



פרשת
צו/שבת הגדול

CIRCLE TIME

AT YOUR
Shabbos Table

... FOR A Meaningful and Entertaining SHABBOS WITH YOUR CHILDREN ...

DVAR TORAH IN A STORY >>

QUEEN ANT-ICS

מדרש אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא, כָּל מִי שֶׁהוּא
מַעֲלָה עִצְמוֹ, סוֹפוֹ לִילֵךְ בְּאֵשׁ, שְׁנֵאָמַר (ויקרא
ו:ב) הִיא הָעוֹלָה עַל מוֹקְדָה

(Midrash Tanchuma, Tzav 2)

The challenge of remaining humble is a difficult one, especially for people who are in a position of authority. Even the great *tzaddik* Shlomo Hamelech had some tiny struggle, relative to his level, in this regard, as the midrash relates:

Shlomo Hamelech was king over the entire universe. He ruled all living creatures and forces. His royal cabinet, or Joint Chiefs, included a representative from each of the four parts of the world: the Secretary of Humans was Asaf ben Berachya, the Secretary of *Shedim* was Ramirat, the Secretary of Animals was the lion, and the Secretary of the Birds was the eagle. Shlomo also had a private jet—his Air Force One (*l'havdil*) was a large rug, made of finest woven silk and gold, measuring 60x60 miles. It was carried on the wind, and he flew with it from Damascus to Media in one morning.

Once, while riding on the flying carpet, Shlomo felt a bit proud—after all, he was the wisest and richest of men, and he ruled all the universe! As soon as he had this thought, the wind instantly dumped him and his carpet to the ground.

“What was that for?!” Shlomo demanded of the wind. “Pick me up!”

“Go back to your Creator with *teshuvah*, and I will pick you back up!” the wind replied.

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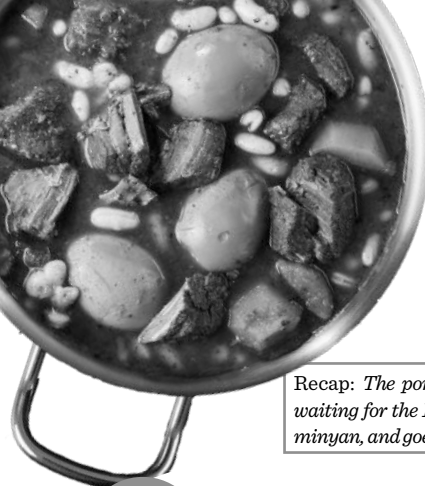


PARSHAH RIDDLES

Answers to this week's riddles appear on page 3.

- 1 Which types of *korbanos* can a *goy* bring? Which can he definitely not bring? Which are debatable, and why?
- 2 Which two *Korbanos Shelamim* had to be eaten in less than two days and a night?
- 3 Many hold there is a *mitzvah* to eat meat for *melaveh malkah*. Can you prove from this week's *Parshah* that Klal Yisrael had only dairy for *melaveh malkah* in the midbar?
- 4 *Parshas Pekudei* ends with a description of the inauguration of the Mishkan. This is continued in the latter half of *Parshas Tzav* and *Shemini*. Why does the Torah interrupt it to talk about *korbanos*?
- 5 Which three times in Chumash were people told not to leave their place?
- 6 Which six times did something large fit into something smaller?





CHOLENT STORY

A story told in parts, designed to get children to come back to the table for the main dish!

Recap: The *poritz*, *kishuf-macher*, and *Efraim* spend the night in a hotel, waiting for the Prague city gates to open. The *Maharal* says *Tehillim* with a *minyán*, and goes to the *mikvah*, while the *kishuf-macher* struggles to breathe.



Every time the *Maharal* entered the water, across town, the old sorcerer had trouble breathing.

The *Maharal* prepared to enter the water a third, and final time. As the purifying, holy waters closed over his head, the *kishuf-macher*, asleep in his hotel room, stopped breathing again. The combined *taharah* of the *Maharal* and the *mikvah* were forcing the air out of his *tumah*-filled lungs. The seconds ticked by. The *Maharal* stayed under. He could feel the blood pounding in his ears. The *kishuf-macher's* heart thumped painfully onward, while he stretched. The *Maharal's* lungs were burning, the *kishuf-macher's* heart was fading. Moments dragged on, stretching, stretching...until finally, in the hotel room, the *kishuf-macher* expired and died.

The *Maharal* rose from the water. He could sense the departure of the force of *tumah* of the *kishuf-macher*. Quickly, he exited the *mikvah* chamber and went to rejoin his *talmidim*. It was time for the final step, but there was not a moment to lose.

...

Early in the morning, the *poritz* awoke. The gates of the city would open at dawn, and he wanted to be there immediately. He dressed quickly, awakened *Efraim*, and turned to the *kishuf-macher*. He was surprised to see the old man sleeping soundly; he did not seem like the kind of person who slept much. With his long black cloaks and swishing robes, he seemed almost inhuman.

A bit too creeped-out to touch the man, the *poritz* called to him.

No response.

He called louder.

Nothing.

Swallowing his revulsion, he reached over and shook the man.

The *poritz* jumped back in fright. The *kishuf-macher* was long dead.

His brain spun furiously. He did not particularly care about the man, and now that he had *Efraim*, he had no use for him. The last thing he could do was alert the authorities—he did not need policemen poking around when he had *Efraim*, essentially kidnapped, in tow. No, the best thing was just to leave the old weirdo. Someone would discover him sooner or later and start asking questions, but with any luck, he and *Efraim* would be long gone by then.

The *poritz* gathered his things, took *Efraim*, who was still in somewhat of a trance-like state, by the elbow, and headed out to the carriage. He pushed *Efraim* inside, hitched the horses, and headed for the city gates.

...

The *Maharal* was at the police headquarters, meeting with the chief of police.

"One of my students was kidnapped last night," he said urgently. "I have reason to believe his kidnapper intends to flee the city. Quickly, we must seal the gates and check every vehicle that approaches. Please help me!"

The police chief regarded the *Maharal* very seriously. He had the greatest of respect for the well-known Jewish Rabbiner. "Of course, sir," he said respectfully. "We will do as you say immediately. I will give the order for all gates to the city to remain locked until further notice, except for one. You and I will stand together at that gate, and we will check every carriage, wagon, and cart that attempts to leave. If your student is being smuggled out of the city, we will find him!"

"Thank you, chief! Let's go."

"But, I warn you, sir," the chief added. "You know I have nothing but high regard for you, and I know you to be a man of honesty and integrity. But I must uphold the law. You will be required to prove that the person you say is your kidnapped student, is indeed so. I cannot take a boy from a carriage just because you say so."

TO BE CONTINUED...

LITVAK, CHASSID, SEPHARDI

Three different angles on a *dvar Torah*, one each from Litvish, Chassidic, and Sephardic sources. These can be split between the three *seudos*.

וְהִקְרִיב עַל זֶבַח הַתּוֹדָה חֲלוֹת... בְּיוֹם קָרְבָּנוּ
יֹאכֵל לֹא יִנְיַח מִמֶּנּוּ עַד בֹּקֶר

"And with his *Korban Todah* he should bring breads...on the day of his *korban* it must be eaten, do not leave any of it over till the morning"

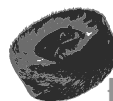
(*Vayikra* 7:12-14)

Why does a *Korban Todah*, unlike other types of *Shelamim*, have to be eaten (with all its 40 loaves of bread) in one day?



NETZIV

A *Todah* is brought to thank Hashem for a miracle. With one day to eat so much food, the person bringing it will have to invite many people, make a major *seudah*, and word of the miracle will spread far and wide.



IMREI EMES

There are miracles every day! We really need to thank Hashem for miracles each day. We can't be busy thanking Hashem today for yesterday's miracles—because there are always new ones!



RABBEINU BACHEYE

Korban Todah is also brought for any *simchah*, like a wedding. (A wedding *seudah* occurs in one day and is meant to be shared with a large number of people. Thanking Hashem for *simchos* brings more *simchos*!)

PERSONAL GROWTH AVODAH OF THE WEEK

This section views the procession of parshiyos and Yamim Tovim as a ladder for personal growth. It identifies a theme in the parshah and a related area that needs growth, and assigns a weekly mission based upon it.

Parshah summary

Parshas Tzav is one of our most little-known *parshiyos*. It often gets lost in the busy pre-Pesach shuffle, when most *divrei Torah* and *drashos* are focused on Pesach, or on Shabbos Hagadol, which is often read the week of *Tzav*. Also, the content of *Tzav* seems unremarkable (CV). It discusses the *korbanos*, which were already discussed in *Parshas Vayikra*, and it speaks of the sanctification of the *kohanim* and the Mishkan, which were already discussed at the end of *Pekudei*.

Tzav's teaching regarding *korbanos* involves the laws of the *avodah* done by the *kohanim* (*Vayikra* was taught to Yisrael). The special work of the *kohanim*, and the process of their sanctification and that of the Mishkan, is very relevant to Klal Yisrael on the whole, particularly on Shabbos Hagadol.

This Shabbos is *gadol*, great, in past history, and will be great in the future; and it defines our greatness during all the time between.

On this Shabbos in Mitzrayim, Klal Yisrael was first transformed from Egyptian slaves to a cohesive nation of Hashem. The Maharal explains that the bringing of the *Korban Pesach*, beginning with its identification and observation on this day, served to bring all of Yisrael under the wings of the *Shechinah*, giving us the status we needed to be saved from *Makkas Bechoros* and become the nation of Hashem.

In the future, the Great Day will be the one on which Eliyahu Hanavi arrives to announce the coming of Mashiach, and our ultimate separation from among the humdrum existence of the world. This is described in the haftorah, which lends the word “*hagadol*” to this Shabbos.

Our existence till then is still one of *אנו קדושים וְהַקְדִּישׁוּם*, and the sanctification and work of the *kohanim* is a microcosm of our own.

AVODAH OF THE WEEK:

1. There are two primary *avodos* for Pesach. The Seder night, and the rest of the *chag*, are the primary opportunity for parents to teach their children—and remind their own inner child—the key lessons of *emunah*. The concepts of *אֵלֹהִים וְיִחִיד וְיִמְיֹוֹת* and *אֵין עוֹד מַלְכּוֹד* should be taught, for each on an appropriate level. We should try to convey that more than just the Creator and absolute Controller of the universe, Hashem is the *Makom*, place of all existence. He is the only reality, and all else only exists within Him.
2. The miracles of *Yetzias Mitzrayim* are only half the story. What were we doing there in the first place? Why did Hashem put us in a terrible situation? That too, was for our benefit and is part of our great thanks to Him; for it cleansed and purified us, making us ready to become the nation of Hashem, with the primary role in representing him to the universe, bringing it to its ultimate fruition. This is also a key lesson of the *chag*, which we must internalize and teach.

RIDDLE ANSWERS:

1. A *goy* may bring voluntary *korbanos*, such as a *Shelamim* or *Olah*. He may not bring obligatory *korbanos*, such as a *Chatas* or *Pesach*. There is a *machlokes* whether a *Korban Todah* is considered an obligation or voluntary; and the same possibly applies to an *asham talui*.
2. The *Korban Pesach* had to be eaten in one night (possibly before *chatzos*); the *Korban Todah* was also a *Shelamim*, but unlike others, it had to be eaten in only one day and night.
3. According to one Tanna, Klal Yisrael could only eat *korban* meat in the *midbar*, not “*basar taavah*.” There was no *korban* meat available on Motza'ei Shabbos, because only a *Shelamim* could be eaten for longer than one day, and it could not be brought on Shabbos. The latest a *Shelamim* brought on Friday could be eaten was the end of Shabbos.
4. According to the Ramban, the Torah interrupted the inauguration of the Mishkan with the laws of *korbanos* because Hashem taught them at that time. The Ohr Hachaim adds that *korbanos* were part of the inauguration, and therefore had to be taught before the process was completed. Rashi disagrees.
5. Klal Yisrael were commanded not to leave their houses on the night of *Makkas Bechoros*; the *kohanim* were commanded not to leave the *Ohel Moed* during the *yemei miluim*; the Torah says no one should “leave their place” on Shabbos.
6. See *Midrash Rabbah, Vayikra* 10:9-
 - a) In the *parshah*, all of Klal Yisrael fit in the doorway of the Mishkan (see Rashi 8:3).
 - b) All the waters of the world were collected in the ocean.
 - c) Moshe and Aharon were able to hold the ashes of the furnace on their hands, when bringing *Makkas Shechin*.
 - d) All of Klal Yisrael gathered in front of the rock when Moshe hit it.
 - e) Yehoshua gathered all the people between the poles of the *Aron*.
 - f) Klal Yisrael had plenty of room when they bowed in the *Beis Hamikdash* so that no one would overhear someone else's *vidui*.

Did you notice that the story of the haftorah, besides relating to the depth of the parshah or day, usually sounds like it is right out of current events?

HAFTORAH FROM THE HEADLINES

HAFTORAH SUMMARY

The haftorah for Shabbos Hagadol is the final passage in all of Navi. It is Malachi's concluding words to Klal Yisrael, before the closure of *Torah shebichsav*.

Like much of our long history to follow, the haftorah is a mingled mixture of words of rebuke, *nechamah*, and promises for *brachah*. Hashem calls out Klal Yisrael for their lack of faith in Him and *schar v'onesh*, failure to give the *matnas kehunah*, and lack of proper *bein adam l'chaveiro*. He promises reward for the *tzaddikim* and punishment for the *resha'im*, and ultimately, redemption and *brachah* for Klal Yisrael.

CONNECTION TO SHABBOS HAGADOL

As Pesach launches us into the *midbar*, the haftorah launches us into the long, silent *galus*, while urging us to keep *Toras Moshe avdi*. And as Pesach was a great redemption, the haftorah promises the coming of Eliyahu Hanavi, on the "great day" that gives the haftorah and Shabbos its name: Shabbos Hagadol.

CONNECTION TO THE PARSHAH

The *parshah* teaches us about the special role the *kohanim* have among the people. The haftorah teaches about our special role in the world, and our obligation to the *kohanim*.

RIPPED FROM THE HEADLINES

Longing for redemption, and complete trust in its imminent arrival, is one of our most important constant headlines. It headlines our every prayer and *avodah*, and it is the single piece of news we long to greet more than anything else.

In the air again and traveling further, Shlomo Hamelech saw a parade of ants working busily near a stream. As he flew overhead, he heard one tell the others, "Go into your houses, so that the entourage of Shlomo Hamelech doesn't destroy you!"

Shlomo was upset by the announcement. "Put me down here!" he ordered the wind. The carpet settled gently to the ground near the river. Shlomo dismounted and addressed the ants. "Who said, 'Go into your houses, so that the entourage of Shlomo Hamelech doesn't destroy you?'" he demanded.

One little ant stepped forward. "It was I!" she said, confidently.

"And what did you mean by that?" Shlomo asked.

The ant replied, "I feared that the ant colony would be distracted by your passing group, and they would stop to look. This would distract them from the praise we ants always say to Hashem, and if we stopped, He might punish us!"

"Yes, yes," said Shlomo, "but why did you, of all the ants, say that?"

"Well, I am the Queen Ant!" she replied. "As regent of this colony, it is my job to warn them to keep up their responsibilities."

"What is your name?"

"Machshama."

Shlomo was fascinated. "I want to ask you a question," he said. "Is there—"

"Not possible!" the queen ant interrupted. "It is not proper for the questioner to be all the way up there where you are, and the respondent all the way down here!"

Shlomo lifted the ant. "Still no good!" the ant protested. "The questioner can't be sitting in a comfortable chair, while the respondent stands. Lift me in your hand, and then I will be able to answer you."

Shlomo lifted the daring little ant in his hand, to eye level. "Perfect!" she said. "Ask away!"

"Is there anyone in the universe greater than I?" Shlomo asked.

"There sure is!"

"Really? Whom?"

"Me!"

"In what way, exactly, are you greater than I?"

"Obviously, I am greater than you. You see, Hashem sent you to come lift me up in your hand! Would he send you to serve me, if you were the greater of the two of us?"

"Antie, do you know with whom you are speaking?!" Shlomo demanded. "I am Shlomo, son of Dovid!"

"You are a human being, born from nothing," the ant replied scornfully.

The midrash reports that Shlomo took the ant's words to heart and was greatly humbled.

See this week's *Circle* magazine for the full comic story and halachic dilemma.

THE MISSING TICKET

In most raffles, buying a ticket is a purchase of the right to win the prize if your ticket of number is chosen. Therefore, if some of the tickets were not included in the raffle the institution did not fulfill its part of the agreement and thus must refund the cost of the ticket. It does not undermine the validity of the raffle that took place and thus the winner of the raffle remains the winner.



וְהָרִים אֶת הַדָּשָׁן אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת הָעֵלָה עַל הַמִּזְבֵּחַ וְשָׂמוּ אֶצֶל הַמִּזְבֵּחַ: וּפִשְׁט...
 וְאֶת בְּגָדָיו וְלִבְשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת הַדָּשָׁן אֶל מְחוּץ לַמִּחֲנֶה... “*Mizbe’ach...*”
 (Vayikra 6:3-4)

“He placed it east of the ramp, and it was absorbed in its spot” (Yoma 20a)

ושמו = 352 = ונבלע במקומו

אחרים והוציא = 378 = הכהנים בעלי מומים

Kohanim with a mum (blemish) were allowed to do the *terumas hadeshen* (removal of the ashes).

THIS DATE IN JEWISH HISTORY



The 14th of Nissan, Erev Pesach, is the day of the *yahrtzeit* of Avraham Avinu and his mother Amtalai bas Karnavo (according to most sources). It is also the day that Kayin and Hevel brought their *korbanos*, according to *Targum Yonasan*. According to some sources, it also the day that the Sanhedrin executed Yeshu Hanotzri, for attempting to get Klal Yisrael to follow a new religion of his own invention.

On the 15th of Nissan, the first day of Pesach, the *Bris Bein Habesarim* took place; the three *malachim* appeared to Avraham and Sarah to announce the coming birth of Yitzchak, and later went to Lot; Yitzchak was born one year later. Also on this day, Sancheriv's army, camped outside the gates of Yerushalayim, was destroyed by a *malach* of Hashem. Many years later, on this same day, the fortress at Masadah fell to the Roman legion attacking it.

HALACHAH

Erev Pesach that falls on Shabbos

WHEN IS TAANIS BECHORIM THIS YEAR?

This year, *taanis bechorim* is on the Thursday before Pesach. *Bechorim* who wish to avoid fasting should hear or make a *siyum* on Thursday. Unlike most years, there is less of an issue regarding what foods to eat to celebrate the *siyum* with a *seudas mitzvah*—*chametz* and *mezonos* matzah-meal cakes are permitted all day.

WHEN AND HOW IS BEDIKAS CHAMETZ DONE?

Thursday night after *tzeis hakochavim* (when it gets dark), one should immediately perform *bedikas chametz*. A *brachah* and *Kol Chamira* are recited as usual.

IN WHAT WAYS IS FRIDAY LIKE A REGULAR EREV PESACH?

It is customary is to sell and burn the *chametz* on Friday just as any Erev Pesach, before the *sof zman biur chametz* (i.e., end of the 5th halachic hour of the day) corresponding to when that time occurs on the actual day of Erev Pesach. This is done to avoid mistakes other years. *Kol Chamira* is not recited at the time of burning. All *keilim* should *l'hatchilah* be *kasher* by this time. *Bedieved* one could *kasher keilim* until candle lighting on Friday.

Preparations for the Seder that do not have to be done close to the Seder to preserve freshness should be done on Erev Shabbos. Roast the egg and *zeroa*, check and clean lettuce leaves, chop the nuts for the *charoses*, and grate the horseradish. Food cooked for Shabbos and Yom Tov should be *kosher l'Pesach* and cooked in Pesach pots. It is wise to set the Seder table before Shabbos and eat the Shabbos meals elsewhere, because preparations just before the Seder may not begin until much later than usual this year—after Shabbos is over. To keep the children awake, anything that can be done on Friday, should be.

IN WHAT WAYS IS FRIDAY UNLIKE A REGULAR EREV PESACH?

It is permitted to own and eat *chametz* all day Friday. Ideally, only *chametz* necessary for Friday night and Shabbos morning meals should be retained, tightly wrapped and sealed in plastic bag, where it will not be lost or contaminate Pesach foods or surfaces.

After *chatzos* (midday) on a regular Erev Pesach, one may not perform various *melachos* (e.g., shaving, doing laundry) These *halachos* do not apply this year since Erev Shabbos is not actually Erev Pesach.

HOW SHOULD SHABBOS MEALS BE EATEN?

One should purchase no more than the minimum amount of bread needed for *hamotzi*. Four pitas will suffice for *lechem mishneh* for all three meals, plus enough to ensure a *kebe'ah* for each person per meal.

Bread should be eaten on the porch, in the yard, or in a non-food area, over a plastic tablecloth or flushable tissues. All Pesach food must be kept far away from the *chametz*. Pitas should be used because they create far fewer crumbs than challah. Fresh rolls also reduce crumbs. Finish all significant-sized pieces of bread, and try to get any crumbs as well. Then flush any tissues or napkins. Shake out the tablecloth over a public domain, or into a storm sewer, but only within an *eruv*. Discard all disposable items (e.g., plastic tablecloth, plates) used with *chametz* into a trash bag, and place in an outdoor garbage bin (as long as there is an *eruv*). Many towns retain ownership of publicly distributed garbage bins, and any crumbs within it are not considered in the owner's property.

For children who may leave crumbs, egg matzah may be substituted. Because the *brachah* on egg matzah is a matter of dispute, adults should use rolls for *lechem mishneh*.

After making *Hamotzi* and eating more than a *kebe'ah* (i.e., more than two *kezeisim*) of the roll, adults may eat egg matzah until the *sof zman achilas chametz*.

On any Erev Pesach, regular matzah may not be eaten by anyone except children under six. Matzah-meal, or *gebrokts*-baked products, may not be eaten by anyone over six on any Erev Pesach, even those who eat *gebrokts* on Pesach. They are considered matzah regarding this halachah.

Serve the rest of the *kosher l'Pesach* meal indoors on *Pesachdig* or disposable dishes. *Birchas Hamazon* should *l'hatchilah* be recited where the bread was eaten.

HOW IS THE SHABBOS MORNING MEAL EATEN?

Shacharis on Shabbos morning should be scheduled earlier than usual because one must recite *Hamotzi* on *lechem mishneh* and finish all bread before the *sof zman achilas chametz* (i.e., end of the 4th halachic hour of the day).

After disposing of all *chametz*, one must recite the same *Kol Chamira* that is usually said when burning the *chametz*. This must be done before the *sof zman biur chametz* (end of the 5th halachic hour). It is recited even if it was incorrectly said on Friday at the time of *biur chametz*.

One may continue his *kosher l'Pesach* meal and recite *Birchas Hamazon* after these times.

HOW IS SEUDAH SHLISHIS EATEN?

For *seudah shlishis* on an ordinary Shabbos, one must have *lechem mishneh* and *l'hatchilah* eat more than a *kebe'ah* (two *kezeisim*) of bread after *Minchah Gedolah* (half a halachic hour after *chatzos*/midday). On Shabbos Erev Pesach, one may not eat bread or matzah at this time. Instead, we do two partial solutions: We eat a meal after *Minchah Gedolah* without bread, and we eat a third bread meal before *chatzos* (finishing bread before *sof zman achilah*).

The afternoon meal should feature things such as fish, fruits or *Shehakol* cakes any time between *Minchah Gedolah* and sunset. Those who eat *gebrokts* on Pesach may eat only cooked products containing matzah meal (e.g., *kneidlach*) before the 10th hour of the day. After the beginning of the tenth hour, one should be especially careful not eat a significant amount of anything—we need to have an appetite for the matzah at the Seder.

If time permits, it is preferable to also split the morning meal into two by eating more than a *kebe'ah* of pita, saying *Birchas Hamazon* and taking a walk outside for about half an hour, then washing again for *seudah shlishis*. The rest of the usual Shabbos morning meal can be completed with Pesach food.

WHAT IS DIFFERENT AT THE SEDER?

Kiddush and Havdalah are said together (*yaknahaz*) at the Seder as printed in the Haggadah. One should recite *Borei Me'orei Ha'eish* on the Yom Tov candles, without putting two flames together. If two flames are put together, they may not be separated! Alternatively, one may recite the *brachah* using a non-frosted incandescent light bulb which was turned on before Shabbos.

At the Seder there is one change to the Haggadah: In the *brachah* of *Asher G'alanu* prior to the second cup of wine, we say, "*min hapesachim u'min hazevachim*" (instead of the usual, reverse order). This is due to the change in the order of *korbanos* when Pesach occurs on Motza'ei Shabbos.

THE LAST WORD

A one-liner worth remembering

"EVERYTHING IN LIFE IS EITHER A POTATO, OR NOT A POTATO. EXCEPT A SWEET POTATO!"

—a Yeshiva chef, sharing advice for cooking, for Pesach, and for life.



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