

Parsha Plug: Parshat Tetzaveh and Purim

Shemot 28:36-38	שמות כח: לו-לח
<p>36 And you shall make a headplate of pure gold, and you shall engrave upon it like the engraving of a seal: Holy to the Lord. 37 And you shall place it upon a cord of blue wool and it shall go over the cap, and it shall be opposite the front side of the cap. 38 It shall be upon Aharon's forehead, and Aharon shall bear the iniquity of the holy things that the children of Israel sanctify, for all their holy gifts. It shall be upon his forehead constantly to make them favorable before the Lord.</p>	<p>לו וְעָשִׂיתָ צִיץ זָהָב וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לַיהוָה: לוֹ וּשְׂמַתְתָּ אֹתוֹ עַל־פִּתְיֵל תְּכֵלֶת וְהָיָה עַל־הַמְצַנֶּפֶת אֶל־מִוֶּלֶד פְּנֵי־הַמְצַנֶּפֶת יִהְיֶה: לַח וְהָיָה עַל־מִצַּח אַהֲרֹן וְנִשָּׂא אַהֲרֹן אֶת־עֲוֹן הַקֹּדְשִׁים אֲשֶׁר קִדְּשׁוּ בְנֵי יִשְׂרָאֵל לְכָל־מִתְּנַת קִדְּשֵׁיהֶם וְהָיָה עַל־מִצְחוֹ תָּמִיד לְרַצּוֹן לַיהוָה לְפָנָיו ה':</p>

Masechet Yoma 52b-54a	מסכת זבחים דף פה עמוד ב
<p>Rebbe Inyani bar Sasson said, “Why are the sections on sacrifices juxtaposed to those on the priestly clothing? To teach you that just as sacrifices make atonement, so too the priestly garments make atonement....The tzitz (headplate) atoned for brazenness. Of the tzitz it is written, “And it shall be upon Aharon’s forehead” (Shemot 28:38), while concerning brazenness it is written, “You have a harlot’s forehead” (Yirmiyahu 3:3).</p>	<p>ואמר רבי עיניני בר ששון: למה נסמכה פרשת קרבנות לפרשת בגדי כהונה? לומר לך: מה קרבנות מכפרין, אף בגדי כהונה מכפרין...וציץ מכפר על עזות פנים, בציץ כתיב: והיה על מצח אהרן, ובעזות פנים כתיב: ומצח אשה זונה היה לך.</p>

Rav Shimshon Raphael Hirsch on Shemot 28:38	
<p>The positive proclamation קדש לשם which radiates from the forehead of the High Priest over the whole of the Sanctuary gives every object in the Sanctuary the positive function of being קדש לשם...Tradition teaches that the power of קדש לשם on the ציץ to remove any disturbance of the efficiency of sacred objects only applies to טומאה, and with certainty, only to עוילים i.e., to those parts of the offerings that as אימורים, קומץ, דם are placed on the Altar as expressing direct surrender to השם. With less certainty the ציץ is effective also for אכילות as e.g., בשר, where the relationship to God is not so direct, and the priests or owners who eat it are in the foreground...</p>	

Rabbi Jonathan Sacks, <i>Tetzaveh (5768) – Do Clothes Make The Man?</i>	
<p>The task of the cohen – and the message of his clothes – was to be a “signal of transcendence,” to point in himself to something beyond himself, to be a living symbol of the divine presence in the midst of the nation. The last chapter in this story, however, is the most remarkable. It happened after the destruction of the Second Temple and the end of a functioning priesthood. It was then that kehunah was essentially universalized and democratized. In prayer, everyone became a priest. Each synagogue throughout the world was a miniature Temple. Through teshuvah (repentance) of Yom Kippur, each Jew was like a High Priest atoning for sins. “From the day the Temple was destroyed,” said the sages in one of their most haunting aphorisms, “the Holy One blessed be He has nothing in this world apart from the four cubits of halakhah.” Halakhah invested, and invests, every detail of daily life with the charisma of holiness. No longer did anyone need a special uniform to single them out as priests or holy people because the Jewish people as a whole had become, individually and collectively, “a kingdom of priests and a holy</p>	

nation.”

<p>Esther 5:1 (with Rashi)</p>	<p>אסתר ה:א עם רש"י</p>
<p>Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house. Rashi: <i>Our Rabbi's have said that Ruach Hakodesh clothed her, as it says, "And the Spirit clothed Amasi" (I Chronicles 12:19).</i></p>	<p>א ויהי ביום השלישי, ותלבש אסתר מלכות, ותעמד בחצר בית-המלך הפנימית, נכח בית המלך; והמלך יושב על-פסא מלכותו, בבית המלכות, נכח, פתח הבית. רש"י: מלכות: בגדי מלכות ורבותינו אמרו שלבשתה רוח הקדש כמו דאת אמר (ד"ה א"ב) ורוח לבשה את עמשי :</p>
<p>Esther 9:1</p>	<p>אסתר ט:א</p>
<p>Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to rule over them; it was turned to the contrary, that the Jews ruled over they who hated them.</p>	<p>א ובשנים עשר חדש הוא-חדש אדר, בשלושה עשר יום בו, אשר הגיע דבר-המלך ודתו, להעשות: ביום, אשר שפרו איבי היהודים לשלוט בהם, ונהפוך הוא, אשר ישלטו היהודים המה בשנאייהם.</p>
<p>Rama on Shulchan Aruch 696:8</p>	<p>שולחן ערוך אורח חיים תרצו:ח</p>
<p>Regarding the practice to wear costumes/masks on Purim and for men to wear women's dresses and women to wear men's clothing, there is no prohibition in this for the only intention is for general joy.</p>	<p>ומה שנהגו ללבוש פרצופים בפורים, וגבר לובש שמלת אשה ואשה כלי גבר, אין איסור בדבר מאחר שאין מכוונין אלא לשמחה בעלמא</p>
<p>Ohev Yisrael on Zachor and Purim</p>	<p>אוהב ישראל שמות בפרשת זכור ובפורים</p>
<p>[Regarding change in dress] The essence of the joy comes from the changing from one thing to its opposite.</p>	<p>עיקר השמחה בא מחמת ההשתנות מדבר אל היפוכו.</p>
<p>Rabbi Trugman, Or Chadash: Purim Torah</p>	
<p>The incredible power of teshuva, to not only change the present and effect the future, but even “change” the past, is one of the many secrets of Purim. This is one of the reasons why the Talmud says that Yom HaKippurim, the culmination of the ten days of teshuva, should be read Yom (a day) K'(like) Purim. This astounding statement comparing Yom Kippur, the holiest day of the year, to a seemingly “fun” day like Purim, captures the essence of what Purim really is – the ability to completely turn around our lives even when all seems lost.</p>	