



ALIYA-BY-ALIYA SEDRA SUMMARY

RABBI REUVEN TRADBURKS
RCA ISRAEL REGION

PARSHAT TETZAVEH

The commandments concerning the special garments of the Kohen Gadol as well as the garments for the regular Kohanim are given. The Kohanim and the altar are inaugurated in a 7-day inauguration. The commands of the daily offering and the altar for incense are given.

In the verses describing the Kohen's garments I will indicate in bold which are for the Kohen Gadol and which are for the rest of the Kohanim.



1ST ALIYA (EXODUS 27:20-28:12)

The Menorah shall be lit every evening. Take Aharon and his sons to serve Me. Make them holy garments for honor and glory. **Kohen Gadol, Garment 1:** Make the **Efod**. It is woven of techelet, purple and red. It is a skirt with shoulder straps. An ornate jewel with the names of 6 tribes is fastened to each of the shoulder straps. Aharon carries the names of the Jewish people as a remembrance before G-d.

There are 2 different sets of garments for the Kohanim. The regular Kohanim wear 4 white linen garments. The Kohen Gadol

wears these 4 white linen garments as well as an additional 4 fancy coloured and gold garments over the white ones.

The Torah begins with the fancy more elaborate garments of the Kohen Gadol. But this is not the order he would put them on in the morning. It would be akin to putting on your overcoat, then your shirt, then undershirt. That's not going to work.

But this is parallel to the description of the Mishkan. We began with the Aron because that is the heart of the building, though when constructed, the building would be built first. Here too, the Kohen Gadol's garments are more dramatic, so even though they go on last, they are described first.

These are regal colors; the same colors as the beautiful curtains of the Mishkan. Is the Kohen dressed royally because of Who he is approaching? As we would dress in our finest for an audience with the King. Or is G-d commanding us what *He* thinks of *us*; as if to say "You are kings in My eyes, so dress accordingly." The Kohen Gadol represents the Jewish people, a people regal in His eyes.



2ND ALIYA (28:13-30)

Kohen Gadol, Garment 2:

Make the **Choshen Mishpat**. Four rows of 3 different precious jewels, each with a name of a tribe of Israel, mounted upon a colored woven background. Fasten this breastplate with gold chains to the shoulder straps of the Efod and to the skirt. Aharon will bear the names of the Jewish people on his heart when he enters the Holy place. As a



משפחת או יו ישראל שולחת תנחומים
ליעל האופטמן ומשפחתה על פטירת אמה

רות טל ע"ה

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

constant remembrance before G-d. And place in this breastplate the Urim and Tumim.

The names of the 12 tribes are inscribed twice. 1. 6 names on one jewel, 6 on another, mounted on the shoulder straps of the Efod. 2. Individually, on each stone of the breastplate. On the shoulder; on the heart. The Kohen Gadol, as representing the entire Jewish people, expresses our approach to G-d. We *shoulder* our responsibility, with love from the *heart*.



3RD ALIYA (28:31-43)

Kohen Gadol, Garment 3: Make the *Me'il*, a completely techelet colored robe with an opening for the head. At the bottom hem, place alternatively pomegranates of colored woven wool and golden bells. Aharon's entrance and exit before G-d will hence be heard. **Kohen Gadol, Garment 4:** Make the *Tzitz*, a golden headplate with Holy to G-d engraved on it. Fasten it to the turban so it rests on the forehead. Through this, Aharon will bear the sins committed through holy service and through it the Jewish people gain favor before G-d. **All Kohanim, 4 garments:** The Kohen Gadol and all Kohanim during service wear 4 garments. 3 of these are white linen: 1. **pants**, 2. robe (**ketonet**) and 3. **turban** for the head. The 4th is a **belt** of colored woven wool. The Kohanim wear these garments during service; the Kohen Gadol wears only these 4 when he enters the Holy of Holies. He wears these 4 and the 4 fancy gold and coloured garments, a total of 8, during the rest of the year.

The regular Kohanim wear white linen garments. This is in stark contrast to the Kohen Gadol. He is all decked out; they are noticeably simply attired. We need to approach G-d in majesty tempered with humility. Man need be majestic while humble. Regal, yet simple.

With Mayor Tomer Glam this week discussing the needs of the growing Ashkelon Anglo community.

Ashkelon

Ashkelon Properties
LIVE OPPOSITE THE SEA
call David at 054-433-2621
davidz@AshkelonProperties.com
www.ashkelonproperties.com

As the famous mussar saying: in one pocket, “the world was created for me”, in the other “I am dust and ash”.



4TH ALIYA (29:1-18)

The inauguration of the Kohanim: To sanctify the Kohanim take offerings of all the sorts that will be offered in the Mikdash. Dress Aharon in his special garments. Anoint him with oil. Dress the Kohanim in their special garments. Bring the various different offerings on the altar – for a pleasing aroma before G-d.

Moshe's name does not appear in this Parsha even though he is doing much of the action. He was told to command the lighting of the menorah at the beginning of the parsha and also to fashion the Kohen's garments. And here, he dresses Aharon in his garments, thereby anointing him in his new role. So, while his name is absent,

Moshe is actually quite active.

Moshe is the epitome of humility. In the parsha in which his brother assumes a unique and special role in the Jewish people, Moshe is completely absent. Well, no, he actually is quite active; it is his name that is absent. He takes a back seat, investing his brother with greatness, not stealing his thunder with even the mention of his own name.



5TH ALIYA (29:19-37)

Aharon and the Kohanim are inaugurated through the offering of a ram, with blood of the offering placed upon them and upon their garments. The offerings of the inauguration are brought. A future Kohen Gadol, who will replace Aharon, will wear these special garments for 7 days as their inauguration. They too will repeat this ram offering. Aharon and his sons repeat this ceremony every day for 7 days. The altar too is inaugurated for 7 days.

Aharon and the Kohanim are inaugurated in a 7-day ceremony of offerings. That is a long inauguration. It may be such to impress upon the Kohanim that while they have a unique position, including gifts and benefits due to their holy work, they are servants of G-d, not lords over people. Privilege takes a quick path to the head bringing haughtiness and a sense of entitlement. The Kohanim, as all public servants, need to be vigilant to remember that they serve G-d and the people, not the other way around. Hence, they need a heavy, long inauguration of serving G-d to realize their position as servants of Him and not lords over people.



6TH ALIYA (29:38-46)

2 offerings are to be brought as a daily offering, one in the morning and one in the afternoon. A sheep, with

flour and oil, and with wine. It is brought in the Ohel Moed, the place where I meet with the Jewish people. I have sanctified this place, as well as the Kohanim. I will dwell amongst the Jewish people and be their G-d. And they will know that I am G-d who took them out of Egypt to dwell amongst them.

The permanent daily offering is brought twice daily specifically in the Ohel Moed, the place where G-d declares that He will dwell amongst the people. The stretch of the Hand of G-d to man is reciprocated by man's bringing offerings to Him. But it is not just that we reach for Him through our offerings; He says to bring these offerings specifically where He dwells amongst us. It is a mutual reach; He for us, us to Him.



7TH ALIYA (30:1-10)

Make an incense altar of wood overlaid with gold, 1 square cubit. Place it in front of the curtain behind which is the Aron, the place upon which I will meet with you. Offer incense twice a day, at the time of the Menorah cleaning in the morning and Menorah lighting in the evening. It is solely for the prescribed incense, not for offerings of flour or wine.

The incense altar is totally out of place. We had all the instructions of the vessels of the Mishkan last week: Aron, Menorah, Table, altar for offerings. What is unique about incense that its altar comes after all the other instructions?

In this I speculate. Incense produces smoke. At Mt. Sinai, when G-d descends to speak to man, His Presence is represented by a thick cloud of smoke. Throughout the rest of the Torah, when His Presence is indicated, it is with a cloud. Perhaps that is the role of the incense; to produce a cloud of smoke. To indicate His Presence. And it comes at the end of this whole

process because that is the culmination. The Mishkan is to be a place for His Presence. The culmination of the Mishkan is His Presence. And so the final command is to burn incense, to produce a cloud, indicative of His Presence. ■

STATS

20th of 54 sedras; 8th of 11 in Shemot.
Written on 179.2 lines in a Torah (33rd).
10 Parshiot; 2 open, 8 closed.
101 pesukim (35th - 8th in Shemot).
1412 words (35th - 8th in Shemot).
5430 letters (32nd - 7th in Shemot).

MITZVOT

7 mitzvot; 4 positives, 3 prohibitions.
There are other mitzvot in the sedra besides those seven. Numbers don't always give an accurate "Mitzvah-Picture" of a sedra.

SCHOLAR IN RESIDENCE



PROFESSOR RABBI
AVRAHAM STEINBERG

FRIDAY NIGHT, MARCH 8, 8:15 P.M.

*"Personal Experience with
Gedolei Torah on Medicine and
Halacha"*

SHABBAT MORNING, MARCH 9

Drasha after Mussaf followed by a
Kiddush and *Question & Answer
session on Medicine and Halacha*

MOTZAEI SHABBAT, MARCH 9, 8:00 P.M.

*"War in Light of Halacha:
Spiritual Resilience for the IDF
and Am Israel"*

All Welcome to Attend · Free of Charge



BEIT KNESSET HANASSI · USSISHKIN 24

EYEWORLD STANDS WITH OUR BRAVE SOLDIERS!

עם ישראל חי!



ARNONA/TALPIOT -

Beit Hanatziv, Derech Hevron 101A

RAMAT ESHKOL Shopping Center (Above Waffle Bar)

(02) 674-3888

Purim Themed Tours

• Israel Museum • Bible Lands Museum •
Virtual Tours to the Persian Empire



10% discount coupon:

054-452-0209

PURIMvirtual10

www.museumtours.co.il