

הַדְגֵּבָה
יְסֻדֵּי

פרשת תצוה Parshat Tetzaveh

Ashreinu | אשרינו

Enhancing your Study of the Weekly Torah Portion



Surface Depth

Rabbi Moshe Nachbar

Avichai Shekhter ('22)

Naomi Reichenberg ('22)

Meirav Horowitz ('25)

Aden Lyons ('23)

Rabbi Moshe Nachbar

In this week's parsha we learn of the various *keilim*, vessels, of the Mishkan. The Mishkan was the place where Hashem's presence rested

and because of that, all physical trappings of silver, gold, and beautiful fabrics were uplifted. When discussing the *keilim* of the Mishkan, the Netziv explains that each and every holy physical vessel was the source of a spiritual, metaphysical trait in the world. For instance, the Shulchan, where the *lechem hapanim* rested, was the source for livelihood. The Netziv explains that two special traits relating to the learning of Torah were sourced in the vessels of the Menorah and the Aron.

The Aron, the vessel which held the *luchot*, was the source for *halacha psuka*, definitive law.

Just as the Aron held the word of Hashem Himself, unchanging and steadfast, so too, the trait of learning Torah as definitive law was sourced in this vessel.

The Menorah, explains the Netziv, stood for a different experience in *limud* Torah. The Menorah was the source for *pilpulei* Torah and *chidushei* Torah, Torah discourse and novellae. The illumination of fire is synonymous with illumination of unique Torah ideas and interpretations.

The experience of Torah learning should be a meeting of both traits. One should learn definitive halacha, one must know what to do and how to do it. One must know what is right and wrong. Just as the word of God is ironclad, so too is the law which we learn and live. However, every single Jew has a unique connection to Torah, one which they can experience in their learning. A personal connection to Torah is experienced when learning with one's unique capabilities and interests. Hashem should bless us all to feel both traits, *hala-*

cha psuka and *chidushei* Torah, in our learning experiences. We should be blessed to live a life guided by both the Aron Kodesh and the Menorah.

On a Different Level

Avichai Shekhter ('22)

In Parshat Terumah, we learned about all the *keilim* and structural components of the Mishkan. To be more specific, all but two of them are mentioned, which are the Kiyor, which is mentioned much later in Parshat Ki Tisa, and the Mizbeach Haketoret, which is found in this week's Parshat Tetzaveh. Why is this Mizbeach one of the only vessels left out of Parshat Terumah? Why is it mentioned in Tetzaveh instead?

The Sforno explains that all the other *keilim* mentioned in Parshat Terumah play a part in bringing the *Shechinah* down to the Mishkan. On the other hand, the Mizbeach's job was to ensure all the *avodah* done in the Mishkan should be good in the eyes of Hashem once His *Shechinah* is already present.

Another explanation from the Netziv is that all the other *keilim* in the Mishkan represent the Torah. This was shown through their proximity to the Aron, which held the *luchot*. However, the Mizbeach Haketoret symbolized the idea of chesed and pleasing Hashem through acts of chesed. Therefore, this Mizbeach is not placed near the Aron. This is also why it is separated from the rest of the *keilim* in the parshiyot and only mentioned in this week's parsha. Good Shabbos!

Humble Beginnings

Naomi Reichenberg ('22)

In this week's parsha, Parshat Tetzaveh, Aharon and his sons are commanded to light the Menorah, and we see an interesting choice of words in the first few pesukim. The pasuk says,

וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶהֱרֹן אָחִיךָ וְאֶת בְּנָיו אִתּוֹ
מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֵנוּ לִי אֶהֱרֹן נָדָב וַאֲבִיהוּא
אֶלְעָזָר וִּיִתְמָר בְּנֵי אֶהֱרֹן

“You shall bring forward your brother Aharon with his sons, from among the Israelites, to serve Me as priests: Aharon, Nadav and Avihu, Elazar and Itamar, the sons of Aaron” (Shmot 28:1).

If Hashem is only commanding Moshe to tell Aharon and his sons to light the Menorah, then why does the pasuk go on to specify who Aharon's sons were? Was Moshe not Aharon's brother who surely knew who his nephews were?

Many mefarshim address this issue. The Ramban says that the reason for mentioning Aharon's sons' names in particular is so that Moshe should not think that when he anoints Aharon and his sons as kohanim that his own sons would automatically become kohanim. This is not the case and Hashem is emphasizing this.

The Netziv says something that complements Ramban's understanding. He says that the reason the pasuk says his sons should come *with him* is because Hashem is putting an emphasis on the fact that they are meritting the role as kohanim because they are Aharon's sons.

These two ideas are extremely *chashuv* ideas to remember and are applicable to our lives today. There are so many times when we compare ourselves to others and sometimes to our siblings. This moment of glorifying Aharon should be seen as an opportunity for Moshe to be *b'simcha* for his brother and his family and not to automatically expect that he should be treated exactly the same way.

This is applicable with Hashem and all of his children. When we see someone with something that we want or think that we need, we should feel so happy for them and realize that the *Aibeshter* gives us everything we need; even if we may not have something someone else has, Hashem still loves us the same amount. The second lesson we can learn from these two

mefarshim is that sometimes you have to humble yourself. Even though Aharon's children are becoming kohanim, according to the Netziv it has nothing to do with them and everything to do with Aharon. The Netziv goes on to say that we see this later on because Nadav and Avihu did not humble themselves, and instead they believed they were so great since they were kohanim. They ended up dying because of their *gaivadik*, haughty, mindsets. This really teaches us to know our place and to be *tzanua* with the opportunities the *Ribono Shel Olam* puts in front of us.

Im yirtzeh Hashem we should all be zoche to be the best we can be and learn from the lessons Hashem is emphasizing in this pasuk. Have a beautifully heilige Shabbos!

Be You

Meirav Horowitz ('25)

In this week's parsha, the job of Kohen Gadol is given to Aharon. Why would this job be given to Aharon and not Moshe? Although Aharon was a good person and totally qualified for the job, Moshe was the leader and could have just performed the role of Kohen Gadol himself.

There are many answers to this question, but I would like to focus on the answer the Malbim suggests. He makes the point that Hashem has an ability to see our inner qualities and what makes us each special. Hashem gives us opportunities accordingly, each of us based on our individual and unique talents. Hashem knew the specialties of Moshe and Aharon and gave them each their roles based on that knowledge.

The Dubno Maggid explains that although Moshe is a great role model, he was on a level that B'nei Yisrael would not be able to reach. Aharon on the other hand was a man of the people and an example of a relatable role model. Seemingly the job of the Kohen Gadol is to be an example of how to serve Hashem in a realistic way.

I believe the message this parsha is trying to teach us is that we are each our own person with our own abilities. Sometimes we look around and see other people succeeding in ways we wish we could achieve, but we have to focus instead on succeeding in our own unique ways. Don't try to be like everyone else, just be you!

And YOU

Aden Lyons ('23)

This week's parsha, Parshat Tetzaveh, immediately follows Parshat Terumah, in which the Jews were constructed to build the Mishkan. Tetzaveh continues in a similar vein by instructing Moshe how to dress the kohanim who would be working in the Mishkan and the mitzvah of lighting the Menorah. When Hashem commands Moshe the mitzvah of lighting the Menorah, He uses the words "וְאַתָּה" – "And you." Up until this point, when Hashem had instructed Moshe the various parts of building the Mishkan, He'd always been instructed to delegate it to others who would build these various parts, such as Betzalel and Oholiav. Here, however, Hashem uses very personal language, directly involving Moshe in the labor. This case of lighting the Menorah wasn't the only incident where this happened. When Hashem commanded Moshe to designate the kohanim and when Hashem instructed Moshe to select the wise/talented people to build the Mishkan, Hashem also used the very directly personal command of "וְאַתָּה". So why do these three seemingly separate commands get special attention, requiring Moshe, the greatest man of his generation, to personally oversee them?

Rashi answers this question by emphasizing the importance that these three mitzvot had. The oil represented the light of wisdom and holiness illuminating Israel's pursuits. It represents the holy path each and every one of us should follow. The kohanim are the living embodiment of each Jew in the sacred service. They are our

representatives in serving God. Finally, the construction of the Mishkan and its vessels demonstrated Israel's capacity to raise and elevate regular mundane human activity to a spiritual level.

These three aspects, which represent the direct personal commands Hashem gave Moshe, are very important to everyday Jewish life. We need "the oil," the wise path (Torah), to guide us in becoming better people. We need "the leaders and representatives" (Kohanim) to embody our roles and values and help us reach the highest level. And finally, we need "the construction of the Mishkan" to help us get closer to Hashem, even when doing the most mundane thing, in order to turn any seemingly boring and regular action into a mitzvah and rise spiritually.

Each of these direct personal commands Hashem instructed Moshe to do using the language of "וְאַתָּה" represent core values to us Jews. This is why Hashem used the language of "וְאַתָּה" to demonstrate how important these three ideas are, and this is why he needed Moshe to personally be involved in carrying out these mitzvot. Shabbat Shalom.



MESHUGANA MEMES

We also had this suit made, just in case the Cohen happened to turn out extra- "gadol", if you know what I mean...



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