

# INSIGHTS

## Into The Weekly Parsha

APRIL 1, 2023

This week's Insights is dedicated in loving memory of Dr. Ernest Herman, Isser ben Feivush z"l. "May his Neshama have an Aliya!"

VOLUME 13, ISSUE 24

10 NISSAN

Based on the Torah of our Rosh HaYeshiva HaRav Yochanan Zweig

PARSHAS TZAV

## Your Wish is My Command?

**Command Aharon and his sons, saying [...] (6:2).**

Rashi (ad loc) comments that the word "tzav" (command) means enthusiastically encourage (the Kohanim) beginning now and for succeeding generations.

This would seem a little incongruous. After all, have you ever tried "commanding" someone and found that the person commanded feels "encouraged" or "enthusiastic"? Hardly. For a proper understanding of this concept try "commanding" your spouse to do the dishes and let us know how that works out for you.

In addition, how could Rashi say "to encourage the Kohanim for now and succeeding generations"? Commanding this generation of Kohanim to do their duty would seem difficult enough, how would this last for succeeding generations?

The word *mitzvah* also etymologically has the root "tzav," which is why *mitzvos* are generally translated as commandments. This is, at best, an incomplete translation.

Both Targumim on this *possuk* translate "tzav" as "paked," which means to appoint. This is also the exact same word that Moshe uses when he asks Hashem to appoint a leader in his stead over the Jewish people: "Yifkod Hashem [...]" (*Bamidbar* 27:16). This is a very important concept to understand.

When Hashem first chose Moshe to go lead the Jewish people out of Egypt, a week long conversation ensued. This consisted, primarily, of Moshe arguing with Hashem. This would seem very odd, after all Hashem is telling him to go, how can Moshe possibly argue?

The answer is that Hashem was asking Moshe to accept a position of responsibility, and responsibility has to be accepted willingly. This is why when Moshe finally accepts to go with Aharon the Torah uses the same exact language of "tzav" – "Vayetzavem al Bnei Yisroel" (*Shemos* 6:13). The same is true by the entire Torah and *mitzvos*, which is also a derivative of *tzav*. They are a responsibility. That is why Hashem had to ask us to accept the Torah, and every soul had to be present at Mount Sinai and sign on for this obligation. The Torah and *mitzvos* aren't merely rules we must keep. They are a complete agenda for the perfection of the world and we signed on for the responsibility to see it fulfilled.

This is also the reason that the only people who are counted (root word *pokad*) are those who take responsibility for the continuity of the Jewish nation, those who go to war and are willing to die for their ideals.

So too in our *parsha*, Hashem is telling Moshe to appoint Aharon and his sons



**Miami Edition**

to the permanent role of Kohanim and to do it in an encouraging and enthusiastic manner in order that they should feel the same way. They aren't being commanded, they are being asked to accept a sacred responsibility. Once they accepted it, this responsibility became binding for all succeeding generations.

For a further discussion of how to get your spouse to do the dishes go to [Rabbizweig.com/makethekidsdothem](http://Rabbizweig.com/makethekidsdothem).

LEILA & JOSEPH APPLEBAUM  
YESHIVA ELEMENTARY SCHOOL

South Florida's premier yeshiva day school is now accepting applications for the 2023-2024 school year!

YES features an outstanding team of Mechanchim and separate boys and girls school campuses.

Email us about a tour today!

[contact@yeshivaelementary.com](mailto:contact@yeshivaelementary.com)

# An Ongoing Relationship

*If one offers (a peace offering) as a thanksgiving [...] (7:12).*

Rashi (ad loc) explains that this *korbon*, which is known as a *toda*, was brought when a person was delivered through miraculous means from a difficult situation. There is a fascinating Midrash related to the *Korbon Toda*: In the future, (i.e. in the times of Moshiach and when the Beis Hamikdosh is rebuilt) all the sacrifices will become obsolete except for the *Korbon Toda* (*Vayikra Rabbah* 9:7). What's unique about this *korbon* that it endures to the times of the third Beis Hamikdosh?

Since Hashem created the world to give good to mankind, a basic tenet of our relationship with Him is *hakoras hatov* – recognizing the good he has done for us. The first individual to recognize this was Kayin, when he

attempted to bring an offering of his own. Unfortunately, his motivation was to relieve himself of the obligation that he felt he owed Hashem. This caused him to bring his offering from an inferior product, which Hashem ignored. Why was it ignored?

The ultimate in good is a closeness to Hashem, so Hashem desires, for our own sake of course, that we have a relationship with Him. Kayin wanted to relieve himself of the obligation; he didn't desire a relationship, which is why he brought his offering from an inferior product. This is akin to an individual paying his taxes to the IRS in a small truck filled with pennies and nickels. In other words, he was making a statement that said, "I despise the fact that I owe this debt and I want to

let you know how unhappy I am about it." Kayin missed the whole point of why Hashem created the world.

The *Korbon Toda* is not one of obligation. It is in the family of *korbonos* known as *shelamim* – peace offerings. This sacrifice is not merely a recognition of the good Hashem has bestowed, it is a testimony to our ongoing relationship. The word *shelamim* comes from *shalem* – whole. This refers to the oneness that is created by this relationship, which is also the reason for "peace." When there is a unity there is no dissension. This is why this *korbon* will still be offered in the times of Moshiach; it is the very definition of what those times are all about.

## Introducing Aishel - a Torah campus in the Appalachian Mountains

Looking for a retreat for large family gatherings or family *simchas*? Or perhaps a place to have meaningful "Shabbos of Chizuk" for schools and/or other community programming?

### Aishel features:

- Accommodations for up to 300 people with full dining room and an industrial kosher kitchen
- Two Batei Midrashim (complete with Sifrei Torah)
- Indoor heated gymnasium and indoor heated pool
- Outdoor ball fields, basketball courts, tennis courts, and hockey rink
- Outdoor covered pavilion complete with Bluetooth speakers to provide Ruach
- Specially designed smokeless fire pit that is perfect for a Kumsitz

### Nearby Attractions:

- Horseback riding (five minutes away)
- Hershey Park (35 minutes away)
- Skiing (45 minutes - Camelback Resort is about 90 minutes away)
- And Much More!

Visit [www.AishelPa.com](http://www.AishelPa.com) or call our on-site property manager,

Yaakov Gershon Simblit 717-386-8106, for more information.



4000 Alton Road  
Miami Beach, FL 33140

Create a lasting legacy with a gift in your will, trust, retirement account, or life insurance policy.

Contact [melissa@talmudicu.edu](mailto:melissa@talmudicu.edu) for more information.

To dedicate an issue of Insights please email:  
[info@talmudicu.edu](mailto:info@talmudicu.edu)  
or contact us at: (305) 534-7050



Scan to subscribe and  
receive Insights via email