



RABBI SHALOM

ROSNER

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Maggid Shiur, Daf Yomi, OU.org  
Senior Ra"m, Kerem B'Yavneh

## Constancy & Consistency

וידבר משה אל ה' לאמר יפקד ה' אלקי הרוחת לכל  
בשר איש על העדה: אשר יצא לפנייהם ואשר יבא לפנייהם  
ואשר יוציאם ואשר יביאם ולא תהיה עדת ה' כצאן אשר  
אין להם רעה. (במדבר כז:טו-יז)

After Hashem confirms to Moshe that he will not enter Eretz Yisrael, Moshe asks that Hashem appoint a successor to lead the nation, so that they will not wander in the desert like sheep without a shepherd. Hashem immediately responds to Moshe's request and commands Moshe to anoint Yehoshua to serve as the next leader of Am Yisrael. Yehoshua is anointed, and in the following paragraph, we are commanded to bring the daily burnt-offering, the *korban tamid*.

וידבר ה' אל משה לאמר: צו את בני ישראל ואמרת  
אלהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב  
לי במועדו. (כח:א-ב)

What is the connection between Moshe requesting a successor and the *korban tamid*? Rashi suggests: HaKadosh Barukh Hu said to him, 'Before you command Me concerning My children, command My children concerning Me.'" The first passage involves Moshe telling Hashem what to do. It begins with a reversal of the

usual: "Moshe spoke to Hashem, saying..." According to Rashi, the next section sets things back in their proper order, where Hashem commands Moshe. Still, we can ask why the *korban tamid*, of all *mitzvot*, emphasizes this?

The *Mishkan Betzalel* offers a beautiful explanation linking these two seemingly distinct directives. A leader, like a king, is totally committed to his people, constantly acting on their behalf. There is no personal time for a king, no moment when he is free from responsibility. He is on duty 24/7. Moshe's request of HaKadosh Barukh Hu was that He appoint a leader who is like a king, like a shepherd. Just like sheep cannot be abandoned for a moment, so too, Bnei Yisrael cannot be abandoned for a moment.

HaKadosh Barukh Hu replies to Moshe: You are asking that Bnei Yisrael have a constant leader? You are asking Me to do something constant? Tell them to do something constant for Me. The *korban tamid* is offered twice daily. Please have Bnei Yisrael offer a daily sacrifice to show they are constantly connected to Me. If Bnei Yisrael do that for me, I will provide them with a leader that will care for them.

The introduction to *Ein Yaakov* cites a *midrash* that records a three-way dispute among *tanna'im*. They argue over which

*pasuk* of the Torah is most comprehensive and all-inclusive. Ben Zoma suggests the *pasuk* of “*Shema Yisrael*”. Ben Nanas suggests, “Love your neighbor as yourself.” But then Ben Pazi suggests a *pasuk* that describes the *korban tamid*: “One lamb you shall offer in the morning, and the second lamb offer in the afternoon.” The dispute is then resolved in favor of Ben Pazi.

This is somewhat puzzling. It is easy to understand why *Shema* would be suggested, as it was the last words uttered by several martyrs throughout Jewish history. It is quite easy to understand why “*ve-ahavta le-le’akha kamokha*” would be suggested, as it encompasses the essence of interpersonal *mitzvot*. The third *pasuk*, about the *korban tamid*, seems to pale next to the first two choices – let alone be declared superior?

The significance of the *korban tamid*, as its name implies, lies in its constancy and consistency. It is the same sacrifice that we offer each morning and evening. It symbolizes the way we are to approach our *avodas Hashem*. Indeed – *Shacharis* and *Mincha* were instituted based on the *korban tamid*. We cannot have an attitude of, “Oh I davened or learned yesterday, let me take a break today.” We must act in a consistent, persistent, and unrelenting manner. If we serve God with consistency, He will provide us with the constant supervision and guidance of devoted and dedicated leaders.

May we be able to serve Hashem constantly, yet always with the excitement and enthusiasm as though it were new. ■



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