

Tetzaveh

Source Sheet by Dahlia Bernstein

Exodus 28:36-37

You shall make a frontlet of pure gold and engrave on it the seal inscription: "Holy to the LORD." Suspend it on a cord of blue, so that it may remain on the headdress; it shall remain on the front of the headdress.

It shall be on Aaron's forehead, that Aaron may take away any sin arising from the holy things that the Israelites consecrate, from any of their sacred donations; it shall be on his forehead at all times, to win acceptance for them before the LORD.

Rashi on Exodus 28:36:1

ציץ — This was a kind of golden Plate, two fingers in breadth, going round the forehead from ear to ear (Shabbat 63b).

Chizkuni, Exodus 28:36:1

שמות כ"ח:ל"ו-ל"ז

וַעֲשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו
פְּתוּחֵי חֹתָם קֹדֶשׁ לִי: וְשַׁמְתָּ אֹתוֹ
עַל-פֶּתִיל תְּכֵלֶת וְהָיָה עַל-הַמִּצְנֶפֶת
אֶל-מֹול פְּנֵי-הַמִּצְנֶפֶת יִהְיֶה:

וְהָיָה עַל-מִצְח אַהֲרֹן וְנָשָׂא אַהֲרֹן אֶת-עֹן הַקֹּדֶשׁ יָמִים
אֲשֶׁר יִקְדִּישׁוּ בְנֵי יִשְׂרָאֵל לְכָל-מִתְּנַת קֹדְשֵׁיהֶם וְהָיָה
עַל-מִצְחוֹ תָּמִיד לְרָצוֹן לָהֶם לִפְנֵי יי:

רש"י על שמות כ"ח:ל"ו:א'

ציץ. כָּמִין טָס שֶׁל זָהָב הָיָה, רָחֵב
שְׁתֵּי אַצְבָּעוֹת, מְקִיף עַל הַמִּצְח מֵאָזן
לְאָזן:

ועשית ציץ, "you are to make a frontlet; (of gold)," a sparkling kind of jewelry. We find that term in such a connection in Ezekiel 1,7: ונוצצים כעין נחשת קלל, "they were sparkling like the luster of burnished copper or in Psalms 132,18: "and his crown will sparkle on him;" ועליו יציץ נזרו.

חזקוני, שמות כ"ח:ל"ו:א' ועשית ציץ מין תכשיט מאיר ומזהיר כמו ונוצצים כעין נחשת קלל ועליו יציץ נזרו.

Or HaChaim on Exodus 28:36:1

קדש לה. "Holy unto G'd." This means that as long as the words "Holy unto G'd" appeared on the headband (golden plate), this was acceptable. When the Talmud said in *Shabbat* 63 that the words were arranged in two rows, this means that the name of י"ה was engraved on top and the word קדש followed by the letter ל underneath. Such an arrangement of the words was not mandatory. You will find there that Rabbi Eliezer son of Rabbi Yossi reported that while in Rome he personally had seen the ציץ which the Romans had captured, and that the words "Holy unto G'd" were engraved on it in a single line. This proves that the order in which the words were engraved did not matter. When Maimonides wrote in chapter nine of his treatise on *Kley Hamikdash* that the words appeared in two rows, with the word קדש in

אור החיים על שמות כ"ח:ל"ו:א'

קדש ליי. משמע שכל מציאות שיכתוב קדש ליי כשר, ומה שאמרו בגמרא (שבת ס"ג:) שהיה כתוב שני שיטין יו"ד יי'א למעלה קדש ליי למטה לא לעכובא. ולזה תמצא שם שאמר ר' אליעזר בר' יוסי אני ראיתיו ברומי כתוב עליו קודש ליי בשיטה אחת וגו' הרי שאין הדבר מעכב ואפילו לתנא קמא אינו מעכב, ובזה לא יקשה בעיניך פסק רמב"ם פרק ט' מהל' כלי בית המקדש יע"ש:

the second line, this does not present a difficulty. He referred only to the preferred way of engraving these words.

Rabbeinu Bahya, Shemot 28:36:1-3

ועשית ציץ זהב טהור, "you are to make a head-plate of pure gold." The head-plate was made as follows: Betzalel took a flat strip of gold two fingers wide which would be worn around Aaron's forehead from ear to ear and on which were inscribed the words לה קדש, "holy unto the Lord." The word קדש was written on the lower line, the word לי-ה-ו-ה on the upper line. The letters in these words were protruding. (Maimonides Klei Hamikdash 9,1-2 explains the technique used). The two ends of the ציץ were pierced so that below the holes a strand of blue wool would be fastened which in turn would be tied behind the High Priest's neck. According to the view of Raa'vad the inscription on the lower line was קדש ל so that only the name of the Lord i.e. לי-ה-ו-ה was inscribed on the upper line. That letter ל was at the end of the upper line whereas the name of the Lord appeared at the beginning of the lower line near the end at the right. The reason Maimonides calls the upper line

רבנו בחיי, שמות כ"ח:ל"ו:א'-ג'

ועשית ציץ זהב טהור. כך היה מעשה הציץ עושה טס של זהב רחב שתי אצבעות ומקיף מאזן לאזן, וכותב עליו שני שטים קדש ליי, קדש למטה, ליי למעלה, והיו האותיות בולטות והיה נקוב שני קצותיו ופתיל תכלת למטה ממנו מנקב לנקב שיהא נקשר בפתיל כנגד העורף, ופירש הראב"ד ז"ל קדש למ"ד מלמטה בסוף שטה ראשונה ולכך קראו למטה לפי שהוא בסוף, יי למעלה בראש שטה שניה וקראו למעלה לפי שהוא על ראש המעיין וסמוך לו ועם זה היה השם בראש שטה ויהיה נקרא כסדר קדש ליי. והנה הציץ הוא מכלל שמונה בגדי כהונה ואינו בגד אבל הוא תכשיט ומה שיזכירו רז"ל תמיד ח' בגדי כהונה הם הולכים אחר הרוב כי השבעה מהם הם בגדים שהכהן גדול מתלבש בהם. ודע והבן כי הם כנגד שבעה רקיעים, ובסוף סדר צו אבאר לך

“lower” and the lower line “upper,” is because he considered what is at the end of the line as “lower,” and what is at the beginning of the line as “upper.” (At any rate, according to Rabbi Shlomoh Aderet’s interpretation the words **קדש לה** could be read sequentially in the normal order, and not as the impression first created by the words of Maimonides. The **ציץ**, head-plate, was also considered as one of the eight vestments of the High Priest. However, strictly speaking, it was not a garment but a decoration, a kind of jewelry. If our sages always speak about eight vestments which the High Priest would adorn himself in, they simply included this adornment with the other seven which are garments in the true sense of the words. The other seven garments symbolized the seven heavens; I will explain this in greater detail at the end of Parshat Tzav (Leviticus 8,7). The golden head-plate represented the highest of all the heavens. The very words inscribed on the head-plate are an allusion to the principle that the glory of the princess is best seen by the fact that she stays out of the limelight, as Psalms 45,14 phrased it **כל כבודה בת מלך פנימה ממשבצות זהב לבושה**, “the royal princess, her dress embroidered with golden

זה, והציץ של זהב שבראשו הוא עליון על כלם וירמוז על כלם המדה שכתוב עליה (תהילים מ”ה:י”ד) **כל כבודה בת מלך פנימה ממשבצות זהב לבושה**, והיא העשירית ועל כן הציץ של זהב והיה ראוי לפתח בו קדש ליי הוא שכתוב פיתוחי חותם קדש ליי, וכתוב והיה על מצח אהרן וכתוב והיה על מצחו תמיד בשכבר ידעת כי כהן גדול הוא דוגמא גם כל בגדיו שהוא לובש בשעת עבודה הנה הם דוגמא ולכך תמצא שהזכיר הכתוב למעלה באבני אפוד על שתי כתפיו לזכרון גם בחושן הזכיר כן לזכרון לפני יי תמיד, ומלת זכרון היא דוגמא כי עמו יזכירנו ד”א. ואם כן היה הכהן בשעת עבודה מוקף ומעוטר מי”ב שבטים בחשן מלפניו ובאפוד מלאחריו וע”ב פעמונים של שולי מעילו למטה ושכינה למעלה על ראשו מדת הדין שבה הרחמים משגחת על ישראל וזהו לשון ציץ מלשון (שיר השירים ב’:ט’) מציץ מן החרכים, ושהיא מקבלת ממקור העליון מלשון (במדבר י”ז:כ”ג) ויצץ ציץ, הוא העליון בפרי. ומתוך הענין הזה יש לך להתעורר בשאר

mountings, (is led inside to the king.) The chamber (heaven) referred to is the tenth, innermost. This is why the צִיץ was made of pure gold and why it was appropriately inscribed with the words קֹדֶשׁ לַיהוָה. This is also the meaning of the words 'פִּתּוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה', "engraved like a signet ring 'holy unto the Lord.'" The Torah writes in verse 38 that the צִיץ is to be worn on Aaron's forehead, and that it is to be on his forehead תָּמִיד "always." How are we to understand the latter word "always?" The word refers to the periods during which the High Priests fulfills his specific functions in the Temple or within the holy precincts. As you are already aware the High Priest served as a symbol and so did his vestments while he wore them during the performance of his duties. This is the reason why the Torah wrote the word לְזִכְרוֹן, "as a remembrance," i.e. as a symbol, in connection with the gemstones on the ephod and with the gemstones on the breastplate (compare verse 12 and verse 29). The word לְזִכְרוֹן is very close in meaning to the word לְדוּגְמָה, "as an example, a model, a symbol." The word צִיץ itself is reminiscent of Song of Songs 2,9 מִצִּיץ מִן הַחֲרָכִים, "He was peering through the lattices." Aaron's inspiration came from the Shechinah

הענינים ובסדר לבישת הבגדים כי
 יש בו ענין גדול מורה נפלאות
 תמים דעים והבן זה.

which peered through the lattices (shuttered windows of the highest heaven) observing him performing his functions. The word is related to וִיצָץ, "it sprouted a bud," i.e. the topmost part of the fruit. Wherever the word occurs it alludes to the highest of something. Just as this particular ornament symbolized the highest emanation, the highest attribute of G'd, so all the vestments symbolized something of that nature.

Rashbam on Exodus 28:36:1

ועשית צִיץ. The name צִיץ reflects the fact that this head-plate is worn on a place that everybody looks at on the forehead of the High Priest. We explained this point in our commentary on 12,7.

Rashbam on Exodus 28:36:2

קדש לה'. The names of the tribes of Israel are engraved on both the gemstones of the ephod as well as on the breastplate. These names were to remind G'd of the merits of the founding fathers of these tribes and to facilitate atonement for the sins of their descendants. The specific sins referred to are inadvertent violations involving sacred sites entered in

רשב"ם על שמות כ"ח:ל"ו:א'

ועשית צִיץ - לפי שנותנו על מצח מקום ראית בני אדם קרוי צִיץ, כמו: מציץ מן החרכים, כמו שפירשתי על המשקוף כך נראה בעיני.

רשב"ם על שמות כ"ח:ל"ו:ב'

קדש ליי - על האפוד ועל החשן היו שמות בני ישראל לזכרון, שכפר הקב"ה על עון הקדשים שיקדישו בני ישראל הכתובים למטה, מן הציץ באבני האפוד והחשן. קדש ליי - כלומר, הקב"ה מרצה עון הקדשים.

violation of the law, or the consuming of sacred sacrificial meat by people either not entitled to eat them or not in a ritually pure state which would be the prerequisite for eating same. While the High Priest wore the צִיץ G'd undertook to forgive such inadvertent violations committed by the people concerned.

Chizkuni, Numbers 17:23:2

וַיֵּצֵא צִיץ, "it had budded;" a sign that priests would come forth. The High Priests descended from Aaron would wear this צִיץ, headband, engraved with the word: kodesh, holy, on their forehead (compare Exodus 28,36). וַיִּגְמֹל שִׁקְדִּים, "it bore ripe almonds." This was an allusion to the eagerness with which the priests descended from Aaron would perform their duties. Throughout history the priests were lauded for the eagerness with which they performed their duties. They were cited as examples of such eagerness, i.e. כַּהֲנִים זְרִיזִים הם (compare Talmud tractate Shabbat, folio 20) According to some opinions, this phenomenon of Aaron's staff producing blossoms and almonds was also one of the miracles for which G-d had provided the potential during dusk on the sixth day of creation. (Compare tractate

חזקוני, במדבר י"ז:כ"ג:ב'

וַיֵּצֵא צִיץ צִיץ סִימָן שִׁיֵּצְאוּ מִמֶּנּוּ כַּהֲנִים שְׂשׂוּקָדִים עַל עֲבוֹדָתָם כְּדֹאמְרֵינוּ כַּהֲנִים זְרִיזִים הֵם חֲזָ"ק הָא דֹאמְרֵינוּ בְּמִסְכַּת אֲבוֹת וְאִף מִטְהוֹ שֶׁל אֶהְרֹן שְׂקָדִיָּה וּפְרַחֲיָה שֶׁהָיוּ מִן הַדְּבָרִים שֶׁנִּבְרְאוּ בַּעֲ"שׁ בֵּין הַשְּׁמָשׁוֹת.

Midrash Tanchuma Buber, Balak 23:5

(Numb. 23:24, cont.:) AND DRUNK THE BLOOD OF THE SLAIN. He prophesied that Moses would not sleep (in his grave), until he had taken vengeance on himself and on the five kings of Midian. (Numb. 23:24:) IT DOES NOT SLEEP UNTIL IT HAS EATEN ITS PREY. This <prey> is Balaam. (Ibid., cont.:) AND DRUNK THE BLOOD OF THE SLAIN. These are the five kings of Midian. (Numb. 31:6:) WITH THE VESSELS [OF THE SANCTUARY].⁸⁸ *The passage describes the vengeance just prophesied. The parallels in Tanh., Numb. 7:14, and in Numb. R. 20:20 make this transition from prophecy to fulfillment clearer.* This is] the <high priestly diadem> plate on which it is said (according to Exod. 28:36): HOLY TO THE LORD.⁸⁹ *For a description, see Shab. 63b; Suk. 5a.* (Numb. 31:6, cont.:) AND THE TRUMPETS FOR SOUNDING THE ALARM IN HIS HAND. Moses said to Israel: Balaam the Wicked has practiced magic for you⁹⁰ *Cf. the parallel account in Gen. R. 20:20, which reads, "for them."* and is making the five kings fly. So he flies and makes <others> fly. Show him

תנחומא בובר, בלק כ"ג:ה'

ודם חללים ישתה (במדבר שם). נתנבא שאין משה שוכב עד שיתן נקמה בו ובחמשת מלכי מדין, לא ישכב עד יאכל טרף, זה בלעם. ודם חללים ישתה אלו חמשת מלכי מדין וכלי [הקודש (שם לא ו), זה] הציץ, שנאמר בו קדש ליי, וחצוצרות התרועה בידו (שם), אמר משה להם לישראל, בלעם הרשע עשה לכם כשפים, ומפריח לחמשת מלכים, ופורח ומפריח, הראו לו את הציץ, ששמו של הקב"ה גלוף בו, והן נופלין לפניכם, תדע שכן כתיב ואת מלכי מדין הרגו על חלליהם וגו', ואת בלעם בן בעור (שם לא ח), מה ביקש אותו רשע עם מלכי מדין, לא כך כתיב וילך וישב למקומו (שם כד כה), אלא כששמע שנפלו בעצתו ארבעה ועשרים אלף, חזר ליטול שכרו, לכך כתיב בלעם בן בעור עם חמשת מלכי מדין.

the <high priestly diadem> plate on which the name of the Holy One is engraved,⁹¹ *Galuf. Cf. Gk.: glufein* (“to engrave.”) and they will fall down before you. You know that it is so written (in Numb. 31:8): AND ALONG WITH THEIR <OTHER> VICTIMS THEY KILLED THE KINGS OF MIDIAN: <EVI, REKEM, ZUR, HUR, AND REBA, THE FIVE KINGS OF MIDIAN,> <THEY ALSO KILLED> BALAAM BEN BEOR <WITH THE SWORD>. What did that wicked man want with the kings of Midian? Is it not in fact written (in Numb. 24:25): <THEN BALAAM AROSE> AND WENT BACK TO HIS OWN PLACE? It is simply this: When he heard that twenty-four thousand <Israelites> had fallen (in Numb. 25:9) through his counsel,⁹² *See Deut. R. 1:2.* he returned to get his reward. For that reason Balaam ben Beor is recorded (in Numb. 31:8) together with the five kings of Midian.

Targum Jonathan on Exodus 28:37

And thou shalt put it on a twined ribbon of hyacinth, to make amends for boldness of face; and it shall be on the mitre above the tephillin of the head in front of the mitre shall it be.

תרגום יונתן על שמות כ"ח:ל"ז

וּתְשִׁי יְתִיָּה עַל שְׁזִיר חוּטָא
 דְּתַכְלֶתָּא לְמַכְפָּרָא עַל הֶצִיפִי אִפִּיא
 וִיְהִי עַל מְצֻנְפָתָא מְעִילוֹי תְּפִילָּת
 רִישָׁא כָּל קָבִיל אִפִּי מְצֻנְפָתָא יְהִי

Chullin 138a:6

But say that the garment in question is the **cap of wool** that the High Priest wears, which is smaller than the belt. **As it is taught** in a *baraita*: **A cap of wool was placed on the High Priest's head, and the frontplate was placed upon it, to fulfill that which is stated** with regard to the frontplate: **"And you shall put it on a thread of sky blue,** and it shall be upon the mitre; upon the forefront of the mitre it shall be" (Exodus 28:37). The term "thread of sky blue" is referring to the cap of sky-blue wool.

חולין קל"ח א:ו'

ואימא כיפה של צמר דתניא כיפה
של צמר היתה מונחת בראש כהן
גדול ועליה ציץ נתון לקיים מה
שנאמר ושמט אותו על פתיל
תכלת

In Indian spiritual traditions, the third eye refers to the ajna (or brow) chakra.^[2] The third eye refers to the gate that leads to the inner realms and spaces of higher consciousness. In spirituality, the third eye often symbolizes a state of enlightenment or the evocation of mental images having deeply personal spiritual or psychological signif

icance. The third eye is often associated with religious visions, clairvoyance, the ability to observe chakras and auras,^[3] precognition, and out-of-body experiences. People who are said to have the capacity to utilize their third eyes are sometimes known as *seers*.

In Hinduism and Buddhism, the third eye is said to be located around the middle of the forehead, slightly above the junction of the eyebrows, representing the enlightenment one achieves through meditation.^{[4][5]} Hindus also place a "tilaka" between the eyebrows as a representation of the third eye,^[6] which is also seen on expressions of Shiva.^[4] Buddhists regard the third eye as the "eye of consciousness", representing the vantage point from which enlightenment beyond one's physical sight is achieved.^{[4]...}

Adherents of theosophist H. P. Blavatsky have suggested that the third eye is in fact the partially dormant pineal gland, which resides between the two hemispheres of the

brain.^[9] Reptiles and amphibians sense light via a third parietal eye—a structure associated with the pineal gland—which serves to regulate their circadian rhythms, and for navigation, as it can sense the polarization of light. C. W. Leadbeater thought that by extending an "etheric tube" from the third eye, it is possible to develop microscopic and telescopic vision.^[3] It has been asserted by Stephen Phillips that the third eye's microscopic vision is capable of observing objects as small as quarks.^[10] According to this belief, humans had in far ancient times an actual third eye in the back of the head with a physical and spiritual function. Over time, as humans evolved, this eye atrophied and sunk into what today is known as the pineal gland.^[11] Rick Strassman has hypothesized that the pineal gland, which maintains light sensitivity, is responsible for the production and release of DMT (dimethyltryptamine), an entheogen which he believes possibly could be excreted in large quantities at the moments of birth and death.^[12]



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