

DIVREI TORAH FROM INTERNET  
ON PARSHAS TEZAVEH - 5756

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"Rabbi Yissocher Frand <[ravfrand@torah.org](mailto:ravfrand@torah.org)>" " RavFrاند Mailing List <[ravfrand@torah.org](mailto:ravfrand@torah.org)... Rabbi Frاند on Parshas Titzaveh

Rav Tzadok: 'Misplaced' Parsha Emphasizes Role of Kohanim in Outreach

In last weeks parsha we learned about the mitzvah of building the Mishkan and its various vessels. This weeks parsha continues with the garments of the Kohanim (priests). The parsha contains the instructions as to what the Kohanim are supposed to wear and instructions as to the procedure for the Seven Days of Inauguration of the Kohanim. Then, at the end of the parsha we are told about a mitzvah that seems to be misplaced -- the command to construct the Golden Altar.

[As we all know, there were two altars in the Mishkan. There was a Copper Altar which was in the outer section of the Mishkan and there was a Golden Altar in the inner section. The function of the outer, copper, altar was for sacrifices; the function of the inner, golden, altar was for the Ketores (Incense) that was burned every day in the Beis HaMikdash.]

The commentaries are bothered by a very obvious question. Logically, the location of the command concerning the Golden Altar should have been at the end of last weeks Parsha. The construction of the Golden Altar fits thematically with the construction of the Vessels of the Mishkan which we find in Terumah. Why does the Torah wait until the end of Parshas Titzaveh (which deals with the Kohanim and their clothing) before returning to the subject of the Golden Altar?

Indeed, the Rishonim (early commentaries) are bothered by this question. The Ramban and other Rishonim give numerous answers. I, however, would like to share an insight in the name of Rav Tzadok HaCohein of Lublin z"tl.

Rav Tzadok points out that 'Levona,' which is one of the ingredients in the Ketores [Incense] that we offer on the Golden Altar, has a very bad odor. It seems strange that on the altar where we are trying to offer a 'Reyach Nichoach' (a pleasant smelling aroma), we mix in an ingredient with a bad odor. The symbolism, of including

this ingredient in the mixture, is that we are demonstrating that even if a Jew has 'a bad odor' -- is not acting like he is supposed to -- he still has a place in the Temple of G-d.

Even this Jew, who is far removed from the ways of Torah, is to be included, because he too has a place in the Torah of Hashem our G-d. Rav Tzadok says that is why this chapter is included after the chapter of the Kohanim in Titzaveh. Perhaps the reason why Aharon the High Priest merited the Priesthood was because he was one who was 'A lover of peace, and a pursuer of peace; one who loved all people and drew them nearer to Torah.' [Avot 1:12] The function of the Kohanim was to bring peace between the Ribbono shel Olam and Klal Yisroel. Therefore, Aharon, who was a natural at this function, had the merit to be assigned this job for himself and for his children.

After the Torah establishes that Aharon and his family, who possessed these talents for drawing people near to Torah, were assigned the role of Priesthood, then the Torah starts the chapter of the Golden Altar. The Ketores, which is burned on this Golden Alter, includes the ingredient of Levona, which has a 'bad odor'. The lesson is that even a Jew who is far removed, has to be included in the Temple ritual -- and including those who are far removed from Torah is precisely what the Kohanim are best suited to do.

Personalities and Sources

R. Tzadok (HaCohen) of Lublin -- (1823-1900) Chassidic sage and thinker; prolific author in many aspects of Torah; Pri Tzadik is a collection of his discourses on the Chumash.

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Torah Weekly - Tetzaveh

Parshas Tetzaveh Shabbos Zachor

For the week ending 11 Adar 5756 1 & 2 March 1996

Dedicated to the memory of Mr. Jack Annis whose life was the embodiment of devotion, concern and love for others. May his good deeds be an inspiration to all his family.

Summary

Hashem tells Moshe to command the Jewish People to supply pure olive oil for the Menorah in the Mishkan (Tent of Meeting). He also tells Moshe to organize the making of the Bigdei Kehuna (priestly garments): A breastplate, an Ephod, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aaron and his sons. This includes offering sacrifices, dressing Aaron and his sons in their respective garments, and anointing Aaron with oil. Hashem commands that every morning and afternoon a sheep be offered on the Altar in the Mishkan. This offering should be accompanied by a meal-offering, and libations of wine and oil. Hashem commands that an Altar for incense should be built from acacia wood, and covered with gold. Aaron and his descendants should burn incense on this Altar every day.

Commentaries

A SILENT BROADCAST

"Upon it shall Aaron bring the spice incense in smoke, every morning, when he cleans the lamps, he shall bring it up in smoke." (30:7)  
To influence people -- spend billions of dollars on advertising campaigns!  
Pound out the message from every television, every hour on the hour! Write everything in sky-writing! Or in Broadway lights, 20-feet high...  
This may be true when the message itself is false: Maybe the little blue

stripes won't keep your teeth looking brighter; maybe you won't lose all that weight by just eating the cornflake package... But when the message is the Truth, then it doesn't necessarily have to be trumpeted to the skies. It has a power to sell itself.

In the Beis Hamikdash the service of burning the incense -- the ketores -- was performed in private, away from public eyes - yet its scent could be detected as far away as Jericho, over twenty miles away!

When a person puts all his effort into living correctly, in accordance with the Torah, then, even though he may not broadcast his virtues, people will beat a path to his door. His life may be a quiet understatement, but all his actions will radiate an inner purity and holiness like a beacon.  
(Based on Rabbi Moshe Feinstein zt"l)

WHERE'S MOSHE? -- 1

"And now, you [Moshe] shall command the Children of Israel..." (27:20)  
>From his birth until Sefer Devarim (Deuteronomy), Moshe's name appears in

every Parsha -- except one -- this week's Parsha. The Vilna Gaon explains that Moshe died on the seventh of Adar. As this date usually falls in the week of Parshas Tetzaveh, so just as Moshe was removed from the world during this week, so his name was 'removed' from the Parsha of this week.

WHERE'S MOSHE? -- 2

The words of the tzaddik can have a power beyond their immediate context. When Hashem wanted to destroy the Jewish People after their infidelity with the golden calf, Moshe pleaded with Hashem, saying "Erase me from Your Book

that You have written." Moshe asked that he, rather than the Jewish people, should be eradicated. Even though Moshe spoke out of total self-sacrifice, nevertheless, his words made an impression, and it is for this reason that his name was 'erased' from the Parsha.

(Ba'al HaTurim, Nachal Kadmonim in Iturei Torah)

P.C.

"Pure pressed oil for illumination" (27:20)

The light of the Menorah represents the light of Torah. The oil for the Menorah had to be pressed gently, one olive at a time, until it yielded its oil. It could not be crushed, because this would leave in it particles of olive and sediment. And even though these could be filtered out afterwards, the oil for the Menorah had to be pure from the start, not 'fixed up' later.

Let us understand this as a paradigm for teaching the Torah: We must transmit the Torah in a pure and unadulterated way. Let us be vigilant not to 'dress the Torah up' by pandering to what is 'politically correct'. The Torah needs no re-vamping or re-decorating to make it more palatable. The sediment of hype must not be mixed with Torah. For, even though one might think that it can be filtered out afterwards, like the oil of the Menorah the teaching of Torah must be pure from the start.

(Based on Rashi)

Sing, My Soul! Insights into the Zemiros sung at the Shabbos table throughout the generations. Yom Zeh L'Yisrael - "This day is for Israel..."  
kidashta bayrachta oso mikol yamim -  
"You sanctified and blessed it above all days."

In the Torah's description (Bereishis 2:3) of the Shabbos of Creation we read that "G-d blessed the seventh day and sanctified it." Rashi explains that the blessing was in regard to the Manna which would eventually sustain the Children of Israel during their forty years in the wilderness: "Each day of the week an omer of Manna descended from heaven for each person and

on the sixth day there was a double portion. He sanctified the Shabbos in regard to Manna as well by withholding the descent of Manna on that day." If they only received on the sixth day what was required for the sixth and seventh wherein lies the blessing?

We present two of the many resolutions offered by the commentaries:

1. For each day the amount of Manna was only sufficient for two meals. The Shabbos portion which came on the sixth day was enough to provide for three meals on the holy day.
2. The Manna which descended on the sixth day was double that of the other days both in quantity and in quality. It smelled and tasted different

-- a portent, perhaps, of the meals which Jews would eat on Shabbos throughout the generations.

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Drasha -- PARSHAS TEZAVEH: BELL BOTTOMS

This week the Kohen Gadol (High Priest) is commanded in sartorial law. The Torah instructs the creation of eight intricate garments that must be worn at all times by Ahron. Each vestment functions on a specific spiritual level. One, however, seems to also have a mundaneraison detre.

The Torah instructs the Kohen Gadol to wear a Me'il, a four cornered blue-wool garment worn like a sandwich-sign. The hem of this majestic robe was adorned with an alternating array of 72 functioning gold bells and small pomegranates. Unlike most of the vestments, where the Torah just commands what to sew, the Torah explains the purpose of the Me'il. Exodus 28:34 "Its sound (i.e., the bells) shall be heard upon entering the Sanctuary before Hashem." The Torah continues to tell us that if the Kohen Gadol dares enter the sanctuary without that bell adorned garment, he is subject to a decree of untimely death.

It is nearly impossible to fathom divine reasoning for each vestment. The written Torah does not give an explicit explanation as to why the Kohen must wear the belts, tunics, and turbans. Yet when it tells us about the bells at the bottom of the Me'il it justifies their existence with a very mundane reason. "Its sound shall be heard upon entering the Sanctuary before Hashem." Our sages explain that the Torah is teaching a moral lesson: one should announce himself before entering any room.

I am amazed. Does Hashem, who knows every mortal's move, have a "knock before entering" sign on the doorway of His sanctuary? Why, of all places, is this the place to teach etiquette? Couldn't the Torah have found more mundane whereabouts to direct the people about proper behavior upon entering a room?

The young widow who entered Reb Shlomo Zalman's\* study was obviously distraught. In addition to the loneliness and pain she experienced, a sense of urgency was about her. She had recurring pangs of guilt. She wanted to do something spiritual to memorialize her dear husband. Perhaps she should establish a free loan fund or contribute books to the Yeshiva library. Or perhaps there was an act of spiritual self-improvement that she should perform.

Reb Shlomo Zalman waited till she finished and then instructed her to listen to his advice very carefully. "I understand your need to do something spiritual as a tikkun (uplift) for your husband's soul. This is my advice to you. Go out and buy some toys for your children, take them to the park and enjoy life with them. Forget the quest for the great spiritual tikkun and help your children rejoice in life. That will bring the greatest tikkun for your husband."

The Kohen's bells teach us all a great lesson. Upon entering the Holy of Holies, the Kohen's thoughts may become so focused on attaining the high level of spirituality that he may forget simple courtesy. He may forget to knock before entering. The Torah tells us that the search for spirituality can never supersede simple etiquette. We often have dreams and lofty spiritual goals. How many toes do we step upon to achieve them? How many doors do we burst through to prescribe our morals to inattentive ears?

This week the Torah tells us that even the High Priest -- the holiest of mortals -- as he converges on the Kodosh HaKodoshim -- the holiest of places

-- in the quest to perform the most spiritual of Judaic rites -- must remember one simple thing. It is the same thing that the poor farmer must

remember before trudging into his home: basic courtesy. Don't forget to knock. And the foremost place to teach us that lesson is the Holy of Holies. Good Shabbos!

\* Rabbi Shlomo Zalman Auerbach (1910-1995) was one of the foremost Torah Scholars of our generation. Dean of Yeshiva Kol Torah, his Halachic rulings guided thousands world over. This story is adapted from *And From Jerusalem his Word* (c) 1995 Hanoach Teller, N.Y.C. Pub Co. (c) 1996 Rabbi Mordechai Kamenetzky Yeshiva of South Shore 516-328-2490 Fax 516-328-2553

This issue is dedicated in loving memory Nochum Moshe ben Yosef by Sam & Ingrid Davies and Family  
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"Yeshivat Har Etzion" <yhe@jer1.co.il> Chumash shiur focusing o...

PARSHAT HASHAVUA  
PARSHAT TZAVEH  
by Menachem Leibtag

Please note: as you know, rav leibtag is sitting shiva for his father Rav abraham hacohen leibtag z"l. This shiur was originally issued For parshat t'zaveh 5755.

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The Torah teaches us significant themes both through content and structure. In this week's shiur we will find meaning in the parshiot of the Mishkan by studying their structure.

[For those unfamiliar with these parshiot, it is highly recommended to follow this shiur with a T'nach Koren, or a chumash in which it is easy to discern the parshiot.]

BACKGROUND: Defining the Unit

Sefer Shmot is primarily a narrative - the story of Yetziat Mitzraim. Ma'amad har Sinai (Shmot 19-24), the climax of this story, ends with Moshe ascending Har Sinai to receive the "Luchot, Torah, & Mitzva" (the end of Parshat Mishpatim / 24:12-18). This narrative only continues six chapters later in Parshat Ki-tisa (31:18) with the story of Chet Ha'egel and the breaking of the Luchot. In between these two narrative sections, the Torah recounts certain Mitzvot (Shmot 25->31), primarily concerning the commandment to build the Mishkan. From now on this 'in-between' unit of mitzvot will be referred to as "T'zivui haMishkan".

Before we begin the shiur, here's a short "vort" on this unit: There are seven times within this one unit that Hashem opens with a 'dibur' to Moshe: for example, "Va'yadaber Hashem el Moshe lay'mor" or "Va'yomer ...", etc. (see 25:1; 30:11,17,22,34; 31:1,12).

The first six deal with the Mishkan; the seventh is the Mitzvah to keep Shabbat! (See 31:15) This may be a 'remez' to the concept of the Mishkan as the culmination of the creation process. This emphasizes the biblical theme that the natural world needs to be directed towards a divine purpose. It is man's duty to fulfill this goal.

Furthermore, just as the seventh 'dibur' relates to Shabbat the sixth relates to the creation of man on the sixth day. In the sixth 'dibur' Hashem appoints B'tzallel to the task of building the Mishkan. To complete his task, Hashem must grant B'tzallel "ruach Elokim". This clearly parallels the creation of man with "tzelem Elokim". It is man's responsibility to build a spiritual existence in his physical environment.

Now, back to the shiur.

Last week we saw how the juxtaposition of parshiot and the overall structure of the second half of Sefer Shmot accentuated the role of the Mishkan as the perpetuation of Ma'amad Har Sinai. This week we will show how the internal structure of the "T'zivui Ha'Mishkan" unit emphasizes this same theme.

'BOOKENDS'

Let's begin with the concept of 'bookends': a key to

understanding internal structure. Often in chumash there is a key phrase at the beginning and end of a sequence of mitzvot. We call this key phrase a "bookend" as it creates a closed structure and points to the primary theme of the mitzvot in between.

One would expect 'bookends' of Tzivui HaMishkan to enclose all the mitzvot relating to the Mishkan. Instead, we find two sets of bookends that create a parallel structure. By analyzing this unique structure, we will gain insight into the meaning of the Mishkan and show once again how it models and perpetuates Ma'amad Har Sinai. Bookend Set #1: The "SHCHINAH UNIT"

The key pasuk at the opening of Tzivui HaMishkan is clearly "v'asu li Mikdash v'SHACHANTI b'tocham" (25:8). This reflects the primary purpose of the Mishkan - that Hashem's shchina (the divine presence) should dwell among His people. We encounter the very same pasuk at the end of Parshat Tetzaveh: "v'SHACHANTI B'toch Bnei Yisrael ..." (29:45).

This marks the closing bookend which is indicated not only by this key phrase but also by the existence of summary psukim found directly beforehand.

In between these bookends can be found a very structured list of the commandments to build the various 'keilim' (vessels) and the temporary, portable structures surrounding them. The commandments of the 'bigdei kehuna', seven day dedication ceremony ("miluim") and Olat Tamid follow.

Let's summarize this structure in the following table: [Note the structure in the table below; this will be necessary in order to appreciate the latter half of the shiur. The capital letters correspond to the summary psukim.]

*** V'asu Li MIKDASH v'SHACHANTI b'tochum *** ==> 'bookend'	
'keilim'	portable surrounding structure
(A) Aron, Kaporet	
Menorah, Shulchan	
(B)	mishkan (sheepskin cover)
	krashim (wooden wall)
	parochet
(C) Mizbayach ha'Olah	
(D)	y'riot (curtain for courtyard)
	amudei he'chutzeir
-----	
(E) "Bigdei Kehunah" (special clothing for the Kohanim)	
(F) the "Miluim" (special seven day dedication ceremony to consecrate the Kohanim and the keilim)	
(G) "Olat Tamid" (the daily korban brought on the Mizbayach relating back to (A) - the Aron & Kaporet)	
summary pasuk [note the structure]:	
29:44 - v'kidashti -> et (A & B) OHEL MOED ( perek 25 & 26)	
v'et (C & D) ha'MIZBAYACH (perek 27)	
v'et (E & F) AHARON v'et ba'nav	
a'kadesh l'cha'hey'n li (perek 28 & 29)	

note the finale:

\*\*\* v'SHACHANTI B'toch Bnei Yisrael" \*\*\* ==> 'bookend'  
v'hayiti la'hem l'Elokim (see Br.17:8 & Shmot 6:7 !)  
v'yadu ki ANI HASHEM ELOKEICHEM ASHER HOTZEITI o'tum m'ere'tz Mitzrayim l'SHOCHNI B'TOCHUM - Ani Hashem E'lokei'hem." (29:45-46)

This powerful finale not only closes this sequence that began in Parshat Trumah, but also relates this entire "shchinah unit" back to Yetziat Mitzraim and Matan Torah, the primary themes of Sefer Shmot. The purpose of Yetziat Mitzraim, as related in the last psukim, was for Bnei Yisrael to encounter Hashem at Har Sinai ("hitgalut ha'shchinah"). From now on, the Mishkan will perpetuate that encounter.

INTERNAL STRUCTURE of the Shchinah Unit: Parallel to Har Sinai

Let us examine the internal structure of the commandments found between these two "shchina" bookends in order to find more specific parallels to Ma'amad Har Sinai.

The focal point of the Mishkan, and therefore the first 'kli'

described, is the Aron. It contains the "Luchot ha'Eidut"(25:21), the everlasting testimony to Ma'amad Har Sinai. Hashem will continue the 'dibrot', which were given on Har Sinai, by speaking to Bnei Yisrael from above the Kaporet which covers the Aron (25:22).

The continuing structure is quite straightforward. We proceed with the rest of the 'keilim' located in the Ohel Moed and then describe the temporary structure designed to house it. This is followed by the Mizbach HaOlah situated outside the Ohel Moed and the courtyard surrounding it.

Here again we find a striking parallel to Har Sinai. If the Ohel Moed represents Har Sinai, then the Kodesh Kodashim (where the Aron is located, separated by the 'parochet') represents "rosh ha'har" ("the top of the mountain" - see 19:20), where Hashem spoke to Moshe. Furthermore, at the foot of the mountain Bnei Yisrael built a Mizbayach (24:4) and entered into the covenant of "na'aseh v'nishma" (24:5-7).

In the Mishkan, we find the parallel to this Mizbayach, Mizbach HaOlah, situated outside at the 'foot' of the Ohel Moed, as it were. Just as Bnei Yisrael were not allowed to ascend Har Sinai, Bnei Yisrael are not allowed to enter Ohel Moed. Kohanim, however, are permitted partial entry into Ohel Moed (not into the Kodesh Kodoshim). This is parallel to the Kohanim at Har Sinai, who stood closer than the rest of the Am (see 24:1 & 19:22 -"haKohanim ha'nigashim el Hashem").

The next mitzva relates to the Bigdei Kehuna (perek 28), special uniforms for the Kohanim who are to serve in the Mishkan, followed by the dedication ceremony (perek 29).

Prior to the finale, we conclude with an interesting presentation of the mitzvah to bring the Olat Tamid, the daily 'korban tzibur' (collective offering). Emphasis is given to the fact that this 'Olat Tamid' is offered in front of the Ohel Moed, opposite the Aron where Hashem will speak to Moshe (29:42-43).

"Olat TAMID l'Doroteichem PETACH Ohel Moed lifnei Hashem asher iy'va'eid lachem sha'mah, l'DAB'ER aleicha sham. V'no'adti sha'mah l'BNEI YISRAEL v'nikdash b'kvodi."

What is the significance of this detail? We mentioned earlier that the Kodesh Kodashim is the focal point of the Mishkan in regard to Hashem's 'hitgalut'(revelation). One could view the Mizbach Ha'Olah as a second focal point, representative of Bnei Yisrael's attempt to approach Hashem (via korbanot).

As a symbol of a "covenantal encounter", each partner leaves their natural state: Hashem from 'shamayim' & Am Yisrael from their 'machaneh', to meet in the "Ohel Moed"(" the tent of meeting"). Although they meet in the Mishkan, a separation must remain. Hashem speaks from the Kodesh Kodashim, but a 'parochet' (curtain partition) separates His domain from man's. Bnei Yisrael can approach Hashem by bringing korbanot on the Mizbayach, a symbol of their covenant at Har Sinai. Each side stands opposite the other; however, a distance and partition must remain.

This 'distanced' encounter between Hashem and His nation is emphasized by the closing psukim of the "Shchinah" unit.

Again we find a striking parallel to the encounter at Ma'amad Har Sinai. At Har Sinai, Am Yisrael were led from their 'machaneh' (camp) to the base of the mountain (shmot 19:17), but no closer. Hashem came down from 'shamayim' to speak, but only from the top of the mountain (19:20). A partition, "Ashan" (smoke), formed as a result of the 'hitgalut'(19:18), and the mountain was covered with a protective "Anan" (cloud) (19:9).

Thus for our parallel to be complete we need the protective cloud - the "Anan". It would seem that this "Anan" should be located in the Ohel Moed, between these two focal points. The logical symbol for this "Anan" would be the Mizbach HaKtoret, located inside the Ohel Moed. On this Mizbayach there is a daily offering of Ktoret, creating an "Anan" in the Ohel Moed! There is, however, one small problem with seeing the Mizbach Haktoret as a symbol of the Anan: the Mizbach Haktoret has not yet been mentioned in these parshiot!

Enter bookend set #2 -  
Bookend Set #2: The "K'TORET UNIT"

If we look carefully at our table above, we will notice that the Mizbach Haktoret should be with the Shulchan and Menorah, but is not. To prove that it belongs there we simply need to look in Parshat Vayakhel (see 35:13-15,37:10-29, 39:35-39). Not only is the Mizbach Haktoret not where it belongs, it is not included within our "Shchina unit" at all. Interestingly enough, the Mizbach Haktoret is mentioned immediately afterward. As we shall now show, it constitutes the first bookend of unit #2 - the "Ktoret unit".

Let's examine the parshiot that deal with the Mishkan (30:11-38) that were left out of the "shchina unit" .

\* Mizbayach Miktar K'TORET (bookend)

Machtzit Hashekel - l'cha'per al naf'shoteichem (30:15);

this money is used for "avodat Ohel Moed" (30:16)

the "Ki'yor" (laver) - for purification prior to 'avoda'

the Shemen ha'Mishchah - to anoint the keilim and Kohanim

\* the K'TORET - to be offered on the Mizbach Ktoret (bookend)

The Mizbach Ktoret and the mitzvah to make the Ktoret, form the 'bookends' of a second unit, which contains several peripheral commandments regarding the Mishkan.

A PARALLEL STRUCTURE

The following table will show an amazing parallel between the structure of this 'ktoret unit' and the previous "shchina unit":

SHCHINAH UNIT (Shmot 25-29)	K'TORET UNIT (Shmot 30)
OHEL MOED:	
Keilim - Shulchan /Menorah	Mizbach Ktoret
Structure- y'ri'ot, krashim & parochet	Machtzit HaShekel -l'avodat Ohel Moed(30:16)
CH ATZER:	
Keilim Mizbach Ha'Olah	Ki'yor
KOHANIM: Bigdei Ke'hunah	Shemen Ha'mishcha used during
"Miluim" 7 day "Miluim"	miluim to anoint kohanim etc.
KORBAN: Olah (kvasim)	Ktoret
on Mizbach Olah	on Mizbach Ktoret

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B'tzalle appointed to build the Mishkan  
SHABBAT

Here we find an amazing parallel between two columns that form the complete T'zivui HaMishkan unit. There is the "shchinah unit" that emphasizes the 'hitgalut' (revelation) aspect of the Mishkan, followed by the "Ktoret unit" emphasizing the need to protect Bnei Yisrael from the shchinah. Note all the items in the Ktoret unit emphasize 'kapara' or death if not performed properly (see 30:10; 30:12; 30:21; 30:33; 30:38). Since man is not on the spiritual level to encounter Hashem, this direct encounter could cause his death. [see Dvarim 5:21-23 highly recommended!]

[Note that all the items in the Ktoret unit emphasize 'kapara' or death if not performed properly.]

[see 30:10,30:12,30:21,30:33,30:38]

THE MEANING

What is the significance of this unique structure? It could be suggested that this structure answers our previous question, why the Mizbach Ktoret was 'left out' of the "shchinah unit". It appears that the K'toret is needed only AFTER the shchinah is present! To understand the significance of this point, we must examine the parsha of the Mizbach Ktoret (30:1-9) and return to our parallel between the Mishkan and Har Sinai.

As we explained earlier, a separation exists between the two focal points of the Mikdash, the Kodesh Kodashim (representing Hashem) and the Mizbach haolah (representing Bnei Yisrael). The area between them in the Ohel Moed is known as the 'Kodesh'. The Mizbach Ktoret is situated in the 'Kodesh' on the very same axis that connects the Aron with the Mizbach haolah. The precise placement of the Mizbach Ktoret on this axis is emphasized in the following psukim:

"v'natata oto lfnei haParochet asher al ARON haEidut

lifnei haKaporet ... asher iy'va'ed lcha sha'mah.

v'hiktir ... Ktoret tamid lifnei HASHEM l'doroteichem" (30:6-9)  
[Compare with 29:42-43!]

These psukim strengthen our previous understanding of the "Anan HaKtoret" as a symbol of the "Anan" that acted as a buffer between Bnei Yisrael and Hashem at Har Sinai. The Ktoret is needed to protect Bnei Yisrael from the shchinah.

The Torah's use of this parallel structure may hint to a more basic philosophical concept. In an ideal situation, Bnei Yisrael's encounter with the shchinah should not need an "Anan". This would be similar to the level of Moshe Rabeinu, who encountered Hashem "panim b'fanim" (Moshe ascended Har Sinai "b'toch ha'Anan" - 24:18). In reality, however, man can not reach such an ideal level. Because he is human, he needs protection from the "shchinah". Although this "Anan" protects him, it also clouds his perception. By presenting the "shchinah unit" without the Mizbach Ktoret, we preserve our ultimate goal of spiritual perfection. Immediately afterward we must return to reality, and in the "ktoret unit" mention the mitzvot which prepare and protect us. (see parallel at Matan Torah shmot 20:15-18 and Dvarim 5:19-28!!)

We have shown from the above structures that the Torah teaches us concepts regarding the Mishkan not only through content but also through structure. The Torah is emphasizing that Matan Torah must not only be remembered but perpetuated. Ideally the Mishkan should recreate and symbolize the Sinai environment. Even without a Mishkan however, these underlying concepts are eternal. Thus, we are eternally obligated to build them in our hearts, our homes, our communities, and in our nation.

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Parshas Titzaveh

In last week's parsha (Exodus 25:1-9) we find a list of all the materials which G-d required of the Jews in order to build the (Mishkan) Sanctuary. Among the materials are gold, silver, copper, various colors of dyed wool, linen, animal skins, logs, precious stones, and others. All of these materials are necessary in some way for the actual creation of the Sanctuary. Seemingly out of place in this list are in verse 6: oil for light, and a list of spices which would be blended for use in the anointing oil, and the incense. These are not for the building and institution of the Sanctuary, rather they are used in the actual service in the Sanctuary after the building is completed. Why are they mentioned here?

Rabbi Sampson Raphael Hirsch (19th century) addresses this issue. In his inimitable style he cites passages from the end of Leviticus (26), which is the book dealing with the laws regarding consecration of the Temple, and our lives. There it states G-d's promise "If you will go in My statutes...and I'll place My sanctuary among you." To quote Rabbi Hirsch: When the verse states "and I'll dwell among you", ...it extends far beyond the mere presence of G-d in the Temple, but that it means the proximity of G-d on our midst, showing itself...in the whole happiness and prosperity of our private and national life under His protection and blessing. ...this blessing...is not brought about by the mere building and upkeep of the Sanctuary, but...by consecrating and giving up our whole private and public lives to carrying out the Divine Torah."

Rabbi Hirsch explains the meaning of the oil and the incense spices in this vein. His premise is that if these materials are mentioned among the things going into the building of the Sanctuary, then they are essential to the fulfillment of the purpose of the Sanctuary. The oil, and the burning of the lights represent the illumination and clarity of mind which we receive through Torah learning. The burning of the spices represent the sublimation of our actions to the inspiration and direction we receive through learning, and turning them into something pleasing to G-d. The combination of diligent study of the Law, together with its performance, must be "built" into the foundations of the Sanctuary.

Again, in this week's parsha we find the discussion of the Priestly

garments preceded by the introduction of the oil for the lighting of the Menorah. At this point we are immediately following the orders to build the Sanctuary. Rabbi Hirsch explains that two things are indicated here. To quote: "On the one hand the care of the lights is the duty which in point of time takes precedence over all other duties, (just) as the clearness of mental vision which is to be derived from the Torah, is the "mother" of keeping the dictates of the Torah." He quotes the sages of the Talmud, "Great is Torah study, for it stimulates action. "On the other hand, that the essential mission of the Kohain (Priest) is nurturing the enlightenment that is derived from the Torah."

The discussion again of the lights which represent Torah enlightenment precede the discussion of the priestly garments to convey to us who their wearers should be to us. They represent the enlightenment and importance of Torah. Even their clothing bespeaks purity, honor and dignity, and needless to say, so must their actions. Nowadays we have no Temple, and no service that goes along with the Temple. We must be the representatives of the enlightenment of Torah and its values. The following story told by Rabbi Pesach Krohn illustrates this point beautifully.

A religious man stopped along a New York road to make a call at a pay phone. There on the phone lay an address book. The man picking it up began to look for a name identifying its owner. After much futile effort, he finally happened upon a number of a "Ma" with a (305) Florida area code. Later he called the number, and after a lengthy but pleasant long distance conversation, he received the necessary information and duly returned the address book intact to a thankful young woman.

A week later the man received a beautiful bouquet of flowers from the owner of the address book. Curious, he called the young woman for an explanation. She told him the following. "I became Torah observant about five years ago, and my mother was so opposed, that she broke off all contact with me. Things remained status quo until last week when you called her. Not long after speaking with you, she called me. She apologized and said that if I am part of such a group of people who show such concern for each other, even to call long distance to try to track down the owner of a lost article, then how could she be against it? Your good deed brought a mother and daughter back together!"

These are the kinds of deeds which contribute to having the Sanctuary in our midst. Let's see what we can do individually, and as a community, to merit having the Sanctuary in our own midst speedily in our days.

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"Bircas Hatorah <bircas@jer1.co.il>" " " Weekly Words of Torah from Bircas

Tetzaveh

Selected, translated and arranged by Rabbi Dov Rabinowitz  
"And his sound (literally voice) shall be heard when he comes into the Sanctuary..." (28,35)

The Baal HaTurim observes that the word 'venishma' - it shall be heard occurs three times in the Tanach: this occurrence, "Everything that HaShem said we will do and we will hear" (24,7) (although the grammatic construction 'we will hear' differs from 'it shall be heard' the form of the Hebrew word is identical - venishma DR) and "The statement of the King will be heard" (Esther 1,20).

The gemorah (Megilla 3b) brings a statement of Rabba: (if one has to choose between) reading the Megilla (on Purim) and learning Torah, reading the Megilla takes precedence; between reading the Megilla and serving in the Beis HaMikdash reading the Megilla takes precedence.

The verse "Everything that HaShem said we will do and we will hear" refers to learning Torah; "And his sound shall be heard when he comes into the Sanctuary" refers to the service of the Beis HaMikdash; "The statement of the king will be heard" refers to the reading of the Megilla. (Every use of the term 'the King' in the Megilla which is not qualified with

'Achashverosh' refers to HaShem DR).

The reason that the reading of the Megilla takes precedence follows from the later phrase in that possuk "... for it is great..."

"And you shall take the blood (of the second sacrificial ram) and you shall put it on the cartilage of the ear of Aharon and on the cartilage of the right ear of his sons and on their right thumbs and on their right big toes..." (29,20)

However in the description of the events as they were performed, the placings of the blood on Aharon are mentioned first, and then those of his sons.

The Meshech Chochma explains this in the light of the Sifri (Parshas Korach), which gives the reason that the Cohanim must wash their hands and feet before serving in the Beis HaMikdash because their service is with their hands and their feet (what they hold in their hands, and what they carry from place to place DR). This is the reason that there may be nothing intervening between their hands and (the instrument of) the service, and that they have to stand with their bare feet on the paving "Seth Ness <ness@acom.yu.edu>" " Yeshiva University's weekly devar Tor...  
enayim l'torah -- tetzave

Enayim L'Torah  
Parshat Tetzaveh-Zachor  
Publication of Student Organization of Yeshiva University

The Golden Altar : An Afterthought?!  
by Rav Yitzchak Twersky

In learning Torah, as in driving, "tunnel vision" can be a serious handicap. While delving into each word is crucial, an approach which fails to see the larger picture of whole paragraphs, parshiyot, and sefarim is fatally flawed. The greatest of our Meforshim have always noted the larger constructs into which the smaller sections must be placed (e.g. the Ramban's introduction to Sefer Shemot). Indeed, attention to the "larger picture" and the organization of the smaller units is one of the hallmarks of a true understanding of "psat."

An examination of the general structure of Parshiyot Teruma and Tetzave shows the precise order in which the elements of the Mishkan are presented. All of the segments of the Mishkan are organized geographically and conceptually in these parshiyot.

The description of the Mishkan opens with the Aron (25:10-17), the K'ruvim (25:18-22), the Shulchan (25:23-30), and the Menorah (25:31-40). This constellation of objects comprises the indoor vessels of the Mishkan and is followed by its housing - the Mishkan itself (26:1-37). The Mizbach HaNechoshet (the golden altar) (27:1-8) follows, together with its confines, the boundaries of the courtyard (27:9-19).

There is, however, one object which is out of place. The Mizbach HaZahav (golden altar) is described at the very end of parshat Tetzave (30:1-10). This Mizbeach is neglected until after the entire Mishkan, the garments of kehuna, etc., are all described. This is doubly puzzling, as it is listed with all of the other vessels in parshat Vayakhel (35:15). Several of the Meforshim have already noted this peculiarity (see Ramba"n and S'forno 30:1, Ohr HaChayim 25:9) without offering a compelling explanation.

If we consider the unique nature of this Mizbeach, the Torah's presentation becomes clear. The Mizbach HaZahav was uniquely used for blood atonement for the entire nation (see Vayikra 4:7,18, Ibn Ezra Shemot 30:10). This altar was used for the ketoret, which is used often for Kaparat HaTzibbur (atonement of the nation) (see Bamidbar 17:10-15, Vayikra 16:12-13 etc.).

The difference in prominence attributed to the Mizbach HaZahav by parshiyot Teruma and Vayakhel-Pekudei is a result of what took place between them, namely, parshat Ki Tisa - specifically the sin of the golden calf (Ramba"n 35:1, etc.).

stones with nothing intervening.

In this regard Aharon (the Cohen Gadol) and his sons are equal. (This is expressed by the blood on their hands and feet DR).

However, the placing of the blood on the ear conveys the additional mitzvos which the Cohanim are commanded; all mitzvos which involve hearing are related to the ear, (as we find that the ear which heard at Mount Sinai "The Children of Yisroel are My servants" and went and procured a master for himself, shall be pierced - see Rash"i 21,6). Since there are many mitzvos which are incumbent on the Cohen Gadol but not to regular Cohanim, the ear of Aharon is mentioned separately from that of his sons.

We also find that when the Torah was given, Aharon ascended on Mount Sinai to a higher level than his sons (see Rash"i 19,24), and several times HaShem spoke to Aharon together with Moshe. (This illustrates that the hearing of Aharon was on a higher level than that of his sons DR)

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The Mizbach HaZahav was introduced in Teruma - Tetzave (including its location) just as it would later be commanded in Vayakhel - Pekudei. Yet there is a difference in perspective. The Mizbach HaZahav is of moral importance before the Cheit HaEgel (the sin of the golden calf). Before the Cheit HaEgel, the ideal of communal sin - and the subsequent need for the kaparat hatzibur is only a theoretical concern (see Torat Chayim Sanhedrin (III) s.v. Amar lo etc.). After the sin its relevance became central. The scenario of people examining a house they plan to buy serves as an analogy. They might enthusiastically speak of the large living room, the well equipped kitchen, or the comfortable play room. Only in passing will they note the alarm system or smoke detectors. However, if they have actually experienced a theft or fire, these items will suddenly acquire a more prominent place in their thoughts and discussions. Before the Egel, the Torah takes the Mizbach HaZahav almost apologetically at the very end - tangential to the functions and concepts of the Mizkan. After the Egel, it is central to the new, unfortunate reality, and it assumes its place of prominence in the Mishkan - as a vehicle for communal return to Hashem after the sin.

Spiritual Snakes and Lanky Ladders  
by Shai Samet

Both this week's parasha and the following parasha of Ki Tisa continue the description of the Mishkan begun in parshat Teruma. The Torah, however, ends the accounts of Tetzave and Ki Tisa by enigmatically interjecting a few verses about Shabbat. The Torah's repetition of the Mishkan in parshat Vayakhel continues this pattern by beginning with a brief mention of Shabbat. These two sections, however, appear in different orders. The Torah's first description of the Mishkan precedes Shabbat while the Torah's repetition in Vayakhel follows a discussion of Shabbat.

We may simply suggest that the Torah placed the important material about the Mishkan at the beginning and end of a series of parshiyot, thus emphasizing its centrality. It only digressed briefly to discuss laws of Shabbat.

Rav Shlomo Friedman, (a Rebbi in Yeshivat Kerem B'Yavne), however, proposes a different answer. The first account of the Mishkan occurred before Israel sinned in constructing a golden calf. At that time they were at the pinnacle of their spirituality. Hashem truly loved them and demonstrated this love by giving them a precious gift - the Mishkan. Of course, Shabbat, a spiritual necessity, would also need to be presented. Hashem, however, chose to first concentrate on the special gift of the Mishkan and thus demonstrate his unbounded love.

The second account, however, occurs after the Cheit HaEgel. The Jews had angered God, and He had removed His presence from their midst. They would still get the Mishkan, if

only as a ladder to reach their previous spiritual heights. First, however, they would need to concentrate on the necessities, the bread and butter of spirituality. Before the Torah could review its description of the Mishkan, it had to speak of Shabbat, emphasizing that one can only climb a ladder that is firmly planted.

#### Halachic Discussion:

##### Careful Costume

by Rabbi Eliyahu W. Ferrell

God commanded the kohanim to wear specific garments for dignity and splendor, and then to perform the Avodah in the mikdash.

(Rambam Sefer Hamitzvot, Positive Mitzvah 33)

The Chinuch (Mitzvah 99) explains that these garments were specifically designated for the Avodah and therefore by wearing them during the performance of the Avodah the kohen accords the Avodah honor. This explanation clarifies a passage in the Shulchan Aruch:

Prayer is in the place of a korban ... [and therefore] it is appropriate to have comely attire designated for prayer, similar to the kohen's garments (Shulchan Aruch Orach Chaim 98:4) This similarity to the priestly garments may not just be a requirement to wear beautiful clothing. [The Ramba"n points out that the priestly garments were Mefuarim (beautiful).] Perhaps we can explain, in accordance with the Chinuch, that the similarity extends to their being designated specifically for Tefilah.

Let us examine another place where fine clothes are significant. The Mechaber states that one should strive to wear comely clothes for Shabbat (Orach Chaim 262:2). The Mishnah Berurah (note 5) elaborates that the distinction between Shabbat garments and weekday clothes enhances K'vod Shabbat (honor of Shabbat). At first glance, we would say that the difference between them is that weekday clothes are nondescript while Shabbat attire is beautiful. But what of the Talmid Chacham, who always wears attractive clothing (Ramba"m Deot 5:9)? What of the outstanding Mitpallel who wears beautiful clothing three times every weekday? Are they lacking in fulfillment of this mitzvah of K'vod Shabbat because there is no distinction between their Shabbat attire and their weekday garb?

Perhaps the Mechaber means that one should strive to have beautiful clothes specifically designated for Shabbat. This idea is indeed consistent with the subsequent citation in the Mishneh Berurah from the Ar"i Za"l which states that we should not wear anything on Shabbat that we wear during the week. This implies that only clothes specifically designated for Shabbat should be worn on Shabbat.

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Ness Gadol Hayah Sham