6th day (5 Chol HaMoed)

First Torah - three people, 14 p'sukim Bamidbar 9:1-14 (B'HAALOT'CHA)

This portion deals with the first (and only) Korban Pseach brought in the Wilderness. It also contains the mitzvot of Pesach Sheni.

2nd Torah - 4th Aliya, same as day 2

7th day of Pesach

First Torah - seven people, 63 p'sukim Sh'mot 13:17-15:26 (B'SHALACH)

This reading is the continuation of the reading from the fourth day, which was a continuation of the first day, which was a continuation of the Maftir of Shabbat Parshat HaChodesh. This portion contains the events immediately following Y'tzi'at Mitzrayim, mainly the Splitting of the Sea the drowning of the Egyptians, and the Song of the Sea - AZ YASHIR. Our tradition is that it was on the seventh day of Pesach that we crossed Yam Suf.

2nd Torah - Maftir, same as day 2

Haftara: 51 p'sukim Shmuel 22:1-51

This chapter is the Song of King David. It is written in exactly the same special style as AZ YASHIR is written in a Torah scroll. The haftara for the final day of Pesach is the exultant hymn of thanksgiving to G-d. One gets the sense, when following Torah with this Haftara, of B'CHOL DOR VADOR - in every generation...