



Parshas Tetzaveh 2024, skipping through the gates

The Parsha Perspective is in honor of Eretz Yisroel. May G-d protect our brave soldiers. May G-d return all the hostages and return them immediately.

The Parsha Perspective is in honor of the Refuah Shlema of HaRav Amitai Ben Shoshanna and in loving memory of Edward Ben Efraim, Shlomo Ben Edward, and Yirachmiel Daniel Ben Gedalia.

Our Parsha continues to speak about the building and service of the Mishkan. G-d tells Moshe that only the purest of olive oils can be used for the daily kindling of the Menorah. G-d appoints Aaron and his sons to serve as Kohanim in the Mishkan on behalf of the Jewish people.

During their service, the Kohanim must wear the four special Priestly garments, **Michnasayim** - underpants, **Ketones** - a large tunic, **Avnet** - a belt, and **Mitznefes** - a turban.

The Kohen Gadol, the High Priest, would wear four extra garments during his service.

- The **Me'il**, a blue sleeveless robe with the lower hem fringed with small golden bells.
- The **Ephod**, a vest with a gemstone on each shoulder, with the names of each tribe engraved upon it.
- The **Choshen**, a breastplate with twelve gems, each had engraved the name of one of the tribes.
- The **Tzitz**, a golden plate inscribed with the name of G-d, attached to his turban.

However, a question comes to mind: When introducing the Me'il, the sleeveless robe, the Pasuk writes about the bells and pomegranate tassels on the bottom. It says, (28:35) *"And it shall be on Aaron while officiating so that the sound of it is heard when he comes into the sanctuary before G-d and when he goes out, so he may not die."* But who is the Torah referring to when stating, **"so he may not die"**? Is it indicating a specific punishment for Aaron Hakohen or all future Kohanim Gadolim? The Torah does not detail any sin or transgression deserving of capital punishment, so what is the Pasuk implying with "so he may not die"?

Rashi, Rav Shlomo Yitzchaki, the leading Torah commentary, answers this question by quoting the Talmud in Sanhedrin. The Talmud cites the opinion of Rav Avahu that if one of the eight special priestly garments is missing, the Kohen is punishable by death from heaven. Similarly, a non-Kohen who performs any of the priestly services in the Mishkan is also punishable by death from heaven.

Rashi explains that the Torah mentions *"so he may not die,"* to teach us that a Kohen Gadol must wear all eight priestly garments while performing any service in the Mishkan. If any Kohen does not wear all of his priestly garments while serving, he is immediately removed from service and punishable by death from heaven.

However, the Rabbeinu Bachya, Rav Bachya Ben Asher, gives a deeper and more profound explanation. He writes that the golden bells and pomegranates at the hem of the robe were primarily for the Kohen Gadol. Although the ringing of the bells would let people know that the Kohen Gadol was quickly approaching, they had another purpose. **The sounds from the golden bells would remind the Kohen Gadol of what he represents.**

According to the Rabbeinu Bachya, the chimes would bring to mind and awaken the Kohen Gadol to the significance of his intentions as he represents the Jewish nation.

As he opens the gates of compassion and mercy from the King of all Kings, the Master of the universe. The Pasuk writes "*so he may not die,*" referring to Kohen Gadol skipping the gates of judgment and advancing towards the gates of kindness and forgiveness.

Just as Queen Esther was afraid to enter King Achshverosh's throne room uninvited, as she may be put to death for not being in the King's favor. The ringing of the small golden bells is meant to galvanize and inspire the Kohen Gadol as he prays for G-d's forgiveness and mercy on behalf of the Jewish people.

The Rabbienu Bachya quotes the Zohar that the ringing of the bells would announce Kohen Gadol's presence to the angels that were in Mishkan. The chimes were their signal to leave and give the Kohen Gadol privacy as he serves as the nation's representative before the Master of the universe.

The Zohar explains that the angels may object and protest the compassion that G-d has for His people, they might try to block the G-d's forgiveness from awakening the Jewish nation. The small bells forced the angels to leave and enabled us to secure G-d's favor as we suddenly enter His throne room to seek His mercy.

This profound lesson is evermore relevant as we approach the holiday of Purim. The story of Purim took place after the destruction of the first Beis Hamikdash when some Jewish people went to the feast with King Achshverosh. This immensely angered G-d, who then allowed Haman to plot the demise of the Jewish nation.

However, the leader of the Jewish people, Mordechai HaTzadik, didn't just sit by and accept this horrific fate. He took 22,000 children to learn Torah in the streets and inspired the people to see beyond the evil decree.

The sounds of their pure prayers created a path right through the gates of judgment to G-d's mercy and compassion which ultimately saved the Jewish nation.

In our daily life, it is imperative we understand that although the road to success is filled with many challenges and obstacles, we must not just endure, but prevail. We need to continue, we must allow our success to take hold and firmly lock into place, as we secure our future.

A single act of courage and fortitude can be the key to overcoming our challenges and unleashing our G-dly potential. In decisive moments, it is essential to find the strength to persist and leap over the difficulties we face, we must pave the path to our dreams a reality. Each challenge we overcome not only shapes our strength and determination but also clarifies our journey on the road paved with unlimited possibilities.

**"Without a vessel to contain a blessing, there can be no blessing.
If we have no receptacle to catch the rain, the rain may fall,
but we will have none to drink.
G-d's blessings flow continuously,
but unless we make ourselves into a vessel for them,
they will flow elsewhere."**

-Rabbi Lord Jonathan Sacks

*Have a meaningful Shabbos,
Rabbi Sholom Yemini*