

Parshat Tezaveh
Exodus 27.20 - 30.10

Holy Clothing
By Dr. Akiva Gamliel Belk

We offer this discussion in the loving memory of Mr and Mrs Belk and Mrs Martha Reynolds may they rest in peace and may their memory be for good and may they be elevated in the heavens. May those who study with us and give charity in their memory be richly blessed.

וְאַתָּה תִּדְבֹר אֶל-כָּל-תְּכֵימֵי-לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וְעָשׂוּ
אֶת-בְּגָדֵי אֹהֶלן לְקַדְּשׁוֹ לְכַהֲנֹנֹי-לִי:

And you shall speak **to all who are wise hearted**, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister to me in the priest's office.

There are some unique Word relationships here.

אֶל-כָּל

Ehl Cawl

To All

81 = 30 ל 20 כ 30 ל 1 א

פֹּא

Pey

The Letter Pey - Mouth

81 = 1 א 80 פ

We know that the Letter פ Pey has two forms by design. The normal פ Pey is bent. The normal פ Pey appears everywhere in a Word except for the concluding Letter. The Final Pey letter is a ף, we use a Final ף Pey at the end of a word. This is supposed to allude to the two different functions of the mouth. Rabbi Michael L. Munk speaks of this in his Book entitled, The Wisdom IN The HEBREW Alphabet. The bent Pey symbolizes a closed mouth. This means there are many times we should not speak. The Final Pay, which is tall and straight and looks a

little like a shepherd's staff. This symbolizes when one should speak. So, the Final Pey teaches one should speak. The Final Pey teaches when one should speak, one should not interrupt.

In this passage we observe the Word תִּדְבֹר precedes אֶל-כָּל. When we Observe a Letter in an unusual place this is a sign to STOP and to mine awhile. Search around a little. Discover. The Letter ת Tav is the last Letter of אות, meaning SIGN. The Letter ת Tav is the last Letter of אמת Truth and אות Sign. This behooves us to pay attention to the Letter Tav especially when the Tav appears in front of a Word that normally would not require a Tav to begin.

The Word תִּדְבֹר is an example. As such it occurs only fourteen times in Ha Torah. This means תִּדְבֹר is carrying a special message. In this usage I believe תִּדְבֹר is pointing 'how we speak' to the Wise of heart. The first usage of תִּדְבֹר was when God Spoke to Laban as to how he should speak to Jacob in Genesis 31.24. Then we observe the Word דְּבַרְתָּ where the ת Tav concludes the Word. דְּבַרְתָּ is another unique Word which is found only nine times in Ha Torah. Remember nine is representative of Sefirah Yesod, the establishing of the foundation. If one wants to establish a good solid foundation they must be careful how they speak. דְּבַרְתָּ is in reference to what has already been spoken. The Angels Answered Abraham, דְּבַרְתָּ, Genesis 18.5. The Angel answered Lot דְּבַרְתָּ. Eisov answered Isaac דְּבַרְתָּ.

The Gematria of תִּדְבֹר and דְּבַרְתָּ are both 606.

תִּדְבֹר

606 = 200 ת 2 ב 4 ד 400 ת

דְּבַרְתָּ

606 = 400 ת 200 ר 2 ב 4 ד

חֲכַמֵי-לֵב

Wise of Heart

110 = 2 ב 30 ל 10 י 40 מ 20 כ 8 ה

יְדַבְּנוּ לְבוֹ

Whose Heart Impels him to generosity.

110 = 6 ו 2 ב 30 ל 6 ו 50 נ 2 ב 4 ד 10 י

Above are to very special Gematria relationships. In Exodus 25.2 we observe the one whose Heart Impels him to generosity. יִדְּבֹנוּ לְבוֹ and in Exodus 28.3 we observe the Wise of Heart. We need both. Both are important. Generosity is a unique quality that is rare. A special type of kindness is required to be generous. A Generous individual must be Blessed with plenty. One should not be generous with what they don't have. An individual Blessed with Generosity is NOT selfish. An individual who is Blessed with Generosity is openhanded... benevolent... copious... They are indeed rare. We thank our Creator for them.

We have individuals that have given and given to us at B'nai Noach Torah Institute, LLC and then all of a sudden they stop. Their heart tends toward Generosity but their wallet is saying STOP! We understand this! We deeply appreciate those who have been Generous. Yet, we also understand when one cannot give. It's OK. We love you! We appreciate you! G-d Willing you will receive rain and sunshine and God Willing your wealth will grow again. The Rebbetzin shared a special story last week at the Sabbath Table. Maybe we can get her to share it on audio.

We also have a need for those that can make Holy Garments. One would think that the wisdom is required in the construction of the garment. To a degree this is true. Rabbi Elie Munk in his book entitled, The Call Of The Torah points to Ramban's explanation. The Wise of Heart focus on the Inner meaning of the Garment while working on them. Normally each Yom Shi Shi, sixth day which begins when? Yom Shi Shi begins at dark on Thursday evening. As the sixth day ushers in I hear the mixer running fast then slow then fast then slow. A little later I hear the Rebbetzin singing a Kabbalist melody Aw Naw - Bih Choh Ach while she kneads the Sabbath Challah The melody raises and raises. It's beautiful. Kaw Naw Nah Hah Raw. Then the Challah begins to rise... Then our home is filled with the fragrance of fresh Sabbath bread baking. As we shall soon see the original garments of Adam and Eve where made of light.

Exodus 28.2

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד
וּלְתִפְאֶרֶת:

And you shall make holy garments for Aaron your brother for glory and for beauty.

God Commanded that those who are wise of heart to make the Holy Garments / Garments that are set aside from other garments. Holy means sanctified, consecrated, set aside or separated. Garments that are Holy are different from other Garments. So we have Holy

Garments and we have Garments that are not holy. Holy garments are worn by the Priests. Holy Garments are Garments for **כְבוֹד** Honor and Garments for **תִּפְאָרֶת** Splendor, i.e. beauty. The beauty being spoken of here is an emanation of the Creator. One of the purposes of this emanation of the Creator is to draw us together. When we study the diagram of the Sefirot we Observe that Tiferet ... Beauty... Splendor... is the only emanation that has a direct path to the other nine emanations. The emanation, Tiferet has exterior coverings. Tiferet is the Palace of Priests. Tiferet is the Palace where Adam and Eve lived before she took... Tiferet is the Palace of Light... of Revelation... Adam and Eve Wore Clothing of Light. They were covered with Divine Revelation until Eve took what was not her's and shared it with her husband...

Genesis 2.15 God took

Genesis 2.21 God took

Genesis 3.6 the wife took -

The 'wife' saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise [SO] she took of the fruit and ate and then gave it to her HUSBAND with her; and he did eat. - Note: Ha Torah does not say Adam.

From this point Adam, the Husband And Eve the Wife, lost their Beauty, their covering. Since this time Adam has been on the Left of Tiferet and Eve has been on the right of Tiferet. They have been Azeri / opposite each other. Eve is opposite him. Adam is opposite of Eve.

How did this happen? She took... She stole... she gave to her husband... He accepted stolen goods.

Both were driven from Tiferet.

Think of the impact.

Those who are Wise of Heart make the Holy Garments. They Spiritually / Mentally weave and stitch thoughts of Holiness into the garment they are preparing. They know when to say nothing. Stitch! Stitch! They know when to speak. Stitch! They know how to say the Holy Words that must be said. Stitch! Stitch! Stitch!

What about us who wear them? How wise are we? Are we preparing ourself to wear the Holy Garments.

We are a **מַמְלַכַּת כֹּהֲנִים** Kingdom of Priests [to the nations of the world]. Exodus 19.6. We are supposed to be living in Tiferet. Are we?

What is the relationship of the Priests Clothing to that of the Sefirot?

As an important note this Parshat has the first mention of Yesod in Ha Torah..., i.e. the establishing of the foundation.

This weeks discussion is a spin off of my book entitled, Mysterious SIGNS Of THE TORAH REVEALED IN EXODUS .

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Blessings, Love and peace,

Dr. Akiva Gamliel