

Maharal Tzintz

pearls from the teachings of the Gaon from Plotzk reprinted from sefer
Chamudei Shai on the Torah and Holidays - ספר תמודי ש"י על התורה והמועדים

Parashas Tetzaveh

In his sefer, *Melo Ha'Omer*, on the verse "**And I shall dwell among the children of Israel and be their G-d,**" which appears in our parasha (Shemos 29:45), **the Maharal Tzintz**, of saintly memory, explains that the ultimate purpose of building the Mishkan is "**among the children of Israel,**" meaning Hashem's dwelling is specifically within the Jewish people themselves, rather than merely within the Mishkan.

The Mishkan, its vessels, and all the holiness involved in the service performed by the Kohanim—the sanctification of the vessels—in the end returns to the Kohanim themselves. Through these vessels and the korbanos (animal sacrifices) they bring, the Kohanim themselves become sanctified.

Similarly, the ultimate goal is that we become holy and grow closer to Hashem. This can only happen if we build the Mishkan or Beis HaMikdash and bring the korbanos. But these are only mediums toward achieving the goal. The goal itself is our becoming holy and closer to Hashem.

Similarly, the Maharal Tzintz interpreted the verse, "**And they believed in Hashem and in Moshe His servant**" to mean that Moshe is the medium—faith in Hashem comes through Moshe. We need a tzaddik to pave the way for us. Like a Rebbe to his chassidim, or a rosh yeshiva to his students, the medium for coming closer to Hashem is the building of the Mishkan.

This is precisely what the Parashiyos of Terumah and Tetzaveh are all about: "**And I will dwell among the children of Israel.**" The Kohanim are holier than us and they elevate us; through their holiness, the entire Jewish people are brought closer to Hashem. The Maharal of Tzintz concludes with, "The main dwelling of the Shechinah will be within them (the people themselves). And why is this so? Because I am Hashem, your G-d."

And it is understood that this is also the intention in, "**And they shall know that I am Hashem their G-d, who took them out of the land of Egypt to dwell among them; I am Hashem their G-d.**" Not to dwell in the Mishkan, but to dwell "**among them**"—to dwell within the children of Israel. That is the main thing. The Mishkan is merely the means to achieve that goal. "Mishkan" means "Shechinah," "dwelling." It is the dwelling place of the Shechinah. But where is the Mishkan truly found? Within the children of Israel.

For more information on the Chamudei Shai series, and to purchase copies in either Hebrew or English, go to rlgfoundation.org/publications

And in Israel, available at stores of

ספרי אור החיים Manny's

<https://www.sifreiorhachaim.co.il>