



תצוה
Tetzaveh

Ashreinu | אשרינו

ENHANCING YOUR STUDY OF THE WEEKLY TORAH PORTION

שבת זכור

ESSENTIAL EFFORT

MR. SHIMMIE KAMINETSKY

MR. SHIMMIE KAMINETSKY

ELI LITWIN ('18)

SHEVI ZAK ('17)

REBECCA ROSEN ('18)

TY KAY ('18)

AVITAL SHAPIRO ('18)

The second half of Sefer Shmot is dedicated to the various vessels and materials that were used and donated to the Mishkan, as well as the construction of the Mishkan. Parshat Terumah lists the materials that were needed, and

Parshat Tetzaveh focuses on the actual construction, as well as the clothing that the Kohanim and Kohen Gadol wore during the service in the Mishkan. These themes and topics are recorded once again in Parshiot Vayakhel and Pekudei at the end of Sefer Shmot.

It is interesting to note that at the end of the list of the materials needed for the building of the Mishkan in Parshat Terumah comes the precious stones which were

placed in the clothing of the Kohen Gadol, which are discussed in this week's Parsha.

Rabbi Chaim Shmuelewitz raises the following question. These stones which were one of the garments for the Kohen Gadol were very high in value, and one would think that the donation of these items would have been mentioned earlier than the others. Why does the Torah put them at the end of the list? Something of such great value and importance surely should be mentioned earlier.

Rabbi Shmuelewitz answers that they come last because a basic ingredient was missing. Since these stones came to the donors easily, without much toil and effort, donating them was not such a great act. This, explains Rav Shmuelewitz explains why they are listed last, even though they had such great significance and were worn by the Kohen Gadol.

Human nature is that things which we toil over and don't necessarily come as easy to us are most dear and precious to us. Things which come easily to us and do

not require much effort, don't get as much of our attention. We see this concept play out in many areas of our lives, but especially in our approach to serving Hashem. Tasks which come easily to us often don't get the attention that they should. We perform them without much thought and check it off our list of things we need to do. Our service to Hashem must be something that we put effort into and toil over. The more effort we put in the greater the reward and the greater the feeling of true accomplishment.

WHERE'S "MOSHE"???

ELI LITWIN ('18)

IN THIS WEEK'S PARSHA, PARSHAT TETZAVEH, THE Baal HaTurim points out that from the birth of Moshe until his death, it is the only parsha (except for a few parshiot in Devarim, in which Moshe speaks in the first-person) in which his name is not mentioned a single time. He explains that the reason for this is because in next week's parsha, Moshe pleaded with Hashem to forgive the Jewish people for the sin of the Eigel Hazahav. He requested (Shmot 32:32) that if Hashem would not forgive Bnei Yisroel, his name should also be erased from the entire Torah.

Although Hashem ultimately accepted Moshe's tefilot and forgave the Jewish people, the Gemara (Makot 11a) teaches that a conditional curse of a righteous individual will be fulfilled even if the condition itself does not come to fruition. Hashem partially implemented Moshe's request by removing his name from one entire parsha.

This explanation still begs the question. Why was Moshe's name left out, specifically, from this week's parsha as opposed to any other?

The Vilna Gaon notes that the *yahrzeit* of Moshe, *zayin* Adar, traditionally falls during the week of Parshat Tetzaveh. In order to hint that it was at this time that Moshe was taken away from the Jewish people, the Torah purposely removed his name from this parsha.

Alternatively, Rabbi Zev Leff explains that Rashi writes (Shmot 4:14) that Moshe was originally intended to serve as the Kohen Gadol, but the position was taken away from him and transferred to

his brother Aharon. Parshat Tetzaveh deals almost entirely with the unique garments and inauguration procedure for the Kohen Gadol. One might have thought that Moshe was bitter at being reminded of the loss of what could have been his and would want to compensate by at least having his name mentioned repeatedly. To demonstrate that Moshe was genuinely happy about his brother's position, his name is not mentioned a single time in the parsha which should have revolved around him, as he willingly stepped aside to allow Aharon his moment in the spotlight.

WISE BOTH INSIDE & OUT

SHEVI ZAK ('17)

PARSHAT TETZAVEH DISCUSSES LAWS CONCERNING the kohanim. In this parsha, God describes those who are meant to create the clothing for Aharon and the other kohanim. The pasuk says:

וְאֵתָהּ תְדַבֵּר אֶל כָּל חַכְמֵי לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה

"And you shall speak to all the wise hearted, whom I have filled with the spirit of wisdom."

(Shmot 28:3)

God describes the clothing-makers as wise-hearted and filled with the spirit of wisdom. This seems a little repetitive. God could simply have said: "speak to the wise people." Why does the pasuk go through the trouble of repeating that the people had to be wise twice?

It is not enough to have a strength. The challenge is to recognize that you have it and to put it to use. This is the lesson God wants us to learn from the seemingly repetitive wording of the pasuk above. The kohanim were singled out to perform the holiest of tasks on behalf of the Jews. Their clothing was the outward representation of this holiness and was described in exact detail in the Torah, since each step in its fashioning had to be just right. Who would be worthy enough to be entrusted to carry out the specific details of making this holy clothing, to ensure that each of the Torah's exact words were followed to the letter in this undertaking? Someone with great wisdom. However, simply having great wisdom is not enough. Those men chosen to be the clothing-makers were

singled out not just because they had wisdom “in their hearts,” but because they put that gift to good use and were “filled with the spirit of wisdom.” Not only did they have wisdom within them, but they filled themselves with this wisdom in a way that it was clear they were wise. They actually acted on their wisdom and used it for good.

These people, who take their gift of wisdom and use it positively, are worthy of the honor of creating the clothing that will define the kohanim’s image, representing the kohanim and the Jewish people. We can learn from this repetition that it is so important to acknowledge your talents and strengths that you have been blessed with, but more than that, you must use your strengths for the good and act on them to help others.

PURE MOTIVES

REBECCA ROSEN ('18)

PARSHAT TETZAVEH BEGINS WITH HASHEM COMMANDING MOSHE TO INSTRUCT Bnei Yisrael to take extra pure olive oil for lighting the Menorah. Rashi comments on the contrast between this oil used for the purpose of light, and the oil which was used in the recipe for the Mincha (bread) offerings. Rashi points out that the oil that we are commanded to use for the Mincha offerings only has to be pure. It just has to be oil that was merely purified in some way and it can be used even after having been placed into a mill and grinded.

However, the oil for the Menorah must be pure simply because it came from the very first drop squeezed out of the olive. The Midrash Tanchuma takes this contrast even further and points out the peculiarity of this difference. While one is normally more concerned with what goes into his/her mouth and less concerned with the fuel one is using to light, Hashem does the opposite. He is particular as to the oil we should use to light the Menorah, and far less particular as to the oil for the bread offerings.

People are more particular as to what they eat because they taste it. However, since physical ‘tasting’ isn’t something that applies to Hashem, why should we assume that there is any difference to Hashem be-

tween the light of the Menorah and the bread offerings? Furthermore, the Midrash Tanchuma emphasizes that the light of Menorah is for our sake, and not for Hashem’s sake, as He does not need the miniscule light that shines from the Menorah.

In order to understand the reason for this issue of Hashem’s order of priorities differing from those of mankind, as well to answer what the Midrash is trying to get at by equating our preferences to those of Hashem, we should look at what the Menorah’s light and the Mincha offerings represent.

The Gemara (Bava Batra, 25b) tells us that someone who wants to prosper in Torah knowledge should face slightly towards the south while praying because the Menorah was in the south, and the Menorah is the source of all Torah knowledge and wisdom. It also says that if one would like to prosper in monetary wealth, then one should face slightly north while praying because the Shulchan - the table upon which the twelve panim-breads were kept - was in the north, and the Shulchan was the source of monetary wealth in the world.

Rabbi Y. Dov Krakowski shares a lesson we can learn from this. Rather than viewing Hashem as particular as to what He ‘eats’, or as to the fire that is ‘giving Him light’, perhaps we should understand that Hashem is being particular as to what we should eat, and as to how we should approach acquiring Torah knowledge. Hashem wants the highest and purest level of quality for the source of Torah for the world, which is the Menorah. For the source of wealth – the Shulchan – second level quality is deemed adequate. Just as Hashem requests that we set up the light of the Menorah – the source of all Torah knowledge – with only the best and purest, so too we must give the greatest efforts to our Torah study. Just as Hashem only required that we use second rate oil for the bread offerings, the source of wealth and sustenance, we too should view our luxuries and even livelihoods as secondary. Perhaps the idea of the light needing oil that was purified is meant to be taken as a lesson that we must do everything in a way that is clean and pure from sin. We must remove all selfish reasons for making our livelihood, and work only for the sake of Hashem. The Menorah is indeed for our sake, as it is the source of Torah, which is the light that can ultimately guide all of us.

SPARK OF GOD

TY KAY ('18)

THE MAJORITY OF PARSHAT TETZAVEH FOCUSES ON THE CLOTHING WORN BY THE kohanim in the Beit Hamikdash. The Torah goes into great detail when describing all the clothing, specifying the materials and colors of each garment.

These garments are meant to be worn by someone who is wise, who has chachmah. The word chachmah appears many other times in the Torah. It is used to describe Yosef, the famous brother and interpreter of dreams, and Betzalel, the young builder of the Mishkan.

In noting which people are called chachamim, we can determine that the real definition of chachmah is the ability to turn dreams of visions into reality. This is the same exact quality Hashem desired for the kohanim to have. Nowadays, there is no Beit Hamikdash and therefore no priestly clothing. However, each of us still wears many unique things, aside from the obvious articles of clothing we wear, dressing modestly, and wearing tzitzit and a kippa.

According to the Chernobyler Rebbe, our body itself comes from a spark of God, so in essence our neshamot each wear a little bit of Hashem, too. With Purim approaching, as we all wear costumes and dress up, we should remember that we are wearing a spark of Hashem and that we are just as spectacular as any piece of clothing.

A PLEA TO GOD

AVITAL SHAPIRO ('18)

IN PARSHAT TETZAVEH, THE TORAH DISCUSSES THE ROLE OF a Kohen Gadol. Every day the Kohen Gadol would enter the Beit Hamikdash. The Torah goes into specific detail about the special clothes that he would wear. From this, one can learn something about the nature of Jewish leadership. The Kohen Gadol was the spiritual representative of the entire Jewish people. He would enter the Beit Hamikdash where God's presence was prominent. He would wear a breastplate with 12 different stones that each had the name of one of the 12 tribes. This means that the Kohen Gadol would carry the names of tribes (the Jewish people) with him. When he went before God, this would act as a plea that God should remember His people and look on them with favor. From generation to generation, this has been the purpose and function of Jewish leadership: to ask God for a blessing for the Jewish people, and to remind everyone of their great spiritual power.

Staff

EDITOR-IN-CHIEF

ELI LITWIN

DESIGN DIRECTOR

JONATHAN LEFF

EDITORS

TAMARA KAHN ('17)

IZY MULLER ('17)

ADAM SHALLOWAY ('17)

LANA ROSENTHAL ('17)

GABI ENGLANDER ('18)

JONAH TRIPP ('18)

AYELET GROSS ('18)

MONTHLY CONTRIBUTORS

SARA MERKIN ('17)

NETANYA MEYEROWITZ ('17)

SHEVI ZAK ('17)

ETAN WINOGRAD ('18)

JORDAN LANDES ('18)

TY KAY ('18)

SARA DEICHMAN ('19)

YITZY LANNER ('19)

FACULTY ADVISOR

RABBI AVI HOCHMAN

DEVELOPERS

AYALA BROIDE ('17)

YONI MAYER ('18)

EMMA FRANK ('18)

DISTRIBUTOR

AKIVA SPLAVER ('18)

A KYHS PARSHA PUBLICATION



RAVH@YESHIVAHS.ORG