Points to Ponder

Tetzaveh/Zachor 5780

**וְאַתָּ֞ה תְּצַוֶּ֣ה | And you shall command (27:20)** - It is interesting to note that Moshe’s name does not appear in this week’s Parasha. **Rav Soloveitchik ztl** explains that this is because Moshe was the ultimate teacher of Torah. He literally gave up his individuality for the masses. **Rav Asher Weiss Shlita** mentioned to us that those who dedicate their lives for the Tzibbur can take assurance that Hashem will cover their responsibilities for themselves and their families.

**לְכָב֖וֹד וּלְתִפְאָֽרֶת For Honor and glory (28:2)** - Do the clothes of the Kohein Gadol or the regular Kohein make the man? What is the intent of the Possuk? **Rav Goldvicht ztl.** Would regularly remind us that Kavod is an outward expression of inward pride and respect. The clothes are not the reason or the catalyst for the respect. They are an expression and highlight of the inside.

**וְעָשִׂ֛יתָ אֶת־מְעִ֥יל** **Me’il (28:31)** - The Me’il had gold bells upon it. **Rambam** explains that the point of the bells was to create a noise in order to receive permission to enter. Why does the Kohein Gadol need permission to enter the Mikdash? Why doesn’t the regular Kohein (who did not wear the Meil) need the same permission? **Rav Shimshon Dovid Pincus ztl** answers that the Kohein Gadol symbolizes the Avoda of the unique personalities (Yechidei Segulah) while the Kohanim derive their position as messengers of the nation. If you want to place Serurah on the Tzibbur, you need permission. Hence the bells for the Kohein Gadol.

**אֲשֶׁ֨ר אִוָּעֵ֤ד לָכֶם֙ שָׁ֔מָּה In the Ohel Moed in front of Hashem where I will meet with you (29:42**) - The **Or Hachaim** asks what the possuk is adding in highlighting that Hashem has a place to rendezvous with us? **Rav Shmuel Barenbaum ztl.** explains that the Torah is highlighting to us that in the same way that Hashem has a special place to meet with us, we too, need a special place to meet with Him. We need a place where we can call out and pour out our hearts to Him.

**וְיָֽדְע֗וּ כִּ֣י אֲנִ֤י  They will know that I am Hashem (29:46)** - What is the intent of the additional knowledge here? WHAT will the people know as a result of the building of the Mishkan? NOW they will know about Yetzias Mitzrayim?  **Rav Aizik Sher ztl** says that each of the previous miracles, the makkos, the Yam Suf etc, were temporary moments until the building of the Mishkan which created a permanent Shivtee B’Beis Hashem and a permanence for the experience of each of these individual miracles.

**וְהִקְטִ֥יר עָלָ֛יו אַֽהֲרֹ֖ן קְטֹ֣רֶת סַמִּ֑ים בַּבֹּ֣קֶר בַּבֹּ֗קֶר Aharon shall bring the Ketores on it (30:7)** - **Rambam** points out that even a regular Kohein can offer the Ketores. If so, why is Aharon specified in the Possuk? Rambam explains that Aharon is to begin with the Ketores and the Menorah. Why? **Rav Soloveitchik ztl**. explains that the entirety of Kehuna begins with Aharon. Priestly activities therefore, are best expressed when begun with Aharon.

**מִתַּ֖חַת הַשָּׁמָ֑יִם לֹ֖א תִּשְׁכָּֽח: From beneath the heavens (Devarim 25:19)** - What is the intent of these words? Why underneath the heavens and not upon the heavens? **Rav Schachter Shlita** quoted **Rav Kook ztl** who explained that there are objective positives from Amalek. After all, there are descendants of Haman who learned Torah in Bnei Brak. However, from our perspective, they are all evil. They need to be eliminated MeTachas HaShomayim but not above it.

 Haftarah: **וַיְשַׁמַּ֚ע שָׁאוּל֙ אֶת־הָעָ֔ם וַֽיִּפְקְדֵם֙ בַּטְּלָאִ֔ים Shaul brought the people together and counted them via Telaim (Shmuel Alef 1:4)** - The **Redak** explains that he counted them on Pesach using the number of animals used for the Korban Pesach groups. Ergo, it seems that the people went to war immediately after the first day of Pesach. Why the connection between Pesach and the battle of Amalek? **The Bnei Yisoschar** explains that it comes from the reminder to remember Amalek on the path that it was on when you left Mitzrayim. **Rav Binyamin Eisenberger Shli**ta adds that this connection also explains why Esther chose to wait one extra day before putting her request to Achasveirosh. She knew that Haman’s ancestor Aggag lost to the Jews on the day after Pesach. Thus, she knew it was a day that the Jews could beat Haman again.