

CHEVRAH TORAH...5777

With HEART in MIND

MUSSAR Teaching to Transform the Text & Our Lives

Tetzaveh—Exodus 27:20-28:5

EYNO MACH'ZIK L'ATZMO—Not Claiming Credit

...Key KOSHI...

WHY is this the only par'sha [since his birth until his death] that does not mention Moses by name?

WHAT does his absence teach us about his leadership, his presence, and the nature of presence/Presence in/beyond this life? ?



P'SHAT...Studying Torah—Encountering The Word—The Will—The ONE

The truly wise individual is not one who has achieved wisdom but a *talmid chacham*—a wise student...one who is constantly learning—including by observing and reflecting on what can be learned from other people.

<p>27:20] You shall further instruct the Israelites to bring you clear oil of beaten olives for lightin, for kindling lamps regularly. 21] Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the Ark of] the Pact, [to burn] from evening to morning before the Eternal. It shall be a due from the Israelites for all time, throughout the ages.</p> <p>28:1] You shall bring forward your brother Aaron, with his sons, from among the Israelites, to serve Me as priests: Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. 2] Make sacral vestments for your brother Aaron, for dignity and adornment. 3] Next you shall instruct all who are skillful, whom I have endowed with the gift of skill, to make Aaron's vestments, for consecrating him to serve Me as priest. 4] These are the vestments they are to make: a breastpiece, an ephod, a robe, a fringed tunic, a headdress, and a sash. They shall make those sacral vestments for your brother Aaron and his sons, for priestly service to Me; 5] they, therefore, shall receive the gold, the blue, purple, and crimson yarns, and the fine linen.</p>	<p>21 וְאֹתָהּ תִצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמֵאֹר לְהַעֲלֹת נֵר תָּמִיד : 22 בְּאֹהֶל מוֹעֵד מִחוּץ לַפָּרֹכֶת אֲשֶׁר עַל־הַעֲוֹת יַעֲרֹף אֹתוֹ אֶהְרֹן וּבְנָיו מֵעֶרֶב עַד־בֹּקֶר לִפְנֵי יְהוָה חֻקַּת עוֹלָם לְדֹרֹתֶם מֵאֵת בְּנֵי יִשְׂרָאֵל : סִפְרָק כח 1 וְאֹתָהּ הִקְרַב אֵלֶיךָ אֶת־אֶהְרֹן אַחִיךָ וְאֶת־בְּנָיו אֹתוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנֹלִי אֶהְרֹן נָדָב וְאַבִּיהוּא אֶלְעָזָר וְאִיתָמָר בְּנֵי אֶהְרֹן : 2 וְעָשִׂיתָ בְּגָדֵי־קָדֹשׁ לְאֶהְרֹן אַחִיךָ לְכָבוֹד וּלְתִפְאֳרָת : 3 וְאֹתָהּ תִדְבֹר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלְּאֹתֶיךָ רוּחַ חֵכְמָה וְעָשׂוּ אֶת־בְּגָדֵי אֶהְרֹן לְקָדְשׁוֹ לְכַהֲנֹלִי : 4 וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חָשׁוֹן וְאִפּוֹד וּמַעֲיֵל וְכִתְנֹת תְּשֻׁבָץ מִצְנֻפֹת וְאַבְנֵט וְעָשׂוּ בְּגָדֵי־קָדֹשׁ לְאֶהְרֹן אַחִיךָ וּלְבָנָיו לְכַהֲנֹלִי : 5 וְהֵם יִקְחוּ אֶת־הַזָּהָב וְאֶת־הַתְּכֵלֶת וְאֶת־ הָאַרְגָּמָן וְאֶת־תּוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ :</p>
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REMEZ...Acquiring Torah...When Torah penetrates our entire being, not just our *seichel/intellect*, this is the acquisition of Torah. –R' Avi Fertig

27:20 *You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting to kindle the lamps regularly.*

RAMBAN... “V’Atah...” Throughout the passage on the Tabernacle, Moses is told “*you shall make...*” in a verb form that automatically means “*you,*”...One would think that he should just have them made by others. Yet Moses is being told, “*you shall personally instruct,*” for he was responsible for evaluating their skill and distributing the work among them.

TANCHUMA...The divine command issued to Moses uses “V’Atah—and you” instead of allowing the you to be implied in the command “*Tetsaveh*” ...A similar form is used further on “V’Atah Hakreyv eylecha—*And you shall bring near to you...*” By addressing Moses personally in this way, the holy One invested him with undivided authority over Aaron and his sons. In is in this capacity that Moses had the sacred responsibility of investing Aaron as Kohen Gadol...The threefold repetition of “V’atah—and you” stresses God’s confidence in Moses for this sacred task.

CASSUTTO... “V’Atah—You!” Moses, hear the order that I am delivering to you... “*You shall command the Children of Israel...*” That is, they must take what they have and bring it to you. Likewise the second “V’Atah” the appointment of Aaron and his sons as Kohanim”...For it flows not from the will of the people, but directly from God to Moses, thus, the emphatic “*and you!*”

VILNA Ga’ON... WHY is it not said, “*And the Lord spoke to Moses,*” but rather, “*And you shall command...*” omitting Moses’ name altogether? Moreover, why is Moses’ name missing from this sidrah alone? Perhaps it is because we read this *sidrah* during the week of the 7th of Adar, the anniversary of Moses’ death...And since the One who calls the generations knew that this would be Moses’ *yahrzeit*, he is therefore not to be recalled by name.

28:1 *And you, bring your brother Aaron near to you, along with his sons, from among the Israelites, to serve Me as Priests*

RASHI... “V’Atah Hakreyv Eylecha” Bring Aaron and his sons near to “*you—yourself,*” to who and what you are.

SARNA...Until now Moses has acted in the capacity of chief cultic officiant; now he is the one to “*hak’rev—bring forward,*” that is, induct into office the newly appointed chief priest.

SHMOT RABBAH... “V’Atah Hakreyv Eylecha...Bring Aaron near to you”...R’ Levi taught: It can be compared to the dear friend of the king who was a member of the imperial cabinet... When the king was about to appoint the palace governor, he sent word to his friend saying: It is your own brother! So the Lord made Moses superintendent of the palace, as it says, “*My servant Moses...He is most trusted in all My House...*” [Num 12:7] and made him a judge, as it says “*Moses sat to judge the people...*” [Ex 18:13] So as God was about to appoint the *Kohen Gadol*, he notified Moses saying: It is your brother Aaron!

28:3 *And you shall instruct all the skilled laborers, whom I have endowed with the gift of skill, to make Aaron’s vestments...*

MUNK...Three consecutive times the emphatic appeal echoes, “*And You shall command,*” “*And You shall bring near,*” “*And You shall speak...*” In so doing, the Holy One affirms His confidence in Moses... Thus was Moses comforted; his mission to teach Torah to the people brought him immense satisfaction. In view of the above, it is appropriate that the name of Moses is not mentioned anywhere in the *Sidrah*... Deprived of the privilege of priesthood, he moves for the moment into the background, as his brother Aaron comes to the fore.

MIDRASHEI HaTORAH...Moses, our teacher, in his humility, strove in all these matters to enhance to honor of his brother Aaron, giving extra effort, as if he, himself, had initiated the idea of inducting him publicly into the priesthood. Moses carried it all out, *not* as one commanded to do so, out of necessity, but rather wholeheartedly, as a true, supportive friend...

SOD...*Helping the soul-light shine...*

Practice focuses on recalibrating the soul-traits that are obstructing your soul's light from shining into your life

Rabbi JAMES STONE GOODMAN...

You ask me why Moses was not present in the par'shah this week? He is present, but he is hidden...He is, of course, the "You" in the first verse. Then he recedes to where he lives, in the heart of the story. He is the heart of the story, our center...the spiritual force that through the green fuse drives the flower to blossom...He is, of course, our hero...known for, of all things, his humility. Not for his accomplishments, his organizational skills; not for his choice of delegates or appointees...We remember him for his humility. For Moses, here, is an empty vessel. He has plenty of room for God...He is our spiritual center...and the absolute center always remains somewhat hidden—the sustaining power somewhat unexpressed...So he does not come into the Land...And he does not preside over the Sanctuary, the two activities of outward leadership...He presides over our hearts...And so we remember him not as Moses our captain or Moses our father; we remember him as *Moshe Rabbeynu*—*Moses our Teacher*, as Moses our Rabbi...because he is the spiritual heart of the matter, and that cannot ever be fully named.

Rabbi YITZ GREENBERG...

Purim appears to be a purely natural, human-made phenomenon. It was achieved by court intrigue and bedroom machinations...Like all achievements in the real world, Purim was an admixture of moral idealism and moral compromise, which upsets religious purists. It lacks the overtly super-natural; flawed by human frailty and moral ambiguity. It would have been easy to dismiss Purim as secular; as not sanctioned by God...This is best expressed in the absence of God's Name in the scroll. However, by their acceptance of Purim, the people, and ultimately the Rabbis, showed their grasp of the way to understand how God is present in history in a post-prophetic age. They realized that God operated not as a force crashing into history from the outside but in the center of life as the One who is present in the natural redemptive process in which the human is the co-partner...On Purim, a mature Jewish people, rejecting the need for audio-visual fireworks, discern God's Presence in their history...concluding that, even in Shushan, flawed human beings can be carriers of divine redemption.

...PRACTICE...

CONSIDER:

HOW do you make your presence felt?

HOW does your sharing of "self" enable your presence to remain even in your absence?

WHAT presence inspires at the heart of your life?

HOW can you better celebrate others to kindle their sacred spark?