

The Torah Sparks

SHABBOS COMPANION

PARSHAH OVERVIEW

The parshah begins with the discussion of the oil for the Menorah, and then digresses to discuss the appointment of the Kohanim and their special garments that were required to be donned for the priestly service. At the end of the parshah, the Torah discusses the golden incense Altar, the Mizbeach Ha"ketores.

QUICK VORT

The parshah begins with the words ואתה תצוה - *and YOU shall command*. Several of the commentaries are bothered why the word ואתה - "and YOU" - is necessary. The Torah could have just said, "Command the Jewish people." Why "And YOU shall command"?

Perhaps the Torah is teaching us a great insight for our holy service of Hashem. There are people who serve Hashem and do the mitzvos; they go through the motions. They check off the list.

They learn, daven, perform acts of kindness, and so on.

But, it's entirely possible to go through the motions, yet not live with emotions. It is possible that the most important element - the presence of YOU - is simply not involved.

We are being taught about always making sure YOU are there and present. Be mindful. Live in the moment. Be part of things you are doing!

"DON'T BE AFRAID OF DISCOVERING THAT THE REAL YOU MAY BE DIFFERENT THAN THE CURRENT YOU."
RAV NOACH WEINBERG

PARSHAH STATS

101 Pesukim **1412** Words **5429** Letters **7** Mitzvos

GEMATRIA

The numerical value of the words ואתה תצוה is exactly 913, the same as the very first word of the Torah: בראשית - in the beginning.

In addition, we can mimic the creation of the world. When Hashem created the world, He put his very essence and Being into the creation. The same should be true in our lives. Whatever it is we do, we should ensure that we are present in what we do. We should strive to put our essence into the holy tasks that we do in life.

CHASSIDUS

The Parshah does not mention the name of Moshe, rather it says: ואתה תצוה - and you shall command.

The Nachal Kedumin says this is because Moshe "cursed" himself by saying "erase me from Your sefer."

We learn about the importance of not "cursing" oneself.

Of course we should not speak negatively of others, but we learn from here about not talking negatively even about yourself.

DID YOU KNOW?

Moshe Rabbeinu's name is not mentioned in this week's Parshah. The Gra points out that Moshe said מחני נא מספרך - erase me from your sefer. The word מספרך can be understood as the 20th sefer (sefer כ), which is none other than Parshas Tetzaveh!

♦ ♦ ♦ ♦
The Gra points out that although Moshe's name is not alluded to in a revealed way, his name is alluded to through remez. If you take the numerical value of the hidden letters of Moshe's name (when you spell them out in full), it has a gematria of 101, the number of pesukim in the parshah!

INSPOGRAPHIC CORNER

I M P O S S I B L E
I S F O R T H E
U N W I L L I N G

Dvar Torah for Parshas Tetzaveh

16 Slices of Pizza



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The Importance of Being Present



I find it so interesting that when a pie of pizza is cut into the normal 8 slices, I can eat 2 or 3 slices. However, when that same pie of pizza is cut into 16 slices – as often done for birthday parties for 5-year old's – I can eat...well, let's just say more! Perhaps you can relate!

This is a good analogy for life. There is an old adage, "Don't bite off more than you can chew." Contrary to what one would think, the smaller the steps we take, the farther in life we tend to go. People who only take big steps eventually get tired out and will likely give up. Successful people, however, know the art of taking baby steps. They realize that this approach is by far the healthiest and most effective way of producing real results.

When you are about to eat a regular large slice of pizza, your brain tells you, "This is a relatively large portion of food. You will be full by eating just a couple of slices." However, when you are about to eat those smaller slices of pizza, your brain does something slightly different. Instead of telling you that you will become full, it convinces you that your body is not taking in enough food. "C'mon, go for another! And another..."

Lo and behold, you end up eating the entire pie, simply because each slice was cut into smaller portions!

Sometimes, we wake up in the morning and we become so overwhelmed with feelings of nervousness and anxiety, simply because we are thinking about all of the stressful items on the day's agenda. And truthfully, there is a lot going on. Shul, work, carpool, cleaning, learning, homework, appointments, meetings, and so on.

Rebbe Nachman teaches: כי אין לאדם בעולמו כי אם אותו היום - "A person has nothing in his world except that day and that hour in which he stands!" In other words, slice your life up into years, years into months, months into weeks, weeks into days, days into hours, hours into minutes, and minutes into seconds. THE ONLY THING we can truly focus on is the current moment which we are experiencing!

Instead of focusing on the ENTIRE day and becoming stressed out doing so, try to focus on the first slice of the day, let's say, Shacharis. Then, after Shacharis, focus on the next slice of the day, let's say, carpool. And so on. Essentially, when we slice each day up like this into smaller pieces, the stressfulness of the day becomes that much more manageable. The overwhelmingness of the day becomes that much more digestible. The anxiousness of the day becomes that much more controllable.

In this week's Parshah, Parshah Tetzaveh, the Torah begins with the commandment regarding the lighting of the Menorah in the Mishkan. The Torah says: ואתה תצוה - "And YOU shall command". Several of the commentaries grapple with the question as to why the word "and you" is necessary? Couldn't the Torah have left it out? (See Ohr HaChaim)

I think the Torah is educating us with a great insight for our holy service of Hashem. There are people who serve Hashem and do the mitzvos. They learn, daven, and do chessed. However, they lack an important factor: their very selves, the ואתה, the "YOU" aspect of 'עבודת ה'. They lack the mindfulness and presence that is so crucial in our service of the Almighty. The seder of learning was completed. The words of davening were said. The chessed was done. But there is still one question: Where were YOU? Were YOU there? Were YOU present? Were YOU involved?

Hashem begins the directive to Moshe with the word ואתה – and YOU shall command. Don't just command the Jewish people. Make sure YOU command them. Make sure the notion of YOU is present and felt. People can sense when YOU are involved and when YOU are missing. So, a takeaway message: Take small steps. But make sure YOU are taking those steps. No one and nothing else can take them for you.

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