

INSIGHTS from the SEDRA

Insights from the Sedra is a project of the Scholar's Kollel of Great Neck. It aims to provide several questions and answers about the Sedra, culled from various commentaries, including the following: Baal Haturim, Darash Moshe, Vedibarta Bam by Rabbi Moshe Bogomilsky, Torah Treasures by Dov Furer, Wellsprings of Torah by Alexander Friedman, and Kol Dodi by Rabbi Dovid Feinstein, Great Torah Lights by Rabbi Yitzchak Meir Goodman, Something To Say by Rabbi Dovid Goldwasser, The Vilna Gaon, Growth Through Torah by Zelig Pliskin and The Call of the Torah.

**INSIGHTS from the SEDRA for the year 5783 is being dedicated by
Ruvane & Stephanie Vilinsky in memory of Tzvi Ben Yakov & Shimon Ben Pinchus z"l**

זאת תורת העולה

"This is the law of the olah-offering..." (6:2)

Torah is something that ascends until the *kisei hakavod*. One who involves himself in learning about the *Torat Ha'Olah* – it is as if he brought the *korbanot* directly to Hashem. (*Rokeach*)

There are many *midrashim* on this verse. However, it seems to me that when the verse says, "zot," it is referring to the Torah. As it states in *Devarim* (4:44), **וזאת התורה אשר שם משה לפני בני ישראל** – "This is the Torah that Moshe placed before the children of Israel." The last letters of **זאת** – ישראל – spell Torah. Moshe was commanding them to hurry and learn Torah.

(*Moshav Zekeinim M'Ba'alei Tosfot*)

ואש המזבח תוקד בו לא תכבה

"The fire on the altar shall remain burning on it, it shall not be extinguished..." (6:3)

The Torah's instruction that "*the fire on the altar shall be kept burning on it, not to be extinguished,*" singled out the uniqueness of the *Maariv Tefilah* which is not limited to any time as are *Shacharit* and *Mincha*. It can be *davened* all night, as recorded in the *Mishnah* – "The *Tefilah* of *Maariv* has no measure of time." (*Berachot* 4:1) (*Parparot LaTorah*)

Shabbat HaGadol

In the *Haftorah* of *Shabbat HaGadol*, the *Shabbat* before *Pesach*, we read the words of the last of the Prophets (*Malachi* 3:22): *Remember the Torah of Moshe, My servant, which I commanded him at Chorev for all Israel – both statutes and ordinances.* [Immediately afterwards we read, *Behold, I will send you Eliyahu the Prophet...*]

The last prophet concludes his book by urging the Jewish people to remember the Torah of *Moshe*, Hashem's servant, because by virtue of the Torah, the Jewish nation will merit the redemption. As our Sages teach, "*he who studies Torah for its own sake brings the Redemption closer* (*Sanhedrin* 99b). In the *Chumash* as well, the very last of the 613 *mitzvot* concerns Torah learning, as it is written, "*Now write for yourselves this song (Torah) and teach it to the children of Israel* (*Devarim* 31:19). This shows that although there are many important matters in life, learning Torah and fulfilling the *mitzvot* is the most important one of all – "*for this is the entirety of every person* (*Kohelet* 12:13). (*Something to Say*)

Pesach Divrei Torah

QUESTION: The Torah refers to this *Yom Tov* as *Chag HaMatzot*. Why do we call it *Pesach*?

ANSWER: The word "*Pesach*" refers to what Hashem did for the Jewish people: he skipped over our homes when he plagued the Egyptians. *Matzah* shows the praiseworthiness of the Jewish people. Thanks to their absolute faith in Hashem, they left Egypt in a hurry without waiting for the dough to rise, and they were satisfied with simple *matzah*. Thus, in the Torah, Hashem refers to the *Yom Tov* as "*Chag HaMatzot*" to emphasize His praise of the Jewish people. We call it *Pesach* to accentuate our praise of Hashem for saving our lives and redeeming us from Egypt. (*Kedushat Levi*)

ששת ימים תאכל מצות וביום השביעי עצרת לה' אלקיך לא תעשה מלאכה

"For six days you shall eat matzah and on the seventh day shall be a solemn assembly for Hashem your G-d, when you may not do any labor." (Vayikra 16:8)

The present verse reads *atzeres laHashem Elokecha*, "a solemn assembly for Hashem", whereas in *Bamidbar* 29:35 we read, *atzeres tehiyeh lachem*, "a solemn assembly for yourselves." The *Gemara* (*Pesachim* 68 and *Beitzah* 15) notes this discrepancy and Rabbi Yehoshua resolves it by saying, "Divide it in two, one half for Hashem, the other half for you." What is the meaning of his statement?

Rabbi Yehoshua teaches us that the *Yom Tov* day is to be divided in two, by spending half the day, "*La'Hashem*", in prayer and Torah study, and the other half, *lachem*, "for yourselves," in leisurely enjoyment of festive meals.

There is an allusion to *Rabbi Yehoshua's* statement in the numerical values of the words *La'Hashem*, and *La'chem* (for you). The numerical value of the word *La'Hashem* amounts to 56. Dividing it in half (as *Rabbi Yehoshua* suggests with his statement, "Divide it in two") yields 28. The numerical value of the word *la'chem* is 90. Dividing it in half yields 45. Adding these two quotients yields 73. And 73 is the exact numerical value of the words, יום טוב. (*Vilna Gaon*)

Rav Tzadok Shmuel Suchard shlit"a (B'darhei Meisharim/On Righteous Paths) would say:

We find that *Eliyahu Hanavi* visits the Jewish home at two prominent times: at the *brit milah* of every male and on *Leil HaSeder*. What is the correlation between these two particular instances of *Eliyahu's* presence? It is to remind every father that at his son's *brit*, the child was not asked for his opinion whether he wished to be circumcised or not, but it was the father's responsibility to give his son a *brit* to continue the long line of his heritage. *Eliyahu* comes to the *Seder* with a similar message to the father. Be consistent with the child's education and do not allow him to dictate his choices. He is a child and needs to be instructed and guided; he needs to feel the firm and experienced hands of his parents leading him. This night, when the *mesorah* of *Klal Yisrael* is given over from father to son, is the perfect night for the prophet to deliver his message.

This week's Divrei Torah are being sponsored by Steve & Shellie Zuckerman in memory of Steve's mother, Evelyn Zuckerman, Chava Bat Yehuda Lev z"l and by Dr. Paul & Drora Brody and family on the occasion of the 23rd Yartzheit of their beloved father and grandfather, צבי אלימלך בן יוסף ז"ל, Harvey Brody OB"מ, י"א ניסן. May his Neshama have a further Aliyah. For future sponsorship opportunities or to receive this publication, please call Steve Zuckerman at 516 652 5266 or email zkster@aol.com. Sponsorships in memory of or in honor of someone are \$50.00 per issue.