

Parshas Tezaveh

Hashem is on the other side of all things, good or bad. Know that before you begin.

In this week's Parsha, Tetzaveh, Moshe's name is eliminated from the Parsha for protesting the threat of the destruction of the Jews after the sin of the Eigel. But as the Mepharshim and Chassidus tell us, even though his name is eliminated, he is nonetheless so much more adored by Hashem, saying, "V'ata Tezaveh." When Hashem spoke to Moshe this way (you should command), all Jews were empowered and imbued with the same commandment and power to do the Mitzvos.

The first commandment of the Parsha pertains to crushing olives to produce oil for lighting the menorah. This serves as an allegory for the Jewish way of life, illustrating that through hard work—symbolized by "crushing"—we can create the pure oil necessary to illuminate the menorah, which signifies enlightening the world around us. This commitment to hard work applies internally, that is, to improving ourselves as Jews and to the daily efforts needed to enhance our world.

But if you were told that to achieve a particular endgame, you must put in a certain amount of hard work, for many, that is the difference between starting, continuing, and finishing a project. Many don't even begin out of the fear around how much work something will take. They may find the process rewarding, but they give up due to a lack of stamina and grit. But, if you know from the outset you will have the resources, support and tools,

you may be much more inclined to start, and ultimately finish.

By having Vateh Tetzaveh before Kosis Lamor Hashem empowered everyone with the knowledge that we all have the tools, support and resources to complete the task of being a Yid.

This adage applies to all facets of life. In the world, where there is no Torah, success is defined by the work put into a project, and all evidence points to the fact that if a person takes the time and puts the energy and work into something, they will ultimately define success. But, in the challenges, people often blame God for adverse outcomes. They frequently never pause to think about all the good outcomes and say that is God, too. Furthermore, people are usually inclined to empower, embolden and credit themselves with the work, instead of attributing the success to who the real power is, God. But, instead of waiting on the process, which can go negatively or positively, begin with the attitude that I am empowered to do this task. How much more so us Yidden with the Torah. We have the tools and everything we need to succeed, arguably which is why Jews are so successful because we have a deep-seated sense of our ability. After all, Hashem empowered us.

Good Shabbos