



FROM DARASH MOSHE, BY RABBI MOSHE FEINSTEIN

Holier on the Outside

THE FIRST PART OF THIS WEEK'S TORAH portion describes the different vestments needed for the Kohanim (Priests). Then come Hashem's instructions to Moshe on how to conduct the elaborate, seven-day inauguration of Aharon and his sons. This involved a number of sacrifices, to be offered on the Outer *Mizbeyach* (Altar), which was situated in the Courtyard, in front of the Sanctuary. The Torah interrupts its description of those ceremonies to tell Moshe how to sanctify the Outer *Mizbeyach*. Then it interrupts that interruption to say:

"The Altar shall be holy of holies. Whatever touches the Altar will become sanctified." (29:37)

In Parashas P'kudei (40:10), as the Torah discusses the setup of the Mishkan, it again refers to this Outer *Mizbeyach* as "holy of holies."

However, contrast this to the Torah's description of the Golden *Mizbeyach*, which stood inside the Sanctuary. The Torah refers to it (like everything else in the Sanctuary) as just "holy" (40:9). We should be bothered, of course, by the obvious question: Shouldn't the Golden *Mizbeyach*, which sat inside the Sanctuary, on the same axis as the Holy Aron (Ark), be holier than the Outer

Mizbeyach, which was outside? Why is the Outer *Mizbeyach* twice referred to as the "holy of holies?"

There are some very important lessons to be derived from this "mix-up."

We observant Jews view ourselves as special—perhaps as *B'nei Torah* (people who value Torah study and embody Torah values). Certainly, while we are in shul or learning in the Beis Midrash, we feel as if we are holy.

But what happens to us after we leave these sanctified places? Does the sanctity stay behind? Or do we take it with us, and thereby convert whatever place we go to into "holy" places, as well?

Or is there even, perhaps, a third level? For it isn't enough to merely bring holiness with us when we leave holy places (and we certainly should not leave the holiness behind!). Rather, when we step outside those hallowed walls, we should make *ourselves* "Holy of Holies"!

The reasons for this are twofold, a la "turn away from evil, and do good" (T'hilim 34:15).

First, the people a person rubs shoulders with outside the shul or Beis Midrash are not necessarily of the same caliber as those whom we rub shoulders with on the inside. Therefore, it is im-

portant that, in order to maintain our holiness while outside, we ratchet it up a notch and become "holy of holies," to buffer ourselves against all of the unholiness there is outside.

But even further,

"What is [the Outer Altar's] holiness? That "whatever touches the Altar will become sanctified." (Rashi, commentary to 29:37)

The lesson that we may derive from this is that, through extra holy actions outside the walls of the shul and Beis Midrash, we can influence those around us to act in a holier manner as well.

Another lesson we can develop from the idea that the Outer *Mizbeyach* is viewed as the "Holy of Holies," versus the Inner *Mizbeyach*, which is merely "Holy," relates to the way the outside world views us "Holy" people. We may see ourselves as being merely "Holy." However, when we step outside our hallowed walls, we are suddenly, in the eyes of those on the outside, the "Holy of Holies." This means that even our insignificant actions are extra scrutinized; echoes reverberate in the minds of those who see us do our small acts. If they are good actions, then all is well and good. But if they are not... This should serve as a wake-up call to us to not think too lightly of ourselves. ❧

A Separate Question

RIGHT NOW WE ARE DEEP INTO THE TORAH portions that discuss the construction of the Mishkan (the Tabernacle), its ves-

sels, and the garb of the Kohanim. These categories are roughly divided between the different Torah portions—Parashas T'ruma discussed the construction of the

Mishkan and its vessels, and T'tzaveh instructs how to make the Priestly vestments.

➡ CONTINUES ON NEXT PAGE ➡

Sponsorship & feedback:

parasha@cincynollel.org

we would love to see

your name here

to sponsor an issue, please contact the Kollel office

Cincinnati Torah

is distributed weekly
to local shuls
and the community
e-mail list.

At the Kollel

Chavrusos are available

for private and group learning—
speak to Rabbi Chaim Heinemann!

weekdays: noon–1
Sunday–Thursday: 8–9:45

Minyanim for Standard Time

Shacharis

Sunday8:15 AM
Monday–Friday7:20 AM

Mincha

Sunday *thru January*1:15 PM
Mon.–Thurs. *thru January*2:35 PM
Sunday–Thurs., *Feb.–Mar.*5:45 PM
Shabbos2:45 PM

Ma'ariv

In the Beis Midrash:

Sunday–Wednesday9:45 PM
Thursday10 PM

A Separate Question CONTINUED

There are a few notable exceptions. At the end of T'zaveh, after discussing the vestments at length, the Torah seems to resume its earlier discussion regarding the vessels:

Make a *mizbeyach* on which to offer up incense..." (30:1)

Many commentators are puzzled by this—why is this Inner *Mizbeyach* segregated from the rest of the vessels? There are other, more logical places it could have been discussed.

One is where the Torah describes the rest of the vessels that stood inside the Mishkan, such as the Aron (Ark), Shulchan (Table of the Showbread), and Menorah.

However, we could turn that idea on its head and ask: Why are those vessels described before the Torah describes the walls and roof of the Mishkan itself? Do

we usually buy furniture before we buy a house? Wouldn't it be more logical to first describe the Mishkan and then describe its vessels? There must be an important reason why the Torah chose to describe these vessels first. But, if so, why is the Inner *Mizbeyach* left for later? Shouldn't it also be described along the rest of the vessels, at the beginning of T'ruma?

Another good place to discuss the Inner *Mizbeyach* would have been alongside the description of the Outer *Mizbeyach*. But it instead is separated from the other vessels—first the Torah describes the Courtyard and the garb of the Kohanim before returning and describing the Inner *Mizbeyach*.

What is unique about the Inner *Mizbeyach* that it is mentioned so much later? 🍷

Every Day

👉👉 “Dirshu” Gemara Shiur

(Maseches Y'vamos)
Rabbi Yitzchok Preis.....
Sunday 7:15–8:15 AM
Monday–Friday 5:50–6:45 AM

👉👉 Kollel Yisgaber K'ari (amud-a-day of Mishnah B'rurah)

Rabbi Chaim Heinemann
Monday–Friday 6:55–7:20 AM

👉👉 Kitzur Shuchan Aruch

Live video conference!
Rabbi Dani Schon.....
Monday–Friday 12:05–12:20 PM

👉 Daf Yomi

Rabbi Meir Minster.....
Sunday–Thursday 8–8:45 PM
Shabbos (at CZE) 1:00 pre-mincha

👉👉 Nightly Halacha Chabura

Rabbi Dani Schon
& Binyamin Teitelbaum
Monday–Thursday 9–9:45 PM

Sunday *Free brunch!*

👉👉 America Runs on Torah (Jewish Law & Parasha)

Rabbi Dani Schon
and Yisroel Kaufman..... 10 AM
Grand Deluxe breakfast served

👉 Shivti

(Self-contained learning, geared
toward practical halacha) 10–noon A

Tuesday

👉👉 Partners in Torah at the Mayerson JCC

Rabbi Binyamin Teitelbaum.....8 PM

Wednesday

👉👉 Torah Treasures for Seniors at the Mayerson JCC

Rabbi Yitzchok Preis..... 10:30–11:15 AM

👉👉 Downtown Lunch-n- Learn at Strauss & Troy

Rabbi Yitzchok Preis..... 12–1 PM

Thursday

👉👉 Halacha based on the parasha

Rabbi Chaim Heinemann.....9:10–10 PM
Homemade refreshments served.

KEY: 👉👉 Beginners
👉 Intermediate
👉 Advanced
👉👉 for men and women