

# J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Tetzaveh / Zachor  
March 7, 2025 / 7 Adar 5785  
Volume 30, Issue 19  
Candlelighting: 6:06 pm

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

## Friday, March 7

6:06pm Candlelighting  
6:10pm Mincha

## Shabbos, March 8

8:45am Shacharis  
*Kiddush sponsored by the  
Simon Family in  
commemoration of the  
second Yahrzeit of  
Tamar, Shevach and  
Teddy Boyer*

>10:10am Parshas Zachor leynung  
5:30pm Laws of Shabbos  
6:00pm Mincha / Shalosh Seudos  
7:17pm Maariv

## Sunday, March 9

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

## Monday, March 10

8:00pm **Wisdom of the Hebrew  
Language -  
Interconnected Words**  
(R. Nisenbaum)

## Tuesday, March 11

8:00pm Tanna d'vei Eliyahu  
(R. Stoll)

## Wednesday, March 12

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

## Thursday, March 13

SEE SEPARATE SCHEDULE  
FOR PURIM

## Torah Podcast

Listen to Rabbi Nisenbaum's  
"Torah Podcast" at Spotify,  
Apple Podcasts, iHeartRadio,  
and more, or download at  
www.maverickpodcasting.com

## 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.

### Issue Sponsorship

By Stuart Mintz on the occasion of  
his father's yahrzeit

### Spring Forward!

At 2am Motzei Shabbos, the clocks  
move forward one hour.

### Sponsorship Opportunity

for R. Nisenbaum's new book  
Please call 216-659-1118

## Insights: Tetzaveh

**You should make a coat of blue wool... (Ex 28:31)** The Talmud says that the blue coat atoned for the sin of *lashon hara*, gossip and slander. Rav Yehuda Tzadka encouraged his students to fine themselves whenever they found themselves speaking negatively about another person. A student once thought it was permitted to relate something about another student, and he repeated it eight times/ Later, Rav Tzadka informed him that it was indeed *lashon hara*, and the student had to pay eight coins. The student was chagrined, but Rav Tzadka comforted him. "Listen, if you were to go shopping for a suit you would have spent much more than that. Now you have acquired for yourself a beautiful garment to wear in the World to Come!"

## 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: What we call our view of the world is really our view of our world.**  
(A Candle By Day)