

כרטיס ג'ובה  
 ר' יוסף קארו  
 11/35

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1) כו"כ כ ואתה תצוה | את בני ישראל ויקחו אליה שמוניתך

בעל הטורים

כו (כ) ואתה תצוה. לא הוזכר "משה" בזה הסדר, מה שאין כן בכל החמש, שמשעה שגולד משה אין סדר שלא הזכיר בה. והטעם, משום שאמר "מחני נא מספרך אשר בתבת", וקללת חכם אפלו על הנאי באה. ונתקיים בזה: {נעור דיו הפרשה מן ברת בטכסיסי כהנה. וממשה הייתה הכהנה הגדולה לצאת, אלא על ידי ששרב לילה בשליחות המקום, נטלה ממנו ונתנה לאהרן. לכן לא נזכר שמו של משה בפרשה זו, מפני עגמת גפשו:}

2) ואתה תצוה - And you shall command. Parashas Tetzaveh is the only parashah (excluding those in Sefer Bereishis) in which Moses' name is not mentioned. Moses is referred to only in the second person singular: "you." The Vilna Gaon states that Parashas Tetzaveh does not contain Moses' name because this is the parashah which is most often read during the week of the seventh of Adar, which was the day of Moses' death. The conceptual link between the parashah and this date, however, seems obscure.

שמות, תצוה

CHAPTER XXVIII — כח

1. And bring thou } 1 ואתה תקרב  
 near unto thee } אליה  
 Aaron thy brother, } את אהרן אחיך  
 and his sons with } ואת בניו אתו  
 him, } מתוך בני ישראל  
 from among the } לכהנו לי  
 children of Israel, }  
 that they may min- } אהרן נדב ואביהוא  
 ister unto Me in } (even) Aaron, Na-  
 the priest's office, } dab and Abihu,  
 Eleazar and } אלעזר ואיתמר  
 Ithamar, } בני אהרן:  
 the sons of Aaron.

Rabbi Jose said to him: אומר לו רבי יוסי:—  
 "Here too there is stated regarding it a consequence, אף בזה נאמר בו רושם  
 (namely,) "Is there not Aaron thy brother the Levite," — הלוא אהרן אחיך הלוי  
 who was destined to become a Levite } שקהיה עתיד להיות לוי  
 and not a priest, } ולא כהן,  
 and the priesthood } וכהונה  
 I thought would issue from you; } הייתי אומר לצאת ממך,  
 henceforth it will not be so, } מעתה לא יהיה כן  
 but he will be the priest and you the Levite. } אלא הוא יהיה כהן ואתה הלוי.  
 For it is stated (IChron. 23.14): } שנאמר (דהי"א כ"ג):  
 "But as for Moses the man of God, } ומשה איש האלהים  
 his sons are named } בניו יקראו  
 among the tribe of Levi" (Zebahim 102). } על שבט הלוי (זבחים ק"ב):

על שמו

14. And the anger (of the Lord) was kindled. } 14 ויחר אף.  
 R. Joshua the son of Korha said, } רבי יהושע בן קרחה }  
 אומר:— }  
 "Every 'kindling of anger' in the Torah } כל חרון אף שבתורה }  
 leaves a trace (is followed by punishment), } עושה רושם, }  
 but here there is not stated regarding it any consequence } וזה לא נאמר בו רושם, }  
 and we do not find } ולא מצינו }  
 that there came a punishment } שבא עונש }  
 through that anger." } על ידי אותו חרון.

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This *parashah* marks a major turning point in Moses' life. Had Moses become *Kohen Gadol*, the Temple would never have been destroyed. Had Moses not initially refused his leadership role, the Exodus would have constituted a permanent, not temporary, redemption. This *parashah* alludes to a dislocation in Jewish history. Moses' name is not mentioned for he could only give instructions to Aaron; the actual Temple service, however, would be done only by Aaron. The *parashah* which does not contain Moses' name coincides with the seventh of Adar because in a sense this *parashah* marked the beginning of Moses' death. The Egyptian redemption did not result in the permanent redemption of the Jewish people, as Moses died prior to entering the Land. (Aton Holzer Notes)



שמות, תצוה

ל, 8-10

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8. And when Aaron lighteth the lamps	8 וּבְהִעָלֹת אֶהָרֹן
at dusk,	אֶת־הַנֵּרוֹת
he shall burn it,	בֵּין הָעֶרְבִים
a perpetual incense	יִקְטֹרֶנָּה
before the Lord	קִטְרֹת תָּמִיד
throughout your generations.	לִפְנֵי יְהוָה
	לְדֹרֹתֵיכֶם:

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When Aaron is fixing or dressing the lamps, he must not expect that they will shine brilliantly, illuminating the world. The lights, like a *ner hanir'eh meirachok*, a distant polestar, will tell Aaron the story of *You are a God Who conceals Himself* (Is. 45:15), of a God who dwells beyond and above the outskirts of the cosmos, who guides everything and who implanted an indomitable will in every infinitesimal particle. The clarity and simplicity will be lost in the smoke of the incense. The genius intellect will be deflated if it should undertake to explain the unexplainable. The *ner hanir'eh meirachok* tells us a story of a strange world, of unimaginable darkness.

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קדושה

During חזרת השי"ץ, the following is said standing with feet together, rising on the toes at the words indicated by ^.

ישיעהו	נִקְדָּשׁ אֶת שְׁמֶךָ בְּעוֹלָם, בְּשֵׁם שְׁמֶךָ יְשִׁים אוֹתוֹ בְּשִׁמֵי מְרוֹם	קהל then שי"ץ
	פְּתוּב עַל יַד נְבִיאֲךָ, וְקָרָא זֶה אֱלֹהֵי וְאָמַר	
	קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ, יְהוּה יְצַבְאוֹת, מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:	קהל then שי"ץ
	לְעַמְתָּם בְּרוּךְ יֵאמְרוּ	
יחזקאל ג	בְּרוּךְ כְּבוֹד־יְהוּה מִמְקוֹמוֹ:	קהל then שי"ץ

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Sometimes we need not search for the Holy One; we see His presence in the whole world. At other times, we must search for Him at great length. When it is a time of favor and grace, when we can see Him in the world, He is praised as *Kadosh* – the *Kadosh Barukh Hu*. When the Divine Presence is not evident, when there is *hester panim*, we say that His glory is blessed from His place, wherever it may be. (Festival of Freedom)

עוֹשֵׂה שְׁלוֹם / בעשרת ימי תשובה: הַשְּׁלוֹם / בְּמְרוֹמָיו  
 הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.  
 יְהִי רָצוֹן מִלְּפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ  
 שִׁבְנָה בֵּית הַמִּקְדָּשׁ בְּמַהֲרָה בְּיָמֵינוּ, וְתֵן חֶלְקֵנוּ בְּתוֹרַתְךָ  
 וְשֵׁם נַעֲבֹדְךָ בְּיְרֵאָה בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֹנֵיֶיךָ.  
 וְעֲרֹבָה לִיהוָה מִנַּחֵת יְהוּדָה וִירוּשָׁלַם בְּיָמֵי עוֹלָם וּבְשָׁנִים קְדָמֹנֵיֶיךָ:

מלאכיג

שליח ציבור When praying with a מגין, the עמידה is repeated aloud by the

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עוֹשֵׂה שְׁלוֹם בְּמְרוֹמָיו הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ May He Who makes peace in His high places, make peace for us. The Talmud (Derekh Eretz Zuta, Perek HaShalom) explains the verse upon which this phrase is based (Job 25:2) to mean that God

makes peace between the angels Gabriel and Michael. Each angel represents one of God's attributes. The angel Michael represents *hesed*, loving-kindness, and hence forgiveness and compassion. The angel Gabriel represents the opposite attribute: *din*, justice, and hence strictness, punishment and sometimes retribution. Despite the endless divide separating these two representatives of mutually exclusive traits, God is able to make peace between them. In God, there is no dichotomy; all opposites are reconciled, all contradictions are resolved. In Him, thesis and antithesis merge into one; in Him, there is only harmony and peace. After concluding the Amida and stepping backwards, we pray that the great eschatological era will soon arrive so that mankind too may achieve this harmony.

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In my youth I asked my father, Reb Moshe, why the sages left so many questions unresolved and simply ended the talmudic discussion with *teku* [i.e., "the question remains unresolved"]. My father answered me by asking why there were *hukim* [statutes without any apparent human rationale] in the Torah. He explained that God wished to teach us that not every event and happening can be comprehended by the limited mortal mind. Just as the Torah remains our eternal document even with the *hukim*, similarly a Jew must continue his eternal march before the Almighty even though at times he does not comprehend the events that transpire around him. Likewise, my father held that the rabbis instituted the concept of *teku* so that a Jew would understand that his faith must remain complete even when there are unresolved questions and events in his life.

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שכר ספר צו דף כז ע"ב — רעיא מהימנא הזוהר

לְנִקְאָה בְּרֵתָא דִּילִי, דְּאִיהִי הֶלְכָה, מֵאֲלִין קְלִיפִין דְּעַרְב רב, קוֹשְׁיִין  
 בִּישְׁיִין דְּלִית לֹון תִּירוּץ וְלֹא פְרוּקָא, דְּעֲלִייהוּ אֲתָמַר (קהלת א טו) מְעֻנֹות  
 לֹא יוּכַל לְתַקּוֹן וְחֶסְרוֹן לֹא יוּכַל לְהַפְנוֹת, אֲלֹא אֲתָמַר תִּיקוּ בְּהוֹן,  
 וְכָל תִּיקוּ דְּאֶסְוֵרָא לְחוּמְרָא, וְאִיהוּ תִיקוּ חֶסֶר וְ, דְּלִית לִיהּ תִיקוּן,  
 חֶסֶר נו"ן דְּאִיהוּ עֲלָמָא דְּאֲתִי, דְּתִיקוּ דְּעֲלָמָא דְּאֲתִי שְׁתִיקָה, כְּגוֹן  
 שְׁתוּק כְּךָ עָלָה בְּמַחְשָׁבָה.