

1. Tetzaveh – Rabbi Leibtag

Introduction

The materials to be used in the Mishkan (25:1-7)

The Mishkan's purpose – “V'asu li Mikdash, v'shachanti b'tocham” (25:8-9)

The Kodesh K'doshim (innermost sanctuary)

Aron – the ark containing the luchot (25:10-16)

Kaporet/Keruvim – the lid for the ark (25:17-22)

The Kodesh (main sanctuary/Ohel Mo'ed)

Shulchan – the table for the show-bread (25:23-30)

Menorah – the candelabra (25:31-40)

The structure housing these items (26:1-37)

Y'rivot – the tent like covering of cloth and skins

Krashim – the wooden beams supporting the tent

Parochet – the curtain to partition the Kodesh K'doshim

The courtyard (27:1-8)

Mizbach Ha'Olah – the altar for burnt offerings

The structure enclosing the courtyard (27:9-19)

Kal'ei HeChatzeir – the curtains enclosing the courtyard

Amudei HeChatzeir – the poles supporting these curtains

The commandment to light the Menorah (27:20-21)

The Bigdei Kehuna – the eight types of special priestly garments (28:1-43)

The seven-day dedication ceremony (29:1-37)

Each day: one bull, two rams

The daily offering on the Mizbayach (29:38-43)

Each day: one lamb in the morning, one lamb in the evening

Summary psukim that close the unit (29:44-46)

"I will sanctify the Ohel Mo'ed, the Mizbayach, and the kohanim...

“V'shachanti b'toch B'nei Yisra'el – My Divine Presence will dwell among the people of Israel and I will be their God.

"And they shall know that I am their God who took them out of Egypt –

I'shochni b'tocham – in order to dwell among them; I am the Lord their God."

The Mizbach HaK'toret – the incense altar (30:1-10)

2. Ideal vs. Real (With or without protection/distance from G-d)

3. The Ketoret Unit

Topic	Sh'china Unit	K'toret Unit
Accessories in the Mishkan	Aron, Kaporet/Keruvim, Shulchan, Menorah (25:10-40)	Mizbach HaK'toret (30:1-10)
Ohel Mo'ed	Y'rivot, Krashim, Parochet (26:1-37)	Machatzit HaShekel l'avodat Ohel Mo'ed (30:11-16)
Chatzer	Mizbach Ha'Olah, Kal'ei HeChatzeir, Amudei HeChatzeir (27:1-19) [Commandment to light the Menorah (27:20-21)]	Kiyor (30:17-21)
Dedication	Bigdei Kehuna and the Miluim to anoint the Kohanim (28:1-29:37)	Shemen HaMishchah (30:22-33)
Daily Offering	Korban Tamid on the Mizbach Ha'Olah (29:38-43)	K'toret Tamid on the Mizbach HaK'toret (30:34-38)

4. Shemini

To sanctify the Mishkan and its vessels (1), the sprinkling of the "shemen ha'mishcha" (A) suffices (see Breishit 28:18-22!). However, for the mizbayach and the kohanim (2), an extra procedure (B) is required, for man must be reminded that by his very nature he is not worthy of this encounter. God is Divine; man is mundane. To raise man and the mizbayach upon which he will offer his korbanot to the necessary level, a more complex ceremony is required (which includes the sprinkling of blood upon the mizbayach and upon the ears, hands and feet of the kohanim). Not only the blood ["ki ha'dam hu ha'nefesh" - Devarim 12:23] but also man's ears, hands and feet serve as powerful symbols of the Divine purpose of man's creation and his potential service of God. [Note that immediately after Matan Torah, the mizbayach is referred to as a "mizbach adamah"

(see [Shmot 20:20](#)). This obviously relates to man's name - "adam" and his creation in Gan Eden "afar min ha'adamah." That "afar," according to the [Midrash](#), was taken from Har HaMoriah, the site of the Akeydah, and later the Temple.]

Why Seven?

Why must this "hakdasha" be repeated over the course of seven days?

Whenever we find the number 'seven' in Chumash, it invariably relates to perek aleph in Breishit, i.e. the story of God's creation of nature over the course of seven days. God's very first act of "kedusha" was to 'set aside' the seventh day, to mark His completion of the Creation process (see [Breishit 2:1-4](#)). By 'resting' on this day, man is constantly reminded of the divine purpose of His creation. The story of creation in seven days can be seen as the paradigm of this concept of "kedusha" - the divine purpose of creation. Any procedure that includes the number seven (be it seven items, seven times, seven days, seven weeks, seven years etc.) emphasizes man's requirement to recognize the purpose of his creation. By repeating this procedure of "kedushat ha'mizbayach v'hakohanim" over the course of seven days, the purpose of the mizbayach to become a vehicle through which man can come closer to God is emphasized...

Thus, the seven day miluim ceremony serves a double purpose:

- 1) It infuses the Mishkan and its keilim with the necessary "kedusha." By doing so, it serves as an integral stage of the Mishkan's construction, and therefore, its commandment is included in Terumah/Tezaveh together with all the other laws of the construction of the Mishkan.
- 2) It initiates the use of the mizbayach, the primary function of the Mishkan. The korbanot offered during the miluim represent the basic categories of sacrifices that will be brought by man on the mizbayach:

1) Chatat - "the korban chova"; 2) Olah - the "korban n'dava"; 3) Ayl HaMiluim - the prototype of the "korban shlamim"...

Yom HaShmini

...Recall that due to the sins of Chet Ha'Egel, God had taken His Sh'china (which the people had witnessed at Ma'amad Har Sinai) away from the camp of Bnei Yisrael... Now that the construction of the Mishkan had been completed, the korbanot of Yom HaShmini mark its climax - the return of the Sh'china:

"For today God's glory (kvod Hashem) will appear to you." ([9:6](#); see also [9:23-24](#), and compare with [Shmot 24:16-18](#))

Therefore, the special korbanot offered during this ceremony serve a double purpose, reflecting this background:

- 1) They must atone for the sins of Chet Ha'Egel.
- 2) They must recreate the experience of Ma'amad Har Sinai...

Yom HaShmini / Yom Kippur and Shavuot

Although the special korbanot of Yom HaShmini are a one-time event, we find very similar korbanot that are offered every year and reflect this very same purpose.

1) **Yom Kippur:** A special chatat and olah, one offered by the Kohen Gadol and the other offered by Bnei Yisrael, are brought once every year on Yom Kippur, on the very same day that Bnei Yisrael received atonement for Chet Ha'Egel.. Yom Kippur can be seen as an annual re-dedication of the Mishkan, especially from the perspective of its purpose as a site where Bnei Yisrael can receive atonement for their sins.

2) **Shavuot:** The only instance when Bnei Yisrael offer a 'collective' Korban Shlamim is on Chag HaShavuot:

"And with the 'shte ha'lechem' you shall offer an olah... a chatat... and two lambs for a zevach shlamim" ([Vayikra 23:19](#))

The first time Bnei Yisrael offered a shlamim was at Ma'amad Har Sinai (see [Shmot 24:5](#)). As the Mishkan was to perpetuate that experience, we find a korban Shlamim offered at the inaugural ceremony of the Mishkan on Yom HaShmini ([9:4](#)). To remember that event, we offer a special korban Shlamim (shel tzibbur) every year on Shavuot, commemorating Ma'amad Har Sinai. It is not by chance that this korban, like the korbanot of Yom HaShmini, is offered at the completion of seven cycles of seven days. (See [Board #7](#).)



5. Nadav and Aviyahu, all the limitations of entering the Mishkan – part of this story of limitation.