



פרשת צו

CIRCLE TIME AT YOUR Shabbos Table

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

TELL ME A MASHAL >>

A dvar Torah with a story.

NOT JUST A SPEC LIST

כי לא דברתי את אבותיכם ולא צויתים ביום הוציאוי אותם מארץ מצרים על דברי עולה ונבחה. כי אם את הדבר הזה צויתי אותם לאמר שמעו בקולי... (הפסרת פרשת צו, ירמיה ז: כב-כג)

I did not tell your fathers, and I did not command them — on the day I took them out of the Land of Egypt — about Korbanos Olah and Shelamim. This is what I told them: Listen to My voice!

Hashem says He does not want our korbanos, because He did not tell us about them on the day we left Mitzrayim. So what? He told us about them a month later. What does this pasuk really mean?

Srulik had just made the deal of a lifetime. He could not believe his good fortune. Only \$50,000! Amazing!

Everywhere he went, Srulik told people about the deal. He had purchased a piece of land in Toms River for a few dollars and gone looking for a contractor to build him a house. He shopped around a little and found a builder who would put up a mansion for only \$50K! It was a steal of a deal. Five thousand square feet, a swimming pool, three-car garage, finished basement...it was almost too good to be true!

The problem was, everyone was quick to tell Srulik, that it was too good to be true. Each person he informed of the deal told him he had just wasted \$50,000 dollars on a piece of junk. "There's no way anyone can build that cheaply," they said. "The walls will be made from paper, and the floor will be plastic bags, the roof will

be more sun than shade, and the whole thing will fall apart the minute you turn the key!"

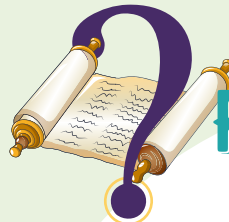
Sadly, Srulik realized they were right. "What should I do now?" he asked. "I've already given



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PARSHAH RIDDLES

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

1 Which *parshiyos* have names that consist of only 2 letters (4)? Which other *parshah* has **צו** in its name? Which *parshiyos* have other *parshiyos* in their names (7)?

2 Which word in the *parshah* refers to ashes? Where else does it appear (1)? Where do we find a word with an entirely different meaning that is spelled the same way (2)? What other word in the Torah refers to ashes (1)? Where does that word appear (2)?

3 Which *korbanos* contained *chametz*?

4 Can you think of 3 times there was/is a mitzvah to change clothing? When does Hashem promise to "change our clothing"?

5 Which two words mean "basket"? Where do each appear in the Torah (3 and 2)?



SERIAL >> CHAPTER 8

CHOLENT STORY

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

Recap: Reb Moshe of Lelov's gabbai is left behind on an island on the way to Eretz Yisrael but returns when Reb Moshe says he will not make Kiddush until the gabbai is back.

The gabbai was back! Where had he come from? How had he gotten back on the boat, in the middle of the ocean? What had happened to him? A million questions flooded the minds of the *minyán* of men crowded into the room of Reb Moshe of Lelov in the belly of the big ship.

But there was no time for questions. The *rebbe* was about to make Kiddush!

Reb Moshe lifted the cup and immediately launched into the recitation of Kiddush. Afterward, the men washed and made *Hamotzi*. Only then did they all jump up and hug the *gabbai*.

"Welcome back!"

"What happened?"

"Where were you?"

"How did you get here?"

"Are you okay?"

The questions flew from all sides. The *gabbai* laughed and held up his hand.

"Relax, friends. I am well, *baruch Hashem*. Sit, enjoy your *seudah*, and I will tell you what happened."

The men settled down, and the *gabbai* began to speak. "That island is no simple island," he said. "It is apparently filled with *koach hatumah*. Perhaps the *rebbe* will explain why. Maybe it has not had enough mitzvos done on it... I'm not sure. But as I was walking on the island, I was suddenly captured by the *Other Side*."

"The Other Side?"

"Yes...the *Other Side*," the *gabbai* repeated ominously. The men listening all gasped (except the *rebbe*). The *gabbai* was referring to *kochos hatumah*, *sheidim* and other emanations of evil that exist on a spiritual level in rare, uninhabited places in the world. (These were prevalent hundreds of years ago, and though they still exist today, they are no longer accessible and are not a threat we should worry about, except to keep the *halachos* that *Chazal* tell us to follow.)

"A group of *sheidim* grabbed me and held me prisoner," the *gabbai* continued. He did not go into more details about that experience.

"Were you scared?" one of the men asked.

"Yes, but I had faith in Hashem and I *davened*, and I was comforted by the fact that the *rebbe* knew what had happened," the *gabbai* answered.

"Anyway, as Shabbos began, the *sheidim* grew restless. Finally, one of them said, 'The old rabbi refuses to make Kiddush until the *gabbai* is returned to him.' Some of the others appeared concerned, but others laughed derisively. 'Who does that rabbi think he is?' they said. 'We have him, and here he stays!'

"But then a bigger, more powerful *sheid* appeared. The others were clearly scared of him — he was a leader or something. He began scolding them, almost like shouting. 'This is not a joke,' he said. 'Do you know what it means that the rabbi doesn't want to make Kiddush? Do you know what kind of damage that will cause? We can't have that happen. This *gabbai* must be returned immediately!'

"The others grumbled to each other a little bit, but they had no choice. There was a loud bang, and I found myself in the hallway outside this room! And here I am."

The men murmured softly, amazed at the great salvation that their friend had experienced. They continued their *seudah*, singing *zemiros* late into the night.

The ship sailed on in the darkness, drawing nearer to Eretz Yisrael every moment. Would it make it? It had been an adventurous trip so far...what would happen next?

TO BE CONTINUED...



HIGHLIGHTS FROM THE MIDRASH

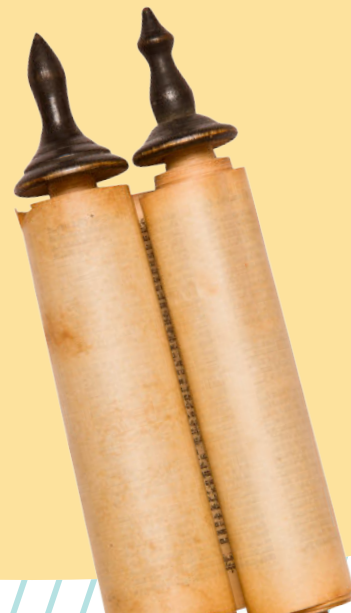
וְאָת כָּל הָעֵדָה הִקְהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד (ג:ח)

And gather all the congregation to the opening of the Ohel Moed. (8:3)

When Hashem told Moshe to gather all of Klal Yisrael to the door of the Ohel Moed, Moshe protested that they would not fit! There were 1.2 million men and there was not enough space to fit them all. Hashem replied, "All the heavens are only the size of an eyelid, and I made them stretch across the whole world. I can make Klal Yisrael fit. And when there will be *techiyas hameisim*, all the people who ever lived on the planet will fit."

The same thing happened at Har Sinai. Also, when Yehoshua spoke to Klal Yisrael in the beginning of *Navi*, the Midrash says that he fit all of them between the poles of the *Aron*.

In Yerushalayim, this miracle happened all the time. When people *davened* in the Beis Hamikdash, it was crowded, but when it came time to bow down (and say *vidui*), everyone had enough room to lay down on the floor with four *amos* (6-8 feet) of space around each person, so that no one else could hear anyone else's *tefillah*.



PARSHAH RHYME



Review the main points of the parshah with younger children, while challenging your family to complete the rhymes (use the “grammen” tune). Answers on the side!

- L
1. Some *korbanos* burned the entire night,
2. From sunset till the morning _____.
- L
3. An early *avodah* done each new day
4. Was when a *kohen* took some ashes _____.
- L
5. He took a scoop, but left over some more,
6. Put it near the *Mizbe'ach*, on the _____.
- H
7. Who would do it? Whoever drew the lot,
8. And the ashes were swallowed into that _____.

Chorus

- L
9. Another halachah that Moshe learned:
10. One fire on the *Mizbe'ach* always _____.
- L
11. A *Minchah* is eaten, and I don't need to say,
12. Each *kohen* brought one on his very first _____.
- L
13. If you listen closely, you will hear soon,
14. The *kohen gadol* brought one, half each morning and after _____.
- H
15. Another thing I'm sure everyone knows,
16. Where the *Olah* is slaughtered is where the *Chatas* _____.

Chorus

- L
17. Four people had lots of gratitude
18. They thanked Hashem with lots of _____.
- L
19. Someone who crossed a desert or the sea,
20. Cured from illness or got out of jail _____.
- L
21. Way too much food to stuff in your head,
22. A whole *Korban Todah*, with forty loaves of _____.
- H
23. Eat it in a day and night, that's a really fast pace,
24. So invite some friends, tell them about the _____.

Chorus

- L
25. *Kareis* is the punishment for someone that
26. Eats blood or the *cheilev* _____.
- L
27. Eating *pigul* is really wrong,
28. Same for *nosar*, which was left around too _____.
- L
29. Finally it was time for the *yemei miluim*,
30. And everyone watched the dedication of _____.
- H
31. All of Klal Yisrael fit in the Mishkan door,
32. And it could have expanded to fit even _____.

Answers: 2. light 4. away 6. floor 8. spot 10. burned 12. day 14. noon 16. goes 18. food 20. free 22. bread 24. nes 26. fat 28. long 30. kohanim 32. more

RIDDLE ANSWERS:

1. נח, לך לך, בא, צו תצוה
 נח is in וישלח and בשלח; שפטים is in משפטים; חקת is in בחקתי; נח is in פנחס. Then לך (לך) is in וילך and בא is in כי תבא (though technically כי תבוא is spelled with a ו).
2. The *parshah* speaks about ושל, which refers to ashes. The same term is used in last week's *parshah*, *Parshas Vayikra*. In *Parshas Vayeilech* (31:20), the word ושל is a verb, meaning “to become fat.” In *Parshas Vayishlach* (31:25, 30), it is a name. The word אפר also refers to ashes and is used when Avraham calls himself dust and ashes (*Bereishis* 18:27) and when describing the *parah adumah* (*Bamidbar* 19:9).
3. Some of the breads of the *Korban Todah* were *chametz*. The *Shtei Halechem* of Shavuot were, as well.
4. The *kohen* who did the *terumas hadashen* had to change out of the regular clothing he used for the *avodah*. The *kohen gadol* changed clothing five times on Yom Kippur. We change clothing for Shabbos! When Mashiach comes, Hashem promised to remove our “dirty clothing,” meaning our *aveiros*.
5. A 70 and a א70 are both words that mean basket. A 70 was featured in the dream of the *Sar Ha'ofim* and used in the sanctification of *kohanim*. A א70 is used to bring *bikurim*, and in *Parshas Ki Savo*, Hashem promises to bless it — or curse it.

You may be surprised to find something familiar in every haftorah.

HAFTORAH: YOU KNOW NAVI

SUMMARY

The haftorah of *Parshas Tzav* is a terrifying prediction of the *Churban*. It begins with Hashem telling us that our *korbanos* are meaningless, because we don't listen to Him. Yirmiyahu Hanavi says that we have been sinning since the day we left Egypt, refusing to listen to *nevi'im*.

Hashem is angry about our *avodah zarah* and lack of heart. We should do *teshuvah* and engage in mourning practices.

If we don't, terrible things will happen. The Valley of Ben-Hinnom will be renamed the Valley of Slaughter, and bodies will fill Topkes, where they will become food for birds and animals. Joy will be silenced. Bones will be scattered and people will wish they were dead.

We then skip to the next *perek* and read words on a more positive note: that closeness to Hashem is the only thing that is praiseworthy.

CONNECTION TO PARSHAS TZAV

In *Parshas Tzav*, we read the laws of numerous *korbanos*, such as which to choose, how to prepare them, and who can eat which parts of a *korban* under different circumstances. Though the *parshah* emphasizes the *korbanos* as an important *avodah*, the haftorah reminds us that it is a link to Hashem, but not a replacement for a relationship with Him.

YOU KNOW NAVI

The haftorah contains one of a number of references to four of the five "*kolos*" of joy: קול ששון וקול שמחה קול חתן וקול צלה

>> CONTINUED FROM PAGE 1

a down payment. I can't get out of this deal!" Everyone clucked sympathetically, but one person had an idea.

"Go to the contractor," he advised, "and tell him you want to make a list of technical specifications. Draw up a document defining exactly which materials he can use to build, where they can be sourced, and from what suppliers he can buy all the wood, stone, wiring, and everything else."

"Good idea!"

Srulik called the contractor. "Listen, I want a list of tech specs," he said, ready for an argument. Of course, the man would not agree, and then he could use that as an excuse to get out of the contract!

"Certainly," the builder said. "What would you like to specify? We'll write it up and sign it. Anything you want is fine with me."

Srulik was shocked. "What?! Anything?"

"Anything."

"Well, in that case, I want the highest quality oak and pine lumber."

"Done, what else?"

"Umm...marble tiles. From Italy!"

"You got it."

"And... Jerusalem stone!"

"I wrote it down."

Srulik saw how things were going and started getting carried away. "Fine brass faucets! Golden taps! Kohler Jacuzzis! Andersen windows! French doors!"

"Done, done, done! I'll write it up and sign it, and email it to you right now."

Srulik couldn't believe his luck. He checked his email, and there was the signed contract.

"So," the contractor said, "when do I get the rest of the payment?"

"When you deliver the key, you get paid."

"Sounds fair."

Srulik slept on air that night. He was awakened by the sound of the phone at 9 a.m. the next morning. It was the contractor. "I'm ready to get paid."

"I said I'll pay you when you're done."

"I am."

"What?! That's not possible!"

"Come look. It's all there. The key is waiting for you." Srulik jumped in his car and sped to the lot. There, laid out on the land, were piles and piles of building materials.

"It's all here!" the contractor said proudly, handing him a key. "From Italian marble to Andersen windows! Now, pay up!" Srulik turned red, then purple.

"What?" he shouted. "Did I order a pile of building materials? I ordered a house!"

"You gave me a list of details. All the details are here. Money!"

"No, I originally ordered a HOUSE!" Srulik yelled. "The list is the just the details of how to build it. But it has to be a house!"

Hashem doesn't just want a list of mitzvos from us. He wants a relationship, a close connection. On the day of Yetzias Mitzrayim, He took us to be His and told us as much. Later, He gave us the mitzvos — the list of ways we can get close to Him, like the tech specs. But if we just do the mitzvos like robots, with no feeling, that's like a pile of bricks, not a house!

הֶחָזָה לְהִנִּיף אֹתוֹ תְּנוּפָה לְפָנֵי ה'...

(ויקרא ז:ל)

The chest, to wave it before Hashem

(Vayikra 7:30)

- The chest of a *Korban Shelamim* was one of several things waved up, down, back, and forth (חולֵיךְ וּמְבִיא וּמַעֲלָה וּמוֹרִיד).
- לְהִנִּיף אֹתוֹ = 582 = חולֵיךְ וּמְבִיא וּמַעֲלָה וּמוֹרִיד

TREATS FROM TARGUM

So much more than just translation – quick insights into Targum Onkelos!

הַעֲלָה עַל מוֹקֵדָה עַל הַמִּזְבֵּחַ כָּל הַלַּיְלָה עַד הַבֶּקֶר (ו:ב)

...the Olah **on the fire** on the Mizbe'ach all night until the morning...

תִּרְגוּם אוֹנְקֵלוֹס: עֲלֵתָא דְמִתּוֹקְדָא עַל מִדְבַּחָא כָּל לַיְלָא עַד צִפְרָא

...the Olah **which burns** on the Mizbe'ach all night until the morning... (6:2)

Onkelos changes “on the fire” from its direct translation to “which burns.” With this simple switch, he is *paskening* a *machlokes Tanna'im*!

- *Korbanos* that are *pasul* should not be brought up to the *Mizbe'ach*. But if they were, they do not have to be taken away.
- What about *pasul* things that go on the *Mizbe'ach* but are *not supposed to be burned*, like blood and wine? Should *they* be taken away if they were wrongly put on the *Mizbe'ach*? This is a *machlokes* between Rabban Gamliel and Rabi Yehoshua in a mishnah in *Zevachim* (9:1). Both derive their opinion from this *pasuk*.
- By changing the wording slightly, Onkelos is hinting that only things that burn should stay on the *Mizbe'ach* all night, even if they are *pasul*.
- *Targum Yonasan* translates this *pasuk* literally. He *paskens* according to the other opinion!

THIS DATE IN JEWISH HISTORY

The 16th of Adar was a big day for building walls in Yerushalayim. On this day, construction of the first wall of the second Beis Hamikdash began. Hundreds of years later, the wall around Yerushalayim was rebuilt.

King Cyrus (Koresh) of Persia issued a decree allowing Jews to return to Yerushalayim and rebuild the Beis Hamikdash. On the 16th of Adar, Jews began to build, starting with the outer wall. The project was not completed, as it was stopped by Achashverosh – at the bidding of his evil wife, Vashti. Later, Darius (Daryavesh) II – Achashverosh's son with Esther – would allow construction to continue. This day was declared a minor Yom Tov, listed in *Megillas Ta'anis* as one of the days on which one may not fast.

Hundreds of years later, on the 16th of Adar, 3802, the Yerushalayim city wall began to be repaired and built up. King Agrippas I, appointed by the Roman Emperor to rule over Judea, was good and kind to his subjects. During his reign, the Jews were treated well. The *chachamim* of the time showed him respect. Agrippas started construction to repair, broaden and heighten the wall around Yerushalayim. The Romans, nervous about Jewish success, tried to block the work. The wall was completed, though the finished product was not as magnificent as originally planned.



HALACHAH

The Fire of Havdalah

Why do we say a brachah on fire at Havdalah?

The *brachah* on fire doesn't really have anything to do with Havdalah. We thank Hashem for light and heat (fire) once a week, on the weekly anniversary of the time it was given to Adam Harishon. He was expelled from Gan Eden after the first Shabbos and taught then how to make fire so that he could survive in the dark. He thanked Hashem for it, and we do too. We say it at Havdalah in order to honor the *brachah* with a cup of wine.

What halachos can we learn from this?

Once we understand the reason for the *brachah* on fire, we can easily remember several *halachos*. The *brachah* on fire is never said at any time other than Motza'ei Shabbos. If we are saying Havdalah on Sunday, Monday, or Tuesday, it is without the fire. Havdalah for Yom Tov is not said with a fire. The only other fire *brachah* is said on Motza'ei Yom Kippur, and that is for an entirely different reason: to demonstrate that, unlike all other Yamim Tovim, it is *assur* to light a fire (even from another flame) on Yom Kippur (and that is why when Yom Kippur does not fall on Shabbos, we need a fire that burned all day, which was *assur* to use all day, but that becomes permitted after Yom Kippur is over).

Why do we look at our fingernails when saying the brachah on fire?

The *minhag* to look at one's fingernails is in order to be sure we are benefiting from the light. We aren't checking our

nails for dirt! We are looking for the difference in color between the skin and nail. This is the amount of light needed to be able to tell coins apart, which is the minimum illumination required to be considered beneficial. Nails are also a *siman brachah*, because they keep growing and growing all our lives! They also represent the layer of nail we lost when we were removed from Gan Eden.

When do we look at our nails?

Some look before they say the *brachah*, to make sure they are close enough to the flame to benefit. Some look after, to say/hear the *brachah* and then benefit, just like food. Some do both.

What should we do if we are too far away from the flame?

If you are too far to benefit from the light and can't get closer fast enough, have in mind not to be *yotzei* with the *brachah* you are hearing and go closer to the fire afterward and say your own *brachah*. If you cannot get close enough during Havdalah, you should light the candle and make the *brachah* yourself at some point on Motza'ei Shabbos.

How are the fingers held?

The four fingers should be folded over the thumb, which is folded over the palm. Then, hold them up to the light and compare the skin of the palm and the nails. Some also look at the lines of the palm, which also bring *brachah*. Some also spread the hands and look at the nails that way afterward. The cup is held in the left hand, and the nails of the right hand are used.

Is it correct to turn off the lights in the room?

Some turn off the lights in order to be sure they are benefiting from the fire. The strict halachah

doesn't require turning off the lights.

Can we use the lights as a fire?

Some *poskim* allow one to use an electric light in place of a fire in a time of need. It is reported that Rabbi Chaim Ozer Grodzinski would always use an incandescent electric bulb in order to demonstrate that electricity is to be treated exactly like fire from the perspective of *hilchos Shabbos*. Many authorities discourage the use of an electric light, because they say actual fire is required, not merely light. Even the opinions that allow it only allow incandescent bulbs (the ones with a filament that glows hot). Fluorescent and LED bulbs, which are most common today, are clearly not fire.

Why do we thank Hashem for the "lights" of the fire?

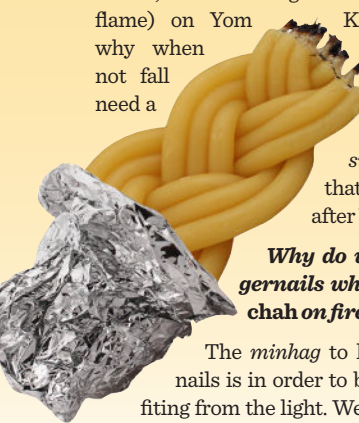
The plural form refers to the many colors in a flame — yellow, red, and blue.

What kind of candle may be used?

The Havdalah candle should be multi-wicked and the flames should meld together, to increase the light. At the least, the wicks of two candles should be brought together. This should NOT be done when Motza'ei Shabbos falls on Yom Tov, because separating the candles afterward would be a violation of the *melachah* of *kibui*. The candles should be made of wax.

Why do people use a braided candle?

There must be wax separating the wicks. If all the wicks are together in the center of a big candle, it is considered one thick wick, not many wicks. One way to accomplish this separation is by using several wax-coated strands braided together.



THE LAST WORD

A one-liner worth remembering

"THE LONGEST TRIP IN THE WORLD IS FROM THE MIND TO THE HEART."

— Rav Yisrael Salanter



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