

בס"ד

THE RASHI OF THE WEEK

Week of

Parshas Tzav

16 Adar II, 5779 – March 23, 2019

Compiled from the works of
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**An Outline of the Rebbe's Explanation of Rashi
Parshas Tzav**

Likkutei Sichos Volume 7, Pages 30 – 38

Rashi in His Own Words

ויקרא ו', ב': צו את־אהרן ואת־בניו לאמר זאת תורת העלה הוא העלה על מוקדה על־המזבח כל־הלילה עד־הבקר ואש המזבח תוקד בו:

רש"י ד"ה צו את אהרן: אין צו אלא לשון זרוז מיד ולדורות. אמר ר' שמעון ביותר צריך הכתוב לזרוז במקום שיש בו חסרון כיס:

Vayikroh 6:2: Command Aharon and his sons, saying, "This is the law of the burnt offering. That is the burnt offering which burns on the altar all night until morning; and the fire of the altar shall burn with it.

Rashi Heading – Command Aaron: The expression "צו - Command" always denotes urging to promptly and meticulously fulfill a particular commandment for the present, as well as for future generations. Rabbi Shimon taught that the Torah especially needs to urge people to fulfill commandments where monetary loss is involved.

Synopsis

There are three expressions with which the Torah expresses that Moshe is to deliver a command to the Jewish people (or to a group of Jews). One is "Say - Emor – אמור," a second is "Speak - Dabair - דבר" and the third is "Command - Tzav – צו." The Hebrew word Mitzvah meaning a commandment is derived from the word "Tzav."

This week's Torah portion, Tzav, begins by telling us that Hashem spoke to Moshe. It then tells us that Moshe was told to "command" Aharon and his sons (the Kohanim) the laws of the burnt offering. Regardless of which word the Torah uses to express a Mitzvah, all 613 of them are Divine commandments¹. Nevertheless, in those instances (such as here) where the Torah uses the word Tzav, the Mitzvah aspect of the commandment is more clearly emphasized. Therefore, Rashi comments here that whenever the word "Tzav – Command" is used to designate the manner in which Moshe is to transmit a particular Mitzvah to the Jews, it must be fulfilled with particular alacrity, both now and in the future. Rashi goes on to quote Rabbi Shimon, who says that there is a special need to urge people when a loss of money is involved.

Rashi's Explanation²

This week's Torah portion, Tzav, begins by telling us³ "Hashem spoke to Moshe saying, command Aharon and his sons saying, 'This is the law of the burnt offering. That is the burnt offering which burns on the altar all

1. This is clear from the fact that before performing all Mitzvos (with several exceptions) one recites a blessing "Blessed are You Hashem, King of the world, Who has sanctified us with His commandments and commanded us ..."

2. Please note that this explanation of Rashi is quite unusual. Generally, the Rebbe highlights the explanation that Rashi is teaching to a student who is beginning to learn Torah. In addition to this he often points out a deeper explanation is alluded to in Rashi's words. Here the Rebbe is focusing on the deeper explanation.

3. Our Parshah, Vayikroh 6:1-2.

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night until morning; and the fire of the altar shall burn with it." Rashi cites the words from the verse "command Aharon" and says that the word 'צו - Tzav - Command' always denotes urging to fulfill a particular commandment with alacrity, both for the present, and in future generations. Rabbi Shimon taught that the Torah especially needs to urge people to fulfill commandments where monetary loss is involved."

There are three expressions with which Hashem tells Moshe to deliver a commandment to the Jewish people (or to a group of Jews). One is "Say - Emor - אמור," a second is "Speak - Dabair - דבר" and the third is "Command - Tzav - צו." The Hebrew word Mitzvah is derived from the word "Tzav," which specifically implies a commandment.

Regardless of which word Hashem uses to tell Moshe to command the Jews, that which he tells the Jewish Nation has the status of a commandment. However, since here G-d tells Moshe to "Tzav – Command" Aharon and his sons, meaning the Kohanim, we see that the "Mitzvah" aspect is being emphasized. Therefore, Rashi tells us here of the necessity of alacrity. Emphasizing that this is Hashem's command makes it that much more important to be meticulous.

Works of Chassidic Philosophy explain that in addition to "command" being the definition of Mitzvah, it has an additional meaning as well. Aside from being derived from the Hebrew word for commandment, it also comes from the Aramaic word⁴ "Connection - Tzavsoh V'Chibur - צוותא והיבור."

All interpretations of the same word in Torah are related to each other. This is obviously true in this case. A Mitzvah is both a commandment, as well as a means for connecting ourselves to Hashem. What is the connection between the two meanings of the word?

When can a Mitzvah serve to connect one to G-d? It can do so when he performs the Mitzvah because Hashem told him to. If a Jew performs a Mitzvah because it makes sense to him, or because he is accustomed to doing so, it does not connect him to Hashem. The Mitzvah only connects him when he performs it as Hashem's commandment. From this we can understand that the connection is that much stronger with a commandment which is introduced with the word "Tzav – Command."

Difficulties in Understanding Rashi

Why does Rashi need to add to the end of his comments that "Rabbi Shimon taught that the Torah especially needs to urge people to fulfill commandments where monetary loss is involved?" It does not seem to add anything to what he said earlier. Additionally, Rashi generally does not cite the source of his statements. The only exception is when the source of the teaching adds something to our understanding of his explanation. What additional insight do we gain from the knowledge that the statement was made by Rabbi Shimon?

4. See Likkutei Torah Parshas Bechukosai Page 45, Column 3. See also the Maamor Rebbe Omair 5700 (1940), beginning with the end of Chapter 1. See the beginning of the Maamor Bayom Hashemini 5710 (1950). See also Hatomim Volume 1 beginning with Page 25.

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A Deeper Lesson from Rashi

The only manner in which we can find any sort of relationship between Hashem, and ourselves, His creations, is through His commandments. Relative to the existence of Creator, creation does not exist. One cannot even say that the world of the Creator negates the world of the creation. Rather, from the perspective of G-dliness, creation is simply a non-entity.

In works of Chassidus there is an analogy which is used to explain this concept. The *life* of a great intellectual is in the world of intellect. A simple person who lacks understanding does not exist in this world. He has no relation to it. From the intellectual's perspective it is as if he does not exist.

This is similar to the manner in which a concept exists in the world of intellect. It has absolutely no relation to the sense of touch. This is not because the sense of touch is too coarse to be able to grasp an idea. Rather it exists on a totally different plane, in a completely different world; in relation to touch, ideas do not exist. Touch is purely physical. One can only touch that which is bound by time and space. A concept exists within the spiritual realm of intellect and thought. This is in keeping with what the Alter Rebbe writes in Tanya⁵, that if someone were to say that a very refined concept is impossible to touch with one's hands because it is too deep, whoever hears him will laugh.

That is the difference between an idea, which is not tangible, and exists within the world of intellect. It is a spiritual aspect of something physical. What do we mean by that? For example, spices are something physical. The fragrance which emanates from spices is the spiritual of the physical. A drum is a physical object. The sound which the beating of the drum makes is a spiritual aspect of that which is bound by time and space. Neither a sound nor a fragrance can be felt or touched. However, both are related to the physical world. Hence, they do have a connection to the sense of touch. It is possible to say that they cannot be touched because they are too spiritual. However, as said above, an idea which is purely spiritual has no relation to the sense of touch.

Just as the physical does not exist vis a vis the world of intellect, so too the world of concepts and ideas does not exist relative to the world of touch. From this it is very clear how the very simple person does not exist in the intellectual's world, and vice versa. This is true despite the fact that we are discussing two creations. Both the intellectual and the simple person are human beings who were created by G-d Almighty. Nevertheless, they exist within very different worlds. This is certainly true of Creator and creation. Relative to the existence of the Creator, the creation, even the greatest, highest and most intelligent creation⁶, simply does not exist. This is not because the creation's understanding is not refined enough to comprehend the Creator. Rather it is because there is a chasm between Creator and creation which cannot be bridged by natural means.

5. See Shaar Hayichud Vehoemunah Chapter 9.

6. See Shaar Hayichud Vehoemunah Chapter 8, Page 85, b.

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The span between Creator and creation is infinite. However, Hashem chose to connect Himself with us. The means via which this connection takes place is Mitzvos. As we said earlier, the word Mitzvah itself is derived (in part) from the Aramaic "Tzavsah V'Chibur," meaning connection. This connection exists even at the time that one is not fulfilling a commandment. Rather the moment that G-d issues the command the bond is immediately formed⁷.

Based on the above we can understand the special connection between Creator and creation as a result of performing Mitzvos which were commanded with the word "Tzav – Command." There are Mitzvos which originate from the "right side." There are those whose source is the "left side." There are also Mitzvos which are derived from the "center." What is the difference between the three? The "right side" refers to the Divine attribute of kindness. These are the Mitzvos which were given with the word "Emor – Say." The Sages tell us that the word "Emor" refers to gentle language⁸. The "left side" symbolizes the G-dly attribute of severity. These Mitzvos were given with the word "Dabair – Speak," which our Sages tell us refers to harsh talk⁹. Unlike the other two, the "center" is something totally different. It symbolizes the perfect synthesis of both extremes; it is the level of beauty. Nevertheless, it does not contain both the "right" and the "left." Rather it is something different which surpasses both. Because it is not a mixture of both, it is not expressed by a name which would combine both kindness and severity. It is also not expressed by a name which would represent the half-way point between both. Rather those Mitzvos which are derived from the "center" were given with the word "Tzav – Command." This is the ultimate of "Tzavsah V'Chibur," connection with Hashem. There is a difference between those commandments which are from either the "right" or the "left." There are those which reflect kindness, and those which reflect severity. This difference exists both from the perspective of Hashem Who commanded the Mitzvah, and from the perspective of His creations who were commanded to follow the Mitzvah. The "center," however is quite different. Those commandments which come from the "center" span from the innermost heights of G-d's Will to the innermost depths of man's soul. Therefore, these are the ultimate Mitzvos. When something touches the depths of my soul, of course I will fulfill it promptly and meticulously. I will also fulfill it in all times and places; in the present, as well as in all future generations. Because it is Hashem's Will from the highest of levels to the lowest, I will not allow anything to hinder my fulfillment of these Mitzvos.

That also explains why Rabbi Shimon adds that "the Torah especially needs to urge people to fulfill commandments where monetary loss is involved." To which Mitzvah does that refer? Monetary loss is involved

7. See the Maamor Shofar 5698 (1937) regarding the analogy of the intellectual and the simpleton. The moment the intellectual gives an instruction to the simple person a bond between the two is *immediately* formed. When the simple person carries out the intellectual's instruction, he becomes special in the intellectual's eyes. Obviously the same is true in the analog.

8. See Rashi's commentary to Parshas Yisro, Shemos 19:3.

9. See the Talmud Makkos 11, a and Rashi's comments to Parshas Beha'aloscho, Bamidbar 12:1.

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with the Mitzvah of Tzedokoh. The Alter Rebbe explains that Tzedokoh is the greatest Mitzvah¹⁰. It is the one Mitzvah which affects the entire animal soul. It is the act of giving money to G-d which one could have used to nourish oneself. Not only does it affect one's entire animal soul, but it affects his portion in this world as well. The money which he gives away is something which is outside of himself. In order to refine something very low, one must have something very high. The way to refine one's animal soul and his portion in the world is with an extremely high light. That is the reason for the special need to urge one to fulfill this great Mitzvah.

This also explains why Rashi mentions Rabbi Shimon by name. Whenever the Talmud says "Rabbi Shimon" without any other description, it refers to Rabbi Shimon Bar Yochai, the Rashbi¹¹. It is known that the Rashbi reached the highest level; "with one knot I am bound with Him¹²." He had the special ability to take this bond with Hashem and draw it down to the lowest levels.

(Adapted from a talk given on Shabbos Parshas Tzav, 5725)

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10. See Tanya Chapter 37.

11. There are a number of sources for this. Among others see Rashi's commentary to Talmud Shevuos 2, b and the Rashbam's commentary to Talmud Bava Basra 102, a.

12. See Idra Zuta to Zohar Section 3, Page 288, a.

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the Lubavitcher Rebbe**

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IN HONOR OF
The Soldiers of Tzivos Hashem **Chaim** and **Aiden Oded** שׂיחׂו **Morris**

*

DEDICATED BY THEIR PARENTS
Rabbi & Mrs. **Menachem M.** and **Chaya Mushka** שׂיחׂו **Morris**

* * *

IN LOVING MEMORY OF OUR FATHER
Mr. **Sholom Moshe** ben Reb **Shlomo Meir Hacoheh** ע"ה **Cohen**
Passed away on Shabbos Parshas Beshalach, 13 Shevat, 5779
MAY HIS SOUL BE BOUND IN THE ETERNAL BOND OF LIFE

*

DEDICATED BY HIS FAMILY שׂיחׂו

* * *

IN HONOR OF
The Soldier of Tzivos Hashem **Aaron David Hacoheh** שׂיחׂו **Cohen**
On the occasion of his Bris, 11 Adar II, 5779
"MAY YOU BRING HIM UP TO TORAH, TO MARRIAGE, AND TO GOOD DEEDS"

AND IN HONOR OF HIS BROTHER
The Soldier of Tzivos Hashem **Abraham Meir Hacoheh** שׂיחׂו **Cohen**

*

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Mr. & Mrs. **Shmuel Hacoheh** and **Yaffa** שׂיחׂו **Cohen**

מוקדש לזכות

כ"ק אדמו"ר נשיא דורנו מליובאוויטש

* * *

לזכות

חיילי "צבאות השם" חיים ועדן עודד שיחיו מאריס

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נדפס ע"י הוריהם

הרה"ת ר' מנחם מענדל וזוגתו מרת חי' מושקא שיחיו מאריס

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לעילוי נשמת אבינו

ר' שלום משה בן ר' שלמה מאיר הכהן ע"ה כהן

נפטר ש"ק פ' בשלח, י"ג שבט ה'תשע"ט

ת. נ. צ. ב. ה.

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נדפס ע"י בני משפחתו שיחיו

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לזכות

החייל ב"צבאות השם" אהרן דוד הכהן שיחי' כהן

לרגל היכנסו בבריתו של אאע"ה

ביום י"א אדר שני ה'תשע"ט

"ויזכו לגדלו לתורה ולחופה ולמעשים טובים"

ולזכות אחיו

החייל ב"צבאות השם" אברהם מאיר הכהן שיחי' כהן

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נדפס ע"י הוריהם

ר' שמואל הכהן וזוגתו מרת יפה שיחיו כהן