

## Commands, Celiacs and Conscriptio – Tzav

### [Shiurim Main Menu](#)

צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח  
כל הלילה עד הבקר ואש המזבח תוקד בו. (ויקרא ו, ב)

נסתרות דרכי ה'. Every year I discover something new hidden in my bar mitzvah parsha that proves how everything is "bashert". It further strengthens my conviction that everyone is born with a specific bar/bat mitzvah parsha for a reason, nothing is random. I believe that a person's bar/bat mitzvah parsha is a kind of a "roadmap" for their life, which only becomes apparent in retrospect. In this shiur I would like to share with you an amazing principle from the parsha that miraculously brings many, seemingly disparate, concepts together as one, in preparation for Pesach.

The Tur/Shulchan Aruch (או"ח תכח, ד) gives us an insight into the workings of the Hebrew calendar, including when/how double parshiyot are determined. The Shulchan Aruch says that in a regular year, parshat Tzav *always* precedes Pesach (in a leap year either Metzora or Acharei Mot precede Pesach). The Shulchan Aruch brings a "rhyme" of the Tur to help us remember which parsha precedes which festival –

פקדו ופסח וּלְמַעַבְרַת סְגָרוּ וּפְסָחוּ מָנוּ וְעֶצְרוּ צוּמוֹ וְצָלוּ קוּמוּ וְתִקְעוּ.

פקדו ופסח means the parsha of פקדה/צו precedes פסח, and in a leap year סגרו ופסחו the parsha of Metzora (referring to סגרו, quarantining the metzora) precedes Pesach.

מָנוּ וְעֶצְרוּ means the parsha of "counting", במדבר, always precedes Shavuot (עֶצְרַת).

צָלוּ וְתִקְעוּ means that the parsha of צלו, davening (וְאֶתְחַנֵּן) always follows צומו, the fast of Tish'a Be'Av.

קוּמוּ וְתִקְעוּ means that the parsha of קומו, "standing up" (נִצְבִים) always precedes Rosh HaShana (תִּקְעוּ).

Therefore, the Tur and the Shulchan Aruch translate the word צו as a פקדה, a command. HKB"ח tells Moshe to *command* Aharon and his sons about the Olah. In truth, this translation of the Tur/Shulchan Aruch is derived from the Targum Onkelos/Yontatan ית אהרן פקיד, who also say the word צו means a command.

Rashi on the other hand, quoting the Sifra (ספרא, צו, פרשתא, א, א), says that the word צו means זרוז, speeding up, urging, spurring someone on. Why does Moshe need to "noodge" Aharon and his sons to perform the mitzva of bringing the korban Olah? The Sifra explains that the Olah is a korban that is completely burned on the mizbeach. There are no parts left for the Kohanim to eat. Unlike the other korbanot which are partially burned on the mizbeach and partially eaten by the Kohanim, the Olah involves חסרון כיס, "monetary" loss for the Kohanim and they therefore may end up performing it with less enthusiasm than the other korbanot from which they derive benefit. Therefore, they need extra זרוז, spurring on.

R' Tzaddok Hakohen of Lublin has a principle that to understand a word, we need to examine the first time it is written in the Torah. Applying this principle, we will see why davka parshat Tzav has to precede Pesach, the two are umbilically connected.

The first time the word צו appears in the Torah is ויצו ה' אלקים על האדם לאכול מכל עץ הגן אכל תאכל (בראשית ב, טז). This is then followed by the next passuk וימנעו מן העץ הטוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות (שם, יז). HKB"H "commanded" or "spurred on" Adam HaRishon to eat from עץ הגן, and to refrain from eating from עץ הדעת טוב ורע.

If we follow the Sifra's explanation (and the Gemara's – ע"א –) that the lashon of צו is a lashon of זרוז, in a case of חסרון כיס, then why did HKB"H use this lashon with Adam HaRishon? Where is the חסרון כיס here?

We find a hint to the answer in the gematria of the word צו (96). צו is the gematria of לחם חי and also לחם חטא.

Sefer Meir Panim (פרק טו, עמי קסב) delves into the meaning of the word כל, which the Ramban (בראשית כד, א) says is one of the "foundation principles" upon which this world was created. Meir Panim brings proofs that when HKB"H commanded Adam HaRishon לאכול מכל עץ הגן אכל תאכל, He was in fact commanding him to eat from the עץ החיים, whose food is לחם חי and to not eat from the עץ הדעת, whose food is לחם חטא.

What is the difference between the fruit/food of the עץ החיים and that of the עץ הדעת?

The fruit of the עץ החיים is spiritual food, לחם אבירים, another name for the Mann that Bnei Yisrael ate in the Midbar. Mann is שכינה שהתגשם, "solidified rays of Shechina" - the closest possible "physical manifestation" that something totally spiritual like the Shechina can assume.

The Gemara (ע"א, ע"ב) describes how the Mann "manifested" for different spiritual levels of people in Am Yisrael. For Tzaddikim, the Mann appeared directly at the entrance of their tents, ready to eat, in the form of לֶחֶם, a spiritual kind of bread - לֶחֶם אֲבִירִים. For a lower spiritual category of people, בְּיִנוּנִים, they had to go out of the camp to gather the Mann, which appeared for them in the form of ready-mixed dough, shaped in the form of עִגּוֹת, matzot – which they still had to bake before they could eat it (according to Rashi, ibid.). For the רְשָׁעִים, the lowest spiritual level in Am Yisrael, not only did they have to go out of the camp to gather the Man, they had to wander around and scavenge for scraps until they had collected their full omer daily measure. They then had to work really hard to grind the Mann, or pound it in a mortar and pestle, then mix it into dough and finally bake it in order to eat.

This explanation in Yoma seems to *contradict* the translation of the word וַיֵּצֵא above in the Sifra, who says that וַיֵּצֵא involves חֲסָרוֹן כִּיס. HKB"H had to *command* Adam and *spur him on* to eat from the עֵץ הַחַיִּים, because by eating from the עֵץ הַחַיִּים, the Mann, it involved חֲסָרוֹן כִּיס? It seems *exactly the opposite!* The Tzaddikim *saved* time and money – they got the bread ready to eat at their doorsteps. The others had to *spend* time and money in preparing the food. By giving Adam HaRishon לֶחֶם אֲבִירִים, HKB"H was *saving him* from חֲסָרוֹן כִּיס! So why the need for זְרוּזָה?

The answer can be found in the gematria of the word כִּיס which is also the gematria of - חֶלֶב וָדָם. The Gemara explains what Adam HaRishon ate in Gan Eden - ר' יְהוּדָה בֶּן תִּימָא אוֹמֵר אָדָם הָרִאשׁוֹן מָסַב בְּגֵן עֵדֶן הָיָה וְהָיוּ מְלַאכְי הַשָּׁרָת - צוּלְיָן לֹוּ בְּשֵׁר (סְנַהֲדְרִין נֹט, ע"ב) - the angels were BBQ'ing meat for him on the spit. Where did this meat come from? The Gemara says it was meat that came down from Heaven, *ready kasher* – the blood removed and the forbidden fat removed - חֲסָרוֹן כִּיס, i.e. חֲסָרוֹן חֶלֶב וָדָם! Melicha and Hadacha had already be done, the meat had been treibered - it was גְּלֵאט חֶלֶק before it descended from Heaven. Adam didn't have to *lift a finger*, the angels BBQ'd the meat and waited on him. The Eitz Yosef (עץ יוסף על בראשית רבה, טו) says that in addition to meat from Heaven, the earth gave forth ready to eat bread and pastries! Adam HaRishon enjoyed a free lunch, 24/7.

HKB"H gave Adam HaRishon the עֵץ הַחַיִּים, the Torah to "eat" from. The Mishna tells us כָּל הַמְּקַבֵּל עָלָיו עַל תּוֹרָה מְעַבְרִין מִמֶּנּוּ עַל מַלְכוּת וְעַל דֶּרֶךְ אֶרֶץ (אבות ג, ה). As long as Adam HaRishon was focusing entirely on the עֵץ הַחַיִּים, all his needs were taken care of.

This idyllic reality requires וַיֵּצֵא, a lashon of זְרוּזָה? It seems that anyone would gladly and willingly jump at such a prospect, we wouldn't need much noodging and זְרוּזָה at all! In reality though, we see that the וַיֵּצֵא and the זְרוּזָה were necessary, because the end result is that Adam HaRishon failed.

Meir Panim gives a lengthy description of how Chava, despite the fact that she had free, 24/7 "room service" (although the Gemara in Sanhedrin above describes angels preparing food for *Adam*, it applied equally to Chava – אֲשֶׁתּוֹ (כְּגוֹפּוֹ), was duped by the נָחֵשׁ into preparing her own food from the fruit of the עֵץ הַדַּעַת and fed this self-prepared food to Adam HaRishon. The passuk says וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתַתָּה לִּי מִן הָעֵץ וְאָכַל (בראשית ג, יב), it does not say וְאָכַל לִּי מִפְּרֵי הָעֵץ וְאָכַל. Chava did not give Adam the fruit directly from the tree to eat, she changed its form (from the מִינֵי דָגָן into bread). She did *exactly* what the Gemara above describes the רְשָׁעִים doing with the Mann, grinding it into flour, kneading it into dough and baking it. Adam ate this without asking what it was, where it came from, what hechsher it had. Not only that, he lacked gratitude and had the audacity to pass the buck – "It wasn't me, it was the woman's fault". The Yalkut Shimoni (בראשית ג, יב) says that if Adam had not complained against Chava, they would not have been evicted from Gan Eden.

Why would they do such a thing? Adam and Chava were living a utopian existence, lacking for nothing. Despite this they *felt* that they were lacking something. בָּעֵל וְאִשָּׁה in gematria is חֶסֶד וְחַיִּים and also חֶסֶד וְחַיִּים. Similarly, Am Yisrael in the Midbar eating the Mann, were lacking nothing. Despite this they *felt* that they were lacking something. חֶסֶד וְחַיִּים in gematria is חֶסֶד וְחַיִּים.

The truth is that Adam and Chava, and the generation of the Midbar who complained against the Mann *were all* lacking something, they were lacking *gratitude*. The gematria of חֶסֶד וְחַיִּים is לֵב וּבָטוּחַ וּבְטוּחַ, as in the passuk תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מְרַב כָּל (דברים ח, מז).

The Torah is teaching us that - **gratitude requires זְרוּז**.

You may think that the natural reaction of a person having Divine bounty heaped on them is one of gratitude. Unfortunately, that is not the case. Simply examine Jewish history and you will see throughout, it was specifically *periods of prosperity* that led to the greatest disasters. When someone experiences prosperity, they run the risk of developing the syndromes of כָּחִי וְעֵצָם יָדֵי עֵשָׂה לִי וַיִּשְׁמֹן יִשְׂרָאֵל וַיִּבְעַט (דברים לב, טו) and אֶת הַחֵיִל הִזָּה (דברים ח, יז).

This is the lesson of parshat Tzav. צו means זְרוּז and what is a central feature in parshat Tzav? The Korban Toda! Gratitude!

It was because of the lack of gratitude at the beginning of time in Gan Eden that we have Pesach at all. Meir Panim describes in detail how Pesach and what we eat on Pesach (more specifically, what we *don't* eat) comes to atone for the first צו malfunction. חֶמֶץ חֶמֶץ חֶמֶץ in gematria is חֶמֶץ חֶמֶץ חֶמֶץ, corresponding to the three ways the Torah describes chametz - שְׂאֹר, חֶמֶץ, מְחֻמָּצֵת. One of the

most powerful weapons in the arsenal of the yetzer hara, which Chazal compare to חמץ, is instilling within us a feeling that we are *lacking* something.

On Pesach we eat bread without chametz, without yetzer hara, to atone for the chametz bread the נחש duped Chava into baking in Gan Eden, from the fruit of the עץ הדעת, which were חמשת מיני דגן – wheat, barley, spelt, rye and oats (מאיר פנים פרק טו, עמ' קסא). This is why you cannot make matzot mitzva from any other grain besides these five. A central characteristic that defines matzah is צו, זרוז. The entire process involves "speeding up" and constant activity.

This is why parshat צו *has* to precede Pesach, they are a *package deal*. It was all about the original צו failure and the remedy for that. The gematria of צו is חלבון – protein. The only grains we may bake matzot mitzva with are חמשת מיני דגן and these are the *only grains in nature* that have gluten proteins (wheat/spelt – glutenin, barley – hordein, rye – secalin, oats – avenin).

A small percentage of the population have an "allergy" to the gluten proteins found in חמשת מיני דגן. The name for this genetic condition is Celiac. According to statistics published by the Celiac organizations, the largest ethnic group per capita to suffer from Celiac are - Jews. This is not incidental, it is planned. While many consider Celiacs unfortunate and handicapped, I believe the opposite is true. Celiacs are more *spiritually elevated* individuals than the rest of us. HKB"H programmed them with a *genetic aversion* to the sin of Adam and Chava. Think about it, someone with Celiac never eats chametz! It is almost like a kind of Nezirut, but from chametz instead of wine and we know that Nezirim are more spiritually elevated. Yes, it makes everyday life more difficult for Celiacs (especially finding gluten-free matzot for Pesach) but that is because the rest of the world is designed for a lower-level spiritual existence, less attuned to the absolute, Divine אמת.

Pesach is *all about gratitude*. Pesach is the only chag we are collectively obligated to bring a Korban Toda. Am Yisrael following the Exodus matched *all four* categories of people listed in the Gemara (ברכות נד, ע"ב) who are obligated to bring a Korban Toda. We were יורדי ים when we crossed over the Red Sea. We were הולכי מדברות when we travelled in the desert for forty years. We were חולה ונתרפא when we reached Har Sinai after HKB"H gave us the Mann and the water from the Well of Miriam to cure all our ailments and handicaps incurred during our עבודת פרך in Egypt. We were חבויש בבית האסורים ונצא, set free from slavery after 210 years.

Every Pesach we *bring a Korban Toda*. We drink four cups of wine, corresponding to the four categories of people who have to bring the Toda. We bring all four breads of the Korban Toda, the three matzot loaves during the Pesach Seder and the chametz loaves (Shte HaLechem) on Shavuot (which is

in fact the Atzeret of Pesach, like Shmini Atzeret after Sukkot - see shiur on [Vayikra 2026](#)). This is the answer to the first question the young son asks in *מה נשׁתנה*. He is asking - *שׁבֹכֵל הַלֵּילוֹת* - during the rest of the year, we bring the Korban Toda with a *combination* of *חֶמֶץ וּמֶצֶה*, i.e. three types of *מֶצֶה* together with a *חֶמֶץ* bread. The young son, looks round the table and all he can see are the three matzot! So, he asks – *הַלֵּילָה הַזֶּה כֵּלּוֹ מֶצֶה* - where is the chametz bread of the Toda? This is not the question of a toddler, but of a talmid chacham. If the father is also a talmid chacham, his answer will be – "Wait for Shavuot, Atzeret and then you will see the chametz loaves".

The central theme of the Pesach Seder is gratitude and giving thanks.

*לְפִיכֹךְ אֲנַחְנוּ חַיְבִין לְהוֹדוֹת, לְהַלֵּל, לְשַׁבַּח, לְפָאֵר, לְרוֹמֵם, לְהַדָּר, לְבָרֵךְ, לְעַלֵּה, וְלִקְלֵס, לְמִי שֶׁעָשָׂה לְאַבוֹתֵינוּ וְלָנוּ אֶת כָּל הַנִּסִּים הָאֵלּוּ, הוֹצִיאָנוּ מֵעַבְדוֹת לְחֵרוֹת, מִיַּגוֹן לְשִׁמְחָה, וּמֵאֲבֵל לְיוֹם טוֹב, וּמֵאֲפֵלָה לְאוֹר גְּדוֹל, וּמִשְׁעָבוֹד לְגִאֲלָה. וְנֹאמֵר לְפָנָיו הַלְלוּ-ה.*

It is all about reversing the sin of ingratitude with the first *צו* in history, *וַיֵּצֵא* in Gan Eden.

Ask an American to repeat the Declaration of Independence, signed just under 300 years ago, and most (if they are upstanding citizens and not illegal immigrants) can – they start having it drummed into their heads from kindergarten. However, ask them what the "founding fathers" ate for dinner the night before the Declaration of Independence was signed, and even seasoned history professors, with a string of PhD's after their names will not be able to tell you.

Ask any Jewish four-year-old kindergarten kid in Israel what our "founding fathers" ate for dinner the night before we left Egypt in the Exodus, over 3,300 years ago and they will give you the *full menu*.

The difference is that the Declaration of Independence for Americans was a one-time event in history and the US education system wants their citizens to know their history (Israel could learn a few things from the Americans in this regard). However, Pesach for us is not some "one-time" event that happened thousands of years ago. It is a recurring event, each year anew. *בְּכָל דּוֹר וָדוֹר חַיֵּב*. *אָדָם לְרֵאוֹת אֶת עֲצָמוֹ כְּאֵלוֹ הוּא יֵצֵא מִמִּצְרַיִם*. Gratitude is not some distant event, far back in our history, it is a living, breathing mindset that accompanies us every day of our lives today, 24/7 (or at least it should).

Many mistakenly think that gratitude only accompanies periods of prosperity and tranquility, but the opposite is true. More often than not in our history, even *very recent* history, we have forgotten to sufficiently show gratitude *davka* during our periods of prosperity. We have fallen into that same *חֶסְרוֹן כֵּיס* trap that Adam HaRishon experienced in Gan Eden. Instead of expressing our

gratitude, we have declined into the same **יְדֵי וְעַצְמֵם יִשְׂרָאֵל** and **וַיִּבְעֹט וַיִּשְׂרֹן** syndromes that have plagued our ancestors.

Showing gratitude requires **זָרוּז**, a noodge, a **צו**. Even now, in the midst of a global event of a *biblical scale* unprecedented since the Exodus, as we experience visible, overt, supernatural miracles on an almost hourly basis, many are still finding it hard to express gratitude. Some media channels, instead of focusing on the gratitude, are focusing on the **חֶסְרוֹן כִּיס**, that which is lacking and not on the incredible Divine providence.

This is the purpose of parshat Tzav, which precedes Pesach – to give us a noodge and a **זָרוּז**, to *shake us out of our slumber* (many of us are sleep deprived from being awoken multiple times during the night with sirens). This is not the slumber I am referring to - it is the misguided *perceptual* "slumber" that we are living our lives, our very existence with **חֶסְרוֹן כִּיס**. The opposite is true.

We have such a long list of things to be grateful for that to run through them all would preclude us doing anything else.

We currently have a huge chunk of our population on **צו 8**, conscripted to defend our country on multiple fronts. Yes, we are "all conscripted" in reality, running to and from the bomb shelters and (hopefully) abiding by the home front regulations. However, our reality of running downstairs to the mamad every few hours does not come *close* to the harsh reality of those physically conscripted down in Gaza, up in Lebanon and flying over the skies over Teheran. We owe our conscripted heroes a *debt of gratitude*. The gematria of **צו 8** (104) is **בְּגוּף אֶחָד**. These heroes have unquestioningly dropped *everything*, their families, their businesses, to put their lives on the line and are serving as a model to the rest of Am Yisrael here and abroad, what it truly means to be **כְּאִישׁ אֶחָד בְּלֵב אֶחָד**. We here in the home front, and Jews all over the world owe them our lives.

We are days away from Pesach, the festival of gratitude. Let us shake ourselves out of our **ד' אַמּוֹת** and try to see the bigger picture. Let us use these days before Pesach to do more than just clean our fridges and stoves, but to *clean our consciousness* from all the feelings of **חֶסְרוֹן כִּיס** and to focus on celebrating Pesach this year with a profound sense of gratitude.

As we eat our matzot made from **חֲמִשָּׁת מִיַּי דָּגָן**, to atone for the sin of Adam HaRishon, let us remember that the gematria of **חֲמִשָּׁת מִיַּי דָּגָן** is **מְלַחֶמֶת** **וּפְרָס** and that just like during the Exodus Moshe told us **ה' יִלְחֶם לָכֶם וְאַתֶּם** **תִּתְחַרְשׁוּן**, we are seeing this unfold right now in front of our eyes.

Let us replace our feelings of **חֶסְרוֹן כִּיס** with deep feelings of gratitude and thereby merit the ultimate remedy for **חֶסְרוֹן כִּיס**, the gematria of which is **גְּאֻלַּה שְׁלֵמָה**.

Shabbat Shalom and Chag Kasher ve'Sameach

Eliezer Meir Saidel

Machon Lechem Hapanim

[www.machonlechemhapanim.org](http://www.machonlechemhapanim.org)

To subscribe to this weekly Parshat Hashavua, send an email with the subject  
Subscribe to [machonlechemhapanim@gmail.com](mailto:machonlechemhapanim@gmail.com)

To unsubscribe, send an email with the subject Unsubscribe to  
[machonlechemhapanim@gmail.com](mailto:machonlechemhapanim@gmail.com)

To view previous shiurim, go to - [www.showbreadinstitute.org/Parshat-Hashavua](http://www.showbreadinstitute.org/Parshat-Hashavua)

If you would like to dedicate a shiur in someone's memory or for refuah, etc.,  
please email [machnlechemhapanim@gmail.com](mailto:machnlechemhapanim@gmail.com) with the details.