

Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

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TETZAVEH

9th Adar 5774

Kohen - First Aliya:

Chapter 27, verse 20 – Chapter 28, verse 12

- ✚ Hashem informs Moshe that Bnai Yisrael are to provide pure oil to light the Menorah. Aaron and his sons then will have the responsibility of making sure the Menorah once lit, stays burning continuously.
- ✚ Beginning with Aaron as Kohen Gadol, along with his sons The Kohanim (priesthood) lineage is established. Special garments are required to be made and worn on every occasion when they are performing their duties in the Mishkan (sanctuary)
- ✚ The Ephod (apron) made from gold, sky-blue & dark red thread, crimson wool and linen must cover the Kohen Gadol's back and front. Held in place by two shoulder straps with a shoam (onyx) stone on which the names of six tribes are engraved on one and the remaining six tribes on the other.

Levi - Second Aliya:

Chapter 28, verses 13 - 30

- ✚ The Hoshen (breastplate) is also made out of the five different materials listed above. It is one cubit in length and half a cubit wide, folded in half to form a square pocket into which the Urim V'tumin (Hashem's ineffable name) is inserted.
- ✚ Four rows of three precious stones with one name of the twelve tribes written on each one are mounted onto the front of the Hoshen before attaching it to the Ephod with a gold chain; it must hang down over the Kohen Gadol's heart.

Sh'lishi - Third Aliya:

Chapter 28, verses 31 - 43

- ✚ The length of the K'tonet (tunic), worn by all of the Kohanim, must reach from their necks down to their heels.
- ✚ An M'eal (type of sleeveless robe with a hole at the top for the head to go through) is made from sky-blue wool and is worn over the K'tonet.
- ✚ Hanging from the bottom of the M'eal are alternating bells and pomegranates made from gold.
- ✚ The Tzitz (head-plate) is made from gold with the words 'Holy to Hashem' engraved on it. This is then tied round the Kohen Gadol's forehead.
- ✚ In addition to these three other garments: Mihnasyim (shorts), Mitznefat (Hat) and an Avnet (sash) must be worn by both the Kohen Gadol and the rest of the Kohanim.

R'VI' - Fourth Aliya:

Chapter 29, verses 1 - 18

- ✚ Hashem tells Moshe that he should be the one to install Aaron and his sons as Kohanim by immersing them in the Mikveh.
- ✚ Moshe was then responsible for dressing them in the clothes described above and anointing them with oil.
- ✚ Hashem then enumerates in detail, all the products and animals, which are to be brought and sacrificed by Aaron to commemorate his consecration.
- ✚ The whole installation of the Kohanim took seven days.

Chamishi - Fifth Aliya:

Chapter 29, verses 19 – 37 and

Shishi – Sixth Aliya:

Chapter 29, verses 38 - 46

- ✚ Hashem explains to Moshe which Korbanim (sacrifices) are to be brought onto the Mizbayah on a daily basis; both morning and afternoon, along with other certain rituals like, the waving and sprinkling of the blood for example, which the Kohanim are also required to perform.

Sh'vi'i - Seventh Aliya:

Chapter 30, verses 1 - 10

- ✚ Finally Hashem commands Moshe to build a Mizbayah Hak'toret (An altar for burning the incense on); made from wood and covered in gold. The dimensions of the altar must be one cubit in length, one cubit in width and two cubits high.
- ✚ Aaron was given the job to burn incense on it every morning and evening.

Maftir – PARSHAS ZACHOR, Devarim, Chapter 25 Verses 17 - 19

- ✚ In the Maftir of "Zachor" we are commanded by Hashem to destroy the nation of Amalek.
- ✚ Even though Bnai Yisrael posed no hostility or threat against them, Amalek still tried to destroy and wipe them out completely, solely because of their pure hatred towards Hashem.

Haftorah – PARSHAS ZACHOR, 1ST Book of Samuel, Chapter 15, Verses 1 - 34

- ✚ Every member of Amalek happened to be in the same place at the same time, So Hashem ordered Shaul Hamelech (King Saul) and his men, to go and totally wipe them out once and for all.
- ✚ Obeying Shmuel Hanavi's (Samuel the prophet) instructions, the mission was a success. However, Shaul showed mercy towards King Agag (Amalek's King and leader) allowing him to live; saving Amalek from total annihilation and extinction.
- ✚ Despite Shmuel praying on his behalf; for contravening Hashem's command, Shaul lost his right to remain as the Jewish Nation's King.

LINK TO SEDRA READING:

- ✚ Shabbos Zachor always falls out a week before Purim. This is due to the fact that Haman was an Amalekite, and Parsha Zachor includes the mitzvah of remembering the war against Amalek.
- ✚ Two of the main characters in Megilla Esther are commonly linked with two people mentioned in the Haftorah. Haman was a direct descendent of Amalek, and Mordecai was a direct descendent of Shaul.
- ✚ The Haftorah identifies Shaul's sin of allowing King Agag to live and not fulfilling Hashem's wishes as misplaced compassion. Ultimately culminating in the events leading up to the Purim story, for which we are about to celebrate.

WEEKLY DISCUSSION:

There are many Mitzvot in the Torah that we are obligated to remember such as remembering the Shabbat, and Yetziat Mitzraim, (The Exodus from Egypt) but the mitzvah of remembering Amalek is unique, as the torah does not just say "remember", but "do not forget" as well. Why?

Amalek was not just a particular race but a concept. Their complete ideology and ethos was to deny Hashem's existence in the world and destroy anyone who believes in him. This explains why king Shaul in this week's Haftorah was commanded to obliterate all of Amalek's possessions also as there should be no remainder of such an ideology which would tarnish Hashem's presence which radiates across the whole world in search for peace.

There are some Rabbis who suggest that the festival of Purim in reality terms is an incomplete holiday; both at the time of the Megilla and in our present time today because Amalek is still out there. Although Haman was defeated, The Jewish people's situation was still a precarious one. After all the same king, who had agreed to the annihilation of all Jews was still in power on the Persian throne. Even today the Beis Hamikdash (temple) is still in ruins and we are still at the mercy of the nations in which we are living in during our time of golus (exile).

I believe this might be the reason why on Purim we dress up and masquerade as someone else. How can anyone show any proper elation, when deep down in our hearts, every one of us are still yearning for a complete salvation. Yes. Hashem wants us to display joy for the miracle he performed in the Purim story but at the same time Hashem is telling us the battle may have been won but the war still rages on.

The underlying message of Purim is a reminder that we should not be complacent and forget that the threat of Amalek is still around us today. The hidden miracle portrayed in the Megilla where Hashem's Name is not openly mentioned disproves Amalek's theory completely that nothing is being run by a supreme being (G-d); when the reality is the complete opposite. Hashem does have complete control over everything and can intervene at any time.

This Shabbat Zachor may we remember the barbarism and the inhumanity of the many Amalek's throughout history but at the same time, not forget that we are the children of Hashem and by remembering to forget what Amalek stands for will eradicate all doubts from our minds and hearts. So we can all live our lives in the way that Hashem intended us to. 'The Torah Way' without any distractions.

Wishing you all a very happy and meaningful Purim

