



# מעשה אבות ... סימן לבנים

והאש על המזבח תוקד בו לא תנבה ובער עליה הבהן עצים בנכר וקדך עליה העלה ... (ה-ו)

*Parshas Tzav* discusses the burnt offering where “The fire on the altar shall burn on it; it shall not go out.” These days, long after *korbanos* have been replaced by *Tefillah*, the “*Aish Tamid*” - the fire burning on the altar is the fire we must continuously tend to in our hearts to enable our prayers to be filled with heartfelt meaning. The act of continuously feeding the fire of Jewish spirituality with prayer, stoking the flame that is on the altar of our souls, not letting that spark peter out, will keep our *tefillos* continuously warm and effective. Keeping the fire of prayer burning, even in these strangest of times, not letting it extinguish, has brought warmth and comfort - and yes, salvation - to people who never knew what it even means.

The *Ramat Gan Hesder Yeshivah* was established in 1994 by **R’ Yaakov Ariel *shlita***, the Chief Rabbi of *Ramat Gan* and one of the leading rabbinic figures there, together with **Rabbi Yehoshua Shapira**, a young and rising rabbinic force. The *Yeshivah* took upon itself to establish a vigorous *Torah* center in the heart of the *Tel Aviv* region, to illuminate the city and fill the center of the Israeli population with the light of *Torah* in the spirit of community outreach and love of the Jewish people; to break the spiritual and social barriers and promote *achdus*, unity among the people of Israel. Today the *Yeshivah* numbers over two hundred students and more than one hundred *kollel* families. Coupled with serious study of the *Torah* of *Eretz Yisroel* and quality service in the IDF, the Israeli army, the *Yeshivah’s* students engage in a broad spectrum of activities, reaching thousands of people every year, in the areas of community outreach, welfare, education, and the like.

One of the boys learning at the *Yeshivah* who served as a soldier in the *Givati Brigade* told over the following story and it was posted on the bulletin board in the *yeshivah*: One night, shortly after the IDF had gone into Gaza, in the middle of a serious gunbattle with Hamas terrorists, I was in the CHAMA”L war room, attending to my duties. Suddenly, my commander came up to me and told me: “I have a special mission for you. You are religious, right? You wear a *Kippa*?”

I said yes, I am religious. Instantly, he ordered me: “Young man, GO PRAY!”

I said, “WHAT?!” This is a completely non-religious commander, who lives a totally secular lifestyle in *Tel Aviv*.

He told me, “Listen to me carefully! Right now, we are in trouble and it’s only prayers that can help! For a long time now, a number of our tanks have been stuck in the northern area of Gaza and they are totally exposed to enemy fire. Hamas shooters are all around them and there could be a catastrophe brewing if we are not able to fix those tanks. Right now, GO PRAY! Pray that either we are successful in fixing those exposed tanks or for some reason the Hamas terrorists don’t attack them and our troops remain safe. Whatever you do, JUST PRAY! We are in a very tough situation!”

It took me - a *yeshivah* student from *Ramat Gan* - some time to digest what he wanted from me...

In general, especially with the war going on, I have been having a hard time concentrating on my *tefillos* and I wasn’t sure how I would be able to do that now, in this dire time of need. But I went off to another room, took out my *siddur* and said to *Hashem*: “These are Your sons, have *rachmanus* on them. Rescue them, let them be safe, let there not be a *Chilul Hashem*.”

I prayed in this manner for about 15 minutes and then returned to the war room, all the while asking *Hashem* to please listen to my prayers.

As I walked in, the same *chiloni* commander came up to me, smiling and very excited! “You have no idea what just happened here! A minute after you left, the first tank was fixed. It just started working! Then, soon after that, the second one began to work and after a while, all the tanks were fixed. Our men got back in safely and continued the battle!”

I smiled at him and expressed my happiness at this amazing turn of events. But my smile quickly turned to shock as my commanding officer suddenly looked at me with serious eyes. In a firm voice, he gave me my orders: “YOU ARE NOT GOING INTO GAZA, I NEED YOU HERE FOR YOUR PRAYERS!”

ואחמל על שם קדשי ... (הזקאל ל-כג)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALLED HISTORIAN

*Yechezkel HaNavi* declares that the presence of a Jew in exile causes the desecration of *Hashem’s* Name since as a member of *Hashem’s* people, a Jew should be residing in the Holy Land of Israel. But is not living in *Eretz Yisroel* really enough of reason to accuse *Klal Yisroel* of desecrating *Hashem’s* Holy name?

**R’ Yonason Eibenschutz *zt”l*** expounds on this and says that the Jews living in exile are creating a *Chillul Hashem* because they are too ashamed to even admit that they were sent into exile due to their sins. He explains further that human nature is to deflect blame and perhaps the Jews may even want to blame *Eretz Yisroel* itself for not being as good as they had been told it would be, thereby deflecting

responsibility for their own sins and failures. While it would seem to be a foolhardy excuse on its own, *Chazal* do not dismiss it out of hand and explain that such an excuse would not be good enough since *Eretz Yisroel* is a land that is impervious to *mazel* - fortune. In fact, *Chazal* say that the “*Eyes of Hashem*” rest on the Land of Israel thereby making its fortune under the direct control of *Hashem* and not under emissaries of the Almighty.

Thus, when a Jew resides outside of *Eretz Yisroel*, he is in essence saying that he does feel that *Hashem’s* direct supervision over him is important - and what greater *Chillul Hashem* would there be than saying that a Jew - *Hashem’s* own child - does not want to engage with the Almighty?

ונפתח אהל מועד לא תנצחו שבעת ימים עד יום מלאת ימי מלאיכם כי שבעת ימים ימלא את ידכם ... (ה-ג)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R’ CHAIM YOSEF KOPMAN *zt”l*

# מחשבת הלב

*Aharon Hakohen* and his sons were commanded to remain in the *Mishkan* for the entire *המולאים*. We also find in *Chazal* that *Moshe Rabbeinu* was obligated to dismantle the *Mishkan* daily during this time. Others maintain that he had to do this 2 or 3 times a day. (See **Rashi *Vayikrah* 9, 23** and **Ramban *Shemos* 40, 2**) How can we reconcile these two *derashos*? If the *Mishkan* was disassembled, then how did *Aharon* remain in it for the full seven days?

The **Chasam Sofer *zt”l*** explains as follows. *Moshe* didn’t fully take apart the *Mishkan*. Rather, he lifted each קרש out of its socket one at a time, and then set it right back in its place. He extrapolates this from a *Gemara* in *Shabbos* that teaches that a כלי that broke and was repaired, is considered to be new. “פנים חדשות בא לכאן”. Here too, since the *Mishkan* was “broken” for a moment and then “fixed” it was deemed a brand new structure. Since it wasn’t disassembled completely, it’s as if *Aharon* never vacated it! He goes a step further, and derives a valuable lesson in *Avodas Hashem*. In order for a person to improve spiritually, a 180° overnight changeover is not only not required, but ill-advised. Rather, every minute’s change in and of itself, effects a transformation and achieves a פנים חדשות status as well! As the saying goes: “Rome wasn’t built in a day.”

There’s a valuable thought from the **Vilna Gaon *zt”l*** on *Mishlei* that complements this idea. אץ ברגלים חוטא אולת אדם תסלף. “אץ לטרה מסייען אותה” and it never arrives due to his overreaching, he gets upset and tends to blame *Hashem*. It is nobody’s fault but his own, says the *Gaon*, אולת אדם. One cannot build a house from the top down!

We must take this lesson to heart and understand that if we wisely use each and every day, building one קרש at a time, then we will merit the *zechus* of “הבא לטרה מסייען אותה” and succeed in our lives, *b’ruchniyus* and *b’gashmiyus*.

## משל למה הדבר דומה

אם על תודה יקריבנו והקריב על זבח התודה ... (ו-יב)

**משל**: Every morning in a small *shul* on the lower east side, the same 15-20 people would come to the *minyan* for *Shachris* and over time, became quite close and friendly.

One day, *Mendy*, one of the members, showed up to *davening* with a couple of bags in his hand. When the prayers were almost over, he went to a table in the corner of the room and began unpacking the contents of his bag. Orange juice, herring, crackers, cookies, a bottle of *Chivas Regal* etc, - it was the traditional “*Yahrzeit L’chaim*.”

“Hey *Mendy*,” some members of the *minyan* called out to him, “we didn’t know you had a *yahrzeit* today!”

“Actually,” answered *Mendy*, “I don’t. However, yesterday while crossing the avenue, a car hit me and knocked me over.

I spent the entire day in the hospital but *Baruch Hashem*

I’m all good. This is my *Korban Todah*, my thank you offering to the almighty!” All the members enjoyed that morning’s spread in good spirits.

The next day, another member brought in such a spread. “You have a *yahrzeit* today?” someone asked, “Or maybe a car hit you?” someone else quipped. “No,” he explained, “but after hearing *Mendy’s* story yesterday, I got really inspired. I have been crossing that same avenue everyday for 20 years now and nothing happened to me - so, Thank You *Hashem!*”

**משל**: There are only four specific situations where a person who is saved from any of them brings a *Korban Todah*. It is strange therefore, that the *posuk* in *Tehillim* in place of the *Korban Todah* states, “מזמור לתודה הרעיו לה כל הארץ” everyone will praise *Hashem*. **R’ Chaim Kanievsky *zt”l***, explains, that while there are only four situations that obligate an offering, every person is obligated to offer his thanks to *Hashem*.

אש תמיד תוקד על המזבח לא תנבה ... (ו-י)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

# דרגה יתירה

This *posuk* is referring to the fire that burned constantly upon the *mizbeach* (altar) in the *Mishkan*. Explains the **Shlah Hakadosh, R’ Yeshaya Halevi Hurwitz *zt”l***, these words are a very important message for every Jew. A *shulchan*, a table, is compared to a *mizbeach*. In every Jewish home, it is around the *shulchan* that much time is spent during *Shabbosos*, *Yomim Tovim* and other opportunities to eat together. At every single gathering around the family “altar” a fire must burn. What type of fire are we referring to? The fire of *Torah* should always burn at every meal! When people get together and talk about politics, or even worse, talk *Lashon Hara* about other people, and not a single *Torah* thought is said, it is deemed “a gathering of fools” and a wasted opportunity to uplift physicality to meaningful and spiritual heights.

In this world, people can get so involved in day to day physical activities like working, eating, running errands, shopping, exercising and sleeping. People can get so bogged-down in the less important areas of life and completely forget about the main thing: *Torah! Torah! Torah!* This includes, *Torah* thoughts, *Torah* ideals, and a *Torah* outlook which must envelope every aspect of life. In fact, it is every aspect of life that should be illuminated with the light of *Torah*.

Especially at this time of year, when we begin our busy preparations for *Pesach*, let us not forget the purpose and goal of all our preparations. *Pesach* is not about cleaning or clothing, and it’s not about food. It is about passing over the true *Torah hashkafa* to the next generation. The only way we can give *Torah* to our children, is if it is constantly burning within us.

It is imperative for every Jew to see to it that his personal “*Aish Tamid*” - as well as the burning passion for *Torah* and *Yiddishkeit* of his family - should continue to blaze ahead and fortify his “*Mizbeach*” - his altar upon which he and his family devote so much of their lives and their time to - “*Lo Sichbeh*” - it shall never be extinguished!