

משכן was dedicated and the כהנים began to do the עבודה. At the beginning of the פרשה, the שורה was שכינה, and all the people saw it. This is followed by the tragedy of נדב and אביהוא. In their enthusiasm and קדושה to serve Hashem, they performed an עבודה that was uncalled for. Since it was not a צווי from Hashem, they paid the ultimate price and were burnt up. Immediately after that, the תורה says (3:10) וידם אהרן - accepted Hashem's judgment in silence. In the great זכות of אהרן, he was זוכה to receive the next פרשה in the תורה, the פרשה of יין. As is well known, the פסוק states: וידבר ה' אל אהרן לאמר, rather than the usual wording of וידבר ה' אל משה לאמר. Immediately following this is the קרבנות of the day, returning to the חנוכה דיומא. ענייני רבינו משה commanded them to bring all the קרבנות of that day, which was the day of the חנוכה הבית. However, when משה discovered that not all of the קרבנות had been brought, the פסוק states (10:16) - ואת שעיר החטאת דרש משה ונהג שרף ויקצף על אלקעזר ועל איתמר בני אהרן הנותרם לאמר: Moshe became angry at אלקעזר and איתמר for not bringing the קרבן חטאת, accusing them of neglecting their responsibility. אהרן defended them, explaining that they were אוננים, and as רש"י brings down, an אונן is אסור to do the עבודה. משה immediately acknowledged his mistake and admitted, "You're right, I forgot." He was not embarrassed to admit he was wrong.

Now let's focus on the first half of the פסוק, ואת שעיר החטאת דרש משה. Everyone knows that this phrase is unique in the חומש. In my חומש, it notes: חצי התורה בתיבות - דרש מאן, ודרש מאן. This means that דרש משה marks the exact midpoint of the תורה in terms of words. The ספר דגל מחנה אפרים brings a תורה on this phrase. He quotes the מסורה that states חצי התורה, כאן, and he explains as follows. תורה שבכתב and תורה שבעל פה are one entity. Together, they form a complete and unified תורה. Through תורה שבעל פה, we are able to fathom, grasp, and understand the deep and hidden secrets within תורה שבכתב. Without תורה שבעל פה, תורה שבכתב cannot be fully understood - it is only half of a ספר. Everything is hidden within it, and only through the מידות of our חכמים were these secrets unlocked, allowing us to comprehend the תורה הקדושה. Therefore, the דגל מחנה אפרים uses a very strong לשון: מי שכוfer בקל וחומר או - לשון strong - דגל מחנה אפרים. Not only is it כפירה to deny a פסוק or a הלכה, but even if a person does not accept the מידות as י"ג שבעל פה, תורה, he is considered a כופר.

This is precisely what the פסוק is teaching us: דרש משה - this is half of the תורה, to teach us that תורה is the other half of the תורה שבכתב. If a person only has תורה שבכתב, he only has half of the תורה. The דרשות of תורה שבעל פה complete the תורה, making it a single, unified entity. It is therefore perfectly fitting that חצי התורה falls exactly on these words. This is the secret hidden within this דרשה - דרש משה - to teach us that only when we have the תורה בשלמותה can we truly understand and fulfill all of Hashem's ציוויים. Have a wonderful שבת!

