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Eve of 28 Iyar 5769

at The Ramada Hotel Jerusalem





Trippple Issue 855

י-כד ניסן תשס"ט • April 3-18, '09



This issue covers the 27th, 28th and 29th Shabbatot (of 50) of 5769
 בניסן נגאלו, בניסן עתידין ליגאל. מסכת ראש השנה

צו-הגדול • פסח • שמיני

From Geula to Geula to Geula

As soon as Adar arrived, the Mishenichnas signs and songs were dusted off and displayed as we began to feel the joy of the coming month. Actually, some of our sources explain the concept of "When Adar enters, our joy increases" as applying to the months of Adar and Nissan, not Adar alone. In 13-month years, Purim is "moved" or "located" in the second Adar, in order to juxtapose Geula (of Purim) to Geula (of Pesach).

And as we approach Pesach, we see signs of the further link between the Geula of the past (Pesach, Purim, and various other occasions) with the Geula of the future, the Complete Redemption. In the haftara of Shabbat HaGadol, the Navi proclaims that G-d will send Eliyahu HaNavi as the harbinger of the Great Day to come. We extend this idea at the Seder by filling a fifth cup of wine - the Kos shel Eliyahu - which sits on our table, while we speak of G-d's bringing the nations of the world to Judgment and while we joyously sing - Next year in Rebuilt Jerusalem.

If one thinks things through, it is hard to be too happy about Purim per se, because we remained in exile under the thumb of foreign rulers. It is hard to be completely joyous about Pesach in and of itself... UNLESS we are able to focus on the complete redemption yet to come. That allows us

cont. on page 3 below

Candle Lighting
AND Havdala times
Summer Time!
 see Pull-Out Pages for these times

Shabbaton HaGadol
 Join us for davening and shiurim
 see BackPages for schedule
5:00pm - Rabbi Sholom Gold's
Shabbat HaGadol Drasha

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חמשה מי יודע?

HIGH THEIR

OTHER Z'MANIM

Correct for Jerusalem

**Ranges are 24 days, WED-FRI
7-30 Nisan (April 1-24)**

Earliest Talit & T'filin	5:37-5:08am
Sunrise	6:28-6:01am
Sof Z'man K' Sh'ma (Magen Avraham: 8:49-8:30am)	9:35-9:19am
Sof Z'man T'fila (Magen Avraham: 10:07-9:52am)	10:38-10:25am
Chatzot (halachic noon)	12:43-12:37pm
Mincha Gedola (earliest Mincha)	1:15-1:11pm
Plag Mincha	5:40-5:51½pm
Sunset (based on sea level: 6:58-7:14pm)	7:03-7:18pm

Word of the Month
 KL according to Minhag
 Yerushalayim began Sun.
 Mar. 29th. For 7-day people,
 first op is Thu. April 2nd.
 Last op is Thu. April 9th,
 cont. p.3

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Page Zero* of Torah Tidbits 855

* actually, it's the 4th page of the document, numbered as Page 3, and called Page Zero

Lead Tidbit [cont. from page 1 \(above\)](#)

to develop a healthy optimism that allows us to see things in perspective.

Haman wanted to kill off the entire nation of Mordechai. And we were saved from that terrible threat. Joy? To be sure. But how many more Hamans have we faced since then? Potentially depressing.

Come the promises and prophecies of the Geula yet to come. Belief and complete confidence and trust in the coming of Mashi'ach and in T'chiyat HaMeitim is one of the 13 principles of faith. We don't just believe these things; we make our beliefs part of identity - as a nation and as individuals. Then we can sit at the Seder table, relive the experiences of slavery and of the Exodus... but with the impending Geula Sh'leima as part of the experience.

DAYEINU teaches us two different lessons: One, that if all G-d did for us was to take us out of Egypt, we would have sufficient cause to thank Him and praise Him for it. And two, that G-d has done many more things for us, and we are to be thankful for them all. Right after the DAYEINU statements, we find AL ACHAT KAMA V'CHAMA... How much more so do we thank and appreciate G-d's gifts and His protection, etc.

The words with which we tell the story of the Exodus are borrowed from the recitation of the Bikurim bringer. That Bikurim bringer is each of us. He is not the recently freed slave who had sunk to the 49th level of impurity; he is the Jew standing in the courtyard of the Mikdash and joyously acknowledges G-d for all the good He has done for us.

WORD of the MONTH [from p.2](#)

A weekly TT feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift to us of HaChodesh HaZeh Lachem...

which is the second night of Pesach, Thursday night - but not all night. Only until 1:24am early Friday morning. Remember that the times for KL should be adjusted for location, meaning that some places around the world will have an earlier or later starting time and earlier or later deadline. Which results in a difference of a day, sometimes.

For example, California is 10 hours earlier than Israel, so their last op for KL this month is Thursday at 3:24pm. Which means that Wednesday night is really their last op. We in Israel can say KL on Thursday night, but Californians cannot.

Also remember that KL on Yom Tov (or Friday night) is permitted only when that night is the last opportunity. Hopefully, we will all have already said KL by then.



TZAV STATS

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

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

8 Parshiyot, 7 open and 1 closed

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

same as Sho'f'tim, which is a bit larger than Tzav

Sources say that TZAV has TZAV (96) p'sukim. Our Chumashim have 97. Either one-off is acceptable for 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 the 613 mitzvot; 9 positive; 9 prohibitions

Aliya-by-Aliya Sedra Summary

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

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

Kohen - First Aliya - 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 "T'rumat HaDeshen" [131,A30 6:3]. The kohen performing this task would remove the ashes from the Mizbei'ach fires and place them beside the Mizbei'ach. He would then change into other garments (of a slightly lesser quality than those worn for "regular" Temple service) and take the ashes to a specific "clean" place outside the camp.

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

SDT: *The portion from the beginning of Tzav until this point is one of the daily readings of the Korbanot section of the Shacharit service. It is very important to recite the portions of Korbanot, based on the concept of "And our lips will substitute for the bulls". The Gemara relates the following: Avraham Avinu asked G-d "what method will my descendants have to pursue atonement for their sins?". G-d told him that sacrifices will help bring atonement. Avraham then asked what will be during the time that the Beit HaMikdash will not stand and sacrifices will not be practiced. G-d's answer: "I have already prepared for that eventuality. As long as they read the Torah portions about*



sacrifices, I will consider it as if they actually offered the sacrifices, and I will forgive them their iniquities." This idea is hinted at by the words in the opening pasuk of the sedra: ZOT TORAT HA'OLAH - This Torah (portion) of the Olah - HI (sounds like the English word he) HA'OLAH... - It (the passage) IS the Olah.

[P> 6:7 (5)] The Torah next returns to the topic of the "meal-offerings", the MINCHA. A small amount of the flour-oil mixture and all of the frankincense (L'VONA) was scooped up and placed on the Mizbei'ach to burn. The "mincha" was not to be made Chametz **[135,L124 6:10]** (there are exceptions to this rule, notably some of the Menachot that accompanied the TODA offering were chametz, which is why the TODA is not brought on Pesach or even Erev Pesach (nor Erev Yom Kippur because there would not be time enough for kohanim to eat up the menachot) - this is why we do not say "Mizmor L'Toda", T'hilim 100, on Pesach (or Erev Pesach or Erev Yom Kippur). The other exception is/are the SHTEI HALECHEM, the two-loaves offering of Shavuot. The rest of the "mincha" is eaten by male kohanim on duty in the Beit HaMikdash at the time of the offering, this too being a mitzva **[134,A88 6:9]**.

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

[P> 6:12 (5)] Each day, the Kohen Gadol is to bring a meal-offering of

a tenth of an eifa of flour (plus oil & spice) - half in the morning and half before evening **[136,A40 6:13]**. This mincha was not to be eaten **[137, L138 6:16]**, but rather was completely consumed on the Mizbei'ach.

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

SDT: *The Meshech Chochma points out that the kohen who dealt with the sacrifice is the one who should eat from it, because only he would know if his 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 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 kohein has in mind to eat from the korban at a time when it is no longer allowed, then that mis-kavana renders the korban "Class-A Pigul". This fits with our previous notions concerning Shabbat and the Mishkan, that the sanctity of time is "higher" (in some way) than the sanctity of place. (from a long time ago - but memorable drasha by Rabbi Fabian Schonfeld.)*

It is forbidden to eat of a korban that has become tamei (ritually unclean) **[145,L130 7:19]**. This is punishable by makot. It is required to burn tamei korbanot **[146,A90 7:19]**. A person who is tamei who intentionally eats meat of a korban is liable to Koreit ("cut off" by G-d). Certain fats of kosher animals are forbidden to eat **[147,L185 7:23]**. This is the prohibition of "cheilev". There are differences between the cheilev of a KORBAN and that of a regular CHULIN (non-sacred) animal.



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

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 also 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 cere-

monies for the Mishkan in the presence of the People. Moshe dresses Aharon in the garb of the Kohen Gadol, anoints him, the Altar, and the vessels of the Mishkan. He also dresses Aharon's sons.

Chamishi - 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 (s'micha) is accompanied by confession (vidui) or words of praise to G-d, depending upon the type of korban. The bull was slaughtered and part of its blood was put on the corners of the Mizbei'ach and on its base. Parts of the bull were placed on the Mizbei'ach; the remainder was burned outside the camp.

The first of two rams was next offered, as an OLAH.

It is very important for us to understand that Korbanot were not "hocus-pocus, we're forgiven" offerings. It doesn't work like that. Never did. A Sin Offering, whipping by the Sanhedrin, even a death penalty, had to be accompanied by real T'shuva and Vidui. Without the heart in the korban-equation, the people were continually castigated by G-d for hollow meaningless acts and lip service. The ceremonies have deep significance and meaning, but the



heart and soul of a person must truly be involved, otherwise the korban is (less than) nothing.

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

The second ram was then offered (as a SH'LAMIM called EIL HAMILU'IM) and several procedures, as specified in the Torah, were followed. Note that Moshe Rabeinu was an active participant in the 7-day inauguration period for the Mishkan. Thereafter, Aharon and his sons (and all kohanim) are the ones who perform the sacred service 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 - not just to be fed, but to be active in the Korban process - indicates their integral involvement in the bringing of Korbanot.*

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.

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

In all 12-month years, Tzav is Shabbat HaGadol (and it is our present-day custom to read the Shabbat HaGadol haftara regardless of whether Shabbat HaGadol is Erev Pesach or not - Opinions "on the books" vary). In 13-month years, Tzav can be Zachor or Para, or Purim in Yerushalayim, or REGULAR.

Haftara - 21+1 p'sukim - Ma'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. The same is done for three other books of Tanach - Eicha, Kohelet, and Yeshayahu.



Pesach topics can be found in the various Pesach PDF files

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? 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.

Carrying this a step further into the realm of MASHAL - analogy. Picture this: A nine year old boy is left home alone while his parents go out shopping. They return an hour later to find out how their son spent his time in their absence. He was busy with his new box of 128 Crayola crayons, drawing beautiful colorful pictures... all over the kitchen's white walls. After yelling at the kid, making him clean the walls, and grounding him until his 30th birthday, the parents do two, seemingly contradictory things as part of an atonement or TIKUN (repair) effort. First, they confiscate his crayons - if this is what you do with them, you shall not have them! And then, the next afternoon, they sit the boy down at the kitchen table, give him several sheets of paper and return his crayons to him. But not for his own use. He is to use his crayons to draw some nice, colorful pictures which they will all take over to the children's ward of the local hospital and brighten up the room with them.

Should the boy have used his crayons to write an apology to his parents for his misdeed? No. Better use a pen or a pencil. The crayons are too much a sore point. They are associated with his "sin". But, at his parents' "command", he uses those very same crayons to effect a TIKUN

on what he had done wrong.

So too, gold no and gold yes. Cow horn no, and calf/cow offerings yes.

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

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

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

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

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

[According to the opinion that the 8th day refers to the 8th day of Nissan, it was possibly Misha'el and

Eltzafan who were on their seventh day of ritual impurity from contact to the bodies of Nadav and Avihu, who were the ones who "complained" to Moshe about not being able to participate in Korban Pesach (the first annual one). They were "rewarded" with the parsha of Pesach Sheini, set down in the Torah in the context of their story.

(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.]

MITZVAWATCH

Mitzva #152 is an example (there are others) of a mitzva that has a specific context and application from the Torah, but the scope of the mitzva is much wider. The Written Word forbids a Kohen from doing sacred service while having recently

drunk wine. Sefer HaChinuch gives a second definition for mitzva, based on the Oral Law. Namely, a halachic authority may not render a decision (psak) while under the influence of alcohol. (It seems that this prohibition does not apply to divrei Torah and the like - only to halachic decisions.) This prohibition is NOT a case of Rabbinic extension of the scope of Torah Law (there are plenty examples of that); it is part of the Oral Law on the D'Oraita level.

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 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 "neat" parallel among the beginning of the book of Vayikra, the story of No'ach immediately after the Flood, and the first Order of Mishna. Our antediluvian predecessors were not permitted to eat meat. Only No'ach - AFTER offering Korbanot of the kosher animals on the Teiva (Ark) to G-d - was given permission to eat meat, provided that the animal be dead first, before taking its meat. In other words, using

animals for sacred purposes then allowed personal, profane use. That's what we find in Vayikra. Two and a half sedras of Korbanot FOLLOWED by "these are the animals you may eat..." And this is what we find in Mishna. Seder Kodashim begins with Masechet Z'vachim which deals with animal sacrifices, then M'nachot - offerings from the plant world (olive oil, flour, wine...), and then - and only then, Masechet Chulin with the laws of ritual slaughter, meat in milk, and various other mitzvot relating to the "secular" use of animals.

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

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].

MITZVAWATCH

Think about this: If the Torah only prohibited fish without scales (for example) and not commanded us to

examine the fish to see if it's kosher, we would have to examine fish for scales to determine if they are kosher anyway. Why, then, is examining fish for its kosher signs a mitzva among the 248 positive members of the 613? The question, and the answer as well, is that there are some mitzvot that it was "unnecessary" for G-d to command us; we would do them anyway. However, "G-d wanted to benefit Yisrael, therefore He heaps upon us Torah and Mitzvot". This is the mishna of Rabbi Chananya b. Akashya at the end of Makot, the one borrowed for the end of each chapter of Pirkei Avot.

There are other ways to look at this issue. The positive mitzvot and prohibitions of kashrut interact as in the following example:

A guy goes down to the lake to fish. He catches some fish, cleans them, fries them up on his camping gear, and enjoys a delicious fresh fish dinner. A friend of his then comes by for a shmooze. When he tells the friend about his dinner, the friend asks him about the fish - what kind was it? Was it kosher? The guy says - oops, I don't really know. He rummages through his trash bag and finds the fish's skin. To his relief, that there are scales and fins and that the fish was indeed kosher. No violation, of course, of the prohibition of eating non-kosher fish, but a violation (non-fulfillment) of the positive command to check for the signs of kashrut. And that is a Torah "violation" (i.e. a "non-fulfillment").

Similarly, a person goes into a restaurant for dinner and has a delicious meal. On his way out, he

meets someone who asks him if the restaurant is kosher. He embarrassingly admits that he assumed it was but didn't check for a certificate of kashrut when he went in. He looks around and discovers to his relief that in fact the restaurant has a reliable hashgacha.

He would be in no violation of the prohibitions, but he would be in non-fulfillment of the (spirit of the) positive mitzva to check for signs of kashrut. This might not be on a Torah level, but the concept is the same. So too for similar situations.

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

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

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

Sh'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... Rabbi Jacobs z"l says that both sedra and haftara contain very joyous celebrations that were "marred" by the deaths of people with noble motives. Uzza's father was Avinadav, a combination of the names Avihu and Nadav.

THE JERUSALEM INSTITUTE OF JEWISH LAW Rabbi Emanuel Quint, Dean

Lesson #469 **Lost Property** part 1

To Get Married and Have Children

With this lesson we commence IYH a series of lessons devoted to the topic of Jewish Law, halacha, that deals with marriage and divorce and related items. We move from Choshen Mishpat to another Book of the Shulhan Aruch, Even haEzer.

When Hashem created the world, He

created it to be inhabited by human beings on a permanent basis. He blessed Adam and Eve to be fruitful and multiply. Similarly, after the flood, He blessed No'ach and his sons to be fruitful and multiply. Since that time it has been the duty of man to be fruitful and multiply. Even when the Jews went into exile in Babylonia, the prophet Yirmiyahu told

the people to get married and have children. Thus if one had children and they died he must have more children.

It is stated that if one lives without a wife he is as if has no happiness, without blessing, without goodness, without peace, without Torah, and he is not a complete man. [It must be stated, that this statement and others like it, are generalizations. There are circumstances that can be "exceptions". Furthermore, the statement should not be taken as a condemnation of individuals who have not been blessed with finding their soulmate.]

The codes discuss the possibility of having more than one wife at the same time; this of course has no bearing today after the decree of Rabbeinu Gershom (960-1028) that a man can have only one wife at a time.

Man is commanded to be married and have children. If one does not attempt to have any children it is almost as if he has shed blood and is thwarting the plan of Hashem. [Note that this statement is addressed to the one who does not attempt to have a family; not to people who have tried, but have not been blessed with success. We can build and decorate a Sukka with full intention of dwelling in it, but G-d is in charge of the rain.]

[According to many sources,] the command does not apply to women. Although she is not part of the command to get married, it is better that she should not remain unmarried. In some communities, if she remains unmarried, people may impugn her moral standards. If this is not the case, she does not have the obligation to marry.

The command to multiply applies to Gentiles, as well.

If a man's wife dies and he has already fulfilled the commandment to have children, he should get married again. The same applies if he and his wife were divorced. This applies even if the man knows that he is beyond being capable of siring children. However, each case of widowers must be judged individually. If he is still capable of siring children, he should seek a wife who is capable of having children.

The command to get married is so great that one may sell a Torah scroll if he needs the money to get married.

The Sages had in their time set the ages in which a young man should get married. It depended upon the way of life of the communities. Also, the lifespan of humans was generally much shorter. So that which was then said may not apply exactly today. Each community, especially the yeshiva communities and the Roshei Yeshiva, have much say in when their students should get married. It also depends upon the ability of the couple to support themselves; and there are those situations where the parents of the couple help them financially. This is a factor.

A man cannot have more than one wife at the same time [by Rabbinic decree]; a woman cannot have more than one husband at the same time [by Torah law].

The command to be fruitful and multiply is generally fulfilled if one has a son and a daughter. This does not relieve him of continuing to cohabit with his wife. The children should be apparently capable of begetting children. If he had a son and

daughter and one or both died then we look to see the offspring of these dead children even one or two generations down the line.

Although halacha opposes sex between unmarried partners, a child born "out of wedlock" qualifies for the man's fulfillment of the mitzva. However, one has not fulfilled the command if they were born to him and a non-Jewish woman, for then his children are not Jewish and are technically not related to him.

A convert has fulfilled his obligation even if he sired the children prior to his converting to Judaism. [Some say, if the children also convert; others say, even if not.]

Rambam in the very last chapter of his Monumental Work, Mishne Torah, Laws of King and Wars writes "In the days of the Mashiach and when his kingdom is established, all the Jews will gather around him. He will determine their pedigrees through Divine insight... first he will purify the Levites... He will then trace the lineage and those found to be of good birth will be made known. But he will not say concerning those deemed to be of pure descent this one is a bastard or a slave. The law is that once a family has intermarried with others it retains its status.

While the texts speak of a man marrying a befitting spouse, I have made the requirements reciprocal.

A man should not marry a woman who has a family disqualification. The Sages admonish us that if one marries a woman with such family disqualification because she is wealthy they will produce children

with shortcomings. That is not to say that one may not marry a woman just because she comes from a wealthy family.

A woman should not marry a man who has a family disqualification. If the family members see that a person is going to marry someone who is not suited for him or for her, they may try to persuade him or her not to do so. If he or she does not obey them, they should arrange that all the members of the family and community are aware of it so that they should not intermarry with their children.

[The above paragraphs are not addressing the issue of parents who just do not approve of their child's choice of prospective spouse. It deals with serious disqualifications. Competent advice should be sought if these issues are present.]

A man should not marry a woman and in his mind intend to divorce her after they are married.

Marrying for money

As stated above one should not marry a woman if the only reason is that she comes from a wealthy family. If a man was promised a sum of money to marry this girl and he did, but did not receive the money, he should not make his wife suffer because of this. However, if his in-laws offer him money he should graciously accept it. There are situations where a young man would like to spend some years studying Torah and his in-laws will support him and his wife and any children, it is in some instances highly desirable.

Every family is presumed to be qualified to marry into. However, if they seem to

be always quarrelsome or don't get along with the members of the community and are arrogant people, he should avoid marrying into such a family.

Similarly if one is always critical of the people in the community and derides the people always, it may be that he is hiding something that would deride him and his family should be avoided from marrying into for these are not Jewish traits. If he points to members of the community and says they are bastards, we fear that perhaps he is one. One generally impugns others with his own shortcomings.

Similarly if one is arrogant and cruel and dislikes people and does not find any good in people, we suspect that he is lacking in his own pedigree.

In all instances before marrying into a family about whom doubts have arisen regarding their pedigree, the prospective bride or groom should make a thorough investigation into their family history. When nowadays questions arise about the matters of pedigree, a Sage should be consulted since every case is different. This includes the woman whom a kohen is taking for a wife.

THE CHALLENGE OF MONEY:

by **Dr. Meir Tamari**

From Omer Offering to Bringing Bikurim

In addition to the national-religious significance of the Seven Weeks from Pesach to Shavuot, there is a spiritual perspective dealing with our money and our material wealth, both as individuals and as a nation. This is not surprising since parallel to the cycle of the Exodus from Egypt on Pesach, Matan Torah on Shavuot and G-d's protection symbolized by Sukkot, the Shalosh Regalim are a cycle of the agricultural year, the katzir on Pesach, the bikurim on Shavuot and the ingathering on Sukkot. "On Pesach there is no specified reference to simcha, on Shavuot there is one and on Sukkot there are three. On Pesach, Israel had only to come to the Mikdash for one day whereas Sukkot required all eight days of their presence. This is because at the beginning of the harvest, people are too busy and

worried about their future wealth and so have little mind or time for simcha. Whereas on Sukkot, when all the crops are collected and saved in the granaries and storehouses; man's mind is at rest and the time for simcha has arrived" (Abarbanel). However, far from being a celebration of nature, this cycle comes to teach of G-d as the source of our wealth and the real owner of all our material goods and future. This knowledge is the key to practice morality and sanctity in the earning, spending and saving of money.

Pesach is Chah HaKatzir, the beginning of the barely harvest that we commemorate with the 49 days of the S'fira, either because of the offering of the Omer that became obligatory then [Rambam] or as a memorial of that Temple offering [Ramban]. The simple

waving of a small measure of barley on the first day of Chol HaMoed Pesach was accompanied by a major public ceremony; "Messengers of the Beit Din go to reap the first bundles and all the surrounding villagers gather around them so that the reaping may be accompanied by a great gathering and with much publicity even on Shabbat" (Menachot 10:3).

This ceremony and the obligation to count the seven full weeks and the 49 days from its observance, seems out of proportion to the simplicity and slight material value of Korban HaOmer. Yet the spiritual message for the individual's money and wealth is basic and almost limitless. "You shall not eat bread or roasted kernels or plump kernels until this very day, until you bring the offering [Korban haOmer] of your G-d" (Vayikra 23:14). Thus the Omer made it permissible for Israel to eat of the new harvest, a harvest that they had produced legally and morally from land acquired and owned legally and morally. To this day, we may not eat of chadash, the new crop before the first day of Chol HaMoed. It is more than a matter of being thankful for the material wealth we get, important as that is. Here, the real Owner of the crops has to be acknowledged before we are entitled to enjoy them. The 'of your G-d' in the verse of the Korban HaOmer stresses this ownership. Such recognition means that all an individual's wealth has to be earned only in the manner permitted by the Owner and all property, used only in ways that He commanded; this ensures morality in the acquiring of money and in its use.

"And you shall count seven weeks from

the day of bringing the Omer, until the day after the seventh Shabbat shall you count fifty days; shall you bring two loaves of fine wheaten flour; first fruits unto G-d" (Vayikra 23:15-17). This counting therefore connects the two korbanot - the Omer and Shte HaLechem - the korbanot of Pesach and Shavuot, Chag Hakatzir and Yom HaBikurim. "The first fruits are brought that we may remember His goodness and kindness before we enjoy any benefit; it is proper to bring an offering to G-d who owns all. In consequence of this physical material act, our thoughts will be elevated and our hearts stirred." (Sefer HaChinuch, mitzvot 302-303). "One who derives a benefit from this world without first saying a b'racha commits a breach of holiness [taking something without the owners permission]" (B'rachot 35a). The Shte HaLechem permits the use of the new wheat in the Avoda of the Beit HaMikdash on behalf of the nation, just as Korban HaOmer permits the use of the new crops by the individuals; national wealth like that of its citizens has to be earned and used after the real Owner has been recognized and only in ways that He permits.

This bringing of the Sh'tei HaLechem on Shavout marks the beginning of the obligation to bring Bikurim to the Mikdash that continues all summer long till Sukkot, the Festival of the Ingathering (and even until Chanuka). Bikurim of Shavuot were brought amidst much publicity, pomp and rejoicing as the nation acknowledged the Source of their wealth and prosperity. Yet the main thrust of the Bikurim is the VIDUI that has to be recited (D'varim 26:5-8). In four simple verses this VIDUI describes how all

benefits, achievements and successes, of the individual and of the nation, are not the results of wisdom, ability, hard work or luck, but flow only from the real Owner. A small family was forced down to Egypt, enslaved and oppressed there, then freed and taken out from there with wonders and miraculous signs, to be brought to a promised land flowing with milk and honey. In acknowledgement of all those gifts, the farmer brought Bikurim of the crops of that Land.

It is particularly significant that both the VIDUI of Bikurim and that of Ma'aser, that recognize His Ownership of all wealth, are mentioned in the Torah at the end of the nation's 40 years of wanderings and at the conclusion of all the divine commandments. Now, just prior to Israel's entry into its Promised Land, it was essential that it learn that its whole purpose was to translate that recognition into the social, political and religious fabric of the individuals and of the nation in that Land. The spiritual, moral and religious perspective of that recognition may be seen in Seder Nezikin, literally damages: "He who wishes to be pious, let him fulfill the words of Nezikim" (Bava Kama 30a). The Mishnaic Seder that contains our commercial, civil, criminal and constitutional law was accordingly given the alternative name Sefer HaYeshuot, Book of Redemption (Shabbat 31a).

MISC section - contents:

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[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...



I run a hotel that has many guests for Pesach. Can we put a box of egg matzot on each table so that those who need them will find them easily or must we be concerned of the very likely possibility that some will, out of ignorance or lack of interest, take these matzot when it is not warranted? Would it be considered lifnei iver (placing a stumbling block before the "(blind)"?



Although you are aware of the basic bottom line on egg matzot, it is worthwhile to review relevant

sources. The gemara (Pesachim 35b) says that fruit juices do not leaven flour. According to most Rishonim this applies to eggs as well (see Tur and Beit Yosef, Orach Chayim 462). However, there are several problems with using this ruling to make various types of what we call egg matzot a simple Pesach solution. (Realize that different brands of egg matzos use different liquids other than water. We will call all of them egg matzot for simplicity's sake.)

According to many Rishonim and the Shulchan Aruch (OC 462:2), if fruit juice mixed with water is kneaded with flour, not only can the dough become chametz, but it is expected to happen more quickly than with flour and water alone. Thus not only would a hashgacha have to make sure that the flour was not exposed to water before its preparation but also that no water was mixed into the dough. There is also a dispute between Rashi (stringent) and Tosafot (lenient) (Pesachim 35b) whether the gemara meant that egg matzot do not become chametz at all or just that their leavening is not complete enough for one who eats it to be chayav karet but that there is a lesser prohibition. Most Rishonim, including the Rambam (Chametz U'Matza 5:2) agree with Tosafot, but the Rama (OC 462:4) says that the minhag is like Rashi. The Rama's compromise is that only when there is a pressing need to be lenient, such as a sick or a very old person, may one eat egg matzot on Pesach. The Shulchan Aruch (ad loc.) is lenient, and thus the Sephardic practice is to allow eating egg matzot on Pesach (see Yechaveh Da'at 1:10). In any case, it would be wrong for healthy Ashkenazim to eat egg matzot on Pesach (They are allowed to possess them and eat them after Pesach- Mishna Berura 462:18).

On seder night there is an additional

problem. Egg matzot are matza ashira (rich matzot), which are not valid for fulfilling the mitzva of the night even if they are not chametz. Therefore, even Sephardim and the sick should not have egg matza where matza is required for the seder. (Other alternatives for those who don't chew or digest "regular matza" well exist but are beyond our present scope).

It is a good question whether putting egg matzot on tables, knowing that some people who shouldn't be eating them will, is a violation of lifnei iver. (See Yechaveh Da'at (ibid.) who demonstrates that even a Sephardi, who may eat egg matza, may not give them to an Ashkenazi). If you are not aware of the status of the people at each table, then you could use the principle of t'liyach (see Yoreh Deah 251). This means that when it is quite possible that the object one is giving will be used properly, it is permitted to give it to another even though there is a good chance it will be used improperly. While this is a legitimate approach to take in cases with problems without easy solutions (e.g., someone who runs a large store and cannot keep track of who is buying what), it is not acceptable here. Firstly, what do you, your waiters, or your mashgiach do when he learns who is who and sees them acting improperly? Also, how could you allow those who were told the kashrut is good to make a mistake and eat that which was on the table?

A simple solution is to have a table in the corner with egg matzot with a large sign that identifies the egg matzot as something that Ashkenazim may eat only when the situation is pressing. You may suggest that those with questions should ask the rabbi/mashgiach.

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 or www.eretzhemdah.org.

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Rebbe is partially funded by the Jewish Agency for
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[2] Candle by Day

We exasperate ourselves trying to persuade our children to do things, that they would do without even being aware of it, if we merely began the activity and nonchalantly drew them into it, much as we cause someone to reach for something instinctively by merely holding it out to him.

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

As we all know, the purpose of Parshat Tzav is to address the Kohanim regarding the performance of the korbanot, whereas Parshat Vayikra addressed the Nation regarding their obligation to bring them.

The Kohein, after all, carried on his shoulders the responsibility of ensuring that the Korbanot were sacrificed correctly, according to the wishes of Hashem.

It is interesting to note, therefore, that the first thing the Kohein is commanded to do in this Parsha is to remove the deshen, the ashes, of the previous day's korbanot.

Vayikra 6:3,4 "The Kohein shall put on his linen garments and take up the ashes resulting from the burning of the Olah, and place them besides the Mizbei'ach. He shall

then remove those garments, put on others, and carry the ashes outside the camp to a pure place."

The Sefer HaChinuch elaborates, teaching that the purpose of the mitzva is to enhance and beautify the sanctuary by keeping it clean, and thereby the fire of the korbanot will burn well. Also, it does not make sense for the Kohein to soil the garments in which he performs the regular service, therefore he must change to simpler garments.

Why would the Torah give us such detailed instructions regarding something that would seem to be clear and self-evident to the ordinary housewife?

There are two answers I would like to present:

1. Bahya, in his classic sefer Chovot HaLevavot, teaches that the Kohein is reminded, on a daily basis, of the need for humility. Though his role was so central, so important to the proper functioning of the daily service, symbolized by his very special garments, it also included lowly, mundane, clean-up tasks. The Kohein must remove his glorious garments when he takes away the deshen, thus reminding himself to remove any pride and haughtiness from his heart.

2. Hirsch teaches that though every day brings new zest and excitement in the performance of mitzvot, we must not neglect the need to clear away, clean up, complete, anything that is leftover from the previous day's work. The new day's tasks need to be carried out in a clean and renovated place.

It is hard for us to imagine the importance of the service in the Beit HaMikdash because it has not existed for almost two thousand years. It is therefore necessary to

emphasize the moral and ethical lessons that we learn from the korbanot and the avoda, so that we develop within ourselves a deep yearning for geula. Hopefully, this would bring more and more Jews to Eretz Yisrael in our time, thus bringing closer the building of the Beit HaMikdash
BIMHEIRA B'YAMEINI AMEN.

Pearl Borow , Jerusalem

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

Wisdom & Wit no column this week

[4] **Parsha Points to Ponder**

TZAV

1) Our Sages teach that the word "Tzav" is used to begin this Parsha because it connotes zealotry and alacrity which is required here since the Olah sacrifice is completely burned which means a loss of money. This is puzzling, since the person bringing the Olah is doing so as a volunteer offering so he is clearly not concerned about a loss of money and the Kohein loses nothing since it was not his animal. So, what loss required the use of the word "Tzav?"

2) The first service described in the parsha is the Trumas HaDeshen where a shovelful of ashes was removed from the altar (6:3). What was the purpose of this service, considering the fact that it did not come close to cleaning all of the ashes from the altar?

3) The Parsha explains that if something impure touches the sacrifice then the sacrifice becomes impure (7:19). Why doesn't the purity and holiness of the

sacrifice over power the impurity emitted from the impure object?

POSSIBLE ANSWERS...

Ponder the questions first, then read here

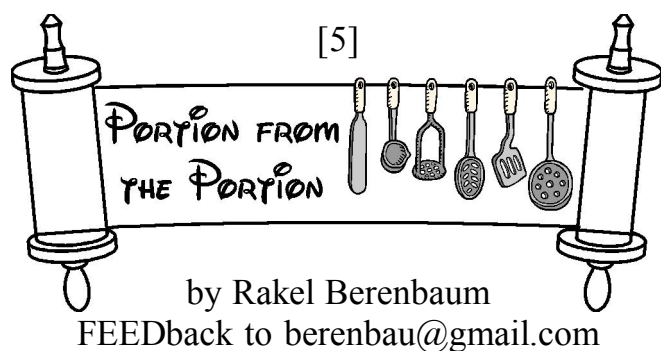
1) The Netziv explains that the Torah did not necessarily desire zealotry because of a loss of money. Rather, this was a very difficult command to observe and it required a lot of focus. The Kohanim had to make sure that the wood was structured in a way that would allow for the sacrifice to burn all night but that the sacrifice would burn completely by morning. The word "Tzav" which connotes zealotry and alacrity served to focus them on the concentration and skill which this mitzva required on a nightly basis.

2) Rav Hirsch teaches that we learn a very important lesson from this service. We do not simply start a new day's service but we connect it to the precious day's service by acknowledging the ashes symbolizing what transpired the day before. This demonstrates that Judaism recognizes that everything we have and are today is predicated on what came before us and we always connect ourselves to the previous link in the tradition.

3) The Kotzker Rebbe answers that we can never know for sure that something is pure. As far as we can tell the sacrifice is pure but it could be that something happened along its processing to make it unholy and impure. The impure object, however, is definitely impure and, therefore, we must give that reality precedence thus rendering the sacrifice impure.

Parsha Points to Ponder is prepared by Rabbi Dov Lipman, who teaches at Reishit Yerushalayim and Machon Maayan in Beit Shemesh and is the author of "DISCOVER: Answers for Teenagers (and adults) to Questions about the Jewish Faith" (Feldheim) and "TIMEOUT: Sports Stories as a

Game Plan for Spiritual Success" recently released by Devora Publishing. ppp@ouisrael.org



**Heartfelt condolences to
Rakel Berenbaum and family
on the passing of her father**

Karl Josephy z"l

Shiva at 7 Hashla, Shaare Chesed
(563-5398)

Ed. note: Rakel submitted this column early last week from LA, before her father passed away. We print it in memory of her father and l'iluy nishmato in the merit of the Divrei Torah his daughter shares with the Torah Tidbits readership.

KI B'CHIPAZON KI LO B'CHIPAZON

The Jews of North Africa have a custom to start the section of MAGGID of the Seder with the sentence BI-VEHILU YATZANU MIMITZRAYIM. This is to remember the rush that we were in when we left Egypt, as the verse in D'varim (16:3) states: KI B'CHIPAZON YATZATA MEI-ERETZ MITZRAYIM. Because you left Egypt in haste. This is one of the reasons given for eating Matza - there was no time for the dough to rise because we were hurrying to leave the house of bondage. This idea of rushing is still found in the halachot of baking matza. Anyone who visits a matza baking

factory will feel the tension of getting those matzot rolled out and baked in 18 minutes.

Also the Jews in Egypt were instructed to eat the Korban Pesach in haste (Sh'mot 12:11) - "Thus shall you eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste..." This law of haste is not incorporated in the laws of the KORBAN PESACH of all generations - just for that first time. What is the significance of this haste in regards to Pesach in Egypt and throughout Jewish history?

We all know that some Jews in Egypt were on the 49th level of impurity and were not much different of the Egyptians. Rav Zadok HaKohen in his book TZIDKAT TZADIK says that the first step to separate ourselves from all the immorality of Egypt begins with that moment of desire to get close to G-d. It is not a question of not having enough time, but rather not losing that split second of inspiration. That is the type of CHIPAZON that was needed in Egypt to separate ourselves from the unholy nation that we had been a part of for many years.

And though we find the importance of speed in the laws of Matza for the generations, we don't find the laws of hurrying with the Korban Pesach that we are to eat every year. Why not? This could be to remind us of the prophecy in Yeshayahu (52:12) KI LO B'CHIPAZON TEITZEI'U UVIMNUSA LO TEILEICHUN KI HOLEICH LIFNEICHEM HASHEM... For you shall not go out with haste, nor go by flight: for G-d will go before you... G-d promises that for the final redemption we will not be rushed on our way as

our forefathers were, who like fugitives basically ran away from Egypt. Rather, we will walk on our way calmly following after G-d. Let us pray that this slow redemption will come speedily in our times.

THE REDEMPTION that we are all waiting for will not be rushed like the one from Egypt, but will be slow. This recipe is special for a slow-cooker. Nowadays you can find slowcookers on sale everywhere and I highly recommend using one on Pesach. You put the ingredients in in the morning, set the cooker, go out with your family for a trip and come home to a hot cooked meal. Who says that you have to spend Pesach in the kitchen. This recipe will also use up some of your horseradish left over from the Seder.

SLOW COOKER HORSERADISH BEEF ROAST

3-4 lb. boneless beef chuck roast
(remove fat if desired)

1-2 Tbsp. olive oil (optional)

6 medium potatoes, peeled and
diced

5 medium carrots

1 large onion, chopped

4 ribs celery, chopped

2 parsnips, chopped

6 cloves garlic, minced or crushed

5 oz. jar prepared horseradish

1/2 tsp. salt

1/2 tsp. pepper

3 cups chicken broth or 2 cups broth
and 1 cup apple juice or cider

Rub meat with horseradish, salt, pepper, and garlic and place in crock pot. Add remaining ingredients. Cover slow cooker and cook on low heat for 10-12 hours or on high for 5-6 hours until everything is tender. No stirring needed.

Eco-Rabbi no column this week

[6] **From Machon PUAH**

The Octomom and the Halacha

A couple of months ago the world was amazed at the news that a woman gave birth to eight children at once, all of whom appear to be healthy. The media dubbed her "Octomom" and she became an overnight celebrity. As the details of the case became known, the amazement turned to shock and these shockwaves were felt strongest in the fertility community of doctors, specialists and ethicists.

I do not know all of the details but it appears that this woman underwent a fertility treatment in which a large number of embryos were implanted. This is contrary to the guidelines set down by all fertility organizations worldwide and are even legally binding in certain countries.

In the past, the feeling was that the more embryos that are placed in the uterus during an IVF cycle the greater the chance of achieving a pregnancy. So once they used to put back seven or eight embryos. However, it did not improve pregnancy rates and modern practice is to put back one or two embryos and only on very rare occasions more. So really this case should never have happened, but it does raise important questions regarding such high risk pregnancies.

The uterus is a fascinating organ that can

expand to carry a pregnancy and then contract back to normal size quite soon after birth, but even the uterus has limits and cannot usually carry so many fetuses at once. In addition, the greater the number of babies, the less each gets from the source of nutrients - i.e. from the mother through the placenta, and so, while Octomom was able to carry these eight children to an almost fullterm and healthy birth, this is a rarity. It is much more common in such cases to lose all of the babies.

The suggested treatment for multifetal pregnancies is reduction of some of the embryos to a number that the uterus can safely carry. This solution is questionable as it touches the weighty issue of abortions. Which is related to another issue; what is the halachic status of the unborn fetus?

The Gemara (Yevamot 69b) states that the embryo is considered as like water before forty days. Of course, the embryo is not water - rather it is cytoplasm, but the idea is that the embryo is not yet life but is simply fluid. This implies that life starts after 40 days and that before this the embryo is not considered alive. The embryo is considered alive only after 40 days.

However, in another source the Gemara (Sanhedrin 57b) includes abortion in the prohibition of a gentile committing murder, based on the verse "whoever spills the blood of a man within a man his blood will be spilt." Here the Gemara does not stipulate before or after 40 days and this teaches us that the law is more strict for a non-Jew than for a Jew in this area.

But if the non-Jew is held responsible for killing a day-old embryo, then this suggests that such a being is alive, even though a Jew is not held culpable for killing him.

A third source (Nida 8b) suggests that the

end of the first trimester is when the pregnancy is called a pregnancy and thus this may be the beginning of life.

So what is the halachic status of the embryo?

More on this next week.

The Puah Institute for Fertility and Gynecology in Accordance with Halacha is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Puah offers free counseling in five languages, halachic supervision, and educational programs. Puah has offices in New York, Los Angeles and Paris. To contact the Puah Institute please call 1-800-071111 in Israel or in the US 718-336-0603. website: www.puahonline.org

[7] **Shababt 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 one of the miracles of the whole Exodus experience, 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 KP into their homes, they changed their status from KATAN to GADOL, much like a Bar Mitzva boy does when he receives 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 Tz'dokim 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 more 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.

Some say that the long Drashot on this pre-Pesach Shabbat, that sometimes continue into the night, serve to lengthen the day into a Shabbat HaGadol.

Until this pre-Exodus Shabbat, Shabbat only possessed the aspect of acknowledging G-d for His Creation of the world. With the preparation for KP 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.

[8] **Divrei Menachem**

Parshat Tzav, as its name indicates, opens with specific commands to the Kohanim regarding various aspects of the sacrifices in the Mishkan. As we approach the holiday of Pesach, one of these many instructions is of particular interest.

The Torah revisits the Mincha, the generic term for five kinds of meal-offerings that, in its simplest form, expresses Man's thanks to Hashem for his basic needs. This offering essentially consisted of finely ground wheat flour, oil, (water,) and frankincense that could be offered as natural products or oven-baked in the form of loaves or wafers.

We are told explicitly that, if baked, the loaves must remain unleavened (cf. Vayikra 2:11). And in our parsha Aharon and his sons are told further that after causing part of the offering "to go up in smoke on the altar", they are to eat what is left, yet again, "unleavened" in a holy place.

Why this emphasis on the unleavened state? Our rabbis tell us that the slow process of leavening implies sluggishness and that the leavened, bloated wheat ("Chametz") is associated with arrogance. Clearly, in olden times these traits were not appropriate to the

service of G-d near an altar. And surely, in our times, in any place considered holy.

Shabbat Shalom, Menachem Persoff

Towards better Davening and Torah Learning

Fine-tuning...

Much of this column is about polishing and fine-tuning the way we say brachot, the way we daven, the way we read the Torah. And, along the way, we get to review various rules of DIKDUK and pronunciation.

With that in mind, let's look at the beginning part of Kiddush for Leil Yom Tov, which we will be saying twice on Pesach. (Chu"l people will say them four times, but who's counting?)

BARCUH ATA HASHEM ELOKEINU
MELECH HA'OLAM ASHER BACHAR
BANU MIKOL AM, V'ROMATANU
MIKOL LASHON, V'KIDASHTANU
B'MITZVOTAV, VATITEN LANU...

aSHER BA-char BA-nu. The word BACHAR on its own is pronounced MIL-RA, i.e. on the last (second) syllable. When the word is followed in the same phrase with the word BA-nu, the accent of BACHAR "retreats" to the next to the last syllable (the first of the two, in this case) making the pronunciation MIL'EIL. This is called NASOG ACHOR (a topic we've featured more than once) and allows the words to flow more smoothly when voiced.

MIKOL-AM, these words are linked with a MAKAF (upper hyphen) and behave much like a single word. Nonetheless, one should be careful to pause ever so slightly

between the two, so that the second word remains AM and not LAM.

This is more so with the next word-pair MIKOL-LASHON. Joined as they are, one should make a tiny separation so that each LAMED - the one that ends the first word and the one that begins the second word is distinct, and neither is swallowed to fuse the words as MIKOLASHON.

Now look at VATITEN-LANU. Here is a joining of two words, a NASOG ACHOR-like manifestation, and a change in vowel. The word by itself is VATITEIN. As in...

Chava took from the fruit of the tree (of Knowledge of Good and Evil) and she ate, va-ti-TEIN and she gave also to her husband with her, and he ate. Accent is mil-RA and the vowel under the second TAV is the strong TZEIREI.

But, when the word is joined to LI, LO, LAH, LANU (to me, to him, to her, to us), then the accent retreats and the vowel under the second TAV "softens" to a SEGOL, because of the loss of the accent - giving us va-TI-ten LA-nu. Of 21 occurrences in Tanach of VATITE(I)N, six are joined to a "to-pronoun" word and behave as above. Interesting to note are the twice occurring VATITEIN LAHEM - these words are not joined, the VATITEIN stays MILRA, and the TZEIREI stays. LAHEM (to them) would not have the same effect on the verb word before it anyway, since it is mil-RA (la-HEM) in contrast to LA-nu and the one-syllable words LI, LO, LAH.



- 🌧️ Fire (upper-left) represents the fire of the Mizbei'ach that was to always remain lit. If the Menora ever went out, it was relit from the Mizbei'ach's fire. Let's clarify that. The Menora was supposed to last throughout the night and go out some time in the morning. We have a tradition that during the time of the First Beit HaMikdash, the westernmost lamp (NER MAARAVI - dispute as to whether this refers to the central lamp of the one closest to the Parochet) miraculously remained lit around the clock (night and day, that is). But, if no Menora lamp was lit, then fire was taken from the Mizbei'ach. Ner Tamid in shuls commemorates both the eternal lights of the Menorah and the fire of the Mizbei'ach.
- 🌧️ The prohibition on the other side of the Fire Always coin is represented by the negation circle over the fire extinguisher (lower-right). It is forbidden to extinguish the fire of the Mizbei'ach. An example among many of a positive command and a prohibition addressing the same issue from both sides.
- 🌧️ Yes, matza; no, chametz is not just a Pesach rule. It is the rule for most Menachot, as stated in the sedra, which makes Tzav a particularly appropriate sedra to bring us into Pesach. And, in fact, Tzav is Shabbat HaGadol in all
- 12-month, single Adar years.
- 🌧️ Ear, thumb, big toe - application of some bloods and some oils in various rituals in the Mikdash. (Specifically, the right earlobe, thumb, and big toe.)
- 🌧️ Oven and frying pan - two of several methods of preparing Menachot.
- 🌧️ Turtle with poor spelling - in Hebrew, TZAV (TZADI-VET), a misspelling of Parshat TZAV (TZADI VAV).
- 🌧️ Who knows five? Not only the books of the Torah, but the 5 ZOT TORAT... in the sedra, referring to different types of Korbanot.
- 🌧️ The piece of chain is for the rare TROP-note, SHALSHELET, appearing 3 times in B'reishit (Vayeira, Chayei Sara, Vayeishev) and this one time in Vayikra (Tzav).
- 🌧️ Lamb in the doorway of the home is for Shabbat HaGadol and the taking of the Korban Pesach into the home on the 10th of Nissan - which, this year is the same. The original Shabbat before the Exodus was the 10th of Nissan.
- 🌧️ A word (or more) about the ParshaPix explanations bullets these past many weeks. Rather than choosing something sedra-appropriate, we've stayed with the rain cloud as a "silent prayer" for rain to add to our many voiced prayers for rain. At our Mincha, we have continued with VA'ANEINU in Sh'ma Koleinu and will stop when we stop saying TAL U'MATAR.

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.

TTriddles are scattered through the hard copy of Torah Tidbits and are listed in the email and web versions. They are in the order in which they are found in the hard copy, but not necessarily in the order in which they were originally conceived. In the wild, they are sometimes overlooked. If you are interested, go page by page and keep your eyes peeled.

Last issue's (VAYIKRa) TTriddles:

[1] George Bernard's roof

SHAW-GAG, as in the past tense of one having committed a sin inadvertently. The word occurs in Vayikra 5:18, in the context of an ASHAM offering for possible violation of certain sins.

[2] Piece of paper measuring 10cm x 6.237cm

The A4 size paper measures 29.7cm x 21cm. Its area is 623.7 sq. cm. The piece of paper in the TTriddle has an area of 62.37 sq. cm. which is exactly one tenth the size of the A4 - making it ASIRIT HA-A4. EIFA and A4 are practically indistinguishable homonyms when pronounced by some- one from the sovereign state of Brooklyn.

[3] 4 x 58.5 in 213

Somehow Vayikra is often associated with salt as far as TTriddles are concerned. Salt shows up at least twice in last week's TTriddles. Chemically, table salt is Sodium Chloride or NaCl in symbols. The atomic weight of sodium is 23; that of chlorine is 35.5. The molecular weight of NaCl then is 58.5. 213 is 2:13,

meaning Vayikra, 2nd perek, pasuk 13. It contains four words with the root of salt, hence the 4 x 58.5 in 213 of this TTriddle.

[4] what did the omelet do at 12:20pm?

It davened MINCHA AL HAMACHAVAT. Mincha, in the context of the pasuk in Vayikra, is a flour and oil offering, which comes in different forms. One type of Mincha is the Mincha al HaMachavat, the meal offering on the frying pan. This TTriddle uses the other meaning of Mincha, the afternoon prayer. 12:20pm was Mincha Gedola (the earliest time to daven Mincha) when the TTriddle was made. Now, with the change of the clock to summertime and the shift of a week's time, Mincha Gedola is 1:15pm. The TTriddle should have used 1:20pm, which is the fixed time for Mincha at the Israel Center throughout the year.

[5] the great-grandchild of a rabbit?

[1] and [4], by the way, were solved by one or more TTriddles solvers. So was this one. There are two types of pigeon/doves that were fit for the Altar. In Hebrew, TORIM and B'NEI YONA. Targum Onkeles renders TORIM as SHAFNININ, which - at least with TTriddle eyes - seems to be a combination of SHAFAN (rabbit) and NIN (great-grandson). Of course, turtle doves are definitely not the great-grandchildren of rabbits, hence the ?-mark.

[6] small ALEF or dropped YUD

The small ALEF, of course, is from the opening word of Vayikra - the sedra and the book. Targum for VAYIKRA is UKRA, spelled just like VAYIKRA, but without the YUD.

[7] National Association of Constitutional Lawyers

A fictitious (we think) organization whose initials are NACL, which is like NaCl, which - as already discussed - is the formula for salt, a small but significant and essential "ingredient" in all Korbanot.

[8] How many A's is it spelled with?

A's sounds like the Hebrew word for GOAT - EIZ. It was one of the animals used for Korbanot, as presented in Vayikra. GOAT is spelled with one A, which is the answer to the TTriddle. The A's is used in two senses at the same time.

[9] Vayikra & Shoftim; B'reishit just missed it

This is the kind of TTriddle that no one is really expected to get, but it presented itself and wouldn't go away. It all started with the two words in the Haftara of Vayikra, ANOCHI ANOCHI. They prompted a search of Tanach which revealed two other ANOCHI ANOCHI occurrences. All are in Yeshayahu. Vayikra's haftara has one pair (as just mentioned) and so does Shoftim's haftara. The haftara of B'reishit ends right before the third ANOCHI ANOCHI - hence the wording of the TTriddle.

[10] one Unexplained in the ParshaPix

The baseball cap of the Los Angeles Angels, a.k.a. the A's - the significance of which to Vayikra has already been explained. See [8]

This week's TTriddles:

- [1] The inventor of the anti-tank missile
- [2] one additional korban type and a pair of position switches
- [3] What besides Shabbat HaGadol is called Shabbat HaGadol?
- [4] "Choice" of four prophets
- [5] We read it on theirs
- [6] How many p'sukim would Vayeitzei have if it were the same?
- [7] The Reserve beer
- [8] Shabbat speaker anagram

Pesach material in separate PDF files



The Board and Staff of OU Israel and the OU Israel Center

extend their gratitude and appreciation to **Rabbi Dr. Tzvi Hersh Weinreb** for his years of dedicated service to Am Yisrael and specifically to the Orthodox Union and NCSY in his capacity as Executive Vice President of the Orthodox Union. During his tenure the Jewish world was the recipient of words of inspiration, sensitive leadership and personal example of integrity as a renowned spokesman of Torah values at home and in wider public forums. We look forward to continued cooperation with Rabbi Weinreb in his position as Executive Vice President Emeritus.

We extend our warmest wishes to the incoming Executive Vice President, **Rabbi Steve Weil**, who is taking up his new position at the helm of the Orthodox Union. With his extensive background in the rabbinate and communal work, we know that the coming years will be a period of action and growth, especially in era that offers continued challenges to the Jewish people, both physically and spiritually. Under his guidance, we look forward to seeing the critical programs of the Orthodox Union around the world, and particularly in Israel, continue to grow in quality and quantity.