

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tetzavah / Zachor
March 3, 2023 / 10 Adar 5783
Volume 28, Issue 20
Candlelighting: 6:01 pm

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

Friday, March 3

6:01pm Candlelighting
6:05pm Mincha / Maariv

Shabbos, March 4

8:45am Shacharis
*Kiddush is sponsored by
R. Zev Soclof on the
occasion of his mother's
yahrzeit*
5:55pm Mincha / Shalosh Seudos /
Maariv

Sunday, March 5

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

Monday, March 6 Taanis Esther

5:41am Fast Starts
7:00am Shacharis
5:50pm Mincha
6:55pm Maariv
7:12pm Megillah Reading

Tuesday, March 7 Purim

7:00pm Shacharis
7:55am Megillah Reading
4:00pm Mincha
10:00pm Maariv

Wednesday, March 8

8:00pm Nach Still Speaks –
Tehillah (R. Stoll)

Thursday, March 9

10:15pm Parsha Class
(R. Nisenbaum)

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations
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.

Matanos L'Eyyonim

may be given to R. Nisenbaum to be distributed on Purim

Issue Sponsorship

This issue is sponsored by the Goldberg Family on the occasion of the *yahrzeit* of grandparents, Yitzchak ben Zavel and Ahron Dovid ben Gedalia HaLevi and 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 Yosef Krishevsky learned in the yeshiva in Radin for ten years. He recalled the abject poverty in the yeshiva and how the students wore torn clothing because they could not afford anything better. Yet at the end of the semester, before going home, the Chafetz Chaim would find the funds to give each student a new suit of clothing. He felt it was important that when the students would meet other nicely dressed people outside of the yeshiva they should not feel inadequate. Furthermore, since in society a major importance is placed upon external appearance, he was concerned lest the image of students of Torah not be tarnished in the eyes of outsiders.

Did You Know?

One can fulfill the mitzvah of giving gifts to the poor on Purim by giving to a needy adult or child. It is questionable whether one can fulfill the mitzvah by giving to a person who has a sufficient steady income but has incurred a large debt due to an illness or some other major expense. (It is certainly considered charity, but not necessarily for the Purim obligation.) It is also questionable if a couple or a parent and young child are considered two needy people, since the responsibility of both their support is upon one person. One may also fulfill the mitzvah by giving to his needy adult children.

Thought for the Week: We learn more from how than from what we are taught.
(A Candle By Day)