

# THE Chabad WEEKLY

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Tetzaveh continues the instructions about the Mishkan, the traveling sanctuary that the Jewish people used while they were in the desert and the first 400 years in the land. Great scholars of the Torah understood the depiction of the Mishkan and its instruments is also a description of the soul and its strengths. Just as the purpose of the Mishkan was as a dwelling place for G-d on this plane, so also the body is a dwelling place for a portion of G-d here below, that which we call the soul. By understanding the Mishkan, we gain a direct message how most effectively to fulfill our spiritual purpose.

In the Mishkan were two altars, a larger one of copper in the outer section, meant for the animal offerings; and a smaller one of gold in the innermost partition, for the spice offerings. Only a specific spice offering was permitted on the inner altar and, furthermore, the priest at the time of the incense offering was required to remain inside, totally alone. The altar is associated with the service of the heart from which our love of G-d is based. The Lubavitcher Rebbe explains how two different altars and their different purposes reflect the different levels of love within man.

More specifically, there are some things that require of a person a more superficial interaction, less intense emotional involvement, and some that need the full flaming enthusiasm of the total strength of the soul. No matter how much we are into spiritual power, some things do not change. The body is a gift from G-d. A person has to eat and drink, sleep and rest, care for their body and take the time for a stroll in the fresh air. This is by no means 'being seduced by the desires of the world'. Rather, a person has to see these actions as part of his spiritual service, as the verse says, "In all of our ways we should know Him" [Proverbs 3/6]. This is holy work. And therefore you might think that we have to invest our all in it.

The Torah addresses this concern, and says the organs and the fats, representing our physical needs, are only offered on the external altar. This teaches us that our physical needs and our worldly concerns should be dealt with only in the external level of the heart, without going nuts over it. The inner heart, true enthusiasm and total investment, has to be saved for more important things, the study of Torah, prayer and the pure service of the commandments. The Torah warns us that the inner altar should not be used for the 'daily' offerings. The inner altar is used only for the spice offering, something that is consumed completely and is elevated to holiness, with little or no waste left behind. And the Torah adds even more. At the time that the spice offering was being made, the offerer needed to be alone in the tent, he and G-d alone. This is the most important point. What is appropriate for the inner heart has to be done for the Almighty only, without any other motivations, without any fanfare or publicity. It is only in this way that the offering will be fully accepted and the Divine Presence will be able to dwell in us.

This final lesson is also connected to Purim and Shushan Purim that we celebrate this Friday and Shabbos. A person might feel that G-d is only in the Torah, but not experience any connection of the spiritual with the physical world. The Scroll of Esther is the only book of our scripture that does not mention G-d's name, yet it describes how we were miraculously saved from destruction. When a Jewish person is properly connected to G-d, balanced in the way we have described, he will merit to see miracles even in the concealment, as the verse says, "night will shine like the day" [Psalms 139/12], that even the darkness itself will shine, advancing the imminent arrival of Mashiach, may it be quickly in our days. [From Rabbi Shaul Yosef Leiter, [www.ascent.org.il](http://www.ascent.org.il)]

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**And you shall command... (27:20)** Tetzaveh is the only Parshah in the Torah since Moses' birth in which Moses' name does not appear (with the exception of the book of Deuteronomy, which consists wholly of a first-person narrative spoken by Moses). The reason for this is that, [when the people of Israel sinned with the Golden Calf,] Moses said to G-d: "If You do not [forgive them,] erase me from the book that You have written" (Exodus 32:31). This was realized in the Parshah of Tetzaveh, since the censure of a righteous person, even if made conditional on an unfulfilled stipulation, always has some effect. (Baal HaTurim)

While Moses' name does not appear in the Parshah of Tetzaveh, Moses himself is very much present: the entire Parshah consists of G-d's words to Moses! Indeed, the Parshah's first word is ve'attah, "and you"--the "you" being the person of Moses. Indeed, the word "you" connotes its subject's very self, while a person's name is a more superficial "handle" on his personality. This means that Moses is more present in our Parshah--that is, present in a deeper, more essential way--than any mention of his name could possibly express. This is fully in keeping with the Baal HaTurim's explanation (cited above). Because Moses was prepared to forgo mention of his name in the Torah for the sake of his people, he merited that his quintessential self--the level of self that cannot be captured by any name or designation--be eternalized by Torah. It is this level of Moses' self that is expressed by his "nameless" presence in the Parshah of Tetzaveh. (The Lubavitcher Rebbe)

**Pure olive oil, crushed for the light (27:20)** Just as the olive yields light only when it is pounded, so are man's greatest potentials realized only under the pressure of adversary. (The Talmud)

**Crushed for the light (27:20)** When one speaks crushing words of rebuke, it must be with the sole purpose of enlightening, illuminating and uplifting one's fellow. Never, G-d forbid, to humiliate and break him. (Chassidic saying)

**And the Breastplate shall not budge from the Efod (28:28)** The Efod was worn in back and below the waist; the Breastplate, on the front and upper part of the wearer. Thus, the deeper significance of the commandment "And the Breastplate shall not budge from the Efod" (which ranks as one of the 365 prohibitions of the Torah) is that there must be no "gap" between the upper and lower aspects of life, or between its forward and backward elements. True, the human being consists of both the sensitive heart and the functional foot; true, life is composed of sublimely spiritual moments as well as the daily tending to one's material needs. But the "Efod" must be securely bound to the "Choshen". The upper must permeate the lower, and the external must never lose sight of its inner essence and purpose. (The Lubavitcher Rebbe) [chabadonline.com](http://chabadonline.com)

BEFORE PRONOUNCING THE B'RACHA HAMOTZI, A SCRATCH IS MADE ON THE BREAD WITH THE KNIFE, BUT WE ARE CAREFUL NOT TO CUT INTO IT. EVEN WHEN SAYING KIDDUSH OVER BREAD, WE STILL SAY SAVRI MARANAN (P. 141). IT IS SAID OF THE TIME TO COME: (1) "A STONE IN THE WALL WILL CRY OUT AND A BEAM FROM THE TREE WILL RESPOND." AT PRESENT, INERT CREATIONS ARE MUTE; THOUGH TRODDEN UPON, THEY REMAIN SILENT. BUT THERE WILL COME A TIME WHEN THE REVELATION OF THE FUTURE BECOMES A REALITY, THAT THE INERT WILL BEGIN TO SPEAK, RELATE AND DEMAND: "IF A MAN WAS WALKING ALONG WITHOUT THINKING OR SPEAKING WORDS OF TORAH, WHY DID HE TRAMPLE UPON ME?" THE EARTH TRODDEN UPON HAS BEEN WAITING FOR MILLENNIA, EVER SINCE THE SIX DAYS OF CREATION. ALL KINDS OF LIVING CREATURES HAVE BEEN TREADING UPON IT ALL THIS TIME, BUT IT IS WAITING FOR A JEW (OR TWO JEWS) TO WALK ON IT WHILE DISCUSSING TORAH. BUT IF THEY DO NOT SAY WORDS OF TORAH, THE EARTH WILL PROTEST: "YOU TOO ARE JUST LIKE AN ANIMAL!" (FROM REBBE'S HAYOM YOM ADAR 15)

*As the world came into being, so did tolerance. It may be the most amazing thing about our world—that it can carry on ever so loosely tied, enduring so perfectly in its imperfection.*

Be Within, Stay Above - More meditations from the wisdom of the Rebbe