Points to Ponder

Tetzaveh/Zachor master

**V’Ata** – It is well known that Moshe Rabbeinu’s name does not appear in this week’s Parsha. The Baal HaTurim explains that this is based on Moshe’s request of Micheinee Nah and the fact that when a Tzaddik is Goizer, Hakadosh Baruch Hu fulfills even if the Gezaira was on condition. **Rav Michel Barenbaum ztl.** offered an additional level of interpretation: He explained that since the majority of the Parsha deals with Bigdei Kehuna and that Aharon was challenged by Korach with the charge of nepotism, Hashem actually removed Moshe’s name from the command to elevate Aharon and his family and make them Kohanim – to demonstrate that Moshe’s status had nothing to do with it – this was Hashem’s choice. **Rav Schachter Shlita** would often add in the name of Rav Soloveitchik ztl. that Yiddish folklore suggested they would always read this Parsha on Zayin Adar so it would be a reference to his death. Rav Soloveitchik explained that this was not a guarantee – rather, that Moshe was never Zoche to wear the Bigdei Kehunah. Even when he served as a Kohein, he wore a Chaluk Lavan. Ergo, his name does not appear in the Parsha commanding the making of these garments.

**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 Shlita** 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.

**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.

**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.

**וְאַתָּ֞ה תְּצַוֶּ֣ה  And you should command Bnei Yisroel (27:20)** – Isn’t the word “V’ata” extra? After all, couldn’t the Torah simply state; “command Bnei Yisroel” and we would know that it is a reference to Moshe**? Rav Yaakov Kamenetzsky ztl** used to note that Hu (third case) highlight responsibilities but Ata -- as a command and a pronoun-- places direct connection to the project. In essence, Hashem was telling Moshe that while Bnei Yisroel were donating of themselves to the Mishkan in order to provide the Chomer for the Mishkan and its Keilim, Ata – you will put yourself into the fashioning of the Chomer by adding your personality which will help mold the Chomer into a certain Tzurah – form.

**And you will command (27:21) – Rav Yaakov Kamenetzsky ztl.** explained that the word V’Ata appears almost superfluous based on the rules of Hebrew grammar. The only time the word V’Ata is utilized is when it is used to the exclusion of others. This is what is happening here too. While Parshas Terumah noted that Bnei Yisrael were supposed to share in the building of the Mishkan, Tetzaveh was a command to Moshe to the exclusion of Bnei Yisrael. The building of the Mishkan involved the Chomer while Tetzaveh highlights the attachment of Tzurah to the Chomer of Terumah.

**And you should take for yourself pure, pressed olive oil for illumination to kindle an eternal lamp (27:20)-** The Parsha deals primarily with the Bigdei Kehuna and the Miluim, why is this section printed here? What does this have to do with the inauguration of the Kohanim? **Rav Belsky ztl.** explained that Aharon did not light the menorah as an emissary of Hashem. He did it as a kohein on behalf of himself. This is seen by virtue of the fact that he received this Mitzvah BEFORE he was inaugurated as an emissary of Hashem. The merit was due to Aharon’s inherent Kedusha not because of the Shlichus. It is listed here in order to show that the right to light the menorah was the Kohein’s inherently -- not as part of the job.

**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. Hy? **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.

**Pure olive oil (27:20) – Rashi** notes that the oil for the menorah had to be pure – without sediment while that which was used for Menachos was a bit more flexible. Why the difference? **Rav Moshe Feinstein ztl.** suggested that when we look to illuminating individuals, the leadership needs to be pure. People cannot look to leadership thinking that they had ulterior, impure intentions in their presentation to the people. Their intention needs to be Zach from the start.

**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 Shlita** 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.

**And they should take pure olive oil for you to light a Ner Tamid (27:20)** – Why is the Ner Tamid connected to Aharon? And why before he is selected to become Kohein Gadol? **Rav Neriah ztl.** pointed out that sometimes the ends highlight the road from the beginning. Here, the entire purpose of the Mishkan was to raise the light of the Torah. That light was to be highlighted by Aharon HaKohein. However, this mission had to be apparent from the moment that the Mishkan was established. Hence Aharon was to light the Ner Tamid from the beginning.

**Ner Tamid (27:20)** **– Rashi** notes that tamid is each and every night. Thus the word Tamid denotes regularly instead of continuously without interruption. **Rav Wolbe ztl**. notes that a Masmid is not one who learns without sleep and eating but rather is one who learns with regularity and is established in his learning.

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**From night to day (27:21)** – Rashi says that you need to put in enough oil so that it will illuminate from night until dawn. **Rav Nosson Gestetner ztl.** explains that one needs to learn Torah in such a way – K’middasa – that it remains with him even in the darkness. The light refers to the light of Torah which needs to illuminate in the darkness which he describes as the world of business.

**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.

**And you shall make holy garments for Aharon your brother for honor and glory (28:2) – Rav Wolbe ztl.** noted that the concepts of Kavod and Tiferes are not synonymous. Kavod refers to revelation within nature while Tiferes refers to that which transcends nature – like a miracle. Both existed in the Mishkan. While on the one hand there was much that was miraculous and supernatural in the Mishkan it was also a place where the glory of Hashem permeated the daily functioning too – bringing the honor there.

**Bigdei Kehuna** - The Rambam writes that the Kohein Hedyot needed to remove the Avnet as soon as he was done with the Avodah since it had Shatnez. The Kohein Gadol was not so instructed. Why the difference? The **Beis HaLevi** explains that that the Kohein Gadol who is wearing his Tzitz helps make Korbanos offered B’tumah ok. And since for a Kohein Gadol, each of the garments are connected so we want him to be wearing all of the garments all day long. **Rav Schachter Shlita** pointed out that the Tosafos disagree and note that it is only the Tzitz that he needs to wear to be miratzeh. Rav Schachter added that Rav Soloveitchik ztl notes that there is a special mitzvah for the Kohein Gadol to be in the Beis HaMikdash and that in order to be there, he needed to be in the Begadim – thus, he had no instruction to remove the Avnet.

**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.

**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, 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.

**And you should speak to those with the wisdom of the heart (28:3)**– Throughout the construction of the Mishkan, we find the term “Chochmas Lev” utilized. On the one hand, one needs to question why it appears so often as an essential requirement fo those working on the Mishkan? Moreover, the location of Chochma is in the brain, not the heart, so why the stress on the Chochma of the heart? What is it? **Rav Zeidel Epstein ztl.** suggested that the true test of Chochma here is in the action. Actions need to be motivated and thus, the Torah speaks to us of the Chochmas Lev. It is not enough for a person to KNOW what to do. A real person who possesses true Yiras Shomayim, will be ready to demonstrate that Yiras Shomayim and the motivation for that demonstration comes from the heart – not the head.

**וְאֵפוֹד֙** **Eifod (28:4) - Rashi** here notes that he never knew what the Eifod was but it seems to be tied in the back. Why did he think that it was an apron tied specifically to protect the back? **Rav Shimon Schwab ztl.** suggests that it boils down to an understanding of the function of the Eifod. The Talmud (Erachin 16a) notes that the Eifod was to atone for the sin of Avoda Zara. Avoda Zara happens when people err in their understanding of Hashem and use the metaphors of our relationship with him and take them literally. Thus, stars become the “eyes of God” but really are not. This system takes the beauty of the literal relationship with Hashem and leaves only the waste byproduct -- the similes and metaphors without the nutrients that they contained -- as human or animal waste is created once the good is sucked out of that which we ingest. Just as waste is removed behind the body, the Eifod needed to atone for the sin created from waste -- that of Avoda Zara and needed to be in the place that Avoda Zara is represented -- behind the human.

**And they shall take the gold and Techeiles (28:5) – Rashi** explains that those who will make the clothes will take the gold and Techeiles to make the clothes. But why must the Chochmei Lev take the donations directly? Why not from someone else? **Rav Moshe Feinstein ztl.** explained that this teaches us a valuable lesson – that when we start a Mitzva, we must do it fully. Although by other things, division of labor builds a more efficient product, by spiritual matters, the complete action is ideal. (Additionally, Rav Moshe noted that when it comes to donations, they should be given to the Gedolim who could tell you which projects were worth supporting.)

**Migbaas versus Mitznefes ()** – Are these 2 garments the same? So **Tosafos** in Yoma points out that since the Kohein Gadol had to wear the Tzitz and so it likely needed to be smaller. **Rav Schachter shlita** would point out to us that the bigger the Kohein, the smaller the hat. The fact is that the wearer needs to have the sensation of his Tefillin Shel Rosh – since the Kohein Gadol needed to place his shel rosh higher, his hat was smaller.

**And they shall make the Eifod (28:6)** – Why is the language used in the plural neutral instead of the objective singular (V’Asisa)? **Rav Nissan Alpert ztl.** suggested that the Eifod is Michaper for Avodah Zara. When it comes to Emunah (the opposite of Avodah Zara) everyone is equally responsible. Hence, the stress on the plural.

**And they shall make the Eiphod (28:6) - Rashi** comments that he didn’t have a mesorah about the Eiphod but his heart told him that it looked like the aprons that the women wore. **Rav Schachter Shlita** pointed out that Leebe Omer Lee is not a common right of everyone who has a position. Only one whose heart is full of Torah can say Leebe Omer Lee.  He would add that everyone has Eirusin with the Torah but only the true Geonim (like the Griz) had Nisuin with the Torah.  Only one with intimate relations with Hashem and his Torah can declare Leebe Omer Lee.

**The belt with which it is emplaced, which is on it, shall be of the same workmanship, it shall be made of it. (28:8) – The Ben Ish Chai ztl**. derives an important educational principle from this possuk. One’s children are referred to as Begadim. ( Consider Hasiru ha’begadim ha’tzoim meialav) Here that metaphor is extended in the following manner: The Cheishev ha’Eiphod, belt of the Eiphod, which is on it, must be made k’maaseihu, of the same workmanship (as the Eiphod), unlike the Kispos ha’Eiphod, shoulder straps, which are sewn on. The Cheishev was mimenu yiheyeh, made of it. When one seeks to impart the Torah-way of life to his children, the appropriate path by which they will achieve character trait refinement and develop strong erudition, he must teach by example, by personally living a Torah life.

**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. **. Rav Boruch Mordechai Ezrachi Shlita** added that a heart is not something that carries a Begged. Thus, the mention of the heart is because it is what made the Begged work. It carried not the Begged but rather the names and the mission of the People.

**And Aharon shall carry the names of Bnei Yisrael on his heart (28:29)** – Why would the names of the Shevatim be on the Choshen? Why not simply take the names of the Avos? **Kedushas Levi ztl.** explains that when one individual is selected from a group for a position of importance we are inclined to conclude that that one individual is chosen, and all the others are rejected. The chosen one is loved, and the rejected are despised. Here too, we might erroneously presume that Aaron was the Almighty’s favorite, and the rest of Israel somehow inferior to him. Therefore, the names of all the tribes of Israel were engraved upon the breastplate, indicating that all of Israel was equally beloved by the Almighty.

**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.

**וְנִשְׁמַ֣ע ק֠וֹל֠וֹ  And his voice shall be heard (28:35) - Rav Gifter ztl.** noted that the bells at the end of the Me’il of the Kohein Gadol let off a pleasant but clear noise. It reminds us that each and every step we make in life also needs to be measured and focused because it makes an impact but that the impact can be a pleasurable one.

**And it will be on Aharon when he serves so that he will be heard when he enters the kodesh and when he leaves and he shall not die (28:35**) – While one could understand why he would be needed to be heard on arrival, why was it crucial that he be heard B’Tzaiso – when he left? **Rav Schlessinger Shlita** quotes the Yalkut Shimoni which tells the story of Rabbi Chaninah Ben Chachinai who left his wife for 13 years to study Torah from Rabbi Akiva. When he went home to help find a Shidduch for his daughter, he happened upon his wife and she fainted and died. He davened and brought her back to life. The gemara (Kesubos 62b) tells us that Rav Chana Bar Bisna sent a message ahead of his impending arrival in order not to be like Rav Chanina. Now, while Rav Chanina did not want the interruptions of his studies with mundane matters, both Rav Chama and Rav Shimon Bar Yochai understood that they needed to think about their families too. Rav Schlessinger explains that this is the secret of the bells on the Me’il: They were to remind the Kohein Gadol that when he went into the kodesh and when he came out, he was to think about the needs of the people no matter how seemingly mundane they seemed – even though while inside he was like a malach.

**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.

**It should be on Aharon’s Forehead and Aharon shall atone by it for the Sins of the Kodashim (28:38)** – **The Beis HaLevi** once noted that the worry about Jewish continuity affects both Rabbi and layman. The difference is that the layman is a Shomer Chinam and the Rabbi is a Shomer Sachar. His responsibilities and therefore his anxieties are greater.

**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** ztl. 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.

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**And you shall dress them (28:41)** – Why must Moshe Rabbeinu specifically, dress the Kohanim? Why is he working like a slave**? Rav Moshe Feinstein ztl**. explained that only Moshe Rabbeinu could create the necessary Kedusha to sanctify the Kohanim as only he was representative of the people – like a Sanhedrin of 71.

**And you should place it on his right earlobe, his right thumb and his right big toe (29:20)** – Why is Aharon sprinkled in these three locations specifically**? Rav Zalman Sorotzkin ztl.** notes that when a Kohein Gadol wears the Bigdei Kehuna, they purify him from head to toe. It is only the extremities (which have no Bigdei Kehuna on them) that do not Kedushas haGuf. By sprinkling these areas, we purify Aharon’s lineage forever more.

**If there shall be anything left from the Milum and the bread by morning then the Nosar shall be burned (29:34**) – Generally the Torah first notes that there is a prohibition against keeping Nosar followed by the fact that Nosar needs to be burned. Why is the prohibition left out this time? **Rav Avigdor Nebenzahl Shlita** explained that in regard to the Milum, it was only Aharon and his sons who would need to consume ALL of the Korbanos. It would be difficult for so much to be consumed by such a small group and so, the Torah does not note a Lav – only the requirement to burn it.

**If there shall be anything leftover…don’t eat it for it is Kodesh (29:34)** – **The Rivivos Efraim ztl.** notes that a Jew is often compared to a Korban. Even a Korban that is “left over” that is, it is not going to be used for Mitzva, is still to be treated with respect for it is Kodesh. The same must be true for Jews who are currently non-practicing – they deserve respect simply for being Jewish.

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**And the Mizbeiach shall be Kodesh Kodashim (29:37)** – Why is the Mizbeiach HaNechoshes called Kodesh Kodashim while the Mizbach HaZahav was called Kodesh**? Rav Moshe Feinstein ztl.** offered 2 possibilities: 1)When one’s actions are Kodesh when he is closer to the Aron (trans. In the Beis HaMedrash) then he needs to make sure that his actions are Kodesh Kodashim when he is further away. 2) **Rav Moshe** also suggested that he who is in the Beis HaMedrash is already thought of as Kodesh Kodashim and therefore the people outside learn from his actions and assume that they are the actions of the Kodesh Kodashim. Hence, a Talmid Chacham must make sure his actions are proper.

**And this is what you shall offer on the altar - two yearling sheep, two a day, forever (29:38)** – Why is this mentioned here in the context of the building of the Mishkan? Doesn’t it merely belong in the book of Vayikra or in Pinchas? **Rav Aharon Lichtenstein Shlita** explains that there are 2 aspects to the bringing of the Korban Tamid – one is in the fact that it is the raison D’Etra of the Mishkan. Without it, construction makes no sense. At the same time, it is a korban – with responsibilities to atone for specific sins. The dual nature explains why this korban appears in 2 places. Rav Lichtenstein explains that each aspect is being highlighted. He explains that the dual nature also explains why it is a klal gadol baTorah. When one lives the daily grind and sees that it is the daily grind that is the backbone of the toil in Avodas Hashem, that is the greatest Klal in the Torah.

**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.

**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.

**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.

**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 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.

**And you will make a Mizbeiach for the offering of the Ketores (30:1)**- Why is the Mizbach HaKetores commanded and designed only after the Torah tells us about how the entire project was done? **The Nesivos Shalom ztl**. explains that the 2 Mizbachos in the Mishkan represent the Guf (the copper one was made of earth) and the Neshama (the Mizbach HaKetores ). The Nesivos Shalom notes that one cannot have a place for Taharas HaNefesh until one fashions a place for Godliness in this world. Hence, once the place is created, there is a place for Hashraas HaShechina and ultimately for Taharas HaNefesh.

**And you shall make a Mizbeiach for ketores (30:1) – Ramban** explains that technically the Mizbach HaKetores belonged in Parshas Terumah with the other Keilim like the menorah and the Shulchan. The reason it is mentioned here is that it is the secret to bringing Kedusha to Hashem. This is the basis for the secret of ketores in stopping the mageifa of death – it is the source for kavod. **Rav Wolbe ztl.** explains that Rekanti says this is due to the fact that Ketores is the combination of din and Rachamim. Rav Wolbe added that it is like what happens when students are not prepared for Shiur beyond Gemara Rashi and Tosafos. The Rebbe is not obligated to offer more. But when one considers that by offering more, the students will be inspired to ascend greater heights – the Rachmanus leads the Rebbe to strive for more. Ketores is thus, a taste to inspire the people -- even at their weakest – to strive a bit more for there is more good to be had.

 **וְעָשִׂ֥יתָ מִזְבֵּ֖חַ מִקְטַ֣ר קְטֹ֑רֶת  You should make a Mizbeiach for Ketores (30:1)** - Why is this Kli mentioned in THIS parsha instead of last week’s? **Rav Moshe Feinstein ztl.** suggested that Ketores smells were far reaching -- they were even detectable in Yericho. Moreover the smell penetrates into a person even when he does not want to. Also, smell can protect a person from harm by alerting him or her to noxious things that can harm him. Rav Moshe adds that the Torah leader needs to function in a similar way. He needs to be able to influence the people even when they are far away and even when it appears that they are not willing. He needs to be able to “smell” which ideas are foreign and which not, in order to distance himself and his followers from them. Therefore, the Torah waited until after recognizing the person of Aharon who as a Jewish leader was a star at influencing the people positively before putting the symbol of the Mizbach HaZahav into the Sefer to encourage Jewish leaders to be like the Mizbeiach following the example of Aharon.

**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.

**Each day when he cleans the candles he shall offer the Ketores (30:7) – Rav Moshe Feinstein ztl.** explained that the connection between the timing of the Ketores and the cleaning of the Menorah is based on the idea that although the action is done internally and privately, the results are felt well beyond the action. The Ketores was offered in private but the Talmud (Yoma 39b) explains that its scent was so powerful that women didn’t have to wear perfume in Yirushalayim. Similarly, one who is spreading the light of Torah by being a Torah based image, needs to know that his actions are felt well beyond the corners of his home. The illumination carries far and wide.

 **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 Shlita 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 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.

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**Haftorah זֹ֖את תּוֹרַ֣ת הַבָּ֑יִת This is the story of the house (Yechezkel 43:12) - Rav Avraham Rivlin Shlita** noted that the Nevuah of Yechezkel is different from the dimensions of the first Beis HaMikdash of the Haftorah from Terumah and is different from Meseches Middos which describes the dimensions of the second Beis HaMikdash. Still, he notes, one does not need to despair in the inconsistencies. **Tosafos Yom Tov** (Middos) notes that the inconsistencies tell the story better. As Hashem allowed different interpretations from first beis hamikdash to the second, he will reveal the meaning in these prophesies and will make them too, consistent with His will when rebuilding the third.

**You, Son of man, describe the House to the House of Israel, that they may be ashamed of their iniquities; let them measure its plan (Yechezkel 43:10) – Rav Yigal Ariel Shlita** notes that the building plans of the future Beis HaMikdash, just like the ones before it, were quite grand in scope and beauty. The ability to learn great spiritual secrets from all of the details is present for those who seek it. However, the Mikdash represents the ideal Jewish nation at its ideal functioning. When the Mikdash is in ruin, it is a direct result of our sins – and a rallying point for Cheshbon HaNefesh and collective Teshuva to look to the plan and realize that it is in our hands to execute it and bring the geulah.

**For Shabbos Zachor**

**Remember what Amalek did (Devarim 25:17)** – Chazal remind us that Zechira is done verbally while not forgetting is in the heart. However, the cognitive processes of recall and forgetting are in the brain not the heart? Why the stress on the heart? **Rav Moshe Feinstein ztl.** explained that Hashem wanted us to remember the evil of Amalek and feel that evil in our hearts – to know how a person can sink to such a deep, dark level and to make sure never to get there.

**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.

**Asher Korcha (25:18) – Rashi** explains one of the translations of Korcha was that he cooled you off. **Rav Nissan Alpert ztl.** explains that the people lost their Hislahavus in Avodas Hashem – even the most devout among them. Rav Nissan added that there are 3 types of Amalek – the philosophical which attacks our belief system, the desirous (which entices Am Yisrael) and the Amalek that tries to cool off the work of the Jewish nation.

 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.

**Shmuel told Shaul that I have been sent to anoint you as king (I Shmuel: 15)** – Why does Shmuel begin his challenge to Shaul’s inaction with Aggag by noting that he was the one who anointed Shaul**? Rav Rivlin Shlita cited Rav Goren ztl.** who pointed out that whenever there is a battle with Amalek that is to be successful it must involve the children of Leah and the children of Rachel. Moshe fought the spiritual battle while Yehoshua fought the physical one. The same was the case with Shaul here. Shmuel told him that he (Shmuel) was a partner here and this type of twinship does not happen easily. If so, how could Shaul not hold his piece up? Rav Rivlin added that this necessary twinning may explain why Mordechai is referred to -- both as Ish Yehudi and Ish Yemini.

**I have been consoled since I have made Shaul king (I Shmuel 15:11)** – Why is Hashem so quick to dispense with Shaul when Dovid HaMelech too, sins – perhaps even more seriously than Shaul? **Rav Chaim Eliezeri ztl.** explains that when Shaul was caught by Shmuel, he chooses to blame the people for his lack of leadership. One cannot be a leader if he is unable to take responsibility for the role.

**In the same way women tasted your sword (Samuel I: 15:33)** – It appears from the Possuk that Aggag’s mother was still alive. Why was she left alive? **Rav Chaim Kanievski Shlita** explains that clearly she was from a different nation and was not an Amalekite. Based on this, the Baalei Tosafos (Al HaTorah in Beshalach) explains that at the time that Shaul held Aggag in prison overnight, Aggag had relations with a donkey that turned out to be a woman who disguised herself using witchcraft. (See Rashi Shmuel I: 15:3) That woman had to be a non-amalekite. Since she was not an Amalekite she was not killed – she was the one who changed herself and helped perpetuate the Amalekite nation.