



Adapted from the sefer **חמין במוצאי שבת** a collection of maamarim on תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

Melave Malka Parshas Tzav 5762

In Maseches Brachos R. Yitzchok bar Shmuel in the name of Rav, teaches that the night is divided into three mishmaros. At the time of each mishmar, Hakadosh Boruch Hu roars like a lion and says, “Woe to the children whose sins caused me to destroy my home, burn my palace and exile them among the nations.”

Tosfos Ha’Rosh explains why this takes place at the time of the three mishmaros. “It is written in the sefer of R. Yehuda Barzilai, that the terumas hadeshen, (removal of the ash from the מזבח), was performed on regular days at the time of the roosters call, on Yom Hakipurim at midnight, and on the regalim from the first mishmar. When Hakadosh Boruch Hu remembers the avoda performed in the Beis Hamikdash at those times, i.e. the end of the first mishmar, the middle of the night, and the beginning of the last mishmar, כביכול, there is no simcha before him.”

This clarifies the common denominator of the three mishmaros. They are all times when the kohanim perform the terumas hadeshen. However, it is surprising that of all the different types of avoda in the Beis Hamikdash, the loss of the terumas hadeshen elicits such a reaction. Wouldn’t it be more appropriate for Hashem to roar like a lion at the time of the actual korbanos, the primary avoda performed in the Beis Hamikdash? The Rambam (הלכות בית הבחירה א"א), states, “It is a mitzvas aseï to build a house dedicated to Hashem, prepared for us to bring korbanos”.

The Torah views the terumas hadeshen as the lowest form of avoda in the Beis Hamikdash. In Maseches Yoma we learn that the kohanim who performed this avoda wore old, worn, clothing. They had to change before the avoda of korbanos because, “the clothes that one wears while cooking for his master, cannot be worn when he pours wine for his master.” There is even one opinion



that terumas hadeshen isn't considered an avoda. Once again, we have to discover what is behind Hashem's cry of pain specifically at the time of terumas hadeshen.

It seems that the Gemara and Tosfos Ha'Rosh reveal a fundamental principle that should guide each of us in our avodas Hashem. When the kohanim approached the terumas hadeshen, a lowly avoda that doesn't bring atonement or great spiritual elevation, they performed it with love and awe as if they were doing the avoda of the Kohen Gadol on Yom Kippur. A lowly avoda, performed with love and enthusiasm simply because it is Hashem's will, finds particular favor in Hashem's eyes.

The Kotzker Rebbe zy" a expresses this idea in his peirush to the words of Raban Gamliel in Avos (ב"ד"). "ואל תאמר לכשאפנה אשנה שמא לא תפנה", ("Don't say 'when I have free time, I will learn', perhaps you won't have free time."). He said that the Mishna is speaking to someone who has a life of pain, worry, difficulty and distraction. That person says, "My heart and mind aren't free to learn properly. לכשאפנה אשנה, When my life frees up, I will learn as a Jew should truly learn Torah. The Mishna answers him, "שמא לא תפנה", Perhaps the Torah learning that Hashem wants from you is not the focused learning of someone who has a life free of worries. Hashem, who gave you this life of pain and distraction, desires and values your learning, despite all of its shortcomings. The Torah that you manage to learn when you have fallen, and when you are at your lowest point, is the learning that that is so precious to Hashem.

This lesson provides each of us with great chizuk. Everyone has times when they are "down". The malachim themselves are described as רצוא ושוב, drawing close, but also drawing away. Your avoda in those circumstances, even avoda that seems simple, lowly, or worthless, is the avoda that Hashem longs for.

The description of Hashem roaring like a lion in pain over the churban, specifically at the time of the lowest avoda, should teach us to value every aspect of avodas Hashem and to realize the power of our limited avoda in difficult times. This will awaken Hashem's rachamim and bring Bnei Yisroel back to the table of their father. במהרה בימינו אמן



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