



Ohr Yerushalayim News

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LATEST NEWS ... LATEST NEWS ... LATEST

פרשת זכור

Please note that the first Lehnung of Parshas Zochor will be at approximately 10.15am. A second Lehnung takes place at 2.00pm.

Kiddush This Shabbos

There will be a Kiddush after Davenning this Shabbos which is sponsored by Mr & Mrs Ari Scherer to mark the first Yahrzeit of their son, Binyomin - חיים ארוכים.

Ovos uBonim Melave Malka

The Ovos uBonim Melave Malka takes place this Motzei Shabbos at 8.00pm prompt.

מתנות לאביונים

Anyone who wishes to give מתנות לאביונים through the Shul can do so by delivering any donations to the Rov who will arrange for the money to be distributed on Purim either to needy families locally or families in ארץ ישראל.

LATEST NEWS ... LATEST NEWS ... LATEST

Brotherly Love at Its Best: Moshe and Aharon

Rabbi Yissocher Frand (Torah.org)

Parshas Tetzaveh contains the mitzva to create the priestly garments for Aharon and his sons. The regular Kohen's uniform consisted of four garments and the uniform of the Kohen Gadol [High Priest] consisted of eight garments. One of these eight garments was a breast plate known as the Choshen HaMishpat.

The Talmud teaches in the name of Rav Simlai [Shabbos 139] that Aharon merited wearing the Choshen HaMishpat on his chest by virtue of the fact that "he rejoiced in his heart" [Shmos 4:14] when he saw his younger brother Moshe return to Egypt as the newly-appointed leader of the Jewish people. Moshe Rabbeinu was hesitant to accept the Divine Mission of leading the nation out of Egypt. Our Rabbis say that this hesitancy was due in large part to not wishing to "upstage" his older brother. To allay his fears, the Almighty told him that Aharon would greet him upon his return to Egypt and he would be happy for him -- rejoicing in his heart at Moshe's ascension to leadership.

The Drashas HaRa"n (Drasha 3) seeks out the deeper symbolism of this teaching. Why was this privilege of wearing the Choshen HaMishpat the appropriate reward for being happy in his heart at the fact that Moshe became the designated leader of the people? The Drashas HaRa"n explains that the Almighty both rewards and punishes in a "measure for measure" fashion (meedah k'neged meedah) in order to demonstrate Divine Providence and to show that reward and punishment are not mere happenstance but reflect Divine Justice.

The Drashas HaRa"n says that the fact that the Choshen HaMishpat was worn on Aharon's chest was a "measure for measure" reward for the happiness he demonstrated upon his brother's return to Egypt. How so? The Choshen HaMishpat contained the Urim V'Tumim. Technically

Purim

תענית אסתר

Taanis Starts	5.07am
Shacharis	6.30am / 7.00am
Mincha	5.25pm
Shiur on Inyonei Purim	5.55pm
Maariv	6.20pm
Sof Taanis & Krias Megilla	6.35pm
Second Krias Megilla	8.30pm

פורים

Shacharis	7.00am
Krias Megilla	7.35am approximately
Shacharis 2nd Minyan	8.30am
Krias Megilla	9.05am approximately
Shacharis 3rd Minyan	9.30am (Back Beis HaMedrash)
Krias Megilla	10.05am approximately
Yeshivas Mordechai HaTzadik	3.00pm
Mincha	4.00pm
Maariv	8.30pm

speaking, the Urim V'Tumim is not part of the Eight Priestly Garments. The proof of this fact is that in the Second Bais HaMikdash [Temple], the Kohen Gadol still wore 8 Priestly Garments even there was no Urim V'Tumim!

What was the Urim V'Tumim? If Klal Yisrael had some type of question of national import, they would go to the Kohen Gadol, he would pose the question to the Urim V'Tumim, and the lights of the letters on the Choshen haMishpat (spelling out the names of the Tribes) would illuminate in such a way as to spell out the miraculously communicated answer. The Urim V'Turim was not used for trivial matters, but for critical

The Week Ahead

פרשת תצוה	פרשת זכור
Candle Lighting	5.27pm
Mincha & Kabbolas Shabbos	5.32pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.40am
1st Mincha	1.30pm
Rov's Hilchos Shabbos Shiur	4.43pm
2nd Mincha	5.13pm
Seuda Shlishis	following
Motzei Shabbos	6.33pm
Ovos uBonim Melava Malka	8.00pm prompt
Sunday	7.15am / 8.20am
Monday	6.45am / 7.10am
Tuesday / Friday	6.45am / 7.20am
Mincha & Maariv (Sun - Tues)	5.35pm
Late Maariv	8.00pm

questions — such as whether or not to go out to war. The Urim V'Turim served as a conduit to provide such communication between the Almighty and His Nation.

The Drashas HaRa"n points out that this method of inquiry and response was basically just a drop below the level of prophecy in terms of the Kohen Gadol receiving the Word of G-d. This would not seem to be part of the Kohen Gadol's job description. The Jewish people had Kings, Prophets, and Priests who each served a unique function within the nation. There was a certain division of labor, such that prophecy belonged to the prophets, not to either the Kings or the Priests. Why is the Kohen Gadol suddenly communicating with G-d via the Urim V'Tumim in a form of pseudo-prophecy?

The Drashas HaRa"n responds that it is because when Moshe Rabbeinu became the master of all prophets in Israel (the 'Adon haNeviim'), Aharon was not jealous of his younger brother. On the contrary, Aharon demonstrated true happiness when he greeted Moshe after Moshe's assumption of leadership and prophecy amongst the nation. Aharon received the "measure for measure" reward that the Kohen Gadol received prophecy as well! He received prophecy through his control of the Urim V'Tumim.

It is interesting that just as Aharon subjugated himself to his younger brother Moshe Rabbeinu, in the very same parsha, Moshe Rabbeinu acted in the same way towards Aharon.

One of the famous questions we have discussed over the years is why is it that Moshe Rabbeinu's name is not mentioned in Parshas Tetzaveh. His name is mentioned in every single parsha in the last 4 books of Chumash with the exception of this week's parsha!

When Moshe Rabbeinu initially declined to take Klal Yisrael out of Egypt, the pasuk says, "The L-rd was angry with Moshe (vaYichar Af Hashem b'Moshe)" [Shmos 4:14]. Rabbi Yishmael teaches [Zevachim 102] that every time the Torah uses the expression 'Charon Af [the Anger of the Almighty] there are consequences. The only exception to this rule, he says, is the above quoted pasuk, expressing G-d's anger towards Moshe. There is not any apparent punishment received by Moshe for bringing G-d to anger in this way. Rav Yossi points out to Rabbi Yishmael that here too there is a consequence. Moshe Rabbeinu did not walk away from this 'Charon Af unscathed.

Rav Yossi says that in Hashem's original plan, Moshe and his children were destined to be the High Priests and Priests in Israel. Aharon was destined to remain merely a Levi. However, as a result of Moshe's initial refusal to take Klal Yisrael out of Egypt, their roles were reversed. Moshe was punished in that Aharon became the Kohen Gadol and not Moshe Rabbeinu.

The story does not end here. When Aharon participated — albeit reluctantly — in the sin of making the Golden Calf, the pasuk says that the Almighty wanted to take away the priesthood from Aharon. Anyone who participated in the sin of the Golden Calf lost the right to be a priest. The firstborn were destined to be the priests, but they lost that right because they participated in the sin of the Golden Calf. Aharon too was on the verge of losing this privilege, but Moshe Rabbeinu pleaded with the Almighty that He not take the priesthood away from Aharon. It was only because of this intervention and this plea on behalf of his brother that the Kehunah remained with Aharon and his sons.

Let us put ourselves into Moshe's shoes. Would we not have argued: "I was supposed to be the Kohen before I was punished. So it was given to Aharon, but now he did something wrong so he lost it. Let the Kehunah come back to its rightful place. Now it is my turn again."

Yet that is not what Moshe did. Moshe negated himself totally on behalf of Aharon and pleaded with the Almighty that Aharon should not be punished. "Aharon should keep it. It belongs to Aharon. That is the Kehunah's proper place."

This is why this parsha, which speaks of the elevation of Aharon and of the garments of the High Priest, never mentions Moshe Rabbeinu.

Moshe Rabbeinu made himself as if he did not exist when it came to his brother's honor and his brother's right to ascend to the High Priesthood. Moshe is the anonymous, behind the scenes player, here. In the Parsha devoted to the Kohen Gadol, Moshe Rabbeinu does not want to be seen. He wants his older brother to have the limelight all to himself.

The classic pasukim in the Torah describing two brothers who love each other are in Tehillim: "A Song of Ascents to David: Behold how good and how pleasant is it when brothers dwell together in unity. Like the precious oil upon the head running down upon the beard, the beard of Aharon, running down over his garments." [Tehillim 133:1-2]. The phrase "brothers dwelling together in unity" (sheves achim gam yachad) refers to Moshe and Aharon. They are the quintessential "sheves achim gam yachad". Aharon was happy for Moshe's success and his elevation to leadership status and then when Moshe Rabbeinu saw that Aharon faltered, he nullified himself to ensure that Aharon retained the glory due him. Moshe and Aharon's relationship is what we would all like to see among brothers — among our children and our siblings, namely the state of "Behold how good and pleasant is it when brothers dwell together in unity."

Tefillah Nuggets

Dani Epstein

שמונה עשרה – גבורות

I would like to change tack briefly in order to provide an overview of this ברכה rather than the macro- or microscopic view which is the usual fare on offer.

Chazal refer to this brocho as "Gevuros" - the mighty deeds of Hashem. How does one describe "might"? Well, there are all types of might.

During the war against Iraq, the USA came up with the military doctrine of "shock and awe". This was the idea of frightening the living daylight out of the enemy by displaying their overwhelming dominance in battle, through the rapidity of attack and the sheer strength of that attack. To that end they deployed the BLU-82B/C-130 "clausycutter" bomb which was the most powerful non-nuclear weapon in their arsenal. It was more of a psychological weapon than strategic, but the mushroom cloud one of these huge 6.8 ton bombs created was enough to take out the fight from any soldier witnessing it exploding.

This is one form of might.

Another type of might is the economic power the vast international conglomerates wield over the citizens of this world. A mere handful of companies control much of the world's economic activity, directly or indirectly, and in many ways this is even more powerful than a huge military machine.

In Gevuros, we acknowledge a might that we only barely perceive or comprehend – that of Techiyas Hameisim – the revival of the dead. This might come in several forms: the supply of dew and rain, the support of the fallen, healing of the sick, the release of prisoners and the eventual revivification of the dead.

This broad spectrum of activities are dispensed – ברחמים רבים with great mercy. That is to say in the modern vernacular, they are "freebies". None of the human displays of might can be considered selfless, yet Hashem displays some aspects of His might on a daily basis with no possible recompense from humanity.

We can conclude that a thought to bear in mind when saying this brocho is that we acknowledge Hashem for His everlasting patience with the entire world, that He continues to display His might in so many ways that affect us at a personal level on a daily basis, and we finish off this brocho by thanking Him for eventually fulfilling a promise He has made concerning Techiyas Hameisim that has yet to happen. After all, since He delivers on a daily basis such vast magnanimity, we have no reason to doubt that He is able to and will deliver on Techiyas Hameisim.