



# TORAH WEEKLY

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Parshas Tetzaveh

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## A Taste of Torah

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by Rabbi Yosef Melamed

In the age of search engines and artificial intelligence, many programs have been created to harness these powers towards Torah study. This includes programs which aid in searching and extrapolating the differences in the grammar and sentence structure of the Torah, which have been the source of Torah insights since time immemorial. However, well before these tools were even remotely imaginable, our Sages have used the tried-and-true method of true diligence and toil in Torah study to discover and expound upon these differences.

One famous example of an insight gleaned before this recent advent of technology can be found in the commentary of the Baal Haturim in the beginning of this week's parsha. The Baal Haturim points out that in every parsha in the Torah from Shemos, in which the birth of Moshe Rabbeinu is detailed, and onward, Moshe's name is mentioned in every parsha but one, and that is this week's Parshas Tetzaveh.

The Baal Haturim explains that Moshe's name is missing because of the statement he made in Klal Yisrael's defense following the Sin of the Golden Calf in next week's parsha (Shemos 32:32), "Now, if You will forgive their sin - but if not, erase me from the book which You have written!" Although Hashem forgave the Jews, the words of a tzaddik leave their mark, and so Moshe's name is left out of this week's parsha.

While this explains why Moshe's name is left out of a parsha, the

commentators wonder why the parsha chosen is specifically Tetzaveh. Why couldn't Moshe's name have been left out from Parshas Vayikra, Naso, Devarim, or any other parsha?

Rav Tzadok Hakohen of Lublin (1823-1900) offers the following insight to answer this question. Contrary to the simple understanding, the omission of Moshe's name from a parsha is not to be understood as a punishment. Moshe argued in defense of Klal Yisrael, even to the point of having his name erased from the Torah, which, according to the Medrash, meant risking his very existence in both this world and the next, as the Torah is the source of all that exists in the world. Moshe was clearly not in this for himself. Rather, Moshe completely negated his identity and being toward the ends of serving Klal Yisrael, and, ultimately, toward the service of Hashem. The omission of Moshe's name is thus indicative of his complete self-negation.

Another example of Moshe's selflessness is manifest in Aharon's being chosen as the Kohen Gadol (High Priest). At the Burning Bush, Moshe repeatedly declined Hashem's order that he become the leader of the Jewish People. Rashi (Shemos 4:14) explains that Moshe was concerned lest Aharon, already a prophet and the leader of the Jewish People in Egypt at the time, be hurt that his younger brother was replacing him. Despite Hashem's insistence, Moshe repeatedly refused, until Hashem became angry with Moshe. Rashi says that this anger had a consequence; Moshe was originally supposed to

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### Stories for the Soul

#### Don't Forget to Put on Your Jacket

Rabbi Shmuel Brudny (d. 1981) was a legendary *maggid shiur* (lecturer) and dean at the Mir Yeshiva in Brooklyn. The respect he accorded his students was remarkable; for example, whenever a student would approach to speak with him, he would rise from his seat!

Rabbi Yaakov Bender, today the Rosh Hayeshiva of Yeshiva Darchei Torah in Far Rockaway, NY, was orphaned of his father as a teenager. Although he was studying in the Philadelphia Yeshiva at the time of his father's passing, he returned to Brooklyn, where his mother lived, and enrolled in the Mir Yeshiva. The young man developed a bond with Rabbi Brudny, and he would regularly visit his *rebbe* at his home.

One day, Yaakov knocked on the door of Rabbi Brudny's apartment. Rabbi Brudny opened the door, and Yaakov glimpsed that he was not wearing the *kapoteh* (frock) that he normally wore when outside of his home. Rabbi Brudny saw that it was his student standing there and, without a word, immediately closed the door. A minute later, the door reopened, and Rabbi Brudny, now wearing his usual attire, warmly invited the teenager into his home.

Rabbi Bender reflects that he never saw Rabbi Brudny without his *kapoteh*; although he had a close relationship with Rabbi Brudny, Rabbi Brudny nonetheless felt that as a teacher, it was his responsibility, when in the presence of his students, to always be dressed in a fashion that reflected his position.

In this week's parsha, Hashem instructs Moshe regarding the clothing to be worn by the *kohanim* (priests) during their service in the *Mishkan* (Tabernacle). The Torah teaches us that one must dress the part of whatever position he occupies in life.

## Kollel Happenings

### **BUILD YOUR LEGACY AND SECURE THE FUTURE OF TORAH WITH LIVE ON/LIFE & LEGACY**

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### **A DEEPER LOOK AT THE PARSHA WITH RABBI SHACHNE SOMMERS**

Join Rabbi Shachne Sommers as he discusses a number of difficulties encountered in the weekly Torah portion, and develops a comprehensive approach to resolve the issue, simultaneously conveying a deeper understanding of the material being discussed. Tuesday nights on Zoom at 8:15 for men and women; email [info@denverkollel.org](mailto:info@denverkollel.org) for Zoom link info.

### **TALMUDO BIYADO GEMARA CLUB FOR MIDDLE SCHOOL BOYS**

Learn, review, and acquire a masechta! Boys in grades 6-8 are invited to join Rabbi Chaim Gross at the Southeast Kollel Torah Center/Ohel Yissochur weeknights Mon.-Thu. from 8-8:30 pm for a Gemara shiur followed by review. Contact Rabbi Nesanel Kipper at [rnk@denverkollel.org](mailto:rnk@denverkollel.org) for further details.

## Halacha Riddles

Last week we asked: Two identical scenarios wherein people are eating on separate tables and wish to form a *mezuman* together. One detail that differs between the two allows one group to do so, while the other group cannot. What is this detail?

**Answer:** In one scenario, the people can see each other. Since they ate with intent to form a *mezuman*, they may do so (and, in fact, must do so). In the

other case, they cannot see each other, and may therefore not form a *mezuman*.

**This week's question:** Two identical scenarios wherein people are eating on separate tables, but did not intend specifically to create a *mezuman* together. One detail that differs between the two requires one group to have a *mezuman*, while the other cannot do so. What is this detail?

## Lives of Our Torah Leaders

### Rabbi Meir Shapiro - Part XXXVIII

For starters, many in the Jewish world opposed the entire idea of creating such a luxurious, extravagant building, as our Sages teach that one should toil in Torah and subsist on bread with salt, measured water, and sleeping on the ground. Indeed, this was the reality for most of the yeshiva world at the

time, which was quite impoverished, as discussed previously.

However, Rabbi Shapiro pushed back, explaining that it was necessary to advance the honor of Torah and those who study it by creating the yeshiva he envisioned.

## A Taste of Torah

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serve as Kohen Gadol (High Priest), with the kehuna (priesthood) vested in his descendants. Instead, Aharon and his descendants would now receive the kehuna. Moshe's willingness to incur Hashem's anger and its results due to his selfless concern for another's feelings again show that he acted completely lishem shamayim, with the pure intent of serving Hashem.

This, says Rav Tzadok, is the meaning of the omission of Moshe's name from the parsha. A person who utterly negates himself and is entirely devoted to helping others and toward serving Hashem connects completely to Hashem and subsequently serves as His emissary and spokesperson. After attaining such a supreme level of connection to Hashem, Moshe's relating the commands and words of Hashem was not simply Moshe relaying

Hashem's words. Rather, Hashem was, so to speak, communicating through the medium of Moshe. As such, Moshe's name is left out, because it's considered that Hashem Himself was speaking, not Moshe!

As mentioned, Moshe's selflessness was manifested through the incident that led to Aharon's being appointed as Kohen Gadol in Moshe's stead. This week's parsha begins with Hashem instructing Moshe to appoint Aharon to that position and focuses largely on the vestments of the Kohen Gadol and the other kohanim. Thus, it is truly appropriate that the lesson of Moshe's absolute self-negation and the anonymity he earned in the process be shown specifically in this parsha, which itself was an example of that negation!

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