

קהל בני ישראל
זבארוב זאלאזיץ

K'HAL B'NEI YISRAEL

RABBI TZVI MANDEL

מורינו הרב צבי מאנדל

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Ohr Pinchas Parsha Sheet

in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.

This week's parsha sheet is dedicated
in memory of my dear father,
Reb Pinchas ben Reb Z'eev Kehas Moshe, *z.t.l.*
upon the occasion of his *yahrzeit*, 11 Adar.
*May his neshama have an aliyah and may his
prayers be answered on high for his family and
for Klal Yisrael.*

T'zaveh

Commentaries

Have a great and joyous Shabbos!

PARSHA COMMENTARIES

T'zaveh

1. Baal HaTurim says this week's portion does not have Moshe's name in it. In every other portion since his birth, Moshe's name is mentioned. The reason for this is Moshe prayed that if Hashem does not forgive the Jewish People for the Sin of the Golden Calf, "my [Moshe's] name should be erased from Your Book," and since we have a rule that the words of a righteous person (*tzaddik*) are always fulfilled by Hashem, this is where his words were fulfilled.
2. "You shall command (*T'zaveh*)..." 27:20
Baal HaTurim says the numerology of the word *t'zaveh* in Hebrew equals the same amount as the phrase 'he commanded women' (*nashim t'zivah*) and this is a hint that women should light Shabbos candles before Shabbos.
3. 27:20. Ohr HaChaim says that Hashem told Moshe to tell the people to light the Menorah (candelabra in the Temple) and Moshe should explain to the Jewish People that the lighting is **for His Honor**, not that Hashem needs the light. It is for this reason that this commandment is different because it required that it should come **out of his own initiative** for Hashem's honor.
4. Ohr HaChaim says the Torah is hinting to us with the words, "And you shall command (*v'atah t'zaveh*)," that Moshe was being appointed as King of the Jewish People since the word *t'zaveh* has a dual interpretation—a) command, or b) to be appointed to an important, revered position. Since Aharon was being appointed as the High Priest, Hashem felt this was the appropriate time for Moshe to be appointed as King and perhaps this is the meaning of the verse, "And you shall be to Me a Kingdom of Priests and a Holy Nation," (19:6) although this verse refers to the Jewish People Hashem meant to tell Moshe: **and you personally shall be a Holy Nation—a King and your brother shall be a Kingdom of Priests, the High Priest.**
5. The Talmud [Sukah 3a] says the Sages would call each other 'Moshe' because the Zohar says every Torah Scholar has a 'spark' of the Soul (*neshama*) of Moshe. Ohr HaChaim says this is hinted to in the words, "And you should command." Meaning, that you, Moshe, shall be part and parcel [*t'zaveh* can also mean 'part of']. This is alluded to by oil, a symbol of the Torah. **The greatest reverence and importance can be gained through busying and toiling in Torah, which is the LIGHT of the WORLD.**
6. "To cause a lamp to burn always [literally, 'to make the lamp go up always']." 27:20
The word *l'haalos* ['to make to go up'] is generally spelled in Hebrew with a letter *vav* and here the *vav* is omitted. Baal HaTurim says this teaches us that six (the numerical value of the letter *vav*) candles are extinguished. However, the west light is never extinguished and always burns.

7. "And they shall take to you pure olive oil beaten for the light." 27:20
Ramban says 'to you' alludes to it being mandatory for them to actually bring the oil to Moshe so he could inspect it and see if it was beaten and pure enough to be fit for the Light.
8. Ohr HaChaim quotes the Zohar that says that there will be four exiles for the Jewish People and they will merit exodus from each exile because of a different righteous person. The first exodus was in the merit of Abraham, the second in the merit of Isaac, the third in the merit of Jacob, and **the fourth exodus, which we are eagerly awaiting, will be in the merit of Moshe our Teacher.** However as long as we are lacking in Torah and Mitzvah performance, he doesn't want to redeem us. Since the word *t'zaveh* ('you shall command') has a dual translation of a) command, and b) lead, Hashem was telling Moshe that he would lead us out of this exile.
9. Furthermore, Ohr HaChaim says Torah is compared to oil, and this verse is relating to us how Torah should be studied. Torah study should be **pure meaning for Hashem's sake (*lishmah*),** not to make one haughty or mock others. It must be **beaten through toil** [see Tr. Berachos 63]. It is to be for **lighting,** meaning a) the Jewish People which are compared to the **Light of the Moon,** or b) **Hashem, the Great Light,** Who will also be redeemed when we leave this exile as the Talmud [Megilah 29] says He will also return with His People to Israel, and then the Light will be always and for eternity.
10. "And you shall bring close to you Aharon your brother... from amidst the Children of Israel." 28:1
Kli Yakar explains this verse as follows. Really, Aharon was among the First Born who were removed from their Priesthood as a punishment for the Sin of the Golden Calf. However, a) Moshe prayed to Hashem and verbalized his pain on behalf of his brother as "half of my flesh is being devoured;" since **Moshe displayed such intense prayer for him, Aharon was therefore now being given back the Priesthood in Moshe's merit,** and b) because of the Children of Israel—refers to both the fact that prophecy rested on prophets **only in the merit of the Jewish People** [see Rashi Parsha Dvarim] **and the dire need that Israel had for a man of peace, which Aharon epitomized so much,** and in these two merits, Aharon was now being reconciled as the High Priest.
11. "And bring close to you..." 28:1
Ohr HaChaim explains that the word 'bring close' (*hakrev*) has a dual interpretation: a) bring close, and b) as in *korban* (sacrifice) and Hashem was actually conveying to Moshe that by him anointing his brother Aharon as High Priest, it would be considered as an atonement for his sin since basically Moshe was destined to be the leader of the Jewish People by taking them out of Egypt AND the High Priest. However, since he refused [see beginning of Sh'mos] to lead the Jewish People, this angered Hashem to the extent that the Priesthood was taken away from him and now, **Hashem was telling Moshe that by him, Moshe, personally being involved in wholeheartedly giving**

his brother the position that was originally destined for him; this will be considered as if he were bringing a sacrifice to Hashem.

12. "...To Me." 28:1

Daas Z'keinim points out that wherever it says, 'to Me,' the Torah means for eternity, as in, "To Me all the firstborn of the Children of Israel," and, "To Me belongs the Universe."

13. 28:2

The Talmud says that when Moshe consecrated the Temple, he didn't wear the eight Priestly garments. Ohr HaChaim explains that this is because when Aharon and his descendants were worshipping in the Temple, which was an atonement for the Jewish People, only then were the garments worn.

14. 28:3

Kli Yakar explains that the Priestly garments were made by the 'Wise of Heart' and they were filled with the Holy Spirit of Moshe at the time. This is the reason why after every part of the making of the Tabernacle, the Torah says, "As Moshe commanded," – because everything was made as a result of the Holy Spirit directed to the 'Wise of Heart' by Moshe upon Hashem's command.

15. "And these are the Garments..." 28:4

Here the Torah mentions the *choshen* before the *eifod* and, at the actual producing of the Garments, the *eifod* is mentioned prior to the *choshen*. The Talmud [Tr. Eiruchin] says the reason why the Torah mentions portions of the Priestly Garments and sacrifices near each other is because just as the Sacrifices were an atonement for the Jewish People, so were the Priestly Garments: a) the *choshen* was an atonement for sins performed with money, b) *eifod* for idol worship, c) *m'il* for slander [*lashon hara*], d) *ksoness* for murder, e) *mitznefes* for haughtiness, f) *avneit* for ill 'thoughts of the heart', g) *tzitz* for ill-aggressiveness (*chutzpah* wrongly used), and h) *Michnasayim* for illicit relationships. Since Hashem is angered most when one transgresses man-to-man sins, such as sins performed through bad business dealings, Kli Yakar says that when Hashem first mentioned the Garments, He mentioned the *choshen* first, because it is an atonement for monetary sins (providing the person first returns the stolen money of course, as mentioned in halacha), and secondly mentioned the garment which is an atonement for idol worship, the *eifod*. However, when the Jewish People made the Garments, they began with the *eifod*, which is an atonement for idol worship, and their rationale was "We are more angered by Hashem's Honor being desecrated, which is done through the sin of idol worship. Although Hashem does not forgive the money sins without the victim's forgiveness first, idol worship can only be forgiven by Hashem Himself. Immediately, the People forgave each other for any sins they might have transgressed against each other, and then they were collectively first and foremost angered by Hashem's Honor being disgraced.

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T'zaveh

Have a great and joyous Shabbos!

A CHASIDISHE VORT

T'zaveh 5767

1. "And you shall command..." 27:20

Our Sages say that since Moshe said: "Please erase me from Your Book [the Torah]," rather than annihilating the Children of Israel and beginning a whole new Nation with the descendants of Moshe, Moshe's name is not **openly** mentioned in this parsha. However, M'galeh Amukos writes that Moshe and his reincarnations are hinted to: last week's parsha ends with the word *n'choshes*, which can be read **Noach** and **Shes** and "you" (*v'atah*) [the first word in T'zaveh]. Moshe was the reincarnation of Noach and Shes. Since Noach did not pray for his generation—even the sacrifice that he brought was after the Flood—therefore, Moshe had to "fix" this by offering his name to be erased from the Torah.

Nachal K'Dumim, Chida, z.y.a.

2. Shach says we must learn a lesson from Moshe never to curse **even oneself**.

Nachal K'Dumim, Chida, z.y.a.

3. T'zaveh means to command one to carry out a mitzvah with *z'rizus* (with speed—but accurately). *Z'rizus* can only be accomplished as a result of *simcha* (joy) when one realizes what a great *zechus* (opportunity, merit, privilege and honor) that a simple mortal can cause pleasure to the Creator of the Universe and can actually effect the Higher Worlds.

M.H. quotes Sefas Emes, Grerer Rebbe, z.y.a.

4. "...beaten to light so that it should always illuminate..." 27:20
The Torah is teaching us that one should toil and beat oneself even if one must walk to far distances to study the Torah, which is hinted to in the light of the Menorah and as a result, this will bring purity and light to his soul.

M.H. quotes the Great Magid of Mezrich, z.y.a.

5. "And you shall take to you..." 27:20

Since the indescribable sight of Love of Hashem and Awe and Joy that Moshe understood and reached at the moment that He showed Moshe the Menorah, the utensils, etc. can never be understood on any level by anyone else! Therefore, Hashem said, "take to you..."

K'Dushas Levi, Rebbe Levi Yitzchak of Berditchov, z.y.a.

6. 27-20-21

Even before Hashem said to appoint Aharon as Kohen Gadol, He commanded Aharon and his sons to erect the Menorah because this service had no connection with the actual Priesthood. For this reason, also the First Born were not given this Service either. Just as Aharon and his sons were allowed this special Service, Moshe was allowed to do this service also because he was higher than them.

Darosh Moshe, Rebbe Moshe Feinstein, z.y.a.

7. "And the Breastplate will not be loosened from upon the Ephod;" 28:28

One can derive a life's lesson from this mitzvah. The Ephod was an atonement for idol worship and the Breastplate for crooked court decisions [decisions not according to Torah Law—see 11. Z'vachim 88b]. Also included in this category is if one runs his business dishonestly and fools himself by saying it is permissible according to the Torah—both of these people, the Judge and the business person, are missing in true belief in Hashem, Who supports and sustains all His creations. This denial of His existence is partially idol worship, therefore, the atonements for both are connected.]

Darosh Moshe, Rebbe Moshe Feinstein, z.y.a.

8. "And you should bring close to you Aharon your brother and his sons." 28:1

Midrash Rabbah says when Hashem told Moshe to "bring close, etc." that Moshe felt slighted, upon which Hashem said, "the Torah was Mine and I gave it to you as it says, "remember the Torah of Moshe My servant, we see the Torah is yours." How can it be that Moshe felt badly that his brother Aharon was being given this honor? The answer is quite on the contrary. Moshe wanted that Aharon should be the prophet, redeemer of the Jewish Children and Messenger. Moshe was not jealous—he wanted that Hashem Himself should honor Aharon by telling him that he, Aharon, should be Kohen and the Laws of Priesthood—so Hashem answered him, "No, Moshe, the Torah is yours, as a result, you must convey Torah Laws to Aharon.

We find the same by Yehoshua. When Moshe passed away, 3,000 Laws were forgotten (out of the Jewish Children's aggravation that their beloved Teacher left them) and Yehoshua beseeched Hashem to teach them to him and Hashem refused because the Torah must be taught through Moshe.

T'chelas Mordechai, Rebbe Shalom Mordechai HaKohen Shwadron of Brezhan, z.y.a.