

Rabbi Dov Ber of Mezeritch

Ohr Torah Parshas Tzav

Siman #108	
Command Aharon and his sons, saying.	צו את־אֶהֱרֹן וְאֶת־בָּנָיו לֵאמֹר:
Rashi explains: "'Command' (צו) means nothing other than urging — immediately and for generations."	פִּירֵשׁ רַשִׁי: אֵין צו אֶלָּא זְרוּז מִיָּד וּלְדוֹרוֹת
Rabbi Shimon said: The verse requires extra urging in a place where there is financial loss, etc.	אָמַר ר' שִׁמְעוֹן: בְּיוֹתֵר צָרִיךְ הַפְּתוּב לְזַרְזוֹ בְּמָקוֹם שֶׁיֵּשׁ חֶסְרוֹן כִּיס וְגו':
But we must analyze: if it is meant simply, what is the urgency in offering two daily Tamid offerings?	וַיֵּשׁ לְדַקְדָּק: אִם הוּא כְּפִשְׁטוֹ, מַה הַזְרוּז לְהַקְרִיב שְׁנֵי תַמִּידִין:
And what financial loss is there for all of Israel in offering two daily Tamid offerings?	וַיִּמָּה חֶסְרוֹן כִּיס הוּא זֶה לְכָל יִשְׂרָאֵל לְהַקְרִיב שְׁנֵי תַמִּידִין בְּכָל יוֹם:
Behold, the Musaf offerings are much more than the Tamid offerings — and there it should have said "Command" and "Urge"!	וְהִלּוּא הַמוֹסַפִּין הַרְבֵּה יוֹתֵר מִתַּמִּידִין, וְהִנֵּה לוֹמַר שֵׁם "צו" וְ"זְרוּז":
Furthermore, what does "immediately and for generations" mean — behold, the Tamid offerings are destined to be nullified with the destruction of the Temple?	וְעוֹד: מַהוּ "מִיָּד וּלְדוֹרוֹת"? וְהִלּוּא תַמִּידִין עֲתִידִין לִיבְטֹל בְּחֻרְבֵן הַבַּיִת:
And it is possible to explain according to what our Sages of blessed memory said: Whoever engages in Torah study is as if he brought all the offerings, as it is said: "This is the law of the burnt offering."	וַיֵּשׁ לוֹמַר עַל פִּי מַה שֶּׁאָמְרוּ רַז"ל כָּל הַעוֹסֵק בַּתּוֹרָה כְּאִלוֹ הַקְרִיב כָּל הַקֶּרְבָּנוֹת, שֶׁנֶּאֱמַר "זֹאת תּוֹרַת הָעֹלָה".
And it is possible to say, by way of allusion, that this entire section — "Command Aharon and his sons, saying: This is the law of the burnt offering" — means urging, immediately and for generations.	וְאֶפְשֶׁר לוֹמַר עַל דְּרַךְ רְמֵז כָּל פְּרָשָׁה זוֹ: "צו אֶת אֶהֱרֹן וְאֶת בָּנָיו לֵאמֹר זֹאת תּוֹרַת הָעֹלָה", פִּירוּשׁ — זְרוּז מִיָּד וּלְדוֹרוֹת.
Because the Torah will never be nullified, for it will not be forgotten from his descendants.	כִּי הַתּוֹרָה לֹא תִבְטַל לְעוֹלָם, כִּי לֹא תִשְׁכַּח מִפִּי זַרְעוֹ
Therefore, He urged them to engage in Torah, which is the burnt offering that rises above all the sacrifices.	לְכַד זְרוּז שֶׁיַּעֲסֻקוּ בַתּוֹרָה, שֶׁהִיא הָעֹלָה לְמַעְלָה מִכָּל הַקֶּרְבָּנוֹת.
And it states, and afterwards explains, about which Torah He urged them, and says: "It is the burnt offering upon its flame."	וְקֹאֲמַר, וְהִדַּר מְפָרֵשׁ עַל אִיזוֹ תּוֹרָה זְרוּז, וְאָמַר: "הִיא הָעֹלָה עַל מוֹקְדָּה".
That is, it should be with fiery enthusiasm and cleaving to the Blessed Creator, and not Heaven forbid, merely lip-service.	ר"ל — שֶׁתִּהְיֶה בְּהַתְלַהֲבוּת וּבְהַתְדַבְּקוּת הַבּוֹרָא יִתְבָּרַךְ, וְלֹא שֶׁיִּהְיֶה חֵס וְשְׁלוֹם מִן הַשָּׁפָה וְלַחוּץ.
For every word that is not uttered with awe and love does not rise upward, and it is not called a burnt offering.	כִּי כָּל מִלָּה וּמִלָּה דְלֹא נִפְקִית בְּדַחֲלוֹ וּרְחִימוֹ, לֹא פִרְחָא לְעֵילָא, וְאִינֵה קְרוּיָה עוֹלָה.

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And what it says “on the altar” — this refers to the person, who is called an altar, as our Sages explained on the verse: “And the Lord G-d formed man of dust from the ground” — from where was he created? From the place of his atonement — from the altar of earth.	ומה שכתוב "על המזבח", הוא האדם, שנקרא מזבח, כמו שאמרו רז"ל על פי הפסוק: "וייצר ה' אלקים את האדם עפר מן האדמה" — מהיכן נברא? ממקום כפרתו — מן מזבח אדמה.
And it says “all night,” meaning all the days of a person’s life in this world, which is likened to night — until the morning.	ואמר "כל הלילה", ר"ל כל ימי חיי האדם בעולם הזה. ושהוא דומה ללילה — עד הבקר.
There should be a fire — meaning Torah, which is called fire — burning within him, with great enthusiasm and cleaving to the Blessed Creator.	יהיה אש — היא התורה הנקראת אש — תוקד בו, בהתלהבות גדול וכדבוק בבורא ותברך.
And at the end of the section: “A continuous fire... shall not be extinguished” — not even for a moment, rather he shall fulfill: “And you shall meditate upon it day and night.”	ובסוף הפרשה: "אש תמיד... לא תכבה" — אפלו רגע. "אחד, רק יומם וליילה".
And this truly requires great urging — immediately and for generations — because it will never be nullified, as mentioned.	וזהו באמת צריך זרוז גדול — מיד ולדורות — כי לא תתבטל, כנזכר.
And about this, Rabbi Shimon said: The verse especially needs to urge, etc.	ועל זה אמר רבי שמעון: כיותר צריך [הכתוב] לזרוז [כו].
For Rabbi Shimon bar Yochai follows his opinion, who said: If a person engages in sowing at the time of sowing, etc.,	כי רשב"י לטעמיה דאמר: אם יעסוק האדם בנרע ב'שעת הזריעה וכו'.
When will his Torah be accomplished? Rather, he should engage in Torah, etc.	'תורתו אימתי נעשית? אלא יעסוק בתורה וכו'.
And this is certainly a great financial loss — to withdraw from all worldly labor and make Torah his profession.	וזהו ודאי חסרון פיס גדול — שיבטל מכל מלאכת העולם הזה, ויהיה תורתו אמנותו.
Siman #109	
The breast of the waving and the thigh of the offering.	חזה התנופה ושוק התרומה.
The explanation is: it is called “breast” (חזה) because seeing, which is wisdom, extends until the chest (חזה),	פירושו: כי לכך נקרא "חזה", משום שהראיה — ושהיא חכמה — נמשכת עד החזה.
and from there are the thighs; only, the chest is something external —	— ומשם הוי ירפים, רק שהחזה הוא דבר חיצוני.
therefore, it is the Aramaic translation (Targum) of seeing.	לכך הוא תרגום של ראיה.
And in truth, all the limbs are connected to speech,	ובאמת, כל האיברים שייכים לדיבור.

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and sometimes the hands express something — like winking with the eyes or gesturing with the fingers, etc.	ויפעמים הידיים מראין דבר, כמו "קורץ בעיניו ומראה 'באצבעותיו" וכו
But the thighs relate to action, for one must lift the feet to walk.	אבל השוקים הם השזכים לעובדא, שצריך להרים רגליו ללכת
Therefore, it says: “the breast of the waving” — that is, תנו"ף"פ"ה (motion of the mouth),	לכן אמר "חזה התנופה", כלומר: תנו"ף"פ"ה
as it is said: from thought comes speech — “Abba founded the daughter.”	כמו שנאמר: שמהמתשבה בא הדיבור — "אבא יסד "ברתא"
And this is called “black fire upon white fire,” and through this comes speech.	וזהו נקרא "אש שחורה על גבי אש לבנה", ועל [ידי] זה בא הדיבור

[NOTE:

1. “חזה התנופה ושוק התרומה” – The Breast of the Waving and the Thigh of the Offering

These two portions were lifted and given to the Kohen in the Temple service (see Vayikra 7:31–34). But here, the text is not only explaining the *halachic* act — it's interpreting their spiritual symbolism through Kabbalah and Chassidus.

2. חזה – The Chest as the Endpoint of Vision and Wisdom

“Because seeing (which is wisdom) extends until the chest...”

In Kabbalistic thought, the soul's faculties flow through the body in a spiritual structure. The **power of sight**, associated with **Chochmah (wisdom)**, extends downward — but only until the **chest (חזה)**.

- **Chochmah (wisdom)** is the first intellectual spark — raw insight or intuition.
- The chest is external compared to the inner heart or mind — suggesting this level of wisdom is already manifest or visible.
- The term **חזה** also means *to see* in Aramaic — a clue that this part of the body reflects the sense of vision (and thus inner awareness).

3. שוק – The Thighs as Action and Movement

“But the thighs relate to action, for one must lift the feet to walk.”

The **thighs** represent the capacity to carry out action — the “legs” of intention and knowledge. In Chassidut, intellect descends into emotion, and then into action.

- The **thighs (שוקיים)** move the body — just as action moves ideas into the world.
- Unlike hands, which can *gesture* or *indicate* like speech, **legs don't speak** — they do.

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Thus, the **שוק התרומה** represents not ideas, but the ultimate **execution** of Divine service.

4. Limbs and Speech — A System of Expression

“All limbs relate to speech... sometimes the hands express something...”

Here the author is building a metaphor: the **entire body** can be seen as a system of communication — not only the mouth.

- **Hands** may point, eyes may wink — this is non-verbal speech.
- But **legs** are not about communication — they’re about **obedience and journeying**.

This aligns with Kabbalistic levels:

- **Speech** is higher than action, but **both** are vessels for Divine expression.

5. תנוף פה — The Motion of the Mouth

“Tenu-f Peh — motion of the mouth... from thought comes speech...”

This is a Kabbalistic play on words:

- **תנופה** (waving) is re-read as **תנו-פה** (“give mouth” or “motion of the mouth”).
- Speech emerges from thought — **Aba (father = Chochmah) founded the daughter (Malchut = speech)**.
 - This is a common Kabbalistic formula: the higher intellect (father) gives rise to the expressive faculty (daughter).

Thus, waving the **הזה** symbolizes bringing down Chochmah into Malchut — from insight into speech.

6. Black Fire on White Fire — The Mystical Dynamic

“This is called black fire on white fire, and through this comes speech.”

This is a powerful image found in Midrash:

- The Torah was written in **black fire upon white fire** — meaning, the black letters (the revealed Torah) rest on the white fire (the hidden, infinite light of G-d).
- **Black fire** = defined, shaped expression (letters, speech).
- **White fire** = boundless divine energy (pure thought, pre-verbal).

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So here:

- The **transition from thought to speech** — from insight to articulated expression — is a transformation from **white fire to black fire**.
- **Speech** arises when divine inspiration takes shape, like letters forming out of light.

 **Summary:**

This passage builds a **spiritual anatomy** of Divine service:

- **חזה** = the seat of wisdom, still close to thought, still visible.
- **שוק** = the descent into action — the physical performance of Divine command.
- **תנופה** = motion of speech, the channel from Chochmah to Malchut.
- All leading to **Torah and Avodah** that emerge from the full human self — thought, word, and deed — ascending like **fire**. **END NOTE]**