

SHAILOS L'CHAZARA

Review Questions

Sefer HaSichos 5752

ספר השיחות · תשנ"ב

Parshas Tetzaveh

פרשת תצוה

2 sichas in this booklet

Sicha 1: Moshe Without His Name! · 7 Adar I talks

Sicha 2: Ketores Inside, Menorah Outside! · Shabbos Tetzaveh, §§1-3

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Moshe Without His Name!

ואתה תצוה

Sefer HaSichos 5752 vol. 1: the talks connected with 7 Adar I 5752 (1992), Moshe Rabbeinu's birthday and yahrzeit, in the week of Parshas Tetzaveh (Sichos in English vol. 51, headed "Night Following 7th of Adar" and "The Ninth of Adar I"), §1 of each. The talks of 10 Adar I, about a young mother in Crown Heights killed at kiddush Hashem, are not included.

The point: *Tetzaveh is the only parsha from Shemos on without Moshe's name, because Moshe said "erase me from Your book". But it begins "V'atah tetzaveh": "atah", you, is Moshe's essence, higher than his name (a name is given at the bris; the essence is there before). That fits 7 Adar, his birthday (before he had a name) and his yahrzeit. "Tetzaveh" = connect: Moshe connects his essence with the Jewish people, and every Jew has a spark of Moshe. On a birthday one's mazal shines; a Nasi's birthday affects everyone. "All sevenths are dear": Moshe was the seventh, who brought the Shechinah back down. Seven = a complete cycle, so serve Hashem completely. Every moment counts: the next one can be the Geulah. Moshe is the first and the last redeemer. Even a newborn's essence is revealed through the Shir HaMaalos and brachos.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ What is special about Parshas Tetzaveh?

It is the only parsha from Shemos on in which Moshe's name is not mentioned. (Night after 7 Adar)

- ★★ Why is Moshe's name missing?

Moshe said, "Erase me from Your book" (after the eigel), and "the curse of a wise man is fulfilled even when made on condition", so at least one parsha lacks his name. (Night after 7 Adar)

- ★★★ What is the good side of his name being missing?

The parsha begins "V'atah tetzaveh": "atah", you, refers to Moshe's essence, higher than his name. A name is given at the bris, but a person's essence exists before that. (Night after 7 Adar)

- ★★ How does this connect to 7 Adar?

7 Adar is Moshe's birthday, when he didn't yet have a name (his essence), and also the day he passed away, "my days and years were completed". (Night after 7 Adar)

- ★★ In a leap year, when is 7 Adar marked?

There are opinions: Adar I or Adar II. Since "these and these are the words of the living G-d", it is proper to mark it in both. (Night after 7 Adar)

6. ★★ What does Chassidus say “tetzaveh” means, and who is it for?

“Tetzaveh” is from tzavta, connection: Moshe was told to connect his essence with the Jewish people. And it is for every Jew, because every Jew has a spark of Moshe in him, and “atah” is the essence of his soul, revealed by bonding with Hashem’s essence. (Night after 7 Adar)

7. ★★ How can even a newborn baby’s essence be revealed?

Through the Shir HaMaalos hung in the room and the brachos others give him. (Night after 7 Adar)

8. ★ Why does a Nasi’s birthday affect every Jew?

On a birthday a person’s mazal shines strongly, and the Nasi is the channel through whom Hashem’s blessings flow to the whole people. And each year the influence of 7 Adar grows higher. (9 Adar I)

9. ★★ “All sevenths are dear.” How is this connected to Moshe, and what is the hora’ah?

Moshe was the seventh generation from Avraham, who brought the Shechinah, which had left the world, back down (as in the maamar Basi LeGani). Seven is a complete cycle, so 7 Adar should inspire every Jew to serve Hashem completely. (9 Adar I)

10. ★★ Why does even one moment of hastening the Geulah matter?

Because the Shechinah and every Jew are in galus, so every moment counts, and it can be done: the very next moment can be the last of galus and the first of the Geulah. (9 Adar I)

11. ★★★ Moshe asked, “Send by the hand of the one You will send.” Was his request fulfilled?

Chazal say he asked that the final redeemer be sent. But Moshe himself redeemed from Mitzrayim.

The answer: “he is the first redeemer and he is the last redeemer”; the redeemer will be the Moshe of the generation, in our generation the Frierdiker Rebbe, and through the spark of Moshe it reaches every Jew. (9 Adar I)

12. ★ Whose yahrzeit did the Rebbe also mention, and what does his name teach?

Rabbi Shmaryahu (the Rashag), director of Tomchei Temimim. “Shmaryahu” is from “shomer”, guard: everything he built is protected and continues, and since his students live, he lives. (Night after 7 Adar)

A CHASSIDISHE STORY

“A Very, Very Good Idea”

Avrohom Flint was born after the war to parents who survived the Lodz Ghetto. He went to a Lubavitch school in Brooklyn, and every year, around his birthday, his mother brought him to the Rebbe. The Rebbe would ask what he was learning and quiz him. Once he asked about a shomer who locks up an animal and goes to sleep: “Why isn’t he liable if it’s stolen? He could have stood outside all night with a revolver!” Avrohom was stumped.

On his seventeenth birthday the Rebbe asked about his plans for after graduation. He hadn’t thought about it; he planned to enjoy the summer, but was too embarrassed to say so. “It would be a good idea for you to study in Montreal this summer,” said the Rebbe. “We’ll make all the arrangements. Just pick up the papers from my office.”

A year later Avrohom wanted to leave for college. The Rebbe said it would be “a good thing, a proper thing, and a thing that is very, very good” to stay. “I got the message,” he said, and stayed. “All the while I felt that the Rebbe was looking out for me.”

Source: Avrohom Flint, “The Very, Very Good Idea”, *Here’s My Story (JEM, My Encounter with the Rebbe / chabad.org)*

Think: How did the Rebbe “connect” (tetzaveh) with Avrohom, and why on his birthday?

On a birthday a person’s mazal shines. The Rebbe, the Moshe of the generation, used those days to connect with him personally: quizzing him, caring about his time and his plans, and drawing out the best in him.

THE LESSON FOR YOU

Your essence is deeper than your name or your marks. Connect it to Hashem and to the Rebbe, use every moment, and do things completely.

For example: Your birthday is coming. Take on a new hachlatah, write to the Rebbe, and ask yourself what the Rebbe would want you to do with your free time this summer.

Ketores Inside, Menorah Outside!

קטורת ומנורה

Sefer HaSichos 5752 vol. 1, sicha of Shabbos Parshas Tetzaveh, 11 Adar I 5752 (1992). Sections as in the Sichos in English edition (vol. 51).

The point: *Tetzaveh begins and ends with the Menorah, and at the end it is joined to the ketores. Why are they here and not in Terumah? The ketores comes last because it is the highest: the Shechinah didn't rest until it was brought. Korban (karov) brings you close; ketores (ketar, a bond) makes you one, the level of yechidah: a mizbeach one amah square, eleven spices, the Kohen alone, and the Kohen Gadol in the Kodesh HaKodashim on Yom Kippur. The Menorah spreads that inner bond outward (windows narrow inside, wide outside). Every day: renew the bond in davening, then carry it into your whole day. Why do we say the order of the avodah like Abba Shaul? In galus ("olam" = he'elem, "Abaye" = an orphan) the bond and the light are hard to join, but on Yom Kippur they join. Adar and 11 Adar (eleven = yechidah; Shabbos's "partner"). Influence at least ten Jews.*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★★ What two questions does the Rebbe ask about the Menorah and the ketores in Tetzaveh?

Lighting the Menorah should seemingly be in Terumah, with its building, and the mizbach haketores should be with the other kelim there. Why are they in Tetzaveh, a parsha about the Kohanim? (§1)

- ★★ Why does the ketores come last?

To show it's the most important: the Shechinah didn't rest in the Mishkan until the ketores was brought. (§1)

- ★★ What is the difference between a korban and the ketores?

Korbanos on the outer mizbeach relate to the body; ketores on the inner one to the soul. Korban is from "karov", close: you come close to Hashem. Ketores is from "ketar", a bond: you and Hashem become one. (§1)

- ★★★ Give three signs that the ketores is connected to yechidah.

(1) The mizbeach was one amah by one amah. (2) Eleven spices: our kochos are ten, eleven is beyond them, "You are One, not in counting". (3) The Kohen was alone with Hashem; and on Yom Kippur the Kohen Gadol brought it in the Kodesh HaKodashim: yechidah of time, place and soul together. (§1)

5. ★★ What do the Menorah and the windows of the Beis HaMikdash teach?

“Ner Hashem nishmas adam”: the Menorah is the Jewish soul, lit by Torah and mitzvos. The windows were narrow inside and wide outside, to send light out to the world, not bring it in: “testimony to the whole world that the Shechinah rests in Israel”. (§1)

6. ★★ So why does Tetzaveh start with the Menorah?

Tetzaveh = tzavta, connection. To show that the main purpose of the Kohanim’s avodah is to spread the bond between Hashem and the Jews to the whole world. (§1)

7. ★★ How do we do “ketores and Menorah” every day?

Every morning you are a new creation, so you renew your inner bond (we say the parsha of the ketores), and then carry it into your worldly affairs: “all your deeds for the sake of Heaven”, “know Him in all your ways”. (§1)

8. ★★ How does davening show this?

In Shema you give your soul to Hashem; in Shemoneh Esrei you stand with bittul like a servant before a king. Later, busy with your day, you can’t keep the same feeling, but the bond leaves an effect that shows in how you act. (§1)

9. ★★★ What is the halachic question about the order of the avodah we say every day?

The Rambam rules like the Chachamim: the ketores came between cleaning five lamps and the last two. But daily we say the order like Abba Shaul (ketores after all the lamps). The Beis Yosef says people saw that Abaye recited it that way. But the Rambam knew that, and on Yom Kippur we say it like the Chachamim. (§2)

10. ★★★ How does the Rebbe explain it in avodah?

“Motzu ha’olam”: olam = he’elem, the concealment of galus; “Abaye” = “in You an orphan finds mercy”: in galus we’re like orphans. Then it’s hard for the inner bond (ketores) to shine out (Menorah), so daily they’re not joined. On Yom Kippur, when every Jew is raised up, they join, and that affects the whole year. (§2)

11. ★★ How are Adar and 11 Adar connected to all this?

Tetzaveh is always read in Adar, when the half-shekel for the korbanos is announced and the avodah is renewed with joy. Eleven is yechidah; Shabbos also has no partner except the Jewish people. And the tenth (all ten kochos) prepares for the eleventh. (§3)

12. ★ What does the Rebbe ask each person to do?

Internalize the inner bond (ketores) and, like the Menorah, spread it: influence at least ten other Jews, and if possible every Jew. (§3)

A CHASSIDISHE STORY

The Stranger with the Tefillin

Hyman Millstone grew up in Pittsburgh in the 1920s and '30s. As a boy he was bullied for being Jewish, and later he was turned away from medical school because of a quota against Jews. Hurt and bitter, he moved away from Yiddishkeit and settled in San Diego, where he worked as a teacher.

Around 1973, while he was taking courses at San Diego State University, a young man from the campus Chabad House came up to him and asked, "Are you Jewish?" "Yes." The young man went to his van, came back with tefillin, and asked if he could teach him how to put them on. "Yes." He taught him, gave him a pair of tefillin and a small siddur, and told him that it was his duty as a Jew to do this every day.

Shortly afterward Hyman was hospitalized. He remembered the young man and promised Hashem that if he lived, he would put on tefillin every day. He came through the surgery, and from then on he put on tefillin every weekday morning. His family began learning and lighting Shabbos candles. Years later his grandchildren watched him daven and heard the story of the young man. All four grew up shomer Shabbos, and one of them uses his tefillin today.

Source: Rachel Millstone, "A Stranger Offered Tefillin, and Changed the Course of a Family's Life" (Chabad.org News, 2017)

Think: How is that young man like the Menorah and the windows of the Beis HaMikdash?

He didn't keep his Yiddishkeit inside. He sent the light outward to a Jew he didn't know, and it kept shining for three generations. That is what the Rebbe asks: influence at least ten Jews.

THE LESSON FOR YOU

Start your day with a real connection to Hashem (the ketores), and then let it shine out (the Menorah): in how you act, and by sharing a mitzvah with others.

For example: On Friday, ask a Jewish neighbor or the man at the corner store if he'd like to put on tefillin, or bring your friend to the shiur. Aim for ten people this month.