



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 Terumah 5760

The *Avnei Nezer* of Sochatchov, in his *sefer Eglei Tal* brings a beautiful proof from our parsha, to support the opinion of the *Ritva*.

In *Maseches Shvuos* (17b), Rav Huna states that a *zar* (non-Kohen) who turns over the meat of a *korban* on the *mizbeiach* is punished by death, for that is the punishment of a *zar* who performs the *avodah*, meant to be performed by *Kohanim*. (If all of the complex preconditions for implementing the death penalty are met).

The *Gemara* explains why Rav Huna considered such a minor act as flipping the meat with a fork to be *avodah*. "Without being turned over, the meat would be burnt in two hours, while turning it over causes it to be burnt in one hour. This teaches us that an action which hastens the completion of an *avodah* is itself considered an *avodah*."

The *Ritva* elaborates, "Even though the meat will be burnt if left untouched, the action of the *zar* which hastens the process is considered *avodah*. We do not apply this idea in the *halachos* of cooking on *Shabbos*, where an action that hastens the cooking of a food, is not considered an act of *Bishul*. In the laws of *Bishul Akum* we don't say that a food becomes forbidden if a non-Jew does something that causes the food to be cooked sooner. The Torah is stringent in this way only in the *avodah* performed in the *Mikdash*."

The *Avnei Nezer* points out that in our *parsha* one of the vessels that we are commanded to make for the *avodah* of the *mishkan* is מזלגות. Rashi explains that these were forks that were used to turn over the meat of *korbanos* on the *mizbeach*, causing them to be burnt more quickly. This



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shows us that the meat could only be turned with a *kli sha'res*, a vessel that was dedicated to the *avodah*. Any action that needs to be performed with a *kli sha'res* is by definition, an *avodah*. This supports the *Ritva's* explanation that simply turning the meat in order to hasten the process of burning is considered an *avodah*.

This halachic formulation teaches us an important conceptual lesson about *avodas Hashem*. Hastening the completion of an *avodah* is itself an *avodah*! People tend to procrastinate, putting off things that need to be done until the last minute. For example, a person is obligated to accept *Ol Malchus Shamayim* by reciting *Krias Shema*. Often, he will be lazy and put off the *mitzvah* until the last minute, even though he knows that the practice in *chasidische* communities is to say *Krias Shema* immediately upon awakening. (Thereby accepting *Ol Malchus Shamayim* at the very beginning of the days' *avodah*.)

In our generation, so many people are afflicted with laziness. They move slowly and procrastinate, excusing their behavior by explain that there is still plenty of time to perform the *mitzvah*. Their laziness isn't limited to the performance of *mitzvos*. When it comes to other obligations like paying taxes or other bills, they will always wait till the last minute.

The Torah's lesson that hastening the completion of an *avodah* is considered *avodah*, teaches us that completing a *mitzvah* that could be done in an hour, in two hours, violates the Torah's instructions.

A Jew who recites *Krias Shema* at the very beginning of his day, benefits in many ways. First of all, he recites *Krias Shema* in the proper halachic time, and is able to fulfill the *mitzvah* with peace of mind and *kavana*. He is also rewarded for the very act of completing that *avodah* sooner rather than later.

Rav Bunim of Pshischa zy" a explained the first words of *Parshas Eikev*, והיה עקב תשמעון, with a parable. A father tells his son to learn Torah, and lets him know that if he doesn't, he will be punished until he decides



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that he does want to learn. If the son is intelligent, he will realize that one way or another, he is going to learn Torah. By beginning to learn immediately and diligently, he avoids punishment.

Moshe Rabeinu told *bnei Yisrael*. והיה עקב, In the end, תשמעון, you will have to listen to Hashem's commandments. Therefore, start to perform mitzvos immediately.

In *Maseches Sanhedrin*(98a), R. Alexandri, quotes R. Yehoshua ben Levi who asked, "In *Yeshaya* (60/52), the redemption is describes as coming both בעתה, in its designated time, and אחישנה, sooner than its designated time." R. Yehoshua ben Levi resolves this apparent contradiction by explaining that if the Jewish people achieve merit by their actions, it will come sooner, and if not, it will come in its designated time.

In *sefer Bamidbar* (23/24) the Jewish people are described as הָיוּ עַם אֲשֶׁר יִתְנַשֵּׂא A nation that gets up like a lion. Rashi explains that this refers to a Jew who wakes up in the morning like a lion and "grabs" the mitzvos of *Tallis*, *Krias Shema*, and *Tefillin*. Certainly, among all the *zechuyos* that can hasten the coming of the *Geulah*, hastening the completion of the *mitzvos* that we perform each morning, should certainly be reflected in the hastening of the *Geulah* במהירה בימינו! אמן!



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