

Tetzaveh 2013/2014

1.

Financially and physically pressed

“Now you should command the Children of Israel that they shall take for you pure olive oil, pressed, for illumination, to kindle a lamp continually.” (27, 20)

"ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתיב למאור להעלות נר תמיד."

Nachalas Tzvi page 224:

The menorah symbolizes that we need to learn purely lishma (for the sake of heaven).

Sometimes we are ‘pressed’ financially. However, he should not let this get to us. We should still diligently learn, eventually everything will work out.

That’s why the pasuk uses the word “pressed”, to teach us that even in situations where we feel ‘crushed’, we should continue to learn so that the candle will remain lit.

The pasuk states (Megilas Esther 8, 16) “the Jews had light.” The Gemara in Megilah (16b) explains that the light mentioned in the pasuk refers to the Torah! "ליהודים היתה אורה ושמחה וששון (ויקר" אמר רב יהודה "אורה" זו תורה, וכן הוא אומר "כי נר מצוה ותורה אור".

Another explanation why the pasuk says “pressed” is because we need to physically press our desires and crush ourselves in order to learn; then the candle will constantly burn. The Gemara in Berachos (63) and Shabbos (83b) quote Resh Lakish who says that the Torah only endures within someone who kills himself over it. When one forgoes extra physical indulgences, his potential for success in Torah automatically drastically increases.

2.

Why isn’t the Moshe’s name mentioned in this Parsha? From the time Moshe was born his name was mentioned in every single parsha (excluding sefer Devarim as explained by the Rosh) except for this one. Why?

a. The Baal Haturim answers and explains that it was due to the fact that **Moshe said to Hashem, later on in Sefer Shemos (32, 32), that he wants to be erased from the Torah if Hashem destroys the Jews.** ("מחני נא מספרך אשר כתבת.") The Gemara in Makkos (11a) states that **a conditional curse of a chacham will come true**; regardless if the condition was fulfilled. (קללת חכם אפילו על תנאי באה) Therefore, even though Hashem didn’t destroy the Jews, the curse still needed to be fulfilled. **Therefore, Hashem erased Moshe’s name from this parsha to ‘fulfill’ this curse.**

(The Kehilas Yitzchak asks the following question on this answer; since Moshe only said he wants his name to be erased if the Jews will be destroyed later on in Sefer Shemos (32, 32), parshas Ki Sisa, wouldn’t it be more logical to leave out Moshe’s name in parshas Ki Sisa? Furthermore, what is even more difficult is why is Moshe’s name missing in the parsha before parshas Ki Sisa? Since Moshe said erase me from your book, in the past tense, therefore,

Moshe's name is erased before parshas Ki Sisa. (The question still arises however; why specifically in this parsha is Moshe's name missing?)

b. Another answer is that this parsha deals with the Kehuna. **Moshe was originally supposed to be the Kohen Gadol; but when he refused to be Hashem's messenger and go to Egypt, that right was taken away from him and given to Aharon** (as stated in Zevachim (102)).

Therefore, Moshe's name is precisely left out in this parsha which discusses the glory and halachas pertaining to the Kohen Gadol in order to be sensitive towards Moshe and not hurt his feelings and bring him sorrow.

c. The Gra answers and explains that Moshe's *yahrzeit* (seventh of Adar) always falls out during the week parshas Tetzaveh is lained (read) (except in certain rare cases where parshas Tetzaveh is lained after the seventh of Adar). We therefore leave out Moshe's name in this parsha because it symbolizes his death.

d. Another answer is as follows; if you spell out the letters of Moshe's name you get the following: *Mem Mem, Shin Yud Nun, and Heh Aleph.*

ממ=מ

שׁיך=ש

נח=ה

If you take the gematria of all the letters, excluding the first ones, it equals 101.

There are also 101 pesukim in this parsha. Therefore, there is no need to mention Moshe's name because he is hinted to in the entire parsha! The hidden part of his name is hidden in this parsha.

The Kehilas Yitzchak elaborates and says that even though Moshe's actual name is not in the parsha; his spirituality and his Torah are, in fact, found in this parsha. This is why Moshe's name is not in the parsha. This is the time of the year (i.e. Moshe's *yahrzeit*) when his neshamah (soul) left his body. The physical composition of Moshe's body and the external details of Moshe are not discussed in this parsha. However, this parsha consists of the spiritual and internal aspects of Moshe, such as the Torah that he taught us, is everlasting.

e. See Ateres Tzvi page 181 sv esa for an ingenious answer.

Thank you Yair Moshe Ausabel for typing this up. Thank you Ari Zaslowsky for editing this.