



My Name:

Calendar notes for שבוע and next week:

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תצוה begins where ה' commands the צו to take טהור זית זך - pure olive oil - in order to light the מנורה. אשה explained how very pure the oil had to be. Only the first few drops that were squeezed out of the olives were to be used for lighting. They gave the best light. The rest of the oil was used for flour offerings, made on the מזבח.

אהרן and his four sons were the כהנים. They had to have special clothes made for them. אהרן, as the כהן גדול, had to have extra special clothes.

There were four things that all the כהנים had to wear, and an extra four that the כהן גדול wore as well.

The four special garments of the כהן גדול are described first:

The חשוק: An apron woven of gold, turquoise, purple and scarlet wool, that was worn on the back and tied up at the front. It was held up on the back by two straps that went over the shoulders to the front. In each shoulder strap was a שניט stone on which the names of six of the מלאכים were engraved. In the front straps were two golden chains from which hung the חן מעט.

The חן מעט: The breastplate was a beautiful tapestry, of gold, turquoise, purple, and scarlet wool, woven together. It was square and folded over in the middle so it formed a pocket. **Inside the pocket, אשה put the אורים וחושים, a piece of**

parchment with ה's Holy Name of 72 letters written on it. Twelve precious stones were set into the woven material of the חן מעט. On each stone was written the name of a מלאך.

The פא: A turquoise robe, worn over the shoulders and tied up at the sides. Around its bottom hemline were little "pomegranates" of different coloured wool. Between all the pomegranates were little golden bells.

The קצ: The head-plate made of pure gold. Engraved on it were the words קדש ה', Holy to Hashem. It was like the crown of the כהן גדול.

The four garments of the כהן (the ordinary priest) were:

The כותנת: A long, white, linen tunic.

The מכנסי: A pair of white linen breeches (like long shorts).

The אבץ: A belt, woven from blue, purple, scarlet and fine linen. It was about twenty metres long.

The מצנפת: A shiny white linen hat, wound around like a turban.

There was a ceremony to *inaugurate* the כהנים [this means to initiate them; to introduce the כהנים into public life, and start them off with their duties]. קראת had to be brought. The כהנים had to go to the

אֶתְּמַלֵּךְ. אֶתְּמַלֵּךְ himself dressed them in all their special clothes, and anointed their heads with oil.

After this first time, only the new בְּנֵי גִזְלוֹ would have to be anointed. The בְּנֵי קְדִישׁוֹ did not have to be anointed. If a boy was born to a בֶּן then he was automatically a בֶּן himself.

The inauguration ceremony took a whole week.

תְּצַוָּה tells us about two more important things. The קֶרֶן תֹּאֵד was offered by the כֹּהֲנִים every day. One sheep was offered up in the morning, and a second one in the afternoon.

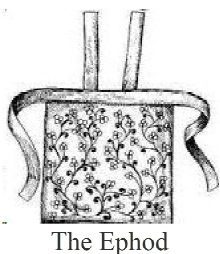
Both of these had a "sauce" made of flour, oil and wine. This "sauce" was an important part of the קֶרֶן.

The אֲבִיחָה פִּקְטֹרֶת is the Incense Altar.

It was made of acacia wood, and covered with gold. It had a gold crown, and four "horns" (like the אֲבִיחָה נְחֹשֶׁת). It was also called the Golden Altar, אֲבִיחָה זָהָב.

Twice a day, every day, morning and afternoon, a בֶּן would burn sweet smelling incense (קִטְרוֹרֶת).

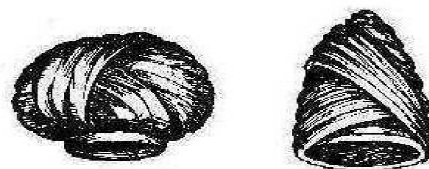
You might ask why the אֲבִיחָה פִּקְטֹרֶת was not mentioned last week, with all the other special parts of the אֶתְּמַלֵּךְ. The answer is that this אֲבִיחָה gave up sweet smelling spices to 'ה, that made Him happy and pleased, whenever He might have a reason to be angry with the אֱלֹהֵי יִשְׂרָאֵל for any sins they might have done. The sweet smells made 'ה love us and forgive us. Therefore, it was a very important part of the אֶתְּמַלֵּךְ, and deserved a special mention of its own.



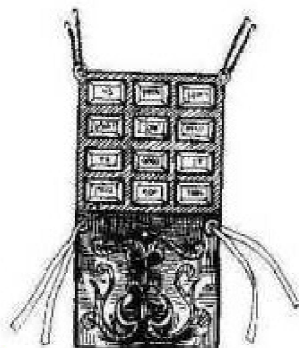
The Me'il



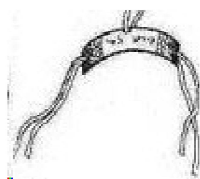
The Kutones



The turban, wound as a mitznefes (left) for the kohen gadol and as a migba'as (right) for the ordinary kohen



The Choshen Mishpot



The Tzitz



Michnasayim



שַׁבַּת שְׁלוֹמוֹ