A SERIES IN HALACHA LIVING A "TORAH" DAY

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Coronavirus: Halachos for These Trying Times Selected Relevant Halachos Now Before Chag HaPesach. Kiddush Levanah. Since many people are dayening B'Yechidus during these days before Pesach, people should be mindful and not forget to say Kiddush Levanah at night after Tzeis Hakochavim, before the allotted time expires in mid-month. Tevilas Keilim. In many places, the *Keilim Mikvaos* are closed due to medical advice. If a person has new *keilim* that need to be *toiveled* for *Pesach*, he has three choices:

1) Find a natural source of still water or an underground source of flowing water, i.e. a river or a stream, and toivel it there.

- selling keilim to non-Jews, and this exempts those keilim from requiring *Tevilah*. However, as we *daven* each day that this virus is brought under control and once this situation "Passes Over" b'karov, these keilim will then be bought back and must be *toiveled* with a *beracha*.
- 3) Some hold that if one is *mafkir keilim* (he declares his *keilim* ownerless) in front of one person, and then uses it without declaring ownership, he is exempt from Tevilah.

Minhag to say Hallel on the Night of Pesach. Some shuls say Hallel on the night of Pesach with a beracha at the end of Maariv. If one is davening B'Yechidus as most people are this vear, and normally says *Hallel* with a *beracha*, he should do so now as well. He should have in mind that the beracha on the Hallel goes on the Hallel of the Seder as well.

Mashiv HaRuach U'Morid HaGeshem. Under normal

Rabbeinu Bechaye zt"l writes:

יזלבש הכהן מדו בד והרים את הדשן" - The ethical teaching of all this is that when performing sacred tasks, especially in the Temple, regardless of how demeaning the same task would be considered for a socially highly placed individual outside the sacred precincts, one must wear the finest garments in order to enhance the reputation of the Lord in whose honor this whole service is being performed. If this holds true, we may learn that even when in the synagogue or the Yeshivah while studying *Torah* it is only elementary good manners vis-a-vis *Hashem* whose *Torah* we study, to be properly attired."

Apter Rov, R' Avraham Yehoshua Heschel zt"l (Ohev Yisroel) would say:

"Nisan is referred to as מקיפות הגאולה' - 'Surrounded with salvation.' This word can also mean 'borrowed,' for in Nisan, the Jewish People can 'borrow' salvation. Even someone who is not worthy of salvation can achieve it anyway, for in Heaven there is always hope that in the future he will mend his ways and deserve to be redeemed. Nisan has this marvelous potential ever since the Geulah. For then the Jewish people were granted salvation from Egypt even though they did not have enough merit to deserve it, because in Heaven it was known that they would later have the merit of accepting the Torah."

A Wise Man would say: "What the world needs is more geniuses with humility, there are so few of us left!"

Printed By: Mailway Services, מלאכי Navi מלאכי predicted our situation: בין נברא לנברא לעי"נ האשה חשובה רחל לאה tool '7 asks where's my honor? Serving Mosdos and Businesses בחר' אריה זאב ע"ה הופמו ...close the doors to my dwelling! 102.830+ Worldwide Since 1980 נפי זי ניסו חשסייח ...sending a plague erifiable signature 855.400.5164 (1-888-Mailway) .. you're NOT caring! תהא נשפתה צרורה בצרור החיים

circumstances, Nusach Sefard shuls announce "Morid HaTal" before the silent Amidah of Mussaf on the first day of Pesach. and they immediately stop saying "Mashiv HaRuach U'morid HaGeshem." In Ashkenaz shuls, no announcements are made and the *tzibbur* continues to say "Mashiv HaRuach U'morid

מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

HaGeshem" in the silent Shemonas Esrai. This year, when many are davening B'Yechidus and no public announcements are being made, even those who daven Sefard should say "Mashiv HaRuach U'morid HaGeshem" during the silent Shemona Esra of Mussaf and begin "Morid HaTal" by Mincha.

Yizkor. The Tefillah of Yizkor which is said on the last day of *Pesach* and which brings many more people to *shul* including ladies, can be recited on the last day of *Pesach* even *B'Yechidus*,

בין הריחים - תבלין מדף היומי

נר ביתו ונר חנוכה נר ביתו עדיף משום שלום ביתו - שבת כג: Our Gemara teaches us that if one only has enough money for either a 2) In many communities, they have instituted the practice of Shabbos candle or a Chanukah candle, Shabbos comes first. The שו"ע (רסג-ב) *paskens* that if one is an עני and doesn't have money to purchase at least 1 candle for Shabbos, he should be שואל על and ask for assistance. However, it seems from the Rambam הפתחים" that he would not be required to sell his clothing to raise the money for a candle. In contrast in תורע-א) הל' חנוכה) we are told that an עני who doesn't have any money for Chanukah candles must sell his garment

to raise the cash to purchase at least 1 candle.

Consider the following dilemma: a poor person finds himself without any money on Erev Shabbos which is also Chanukah. What should he do? He is not required to sell his garment for Shabbos candles, but he is for Chanukah. But if he sells his garment for the Chanukah candle and now has the cash in hand, the halacha is that Shabbos takes precedence. Should he use the money for Shabbos? Or, if the money will ultimately be used for Shabbos, he need not sell his garment in the

first place, because for Shabbos he's not required to do so? Rav Moshe zt"/ & Rav Elvashiv zt"/ both sav that the עני should sell his garment for the Chanukah candle and with the cash purchase the candle and use it for Shabbos since Shabbos takes precedence. The ביאור brings the Pri Migadim who holds one must sell his garment even for Shabbos candles, based on this, the above shailah would not apply.



שבת קודש פרשת צו שבת הגדול יי ניסן תשייפ SHABBOS PARSHAS TZAV ... SHABBOS HAGADOL APRIL 4, 2020

פלג הפנחה עש"ק - 6:04 | הדלקת נרות שבת - 7:06 | זמן קריאת שפע / מ"א - 11:9 | זמן קריאת שפע / הגר"א - 9:17 סוף זמן תפילה/הגר"א - 10:51 | שקיעת החמה שבת קודש - 7:25 | מוצש"ק צאת הכוכבים - 18:35 | צאה"כ / לרבינו תם - 8:37

> אש תמיד תוקד על המזבח לא תכבה (ו-ו) - עבודת השם ברציפות

עת אשר נצטווה משה רבינו מפי הגבורה את אשר יאמר לאהרז ולבניו בפרשת. קרבן העולה נאמר לו: ׳זאת תורת העלה על מוקרה על המזבח כל הלילה עד הבקר אש המזבח תוקד בו' – כלומר שיש מצוה מיוחדת שתהיה בקביצות ובתמידות אש צל בי המזבח אשר תבעיר ותיקוד ברציפות מערב עד בוקר כפי אשר מסתיימת פרשת תרומת הדשן עם הפסוק 'אש תמיד תוקד על המזבח לא תכבה'.

הדברים ירמזוז בזה כי התורה באה לעוררנו שתהיה עבודתינו נעשית בתמידות באש שלהבת אשר תבער באדם - כלשוז הפסוק ׳ואש המזבח תוקר בו׳, לא רק בשעות היום אשר יצא כל אדם לפעלו ויושבי תבל ומלואה פועלים בענייני העולם השעה, אלא ׳כל הלילה עד הבקר׳, אף בשעות הלילה ימשיך את עבודתו ברצוף אהבה אם בלימוד התורה הקרושה ואם באמירת תיקוז חצות הידוע במעלתה וגדלותה או באמירת דברי שירות ותשבחות לפני הקדוש ברור הוא באשמורות הלילה ובכר ינצל את שעות הלילה המיוחדים והגבוהים כפי הידוע כי הלילה היא זמן של עת רצון עד אשר בכל חצות ליל יושב הקב״ה ולומד תורה עם הצדיקים בהיכלו. וכז העיד דוד המלר ע"ה על עצמו. 'מעולם לא עבר עלי חצות לילה בשינה' כפי אשר כתב בספרו ספר התהילים 'חצות לילה אקום להודות לך', ונדרש בגמרא: עד חצות לילה היה עוסק בדברי תורה מכאן ואילך הרווה להקדוש ברוך הוא בשירות ותשבחות.

כז גם פוסק הרמב"ם ז"ל הלכה ברורה (הל' תלמוד תורה): איז אדם למד רוב הכמתו אלא בלילה, לפיכך מי שרצה לזכות בכתר התורה יזהר בכל לילותיו ולא יאבד אפי׳

ערותיך אתכונו את הרב אברהם דניאל אבשטיין שליטיא בענייט שרה אברחנו

שבת שלפני הפסח קורין אותו שבת הגדול מפני הנס שנעשה בו (שו״ע ס׳ ת״ל) - בביאור מעם שהורין לשבת שלפני פסח ״שבת הגדול״

משנה ברורה (שם) כתב וז"ל: "בשנה שיצאו ממצרים היה עשרה בניסו ביום שבת. לקחו כל אחד מישראל שה לפסחו. וקשרו בכרעי המטה כמו שכתוב: "בעשור לחודש זה ויקחו להם איש שה לבית אבות וגו". והמצרים ראו זה ושאלום: למה זה לכם? השיבו: לשוחטו לשם פסח במצות ה' עלינו, והיו שיניהם קהות על ששוחטיז את אלהיהם. ילא היו רשאיז לומר להם דבר. ומפני שאז היה עשירי בחודש בשבת. ע״כ קבעו לקרות שבת שלפני הפסה לעולם שבת הגדול". צכ"ל וע"ע במשר הכמה (דברים י-כ) וז"ל: "ולכז כאשר לקחו בני ישראל הפסת והכינו אותו. כי בחצות הלילה ימותו כל בכורי מצרים. היה הבטחוז הנפלא ואמונה גמורה בה', כי אם לא היה ברגע זה, לא נשתייר מהם שריד. לכז היו ראויים לקבל השבת. שלזה צריר להיות הבטחוז והאמונה הגמורה. לכז נקרא שבת הגדול". עכ"ל. הרי. מגודל האמונה ובטחוז שהיה להם לכלל ישראל בהשי"ת. שמסרו נפשם לעשות רצון של השי״ת, ושחטו אלהיהם של מצרים, ולא איכפת להם כלל כלל מה שהיו אומרים. ונעשה להם נס, ע״כ, קוריז לשבת זה, ״שבת הגדול״.

ונראה להוסיף. דבשבת זה היתה ההכנה לעצם יציאת מצרים. דכדי לצאת ממצרים

אחד מהז בשינה ואכילה ושתיה ושיחה וכיוצ״ב אלא בתלמוד תורה ודברי חכמה. אמרו חכמים איז רנה של תורה אלא בלילה שנאמר קומי רוני בלילה'. וכז איתא בגמרא ׳לא איברא לילה אלא לגירסא׳, וכאשר כתוב בזוהר הק׳ דברים מופלגים

על כל מי שלומר תורה בלילה. מכריזין עליו ברקיע שנעשה ידידו של הקב״ה. לא רק על שעת לילה אמורים הדברים. איז הכוונה דווקא לעת ערב ולילה. אלא גם במצב שהוא אצל האדם בפרטיות זמז של חושר לילה ואפילה צריך שיאיר אצלו אור האמונה ואש העבודה ובכך יזכה לקרבת השם. כי האדם עצמו הוא משכז לשכינה כפי הנאמר 'בתור לבי משכז אבנה לזיוו' על כז 'קרבז אקריב לו נפשי היחידה'. עליו ללמוד מתורת המשכז והמזבח האיר לעשות את עבודתו שיגרום נחת רוח ליוצרו. אכן מי שזוכה לעשות את עבודתו כראוי בלילה אזי 'ער הבקר' ימשיך בהתרוממות זו שתהיה 'ואש המזבח תוקר בו' ומובטה לו סייעתא דשמיא בכל צרכיו וענייניו בגשם וברוח כדתנא ׳כל זמז שתלמיד חכם יושב ועוסק בתורה בלילה, הקדוש ברוך הוא מושך עליו חוט של חסד ביום שנאמר ׳יומם יצוה ה׳ חסדו ובלילה שירה צמי׳ (תהלים מב ט). ולא עוד אלא שהקב״ה ממציא לו מזונותיו בכל יום ויום׳.

לא זו בלבד אלא אוי לאחר שכבר יוקר בקרבו אהבת ודביקות בה' עם זאת עליו להיות מוסיף והולך בדרכי העבודה למען לא יהיה בחינת ודרגת עומד. וזהו הנרמז ׳והאש על המזבח תוקר בו לא תכבה׳, אף שישנם כבר עצים בוערים ודולקים והאש טרם נכבה. היתה הציווי להוסיף עוד עצים שנאמר 'ובער עליה הכהן עצים בבקר בבקר׳, כלומר אפילו אם עדיין הולך יוקד ובוער, עם זאת צריך להתחזק בהתחדשות תמידית ולהוסיוי עבודה על עבודה בחשק ובהתלהבות ואוי גם לגדור לעצמו גדרים וסייגים למעז אשר אש המזבח לא תכבה׳.

הצטרכו כלל ישראל לבטחוז גדול בהקב״ה. שהרי הלכו למדבר שלא היה שם שום אוכליז, והיה צריך להאמיז באמונה שלימה בהקב״ה, שהוא יכלכלם, ויפרנסם, כמש״כ הרבינו בחיי (שמות יב. לט) וז״ל: ״הגיד הכתוב מצלתם של ישראל. כי האמינו בה' ובמשה עבדו. ולא אמרו איך נצא אל המדבר הגדול והנורא בלא צדה. והנה זה גודל מדת הבטחוז, ועל זה הקדוש ברוך הוא משבחם ע"י הנביא, הוא שאמר: זכרתי לך חסד נעוריך אהבת כלולותיך לכתך אחרי במדבר בארז לא זרועה". עכ״ל. והתכלית באותו בטחוז בהקב״ה. הוא דרק ע״י בטחוז גמורד בהקב"ה שייך לקבל התורה, וזהו התכלית ביציאת מצרים ועל זה אמרו חז"ל (תנחומא פרשת בשלח)": דלא ניתנה התורה אלא לאוכלי המן". דרק ע"י בטחון בהקב״ה, שייר לקבל התורה, באמונה ברורה בהקב״ה, וידוע דברי **הגר״א** (משלי כב. יט): "שעיקר נתינת התורה לישראל הוא כדי שישימו בטחונם בה', ועיקר הכל הוא בטחוז, והוא כלל של כל המצות".

וזהו הזמן שמוטלת על כאו״א, להתחזק עצמו במרת הבטחוז, וזהו ההנכנה לקראת ימי הפסת. שזהו כל יסוד של הג הפסת להתחזק צצמינו במדת אמונה ובטחוז בהשי״ת. ובפרט בימינו שיש מגפה בעולם. ״איז לנו על מי להשעז אלא על אבינו שבשמים". ומי שבטוח בהקב"ה בוראי יצילו הקב"ה, ולא יכלו לשלוט עליו שום פגע רע. וכל חולי. ובעזהי״ת יוכה כלנו, לגאולה שלימה, במהרה בימינו, אמן כן יהי רצון !

מעשה אבות סיפן

אם על תודה יקריבנו והקריב על זבח התודה חלות מצות בלולת בשמן ורקיקי מצות משחים בשמן (ז-יב) In the early 1990's, a group of real estate developers purchased land in the heart of Tel Aviv with the intention of constructing a massive development project, replete with office buildings, malls and shops. It was to become known as the Azrieli Center. Many sharp-eyed investors recognized the opportunity and invested huge sums of money, some purchasing entire floors of the towers, plucking down large sums of money even before the building plans were drawn up.

One young Israeli developer was building his portfolio and was a success story at a young age. He lived in a bachelor pad in a trendy part of Tel Aviv, enjoyed the local night life and was far, far away from a *Torah* or even religious lifestyle. He really didn't have many friends but that was okay as his life was all about making money and it was all he cared and thought about on a daily basis. He inquired into the new Azrieli Center project and learned that if he acted quickly, he could purchase the entire 17th floor of one of the towers at a bargain discount price. It was an amazing deal and just before he could pull the trigger on the deal, another investment deal came across his desk. This one sounded even more attractive. A huge parcel of land in one of the most up and coming cities in Romania became available and he could have it for less money than the Israeli project. The potential return was huge as the land was so much more voluminous and he grabbed the Romanian deal.

Well, wouldn't you know it? The Romania deal collapsed. The Israeli investor had pumped all he had into it and now, it seemed that he had lost everything! He was devastated. He did not know where his next dollar would come from. He was left totally broke! Meanwhile the Azrieli Center was built and became an instant success. Investors who had the good fortune to put their money in the project did remarkably well and this young Israeli entrepreneur could only watch and eat his heart out.

One day, with no money and no business to speak of, the Israeli man decided that he had no choice but to take a loan. But as no conventional bank would touch him, he found that he could only get a "Black Market" loan in cash. He needed to go to a certain office on the 17th floor of the Azrieli Center, where it could be arranged. As he rode the elevator up to the same floor that he had almost purchased years ago, he couldn't help but wonder at the turn of events that led him to this place at this time. Thankfully, he was able to procure the loan and walked out with an envelope full of cash. He decided to take a quick look around and rode the elevator up to the top floor of the tower. There, he walked out onto the roof to get a panoramic view of Tel Aviv. Suddenly, and without warning, the roof door slammed shut and he was stuck on the roof! He banged and shouted but no one heard him. He looked down and could see people walking on the street 49 floors below, but there was no way anyone could see him.

He thought for a moment and realized that the only way people might notice him is if he tossed something down from the roof. But what? All he had on him was an envelope of cash. That's it! People will stop for cash. So, he took a few bills, rolled them up and tossed them down 49 floors. He watched as people saw the money hit the ground, grab it up and run off. He did it again and again, but nobody looked up. All they did was grab the heaven-sent cash and run off to celebrate their good fortune.

The man was crushed. For the first time in his life, he looked up to Heaven and said, "G-d, please hear my call. Save me. I have nowhere else to turn!" He really truly meant his words and he prayed with a broken heart. Suddenly, he noticed a pile of stones on the roof. With newfound resolve, he picked up the stones and threw them down one by one. This time, people looked up to see who was throwing rocks from the roof. They alerted a security guard who ran up to the roof and found the man throwing rocks. He was arrested and it took quite a bit of explaining as to why he was on the roof and what he was doing

Eventually, the guard was convinced and let the man go. But this singular event changed his way of thinking. When he threw money down from the roof, nobody looked up. But when he threw rocks, it made an impression. The same goes for him. When life was good, and Hashem was "throwing money" down on him from Heaven, he never gave it a second thought. He never said thanks and didn't bother with G-d. But when Hashem was "throwing rocks" at him and his life was a disaster, suddenly he took notice. Suddenly, he was praying and the Good Lord heard his plea. The man became a Baal Teshuva and his life took on new meaning. And within a few months he got a call that the Romania deal had turned to gold - he was rich!

תורת הצבי על הפטרות

הנה אנכי שלח לכם אליה הנביא לפני בוא יום ה' הגדול (מלאכי ג-כג)

In the times of *Malachi HaNavi*, a frightening shift in the nation's attitude took place. Hashem was giving them many chances to repent but instead of righting their wrongs, the people felt emboldened to sin further, and their understanding of the concept of divine reward and punishment became skewed. Malachi adamantly pointed out that the redemption was imminent, thus giving the people a strong incentive to repent before the day comes when Hashem will mete out appropriate punishments and rewards for everyone.

R' Chanoch Ehrentreu zt"l (Kometz HaMincha) quotes Chazal that Shabbos HaGadol is called as such because of

the "great" way Hashem grants clemency to those who show remorse for their sins. However, what is the connection between Teshuva and Shabbos HaGadol?

The answer lies in a tradition passed down the generations that the year the Jews left Egypt, the tenth of Nisan fell out on Shabbos. That day, the Jews made the conscious decision to fully serve Hashem and eradicate all idols, and the day was aptly dubbed Shabbos HaGadol as a commemoration.

Although we no longer have actual idols to destroy, Chazal say that one who is haughty, gets angry, or shames another is considered as if he serves idols. Thus, each year on Shabbos HaGadol, we get another chance to hit the reset button, show remorse and Hashem will mercifully grant us forgiveness.

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CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

העלה על המובח ושמו אצל המובח ושמו אצל המובח ושמו אצל המובח (-ג) העלה ל המובח ושמו אצל המובח (-ג) The Torah mandates that the Kohen clean the mizbeach of the ashes of the previous day's leftover offerings every morning. There are 2 *mitzvos* which seem to instruct the *kohanim* to perform a most menial chore, to "take out the trash." The first, the *mitzyah* of *Terumas Hadeshen*, instructs the *kohen* to separate the ashes from the fire that had been burning on the *mizbeach* during the night. Each and every day, the *kohen* was to begin his day by taking a shovelful of these ashes and moving them to the floor of the *chatzer*, the outer courtyard or ramp, to the altar. The second, *Hotza'as Hadeshen*, called for a more thorough removal of the ashes, requiring the kohen to change into his "work clothes" (less glittering bigdei *kehunah*) and clear away the larger pile of ashes that had accumulated on the ramp and carry them outside the camp of Bnei Yisroel. Why did this avodah take place daily as one of the first services? I once heard a beautiful explanation in the name of **R' Shamshon Raphael Hirsch** zt"¹. The ashes symbolize the previous day's work - the past. Says the Torah, if you weren't happy with the past or had a rough day, worry not. Put it aside and focus on the next day's work for it is the future that counts. Thus, this symbolizes that *avodah* is crucial to the onset of the day. As Zaida's (Baal Machsheves Haley) first yahrzeit just passed, I believe that this quality was one that drove him, along with יבלח"ט, his aishes chavil, and the entire generation of survivors. They had the unique ability to shelve the past (not to forget it) and direct their herculean efforts into rebuilding and shaping the new generation. They succeeded Boruch Hashem - and how!

The parsha concludes: "ומפתח אהל מועד לא תצאו". We too find ourselves, at this time, in the confines of our homes. Let us put our efforts into our future and daven for the nissim that Shabbos Hagadol can bring forth for all of Klal Yisroel בעוהשלית באוהשלית

משל למה הרבר דומה צו את אהרן ואת בניו לאמר זאת תורת העלה (ו-ב)

Rebbe, R' Yosef Yitzchok Schneerson *zt*"*l* lived in Soviet Russia and was branded a counter-revolutionary by the Communists. Any action, especially a trip to a major city, was grounds for his arrest, imprisonment or worse. But he always seemed calm and when he was asked how, he replied, that he had heard from his father that there is a concept called "success in time." One cannot increase the amount of time allotted to a given day. But within the time one does have, one can have greater success if he manages it wisely. One has to be careful that when he does something, there should be nothing that he did earlier or that he needs to do later bothering him in any way. Nothing else exists besides the matter currently at hand. This gives an individual the ability to utilize the present to its fullest. That is called "success in time."

Rabbi Shlomo ben Aderet zt"? (died 1310), had a very full schedule. He would teach three Torah classes daily. He would כשטל: During the mid-1920's the previous Lubavitcher answer a large number of halachic questions. In addition, he was a practicing doctor. And besides all of that, he found time to take a daily walk. Needless to say, that was in addition to his private study and prayer schedule. How did he do it? In order to have energy for his walk he could not have been burdened by his day. In order to be a successful teacher and doctor he needed to be patient and relaxed. His secret was that at the time when he was performing a particular task, nothing else existed for him. Unburdened, he was hugely successful, נמשל: This concept of "success in time" is the lesson Rashi is teaching us on the first *posuk* of the *parsha*. The word "*Tzav*" is an expression denoting urgency and meticulous observance of *mitzvos* for all generations. Every *mitzvah* must be done successfully by utilizing the ability to focus on that specific

mitzvah and perform it with meticulous coordination and care

Then he related a story: The Sage known as the Rashba,

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... אש תמיד

that nothing else is as important at that very moment. דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

This posuk is referring to the fire that burned constantly upon the *mizbeach* (altar) in the *Mishkan*. The **Rambam** indicates that this is a positive commandment for a fire to be continuously burning on the altar, including Shabbos. Even though fire would descend from Heaven to consume the sacrifices, we are commanded to bring our own "hedyot" common flame. 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 are all busy preparing 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!