



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"l

Wearing Them On Our Hearts

Presented by Rabbi Hillel Shaps, Kollel Scholar and Director of Special Projects

Perhaps the most prominent of the special vestments worn by the *Kohen Gadol* (High Priest) was the *Choshen*, the Breastplate which featured twelve unique stones, each one marked with the name of one of the tribes. In describing how Aharon, the *Kohen Gadol*, would wear this vestment, the Torah states that he would "bear the names of the Children of Israel on his heart." (28:29) The next verse continues and states, "You shall place the *Urim V'tumim* inside the *choshen* on his heart." Rashi explains that the *Urim V'tumim* was something upon which was written G-d's name and which was placed in the folds of the *choshen*. What message are we to glean from the fact that the *choshen* was located over Aharon's heart?

The Midrash (Yalkut Shimoni 172) teaches us that Aharon merited to bear the *choshen* and *Urim V'tumim* on his heart because of an event that transpired while the Jewish people were still enslaved in Egypt. At the Burning Bush, when G-d first informed Moshe that he would be the one to lead the Jewish people out of Egypt, Moshe was concerned for his older brother Aharon's pride. Aharon had been G-d's prophet for the people up until now. How would he react to his younger brother usurping his position? G-d assured Moshe that Aharon "will see and rejoice in his heart." (Shemos 4:14) Regarding this the Midrash says: "Rabbi Shimon Bar Yochai said, the heart that rejoiced in the greatness of his brother will wear the *Urim V'tumim* on his heart."

Rav Chaim Shmuelevitz explains that specifically someone who has room in their heart to rejoice over the good fortune of another will also have room in their heart to feel the pain and suffering of another. Aharon, who possessed this trait was therefore suited to wear the names of the Children of Israel on his heart, a sign of his ability to empathize with others and seek atonement on their behalf.

The Mishna in Pirkei Avos (1:12) teaches us that Aharon "loved people." One manifestation of this was his ability to rejoice in the success of others and to feel the pain of others. May we each strive to emulate the ways of Aharon Hakohen.

Wishing you a Good Shabbos!

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TABLE TALK

Point to Ponder

Into the Breastplate of Judgment shall you place the Urim and the Tumim... (28:30)

When Aharon saw that Moshe, his younger brother, was appointed to be the leader and redeemer of B'nei Yisrael, he was happy. What did he merit on account of this? He merited wearing the Choshen / Breastplate of Judgment (Shabbos 139a).

The Choshen is one of the priestly garments. Aharon was required to wear it, as a priestly garment. Why is it considered to be a reward that he merited to wear it? He would have worn it anyway!

Parsha Riddle

Which seforim are named for parts of the bigdei kahuna (the Kohen's clothes)?

Please see next week's issue for the answer.

Last week's riddle:

Which of the vessels of the Mishkan caused the death of many people, Jews and non-Jews?

Answer: The Aron (Ark)

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

From Our Archives

The first half of Parshas Titzaveh contains Hashem's detailed set of instructions for the fashioning of the priestly vestments worn by the High Priest (*kohen gadol*) and the ordinary priests (*kohanim hedyotim*). For most of the past two millennia, these laws have been moot, due to the abolition of the sacrificial order, but in the 19th century, in the course of the controversy over R. Tzvi Hirsch Kalischer's ambitious proposal to reinstitute the sacrificial order, the Torah's descriptions and laws of the priestly vestments began once again to be considered in a practical light.

The sacrificial service requires kohanim, who must wear their priestly vestments. The general assumption, however, is that *kohanim hedyotim* are sufficient, which greatly simplifies the fashioning of the vestments, as their vestments are much simpler than those of the *kohen gadol*. Nevertheless, one serious objection raised by R. Akiva Eiger concerns the girdle (*avneit*). While the *kohen gadol's* *avneit* includes various forms of dyed wool, including *techeiles* (generally translated as blue wool) and argaman (generally translated as purple wool), the *kohen hedyot's* vestments generally consist solely of simple linen. There is, however, a Talmudic dispute regarding the *kohen hedyot's* *avneit*; one opinion is that it, too, consists solely of linen, while another view is that it resembled the *kohen gadol's* *avneit*, and contains *techeiles* and argaman. In light of this latter view, R. Akiva Eiger argued that the construction of the *avneit* is a practical impossibility, since the dye used to produce *techeiles* is traditionally derived from a marine creature known as the *chilazon*, whose identity was unknown at the time. Similarly, we do not know how argaman is produced.

R. Kalischer countered by arguing for the opinion that the *kohen hedyot's* *avneit* does not contain *techeiles* (or argaman). He further argued that even if it should ideally contain *techeiles*, the absence of *techeiles* does not render it completely invalid (just as white tzitzis are still worn even in the absence of *techeiles*). Additionally, he suggested that *techeiles* does not necessarily need to be derived from the *chilazon*, but may be derived from other sources as well (Derishas Tzion, Ma'amar Kadishin).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. Shatnez.
2. Four more than the "regulars."
3. Uniform.
4. We are called "gold."

#2 WHO AM I?

1. I made lights.
2. I gave answers.
3. I was in the fold.
4. I was only for the first Beis HaMikdash.

Last Week's Answers

1. **#1 Menorah** (I was gold, I had blossoms, I had fruit, You can find my picture in Italy.)
2. **#2 Aron (Ark)** (I was hidden away, I was a three in one deal, My place was by the rock, I was uplifting.)

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