

# INSIGHTS

## Into The Weekly Parsha

בס"ד

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This week's Insights is dedicated in loving memory of Rabbi Menachem Manis (Emanuel) Ben Shalom Aryeh Holzer. "May his Neshama have an Aliya!"

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11 ADAR I

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

PARSHAS TETZAVEH

## My Home, My Temple

And you shall command Bnei Yisroel that they should take for you clear olive oil [...] (27:20).

This week's *parsha* opens with the responsibility for the Kohanim to prepare and light the Menorah in the Mishkan every night. Bal Haturim (ad loc) comments that the word "tetzaveh – you shall command" has the same numerical value as "nashim tzivah – women are commanded," referring to the obligation that women have to light Shabbos candles on Friday night.

This seems to be a rather odd place to derive the obligation for women to light Shabbos candles. First, women didn't light the Menorah in the Mishkan or the Beis Hamikdosh, and second, what does lighting Shabbos candles have to do with the Menorah being lit in the Mishkan?

The Gemara (*Shabbos* 23b) asks: If a poor person has only enough money for either Chanukah candles or Shabbos candles, which takes precedence? The Gemara answers that lighting Shabbos candles takes precedence because it brings *shalom* to the house. Rashi (ad loc) explains that this is because the family is miserable sitting in the dark. This is based on the Gemara (*Shabbos* 25b) that derives a hint to lighting Shabbos candles from Yirmiyahu's lament of the destruction of the first Beis Hamikdosh: "My soul despaired of having peace, I have forgotten goodness."

But this is difficult to understand. If candles on Shabbos take precedence

over Chanukah candles because they promote *shalom* in the home, why does this only apply to Shabbos candles? Do we not need *shalom* in the home every day of the week? By this reasoning lighting candles inside the home should always take precedence to Chanukah candles (which are usually lit outside and even when lit inside it is forbidden to use them for light). Why is this precedence specifically only on Shabbos?

The answer is a rather illuminating insight into the purpose of lighting Shabbos candles. Shabbos is the time when the presence of the *Shechina* descends to the world. This has been discussed at length in a prior edition of INSIGHTS, and is derived from the *possuk* "vayanach bayom hashevii." This doesn't mean that Hashem "rested" on the seventh day, it means Hashem "descended." This is the concept of *kabbalas Shabbos*; waiting to welcome the presence of the *Shechina*, which descends to the world on Shabbos.

This is also what the Mishkan and Beis Hamikdosh represent; Hashem's presence in the world. In other words, our wives are charged on Friday nights to turn our homes into a "Mikdash me'at" – a miniature model of the Beis Hamikdosh. This auspicious time is when the *Shechina* descends into the world, and we want to be able to incorporate it into our homes. This is



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why we derive the obligation of lighting candles Friday night from the lighting of the Menorah in the Beis Hamikdosh. This is also why Shabbos candles are alluded to in the prophet Yirmiyahu's lament of the destruction of the Beis Hamikdosh; on Friday nights we are reconstructing a home for the *Shechina*, which was exiled with the destruction of the Beis Hamikdosh.

The concept of *shalom* is very prominent on Shabbos. This is why we sing *Shalom Aleichem* when we first come into our homes upon returning from *shul*. The added presence of the *Shechina* on Shabbos is the foundation of real *shalom bayis*. The Gemara (*Sotah* 17a) says that when Hashem dwells in a marriage then you have a proper *ish* and *isha* (man and woman), but when he doesn't a fire consumes them (the *yud* and *heh* in Hashem's name is added to each partner; without the *yud* and *heh* you have merely "aish – fire" (*Rashi*)). On Shabbos, we must focus on making our homes a miniature model of the Beis Hamikdosh and incorporate the presence of the *Shechina* within our family.

# Daily Communication

***A continual olah offering for your generations, at the entrance of the Ohel Moed, before Hashem; where I will arrange an audience to communicate to you there (29:42).***

This *possuk* refers to the offering brought twice a day, every day (*korban tamid*), in the Mishkan and later in the Beis Hamikdosh. The description of the *korban tamid* here seems a little out of place. After all, the *korbanos* that served as part of the regular activity of the Mishkan are described in *Sefer Vayikra*. What is different about the *korban tamid* that it is described in the *parsha* of building the Mishkan?

Rashi (ad loc) notes that there is a difference of opinion as to where Hashem spoke to Moshe. Some derive from this *possuk* that Hashem spoke to Moshe from above the copper altar on which the *korban tamid* was brought, while others maintain that Hashem spoke to Moshe from above the *Aron* (the *Kappores*). Each one of these opinions has a verse from which they infer their view. What is the relationship between these two items of the Mishkan that either would be a source of communication with Hashem?

There is a well-known Midrash describing a Tannaic dispute pertaining to what constitutes a “*klal gadol baTorah* – great rule in the Torah.” This is brought down by the compiler and author of the *Ain Yaakov* in the

introduction. While Ben Zoma identifies “*Shema Yisroel*” as the paradigmatic “*klal gadol baTorah*,” Ben Nanas cites “*v’ahavta l’reacha*,” and Shimon ben Pazi quotes “*es hakevesh echad ta’aseh baboker*.”

Obviously, one can make a clear argument for the inclusion of both “*v’ahavta l’reacha*” (love your neighbor as yourself) and “*Shema Yisroel*” as essential, if not key, elements of the Torah. But the third verse is referring to the *korban tamid*; what is so significant about that particular obligation that it is termed a “*klal gadol baTorah*”?

In describing the *korban tamid*, the Torah calls it “the *olah* offering that was performed at Mount Sinai” (*Bamidbar* 28:6). Rashi (9 ad loc) explains that the daily offering is connected to the one brought at Har Sinai. Ramban writes that the presence of the *Shechina* that was at Har Sinai went into the Mishkan. Essentially, the Mishkan was a continuation of the relationship between Hashem and Bnei Yisroel. The basis of all relationships is communication. The *korban tamid* represents the continuation of this relationship. The obligation of the twice daily connection is an expression of

Hashem’s desire for a relationship with Bnei Yisroel.

This is also represented by the *Luchos*, which are considered the marriage contract for our relationship with Hashem. That is why the *korban tamid* that we bring every day is connected to the revelation at Mount Sinai. This is also why the 17<sup>th</sup> of Tammuz is the day that the *Luchos* were broken and later, the *korban tamid* ceased to be; they both represented a cessation of the communication between Hashem and Bnei Yisroel.

This is the connection between the *Aron* and copper *Mizbeach*, and there is a dispute as to where Hashem’s communication actually originated. They are both very appropriate places to be a source of communication because they represent the same thing: Hashem’s desire to have a relationship with us. Lastly, this is the reason that the *korban tamid* is a key element of the Torah. Hashem wants to have a relationship with us, that makes us (and all of creation) very significant. This explains why our daily communication with Hashem, our daily prayers, are based on the *korban tamid*.



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