

Fascinating INSIGHTS

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March 3, 2023

פרשת תצוה
11th year, edition 474

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Some of the questions discussed in this book are the following.

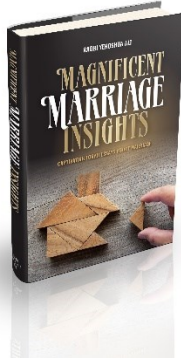
Why do some people have a quick and smooth dating journey while others must travel along a lengthy and arduous path?

What is the Torah prescription for working on a marriage?

How are miscarriages viewed through the prism of Torah?

What is the Torah perspective on changing diapers and taking out the garbage?

Does marriage terminate with the death of a spouse?



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A Visible Concealment

The Shelah¹ teaches that a Yom Tov is associated to the parsha that precedes and follows it. Consequently, we find allusions between Purim and Parshas Tetzaveh, as is revealed in the following:

1) We are told that Achashverosh as well as Vashti possessed the garments of the Kohen Gadol.² Purim coincides with Tetzaveh and Parshas Tetzaveh discusses these garments.

2) An allusion to Vashti is found in **וְהַשְּׂנֵי וְאַתְּ הַשֵּׁשׁ וְעֵשֶׂן**, scarlet wool, and the linen, they shall make.³ The end letters of these words combine to spell **וַשְׁתִּי**.⁴

¹ שלשה s.v. וישב, מקץ, ויגש.

² Esther Rabba 3:9. An allusion to this is found in **בגדי הקדש** they made holy garments (Shemos 39:1) and **ומשתח אתו** and anoint him (Shemos 40:13), as the end letters spell **וַשְׁתִּי**.

³ Shemos 28:5-6.

⁴ This is also a fitting hint since she possessed the garments of the Kohen Gadol.

3) Moshe is called האיש משה, the man Moshe.⁵ This yields a total of 661, identical to the sum of the name אסתר. Although he is not mentioned in the parsha, he is hinted at with this gematria since Tetzaveh coincides with Purim.

It is because Moshe said אשר כתבת אשר מספרך אשר,⁶ if You don't forgive them erase me from Your Sefer that You wrote, that he is not mentioned in Parshas Tetzaveh. Counting the number of parshiyos from Parshas Breishis, we notice that Parshas Tetzaveh is the 20th parsha. An allusion is found in the word ספרך as it is an amalgam of ספר כ', the 20th parsha, as this is the Parsha Moshe is erased from. Additionally, אשר has a gematria of 501, the same as the word תצוה.

Although Moshe is not mentioned in the parsha, he is hinted at in the phrase התם קדש ליה-ו-ה, like a signet ring “Holy to Hashem.”⁷ The final letters of these words spell משה. Another hint is found in the number of pesukim in the parsha, 101. If we calculate the hidden letters of the name משה (הא, מם, שין, הא), we come to a total of 101. Moreover, the hidden letters in Moshe's name spell the word מאין, like Moshe said אין Moshe. In addition to this, it is of course no wonder that Moshe's birthday and yahrtzeit, the seventh of Adar, comes out this time every year.⁸

Just as Moshe's name is not mentioned in the parsha, Hashem's name is not mentioned in Megilas Esther. This demonstrates a commonality between Hashem and Moshe, as Moshe was the closest one to Hashem. Indeed, he ascended to the heavens to receive the Torah. It is Moshe who spoke to Hashem face to face in addition to seeing the back of Hashem.⁹ It therefore comes as no coincidence that when we rearrange the letters of the name משה we get השם.



Caving Kedusha

When R' Yisrael Salanter was in Odessa, he witnessed Chillul Shabbos for the first time. Upon seeing a Jew smoking he fainted. However, the next time he saw this he didn't faint. He

⁵ Bamidbar 12:3.
⁶ Shemos 32:32. The fact that Moshe is not explicitly mentioned in the Haggada although he was the main character there is also hinted at in these words. It can be read מספרך אשר, to be erased from your story. That is, ספור יציאת מצרים.
⁷ Shemos 28:36.
⁸ See Peninim Mishulchan Hagra, Tetzaveh 27:20.
⁹ Shemos 33:11, 23.
¹⁰ At the funeral of a holy Jew named Yaakov that lived in Beit Shemesh, a eulogizer related the following story. When Yaakov was moving apartments, he specifically looked for one without a view, where it would be facing the brick wall of the neighboring building. This was because the apartments with a view were facing the highway and he didn't want to see the Chillul Shabbos caused by those driving on Shabbos. In a similar vein, there was someone that was moving apartments in Telz Stone that approached his rav for advice. The rav said that when you buy an apartment in that neighborhood, make sure that the view doesn't face the highway so that this way you won't see Chillul Shabbos from those driving cars on Shabbos.
¹¹ There is a criminological theory known as the broken windows theory which states that visible signs of crime, anti-social behavior, and civil disorder create an urban environment that encourages further crime and disorder, including serious crimes.

then said to himself, “I must leave this place,” as he was desensitized to Chillul¹⁰ Shabbos.¹¹



In regard to Yaakov and Lavan it says עמו כתמול... איננו, Lavan is not like he was to me in earlier days as Lavan was duplicitous and disingenuous.¹² A deeper meaning encoded in these words is that, “I (Yaakov) got so accustomed to his nefarious ways since the way he appears to me today is not the same as he did in the past. His skullduggery behavior doesn't bother me as much.” Thus, Yaakov says he must leave this place, as the narrative continues, שוב אל ארץ אבותיך, return to the land of your fathers.¹³

There was an orthodox Jew named R' Binyomin residing in the secular city of Hertziliya that would occasionally visit the Steipler (1899-1985). On each occasion, he would bemoan about the spiritual wasteland in his city and say that the Shabbos desecration, lack of modesty and the like were extremely difficult to bear. The Steipler would console him by stressing the importance of secular Jews in Hertziliya should see the image of an authentic Jew. A few years passed without R' Binyomin visiting the Steipler, until one day they met each other at an event in Bnei Brak. When the Steipler asked where he has been, R' Binyomin replied, “Baruch Hashem the rebbe's blessings were fulfilled, as I have become accustomed to the situation.” The Steipler trembled and said, “You have become accustomed? Then you must move to Bnei Brak.”



R' Shalom Shwadron¹⁴ (1912-1997) once passed by a sewer which was being worked on. He was appalled upon seeing the workers there eating their meals in the sewer. After passing by them daily, he realized that one can get accustomed to anything.¹⁵

¹² Breishis 31:2,3.
¹³ In a similar fashion we can interpret הסרותי מסבל שכמו (Tehillim 81:7): remove from me the fact that I tolerate Galus.
¹⁴ R' Shalom Shwadron wrote, annotated and edited more than 25 Sefarim, mainly those penned by his grandfather, the Maharsham. He also edited and published two famous Mussar texts composed by his teachers — Ohr Yahel by R' Leib Chasman and Lev Eliyahu by R' Elya Lopian.
¹⁵ In 1966 at age 21, the American economist Robert Frank arrived in Nepal for two years to teach high school math and science as a Peace Corps volunteer. He was assigned to a one-room hut with no running water or electricity. At first he was in shock and despair as he came from comfortable America. But he was surprised at how quickly he felt comfortable in his modest new home. He said, “What was astonishing to me was that within a day or two, everything seemed normal.” This was because everyone else around him had the same conditions. After his first month of work there, he received his first paycheck—\$40 for the month. He then set his heart on returning to America because how could he survive on such a minuscule amount of money. Then he discovered that in that part of Nepal no one earned more than \$30 monthly. He stayed and later said that he never felt healthier or happier in his life than when he did living on \$40 a month in a one-room hut without running water or electricity.