



WHEN ILLUMINATION PROVIDES ELUCIDATION

YadAvNow.com Weekly Video Series: Tetzaveh

Rabbi Yosef Kalatsky

Aron Specifications: Symbolism of the Half Amoh

CLICK TO VIEW!



Lighting of the Menorah: The Elucidation of the Written Torah

CLICK TO VIEW!



To Have Greater Capacity to Process & Come Upon the Truth of Torah

CLICK TO VIEW!



The Essence of the Menorah: To Illuminate the Truth of Torah

CLICK TO VIEW!



**Light the Menorah So the World Should Perceive
Your Significance to the World**

CLICK TO VIEW!



Moshe's Installation of His Brother Fully Reinstates Him

CLICK TO VIEW!



Moshe's Vestments in Contrast to Aaron's

CLICK TO VIEW!



The Entry Point to Greatness Availed by Life

CLICK TO VIEW!



1. The Menorah is only kindled with olive oil.
2. Gemara: The illumination of the Menorah brings the Divine assistance needed to come upon the truth of Torah.
3. Noach sent out the dove to see if the flood waters had receded.
4. The dove returned with an olive leaf in its mouth.
5. Midrash: "Better my sustenance should be bitter from the hand of G-d than sweet from the hand of man."
6. Before it is processed, the olive is naturally bitter and caustic, corroding the cutting iron implement.
7. The Jewish People are compared to the dove.
8. Midrash: To comprehend & come upon the truth of the oral law, one must forgo many of life's amenities.
9. Tanchuma: When suffering comes upon the Jewish People they submit and pray to G-d, unlike the nations who bolt and become defiant.
10. Through experiencing the bitter, one comes upon clarity.

Empowering All Systems of Existence

CLICK TO VIEW!



1. Mitzvah: To kindle the Menorah every day.
2. The Menorah was in the covered sanctuary in the Holies outside of the curtain.
3. The Ark containing the Tablets and the Torah was located in the Holy of Holies – the location of the Divine presence.
4. Gemara: The illumination of the Menorah represents the Oral Law.
5. Should not the Menorah be alongside the Ark with the Written Law?
6. Midrash: Do not think that G-d needs your light.
7. The Jewish People ask G-d: "You are the light of the world: why do You need our light?"
8. "It is to elevate you in the eyes of the nations that I need your light."
9. G-d, absolute in perfection, has no needs.
10. The world's existence is bound to the performance of the Jew.
11. However, because G-d is absolute and wills existence, He can choose to supersede the system.
12. This is the meaning of "Your Light I don't need."

Qualifying the Officiant Through His Appropriate Attire

CLICK TO VIEW!



1. A Kohen can officiate a service when wearing the priestly vestments.
2. Aaron and his sons were installed as Kohanim on the eighth day of the inauguration.
3. The first 7 days Moshe officiated wearing a white tunic.
4. Why was Moshe's service valid although it was without priestly vestments?
5. Ohr Hachaim Hakadosh: The High Priest's vestments were to atone for the sins of the Jewish People.
6. Moshe's service atoned for Aaron's sin of the golden calf.
7. Shelah Hakadosh: The essence of every human being is his soul; the body is only the vestment of the soul.
8. Adam and Eve's bodies, before eating the fruit, were untainted.
9. Afterwards, their bodies became putrified and no longer qualified as vestments.
10. The Kohen is only functional as an officiant if he wears an appropriate vestment.
11. Moshe's physicality was so purified he radiated holiness; his body qualified as his vestment.
12. All he needed was a white tunic to cover his nakedness.
13. Ramchal: Adam before the sin & Moshe, were the only 2 humans whose souls dwelt within their bodies.

The Power of **PRAYER**

A New Series by
Rabbi Yosef Kalatsky

Catch Up Below On the Most Recent Classes

The Power of Prayer - Part 22

CLICK TO VIEW!



The Power of Prayer - Part 23

CLICK TO VIEW!



The Power of Prayer - Part 24

CLICK TO VIEW!



The Power of Prayer - Part 25

CLICK TO VIEW!



The Power of Prayer - Part 26

CLICK TO VIEW!



The Power of Prayer - Part 27

CLICK TO VIEW!



Weekly Torah Commentary Series: Tetzaveh

Menorah: JudaicaMasterpieces.com



WHEN ILLUMINATION PROVIDES ELUCIDATION

Humility: The Basis for Purity & Sacrifice

Torah: “Now you (*Moshe*) shall command the Children of Israel that they take for you pure, pressed olive oil (*shemen zayis zoch*) for illumination, to kindle the lamp continually.”

Rashi citing the *Gemara* in Tractate *Menachos*: The oil that was used for the kindling of the *Menorah* had no sediment in it because it was only pressed and not ground. Only the first droplet of oil extracted from the olive qualified for kindling.

Gemara in Tractate *Bava Basra*: The *Menorah* symbolizes the Oral Law. Its illumination is the equivalent of the Oral law elucidating the Written Law. “If one wishes to become wise, he should recite the *Amidah* (Silent Prayer) in a southerly direction because the *Menorah* was located on the southern wall of the covered sanctuary.” Since the *Menorah* represents wisdom on the most cogent level the Jew who prays in its direction

is able to draw clarity from it. It is only the purest olive oil that is able to draw Divine Assistance at its most advanced level.

Gemara in Tractate *Megillah*: “If one were to say, ‘I have toiled and have not come upon it (the truth of *Torah*).’ You should not believe. If one were to claim, ‘I have not toiled and have come upon it. You should not believe. If one were to say, ‘I have toiled and have come upon it.’ You should believe.” It is only if one truly applies himself sufficiently that he will come upon the truth of *Torah*.

“Why is toil and sacrifice the prerequisite to come upon the truth *Torah*? It is because the *Torah* states, “...pure, pressed/crushed olive oil ...” It is only when the olive is pressed that one could extract the purest droplet of oil that qualifies for illumination. Since the Divine Assistance that is needed to come upon the truth of *Torah* emanates from the oil of the

Menorah, which came about through “crushing” the olive, identically in order for one to have relevance to that truth, one must apply himself in a similar manner.

Gemara in Tractate *Taanis: Reb Yehoshua ben Chananya* was one of the greatest *Torah* sages of his time who was recognized for his exceptional wisdom. He was not physically an attractive person, but rather was extremely ugly. The daughter of the Roman Emperor asked him, “How could such beautiful wisdom be contained in such an ugly vessel?” He replied, “Tell your father’s wine steward to take his best wines out of their earthen casks and transfer them into golden and silver vessels.” She followed his instructions and in a number of days all the wine soured.

When the Emperor had discovered what had taken place, he summoned *Reb Yehoshua ben Chananya* to explain why he had advised his daughter as he had. He responded to the Emperor, “Your daughter had difficulty understanding how could such exceptional wisdom be contained in such an ugly vessel? My response to her was that the *Torah* is compared to wine. When wine is contained in a golden vessel, despite its precious nature, it sours because the properties of the metal intermingle with it causing it to turn. Wine is only able to retain its character and quality when it remains in its unadulterated state – when it is within an earthenware cask. The earthen cask only absorbs but does not transfer its own properties into the wine.

Similarly *Torah* can only retain its integrity and purity when nothing else intermingles with it. If one, because of his ego, chooses to process it as he sees fit, then it is no longer the unadulterated Word of G-d. Thus, if one has less reason to pride himself, he will be more humble. He then qualifies to be the greater receptacle for the *Torah*. If my physical appearance were to be even more displeasing my grasp of *Torah* would be even on a more profound level.

The *Gemara* also compares *Torah* to water. Just as water flows from an elevated location to a low-lying one, so too *Torah* can only be contained within one who is humble. Humility is the prerequisite to qualify to be the repository for *Torah*. The reason one does not sufficiently toil in the study of *Torah* is because he has personal conflicts, which stem from his lack of humility. The selfless application of oneself to *Torah* study is an infringement on his own needs and interests. It is only the one who is humble who can apply himself

sufficiently to be compared with the olive that is crushed to extract from it the purest droplet of oil.

What is Necessary to Achieve Joy?

Torah: The Breastplate (*Choshen*) that was worn on the heart of the *Kohen Gadol* (High Priest) had twelve stones. Each was engraved with one of the names of the tribes of Israel. The *Torah* states, “Aaron shall bear the names of the sons of Israel on the Breastplate of Judgment when he enters the Sanctuary, as a constant remembrance before *Hashem*. Into the Breastplate of Judgment shall you place the *Urim* and the *Tumim*, and they shall be on Aaron’s heart when he comes before *Hashem*; and Aaron shall bear judgment of the Children of Israel on his heart constantly before *Hashem*.” What is the significance of the *Torah*’s reiteration of the fact that the Breastplate was worn on the “heart” of Aaron, the High Priest?

Torah: When G-d appeared to *Moshe* in the desert at the burning bush He had entered into a seven-day dialogue with him. *Moshe* was told by G-d that he was chosen to be the Redeemer of Israel. *Moshe* was obstinate in accepting this role. Ultimately it was revealed that *Moshe* was obstinate because he was concerned that if he had accepted the role as Redeemer he would slight his older brother *Aaron*. G-d told *Moshe* that he should not be concerned, because *Aaron*, when he would be made aware that his brother was chosen to be the Redeemer he would go out and greet him with “joy in his heart.” The obstinacy of *Moshe* was considered a disrespect to G-d. He consequently forfeited his right to be the *Kohen*. This role was transferred to his brother *Aaron*.

Chazal: Because *Aaron* greeted *Moshe* with “joy in his heart,” he merited to have the Breastplate of Judgment worn upon his heart. *Aaron*, the High Priest, was considered unusual because, although he was the elder brother and should have had a degree of envy– he did not. In order for the Breastplate to function it needed to be worn on the heart of High Priest and it needed to have the name of G-d inserted into its fold. The prerequisite for the Breastplate to function was that the heart of the High Priest needed to be pure and joyous.

Psalms: One must serve G-d with joy.

Torah: When the *Kohanim* officiated, there was a “service of the service.” Meaning, there was an additional

service in which music and song accompanied the *Kohen*. This was intended to evoke joy within them. If one understands and appreciates the great privilege of serving G-d, then experiencing joy would be a natural consequence. It is only the one who does not understand and appreciate this opportunity will not experience joy.

One can only pray selflessly for another if he has love in his heart for his fellow. When one has any degree of issue with another, then it becomes difficult to pray wholeheartedly for him.

Reb Chaim of Volozhin citing the *Zohar*: Before one begins the *Amidah* (Silent Prayer), one must have in mind the positive commandment of loving one's fellow as himself. This is because the supplications of the *Amidah* are written in the plural addressing the needs of the entire Jewish people. The recitation of the *Amidah* corresponds to the communal offerings that were brought in the Temple. These communal offerings evoked the necessary level of Divine Assistance that was needed for the Jewish people. Thus, the *Amidah* is inherently a communal prayer and not a personal one. For one to be deserving of G-d's assistance, his prayers must conform with this format.

One can only truly pray for his fellow when he feels love/concern for him. Therefore one should reflect upon the *mitzvah* of loving one's fellow before beginning the *Amidah*. When one has love for his fellow, he consequently experiences joy in his heart. Conversely if there is no love between individuals, there is a degree of negativity. Thus there is no joy. One is an outgrowth of the other.

Mishna in Pirkei Avos (Ethics of our Fathers): "You should be of the disciples of *Aaron*, who loved peace and pursued peace." *Aaron*, the High Priest, had a unique level of love for his fellow Jew.

Gemara in Tractate Bava Basra: The reason the Divine Presence was removed from the Jewish people after the sin of the spies (when they wandered the desert for a period of forty years) was because they were in a depressed state. The generation between the ages of 20 and 60 were meant to perish over this period of time. The Divine Presence only rests upon one who is in a joyous state. Since *Aaron* was the one who had purity of heart, he did not possess any negativity. Thus he experienced an exceptional level of joy. It is therefore

befitting that he should be the one to be qualified to wear the Breastplate of Judgment on his heart.

The Song of Songs – the Most Special of the Scriptures

Torah: "Now you shall command..."

Midrash citing a verse from the *Song of Songs*: "King Solomon writes, 'How beautiful are you My dearest. How beautiful...'

"*Rebbe Akiva*: From the beginning of existence until the moment the *Song of Songs* was given to the Jewish people, existence was not as worthwhile as that moment. All of the Scriptures are considered holy, however, the *Song of Songs* is considered 'holy of holies.'

"*Reb Elazar ben Azarya*: 'It is analogous to a king who had taken a large measure of wheat and had given it to his baker. He instructed the baker to take from the wheat a certain amount of the purest flour and an amount of lesser qualities of flour. The baker was then to make one special loaf of bread from the finest flour. Similarly all the Scriptures are holy; however in comparison the *Song of Songs* is considered 'holy of holies.' Why is this so? It is because in the *Song of Songs* we see to what degree G-d praises His children, the Jewish people.

"G-d Himself refers to the Jewish people as – 'How beautiful are you My dearest. How beautiful...'. Why is the term 'beautiful' reiterated? It is because the Jewish people are beautiful in their actions. In addition the achievements of their forefathers are also beautiful. They are beautiful in their houses and beautiful in their fields –because their homes are adorned with *mezuzos*. In the field, they give the tithes of their harvest to the *Kohen*, *Levy* and the needy. They are beautiful in their rooftops because they construct parapets around their roofs..."

The *Song of Songs* is the most special of scripture because in it, G-d expresses His special love for the Jewish people. The beauty of the Jew lies in the fact that despite his physicality and inclinations for the material, he addresses his spiritual responsibilities by adhering to the Word of G-d. The *mitzvos* have relevance to every aspect of the life of the Jew. They touch upon every aspect of his existence.

Contrastingly, the life of a non-Jew is governed by the Seven Noahide Laws, which only dictate that he must live as a civilized human being. However outside of this context, his conduct is determined by his own prerogative. Thus, he has no relevance in advancing his spirituality. G-d Himself, in the *Song of Songs*, attests to the fact that the Jewish people have succeeded in addressing their potential – thus establishing themselves as spiritual beings. They are therefore identified by G-d as “beautiful.”

G-d created this existence for His Glory. His Glory is achieved through the Jewish people when they abide by the dictates of the *Torah*. The *Song of Songs* is considered to be the equivalent of the “Holy of Holies” because it is G-d’s confirmation that His people are adhering to His Will. By G-d expressing His special love for them, He attests to the fact that the Jewish people are fulfilling the objective of Creation.

Although at Sinai the Jewish people accepted the *Torah* unequivocally, it was only an expression of their faith and commitment to G-d. However, it was not yet proven that they would in fact carry through. The *Song of Songs*, which was written many generations after Sinai, confirms that their role as the Jewish people had been actualized. Therefore, the day that the *Song of Songs* was given to the Jewish people was considered one of the most special days of existence.

The Prerequisite to Wisdom

Torah: Regarding the making of the Priestly Vestments, “And you shall speak to all the wise-hearted (*chachmei leiv*) people whom I have invested with a spirit of wisdom, and they shall make the vestments for Aaron...”

Baal Haturim: The phrase in the verse, “*chachmei leiv asher*” has the numerical equivalent of “*yiraas* – fear.” The one who is permeated with the fear of G-d has wisdom. As King David writes in *Tehillim* (Psalms), “The beginning of wisdom is the fear of G-d.” Thus, the one who had fear of G-d (*yiraas Hashem*) was the one qualified to be endowed with the spirit of wisdom.

Gemara in Tractate *Berachos*: “It is only the heart that contains wisdom, that I will (G-d) fill with wisdom.” Meaning, if one has the fear of G-d then He will endow that individual with wisdom. Why is the fear of G-d the prerequisite to wisdom? There are several levels of *yiraah* (fear). One level of fear is fear of punishment

(*yiraas ha’onesh*). This individual fears G-d because he understands that there will be repercussions if he were to transgress the Word of G-d. This level of fear is rooted in self-preservation rather than a true appreciation and understanding of G-d.

Another level of fear is the one who reveres and esteems G-d because he appreciates and comprehends the awesomeness and omnipotence of the Infinite Being– (*yiraas ha’romimus*). This level of fear is emanates from one’s appreciation of G-d Himself. When the *Torah* refers to the one who is a “*Chacham leiv*” (wise-hearted), it is the individual whose fear, in essence, is awe.

Gemara in Tractate *Nidah*: Before a child is born an angel teaches him the entire *Torah* in utero. The child in utero has a light illuminating above his head and he is able to see from one end of the world to the other. This child has absolute clarity, without any obstruction. The moment the child is born into existence he forgets all of the *Torah* that he was taught because he leaves the spiritual setting and enters into the physical, which is limited and confining.

When one becomes entombed in physicality, one becomes engrossed in self-interest because of the innate make-up of being a physical being. The only way one can regain and have any relevance to that original clarity is to lead a life of spirituality- thus negating self-interest. It is only through spiritual pursuits – *Torah* study and *mitzvos* –that one can come to esteem and revere G-d. When the individual has shed his physical characteristic of self interest, he regains the uninhibited clarity of his spiritual beginnings. Thus, he is endowed with a spirit of wisdom.

Torah: After *Yosef* had advised Pharaoh on how to deal with the upcoming famine to guarantee the existence of the Egyptian civilization, Pharaoh declared to his subjects, “Have we ever seen an individual who has the spirit of G-d in him.” Despite the spiritual impurity of Egypt, *Yosef* revered G-d on an exceptional level. He is referred to by *Chazal* as “*Yosef ha’tzaddik* – *Yosef* the righteous.” It was because of his personal level of fear and reverence of G-d that *Yosef* merited exceptional wisdom that was recognized by Pharaoh as Divine. If one wants to come upon the truths of *Torah* one’s fear of G-d must be within the context of awe, which is rooted in reverence. It is only then that one becomes the receptacle that is worthy wisdom.

Moshe's Role as the Advocate of the Jewish People

Midrash: R'Yehudah b'R' Simon, It is analogous to one who is making a crown. Another will ask him, 'What are you making?' He responds, 'I am making a crown.' He continues, 'You should insert into the crown as many precious stones and pearls as you could because ultimately the crown will be worn on the head of the king. This will bring greater glory to the king.'

G-d said to *Moshe*, you should praise the Jewish people before Me as much as possible because ultimately I will be glorified through them. As it states in the verse, "Through you (the Jewish people) I (G-d) will be glorified." One would think that G-d will be glorified through the Jewish people only if they are worthy because they live their lives in accordance with His Will. If this is not the case, then what is the value of *Moshe's* praise? Despite this fact, G-d wanted *Moshe* to praise the Jewish people before Him so that He may be glorified.

There are many opportunities in life. However, one needs to have the clarity to recognize them. Even if one is fortunate to recognize the opportunity, one needs to have the ability to act upon it. All of these steps are necessary prerequisites to succeed in life. The Attribute of Justice (*Midas HaDin*) demands absolute perfection. If one is not perfect then one is not deserving. Contrastingly, the Attribute of Mercy (*Midas HaRachamim*) says that despite one's lack of perfection one deserves the opportunity to succeed. G-d presents opportunity to the Jew to succeed spiritually despite his deficiency because he has some degree of merit. From where does this merit emanate?

There are spiritual advocates and prosecutors for every individual. The advocates argue in the heavenly court on behalf of the individual that despite his shortcomings he should be given the chance to succeed. The prosecuting angels argue that because the Jew has failed through his transgressions he should not be given another opportunity.

G-d said to *Moshe* that he must be the advocate for the Jewish people. If *Moshe* would praise the Jewish people before G-d it would bring them merit. This will cause them to have the Divine Assistance they need in order to advance to higher spiritual dimensions. Without the praise of *Moshe*, this opportunity would not be available to them and they would not have the opportunity

to glorify G-d. *Moshe's* praise of the Jewish people is essential for them to be given the clarity to appreciate the opportunity that will be provided for them and thus make them more special "chosen people."

Reb Chaim of Volozhin z'tl citing a *Zohar*: Before one commences the *Amidah* (silent prayer), he should have in mind the *mitzvah* of "loving your fellow as yourself." What is the relevance of this *mitzvah* to the *Amidah*? The *Amidah* was authored in the plural. All of our requests in this prayer address the needs of the Jewish people as a whole. One must be concerned for his fellow as he is concerned for himself. Thus, by having in mind the *mitzvah* of loving one's fellow, it will emphasize the central thrust of the *Amidah* which is that every Jew is important because he is part of a unified Jewish people who have concern and love for one another. One should pray for his fellow to succeed and have the opportunity to advance. It is by doing so that one merits the opportunity and clarity to take advantage of what is at hand. Consequently, G-d will be glorified to a greater degree through His people.

The Mishkan – A Conduit for Blessing

Gemara in Tractate *Bava Metzia*: "Blessing can only come upon something that is hidden from the eye, and not upon something which is counted, measured, or weighed." The *Gemara* presents an application of this principle. If a farmer brings in his crop and has not yet quantified his harvest, if he prays to G-d that blessing should come upon his crop it is considered a valid prayer. However, if he first quantifies his harvest prior to his prayer, then it is considered a prayer in vain.

The *Mishkan* was an edifice that was precisely measured and weighed at a level of exactness not to be compared. There is no other blueprint that is more specific than that of the *Mishkan*. Each vessel, tapestry, beam, etc., was created and assembled with the utmost precision. Its accounting needed to be exact in order to bring about its functionality. Nevertheless, the *Mishkan* was the conduit through which all blessing flowed to the Jewish people and to the world. Yet, this seems to be contradictory to the principle that blessing cannot come upon that which has been quantified. How could the *Mishkan* be the source of all blessing if in fact it was an edifice that was so precisely measured and quantified?

Maharal of Prague z'tl: Blessing comes upon that which is not quantified because the concept of “*beracha*” (blessing) is a spiritual concept. Something that is spiritual has no limitation and is not subject to time, space, or location. Thus, since *beracha* is a spiritual concept (unlimited), if it were applied to something that is known and quantified it would be subject to physical constraints. Once blessing is in the context of the physical it no longer functions as blessing – which is purely spiritual and unlimited. This is the reason blessing only comes upon something that is “hidden from the eye.”

We can differentiate between the precision and quantification of the *Mishkan* and other measured items such as the grain of the harvest. When the farmer weighs and measures his grain he is quantifying the reality of his harvest. The value of a bushel of grain is determined by functionality of the bushel of grain, which is its consumption value.

By contrast, although the physical quantities of the *Mishkan* and specifications are precise, nevertheless its essence and value are of an unknown value. Its physical manifestation is only to bring about spiritual influences. Only G-d knows the true value of the *Mishkan* and its ramifications. Thus the *Mishkan*, although it was quantified in every aspect of its physicality it remained “hidden from the eye.” Its physicality was only a representation. Therefore it was the conduit for the greatest dimension

of blessing since its value and essence was completely incomprehensible and unquantifiable.

Torah: Vestments of the *Kohen* (Priest) needed to be made in the most precise and specific manner. The ply and material of the thread that were used in the vestment are meticulously described by the *Torah*; however, they too are only a representation of the spiritual influences brought about by the vestments. The value of the vestments is also “hidden from the eye.”

Gemara in Tractate Sotah: G-d says to the one who is arrogant, “There is not enough room in the world for the both of us.” G-d despises the one who is arrogant and haughty. He is considered an abomination. Why is this so? One who is humble does not value himself for his own qualities. He does not quantify himself; rather, his is to do the Will of G-d and his aspiration is that his actions will be valued.

Contrastingly, the arrogant individual values himself for his own qualities and achievements. He not only values his own achievements, he wants others to acknowledge them. Thus, the arrogant person quantifies himself because it is through this quantification that he perceives his own value. Therefore, G-d does not associate Himself with a limited and physical being. G-d associates Himself with the humble person because by negating himself he merits the ultimate value and Divine Assistance – since he is “hidden from the eye.”



Yad Avraham Institute