

Ecstatic verses Mundane: How Relationships are Built

Tetzaveh 5784

Share a lightening-striking, ecstatic moment of love or friendship.

Q: Is that enough to sustain you for an entire lifetime?

1) Daring Greatly, Brene Brown:

“Trust is like a marble jar. You share those hard things happening to you to friends who have, over time, filled up your marble jar; who you know you can trust and tell difficult things to.”

Q: What have been our “lightening striking” moments of covenant with God?

2) Exodus 27:20

וְאֵתָהּ תִצְוֶה | אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כֶּתִיב לְמֵאֹר לְהַעֲלֹת נֵר תָּמִיד:

You shall further instruct the Israelites to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.

3) Rashi:

תָּמִיד CONTINUALLY — doing something every night, as is described here, may be termed תָּמִיד continually, just as you speak of (Numbers 27:6) “The continual (תָּמִיד) burnt-offering”, although this was sacrificed only from day to day. So, too, in the case of the meal-offering made in a flat pan it is said, (Leviticus 6:13) that it should be brought continually (תָּמִיד) and yet it was only brought thus: “Half of it in the morning, and half of it at evening”. However, the expression תָּמִיד which is used in connection with the show-bread (Exodus 25:30) denotes the whole period without a break from Sabbath to Sabbath).

4) Exodus 25:37

(לז) וְעָשִׂיתָ אֶת־נֵרֹתֶיהָ שִׁבְעָה וְהָעֵלָה אֶת־נֵרֹתֶיהָ וְהָאִיר עַל־עֵבֶר פְּנֵיהָ:)

(37) Make its seven lamps—the lamps shall be so mounted as to give the light on its front side—

5) Sifrei Bamidbar 59

(1) What is the intent of this section? From (Shemot 25:37) "and he (the artificer) shall fashion its lamps so that it shall light across its face," I might think that all the lamps should light across all of the menorah (i.e., from all directions); it is, therefore, written (Bamidbar 8:2) "towards the face (the central shaft) shall the seven lamps light" — that the lamps parallel the menorah (the central lamp), and the menorah, the (other) lamps. How so? Three in the north, three in the south and one (the menorah) in the middle, so that all (of the lamps) are parallel to the middle — whence R. Nathan says: "The middle one is honored." "Speak to Aaron": Because the entire section deals with Aaron, the words are directed to him. "and say to him": This is an exhortation to Aaron. "Beha'alothecha (lit., "when you raise) the lamps": Make steps (ma'aloth) for it. "towards (mul) the face (panim) of the menorah": Make for it "mul" (the three on each side facing) "towards" and "face" (i.e., the central shaft). "shall the seven lamps light": I might think that they light forever; it is, therefore, written (Vayikra 24:3) "from evening until morning." If "from evening until morning" (alone were written), I would think that this applied to all of them. It is, therefore, written (Ibid. 2) "to cause a lamp to light continuously" — This is the western lamp, which burned continuously and from which the menorah was kindled towards evening.

6) Exodus 27:21

בְּאֵהָל מוֹעֵד מְחוּץ לְפָרֹכֶת אֲשֶׁר עַל-הָעֵדוּת יַעֲרֹף אֹתוֹ אֶהְרֵן וּבְנָיו מֵעֶרֶב עַד-בֹּקֶר לִפְנֵי
{יְהוָה חֻקַּת עוֹלָם לְדֹרֹתָם מֵאֵת בְּנֵי יִשְׂרָאֵל: }ס

Aaron and his sons shall set them up in the Tent of Meeting, outside the curtain which is over [the Ark of] the Pact, [to burn] from evening to morning before יהוה. It shall be a due from the Israelites for all time, throughout the ages.

7) BT, Shabbat 22b

מֵתִיב רַב שֶׁשֶׁת: "מְחוּץ לְפָרֹכֶת הָעֵדוּת יַעֲרֹף", וְכִי לְאוֹרָה הוּא צְרִיךְ? וְהֲלֹא כָּל
אַרְבָּעִים שָׁנָה שֶׁהָלְכוּ בְּנֵי יִשְׂרָאֵל בְּמִדְבָּר לֹא הָלְכוּ אֶלָּא לְאוֹרוֹ! אֶלָּא עֵדוּת הִיא לְבָאֵי
עוֹלָם שֶׁהַשְּׂכִינָה שׁוֹרָה בְּיִשְׂרָאֵל. מֵאֵי עֵדוּת? אָמַר רַב: זֶה נֵר מֵעֶרְבֵי שְׁנוֹתַן בְּהַ שְׁמֹן
כְּמִדַּת חֲבֵרוֹתֶיהָ, וּמִמֶּנָּה הָיָה מְדַלֵּיק וּבָהּ הָיָה מְסַיִּים. וְהָא הֲכֵא כִּינּוּ דְקַבִּיעֵי גֵרוֹת, לֹא
סָגִיא דְלֹא מְשַׁקֵּל וְאֲדִלוּקֵי

Rav Sheshet raised an objection from that which was taught in a *baraita*. With regard to the Temple candelabrum, it is stated: “**Outside the veil of the testimony**, in the Tent of Meeting, **shall Aaron order** it from evening to morning before the Lord continually; it shall be a statute forever throughout your generations” (Leviticus 24:3). It must be understood: **And does God require its light** for illumination at night? **Didn’t the children of Israel, all forty years that they walked in the wilderness, walk exclusively by His light**, the pillar of fire? **Rather**, the lighting of the candelabrum **is testimony to mankind that the Divine Presence rests among Israel**. The Gemara asks: **What is this testimony?** **Rav said: That is the westernmost lamp** in the candelabrum **in which the measure of oil placed was the same measure** of oil as was placed in **the other** lamps, **and nevertheless he would light the others from it** each day **and with it he would conclude**, i.e., the westernmost lamp would continue burning throughout the day after all the others were extinguished. The rest of

the lamps burned only at night, and each night he would relight the rest of the lamps from the westernmost lamp.

8) Yehoyada Amir, “To Kindle a Lamp: Thoughts on Parashat Tetzaveh,”

R. Yehoyada Amir explains that the focus of the commandment is not on the light always being aflame but on Israel’s obligation to kindle it again and again. Accordingly, the intention of the text is “not to give expression to... the presence of God in our midst, as the eternal light in our synagogues likely does. Rather, this is a light kindled always ‘before the Lord,’ by the Children of Israel. This is a light that we are commanded to kindle before God in order to express our presence before God, our standing ready to serve as partners in the work of holiness and the work of creation.”

Q: *What does it mean to be present for God?*

9) Exodus 30:7-8

וְהִקְטִיר עָלָיו אֶהָרֶן קֹטֶרֶת סַמִּים בַּבֹּקֶר בַּבֹּקֶר בְּהִיטִיבוֹ אֶת־הַנֵּרוֹת יִקְטִירָנָה:

On it Aaron shall burn aromatic incense: he shall burn it every morning when he tends the lamps,

וּבִהְעֹלֵת אֶהָרֶן אֶת־הַנֵּרוֹת בֵּין הָעֶרְבִים יִקְטִירָנָה קֹטֶרֶת תָּמִיד לִפְנֵי יְהוָה לְדֹרֹתֵיכֶם:

and Aaron shall burn it at twilight when he lights the lamps—a regular incense offering before יהוה throughout the ages.

10) Exodus 29:38-39, 42-43

זֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כִּבְשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד:

Now this is what you shall offer upon the altar: two yearling lambs each day, regularly.

אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֶת הַכֶּבֶשׂ הַשֵּׁנִי תַעֲשֶׂה בֵּין הָעֶרְבָיִם:

You shall offer the one lamb in the morning, and you shall offer the other lamb at twilight.

עֹלֹת תָּמִיד לְדֹרֹתֵיכֶם פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה אֲשֶׁר אֶנְעַד לָכֶם שָׁמָּה לְדַבֵּר אֵלֶיךָ
שָׁם:

a regular burnt offering throughout the generations, at the entrance of the Tent of Meeting before יהוה. For there I will meet with you, and there I will speak with you,

וְנִעַדְתִּי שָׁמָּה לִבְנֵי יִשְׂרָאֵל וְנִקְדָּשׁ בְּכַבְדִּי:

and there I will meet with the Israelites, and it shall be sanctified by My Presence.

11) John I. Durham, *Exodus* (1987), p. 396.

The korban tamid was “offered in the morning, probably at the beginning of the day’s activity, and in the evening just before nightfall; thus the day was opened and closed with gifts to [God], from whom all gifts were believed to come.”

12) Victor P. Hamilton, *Exodus: An Exegetical Commentary* (2011), p. 505.

“It is in these ordinary, repetitious ... [rituals on the part of the priests] that God promises to ‘meet’ with [God’s] people.”

According to these passages, then, the presence of God is both demonstrated and elicited not primarily through intense drama but through daily discipline.

תרומה -- A gift, or voluntary giving

תצווה -- A tribute imposed upon the people or commanded

13) Yehudah Brandes, “Generous-Hearted People,” in Torat Imekha: Derashot Le-Farashat Ha-Shavua (Hebrew) (2008), pp. 211-213; passage cited is on p. 211

“The initial construction of the mishkan and its vessels is a one-time event; the one-time preparations are exciting. As for any important building project, it is relatively easy to enlist donors... But the service in the mishkan is different. Service requires consistency and constancy; it does not contain the same excitement. There is an element of routine to it, which can sometimes be exhausting and dispiriting.”

For one-time events, one can rely on passion and spontaneity; for enduring commitments, on the other hand, one needs steadiness and steadfastness.

14) R. Jacob Ibn Habib (1460-1516)

Ben Zoma says: There is a more comprehensive principle, “Listen, Israel, the Lord our God, the Lord is one.”

Ben Nannas says there is a yet more comprehensive principle: “Love your neighbor as yourself.”

Shimon ben Pazzi says, we find a yet more comprehensive verse, and that is “One sheep shall be offered in the morning, and a second in the afternoon” (Ex. 29:39)

R. Ploni stood up and said, the law follows Ben Pazzi.