

CHAYUS

A Shabbos Stimulus

THE EDA AND DAVID SCHOTTENSTEIN EDITION

In honor of our parents, Tuvia and Lea Schottenstein and Rabbi Yisroel and Chana Sirota

Erev Shabbos Parshas Tetzaveh – Purim 5781 – February 26, 2021

ערב שבת פרשת תצוה, י"ד אדר – פורים, ה'תשפ"א

כתר שם טוב

PORTIONS OF LIGHT

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Yehei Shemei Rabba

Praiseworthy is he whom You choose and draw near to dwell in Your courts; let us be sated with the goodness of Your house, the sanctity of Your Temple (Psalms 65:5).

אַשְׁרֵי *Ashrei*, (*praiseworthy*), is an acronym for the phrase of praise we recite in response to *kaddish*: **אָמֵן יְהִי שְׁמֵהּ רַבָּא** *Amein Yehei SHemei Rabba*. The continuation of the above verse describes various levels of spiritual attainment—there are those who

are able to dwell in Your courts, and others who are able to bask in the sanctity of Your Temple. Nevertheless, the first of all praises, the sanctity associated with *ashrei*, the heartfelt recital of *amein yehei shemei rabba*, is equally available to each Jew.

Focus: G-d has given you a master key to His heart.

פרשת השבוע

PARSHA INSIGHT

By: **Rabbi Moshe Wisnefsky** From: **Daily Wisdom #3**

Based on the works of the **Lubavitcher Rebbe**

Yom Kippur Anytime

“Once a year, Aaron must make atonement on the [Inner Altar’s] protrusions with the blood of the sin-offering of atonement. Once a year, throughout your generations, he must make atonement for it; it is holy of holies unto G-d.” (Exodus 30:10)

The words “once a year” in this verse refers to *Yom Kippur*. This law is stated here, rather than in the section of the Torah that discusses the rites of *Yom Kippur* (Leviticus 16), in order to indicate that the daily incense offering (which took place in the outer chamber of the Tabernacle and could be performed by any priest) was a minor version of the sublime incense offering of *Yom Kippur* (which took place in the inner chamber—the Holy of Holies—and could be performed only by the high priest).

The incense offering on *Yom Kippur* was the climax of the service of that day, expressing the

highest level of unity between G-d and humanity. It therefore took place at the conjunction of the most sublime levels of time (*Yom Kippur*, the holiest day of the year), space (the Holy of Holies), and person (the high priest).

The fact that the daily incense rites are compared to those of *Yom Kippur* teaches us that we need not wait until *Yom Kippur* to experience the elevated sense of communion with G-d that characterizes that day. Whenever and wherever we open our hearts to G-d, He is available to us.

Sefer HaSichot 5752, vol. 2, p. 414

Qualities of Trustworthiness

G-d is the only one Who takes care of the person, from the beginning of his formation and development is supported by Scripture, as it says (Deuteronomy 32:6): *Is He not your Father, your Master? He has made you and established you.* And as it says (Psalms 71:6): *I relied on You from birth; from my mother's womb You drew me.* And as it says (Job 10:10): *Did You not pour me like milk and curdle me like cheese? And the rest of the matter,* which is elaborated in the verses there until the end of the chapter, extolling the kindness G-d performs for a person from the beginning of his formation through his entire life.

The things that benefit a person as well as harm him are not in the domain of any man, but solely in the hands of the Creator, may He be exalted, is supported by Scripture, as it says (Lamentations 3:37-38): *Who has commanded and it came to pass, unless the L-rd ordained it? By the command of the Most High, neither good nor evil come.* And as it says (Isaiah 40:8): *The grass shall dry out, the blossom shall wilt, but the word of our G-d shall last forever.* And as it says in the preceding verse (ibid. 7): *Behold, the people are grass.* This concept has already been clarified sufficiently in the third gate of this book, The Gate of the Service of G-d.

G-d's goodwill extends to all, and His kindness envelopes each and every creation is supported by Scripture, as it says (Psalms 145:9): *The L-rd is good to all, and His mercies are on all His works.* And as it says (Psalms 136:25): *Who gives bread to all flesh, for His kindness is eternal.* And as it says (Psalms 145:16): *You open Your hand and satisfy every living thing [with] its desire.*

Bottom line: G-d has been good to you in the past, and G-d continues to be good to you every moment. G-d is worthy of your strong trust in Him.

Freshly Squeezed Oil

The Jews were instructed to donate materials for the Mishkan, which were then turned into finished products. Olive oil was an exception. Instead of raw olives, they had to bring the finished product — pure olive oil. This is because olives represent the Jewish nation in a state of exile, during which period they are crushed like an olive and

brought to a state of *teshuvah*. The redemption, by contrast, is the era in which the oil that emerged from the crushing brings illumination. The Jews were therefore instructed not to bring the bitter olives of exile, but the illuminating oil of redemption.

Toras Moshe – Chasam Sofer

Moshe Vs. Haman

ואתה תצוה...

And you shall command... (Exodus 27:20)

*This is the only parshah in the Torah since Moshe first appears in which he is not mentioned (outside of the book of Devarim in which he is the narrator). This is in fulfillment of the ultimatum he gave G-d, Now, if You will forgive their sin [well and good]; but if not, **erase me** (מחני) from the book which You have written! (Exodus 32:32). Although this was conditional upon God's refusal to forgive the people (which He ultimately did), nonetheless "the curse of a Torah scholar is fulfilled in some way, even when made conditionally". (Baal Haturim)*

Driving Questions:

1. Why is the fulfillment of this specifically in Parshas Tetzaveh?
2. What is the connection with Purim?

Purim falls out in proximity to Parshas Tetzaveh as well as to the 7th of Adar - the day of Moshe's birth and passing.¹

This is not merely a coincidence, rather there is a direct correlation between the two.²

When Haman cast lots to determine in which month to annihilate the Jewish People and Adar was chosen, he was overjoyed because he felt that the passing of Moshe was a bad omen for the Jewish People, and he was a force he had to contend with. Ultimately, it was Moshe's birth on that very same day, which proved to be the antidote and transformative power to annul the decree.³ The reason for this is because on a cosmic level Moshe is the antithesis of Haman.⁴

This can be seen in a number of ways:

	MOSHE	HAMAN
Character	Humility. "And Moshe was the most humble man on earth." ⁵	Arrogance. Haman said to himself, "Whom would the king want to honor more than myself?!" ⁶
The number 50 <i>(At their end of life)</i>	Moshe is buried in the valley of Mount Nevo. ⁷ The Arizal explains ⁸ that the word נבו — Nevo can be read as a mnemonic for the words Nun Bo — נ. בו. Translated literally as — the 50th is within him. Meaning, Moshe had now reached the 50th level of spiritual understanding. ⁹	Haman built a gallows 50 cubits high. Later on he was hung on these very same gallows. ¹⁰ This refers to the 50th level of impurity. ¹¹
Countering Forces	Moshe was buried opposite Beis Peor. The Talmud ¹² explains the significance of this: "In order to atone for the incident that transpired at Beis Peor." This was an incident of idol worship that occurred there with the idol of Baal Peor. ¹³	The idol worship of Peor is through the reprehensible act of defecating in front of it. The Hebrew word for human waste is Tzo'ah — צֹאֵה. The numerical equivalent (Gematria) is 96. Haman — הָמָן also equals 96. ¹⁴ Hinting that he was determined to have the Jewish people sink to the level of becoming idol worshippers. ¹⁵
Erasing the name	When Moshe was pleading before Hashem for the sake of the Jewish People, after they sinned with the golden calf, he said: "Now, if You will forgive their sin [well and good]; but if not, erase me (מחני) from the book which You have written!" ¹⁶ Hashem replied "He who has sinned against me I will erase".	Haman wanted to annihilate the Jewish people by putting to action Moshe's words of "Erase me" against the Jewish People. G-d's response to Moshe was that "He who has sinned against me I will erase מִסְפְּרִי." ¹⁷ This is referring to Haman, a descendant of Amalek, about whom it is stated, "I will utterly blot out — (מחה) (אמרה) the memory of Amalek from under the heaven!" ¹⁸

The miracle of Purim can be defined with the words of the Megillah — וְנִהְפָךְ הוּא *V'nahafoch Hu* “but it was reversed,”¹⁹ everything was completely overturned.

So the very Parsha in which Moshe’s name is not mentioned (which is also read at the time of

1. See Talmud, Megillah 13b.
2. The Me’or Einayim (Terumah) points out that Moshe’s name is absent from Parshas Tetzaveh because it is the week of his passing (in most years 7 Adar is in the week of Tetzaveh). R’ Levi Yitzchok connects this, fascinatingly, with the Baal Haturim quoted earlier and adds further depth and insight to this.
3. Ibid. See Rashi there.
4. In the words of R’ Levi Yitzchok:
מה ששמח המן שנפל הפור על אדר מפני שמושה נסתלק בו באדר, הוא כי המן הוא הלעמית דמלשה שהי' עניו לגמרי, וההפך מזה המן שהי' בעל גאון וחצוני לגמרי, ואמר למי יחפץ המלך לעשות יקר יותר ממני (כי מה שהמן הוא הלעמית דמקדכי, מקדכי בדורו כמו משה בדורו וכדאי'תא במקדכי-רבה בפסוק איש יהודי), ומלשה נקבר בגיא, שהוא בחינת שפלות ובטול וקבירתו הוא בגבו נ' בו שער הג' דבינה דקדושה, וההפך מזה המן עשה עין גבוה נ' אמה, גבוה הפך דשפלות, והוא שער הג' דטמאה, ושם היתה מפתחו, כי נתלה על העץ הגבוה כמדתו שהוא בעל גאון לגמרי.
5. Beha'alos'cho, 12:3. This is also hinted at in the place of his burial — a valley (Bracha, 34:6). This symbolises humility.
6. Esther, 6:6. See also Talmud, Megillah 7a. The Talmud concludes that it was well known that Haman held himself in the highest regard to the extent that he was sure the royal garb was intended for him.

his passing), the semi fulfillment of his “ultimatum”, and the one Haman wanted to use against the Jewish People, is the one connected to Purim, when it was completely transformed and fulfilled in full on Haman and his ilk.

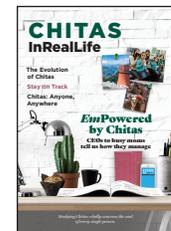
*Likkutei Levi Yitzchak
Al Pesukei Tanach U'maamrei Chazal, pg. 431*

7. Ha'azinu, 32:49-50. Bracha, 34:1-5.
8. Shaloh, Va'eschanan 369a, in the name of R' Chaim Vital.
9. Referred to in Kaballah as the שער הניזון “Sha'ar Hanun” of the חמשים הנינה Fifty Gateways of Wisdom.
10. Esther 5:14 and 7:10.
11. See Torah Ohr, Megillas Esther, 93d.
12. Sotah, 14a.
13. Balak, 25:3.
14. $צ (90) + א (1) + ה (5) = 96$ $ה (5) + מ (40) + ו (50) = 95 + 1$ for the word (in Gematriya this is known as *'Im Hakolel'*) = total 96.
15. Talmud, Sanhedrin 64a.
16. Ki Sisa, 32:32.
17. Ki Sisa, 32:33.
18. B'shalach, 17:14.
19. Esther, 9:1.

מורה שיעור לחת"ת ורמב"ם לשבת
SHABBOS CHITAS / RAMBAM GUIDE

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