



## *Parshas Tetzaveh 2021, always with G-d*

*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. G-d 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.

A question comes to mind: When the Torah describes the daily sacrifices, it says: (29:41-42) *“You shall offer the second lamb with the same meal offering as the morning sacrifice, making it a pleasing smell for G-d. A continuous offering throughout the generations shall be at the entrance of the Tent of Meeting before Me, for it is there I will meet with you and speak with you.”*

The next Pasuk reiterates this point again, *“And it is there that I will meet with the Jewish people, and it shall be sanctified by My presence.”* Why does the Torah, which is usually very concise with its wording, repeat the purpose of the Mishkan multiple times?

The Maharal in Gur Aryeh explains that the Torah seemingly repeats itself because the Pasuk talks to two different people. Since Moshe was on an extremely lofty level of holiness, he could always speak directly with G-d.

So the first Pasuk speaks specifically to him, which is why it says, *“אֲשֶׁר אֶנְעֵד לָכֶם”* – *Where I will meet with you and speak to you.*

The second Pasuk is speaking to the rest of the Jewish people who needed to prepare ahead of coming before G-d's coming presence. As the Pasuk clearly states, *“וְנִעַדְתִּי שָׁמָּה לְבְנֵי יִשְׂרָאֵל וְנִקְדַּשׁ בְּכַבְדִּי”* – *And it is there that I will meet with the Jewish people, and it shall be sanctified by My presence.*

The Lubavitcher Rebbe gives a deeper and more powerful explanation. He explains that the pasukim refers to two separate times.

The first Pasuk refers to an era when the Mishkan or Beis Hamikdash stood. A time when there was a continuous fire on the Mizbeach, signaling to the world that G-d's holiness was present.

As the Pasuk states, *“A continuous offering throughout the generations shall be at the entrance of the Tent of Meeting before Me, for it is there I will meet with you and speak with you.”*

The Lubavitcher Rebbe continues that the second Pasuk refers to an era when the Jewish people were in exile, a time when no Mishkan or Beis Hamikdash stood. A generation that can not see the physical manifestation of G-d's holy presence in this world, a time like today.

G-d tells the Jewish people that even in exile when His divine presence is concealed, we can still physically experience His Holiness if we create a dwelling place for Him. We can build a dedicated space for G-d in our lives by learning Torah and following the Mitzvahs, keeping the eternal flame alive.

This crucial lesson is ever more prevalent during the holiday of Purim. The story of Purim took place after the destruction of the first Beis Hamikdash when some Jewish people went to the feast thrown by king Achshverosh. This immensely angered G-d, who then allowed Haman Harasha to plot the demise of the Jewish nation.

However, the leader of the Jewish people, Mordechai HaTzadik, didn't only keep the flame alive for himself but rather for the rest of the Jewish nation as well. He took the Jewish community in Shushan and 22,000 children to learn Torah openly in the streets and beg G-d for mercy.

His incredible belief in G-d and extraordinary actions changed the fate of the Jewish people from a dire outcome to the most joyous Holiday.

The lesson of Purim is that no matter the situation, we can turn to our Father in heaven and ask for salvation. Since we are his children, He will surely rescue us as He did by Purim with Mordechai, Esther, and countless others.

“לִיְהוָה יָדִים הַיְתֵה אֲנֶרְה וְשִׂמְחָה וְשִׂשׂוֹן וִיקָר”

***“The Jewish people enjoyed delight, gladness, happiness, and honor.”***

*Have a meaningful Shabbos,  
Rabbi Sholom Yemini*