

Parshas Tezaveh

This week's Parsha, Tezaveh follows Teruma which begins the measurements for the construction of the Mishkan. Tezaveh we are introduced to further details of the mishkan, and the oils and spices, as well as the vestments and garments of the Kohanim as well as some of the rules on the Korbanos.

The Haftora comes from Yechezkiel 43:10-27 where the Jews are told about the third Beis Hamikdash from Yechezkiel, as well as the importance of following the rules around the building, as opposed to otherwise. The specific dimensions are mentioned and the designs of the Mizbeach, and finally the Haftora concludes with the inauguration of the Mizbeach. These follow the visions of the Third Beis Hamikdash and is our call back to Hashem for the rebuilding of this third Beis Hamikdash.

The direct connection to the Parsha is the fact that we are told about the service of the Kohanim, and the Mizbeach dimensions relate to how and where the Kohanim walk and work in the Mishkan, and later in the Beis Hamikdash.

The words of criticism by Yechezkiel relate the fact that the Jews have to build the (third) Beis Hamikdash and act accordingly even though they may not have been meritorious at the moment of building the Beish Hamikdash.

Parshas Tezaveh is the only Parsha after Exodus where Moshe's name is not mentioned in the Torah- relating to the sin of the golden calf, even though throughout

the Parsha it is clear that the commandments were from Hashem to Moshe. The connection to the Haftora is just as one may think that with the sin of the golden calf there was no opportunity for the Jews to be saved or build the Mishkan (the equivalent of the Beis Hamikdash in the desert), nevertheless they were able (after time and punishment) build the Mishkan. So too later even if there were iniquities among the Jews, we are still called to measure and build. This applies to today, where the Love of Hashem to the Jews and vice versa is so dear, that even if we believe as a nation there are iniquities among us, we can still do our part to build the Beis Hamikdash.

Furthermore, the Rebbe points out, that Moshe's self-sacrifice to be removed from the Parsha was so lofty, that he can just be referred to in the Parsha and we know who we are talking about. That even when something seems distant there can be complete reflection of the true self. This can be said of the Jewish people. That we are possibly so far removed from the truth, doesn't mean that in the void, our nation's self is reflected, giving us the hope and possibility that even us in our generation can rebuild/merit the rebuilding of the Beis Hamikdash in our time.

Halachikally we derive measurements and exact amounts from the Parsha, as well, we see with Yechezkiel's vision the importance of the measurements, and applying the correct dimensions to the blueprint of the Beis Hamikdash. Even though Yechezkiel prophesied before the building of the second Beish Hamikdash, there were visions of the Third Beis Hamikdash that were given, as it seems that the situation the Jews were in resonated at that time, as it

does today. That there will come a time that the iniquities are great the Beis Hamikdash's are gone, but never to give up hope about the future. Furthermore, learning from this parsha and the Haftora about the measurements is another mode of us preparing for the rebuilding of the Beis Hamikdash.

Yechezkiel's prophecies came at a particular low for the Jews, as compared to the time of the sin of the golden calf. Nevertheless the parsha, and the Haftora are full of hope, notwithstanding where we think we are as a nation, we can, and will rebuild the Third Beis Hamikdash.

Good Shabbos