

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tetzaveh
February 11, 2022 / 10 Adar I 5782
Volume 27, Issue 20
Candlelighting: 5:37 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, February 11

7:00am Shacharis
5:37pm Candlelighting
5:40pm Mincha / Maariv
8:30pm Parsha Class
2362 Milton

Shabbos, February 12

8:45am Shacharis
Kiddush is sponsored by the Peters family on the occasion of his grandmother's yahrzeit
5:00pm Laws of Shabbos
5:30pm Mincha / Shalosh Seudos / Maariv

Sunday, February 13

8:00am Shacharis
9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, February 14

7:00am Shacharis
8:00pm *Understanding Emunah: Jewish Faith and non-Jewish Faith (5 / 10)*
(R. Nisenbaum)

Tuesday, February 15

7:00am Shacharis
8:00pm *Avos D'Rav Nosson*
(R. Stoll)

Wednesday, February 16

7:00am Shacharis
8:00pm *Nach Still Speaks*
(R. Stoll)

Thursday, February 17

7:00am Shacharis
8:00pm *The 12 Jewish Months*
(R. Stoll)
10:15pm *Parsha Class*

Class Connection

R. Nisenbaum:
425-436-6200 #352171
R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Tetzaveh

The *kohanim*, or priests, were instructed to wear special garments during their service in the Tabernacle. If these garments were not worn, the *kohain* was disqualified from doing the service, and was liable for Divine punishment.

The Torah explains that the purpose of these garments was to add a dimension of glory and beauty to the Divine service. People are naturally impressed by beauty and a regal appearance.

The *Kohain Gadol*, or High Priest, had eight vestments made especially for him. These included a pair of linen pants, a linen checkered tunic, a linen turban, and an embroidered sash. Over the tunic, he wore a blue, woolen, sleeveless robe called the *me'il*. From the bottom of the *me'il* there dangled little blue woolen pomegranates and golden bells that tinkled as he entered the Tabernacle.

Over the *me'il* he wore the *ephod*, an apron-type of garment with shoulder straps. It was woven from five different types of threads. A golden breastplate called the *choshen mishpat*, was connected to the *ephod*. Twelve different jewels corresponding to the twelve tribes, were embedded in the *choshen*. Each of the stones had a different tribe's name engraved on it. The eighth vestment was a golden headplate called a

tzitz. It was worn across the High Priest's forehead.

The regular *kohain* only wore the first four vestments when he did the service in the *Mishkan*; the shirt, pants, sash and a hat.

Because the *kohanim* could not even wear shoes, there was a special chamber called the *Bais Hamokad*, where a fire burned on the stone floor. The *kohain* would warm his feet there before doing the service on the cold floor of the Tabernacle.

One of the reasons for the great amount of attention and detail paid to the clothing was to show the importance of both the position and the service. The unique uniform that had to be worn would impress upon the *kohain* the uniqueness of his

mission as representative of the nation.

The Talmud explains that the garments also served as atonement for specific sins that the nation had transgressed collectively as a group. Although each individual had to do his own repentance, the garments would atone for the nation as a whole. For example, the *me'il* atoned for the *Lashon Hora*, evil slander. The *choshen* atoned for improper judgment, the pants for immorality, the turban for pride, the sash for jealousy, the *ephod* for idolatry, and the *tzitz* for *chutzpah*.

Sponsorship

This issue is sponsored in memory of Charlotte Diamond on the occasion of her yahrzeit

Insights: Tetzaveh

You shall make holy garments for Ahron...for honor and beauty. (Exodus 28:2) Rav Tzadok Hakohein of Lublin writes that the *kohain's* garments were imbued with holiness, and that left a profound influence on the *kohain* as well. The Ran says, similarly, that a righteous person's objects are saturated with his holiness. A person close to the Chazon Ish once asked him why he insisted on wearing his old beaten hat, refusing offers from his admirers to buy him a new hat. The Chazon Ish told the man, "A hat that has seen the likes of Rav Chaim Ozer Grodzenski (one of the leaders of European Jewry in the early twentieth century) you don't get rid of very quickly!"

Did You Know?

If a person passed away during Adar in a regular year, there are different opinions when the *yahrzeit* (anniversary of the death) is observed in a leap year where there are two Adars. Ashkenzic custom is to observe it in the first Adar, although some observe it in both months. If the person passed way in the second Adar, everyone agrees that the *yahrzeit* is observed in the second Adar. Interestingly, regarding a birthday the opposite is true. If a person is born during a regular Adar, and the Bar or Bat Mitzvah is in a leap year, it is observed in the second Adar. If, however, the child was born in a leap year during the first Adar, the Bar or Bat Mitzvah would be observed in the first Adar.

Thought for the Week: Man must be aware and beware of himself (A Candle By Day)