Points to Ponder

Tetzaveh 5781

**וְאַתָּ֞ה תְּצַוֶּ֣ה  And you will command (27:20) - Rav Schachter Shlita** quoted **Chida** that there are 53 Parshiyos and he excludes this one as the 54th. Perhaps it is out of respect for the fact that Moshe’s name doesn’t appear in this one, the only time since his birth that this is the case. Why in this Parasha? Rav Schachter explained that there is a Machlokes as to whether the Charon Af that Hashem had at the Sneh had a Roshem (an impression) or not. Usually any time we find Charon Af Hashem there is a Roshem. Perhaps not here. But the other side of the Machlokes argues that this time was no exception and Moshe was punished by losing the Kehunah. Thus, in the PArsha that highlights Kehuna, Moshe’s name is missing.

**שֶׁ֣מֶן זַ֥יִת זָ֛ךְ Pure olive oil (27:20) - Rashi** notes that when it came to the oil for light it needed to be pure as opposed to that for consumption whose quality did not need the same level of purity. Why? **Rav Yehoshua Kalish Shlita quoted the Chasam Sofer** who explained that when it comes to humans, they are more concerned with their consumption than their illumination. The opposite is true in regard to Hashem. Hashem is more interested in our use of purity in our clarity of mission in life. Rabbi Kalish added that the illumination Hashem wants us to seek is to be found in the Torah. It is critical that this illumination be pure and unadulterated if it is to be successful.

**וְאַתָּ֗ה תְּדַבֵּר֙ אֶל־כָּל־חַכְמֵי־לֵ֔ב  And you will speak to all of the Chochmei Lev whom I have filled with the spirit of wisdom (28:3)** – What message are you to give the people? **Chasam Sofer** answers with a novel approach: V’atah T’daber el kol chachmei leiv” – Speak to those wise and talented artisans, and tell them…“Asher meelaisiv ruach chochmah” – that they are people who are filled with a G-dly wisdom. Give them that positive reinforcement… And if you do that and give them encouragement ***then***,“Vasu es bigdei aharon l’kadsho l’chahano li.” – Then they will be able to accomplish and create great things, like the clothes of the Kohen Gadol. This teaches us the importance of positive reinforcement… to help foster growth, and uncover the potential hidden within each person.

**בְּח֧שֶׁן הַמִּשְׁפָּ֛ט עַל־לִבּ֖וֹ בְּבֹא֣וֹ אֶל־הַקֹּ֑דֶשׁ Aaron shall carry the names of Bnei Yisrael in the Choshen Mishpat on his heart (28:29)** - **Rav Moshe Tzvi Neriah ztl.** noted that the Choshen could not be on the chest of a person who thought about himself. Only to someone who thinks communally has a right to ask questions from the Choshen and receive answers. This is because the Choshen can be seen as being powered  by a heart that is filled with Chessed and Rachamim for the community.

**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 ztl.** 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.

**אֲשֶׁ֨ר אִוָּעֵ֤ד לָכֶם֙ שָׁ֔מָּה לְדַבֵּ֥ר אֵלֶ֖יךָ שָֽׁם: The opening of the Ohel Moed in front of Hashem where I will meet with you there to speak with you (29:42)** - **Rashi** explains that when I set a place to speak to you that is where I will set a place to go. What is Rashi adding (See Or HaChaim)? **Rav Shmuel Barenbaum ztl.** explained that this teaches us how important it is for us to have a place to meet with Hashem. Having that set place helps us set a mindset to speak and to listen. Hence it is critical to have a Makom to do it.

**וְנִקְדַּ֖שׁ בִּכְבֹדִֽי And I shall meet there with Bnei Yisrael and I will become holy in my glory (29:43)** - **Rav Dovid Feinstein ztl.** explains that when one builds a beautiful home he can appreciate its beauty but the four walls of a building cannot impart an atmosphere of holiness on its own. When the Shechina rests there, anyone who enters it feels the awe and reverence which are due to Hashem. Here too, even the Mishkan only becomes holy when it contains the glory of Hashem. This tells us that we must strive to interject an awareness of Hashem’s glory into all of our activities.

**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 ztl.** 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.