



הרב הראשי עיה"ק אלעד מרדכי מלכא שליט"א נשיא וראש מוסדות "אור המלך"

מחבר ספרי שו"ת דרך המלך, אמרי מרדכי, ודרכי המלך על המועדים ועוד
רשת מעונות, ורשת גנים, ת"ת פרי תואר, ובית יעקב פרי תואר, תיכון בית יעקב החדש, ת"ת מאור ישראל,
ישיבה קטנה ארחות יהודה, ביהמ"ד גבוה לרבנים ודיינים "לקח טוב" קופת "מפעל החסד" אלעד
Chief Rabbi of Elad, Israel MORDECHAI MALKA, Founder & President of Institutions "Or Hamelech"



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Parashat Tzav

Man is Asked to Say One Thing – “Thank You”

On the words from our *parashah* (7:12), “*Im al todah yakrivenu*, If he shall offer it for thanksgiving,” Rashi comments: “If [he is bringing the *korban*] over thanksgiving for a miracle that was wrought for him; for example, seafarers, desert travelers, people detained in prison, a sick individual who has been healed. For they must offer thanks, as the verse states about them (*Tehillim* 107:21-22), ‘They should give thanks to Hashem for His kindness and His wonders towards mankind.’ If for one of these things he vowed to bring these peace-offerings, they are peace-offerings of thanksgiving, and they require the bread that was stated regarding this [*korban*]. They can only be eaten for one day and one night.” Rashi continues to explain how there were four different types of bread, each one consisting of ten loaves.

From Rashi we learn two things about the *korban todah*, the thanksgiving offering: The first thing we learn is that an individual must bring a *korban todah* for each revealed miracle that occurs to him, to thank Hashem for His kindness. The second is that this *korban* varied greatly from all the other *korbanot* in the sense that he was required to bring 40 loaves of bread along with it. According to R’ Chaim Naeh the loaves amounted to 83 kilograms; according to the Chazon Ish, 143 kilograms, a very large amount of bread.

Questions:

The Netziv asks two questions: 1 – Why does the Torah require that such an abundance of bread be brought for the *korban todah*? This is not something that we find by any other *korban*; 2 – All other *korban shelamim* are eaten for two nights and one day. Yet the *korban todah* is only permitted to be eaten one day and one night until *chatzot*, halachic midnight. Since there is so much bread to eat with the *korban todah*, shouldn’t it be the opposite?

The Primary Thanksgiving is in Public

He answers by stating that the main purpose of the *korban todah* was in order to strengthen the faith of the Jews by his publicizing the miracle and the Providence of Hashem which helped saved him. This is accomplished by giving thanks publicly. Therefore the Torah requires that he bring 40 loaves, which according to R’ Naeh would be eaten by at least 330 people, assuming that each person would eat approximately a quarter of a kilogram of bread. According to the Chazon Ish’s view, 572 men would be needed to eat all the bread. This way, the one for whom the miracle was wrought would be forced to offer his thanks before many people.

None of the *Korbanot* Will Be Offered in the Future Apart From the *Korban Todah*

The Midrash states [*Vayikra Rabbah Tzav* 7b, *ibid. Emor* 12a, *Midrash Tanchumah Emor* (14)] that in the World to Come all of the *korbanot* will cease apart from the *korban todah*, and all of the prayers will cease except for the *Hodaah* prayer, offering of thanks. We must understand why the *korban todah* is more important than all of the other *korbanot*.

Hashem’s Way is to Conceal the Miracle Behind Nature

At the end of *Parashat Bo*, the Ramban famously states that by experiencing revealed miracles one is led to thank Hashem even for the hidden miracles as well. He states that man does not have a portion in the Torah until he believes that **all the events which occur are truly miracles and not merely acts of nature**. Indeed, when man strengthens his faith and trust in Hashem, he will realize that his entire life is being directed by Hashem’s Providence and that Hashem performs miracles for him each and every moment. This is as we recite in the Shemoneh Esrel prayer [*modim*], “For all of Your miracles that are with us each day and for all of Your wonders, night, morning, and day.” However, Hashem conceals the miracles inside nature so that man continues to be



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afforded free choice. For if man would constantly see open miracles and observe a mitzvah rewarded and a sin punished immediately, he would lose free choice and no longer be deserving of reward. Rather, man must thank Hashem for the kindnesses that He performs for him each day – indeed, our Sages expound that one must praise Hashem for each breath he breathes – and not simply take it for granted. When one visits a hospital and sees how the ill struggle over each breath, he will learn to value his ability to breathe normally. This is as we recite in the *Nishmat* prayer, "If our mouths were filled with praise like the sea and our tongues with rejoicing like the many waves..., we would not sufficiently be able to thank You, *Hashem Elokeinu*, and to bless Your Name, our King, for one out of a thousand thousands, thousands of thousands, and multitude of favors that You performed for us and our forefathers." Sadly in present times, misfortunes are increasing, and each day there are new, strict decrees meted out, with both young and old passing away from seemingly ordinary occurrences: this one chokes, the other does not wake up in the morning; this one passes away from the flu, the other from pneumonia or from a seemingly ordinary fall. We see, therefore, that to rise normally each day is not to be taken for granted. Yaakov Avinu has already taught us this by stating [Bereishit 32:11], "*Katanti mikol hachasadim u'mekol ha'emet asher asita le'avdecha ki be'makli avarti et ha'Yarden ve'ata hayiti le'shnei machanot*, I have been diminished from all of the kindnesses and from all of the truth that You have done for Your servant, for I crossed the Jordan with only my staff and now I consist of two camps." We find an example of this earlier as well, when Yaakov requested [ibid. 28:20] "*Ve'im titen li lechem le'echol u'beged libosh*, If You will give me bread to eat and clothing to wear." For an individual must not take for granted everything that takes place in his life and consider it a forgone conclusion that he will always have what he presently has. Just go out and see how many individuals have not found a spouse and even if they have, how many have not merited offspring? Even if they have children, how many of them have left the Torah path, as their parents bemoan and cry over them? Even if one is blessed with all of the above, how many are not healthy and struggle to remain alive day after day? How many lack a sufficient livelihood and are starving for bread to eat and lack clothing to wear? For the necessities of life are not a forgone conclusion. Only when an individual brings a *korban todah* for the revealed miracles and publicly thanks Hashem, will he learn to say "thank you" for all of the hidden miracles that occur each moment. He will not take for granted that everything is running smoothly in his life, and he will serve Hashem with gratitude and a completely devoted heart. Therefore the *korban todah* and thanksgiving prayer will never cease.

Story About Rav Elyashiv zt"l

When Rav Elyashiv zt"l passed away, there were no eulogies said, as per his request, except for the one delivered by his son-in-law, Rav Yitzchak Zilberstein *shlita*. He related that Rav Elyashiv was interred in the hospital several times and a specific doctor was flown in from *chutz la'aretz* to treat him. One day, Rav Elyashiv requested from his family members to teach him how to say "thank you" in English. They asked him why this was necessary. Rav Elyashiv answered that he wished to thank the doctor who flew in specifically to help him, and the doctor did not understand Hebrew. They responded that they could thank the doctor for him, and that he did not have to expend effort in learning English especially for this reason. So the Rav answered by posing the following question: Why is it that in the repetition of the Shemoneh Esrei, the *chazzan* says the *berachot* and exempts the congregation, while when offering thanks in *Modim*, our Sages enacted that each member of the congregation must say it himself and not be exempted by the *chazzan*? Our Sages are teaching us, answered Rav Elyashiv, that to truly express gratitude, the recipient of the good must say "thank you" himself, and not have someone else do it for him.

Megillat Esther Will Remain Forever

According to this, we can understand the words of the Rambam [*Hilchot Megillah* 2:18] who states that all of the books of *Nach* will no longer be read upon the arrival of Mashiach apart from Megillat Esther. It will perpetuate similar to the Five Books of the Torah and the *halachot* of the *Torah Sheh Be'al Peh*. The main theme of Megillat



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Esther is that Hashem makes hidden miracles that are concealed within nature. Man must recognize this, and must therefore thank and praise Hashem for all that happens to him. This goes hand in hand with the theme of the *korban todah*, which will also remain upon the arrival of Mashiach.

Words of Mussar

Unfortunately, light is often not recognized unless it is first preceded by darkness. Every day the body functions normally and the thanks we owe Hashem is taken for granted. It is man's obligation to constantly feel anew Hashem's kindness in allowing his body to function properly. He must begin each day by reciting *Modeh Ani* and thank Hashem for his healthy limbs by reciting all of the morning blessings. By doing so, his prayers and Divine service will improve drastically amidst joy and thanks to the Creator.

Shabbat Shalom,
Rav Mordechai Malka