

## And the altar (of copper) shall be a sanctuary for sanctuaries" (29:37)

It seems peculiar that the *Torah* twice refers to the copper altar, which was situated outside of the "*Heichal*," as "*kodesh kodoshim*." This is in contrast to the altar of incense, which was placed opposite the *Aron Hakodesh* and is described merely as "*kodesh*." *Horav Moshe Feinstein, z.l.*, suggests the following homiletic interpretation. The placement of the altars, inside or outside, symbolizes the *Torah* scholar when he is inside or outside of the *Bais Hamidrash*. A *Torah* scholar should be cognizant that while he is "holy" in the *Bais Hamidrash*, he must be "doubly holy" when he leaves this sheltered environment.

In the course of time, the *Torah* scholar will certainly come in contact with people of unfavorable repute who would sway him from the path of *Torah*. His virtue should be so well developed that it inspires whomever he meets. One who is considered "holy" in the *Bais Hamidrash* by his peers is viewed by people in the "outside" world as special as well. Every action he performs is amplified because of his exalted image in the eyes of others. One who is "*kodesh*" in the *yeshivah* should remember that he is viewed as "*kodesh kodoshim*" by others, and he must project this image in all of his interactions with people.