

א ביסל תורה!

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?! בגדי כהונה in the שעטנז

By Theo Fraenkel '28

In Hashem commands the בגדי כהונה to be made "לְכָבוֹד וּלְתִפְאָרֶת" (שמות "כ"ח:מ). As the בגדי כהונה were made for these reasons, the תורה lists the illustrious materials and procedures needed to make the בגדי כהונה including "אֶת־הַזָּהָב" "וְאֶת־הַתְּכֵלֶת וְאֶת־הָאֶרְגָּמָן וְאֶת־תוֹלַעַת הַשָּׁנִי וְאֶת־הַשֵּׁשׁ:" (שמות כ"ח:ה). Hashem instructs that the clothes of the כהנים be made with wool and linen. But how could that be? The תורה forbids us from wearing wool and linen together in the mitzvah of שעטנז! It seems almost hypocritical for the תורה to forbid the mixture, then command the כהנים to wear it in their clothing.

The obvious answer is that although שעטנז applies in general, but because Hashem specifically commanded its use in the בגדי כהונה it's permitted and overrides the prohibition. This answer fixes the practical question of how the בגדי כהונה are able to have שעטנז, but not the question of why.

on רב הירש and ויקרא י"ט:י"ט, and on שמות כ"ג:י"ט talks about a divide between an animalistic element and a vegetative element as the reasons behind both בשר and שעטנז. The animalistic element is an animal's movement, feeling and perception and the vegetative element: food and reproduction. These two ideas symbolically are wool and linen. He points out that in animals, the animalistic, perception, feeling and motion and the 'vegetative' urges of food and reproduction are joint. The aim of שעטנז is to separate

these things in humans. רב הירש notices that the בגדי כהונה contain שעטנז and ציצית may have שעטנז (עמ' א). The reason is that when these garments are worn, a person and his human 'animalistic' functions are so wholly focused on תורה and the will of Hashem that the concerns of mixing the animalistic and vegetative sides disappears.

Another explanation is brought by Rav Avigdor Nebenzahl. שעטנז is a חוק, a law with no reasoning given in the תורה. The זוהר however sources the mitzvah to קין and הבל. קין brought an offering of linen, while הבל brought an offering of wool/sheep. Hashem accepted הבל's offering but not קין's offering causing קין to become jealous of הבל and kill him. Therefore, wool and linen caused the first murder, and we can't wear שעטנז. מסילת ישרים points out that קין's mistake was that he thought it was most important to do the act regardless of the way you do it. Although קין brought his offering first, it was lackluster, and therefore not accepted. Rav Nevinsahl explains that because קין murdered הבל over wool and linen, and thought little of performing Hashem's commandments with הידור, the תקנה for קין's actions is the בגדי כהונה. The בגדי כהונה are made of wool and linen and are crafted precisely with the best materials in order to be the best possible quality and fit to the words "לְכָבוֹד וּלְתִפְאָרֶת".

We learn from רב הירש the importance of devoting our human capabilities to תורה and the will of Hashem and not physical urges. We are capable of a lot as human beings and Jews and we must realize our full potential. Unlike animals we have the ability to think and analyze and don't often need to worry

about gluttony, leaving us able to connect with Hashem. From Rav Nebenzahl we learn how important it is to think about not just doing the mitzvah itself but also doing it with הידור. It's great to daven but it can be even better if you daven with כונה. This concept of מצוה הידור allows us to take our מצוות beyond the basics. We should all be זוכה to be able to level up in our מצוות.

The Leadership of the כהן גדול

By Amiel Jotkowitz '28

This week's פרשה, תצוה, talks a lot about the כהנים and their role in the משכן. One of the many important parts of their job was the special clothing they wore, called the בגדי כהונה. These clothes were not just regular uniforms, they had a deeper meaning. The תורה says: "וַעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אֶחֶיךָ לְכָבוֹד וּלְתִפְאַרֶת" "and you shall make holy garments for אהרן your brother, for honor and for beauty" (שמות כ"ח:ב).

The lesson that the תורה is trying to teach us is that the כהן גדול's clothes were not just for looks they were meant to remind him of his responsibility. The clothes showed honor and beauty, but they also helped the כהנים focus on serving Hashem in the best way possible. Each piece had a special purpose, representing different ideas like holiness and atonement.

One of the most interesting parts of the clothing was the חושן משפט, the breastplate that the כהן גדול wore over his heart: "וְנָתַתָּ אֶל-חֹשֶׁן הַמִּשְׁפָּט, אֶת-הָאֹרִים; וְהָיוּ עַל-לֵב אֶהְרֹן, בְּבֹאוֹ לִפְנֵי ה', וְנִשָּׂא אֶהְרֹן וְאֶת-הַתִּמִּים; וְהָיוּ עַל-לֵב אֶהְרֹן, בְּבֹאוֹ לִפְנֵי ה' וְנִשָּׂא אֶת-מִשְׁפַּט בְּנֵי-יִשְׂרָאֵל עַל-לֵב, לִפְנֵי ה' תָּמִיד" "and you shall put into the Breastplate of Judgment the Urim and the Tumim, and they shall be upon אהרן's heart when

he comes before Hashem; and אהרן shall bear the judgment of the children of Israel upon his heart before Hashem always" (שמות כ"ח:ל).

This teaches us an important lesson. The כהן גדול was not just a leader who did the rituals he was supposed to, he was also one who cares about the people and carries their struggles and prayers in his heart. The חושן had twelve stones, each one representing a different tribe, showing that every Jew mattered.

Even though we do not have the clothes of the כהנים today, we can still learn from them. Just as the כהן גדול carried the people on his heart, we too should try to care of others, be kind, and help those who need us. Being a leader is not about having power, rather it is about caring for others and making a difference in their lives.



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