



## *Parshas Tetzaveh 2022, leadership defined*

*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 belt, and **Mitznefes** - a turban.

The Kohen Gadol, the High Priest, would wear four extra garments during his service. The **Me'il**, a blue sleeveless robe with the lower hem fringed with small golden bells. 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 gems, 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.

However, a question comes to mind: The Parsha opens up with, "*And you (Moshe) shall command the Jewish people, and they shall bring to you pure olive oil that was crushed for lightning, so a flame will always be lit.*" The wording G-d uses is most unusual.

Typically, G-d commands Moshe to "*say to the Jewish people,*" like the beginning of last week's Parsha. "*G-d spoke to Moshe saying speak to the Jewish people.*" From here, G-d tells Moshe to **command** this specific Mitzvah rather than relay His message to the Jewish nation. Why is G-d asking Moshe to **ORDER** the Jewish people to donate oil instead of sharing its importance with G-d?

The Chizkuni (*Rav Chezekiah ben Manoah, a French Rabbi from the 13th century*) answers this question by looking at the intention behind G-d's choice of words. He estimates that it took around seven months to build the Mishkan in its entirety.

At this point, Moshe was just in the planning and preparation stage, trying to understand G-d's vision for the Mishkan. Hence, the commandment regarding oil donations is being told to Moshe in the future tense. "*And you (**Moshe**) shall command (**when the Mishkan is operational**) the Jewish people to donate olive oil.*"

The Chizkuni continues that there are many similarities between the creation of the world and the building of the Mishkan. On the third day, G-d put trees, greenery, and vegetation on the earth. He created and positioned the sun, moon, and stars on the fourth day.

Similarly, G-d first gave Moshe the blueprint and designs of the Mishkan, then told him how it was to be illuminated on the inside. A physical home for G-d is the purpose and intent of creating the world and the existence of the Jewish people.

However, the Ohr Hachaim Hakadosh (*Rav Chaim Ibn Attar, a Moroccan commentator and Kabbalist*) gives a deeper and more profound explanation. He quotes the Zohar that explains that there is an element of Moshe Rabbeinu in every Tzaddik. Since Moshe is the greatest leader in Jewish history, he set the standard.

From his righteousness and humility to his devotion to the people, Moshe is the model of how righteous people should carry themselves and act toward others. Therefore, G-d spoke to Moshe in the future tense to address all forthcoming Tzaddikim.

The Lubavitcher Rebbe adds that there is a deep connection between the unusual wording and the donation of the oil for the Menorah. He explains that not only is it the leader's job to guide his people but to inspire them to share their light with others. To awaken their souls and galvanize them to transform their surroundings with G-d in mind. **Hence, every person can become a leader that has the element of Moshe's divine light glowing within themselves.**

The Rebbe continues that it is essential for the continuation of the Jewish people that we realize the power of our influence. No matter how big or small our Torah knowledge is, **the brightness of our souls can stir and ignite the spark of our fellow Jews!**

In our daily life, it is imperative we understand that one of the most practical ways of changing ourselves is by encouraging others and being accountable to them.

For example, in the twelve-step program, people battling an addiction go to meetings for support and provide others encouragement. Their contribution is irrespective of the struggles they are wrestling with, for the outcome is the same. A serious change in their life and a drastic difference in many others.

As part of the Jewish nation, our job is to utilize the light of our soul to kindle another flame and increase our fire at the same time. Accordingly, we begin a chain reaction that ignites ablaze as holy, powerful, and intense as the glow of Menorah in the Mishkan.

***"Dignity is not a privilege of birth.***

***Honor is not confined to those with the right parents.***

***Everyone is a potential leader in the world defined and created by Torah.***

***We can all earn the right to wear the crown."***

*-Rabbi Sacks of blessed memory*

*Have a meaningful Shabbos,  
Rabbi Sholom Yemini*