Points to Ponder

Tetzaveh 5784

**Moshe’s name – The Baal HaTurim** points out that the name of Moshe does not appear in the Parsha in partial fulfillment of Moshe Rabbeinu’s statement that if you do not forgive Bnei Yisrael then wipe his name out of the Torah. **Rav Menachem Genack**  explained that Parshas Tetzaveh was selected because that Parsha deals with the Bigdei Kehuna. Moshe, as a leader did not need Bigdei Kehuna (or Bigdei Malchus) for his ability to rule. His being was more important than the Bigadim.

**לְהַֽעֲלֹ֥ת נֵ֖ר תָּמִֽיד:  To light a permanent light (27:20)** - Why is the purpose of the Menorah -- lighting an eternal light -- given with a separate command and a separate Parsha when the placing of the Lechem HaPanim on the Shulchan seems like a by-product of the command to build it? **Rav Baruch Gigi**  explains that the Shulchan represent Parnassa and man’s pursuit of it while the Menorah represents spiritual pursuit. While man has times in his life that are devoted to things that appear to be different from his pursuit of Torah -- the ultimate goal of everything we do is to light an eternal light. Thus, even when taking time to focus on Parnassa or health or raising our families, our focus needs to be that these activities are, indeed, just sub-goals of our main goal -- that of lighting a permanent Ner Tamid. Hence Birchos HaTorah are not regularly re-recited because our day is focus-filled with Torah study but we have certain things that appear to be slight deviations -- not alternative goals.

**לְכָב֖וֹד וּלְתִפְאָֽרֶת: For honor and glory (28:2) - Kli Yakar** (to 28:39)  notes that Achashveirosh wore the Bigdei Kehuna as well. Kli Yakar explains that his intent was to atone for all of his sins that the clothes are supposed to atone for -- but he was wrong. **Rav Elya Svei**suggested otherwise. He opines that the basis of the Kappara aspect of the Bigdei Kehuna are in the fact that they inspire the nation to have positive Middos and change those that are not positive. Achashveirosh thought that he too, had Middos and Shittos and he too, wanted to inspire. However, here he erred. One cannot have personal Shittos in Middos and expect the divine to amplify and meet them. Proper middos and the way to express them, are a function of the Divine and that is where Achashveirosh and the Bigdei Kehuna were on different wavelengths.

**וּפִתַּחְתָּ֤ עָלָיו֙ פִּתּוּחֵ֣י חֹתָ֔ם קֹ֖דֶשׁ לַֽה: You shall make a headplate of pure gold and write on it “Holy to Hashem” (28:36)** - The Midrash notes that the Bigdei Kehuna were used to atone. The Tzitz was there to atone for the sin of brazenness. **Rav Dr. Abraham J. Twerski**  noted the genius in the idea. He notes, in the name of the Baal Shem Tov, that when one has a trait that could be interpreted as negative, it is best to sublimate it toward the positive. Rav Twerski noted that brazeness can be a very negative trait. However when it is brazenly dedicated “Kodesh L’Hashem” it can be a positive.

**וְהָיָ֤ה עַל־מִצְחוֹ֙ תָּמִ֔יד All the time (28:38)** - The Talmud (Yoma 7) notes that one needs to check his Tefillin all the time. The source is from the fact that the Kohein Gadol had to be aware of the Tzitz on his head all the time. The Tzitz only had one name of Hashem while Tefillin have many more. Tosafos (Sukkah 46a) asks where one learns that he needs to touch the Tefillin from? **Tosafos** answers that if one needs to keep something on his mind as long as he is wearing it, he needs to be active with it. Regular touching of the Tefillin will keep him active with the touching. The problem with the suggestion is that we do not find an obligation to touch the Tzitz. The Kohein Gadol did NOT have to keep touching it. Why were we not concerned with HIS Heisech HaDaas? Moreover, the Kohein Gadol may not raise his hands over the Tzitz. How is he to touch it? **The Steipler** answers that perhaps in that case, the very fact that he cannot raise his hands above the Tzitz IS the very reminder needed (sometimes that which you CANNOT do, stays more on your mind than things you may). Alternatively, he suggests that the fact that there is a Mitzva of Mora Mikdash keeps the Kohein Gadol’s focus.

**אֲשֶׁ֨ר הוֹצֵ֧אתִי אֹתָ֛ם מֵאֶ֥רֶץ מִצְרַ֖יִם לְשָׁכְנִ֣י בְתוֹכָ֑ם Whom I took out of Egypt live among them (29:46)** **– Rashi** notes that Hashem took us out to dwell among us. **Ramban** adds that the idea of Hashraas HaShechina is a desire of Hashem. **Rav Shaul Yisraeli** explained that what diaspora Jews lose when considering their spiritual lives is that Hashem sees the ideal place for spiritual dwelling to be Eretz Yisrael. He added that living in Israel is not for the financial or economic or social advantages. Life in Israel, and true religious Zionism, is built on the idea that we see the purpose of life is to live with Hashem’s Shechina about us.

 **הִקְטִ֥יר עָלָ֛יו אַֽהֲרֹ֖ן קְטֹ֣רֶת סַמִּ֑ים  Aharon shall bring the Ketores (30:7)** - Why does Aharon have to be the one to do it? I thought Ketores could be brought by any of the Kohanim each day that was not Yom Kippur? **Rav Schachter quoted Sforno** who suggested that in the Midbar the Anan was so strong that it created an environment wherein each day of the entire 40 years was like a day of Yom Kippur. Just as a Kohein Gadol does the entire Avoda then, he does the entire Avoda in the Midbar too.

**Haftara:**

**צוּרַ֣ת הַבַּ֡יִת וּתְכֽוּנָת֡וֹ וּמֽוֹצָאָ֡יו וּמֽוֹבָאָ֣יו וְכָל־צֽוּרֹתָ֡יו (כתיב צֽוּרֹתָ֡ו) וְאֵ֣ת כָּל־חֻקֹּתָיו֩ וְכָל־צ֨וּרֹתָ֚יו  And all of its decrees, forms and all of its regulations (Yechezkel 43:11)** - The Novi describes the third Beis HaMikdash with all of its details. **Rav Soloveitchik** explained that in the future (as in the past), the Beis HaMikdash will need both structure and form because on the one hand, the house of Hashem needs a precise measure  but on the other hand it will need a form if it will make an impression. Perhaps this is what troubled Moshe about the menorah -- not how to make it but rather how to transfer the idea of the spirit of the Ner Tamid. It can be done, the only question is how.