

**Wembley Synagogue**

תְּצַוָּה

**Insights from the commentators into the Sedra of Tezaveh 5768****What's the Sidra about?**

**1st Aliya:** The Parsha opens with the commandment to use pure olive oil in lighting the Menorah. Aharon and his four sons were selected to be the Kohanim. The basic garments of a Kohen consisted of a turban, shirt, trousers, and belt. The Kohen Gadol wore four additional garments: the Me'ill - a long outer robe; the Ephod - a quilted vest or bibbed apron; the Choshen - jewelled breastplate; and the Tzitz - engraved, golden, forehead plate. The quilted vest is described along with the two Shoham stones. These were engraved with the names of the 12 Tribes and set on the shoulders of the Kohen Gadol.

**2nd Aliya:** The cloth settings for the Shoham stones are described along with the jewelled breastplate. The method of fastening the breastplate to the quilted vest is explained. The breastplate was a quilted garment set with 12 stones, each engraved with the name of a Tribe.

**3rd Aliya:** The long outer robe is described. The hem of this garment was edged with small bells intended to announce the presence of the Kohen Gadol as he walked through the Bet Hamikdash. The engraved, golden forehead plate and the Kohen Gadol's turban are described, along with the four basic garments worn by all Kohanim. All the garments were hand made of the finest white linen. The special clothes of the Kohen Gadol were woven from a special thread spun from five different coloured threads, including a thread made of pure gold.

**4th, 5th, & 6th Aliyot:** The seven day ceremony consecrating the Kohanim into their priestly service is detailed along with the consecration of the Mizbeach - Altar.

**7th Aliya:** The last vessel to be described is the inner, golden Altar, used to burn the daily incense offering. This offering, as well as the daily preparation for the lighting of the Menorah, could only be performed by the Kohen Gadol. The special mixture of incense called the Ketoret could only be formulated for this purpose. (Source: R' Aron Tendler)

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְהָקִיף אֱלֹהִים שָׁמֶן זַיִת וְהָיָה לָךְ - Now you shall command Bnei Yisrael that they shall take for you pure, pressed olive oil. (27:20) Why are they commanded to bring the oil to Moshe? What role did Moshe play in the lighting of the Menorah? Was this not the function of Aharon HaKohen? Rav Chaim Shmuelevitz, zl, explains that Moshe's relationship with Aharon was unique in the sense that they were like one person. Aharon reciprocated this feeling. Each one was filled with joy about the success of the other. Aharon was as happy when Moshe, his younger brother, became leader of the Jewish people, as if it were he that had ascended to this position. Likewise, Moshe was overjoyed to hear that Hashem had selected his brother to become the High Priest. The lighting of the Menorah was a form of appeasement to Aharon, since he was disturbed that neither he - nor any member of his tribe - had been involved in the Dedication of the Mishkan. Hashem told him, "Yours is greater than theirs, for you will light the Menorah." Aharon's anguish was Moshe's anguish. Consequently, when they brought the oil to Aharon for the lighting, it was as if they brought it to Moshe as well. His involvement in the lighting of the Menorah was supportive. He was as excited about his brother's lighting as if he himself had been the one who lit the Menorah. (Source: Peninim on the Torah)

שָׁמֶן זַיִת וְהָיָה לָךְ בְּתִית לְמִאֹד - pure, pressed olive oil for illumination (27:20). The numerical value of the word בְּתִית - "pressed" equals 830. The first Bet Hamikdash remained standing for 410 years and the second Bet Hamikdash for 420. Thus, 830 represents the entire length of time the Temples stood during which the Menorah was lit. (Source: Baal Haturim)

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאַרֶת - You shall make clothes of sanctity for Aharon, your brother, for glory and splendour. (28:2) Why did the Torah list the instructions

regarding the offering of sacrifices immediately adjacent to the instructions that relate to the clothes of the *kohanim*? To teach that just as sacrifices are offered to atone for sins, the clothes of the *kohanim* also atone for sins (as follows):

- The tunic atones for the sin of spilling human blood, as it is written: "*They slaughtered a goat and dipped his tunic in the blood.*" (Genesis 37)
- The trousers atone for the sins resulting from sexual license, as it is written: "*you shall make them linen trousers to cover the flesh of the sexual organs.*" (Exodus 28:42)
- The turban atones for the sin of haughtiness. How do we know this? R' Chanina said, let something that is worn on high [the top of the head is the highest point in a human being standing upright] atone for the sin of holding oneself high.
- The belt cleanses the heart of impure thoughts; we know this from its location as well (the belt was wrapped around the body of the priest from just under his arms to his mid section).
- The breastplate atones for the sin of miscarriage of justice, as it is written: "*You shall make a Breastplate of judgment.*" (Exodus 28:15)
- The *ephod* atones for the sin of idolatry, as it is written: "*Without ephod and trafim (talisman).*" (Hosea 3:4)
- The robe atones for the sin of *lashon hara*. From where is this known? R'Chanina said: Only something with a voice (the robe had bells that tinkled as the High Priest walked) can atone for the evil voice.
- The head plate atones for the sin of insolence, as is written; *It shall be on Aaron's forehead always.*" (Exodus 28:38) And it is written about the trait of insolence, "*You have the brazen forehead of a harlot.*" (Jeremiah 3)(Talmud Zevachim 88b)

How can wearing clothes possibly atone for committing sins? Atonement is a spiritual process that requires repentance; true repentance takes place in the innermost regions of the human heart; clothes are entirely external. Repentance and atonement is about who we really are, whereas clothes are entirely concerned with what we look like! (Source: Peninim on the Torah)

–Aharon shall bear the judgement of the Bnei Yisrael on his heart constantly before Hashem. (28:30)  
 Aharon merited Kehunah Gedolah - the High Priesthood. Consequently, he wore the Choshen Hamishpat –the Breastplate, over his heart. The Midrash remarks about the choice of Aharon: "We find a number of famous "brothers" whose feelings for each other were less than cordial. Yishmael hated Yitzchak; Eisav hated Yaakov; the shevatim did not get along with Yosef. Regarding Aharon and Moshe, it is said, 'Behold how good and how pleasant is the dwelling of brothers.' (Tehillim 133)" Aharon was unique in that he was overjoyed when Hashem selected his younger brother, Moshe, to lead the Jewish people. Aharon's love for his brother, in fact for every Jew, was his hallmark. His ability for his happiness for someone else to transcend his own personal emotions earned him this status. Aharon's joy for Moshe was as if it were his own. He was the consummate *nosei b'ol im chaveiro* - he carried the yoke with his fellow man: empathising with his friend, grieving with him during moments of pain, and smiling with him during periods of joy. Another Jew's problems became his problems; another Jew's joy was his joy.

שבת שלום!  
**Shabbat Shalom!**



**Shabbat starts 5.00pm**



**Shabbat ends: 6.05pm**

לע"נ ר' מרדכי צבי ב"ר חיאל משה וולפסון ז"ל  
 Dedicated