



לעילוי נשמת

David ben ImaShalom

Sha'arei Eliyahu

פרשת צו

Table Talk

קרבנות

This week we read Parashat Tzav. In addition this week is Shabbat HaGadol as Pesach falls out later this week. What connection does Pesach have with our weekly Parasha? The Parasha starts: **צו את אהרן ואת בניו לאמר זאת תורת העולה הוא העולה על מזבחה על-המזבחה פל-הליילה עד-הבקר ואש המזבחה תוקד בן - Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it.**

SHABBAT הגדול SCHEDULE	
Mincha	7:00 PM
Candle Lighting	7:08 PM
Shacharit	8:30 AM
Shabbat Derasha	5:30 PM
Mincha	3:00 PM
SUNSET	7:27 PM
Aravit (Shabbat Ends)	8:10 PM
Rabbenu Tam	8:40 PM

SHORT & SWEET

Shabbat HaGadol fell out on the 10th of Nisan. Our sages say don't read it Nisan but read it Nisayon (tests). It is called HaGadol because of Avraham Avinu who is called Av HaGadol. Because of his passing the 10 Tests that HaShem gave him, we had the merit to begin the Exodus on the 10th of Nisan.

~ R' Yosef Akilov

1. Why is the Korban Todah the only korban that is considered an honor to Hashem?
2. Where did the Kohanim on duty sleep at night in the Beit Hamikdash?
3. Which fire burned without oxygen [defying the laws of science]?
4. When did the miraculous fire that came down from Heaven onto the mizbeyach stop burning?
5. Which Pasuk is beneficial to keep one's mind spiritually clean?
6. Which korban arouses Hashem to give you more attention and peace?

Rashi says that the word **צו** denotes urgency and he quotes Rabbi Shimon who said that the Torah needs to express extra urgency when commanding people to fulfill commandments that involve monetary losses. This Pasuk tells us that Kohanim teach their kids to hurry to do Mitzvot. This parasha almost always coincides with Pesach. Since the Jewish People hurried to fulfill the Mitzvah of Matzah this parasha directly connects to that fact. There is a statement in Judaism that says when a Mitzvah comes to you don't delay it. Our sages explain by saying when a Mitzvah is in front of you don't make it Chametz, do it with alacrity. This is why the **ה** refers to the holiday of Pesach as **הג המצה**. He is praising the Jewish Nation for their alacrity and swiftness.

The Parasha continues later on **... זה קרבן אהרן ובניו אשר יקריבו** - **This is the offering of Aaron and his sons, which they shall offer.** Why does the Torah say **זה**? A few weeks ago we read about the biggest national sin in Jewish History, the Golden Calf. When Aaron was approached regarding this sin he didn't fight back in order to save the Jewish People from not being able to perform Teshuva for killing him but in the eyes of the people he might still seem guilty. When referring to the Calf the Torah says the words **העגל הזה**. Since the Calf was referred to as **זה** the Torah said **זה קרבן אהרן** telling us that this korban cleared Aaron of any suspicions.

Furthermore the Zohar says that anything that was originally hidden that becomes revealed is referred to as **זה**. As the Torah says **זה אלי ואנוהו**. Teaching us that until Aaron and his sons came to perform the services this korban was hidden from the world.

~ R' Yosef Akilov



Shabbat Shalom U'Mevorach



1. In Contrast to most korbanot, which are brought to atone for a sin, the Korban Todah is brought out of genuine love and appreciation of a miracle. Hashem is therefore most honored by the Korban Todah. {*Vayikra Rabah 9:1*}

2. The Kohanim on duty slept in the warmer-room call the Beit Hamokaid, which was attached to the Beit Hamikdash. There were many fireplaces there to keep them warm in the winter. {*Mishna Midot 1:8*}

3. The fire upon the mizbeyach kept on burning even when it was completely covered with a pan during transport. {*Yerusalmi Yoma 4:6*}

4. The Heavenly fiery coal that came down onto the mizbeyach during the reign of Shlomo HaMelech burned continuously until the days of King Menashe. {*Rashi Yoma 21b*}

5. The Pasuk "A fire should be kept burning on the Alter; never put it out" (6:6) is good to say to help "burn out" any improper thoughts from our minds. {*Ktav Sofer, Shalah, Ramak*}

6. When someone brought a Korban Shelamim, Hashem showed him more favor. (Even if the person sinned afterwards, Hashem forgave him faster. {*Tanchuma 7*}

“And You Shall Tell Your Son”

Question: Does one fulfill the Mitzvah of “And you shall tell your son” on the Seder night by recounting the miracles of the Exodus from Egypt to his daughters or does only one who tells this over to one’s sons fulfill this Mitzvah?

Answer: The Torah states regarding the Mitzvah of teaching one’s children about the miracle of the Exodus from Egypt on the night of Pesach, “And you shall tell your son.” We therefore customarily have the children recite the “Four Questions” at which point the father answers each one based on his level of intelligence about the miracles of the Exodus from Egypt, whether by merely reading the Haggadah or by adding other thoughts as well. However, one must indeed wonder whether or not the primary Mitzvah of “Telling your son” applies to one’s daughters, for the Torah states explicitly, “And you shall tell your son,” which would seem to imply that daughters are not included in this Mitzvah. Nevertheless, there is room to claim that when the Torah writes “your son,” this is not meant to exclude one’s daughters; rather, the Torah chose a general phrase which can be understood as including daughters as well (i.e. the word “son” is actually interchangeable with the word “child”).

Maran *zt”l* deals with this matter at length in his Responsa Chazon Ovadia on the laws of Pesach (Chapter 21) and he offers a proof that one’s daughters are also included in this Mitzvah, for the Terumat Ha’Deshen writes that one may not give his small child Matzah on Erev Pesach. The reason for this is in order for the Matzah to be new to the child on the night of Pesach so that it will be possible to speak to him about the Mitzvah of Matzah at the Seder (as the Haggadah states, “This only means when Matzah and Maror are placed before you”). The Magen Avraham comments on the words of the Terumat Ha’Deshen that the same prohibition to give one’s child Matzah on Erev Pesach would apply to one’s daughter so that the Matzah will be new for her as well. This proves that one’s daughters are also included in the Mitzvah of “And you shall tell your son.”

He proceeds to bring another proof from what our Sages (Pesachim 116a) tell us: “If one’s son is wise enough to ask these questions on his own, he should do so and his father should answer him. If the son is not wise enough, one’s wife should ask him.” If so, the Gemara is clearly teaching us that when the Torah writes “And you shall tell your son,” it does not mean to exclude women and girls; rather, they are also included in this Mitzvah, as we see that if one does not have a child who can ask him these questions, his wife asks him instead and he responds. We can imply that the primary Mitzvah is recounting the story of the Exodus from Egypt either to one’s sons, daughters, or wife.

Summary: One’s daughters are also included in the Mitzvah of “And you shall tell your son.” One should therefore recount to them the story of the Exodus from Egypt as broadly as possible in order to fulfill this Torah commandment on the night of Pesach.

Magid-Motzi Matzah

The order of the night of Pesach printed in Haggadot is as follows: Kadesh, Urchatz, Karpas, Yachatz, **Magid**, Rochtza, **Motzi, Matzah**, Maror, Korech, Shulchan Orech, Tzafun, Barech, Hallel, Nirtzah.

Magid

Upon reaching the point of the Seder entitled “*Magid*,” the entire household should read the Haggadah with enthusiasm and concentration. The custom of Maran Rabbeinu Ovadia Yosef *zt”l* was that each member of the household (in the order they were seated around the table) would read a paragraph of the Haggadah out loud while everyone else read along in an undertone. Every so often Maran *zt”l* would offer some beautiful insights on the text of the Haggadah based on Midrashim and other teachings of our Sages.

One should not spend too much time on “*Magid*,” for one must take care to eat the “*Afikomen*” before halachic midnight (at approximately 12:40 AM in Jerusalem and at approximately 12:56 AM in New York) and because there are those who are quite hungry by this point and wish to eat. One should therefore be organized and not let “*Magid*” become too drawn out and the majority of the Torah thoughts and insights should be left for during the meal, while people are eating.

Motzi Matzah

The Matzah used to fulfill one’s obligation on the Seder night must be made of wheat that was guarded from leavening from the time it was harvested. This is what we call “Shmura Matzah” or Matzah made from wheat which was guarded from coming in contact with even a drop of water from the time it was harvested. It is especially worthy that this Matzah be hand-made for the purpose of this Mitzvah of eating Matzah on the first night of Pesach. Since there are many serious questions that can arise about the Kashrut of Matzah quite easily, it is imperative that one purchase Matzah made under the strict supervision of reliable Kashrut agency. Nowadays, thank G-d, hand-made (round) Shmura Matzah with a respectable Kashrut certification is readily available and one should use these for the Mitzvot of the Seder night.

The “*Al Achilat Matzah*” Blessing

One may only recite the “*Al Achilat Matzah*” blessing before eating Matzah on the Seder night (both Seder nights outside of Israel). However, on all subsequent days of Pesach, eating Matzah is not compulsory and this blessing may therefore not be recited.

The Amount of Time During Which One Must Eat the Matzah

The Matzah must be eaten within an allotted amount of time called “*Achilat Peras*.” Preferably, one should eat the entire “*Kezayit*” of Matzah within a maximum of four minutes. (If one cannot eat the entire portion of Matzah during this amount of time, one should make sure to eat it within a maximum of seven-and-a-half minutes.) In the next Halacha, we shall discuss how much Matzah one must eat on the Seder night.

Hallel on the Night of Pesach-The Laws Regarding Men and Women

The Tosefta (Chapter 3 of Sukkah) states: “There are eighteen days and one night throughout the year when the (complete) Hallel is recited, as follows: The eight days of the Sukkot holiday, the eight days of Chanukah, the first day of Pesach as well as the first night of Pesach, and on the holiday of Shavuot.” Our Sages in Masechet Sofrim (Chapter 20, Halacha 9) states: “It is especially worthy to recite the Hallel pleasantly in order to fulfill the verse, ‘And let us exalt His name together.’”

The above serves as the source for Sephardic Jews and the Jews of Israel who customarily recite the complete Hallel with its blessings on the first night of Pesach following the Arvit Amida prayer. Indeed, the Tur (Chapter 473) states: “How good and pleasant is the custom of reciting the Hallel along with the congregation in the synagogue on the first night of Pesach with its blessings; there is indeed a source for this custom in Masechet Sofrim.”

Clearly, reciting Hallel on the night of Pesach is because of the miracle of the exodus from Egypt which is the time when Hashem delivered us from slavery to freedom, as the Talmud Yerushalmi (Pesachim, Chapter 5, Halacha 5): “Rabbi Levi said: On that night, Hashem made Pharaoh’s voice resound throughout the entire land of Egypt and he said, ‘Get up and leave from the midst of my nation! Until now, you were the slaves of Pharaoh. From this point on, you are now Hashem’s slaves!’ At that moment, the Jewish nation began to praise Hashem and said, “Praise Hashem! Praise, oh servants of Hashem and not the servants of Pharaoh.” Indeed, in every generation, one must envision as though he himself has left Egypt.

Another reason for reciting the Hallel on the night of Pesach is because when the Jewish nation was in Egypt, they recited the Hallel while slaughtering the Pesach offering. This custom quoted by the great Acharonim and Mekubalim who speak lengthily about the virtues of reciting the Hallel on the night of Pesach before Kiddush. Several Ashkenazi luminaries observed this custom as well, including the great Noda Bi’huda (Hagaon Rabbeinu Yechezkel Ha’Levi Landau, head of the rabbinical court in Prague) who would recite the Hallel following Arvit prayers although the custom of the people of that city was not to recite Hallel on the night of Pesach in accordance with the ruling of the Rama. (See Teshuva Me’Ahava, Chapter 90).

Regarding all other holidays, women do not recite a blessing before and after reciting the Hallel, for Hallel is considered positive, time-bound Mitzvah which women are exempt from performing based on the words of the Tosafot (Sukkah 38a). Nevertheless, on the first night of Pesach when women are obligated in all of the Mitzvot of the Seder night in the same manner as men, Maran Rabbeinu Ovadia Yosef *zt”l* writes (in his Responsa Yechave Da’at, Volume 5, Chapter 34) that women are likewise obligated to recite the complete Hallel along with its blessings before Kiddush, i.e. before the Seder begins. This is actually the only time of year that Sephardic women may recite a blessing on the Hallel and they must recite it completely along with its blessings, beginning and end, since they were also included in this miracle and they are likewise obligated in all of the Mitzvot of the Seder night. Indeed, in the merit of righteous women, we were redeemed from the bondage of Egypt and in the merit of righteous women shall we merit the Ultimate Redemption!