



I had just passed them by, when I found him whom my soul loves; I held him and would not let him go, until I brought him into my mother's house and into the chamber of her who had conceived me.

(Shir HaShirim 3:4)

*Rav Eliezer said: Though the Torah was given as a fence for Yisroel at Sinai they weren't punished for its violation until it was repeated over to them in the Ohel Moed (Tabernacle). This is analogous to a degree of the king which is written and signed and enters the state, the subjects of the king are not punished for its violation until it is explained to them at their place of gathering. So too, even though the Torah was given at Sinai they were not punished for its violation until it was repeated to them in the Ohel Moed. This is the meaning of the pasuk, "**Until I brought him into my mother's house,**" my mother's house refers to Sinai. "**Into the chamber of her who had conceived me,**" this refers to the Ohel Moed for it is there that they were commanded regarding Hora'ah (teaching).*

(Vayikra Raba 1:10)

What is the meaning of Hora'ah, in whose absence, even though Moshe was told to command Klal Yisroel regarding many Mitzvos, they would not to be punished for their violation?

*Chazal (Michilta Shemos 21:1) comment on the pasuk, "**And these are the laws you shall place before them.**" Hashem said to Moshe: It should not enter your mind to say, "I will teach them the chapter and the Halacha two or three times until it will be fluent in their mouths, and I will not burden myself to explain to them its reasons and explanations," therefore the pasuk states: "**That you shall place before them,**" as a set table that is ready for one to eat from."*

It seems from this Medrash that Klal Yisroel could not be liable for violating the Torah before they understood the reasons and explanations behind it! We see from here the overwhelming necessity to explain to our children in detail the reasons behind the Mitzvos, for in their absence their fulfillment becomes an unbearable burden, the complete opposite of their true nature, as the Zohar describes them: *The six hundred and thirteen Mitzvos are in reality six hundred and thirteen methods by which we can come closer to our Father in Heaven,* which is the very purpose of Creation, procuring for us the greatest pleasures for all eternity!

