

SHABBAT LASHEM

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PARASHAT TETZAVEH | ISSUE 17

Rafi Cohen | Boger Dvar Torah

"And you shall make holy garments for Aharon your brother, for honour and for splendour." (Shemot 28:2)

With these words we take a break from discussing the beams, curtains and utensils of the Mishkan, and we are introduced to the concept of the appearance of the Kohanim. We begin studying what the Kohanim in general, and the Kohen Gadol in particular, had to wear as they served before Hashem. As well as the four basic garments of the regular Kohen (tunic, shorts, sash-belt, turban) the Kohen Gadol had four extra garments (robe, apron, breastplate, crown), specially crafted from the finest materials, gold, crimson and blue dye, and precious stones.

It is odd to put so much emphasis on the appearance of the Kohen Gadol, to seemingly care more about what is shown on the outside than what is present inside. (This is only highlighted by the poem 'Mareh Kohen' (lit. the appearance of the Kohen) from the Yom Kippur musaf service, based on the apocryphal work Ben Sirach, and referring to Shimon HaTzaddik, Kohen Gadol in the Second Temple around 200 BCE.)

When it comes to tzniut, we often focus heavily on the specific details, the minutiae of the law, on sleeve length, trouser tightness and collar height, and we don't spend enough time considering the background and the reasoning. The Gemara (Shabbat 113a) quoting Yeshaya (58:13) says:

"...And you honour it [Shabbat] by not going about your regular ways..." 'And you honour it' refers to one's Shabbat clothing, that it should be different to

their weekday clothing, just as R. Yohanan would refer to his clothing as "my honour".

At times one is not only permitted to wear clothes that make themselves stand out, but they are obligated to. Clothing and appearance greatly influence the ways in which we interact with each other and Hashem. There is always a balance to be struck between two extremes.

These can be seen in the mussar styles of the pre-war yeshivot of Novardok (talmidim would wear ragged clothing and publicly embarrass themselves to break themselves down) and Slobodka (talmidim were taught to carry themselves as princes, highly ethical and advanced individuals). These approaches are reflected in the idea of R. Bunim of P'shiskha (Poland 1765-1827) who said: everyone should carry two slips of paper. On one should be written: "I am but dust and ashes" (Bereshit 18:27), and on the other: "The world was created for me" (Sanhedrin 37b).

One is permitted to carry themselves with honour, as long as they recognise whose honour it is. The Kohen Gadol wore royal colours, metals and stones because he was the direct representative of Hashem's royalty, his "honour and splendour". When he had to pray for himself and his people on Yom Kippur he put aside the royalty and donned simple white. We too must find that balance and carry ourselves with pride when we deserve to. R. Bunim's idea concludes: The secret of living comes from knowing when to reach for each piece of paper. Knowing when we need to raise ourselves a notch, and realising when we need to drop down a few.

The Heart of Aharon

Rav Aharon Herskovitz | Rav Shaliach

While last week's parsha focused on the laws surrounding the physical structure and utensils necessary for building the mishkan, this week's parsha focuses on preparations necessary for the kohanim. We are told both of the unique garments kohanim will wear, as well as of the sacrifices they will bring at the beginning of their service.

The choshen is one of the four garments unique to Aharon HaKohen (and future kohanim gedolim), and after describing the details required for the construction of the choshen, we are told (Shemot 28:29-30):

וְנָשָׂא אֶהָרֶן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־
לְבָבוֹ אֶל־הַקֹּדֶשׁ לְזָכָר
לְפָנֶיךָ תִּמְדֵּי:

וְנָתַתְּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־
הָאוּרִים וְאֶת־הַתְּמִיּוֹת וְהָיָה עַל־
לֵב אֶהָרֶן בְּבֹאוֹ לִפְנֵי ה' וְנָשָׂא
אֶהָרֶן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל
עַל־לְבָבוֹ לִפְנֵי ה' תִּמְדֵּי:

And Aharon shall carry the names of Bnei Yisrael in the Choshen of Judgment on his heart when he approaches the Holy, as a remembrance

in front of Hashem always. And you shall put in the Choshen of Judgment the Urim and the Tumim, and they shall be on the heart of Aharon when he comes before Hashem, and Aharon shall carry the judgment of Bnei Yisrael on his heart in front of Hashem always".

The two phrases repeated three times reference the placement of the Choshen on Aharon's heart, and the fact that they will be worn when in front of Hashem (always).

We will leave the emphasis of "in front of Hashem" for another time, but regarding the emphasis put on "Aharon's heart", the midrash comments (Midrash Tanchuma Shemot 27:3): Rabbi Shimon Bar Yochai said: the heart that

was glad for the greatness of his brother should come and be happy and wear the Urim and Tumim.

Rabbi Shimon Bar Yochai is noting that after Hashem charged Moshe with returning to Egypt to lead Bnei Yisrael out of slavery, He tells Moshe that Aharon is coming to meet him, will be a help to him and "he shall see you and be glad in his heart (Shemot 4:14)." Why does Hashem feel it necessary to note that Aharon will be happy upon seeing Moshe, and that this happiness will not be artificial, just a show for Moshe's benefit, but will be a true, heart-felt happiness?

"This sense of ownership can often be beneficial, pushing us to invest as much time, energy and effort as possible, it can sometimes be harmful when our commitment becomes less about the cause and issue and more about our personal roles in supporting it"

When Moshe suggests to Hashem to refrain from sending him to redeem Bnei Yisrael, and instead "send the one you have sent" (Shemot 4:13), Chazal understood that he was referring to Aharon (Midrash Tanchuma 27:4). For the previous eighty years Aharon had acted as the

spiritual leader of Bnei Yisrael, acting as their prophet, praying for them and encouraging them. That time period included close to sixty years in which Moshe had not been a part of Bnei Yisrael's sufferings, wandering the world and living in Midian. Moshe was concerned that it would not be appropriate for him to come and "usurp" his brother's role.

Hashem responds to this brotherly concern by letting Moshe know that "your brother Aharon does not care about this, not only is he not troubled by it, but he is indeed happy!"

In life, when we are passionate about things, when we believe we are doing them for intensely important reasons, we are able to

pour our hearts and souls into them. Without this passion, our commitment would be felt as lacking. This passion and commitment can lead to a sense of ownership. Though this sense of ownership can often be beneficial, pushing us to invest as much time, energy and effort as possible, it can sometimes be harmful when our commitment becomes less about the cause and issue and more about our personal roles in supporting it. It is incredibly difficult to be able to recognise this and know when there exists a conflict between the cause we are supporting and our own feelings of self-worth. Aharon HaKohen was of an exalted enough level that he was successful

in serving Bnei Yisrael as Hashem's prophet without it "being about him." When it was time for Moshe to assume the role as leader of Bnei Yisrael, he was not bitter about being cast aside after a lifetime of commitment, but instead happy for his brother's new role.

Due to this ability, an ability to be pure of heart and not hold any bitterness, Aharon was able to represent Bnei Yisrael in front of Hashem, carrying on his pure heart their names and remembrance.

Shabbat Shalom.

This week's edition is sponsored by Michael Stern, l'iluy nishmat Menachem Mannes ben Aharon Shmuel - Samuel Stern - whose yahrzeit is the 13th Adar.

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Dvar Halacha: Weekly Question

Have a question? Please email rav@bauk.org or call Rav Aharon at 07976642135.

QUESTION FROM BOGRIM IN LEEDS: AT UNIVERSITY IN THE WINTER, THE COMMUNAL TEFILLAH AND MEAL OFTEN TAKE PLACE LONG AFTER SHABBAT HAS BEGUN. SINCE WE MAY NOT EAT UNTIL MAKING KIDDUSH, CAN WE MAKE KIDDUSH BEFORE DINNER AND EAT SOMETHING UPON WHICH WE SAY MEZONOT?

ANSWER: The Shulchan Aruch (OC 273:1) writes that kiddush must take place in the context of a "seudah", and if it does not, one has not fulfilled their obligation to make kiddush. The opinion of the Geonim (brought by the Tur and Shulchan Aruch) is that wine as well can act as a "seudah" for this purpose. Although there is a question as to whether this opinion should be relied upon, the Magen Avraham (ibid, sk 11) and Mishnah Berurah (sk 25) mention that eating something from the

5 grains (mezonot) would be sufficient to act as a seudah, provided one eats enough to say a bracha achronah.

The Mishnah Berurah does not distinguish between kiddush at night and the day with regards to a "mezonot" food qualifying as a "seudah", though he does for other halachot (such as relying on the opinion of the Geonim), and others do for this halacha (Ein Yitzchak 12:11).

Bottom line, if the situation is that the community is only davening and eating later, and to refrain from eating until that point would be difficult, I would advise making kiddush and eating a mezonot earlier, and then when the communal meal takes place hearing kiddush again from someone else (not making it yourself!) and eating bread. If you are able to eat bread at your earlier kiddush that would be the best option.

Community Updates

Welcome back to ADAM WATERS as BNEI AKIVA's new OPERATIONS MANAGER! Adam was Technical Director on the Mazkirut 5772. We wish him haztlacha in his new role for the TNUA.

HENDON BNEI AKIVA and CHEADLE BNEI AKIVA had their Shabbatot Ha'irgun this past week.

DANIELLA WIEDER, ROSH HENDON wrote: The Hendon Ha'irgun was a huge success! The Madrichim worked very hard preparing their groups, which the Chanichim thoroughly enjoyed. The ruach was just amazing, with 90 people all standing on their chairs and joining in! The Shabbat ended with wonderful Kriyot, a beautiful havdala and a room full of smiles. The older Chanichim then had a brilliant time at Flip Out (trampoline park) on Motzei Shabbat, and the younger Chanichim were let loose on a pirate-themed adventure golf course on Sunday morning. We had a wonderful time! Thank you so much to all the Madrichim, Sganim and Bogrim who made our Ha'irgun so incredible, and thank you to JOSH ZELTSER, SVIVOT FIELDERWORKER for all his hard work behind the scenes!

JAKE FRIEZE and ELI ATLAS, ROSHIM CHEADLE wrote: Cheadle Shabbat hairgun was amazing! The Kabbalat Shabbat service was beautiful and uplifting. The family Friday

night dinner had a great atmosphere and the ruach throughout the weekend was amazing! Activities continued throughout the Shabbat and all the chanichim had an amazing time - well done to everyone involved!

Behatzlacha and Ye'asher Koach to CHIGWELL BNEI AKIVA, BUSHEY BNEI AKIVA, WOODSIDE PARK BNEI AKIVA and BARNET BNEI AKIVA



who all have their Shabbatot Ha'irgun this week.

RAV AHARON and RABBANIT SHIRA visited BOGRIM in Oxford on Monday for supper and shiurim. They also visited Bogrim in Manchester and Leeds on Wednesday. Rav Aharon gave Shiur to the LEEDS BNEI AKIVA BEIT MIDRASH which was streamed to BOGRIM in London.

A huge well done to MILL HILL BNEI AKIVA for planning and executing such an exciting and innovative Escape Room this past Sunday. Chanichim, Bogrim and even some parents got involved! What a great way to have fun and raise money for future programming in their Sviva. We love to see local Svivot trying new things!

