

## **"And He (Hashem) called to Moshe, and Hashem spoke to him out of the Ohel Moed, saying. Speak unto Bnei Yisrael, and say unto them, when any man of you offers an offering unto Hashem." (1:1,2)**

*Rashi* explains that the term *And He called*, implies endearment. Therefore, when Hashem called to Moshe it was in an intimate manner. *Rashi's* explanation seems inconsistent with the term *rcshuw* And He spoke, which suggests a forceful form of address. This inconsistency becomes more apparent with the succeeding word *rntkw* saying, which alludes to a soft spoken tone. This is followed by the phrase *ktrah hbc kt rcsw* *Speak unto Bnei Yisrael*, which once again connotes a strong manner of communication.

*Horav Yosef Zayat, Shlita*, explains the succession of terms in the following manner. The *Torah* continues with the laws involving *korbanos*, sacrifices, both personal and communal. The word *korban*, although translated as sacrifice, refers to the process of bringing oneself closer to Hashem. Just as the *korban* is slaughtered on the *mizbayach*, man accedes to the notion that he, too, is prepared to offer himself in self-sacrifice in order to serve Hashem. The *korbanos* reflect man's supreme love for Hashem. The ultimate service of Hashem is founded in *mesiras nefesh*, self-sacrifice.

Man is willing to expend all of his efforts to serve the Almighty in the appropriate manner. The *pesukim* preceding the imperative of *korbanos* describe the potential of man's spiritual development to the point that he stands eager and enthusiastic to serve Hashem under all conditions. The expressions which distinguish various forms of communication apply to this progression.

"*And He called to Moshe.*" This phrase implies an intimacy in which Hashem calls forth lovingly, inspiring the individual to prepare himself to ascend to the heights of spiritual achievement. This love, although constant, is not always expressed in terms of endearment. There are times when justice is demanded. These moments of justice can be harsh and exacting. Hence, the *pasuk* continues, "*And He spoke to him.*" Moments of harsh communication are accepted by the *tzaddikim* of every generation, for they have the fortitude to withstand the immense pressures evinced by this form of verbal interaction. Hashem speaks "*to him*," to the "Moshes" of every generation. He tells them to transmit the charge of service to Hashem to *Bnei Yisrael*. He communicates this in a mild loving manner. Consequently, the *Torah* follows with the term "*saying.*" Speak softly to *Bnei Yisrael*, prepare them for *mesiras nefesh*, but do so with sensitivity and love. Indeed, *Rav Yaakov Kamenetzky z.l.* once said that one must himself be *moser nefesh* (present a willingness to give of himself selflessly) for *Torah* and *mitzvos*, but an individual who demands this of others is a *rotzeach* (murderer)!

Only after *Bnei Yisrael* have been nurtured with love can they rise to the level of, *ktarah hbc kt rcsw* "*Speak to Bnei Yisrael*," with strong words. Only now are they prepared to altruistically give of themselves for the Almighty.