



## *Parshas Tetzaveh 2020, the constant journey*

*This week's Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna and Shaul Ben Berta.*

*This week's Parsha Perspective is in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia.*

Our Parsha continues to speak about the building and service of the Mishkan. G-d tells Moshe that only the purest of olive oils can be used for the daily kindling of the Menorah. Hashem appoints Aaron and his sons to serve as Kohanim in the Mishkan on behalf of the Jewish people.

During their service, the Kohanim must wear the four special Priestly garments, Michnasayim-underpants, Ketones-a large tunic, Avnet-a sash, and Mitznefes-a turban.

The High Priest would wear four extra garments during his service,

- The **Me'ila**, a blue sleeveless robe with the lower hem fringed with small golden bells and pomegranate-shaped tassels.
- The **Ephod** is an embroidered vest with a gemstone on each shoulder, which the names of each tribe engraved upon it.
- The **Choshen**, a breastplate with twelve gemstones, each had engraved the name of one of the tribes.
- The **Tzitz**, a golden plate inscribed with the name of G-d, was attached to his turban.

The Torah then describes the initial procedure of the Mishkan and its inaugural sacrifices, some of which will be done daily for perpetuity. The Pusuk says, *"And this is what you shall offer upon the altar: lambs in their first year, two a day, continually. The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon"*.

These 2 sacrifices were the first and last offering of the day in Mishkan or Beis Hamikdash. They were brought every single day, whether it was a weekday, Shabbos, or holiday. These sacrifices opened and closed the workday of Mishkan.

The Maharal, Rav Yehuda Lowe, in his Sefer Netivot Olam, quotes a Midrash, *"according to Shimon Ben Pazi, the most important sentence in the Torah is, -אֶת-הַבְּקָרָה בֵּין הָעֶרְבָיִם -The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon."*

There is an obvious question: There are more important and impactful Jewish sentences, such as the Shema, where we proclaim G-d's oneness. Or the famous quote by Rabbi Akiva: **"Love your fellow as yourself,"** the necessary basis for a functioning society.

Why would a sentence, which is not even applicable nowadays because we do not have a Beis Hamikdash in which to offer sacrifices, be the most dynamic and vital quote in Judaism?

One of the few fasts in Judaism is on the 17th of Tammuz because that was the day that the walls of Jerusalem were breached. But the Mishnah in Taanis chapter 4 portion 6 says that there 5 unfortunate events that occurred on the 17th of Tammuz, one of which was that the daily sacrifices had stopped.

The Gemora in Taanis 23a states during the siege of Jerusalem, the Jewish people would lower two chests of gold every day and, in return, be given two lambs for the daily offerings.

But on the 17th of Tammuz, they lowered two chests of gold as usual, but instead of being given lambs, they were given two pigs, thus stopping the daily offerings.

The Rabbi's understood from this occurrence that G-d was unhappy with the Jewish people and decided that the Beis Hamikdash would be destroyed. For G-d had taken away something meant to connect him with the Jewish people, something vital to the Beis Hamikdash's work.

The Pusuk, "The one lamb you shall offer up in the morning, and the other lamb you shall offer up in the afternoon," is the most important sentence in Judaism because it teaches us the idea of **consistency**. To become spiritual, one must consistently do the necessary work. Whether it means setting a time every day to study Torah or doing mitzvahs passionately, you must consistently work for a true and everlasting connection to G-d.

In our daily life, if you want to achieve success in any field, you must work consistently and diligently towards your goal to obtain substantial results. You must work daily towards your objective, especially in those situations when all you want to do is give up.

If you just go through the motions, whether you are excited, enjoy it or not, when you reach your objective, you will not only feel satisfied and accomplished. Since not only have you overcome adversity to achieve goals, but you have also gained the strength and fortitude to maintain your success during trying times.

***"It is not what we do once in a while that shapes our life,  
but rather what we do consistently."***

*- Tony Robbins*

*Have a meaningful shabbos!*

*Rabbi Sholom Yemini*