

Parshas Tetzaveh

In this week's Parsha, Tetzaveh, the Torah continues telling the commandments of the roles of the Kohanim and their service and the Jews' part. Moshe's name is not mentioned in the parsha as a response to Moshe asking to "be removed from your book" if Hashem was going to destroy the Jews as a punishment for the golden calf. But we know there are famous Mepharshim, and according to Chassidus, the deep love between Hashem meant that Moshe could be called "you," which reflects the innermost connection between Moshe and Hashem.

According to the Lubavitcher Rebbe's explanation here, this relationship precedes the Torah because this inner connection, especially established and lived by Moshe, provides the Jews for the rest of time with the fortitude to remain steadfast and connected to Hashem.

Since we are in the month of Adar and must be happy, the connection to Hashem is deepened when we serve Him with Simcha.

I want to recount what I heard at a shiur by Rabbi Shloime Wolvosky on Simcha.

The source of Simcha is in Tehillim 100:2, which says that we must serve Hashem with Simcha and come before him with praise. Tanya Perek, 26, the Alter Rebbe, explains that to combat laziness and sluggishness, we must be happy because these traits are sourced in depression and sadness. In Halacha, according to Rambam (Hilchos Deos 1:4), we must always be happy. According to Rambam

elsewhere in Hilchos Lulav 8:15, we should be pleased because we were chosen and commanded to serve Hashem out of all the world's nations. The Alter Rebbe further establishes this by stating that because we were entrusted and honoured with the inheritance of Hashem, we must rejoice over this. Furthermore, in Gemara Taanis 22a, there was a conversation between Rabbi Beroka Hozaa and Eliyahu about who had a place in the world to come. Eliyahu said no one until two brothers arrived, which Eliyahu said had a share in the world to come because they make people happy, specifically depressed people and or people who quarrel with one another. They make peace between them. The Rebbe comments on this, saying that their vocation was to make people happy; therefore, they were already considered to have a part in the world to come.

Since we must be happy this month, we must ensure that happiness permeates above all else practically and tangibly. That way, we can connect deeper to Hashem and the world around us. When you smile, you get a smile. Just as Moshe's actions and selflessness reflected in this week's parsha are part of the spark that went into each one of us, and this is the month Moshe left the world, his legacy and that of the month must be so impactful that it carries forward throughout the year.

One final note: the Baal Shem Tov says that the ambigram of the letters of B'Simcha is the same as Machshava, that is thought. This means that happiness penetrates our thoughts, and we must think that way to be happy.

On that note, let us be B'Simcha with the
ultimate simcha, the coming of
Mashiach, Good Shabbos