



**צו את בני ישראל ואמרת "28:2
אלהם, את קרבני לחמי לאשי
ריח ניחחי תשמרו להקריב לי
במועדו"**

"Command B'nei Yisroel and say to them: That which is to be brought near to Me as My offering, for My fire offerings, the expression of compliance due to Me, you shall keep, to bring near to Me in its season of appointed meeting." Why is this Parshah, of the Korbon Tamid, immediately after the Parshah of Moshe Rabbeinu appointing Yehoshua to take over as leader of Klal Yisroel after his death? The following Divrei Torah will expound on this topic and support the P'shat offered in the closing paragraph.

צו את "28:2 - ר' שמשון רפאל הירש בני ישראל ואמרת אלהם, את קרבני לחמי לאשי - "ריח ניחחי תשמרו להקריב לי במועדו – "Command B'nei Yisroel and say to them: That which is to be brought near to Me as My offering, for My fire offerings, the expression of compliance due to Me, you shall keep, to bring near to Me in its season of appointed meeting." The preceding Parsha tells us of Hashem acceding to Moshe Rabbeinu's request that after his death, there should be someone to replace him, a new leader. A leader who would go before the people as a model for private and public life, and through his personal influence would guide and keep individual and communal life of the people on the proper path of Avodas Hashem. It was necessary to ensure that the people and its leaders would never lose sight of their calling, and would always keep in mind their eternal mission as well as their relationship with Hashem in accordance with their unique destiny and duty. That is why they are commanded here with Korbonos Tzibbur, Temidim and Mussafim. These Korbonos are profound symbolic expressions of these relationships and their appropriate attitudes and resolves. The offering procedures make the nation aware of them. Thus, these Korbonos are a complement to the appointment of Yehoshua as taking over the leadership, for they too ensure the continuance of Hashem's work which was begun by Moshe Rabbeinu. This Parshah of the Korbonos Tzibbur is stated at the end of Sefer Bamidbar, after Klal Yisroel wandered in the Midbar for forty years, because it required the experiences of forty years in the wilderness to make us

aware of ourselves as a nation, and to make us feel the need for constant reminders of our relationship to Hashem. We needed to have the proper attitudes and resolves to foster what the relationship demands of us.

צו את בני ישראל "28:2 - העמק דבר ואמרת אלהם, את קרבני לחמי לאשי ריח ניחחי - "תשמרו להקריב לי במועדו – "Command B'nei Yisroel and say to them: That which is to be brought near to Me as My offering, for My fire offerings, the expression of compliance due to Me, you shall keep, to bring near to Me in its season of appointed meeting." Hakodosh Boruch Hu does not eat or drink. There is nothing that He needs from a Korbon. He seeks our Korbonos for no other reason than to allow us the privilege of pleasing Him with our service. Being that this is so, why does Hashem call the Korbonos, "לחמי" – "My food" – which sounds like He is receiving some sort of sustenance from it? The Korbonos are called, "לחמי" – "My food" – because they "empower" Hashem, to sustain the world and feed its creatures. This idea is found in the Gemara in Kesuvos 10b which says that in the first two letters of the word, "מזבח" – an allusion to the Mizbeiach's role as a provider of מזון – sustenance. As Rashi explains, the Mizbeiach occupies an important place in the food chain because the world is sustained in the Zechus of the Korbonos, which consists of various food staples: grain, meat, wine, and oil. The offerings fittingly advocate for, and bring blessing upon, their kind.

צו את בני ישראל "28:2 - אור החיים ואמרת אלהם, את קרבני לחמי לאשי ריח ניחחי - "תשמרו להקריב לי במועדו – "Command B'nei Yisroel and say to them: That which is to be brought near to Me as My offering, for My fire offerings, the expression of compliance due to Me, you shall keep, to bring near to Me in its season of appointed meeting." Why did the Torah place the Parshah discussing the Korbon Tamid and Korbon Musaf immediately after discussing the appointment of Yehoshua as Moshe's successor, and not with the other Korbonos in Parshas Emor? The answer cannot be that it was when Yehoshua was going to take over as leader that it was the time when Klal Yisroel were given the command of these Korbonos – for these Korbonos were in effect since the Mishkan was erected, while Yehoshua was ordained in the fortieth year of their being in the Midbar. Perhaps the reason

is to teach us that even if Yehoshua wanted the money for these Korbonos to be brought from his own money, it could not be done. It needed to be clear – "ואמרת" – say to them – all of Klal Yisroel, for these Korbonos needed to be communal offerings. Alternatively, Klal Yisroel may have thought that they needed to bring these Korbonos while they were wandering through the Midbar. However, now that they were no longer travelling – and would be going into Eretz Yisroel, that they would no longer need these Korbonos. The Torah states it here – that these Korbonos must always be brought.

צו את בני ישראל "28:2 - אור החיים ואמרת אלהם, את קרבני לחמי לאשי ריח ניחחי - "תשמרו להקריב לי במועדו – "Command B'nei Yisroel and say to them: That which is to be brought near to Me as My offering, for My fire offerings, the expression of compliance due to Me, you shall keep, to bring near to Me in its season of appointed meeting." The Torah uses the possessive forms here, קרבני, לחמי, אשי, ניחחי – as Hakodosh Boruch Hu is saying that it is all Mine, it is all Hakodosh Boruch Hu's. One should not think that we are giving Hakodosh Boruch Hu what is ours, rather we're giving Him what is His in the first place. He is letting us know what to do with it. If it is not done – it is pure theft – stealing from Hakodosh Boruch Hu.

צו את בני "28:2 - ר' יהודה החסיד ישראל ואמרת אלהם, את קרבני לחמי לאשי ריח ניחחי - "תשמרו להקריב לי במועדו – The word, "לחמי" is also the letters of the word, "מלחי" – salt, for it is salt that is Mekayeim all Korbonos, as the Posuk says, "על כל קרבן תקריב מלח" – upon every Korbon you shall be Makriv salt. This is why we have the custom to dip the bread in salt, for the table is compared to the Mizbe'ach, for just as the Mizbe'ach atones, so too the table does.

צו את בני ישראל "28:2 - רבינו יואל ואמרת אלהם, את קרבני לחמי לאשי ריח ניחחי - "תשמרו להקריב לי במועדו – The word, "לחמי" also has the same letters as, "מחל" – for he who brings Korbonos will be atoned for his sins.

צו את בני "28:2 - ר' יוסף בכור שור ישראל ואמרת אלהם, את קרבני לחמי לאשי ריח להקריב לי - "ניחחי תשמרו להקריב לי במועדו – The Tamid must be brought every morning and evening. Being that it needed to be brought so consistently, if one was missed, there was no way to

make it up – מועדו, it must always be brought in the right time.

Parshas Pinchos – עוד יוסף חי
25:12 – “לכן אמר הנני נתן לו את בריתי שלום” – “Therefore, say: Behold! I give him My covenant of peace.” Pinchos stood up from amongst Klal Yisroel and with the Midah of Kano'us, killed Zimri and Kozbi and brought an end to the plague that was devastating Klal Yisroel.” Kiddushin 66b – from “Brisi Sholom” we learn that a Kohen has to be “Sholaim”, whole in body, without any defects, in order to perform the Avodah. The Gemara asks, but the Posuk says Sholom (peace), not Sholaim (whole)? The Gemara answers that the Vov is severed, it is a קטיעה, so it looks like a Yud. We can learn from the Posuk that a Kohen needs to be a Sholaim to do the Avodah. The Chida says in his Sefer חומת אגן on Tehillim 61 that he saw in a Sefer from מהר”ר יעקב צמח explaining the words of the Zohar Hakodosh. Zohar Hakodosh 1:93a – Eliyahu Hanavi said (Melachim 1:19:10) – “כי עזבו בריתך בני ישראל” – “Because B’nei Yisroel have forsaken Your covenant.” Eliyahu was complaining to Hakodosh Boruch Hu that Klal Yisroel had forsaken Hakodosh Boruch Hu. Being that Eliyahu Hanavi spoke disparagingly about Klal Yisroel, thus Hakodosh Boruch Hu said to Eliyahu Hanavi: “By your life, you will be found by every single Bris Milah of My children (Klal Yisroel).” The Rav asked: what is the punishment that is being meted out here that Eliyahu has to go to every Bris Milah?

He answers that at the time Eliyahu Hanavi is down here by Bris Milos, he is missing out on the Chiddushei Torah being Mischadesh in the Mesivta Harakia. I would like to propose a different answer to this question. It's brought down in the Gilyon Hazohar that when it says Eliyahu Hanavi goes to each and every Bris Milah of Klal Yisroel, it can't be that the entire Eliyahu Hanavi goes to each one, for many of them are simultaneous, and thus impossible for him to be in more than one place at a time. Thus, due to this issue, Eliyahu Hanavi's Neshama is broken down into many Nitzotzos, sparks, and those Nitzotzos of his Neshama go to all the Bris Milos of Klal Yisroel. For the Neshama to be broken down into many Nitzotzos is very unpleasant for the Neshama, as it says in “שער הגלגולים”, and this is considered to be Eliyahu Hanavi's

punishment. The letter 'ו' is cut in the word שלום because the 'ו' is a Remez to Bris Milah, and it is cut to be Meramez that Pinchos/Eliyahu will be cut into many pieces so that he can attend each and every Bris Milah in Klal Yisroel. May we be Zoche to see the face of Eliyahu, Zochur L'Tov, in his complete form and be Zoche to learn Torah from his mouth.

צו את בני ישראל ואמרת אלהם, את קרבני לחמי לאשי ריח ניחוח תשמרו להקריב לי במועדו – Why is this Parshah, of the Korbos Tamid, immediately after the Parshah of Moshe Rabbeinu appointing Yehoshua to take over as leader of Klal Yisroel after his death? It says in Bamidbar Rabbah 21:21 that the Tamid Shel Shachar, the Korbos Tamid of the morning, atoned for sins during the day, while the Tamid Shel Bein Ha'arbayim, the Korbos Tamid of the evening, atoned for sins of the night. Some say this the other way around, but according to all, these two Korbos atone for the sins of a person.

It says in the Yalkut Shimoni 260 that the Mon came down daily, except on Shabbos Kodesh, instead of coming down once a year. The reason for this can be explained by a Moshol. There was a king who gave food to his people once a year. Thus, only once a year they came before him to ask for their sustenance. The king decided he wanted to see his people more often, so he decided that he would only give out sustenance on a daily basis. This way, the people would come to him daily, and he would see them daily. Hakodosh Boruch Hu gave Klal Yisroel the Mon daily, so that they would come to Hakodosh Boruch Hu daily, requesting it.

The Gemara in Ta'anis 9b says that Klal Yisroel received the Mon in the Zechus of Moshe Rabbeinu. After Moshe's passing, the Mon stopped coming down. The Gemara in Beitzah 16a says that a person's sustenance for the year is determined on Rosh Hashanah. While Klal Yisroel were in the Midbar, they thought that the Korbos Tamid they brought daily, was to procure the Mon they received daily. They thought that the Korbos Tamid in the evening was to request the Mon for the next day, and the Korbos Tamid of the morning was to thank Hashem for the Mon they had received that day. This is like a Brocha before eating, and after eating. If this was so, then Klal Yisroel would have

thought that once Moshe Rabbeinu passes away, and they no longer receive the Mon, that means that their sustenance from Hashem is only determined once a year, like the Gemara tells us, and then there would be no longer a reason to bring the Korbos Temidim. They would only need to bring a Korbos on Rosh Hashanah. The previous Parshah tells us of Yehoshua being appointed to take over the mantle of leadership of the passing of Moshe Rabbeinu. In preparation of that, the Torah comes to tell us that even when Moshe will not be alive, Klal Yisroel will still need to bring the Temidim.

Now we can understand why the Torah placed the Parshah of the Tamid near the Parshah of Moshe appointing Yehoshua to take him over after his death. Moshe Rabbeinu was the leader of Klal Yisroel. Many in Klal Yisroel saw Moshe Rabbeinu as the intermediary between them and Hakodosh Boruch Hu. The Shechinah spoke from his throat – he was clearly the intermediary. Klal Yisroel erred earlier, when Moshe Rabbeinu went up to Shomayim. Some believed that if Moshe was no longer there, they needed an intermediary between themselves and Hakodosh Boruch Hu and they therefore made an Eigel. They were wrong!

Klal Yisroel do not need intermediaries. Each and every Yid has a direct connection to Hashem. Yes, Moshe was the leader of Klal Yisroel, and on an exalted level, nonetheless even after his passing they still had that direct connection between them and Hashem. What is most pronounced about the Korbos Tamid is its consistency. It is twice a day, every day. The Korbos Tamid demonstrates to us our constant connection to Hakodosh Boruch Hu. It is a connection that we always have. We must mimic the Korbos Tamid, and we are to be consistent in our Avodas Hashem. Moshe Rabbeinu was about to leave this world, but that did not mean that Klal Yisroel would lose its connection to Hakodosh Boruch Hu. The Torah reminds us of the Korbos Tamid – we should never make the mistake of those who made the Eigel. We always have a direct connection. Even when we are not Zoche to be able to bring Korbos – we still have the direct connection. May we be Zoche to be truly consistent in our Avodas Hashem – always!