



**צו את אהרן ואת בניו 6:2**  
**לאמר זאת תורת העלה הוא**  
**העלה על מוקדה על המזבח כל**  
**הלילה עד הבקר ואש המזבח**

### תוקד בו

“Command Aharon and his sons saying: This is the law of the elevation-offering: It is the elevation-offering that stays on the flame, on the Mizbe’ach all night until the morning, and the fire of the Mizbe’ach should be kept aflame on it.” In the entire Parshas Vayikra, there is not even one command that Hakodosh Boruch Hu gives to Aharon Hakohen, rather they are all to his sons. Why is this so? Additionally, why is the Korbon Olah the first Korbon mentioned? The following *Divrei Torah* will expound on this topic, and support the *P’shat* offered in the closing paragraph.

**צו את אהרן ואת בניו 6:2** – ר' יעקב מווינא **לאמר בניו לאמר** – In the entire Parshas Vayikra, there is not even one command that Hakodosh Boruch Hu gives to Aharon Hakohen, rather they are all to his sons. Why is this so? Being that Aharon Hakohen sinned with the Eigel, Hakodosh Boruch Hu did not want his Avodah. That is until Aharon strengthened himself in Tefilah, and did a proper Teshuva for his connection to the Eigel – then the Torah says, **צו את אהרן** – that Hakodosh Boruch Hu now desired his Avodah.

**צו את אהרן ואת בניו 7:1** – **ויקרא רבה** – **בניו לאמר זאת תורת העולה** – Mishlei 10:12 “שנאה תעורר מדינים, ועל כל פשעים תכסה אהבה” – “Hatred stirs up strife, but love covers up all faults.” The enmity that Klal Yisroel placed between themselves and their Father in Heaven is what aroused Hashem’s severe judgments against them. As Rebbe Shmuel Bar Nachman said: For nearly nine hundred years, the older enmity between Klal Yisroel and their Father in Heaven was dormant, that is from the day that Klal Yisroel left Mitzrayim, until the time that it became aroused against them in the days of Yechezkel. Thus, it is written in Yechezkel 20:7 **ואמר אליהם איש שקוצי עיניו** “השליכו ובגלולי מצרים אל תטמאו, אני ד’ אלקיכם” – “I also said to them: Cast away, every one of you, the detestable things that you are drawn to, and do not defile yourselves with the fetishes of Mitzrayim – I the Lord am your G-d.” But Klal Yisroel did not do so, as the next Posuk states, **וימרו** – “They rebelled against Me and did not want to listen to Me.” Hakodosh Boruch Hu continued, “I acted with Klal Yisroel for the sake of My great

Name, refraining from punishing them so that My Name not be desecrated.” Accordingly, the Avodah Zarah of the Jews in Mitzrayim was a grievous sin for which they in fact deserved destruction. Why then had Hashem not rebuked them for it until this point? **ועל כל פשעים תכסה** – “אהבה” – But love covers all offenses – this refers to the love of Hakodosh Boruch Hu to Klal Yisroel, as it says in Malachi 1:2 **“אהבתי אתכם אמר ד’** Hashem.”

**צו את אהרן ואת בניו 6:2** – **בניהו לאמר** – It says in Vayikra Rabbah 7:1 that the enmity that Klal Yisroel placed between themselves and their Father in Heaven is what aroused Hashem’s “דיני דיני”, severe judgments, against them. What does this Loshon of דיני דיני teach us? All the sins that Klal Yisroel transgress can be atoned for due to the Din of **“אב שמחל על כבודו, כבודו מחל”** – “A father who forgives for the lack of his Kovod, the child is forgiven.” Hakodosh Boruch Hu is our Father, and we are His children. Hence, if we sin against Him, He can forgive us. However, one who sins against Hakodosh Boruch Hu by serving Avodah Zarah, this goes against the Kovod of Hakodosh Boruch Hu, and how can He forgive them? If one serves Avodah Zarah, he is apparently saying that Hashem is not his Father, thus the rule of the father forgiving the son should not apply – but rather the rule of a king against his constituents, where the rule is that a king cannot forgive those who debase his honor. Megilah 11b – The Talmidim of Rebbe Shimon Bar Yochai asked him what the generation of Mordechai and Esther did that they deserved to be destroyed? Rebbe Shimon Bar Yochai told his Talmidim to answer the question themselves. So, the Talmidim answered because they had benefit from the Seudah of Achashveirosh. Rebbe Shimon Bar Yochai asked them, but that was only the Jews of Shushan who did so, what about the Jews who did not attend the Seudah of Achashveirosh? They did not have an answer, so Rebbe Shimon Bar Yochai answered that they deserved to be destroyed because they bowed to the Avodah Zarah of Nevuchadnetzar. If so, why in fact were Klal Yisroel saved? Is there favoritism expressed by Hashem here? While they did bow down to the Avodah Zarah, in their hearts they had no intention to serve it, just that they did it out of fear, so too Hakodosh Boruch Hu made it as if they were going to be

destroyed, but in fact would not be destroyed. The Meforshim ask – why didn’t the Talmidim ask the question themselves? Meaning why didn’t they have a question as to why Klal Yisroel were saved if they had Hana’ah from the Seudah of Achashveirosh? Based on what we said above, it is not a question. For in relating to eating at the Seudah of Achashveirosh, although it was a grave sin, we know that Klal Yisroel are children of Hakodosh Boruch Hu, and thus He can be Mochel them. However, now that Rebbe Shimon Bar Yochai said that their sin was bowing down to the Avodah Zarah of Nevuchadnetzar, then Klal Yisroel cannot be considered children of Hakodosh Boruch Hu, and thus should not be able to attain a Kapparah. To that, Rebbe Shimon Bar Yochai said that they did not really serve Avodah Zarah; they retained Hakodosh Boruch Hu as their Father, but due to fear, they succumbed and outwardly served it. We see from this that serving Avodah Zarah can awaken other sins of a person. For as long as one does not serve Avodah Zarah; he is Hashem’s child and can achieve an atonement for his sins. However, once he serves Avodah Zarah, he removes himself from being a son, and at that point can’t achieve an atonement for the sin of Avodah Zarah, but also, he cannot achieve an atonement for any of his sins, for he is no longer considered a son. Thus, the Posuk says, **“דיני דיני”** that which Klal Yisroel served Avodah Zarah, it created two judgments against them – the judgment for the serving of the Avodah Zarah, and once they were removed from being sons of Hashem, also judgment for all of their other sins which could no longer be forgiven.

**צו את אהרן ואת בניו 6:2** – **חכמת התורה** – **בניו לאמר זאת תורת העלה** – Why does the Torah start speaking about the Korbonos with the Korbon Olah? The Medrash connects this Posuk to the Posuk in Mishlei 10:12 **“שנאה תעורר מדינים, ועל כל פשעים תכסה אהבה”** – “Hatred stirs up strife, but love covers up all faults.” We can explain the connection that the reason that Aharon Hakohen was not mentioned at all in Parshas Vayikra, and is mentioned here the first time, is because of the Chet of the Eigel. The Medrash in Parshas Tetzaveh, Shemos Rabbah 37:2 tells us that while Aharon Hakohen did actually have a part in the making of the Eigel, in his heart, he only meant for good, and he received reward for those good thoughts. (He agreed to do

it, and thought that he would stall to give Moshe enough time to return, and thus the Eigel would not have come to fruition – however his plan did not work). We see from here that if we go according to action, Aharon sinned with the Eigel. However, if we go according to Machshavah, thoughts, then not only did Aharon not sin, but he received reward for his good thoughts. Being that until here Aharon Hakohen was not mentioned, it must be that Hakodosh Boruch Hu was saying that thoughts do not count, only actions, and being that Aharon made the Eigel his service was not desired. However, here that Aharon's name is mentioned, it shows that Hakodosh Boruch Hu was judging according to thoughts. The question is, where do we see that thoughts in fact count, have substance? What could Aharon say to be redeemed for his evil act by virtue of his good thoughts?

Hakodosh Boruch Hu always leads the way, as it says in Tehillim 25:8 – “טוב וישר ד', על כן יורה חטאים בדרך” – “Hashem is good and upright, therefore, He guides sinners on the way.” The answer that was given to Aharon was, “זאת תורת העולה” – as it says in Vayikra Rabbah 7:3 that the Korbon Olah comes to rectify the thoughts of one's heart, as it says in Yechezkel 20:32 “והעולה על” – “רוחכם.” We see from the Korbon Olah that thoughts do matter and are counted, for if one needs to bring a Korbon Olah for bad thoughts which he had, means that bad thoughts count, then certainly good thoughts count and have meaning. Thus, the Torah begins here with the Korbon Olah, “צו את אהרן” – command Aharon, “לאמר” – that this is what he should say – just as the Korbon Olah comes to atone for evil thoughts, so too Aharon's positive thoughts during the making of the Eigel count, and he can achieve an atonement for his actions, and would receive reward for his thoughts.

**צו את אהרן ואת** 6:2 - חכמת התורה  
**עלה** – בניו לאמר זאת תורת העלה  
 from the Medrash in Vayikra Rabbah 7:1 that Aharon is not mentioned in Parshas Vayikra due to the Chet of the Eigel. Here, Moshe Rabbeinu was Mispalel on Aharon's behalf, that he should be forgiven, and should be mentioned. Hakodosh Boruch Hu fulfilled the Tefilos of Moshe Rabbeinu, and Aharon's name is mentioned here. Aharon Hakohen did a great Teshuva for his sin of the Eigel, but Hakodosh Boruch Hu said that while Aharon did attain an atonement, a Ba'al

Teshuva is not like a complete Tzaddik. Moshe Rabbeinu was not satisfied with this, and pleaded with Hakodosh Boruch Hu that a Ba'al Teshuva should be considered like a complete Tzaddik. Thus, Hakodosh Boruch Hu told Moshe, “זאת תורת העולה” – he who wants to elevate himself, to become a complete Tzaddik despite his previous sins, it can be done through, “היא העולה על מוקדה על” – “המזבח כל הלילה עד הבוקר ואש המזבח תוקד בו” – the one bringing the Olah must see it as if he is the one literally being burnt on the Mizbe'ach, and then he will be elevated to a Tzaddik Gomur.

**צו את אהרן ואת בניו** 6:2 - קול רם  
**לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבוקר ואש המזבח תוקד בו** – Rashi says that the reason that the Torah uses a Loshon of “Tzav” here is because it is a Loshon of Ziruz, urging, and is necessary by matters of Chisaron Kis. If we say that there is a Chisaron Kis by the bringing of a Korbon Olah, then we should certainly say that there is a Chisaron Kis when one gives Tzedakah? Rashi seems to be telling us that any Mitzvah which has a Chisaron Kis needs a Loshon of Tzav, yet we do not see a Loshon of Tzav by the actual Mitzvah that the Torah tells us that we are to give Tzedakah. Why isn't there a Loshon of Tzav by the Mitzvah of Tzedakah? The Mitzvah of Tzedakah is different than all the other Mitzvos in the Torah, in that the Torah wants to accomplish with this Mitzvah that all understand that the money they have is not really theirs. Not only that, but the Torah guarantees that one will not have any loss due to his giving Tzedakah. Thus, the Torah does not use a Loshon of Tzav by Tzedakah, for the Torah is not seeking to encourage people to give Tzedakah despite that it has a Chisaron Kis, for in fact, Chazal tell us that there is no Chisaron Kis for giving Tzedakah.

**אש תמיד תוקד** 6:6 - ברכת הרי"ח  
**כל המזבח לא תכבה** – The Gemara in Ta'anis 7a tells us that the Torah Hakdosha is compared to fire, as it says in Yirmiyah 23:29 “דברי כאש נאום ד” – “My word is like fire, declares the Lord”. It says in Yehoshua 1:8 “והגית בו יומם ולילה” – that one is to toil in Torah day and night. Menochos 99b – Rebbe Yishmael's nephew asked him if he is allowed to learn the Greek wisdom, being that he completed learning the entire Torah. Rebbe Yishmael answered him that he could learn Greek wisdom if he can find a

time that is not the day or the night, for during those times it is incumbent upon him to learn Torah, as the Posuk says that one must learn Torah day and night. Thus, there is no time that one is allowed to be Mevatel from Limud Hatorah, and to learn Greek wisdom. The Torah sends this message here: “אש” – the Torah, “תמיד תוקד על המזבח” – must always be on the Mizbe'ach, which refers to the mouth – meaning that the words of the Torah Hakdosha must never leave the mouth of a Yid, for there is no time that is not day or night.

Now we can understand why the Torah gives a command here for the first time to Aharon Hakohen in Sefer Vayikra, and why the Olah is the first Korbon mentioned here. Aharon Hakohen meant well when he agreed to be a part of the terrible sin of the Eigel. Aharon Hakohen figured that he would use some stall tactics as they were relying on him to make the Eigel, with the hopes that before the Eigel would come to be, Moshe would return, and they would all abandon their pursuit of the Eigel. It didn't work out the way Aharon Hakohen wanted, and the result was that Aharon Hakohen made the Eigel. He needed to do a major Teshuva for his sin that he performed with his hands, with action.

We know that Aharon Hakohen was a great individual and a true Tzaddik. In his heart, at all times, his only goal was to create a Kiddush Hashem, and not Chas V'sholom, as it turned out, a Chillul Hashem. The Torah comes to tell us that we must know this crucial point. A Yid is to always seek to have all his actions and thoughts for the sake of Hashem. The Korbon Olah is the first Korbon mentioned, for it is a Korbon for Machshavah, for thought. Before one performs an action, there is Machshavah, which has great value. While Aharon did indeed need to do Teshuva, and did so, he is taught here that his thoughts did count. This is a lesson for us all, in that we must seek to have pure and positive thoughts. Limud Hatorah is that which is most precious and must be done constantly. Even when we cannot sit in front a Sefer and learn Torah, we should seek to have Torah going through our thoughts, and connect everything in our lives to the Torah Hakdosha. May we be Zoche to have pure and proper thoughts, and be Zoche to be able to bring a Korbon Olah, with the rebuilding of the Bais Hamikdash, במהרה בימינו אמן!