

זכור את יום השבת לקדשו.  
ששת ימים תעבד ועשית כל מלאכתך;  
ויום השביעי שבת לה'

# SHABBAT LASHEM

THE VOICE OF BNEI AKIVA UK

PARASHAT TETZAVEH

11<sup>TH</sup> ADAR I 5779

15<sup>TH</sup> & 16<sup>TH</sup> FEBRUARY 2019



Please continue to daven for the refuah and strength of Yeshaya Noson ben Shira Gittel

## INTERNAL VS EXTERNAL DINA PARKUS SHEVET OROT

This week's parasha, Tetzaveh, carries on from last week by talking about the process of building the Mishkan, the Tabernacle that the Jewish People constructed in the desert as a temporary, portable temple for them on their travels. A key focus of the parasha is the detailed description of the holy garments to be worn by Aharon, the Kohen Gadol, and by his sons, the other Kohanim.

The special clothes worn by the Kohanim consisted of four pieces; the ketonet (a tunic), the mitznefet (a cap), the avnet (a belt), the michnasayim (trousers). The Kohen Gadol wore an extra four pieces: the choshen (golden breastplate), the ephod (an apron), the me'il (a robe), and the tzitz (a band around the forehead).

There is something that seems out of place about this set of garments the Kohen Gadol is instructed to wear. Does it not seem overly ostentatious to command the Kohen Gadol to wear all these special clothes, as if to mark him out? While the Kohen Gadol was obviously an important figure; it cannot be that these priestly garments were for the mere purpose of making him look better than everyone else - no one else at the time would be dressed as elaborately.

The Torah describes this priestly uniform as being the "splendour and glory" of Aharon; "glory" referring to strengths and talents he was given, and "splendour" referring to what he chose to do with them. In this case, the garments worn by Aharon

and subsequent Kohanim Gedolim were as a sign for themselves, not for others. The Kohen Gadol had to understand his role in serving the Jewish people and realise his worthiness to do so, and his clothes were so important that he was prohibited from wearing anything else over his skin underneath them, such as a bandage. This teaches a valuable lesson; both internal holiness due to one's characteristics, and external holiness due to one's behaviour and how they present themselves are considered the same - there should not exist a barrier that a person can use to hide behind. Instead, we should strive to combine our inner selves with our outer selves.

In Jewish teachings, the inner self is often represented by the idea of the neshama. While this is usually translated as "soul", neshama means something much deeper than that. We believe that our neshama is a small part of Hashem, that we hold inside us for the duration of our time in this world. Every single neshama is tasked with a specific mission, and in turn, the body accompanying this neshama is given all the skills and tools it needs to complete this mission. This is the meaning of combining the internal with the external; recognising that every one of us has a purpose in life, assigned to us through our inner self (the neshama). The other realisation to make is that our external self (the body) has been given precisely the things it needs, whether they are skills, knowledge, or material possessions to achieve this purpose. When we simultaneously grasp these two realisations is when we can truly fulfil our potential, and make the most of the life that we have been blessed with in this world.

London	In: 16:59 Out: 18:09	Oxford	In: 17:00 Out: 18:12	Leeds	In: 16:57 Out: 18:12
Manchester	In: 17:00 Out: 18:15	Bristol	In: 17:06 Out: 18:18	Liverpool	In: 17:03 Out: 18:18
Cambridge	In: 16:54 Out: 18:07	Birmingham	In: 17:01 Out: 18:14	Jerusalem	In: 16:50 Out: 18:04

# TETZAVEH 5779: THE HONOUR OF AHARON



**RAFI COHEN** | SVIVOT AND HADRACHA DIRECTOR 5779

The Psalmist sets a high standard and idealised the interaction between brothers.

שִׁיר הַמַּעֲלוֹת לְדָוִד, הִנֵּה  
מֵהֵיטֹב וּמֵהַנֵּטִיב שֶׁבָּרַת  
אֶחָיִים גַּם יָצִיטָד:

“A song of ascents, by David: See how good and how pleasant it is when brothers sit together.” (Psalm 133)

The story told by the Torah throughout the book of Bereshit is one of sibling rivalry. Between Kayin and Hevel we see jealousy and murder. Yishmael mocks and threatens Yitzchak, while Ya'akov deceives Eisav, and Eisav, in turn, hunts Ya'akov down.

In fact, the reason why the Bnei Yisrael ended up in Egypt at all can be put down to the hatred between Yosef and his brothers. We note this symbolically at the Pesach Seder each year, the journey to Egypt begins with selling Yosef and dipping his coat in blood, while at our Seder we start the telling of the story of the Exodus with the dipping of the Karpas (a reading of Megilat Esther 1:6 can translate Karpas as a colourful fabric, bringing Yosef's coat to mind).

The first time we see brothers who appreciate each other's position, and who take pride at the other's accomplishments, is when we meet Moshe and Aharon. Aharon had every reason to resent his younger brother. Moshe grew up in luxury as a prince, while Aharon and his people only knew slavery. When the first glimmers of the Exodus started to appear Aharon was overlooked to lead the people, a right which he could have believed to be his as firstborn. And yet, Hashem assured Moshe at the Burning Bush that Aharon would be glad to see him. Their reunion is a simple and powerful one:

וַיֹּאמֶר ה' אֶל־אַהֲרֹן לךָ לִקְרַאת מֹשֶׁה הַמַּדְבָּרָה וּלְךָ  
וַיִּפְגְּשֻׁהוּ בְּהַר הָאֱלֹהִים וַיִּשָׁק לוֹ:

“And Hashem said to Aharon, ‘Go to meet Moshe in the desert’, and he went and met him at the Mountain of God, and he kissed

him.” (Shemot 4:27)

There are other instances where the Torah portrays their equality, humility and respect towards each other. In Shemot 6 the order of their names is interchangeable, and the grammar refers to them in the singular, as “he” rather than “they”. The one place where this is highlighted more than any other is in this Parasha. Tetzaveh is the one portion from the beginning of Shemot to the end of Devarim that does not mention Moshe's name. Instead, in talking about the clothes of the Kohanim, the holy garments that Aharon and his decedents were given to wear to serve in the Mishkan, the Torah makes way for once to put Aharon at the centre of the story.

The Midrash (Shemot Rabbah 3:17) comments, “His heart will be glad when he sees you” - Let the heart that rejoiced in the greatness of his brother be vested with the Urim and Tumim.” Quoting this Midrash, Rabbi Sacks writes, “It was precisely the fact that Aharon did not envy his younger brother but instead rejoiced in his greatness that made him worthy to be High Priest. So it came to pass - measure for measure - that just as Aharon made space for his younger brother to lead, so the Torah makes space for Aharon to lead. That is why

Aharon is the hero of Tetzaveh: for once, not overshadowed by Moshe.”

Psalm 133, quoted above, goes on to describe the pair of brothers who most live up to the ideal form. When Moshe anointed Aharon as Kohen Gadol neither had a single measure of animosity towards the other for their achievements and successes. Rather they fully appreciated and valued them. So how wonderful is it when brothers dwell together?

כֶּשֶׁמֶן הַטּוֹב עַל־הָרֹאשׁ יִרְדּוּ עַל־הַזָּקֵן וְקִרְיָהֲרֹן שִׁיֵּר  
עַל־פִּי מְדוּתָיו:

“It is like precious oil poured on the head, running down on the beard, the beard of Aharon, and down upon the collar of his priestly robes.”

**THOUGH AHARON HAD  
EVERY REASON TO  
RESENT HIS  
YOUNGER BROTHER...  
THEIR REUNION IS A  
SIMPLE AND  
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# DVAR HALACHA - WEEKLY QUESTION WITH RAV AHARON



**Question:** Can I study secular topics on Shabbat? For example, to prepare for an English exam?

**Answer:** The Gemara in Shabbat (116b; 149a) writes that one is forbidden to read שטרי הדיוטות (secular

documents) on Shabbat. There is a dispute amongst the Rishonim as why this is so, as well as defining the exact parameters of שטרי הדיוטות, but for our circumstances, we shall leave it that there are clearly things that may not be read on Shabbat.

Does this apply to books of knowledge, a.k.a. חכמה?

The Rambam (Perush HaMishnayot Shabbat 23:2) writes that on Shabbat "All besides for the books of prophecy and their commentaries is forbidden to read on Shabbat and Yom Tov, and even if they contain matters of wisdom and science." This opinion is brought by other Rishonim as well (Ran in the name of the Ba'al Hamaor, Maggid Mishne). However, the Rashba seems to assume that reading books of חכמה is allowable; in a responsum, he writes that one may look at an astrolabe, as it should be no different than reading a book of חכמה. This opinion is held by the Ramban as well.

Which of these opinions do we pasken like? The Shulchan Aruch writes (OC 307:17): "It is forbidden to learn on Shabbat and Yom Tov [anything] besides for words of Torah, and even books of חכמה are forbidden. And there is one who permits it, and according to his reasoning one may look at an astrolabe on Shabbat." In general, when the Shulchan Aruch brings an opinion as a general rule (סתם) and then writes "and there is one who says", the halacha follows the first opinion, which means that the halacha would be that it is forbidden to read books of חכמה on Shabbat.

However, the Mishna Berura writes (ibid. seif katan 65) that the custom is like the lenient opinion. Rav Shlomo Zalman Auerbach states that this allowance would apply even to medical journals, or nature journals (Shulchan Shlomo seif katan 24, 2). Rav Ovadia Yosef also adopts this opinion. The Mishna Berura additionally quotes the Eliya Rabbah, who writes that one who fears Hashem should refrain from such study, as the Rambam and Ran forbade it.

**So, what's the bottom line?**

It seems that the custom is that it is permissible to read books of wisdom on Shabbat, though there is a preference for not reading them. Additionally, Mori V'Rabbi HaRav Aharon Lichtenstein zt"l was once asked by Rav David Sperling (on behalf of a student) about the permissibility of studying English literature on Shabbat. He explained that the field of literature is a vast one and that one should not relate to it as if it's all the same. He explained that certain aspects of it would be defined as חכמה and permitted to learn on Shabbat. However, he then added (translation is mine, and unfortunately falls woefully short of the level that Rav Aharon himself would have written):

*"And despite this, my opinion is resolute that one must not give themselves over completely on Shabbat to the study of general culture at a serious level and scope. The question is not purely halachic, but rather a question of values, and is tied to the nature and character of Shabbat - a day on which we must emphasise matters of holiness, and perforce, in the area of study, the study of Torah, and we must leave the study of other cultures to the days of the week."*

Having been a student myself once, I am well aware of the pressures that the academic schedule can put on people. Often it may feel that having a Shabbat devoid of academic study may put one at a disadvantage and increase the stress of the week. While that feeling is indeed understandable, I would suggest that as a group of people committed to the values of Torah V'Avodah, we must make sure to carve out times for ourselves in which our dedication to Torah study is apparent. Especially for those who are unable to dedicate time to study Torah during the week, the ability and opportunity to do so on Shabbat are essential both for our growth as well as a strong statement of what is at our core. We are able on Shabbat to create a haven of spirituality that can provide us with direction throughout the entire week; but to do so, we must make sure that that haven is cultivated and tended to as best we can.

יהי רצון שזנחה לקבל שבתות מתוך רוב שמחה, והאר עינינו בתורתך ודבק לבנו במצוותיך ויחד לבנו לאהבה וליראה את שמך ולא נבוש לעולם ועד

**TO ASK ANY QUESTIONS PLEASE FEEL FREE TO EMAIL RAV AHARON AT RAV@BAUK.ORG**

# WHAT'S GOING ON?

- **Summer Machane** applications are NOW OPEN for **Ari, Aleph, Aleph Chalutzi, Bet Base, Bet Chalutzi,** and **Gimmel**. To apply, please go to **bauk.org/camps**. For more information, please email Rafi H at **camps@bauk.org**

- **Student Bet Midrash** continues every **Thursday night at Kinloss!** Come along for a great opportunity to hear amazing speakers, have some great food and learn with friends or madrichim! Please feel free to email Eli at **chinuch@bauk.org** for more details or if you have any questions

- **Svivot** are continuing all over the country. To get involved (or to even start a sviva) please email Rafi C at **svivot@bauk.org**

- Hatzlacha to **Mill Hill** and **Leeds** on their **Shabbatot Ha'Irgun!** Thank you for all the hard work put in by the Tzvatim!!

- **2019 marks the 80th birthday of BAUK!!** Keep an eye out for events in your local community!



## FOOD FOR THOUGHT

1. Is there any significance to the specifying the sons of Aharon by name in pasuk 28:1? (See Ramban)

2. Why was the Breastplate mentioned listed first in pasuk 28:4 but the Ephod is described first? (See Netziv)

3. Why is the tunic made with a 'box-like knit'? (See Rav Hirsch on 28:39)

4. Why does the Kohen Gadol wear a 'crown of sanctity' while a crown is never mentioned in the chapter of the Jewish King? (See Oznayim LaTorah on 29:6)

**SHABBAT SHALOM!!!**

**80** BNEI AKIVA 

**SUMMER MACHANE**  
SOMETHING FOR EVERYONE THIS SUMMER WITH BNEI AKIVA  
**2019/5779**



**MACHANE ARI**  
Years 3-6

29th July - 2nd August



**ALEPH**  
Year 6

5th-14th August



**ALEPH CHALUTZI**  
Year 7

1st-14th August



**BET BASE**  
Year 8

1st-14th August



**BET CHALUTZI**  
Year 9

1st-14th August



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Year 10

31st July-14th August

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