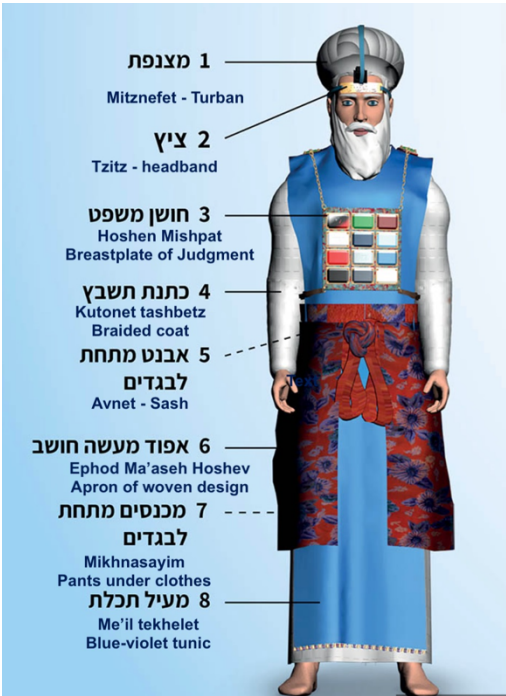


The Garments of the High Priest.

Second only to the elaborate description of the sanctuary objects, (the ark, the table, the lampstand etc.) is the description of these garments. What was their function? The *Ephod* was the outermost garment. Here we only see the front of it, but the blue, purple and crimson weave covered the Kohen Gadol's back. This garment resembles the one of the woven covers of the mishkan. The Ephod includes shoulder epaulets each of which contains a piece of onyx encased in gold, on which the names of the twelve tribes are inscribed (he first six on one, the second six on the other), and these function as *זכרון אבני זכרון* - *stones of reminder*, that is, they symbolically present the names of the tribes to God. Thus, the Kohen Gadol represents the people before God. The *Hoshen Mishpat* - *Breastplate* consists of a woven pouch upon which the 12 precious stones in gold casings - the *Urim ve-Tumim* - were affixed. In the pouch was a parchment with God's name. The Kohen Gadol wore this next to his heart. (See below). He is a visual embodiment of the covenant. The *Me'il Tekhelet* - *Blue Violet Tunic* under the *Ephod* has bells affixed to its hem. The bells function as a symbolic means of alerting the Divine Presence of the Kohen Gadol's approach. We have to remember that the sanctuary was a *sanctuary of silence* and that the gentle sound of the bells would have been the only sound heard in it. *Tzitz-Headband* This was a gold band on the forehead, held by blue-purple cords. On it the words *קדש לה* - *Holy to God* were inscribed. This diadem on the KG's head functions as a kind of *lightning rod* and symbolically channels sin out of the sacred area and, by extension, out of the people. Undoubtedly, when the Temple was destroyed, the garments moved from the realm of ritual to the realm of imagination and memory. It doesn't surprise us that the rabbis would in *vest* new meanings in them.

שמות כה:ב, ד	Exod. 28:2, 4
וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיו לְכָבוֹד וּלְתִפְאֵרֶת:	You are to make garments of holiness for Aharon your brother, for glory and for splendor.
וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאַפֹּד וּמְעִיל וְכִתְנֵת תְּשֻׁבֵץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אֶחָיו וּלְבָנָיו לְכַהֵנֵי־לִי:	And these are the garments that they are to make: Breastpiece and efod and tunic, braided coat, wound-turban and sash. So they are to make garments of holiness for Aharon your brother and for his sons, to be-priests for me.



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אָמַר רַבִּי סִימוֹן כְּשֶׁם שֶׁהַקֹּרְבָּנוֹת מְכַפְּרִים כִּד הַבְּגָדִים מְכַפְּרִים... הַכִּתְנֵת לְכַפֵּר עַל לְבוּשֵׁי כְּלָאִים... מִכְנָסִים לְכַפֵּר עַל גְּלוּי עֵרְוֹת... מִצְנֶפֶת לְכַפֵּר עַל גְּסוּת הָרוּחַ... אֲבֵנֵט. מֵאֵן דָּאָמַר עַל שְׂקִמְנוֹן שְׂבֻלָב, וּמֵאֵן דָּאָמַר עַל הַגְּנָבִים... חֹשֶׁן מְכַפֵּר עַל מַטְי דִּיגִין... אָפֹד לְכַפֵּר עַל עוֹבְדֵי עֲבוֹדַת כּוֹכָבִים וּיְקָרָא רַבֵּה יו:	R. Simon said: Just as the sacrifices atone (for Israel's sins) the clothing of the High Priest atones (for Israel's sins)... the braided coat atones for clothing made of forbidden mixtures the pants atone for sexual sins... the turban atones for arrogance... the sash, one says that it atones for conspiratorial thoughts, and another says that it atones for thieves... The Hoshen atones for perversion of justice... The Ephod atones for idolatry... Vayikra Rabbah 10:6
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The Garments as Atonement
All of the different garments, because of where they were worn represent different clusters of sins. The idea that *garments atone for sin* gives the Kohen Gadol a new function. In the Bible he is the ambassador of the people to God. The *First Servant* as it were. For R. Simon he is an *Agent of Atonement*. Divine

service through ritual sacrifice, incense burning, and all of the other practices associated with the Sanctuary/Temple are gone. All that is left is memory and symbolization. R. Simon lives two centuries after the Temple has been destroyed. The sense of divine abandonment and exile is palpable and is generally explained as being a result of Israel's sins. Thus, to overcome the collective trauma, everything associated with the sanctuary and the priesthood takes on new meaning of atonement. In each piece of clothing, therefore, is located a different set of sins which require atonement. Thus, in this imaginative retelling of the garments, the Kohen Gadol becomes an imaginative stimulus for *teshuvah*-repentance. **Aaron Bears the Breastpiece of Judgement - Aaron Bears the Names Over his Heart**

וְהָיָה אֲלֵי־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתּוּמִּים וְהָיָה עַל־לֵב אַהֲרֹן כַּבֹּא לִפְנֵי ה'	And you are to put in the Breastpiece of Judgment the Urim and the Tumim, that they may be over Aharon's heart , whenever he comes before the presence of God So Aharon is to bear the Breastpiece of Judgment for the Children of Israel over his heart before God regularly.	וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לֵבוֹ כַּבֹּא אֶל־הַקֹּדֶשׁ לִזְכָּרוֹ לִפְנֵי ה' תָּמִיד: וּיְקָרָא כה:כט-ל	So Aharon is to bear the names of the Children of Israel on the Breastpiece of Judgment over his heart , whenever he comes into the Holy-Shrine for reminder, before God, regularly. Exod. 28:29-30
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The repetition of the phrase **עַל־לֵבוֹ** - **over his heart** underscores the significance of the symbolism. The Ark is at the center of the whole sanctuary. In the Ark are the tablets of the covenant. The heart is the center of the body. Upon the heart he has the names of Israel to signify what is in his heart. He comes before God as a human analog to the Ark of the Covenant. The mishkan, and by extension, the People of Israel become the vessel for the *portage* of God's name into the world. The

Kohen Gadol is the vessel for the *portage* of Israel's name to God. These *on the heart* verses remind us of at least three others:

לא תשא
 את-שם
 יה' אלהיך
 לשוא.
 כי לא ינקה ה'
 את אשר-ישא
 את-שמו
 לשוא:
**You are not bear
 the name
 of God your God
 for emptiness,
 for God will not clear
 anyone who takes up
 his name
 for emptiness.**

1. This is, of course, the text of the Third Commandment. Here it says, **וְנִשָּׂא אֶהְרֹן אֶת שְׁמוֹת בְּנֵי יִשְׂרָאֵל** *Aharon is to bear the names of the Children of Israel* and there it says, **לֹא תִשָּׂא אֶת שֵׁם ה'** *you shall not bear the name of God your God for emptiness*. What does *bearing the name of God* mean? The Name of God (which we do not pronounce) is what represents God in the world. It is the same as the Crown for the British Empire, or the swoosh for Nike or the bit apple for Apple.



world. It is the same as the Crown for the British Empire, or the swoosh for Nike or the bit apple for Apple.



In other words, God's name is God's brand. And what applies to brands applies to the brand of a company, say by delivering a defective product or having a brand ambassador do something terrible, it is extraordinarily difficult to recover from that.

Likewise, for God. When people do evil things in the name of God, it destroys God's name, God's "brand" (ie. reputation) in the world. It is almost impossible to recover from that, which is why, **God will not clear anyone** who does that.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה
 אֲשֶׁר אֲנֹכִי
 מִצַּוְּיָךְ
 הַיּוֹם
 עַל לְבָבְךָ.
**And these words,
 which I myself
 command you
 today, are to be
 upon your heart.**

2. This is the second verse of the *Shma*. What's fascinating in this context is that, while the drama of the Sanctuary is that Israel carries God's name to the world and the Kohen Gadol carries Israel's name before God, the *Shma* (from Deuteronomy) recasts Israel's mission ever so subtly. Now every member of the people has the mission of having God's word *in his/her heart*. Thus, the same just as the Kohen Gadol bears Israel's name to God, Israel now bears not only God's name to the world, but **God's words** as well. How do they do that? By having them on their hearts.

שִׁמְנֵי כְּחוֹתֶם
 עַל לִבְךָ
 כְּחוֹתֶם
 עַל זְרוֹעֶךָ
**Set me as a seal upon
 your heart,
 Like the seal upon
 your arm.**

3. Finally, this third iconic verse from the Song of Songs (8:6). If we are to examine the description of the sanctuary and the comportment of the Kohen Gadol not only in its ritual context, but in its relational context, it is a drama of love. The *Urim ve-Tumim* is God's seal, and allegorically, there is a love relationship between God and Israel. The way the lover here describes her desire **to be placed upon her beloved's heart** is the way God wants his seal on the heart of Israel.



Myrrh

וַיְדַבֵּר ה' אֶל-מֹשֶׁה לֵאמֹר:
 וְאַתָּה קְחִילָךְ בְּשָׂמִים רֵאשׁ
 חֲמֵשׁ מֵאוֹת
 מִקְּחִיתוּ חֲמִשִּׁים וּמֵאוֹת
 חֲמִשִּׁים וּמֵאוֹת:
 חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ
 חֲמִיֹן:
 וַיִּדְבֹר ה' אֶל-מֹשֶׁה לֵאמֹר:
 וְאַתָּה קְחִילָךְ בְּשָׂמִים רֵאשׁ
 חֲמֵשׁ מֵאוֹת
 מִקְּחִיתוּ חֲמִשִּׁים וּמֵאוֹת
 חֲמִשִּׁים וּמֵאוֹת:
 חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ
 חֲמִיֹן:
**And God spoke to Moses saying:
 And as for you, take you fragrant-spices, essence,
 streaming myrrh five hundred,
 cinnamon spice half as much—fifty and two hundred,
 fragrant cane fifty and two hundred,
 and cassia five hundred by the Holy-Shrine shekel,
 as well as olive oil, a hin,
 Exod. 30:23-24**

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 Exod. 30:23-24**



Cinnamon

The Recipe for the Incense All of these different aromatic substances were ground and blended together and mixed with olive oil to form a kind of paste that was the basis for an anointing mixture. There is an interesting chiastic pattern here in the weights: 500+250+250+500 which totals 1500 shekels of weight. That would be somewhere between 12-17.5 kilograms depending on the shekel equivalent we use or, 22-38 pounds. That's a lot of incense! A *hin* of oil is approx. 3.6 liters so the whole mixture was probably close to a gallon. How many daubs of anointment can you get from say that mixture? If we estimate 1 teaspoon per daubing, ie. 5 ml. that's about 720-1000 daubs!



Fragrant Cane - Lemon Grass



Cassia

The Talmud explores how the mixture was made. **The Sages taught in a baraita: How did they prepare the**

water and the fragrant substance would rise to the top, and one poured the anointing oil on the water, and the oil would absorb the fragrance and retain it, and later he removed the oil from off the top and place it in its flask. This is how the anointing oil was prepared. Rabbi Yehuda said to Rabbi Yosei: And was just one miracle performed with the anointing oil? But many miracles were performed with it, from its initial preparation to its end. He explains: Its initial preparation was only the measure of twelve log, and even so the Tabernacle and its vessels



Olive Oil

anointing oil that Moses prepared in the wilderness? They would cook the roots of the spices in it; this is the statement of Rabbi Yehuda. Rabbi Yosei said to him: But that amount of oil is not sufficient even to apply to the roots, as they would absorb the oil; how, then, could the roots be cooked in it? Instead, how did they act? They brought the roots and boiled them in

were anointed with it, and likewise Aaron and his sons were anointed with it all the seven days of inauguration, and High Priests and kings were anointed with it throughout the generations, and yet despite the reduction in the amount of oil during its preparation process, as well as its multiple uses throughout history, it all remains intact for its use in the future. It almost sounds like Hanukah! Probably not a coincidence. What's fascinating is that the Torah gives us the list of ingredients and the rabbis basically gave us the recipe how to make it. And yet this was the proprietary blend of the Priests! If an ordinary person made it, they would be excommunicated! Imagine if everyone knew the secret formula for Coca Cola! And that's the point: the Torah democratizes the information without taking away the privilege from those entrusted with making it and using it. Everyone has symbolic access to it!

This Parasha Sheet is sponsored by Suzy Levin to commemorate the 20th Yahrzeit of her father, Joseph Levin, z'l.

Shabbat Shalom and Hag Purim Sameah!