

KOLLEL AGUDATH ACHIM

Rosh Kollel

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“CLOTHES DO COUNT”

“You shall make clothes of sanctity for Aharon your brother, for glory and splendor”^[28:20]

Note the great emphasis placed upon “clothing” in Torah, and particularly in this parasha. Many halachot are related to clothing. A Talmid Chacham-being a representative of Torah is not allowed to have a stain on his clothing.

Halacha recognizes the impact and influence that begadim (clothing) have upon other people. If two litigants appear before a Bet-Din, one dressed shabbily and the other dressed well, the Halacha requires that Bet-Din provide equal status clothing before they hear the case before them. (Shevu'ot 31a). When brothers divide the estate of their deceased father, any clothing that was purchased from that estate before it was officially divided, must be evaluated and deducted from their respective share. To which Rav Papa adds, sometimes, the oldest brother may keep his expensive clothing without deducting from his share, because, “it is to their benefit that the senior brother wears expensive and attractive clothing because he represents the family to the public.” [Bava Kama 11b]. We see that clothing makes an impression and an impact on people.

All this is quite obvious. What is most interesting is that our parasha speaks about the Kohen Gadol, representing his people to HaShem. Now, is G-d influenced by appearance of clothing? Certainly not! It is the heart that counts to HaShem, so why all the splendid clothes for Aharon, the Kohen Gadol?

We learn from here, that clothing has a double impact. Firstly, it influences others. Secondly, the psychological effect of knowing that you are better equipped with good clothing gives you the edge of self-confidence to actually being a better representative. An interesting study was made concerning telephone sales representatives that those who dressed well did exceedingly better in sales over those who dressed shabbily, or even casually. Yet, no one saw the sales person on the other side of phone. When we represent others, we have a responsibility to do our best, with our best effort; that means, being dressed for the occasion.

There are numerous Halachot pertaining to a Shali'ach Tzibbur, as he represents the congregation to HaShem that he must be dressed properly, even if rest of the congregation is dressed casually.

When standing Shemoneh Esrei each of us is standing before our Creator, we should therefore be dressed properly as well

Shabbat Shalom from Yerushalayim,
Rabbi Aharon Ziegler

THIS WEEK'S QUESTIONS:

1. Why was it called "Urim Vitumim" (28:30)? Where does the name come from? Answer: Yoma 73b
2. The Tzitz had קודש לה' written on it. Was it written on one line or two? Answer Shabbat 63b
3. How do we know that בגדי כהונה had to have כלאים?
29:35 compares בגדי אהרן to the בגדי בניו . Yerushalmi Yoma Halacha 7:3
4. Why does it say here 29:39 האחד and in Pinchas 28:4 it says אחד?