



The Joy of Torah - For Life

Parshas Vayakhel/Pekudei - Rebuking with Humility!

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The Medrash Rabbah says that (kohaes 7:1) “טוב שם ממשמן טוב” and brings an example from Chananya, Mishael and Azaryeh that their good name was better than the shemen hamishcha that Nadav and Aviyu were anointed with.

The Eitz Yosef on the Medrash explains that the comparison is that they were both entered into a dangerous situation, whereas Nadav and Aviyau passed away with Chananya, Mishael and Azaryeh were saved. The Eitz Yosef goes on to explain that the Medrash is trying to teach us that even being anointed with the shemen hamishchah, which is very holy and sanctified the body of the anointed with holiness does not have the same power as a good name, which is “intrinsic good, that a person is intrinsically holy by following the Torah. Therefore, the power of the oil, which is a million times more holy than anything we can imagine, could not save Nadav Aviyuh, whereas Chananya, Mishael and Azaryeh’s holiness from their good name did.

We see from here a tremendous idea, which is a bedrock philosophy of our Yeshiva, that even though the Shemen Hamishcha is extremely holy, it is still external holiness, and therefore it doesn't have the same potency as a holiness that comes from good deeds and working on ourselves; because intrinsic holiness has even more potency than the Shemen hamishcha. External holiness no matter how powerful; lacks the potency of Kedusha that comes from living a life as a Torah Jew. Living a life of Torah brings more sanctity to us than even the Shemen Hamishcha could!! Ashrainu Mah Tov Chelkainu!!