

Tzav 2016

1.

Constant fire – even while traveling

Tiferes Shimshon page 55

“A permanent fire shall remain aflame on the mizbeach (alter); it shall not be extinguished.” (6, 6)

The Yerushalmi in Yuma (4, 6) states even when the mizbeach was traveling there was still a fire on it. Rav Shimshon Pincus explains that **even though we consistently allocate time for learning, davening and performing mitzvos, nevertheless we still need to allocate time for these important endeavors when we travel. When we leave our place and set time for learning, we still need to have a set time for learning and davening. We must have the spiritual fire within us constantly burning.**

When we have bein hazmanim (intersession) this fire must still burn within us. If we go away for Pesach we need to be careful to maintain our avodas (service of) Hashem. This is what the Pasuk is alluding to us!

2.

Teaching children by example

Rav Ephraim Greenblatt (Rivivos Ephraim al HaTorah check beis page 89)

“Command Aaron and his sons, saying: This is the law of the elevation-offering (olah).” (6, 2)

We need to teach our children the elevated (olah means ascend or elevated) form of the Torah, also known as Mussar. We need to teach them Torah that will go into their heart. Even if they don't fully understand, nevertheless we need strive to instill into them the proper hashkafa and Mussar. This is what the pasuk means when it says “A permanent fire shall remain aflame on the mizbeach (alter); it shall not be extinguished.” (6, 6) Meaning, a spiritual fire must exist when they are young. Additionally, when they get older this fire must erupt and burn anything that is contrary to the principles of the Torah. This fire must also spread amongst others to serve Hashem properly. Subsequently these fires will have ripple effects and enter into the hearts of countless others.

There are many ways parents are able to educate their children. **One of the most effective forms of kiruv is by being a positive role model! When children see their parents behaving properly, they are much more likely to behave properly as well.** As stated by the Metzudas Dovid (Megilas Rus 4, 17) most children are similar to their parents. Parents are the roots and kids are the branches. (רוב הבנים דומים לאב ולאם כי הם השורשים) Typically children follow in the footsteps of their parents. As people say ‘the apple doesn't fall far from the tree.’ It is true that the closeness of the apple to the tree depends on how high the tree is and how windy it is, however most cases the apple doesn't fall fare from the tree. So

to, the outcome of most cases is the children ending up similar to their parents. Similarly the Gemara in Sukkah (56b) says if a child is speaking in the marketplace it is probably coming from what his parents said.

Sefer Shoftim (perik 13) discusses the parents of Shimshon who couldn't conceive. A malach (angel) came to the wife of Manoach (Tzeleponis as stated in Bava Basra (91a)) to inform her that she will give birth to a son. Hashem decreed that this son will be a Nazir (one who voluntarily took a vow as described in Bamidbar 6:1–21. Nazir means consecrated or separated.). The malach told her not to drink wine or eat anything that is tamei (spiritually impure). She related everything that transpired to her husband. He said let the angel come again and instruct us what to do. Why didn't Manoach believe his wife? She just told him what the malach said to do! Also, when the malach came a second time the angel said "everything I told your wife you must do." The malach didn't add anything new, so why return again? The Meshech Chachma (haftora of parshas Naso) says the angel was telling Manoach to do everything I commanded your wife. Rabbi Shimon Shawab (Mayin Beis Hashoava page 310) explains that for sure Manoach believed his wife. However, he was doubtful about the chinuch (education of) his son. **He was unsure how he could instruct, direct, teach and tell his son to be a Nazir when he himself wasn't! The malach returned and said you're right! The malach said whatever I told your wife you have to keep! The malach instructed Manoach to become a nazir himself. Meaning, it's almost impossible to educate a child properly if the parents don't act in the way they want their child to act. True chinuch is when a parent acts properly and subsequently their child naturally gets affected.** If a parent commands the child to act a certain way even one hundred times the child may not listen (Chagiga 9). However if the parent does that act that he is instructing his child to do even once, the child will be more likely to carry out the act.

The Stiepler (Orchos Yoshav siman 10, page 38, chinuch) explains the concept of chinuch is how the parents act. The general rule is that in a house where the parents are extremely careful and precise in mitzvos, fear aveiros (sinning), careful about tznius (modestly), and the father is diligent with learning Torah, will typically have an automatic positive effect on the kids. (This can be comparable to the classic domino effect.) Kids have a natural tendency to imitate their parents.

The Chazon Ish said how can a person affect many people? He offers a marshal (analogy) of a pitcher of water. If one pours from that pitcher to surrounding cups, eventually the water will run out. Conversely, if one has a pitcher of water and surrounds it with cups and overflows the pitcher with water, the pitcher will never run out of water and it will be able to fill up an endless amount of surrounding cups! The Chazon Ish explains only in this way can a person affect many people! If he sits, learns diligently, and constantly works on himself, he will be like the pitcher that is overflowing and he'll be able to overflow his vast amount of Torah and have a positive effect on many people who surround him! He will be much more effective than one who tries to preach without working on himself and who has insufficient Torah knowledge!

The Abarbenel explains what the children are really asking during Mah Nishtanah. The children are confused because we are doing certain actions that show we are free while simultaneously we are doing actions that show we are slaves. This is what the children are bothered by. During the rest of the year we don't dip food items in various sorts of dips even once. Dissimilarly on the night of the Seder we dip twice (double dip) which demonstrates our freedom. On the other hand the rest of the year we can eat all most whatever we want to eat which symbolizes freedom. Conversely on the night of the Seder we only eat matzah which is the bread of affliction. Our menu and options of foods decreases. Similarly every night we eat many different types of vegetables. However the Seder night, we focus on raw maror which demonstrates servitude and poverty. Other nights during the year we are not obligated to recline. However tonight we are obligated to recline in order to demonstrate our freedom and kingliness! **The kids are bothered by all of the contradictions!** (The answers to the aforementioned questions and contradictions is עבדים היינו/we were slaves as stated in the Haggadah. We are instructed to perform certain acts which symbolize and commemorate our slavery in Egypt. We are additionally instructed to perform certain acts which symbolize and commemorate our freedom from Egypt.)

Rav Ari Marcus (from Despair to Destiny page 52) writes **embedded within the interpretation of the Abarbenel is a vital rule in education that cannot be over emphasized: children have special radar for hypocrisy and are especially confused and disturbed by the double standards of their parents and teachers. The messages we communicate through our words and actions need to be coherent, consistent, and sincere.** Of course the concepts and mitzvos of the Seder meet this criteria, but not without the story that bring them into a unified and harmonious whole.

May we be zocheh to transmit to our children the proper hashkafa by way of our own sincere and consistent behavior in our avodas Hashem!

This shtims (coincides) with the concept of passive kiruv that we discussed in parshas Lech Lecha 2015 Conversion and Kiruv. See also Vayeira 2015 Mila, leading by example.

Thank you Yair Moshe Ausabel for typing this up.