Torah Treats

An Anthology of Short Divrei Torah & Stories

Compiled by Yitzchok Henry



תצוה

לעילוי נשמת



אבי מורי ר' גדליה דוד ב"ר איסר הענרי ע"ה

ר' איסר ב"ר זרח הענרי ע"ה

ואשתו מרת גאלדא ב"ר יצחק אהרן ע"ה

ר'יעקב שמואל ב"ר צבי הלוי גרינספעלד ע"ה

ואשתו מרת חנה ב"ר דוד ע"ה

ר'שרגא פייביש ב"ר מרדכי צבי ערליך ע"ה

ר'יעקב ב"ר שלום הלוי פרידמאן ע"ה

ר'חיים דוד ב"ר אלכסנדר הכהן ריטשמאן ע"ה

ת*נ*צ*ב*ה

Yitzchok's Collections אוספי יצחק

תצוה

Hamaayan -The Torah Spring ~ Edited by Shlomo Katz



Hamaayan is prepared by laymen and published weekly for the edification and enjoyment of the reader who is lacking the time or ability to study the weekly parashah on his own. Hamaayan's goal is to acquaint the reader with a broad spectrum of traditional Torah commentary — classical, recent and "obscure" — as well as with aspects of Jewish history and thought. The editors hope these brief 'snippets' will engender further study and discussion of Torah topics ("lehagdil Torah u'leha'adirah")

וְעָשׂוּ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר - "***They shall take the gold, the turquoise, purple and scarlet wool, and the linen.***" (28:6)

Why does the Torah introduce the making of the Priestly Garments by listing these materials?

R' Simcha Zissel z"l (the "Alter" of Kelm; died 1898) explains: Before Hashem commanded Moshe to make the individual garments for the kohanim, He told Moshe to gather all of the materials which would be needed.

From here we learn that one must prepare himself before he begins to perform a mitzvah. (Quoted in Mi'shulchan Gavohah, p. 189)

וְעָשׂוּ אֶת־הָאֵפֹד זָהָב - *"They shall make the ephod of gold. . ."* (28:6)

When Hashem commanded Moshe to make each of the Priestly Garments, He said, "You shall make . . ." However, regarding the ephod, Hashem said, "They shall make . . ." Why?



R' Ephraim of Lunschitz z"l (17th century) explains: The gemara (Arachin 16a) teaches that the ephod provided an atonement for the sin of idolatry, a sin which Bnei Yisrael had transgressed by making the golden calf. [Those Jews who did not sin actively sinned passively by not rebuking their neighbors.] Thus, all of Bnei Yisrael contributed to making the ephod so that they might achieve atonement for that sin.

Moshe, however, had no part in the sin of the golden calf, as he was on Har Sinai. Thus, he had no reason to contribute to making the ephod, and the verse therefore says, "They – not you – shall make the ephod." (Kli Yakar)

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר - *"You shall make a tzitz / head-plate of pure gold. . ."* (28:36)

R' Eliezer Papo z"l (Serbia and Yerushalayim; 1785-1828) writes: The word tzitz is related to "**מֵצִיץ**" / "looking" (see Shir Hashirim 2:9). The verse is teaching that one should look at his gold and see that it is pure, i.e., honestly earned.

Alternatively, the verse is teaching that one should learn how to act from the way in which he examines his gold. One should examine his Torah study and his performance of mitzvot with the same care with

which he studies his valuables, for just as a small nick, dent or scratch reduces the value of a bar of gold or a piece of fine jewelry, so any defect in one's Torah study and performance of mitzvot reduces their value.

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד... - ***"These are the vestments that they shall make: a Breastplate, an Ephod . . ."*** (28:4)

Rashi writes: "*The Ephod – I have not learned what this is, nor have I found in the Talmud a description of its construction. However, my heart tells me that it is tied in back and is as wide as a person's back, like the aprons that noblewomen wear when they ride horses.*"

What does Rashi mean by, "My heart tells me"?

R' Pinchas Menachem Alter z"l (the Gerrer Rebbe; died 1996) suggests: Undoubtedly, Rashi was very careful to observe the law (Bemidbar 15:39), "*You shall not stray after you heart and after your eyes.*" He used to guard his eyes not to see anything inappropriate, and he certainly did not look at women unnecessarily. Yet, he once noticed a French noblewoman riding her horse, and he was troubled; why had G-d caused him to see such a thing?

When it was time to write his commentary on this week's parashah, he understood. "My heart tells me," he concluded, that he had noticed that particular woman so that he could interpret the verses properly. (Quoted in Otzrotaihem Shel Tzaddikim)

"Music has the unique ability to bring a person closer to Hashem. Although Torah writings and sefarim are indeed very valuable, it is precisely because we are accustomed to them that they might not always arouse our emotions. That is why we need music." ~ The Modzhitzer Rebbe.

פַּעֲמֹן זָהָב וְרִמֹּון פַּעֲמֹן זָהָב וְרִמֹּון עַל־שׁוּלֵי הַמְּעִיל סָבִיבוֹתָיְהָ עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לִפְנֵי ה׳ וּבְצֵאתֹו וְלֹא יָמוּת - *"A gold bell and a pomegranate, a gold bell and a pomegranate on the hem of the robe all around. It must be on Aharon in order to minister. Its sound shall be heard when he enters the Sanctuary and when he leaves, so that he not die."* (28:34-35)



The Talmud Yerushalmi relates: "The sage Shmuel used to count little chickens during prayer / davening. The sage Rabbi Bun ben Chiya used to count the beams of the house during davening."

Why did they do that? Certainly they were not so distracted as to be looking at chickens or beams!

R' Yissachar Dov Rokeach z"l (the Belzer Rebbe; died 1927) explained: It is related that the **Rebbe R' Elimelech** (great chassidic leader; died 1787) used to hold a watch in his hand during the Shabbat mussaf (known as "Kedushat Ketter" in the Sephardic liturgy which chassidim follow).

R' Elimelech said that he felt so uplifted during that particular prayer that he was afraid his soul would leave him. Therefore, he held a reminder of this temporal world in his hand in order to bring him back to earth.

If a relatively contemporary sage (R' Elimelech) prayed thus, certainly the sages of old did, explained the Belzer Rebbe. That is why Shmuel counted chickens in the middle of davening and Rabbi Bun counted the beams of the house. They needed to do so in order to remain attached to this world.

In this light we can understand the purpose of the bells attached to the Kohen Gadol's robe. If the sages of the Talmud could lose their connections to this world during moments of spiritual ascent, certainly Aharon was at such risk when he entered the Holy of Holies. Therefore, "Its sound shall be heard when he enters the Sanctuary and when he leaves, so that he not die." - The sound of the bells brought him back to earth. (Otzrotaihem Shel Tzaddikim)



וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת *'**You shall make vestments of sanctity for Aharon your brother for glory and splendor**.' (28:2)*

What "glory and splendor" was demonstrated by the bigdei kehunah? - **R' Yehonatan Eyebschutz z"l** (died 1764) explains:

Halachah requires the garments of the Kohen Gadol to fit him exactly. - How was this possible?

The Torah (Vayikra 21:10) refers to the Kohen Gadol as "the kohen who is gadol [literally "bigger"] than his brethren." Our Sages say that when a kohen was anointed to be High Priest, he actually grew until he was taller than the other kohanim. If so, how could the Kohen Gadol's clothing fit him exactly? After all, he had to be fitted for his new "uniform" before he was anointed, and after he was anointed, he grew taller! - R' Eyebschutz says that the Kohen Gadol's garments grew with him. This was the "glory and splendor" of the bigdei kehunah.

Why did Hashem arrange things such that this miracle became necessary? Was there not enough "glory and splendor" in the fact that the Kohen Gadol grew taller?

R' Eyebschutz answers: If only the body of the Kohen Gadol grew, we might have thought that it was a natural consequence of his promotion. Therefore, to make clear that a miracle had occurred, the Kohen Gadol's clothes grew with him. (Tiferet Yehonatan)



וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֵפֹד - *"The Choshen / Breastplate shall not be separated from upon the Ephod / Apron." (28:28)*



Literally, this verse teaches a Halachah that the Kohen Gadol's Choshen should remain firmly attached to his Ephod.

R' Moshe Chaim Ephraim of Sudlikov z"l (1748-1800; grandson of the **Ba'al Shem Tov z"l**) writes that this verse hints at another lesson as well:

The **חֹשֶׁן** rests over the Kohen Gadol's heart. The Gematria of "**אפד**" equals "**פה**" / "mouth." Thus, our verse is hinting that one's heart and mouth should never "be separated." Rather, one's "heart and mouth should be equal," which is our Sages' way of saying that one should not speak deceitfully. (Degel Machaneh Ephraim)

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד - "*Now you shall command Bnei Yisrael that they shall take for you pure, chopped oil for illumination, to kindle the lamp continually.*" (27:20)

The Gemara teaches: "Pure, pressed oil is required for the menorah, but it is not required for the menachot / meal offerings. Thus, the first oil that comes from the olives is set aside for the menorah, and the second oil is to be used for the menachot."

R' Yitzchak Karo z"l (1458-approx. 1520) observes: Usually, one uses his best oil for cooking, and his inferior oil for lighting. Here, we give the best entirely to G-d (in the menorah) and use the second-best for ourselves (in the menachot, which are partially consumed by man).

R' Karo also notes: The word **כָּתִית** "chopped" alludes to the first two Temples, the first of which stood for 410 ("**תי**") years, and the second for 420 ("**תכ**") years.

Both of these Temples were "chopped," i.e., destroyed. The third Temple, however, will stand forever – "to kindle the lamp continually." (Toldot Yitzchak)

וְשָׁחַטְתָּ אֶת־הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוּךְ אֹזֶן אַהֲרֹן וְעַל־תְּנוּךְ אֹזֶן בָּנָיו הַיְמָנִית וְעַל־בְּהֹן יָדָם הַיְמָנִית וְעַל־בֹּהֶן רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב - ***"You shall slaughter the ram. You shall take some of its blood and place it on the middle part of the ear of Aharon and on the middle part of the ear of his sons — the right one — and on the thumb of their right hand and the big toe of their right foot, and you shall throw the blood upon the Altar, all around.." (29:20)***

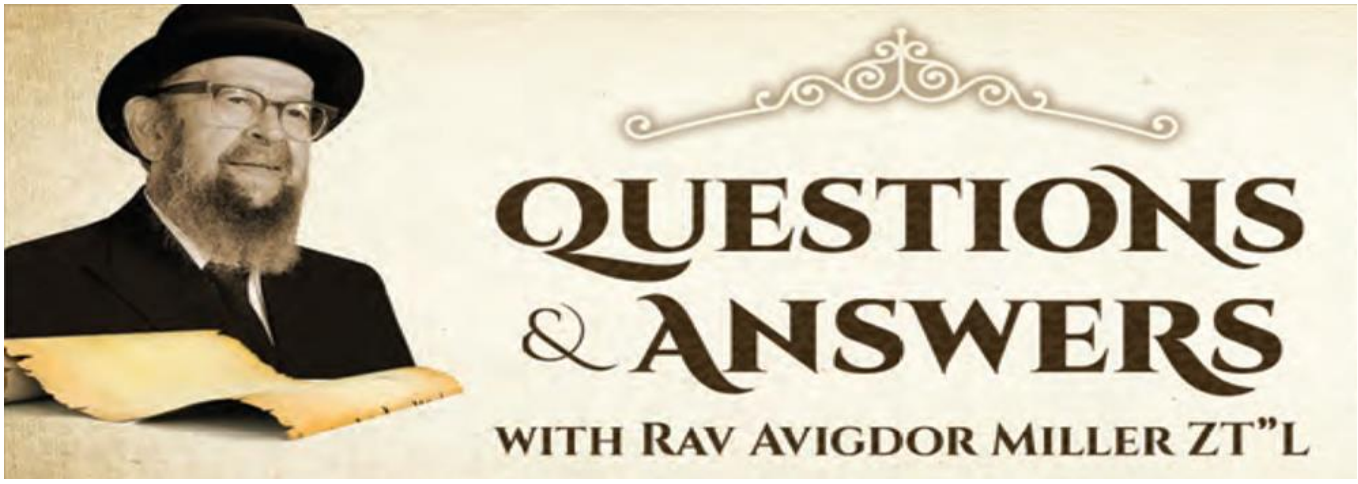
Why was the blood of the sacrifice placed on Aharon's ear cartilage and the joints of his thumb and big toe?

R' Mordechai Ha'kohen z"l (1523-1598; Tzefat, Eretz Yisrael; later, rabbi of Aleppo, Syria) explains:

Our Sages ask: Why was the ear made with a flap of soft cartilage? They answer: So that a person can fold the flap into his ear canal and not hear Lashon Ha'ra and other prohibited speech.

Based on this, R' Mordechai Ha'kohen writes: Aharon should have covered his ear and not paid any attention to the people's request that he make a Golden Calf. Because he did not do so, his ears needed atonement.

Likewise, when the people said (32:1), "Arise! Make for us gods that will go before us," Aharon should not have gotten up. The joints on a person's fingers and toes help him stabilize himself when he gets up; therefore, those joints also needed atonement. (Siftei Kohen)





What should be our attitude towards those who become shikur on Purim?

We have to know that the purpose of our lives is to acquire da'as, not to lose da'as. And so, when a person becomes very intoxicated and he is already *b'geder beheima*, he's like an animal, that's no praise for him at all. However, sometimes in order to raise the airplane off the ground, you have to put high octane fuel into the tank to help it liftoff. And therefore, in order to make yourself more enthusiastic there's nothing wrong with imbibing a certain amount. But to get out of control, that's a mistake. It's not a kiddush Hashem; you make yourself look disgusting.

No, I don't approve of that; it's very wrong. And therefore, you have to be very careful that *nichnas yayin*, the wine should come in to you, and *yatza sod*, and the secret of the Jew comes out.

יין is gematria seventy, and סוד is also gematria seventy. So the seventy of wine comes in and it pushes out the secret that the Jew keeps inside him.

The Jew has in his neshama a love of Hashem, only that he's too bashful to talk about it; he's embarrassed to show it. But when the wine comes in, the truth comes out and it shows his real *pnimiyus*.

When he's a little bit intoxicated the Jew shows the real enthusiasm for Hakodosh Boruch Hu that he possesses, things that he never showed before. And so, Purim is a great opportunity for people to demonstrate their loyalty to the Torah, their emunah in Hakodosh Boruch Hu who is protecting us at all times, and that eventually we will outlive all of our enemies.

All this we are expected to demonstrate on Purim; and we do it by eliciting the greatness within us. We have it in ourselves! And a little bit of mashkeh helps bring it out, no question about it.

Purim is a great day of da'as and therefore we should try to make it as much as possible important in the eyes of our children. Make a big fuss out of Purim! And the Purim seudah should be a very important affair. And by making Purim very prominent in our lives, then it becomes one of the most beautiful jewels on the luach of the Jewish year.



Now that Purim is over, what are we supposed to think?

Ahh, the age-old question: What will be left after Purim? What packages are we taking with us after Purim?

On Purim, over here, we sang "Ah gantz yahr freilich" and we added in the words "Ah gantz yahr Purim." Because the wise man uses his Purim, he puts his mind to all the lessons of Purim, and the day of Purim makes his whole year freilich. His whole year becomes a Purim.

Not only ah gantz yahr freilich, but all your life becomes Purimdik. And one of the biggest simchos is the recognition that Hakodosh Boruch Hu is oheiv amo yisroel. That's the second yesod, the second foundation, of the whole Torah. The first yesod is "Bereishis bara

Elokim es hashomayim v'es ha'aretz" – that Hashem made the world. Hu omar vayehi, Hu tzivah vayaamod – the whole world is nothing but the dvar Hashem! That's the first yesod of the Torah.

And the second yesod, right on the heels of the first one, is oheiv amo yisroel – that Hashem loves His people. The whole Torah, the whole Tanach talks only about amo yisroel. And that's a great happiness when you know that Hakodosh Boruch Hu is thinking about you. Not about the Am Yisroel in general – He's thinking about you!

You see this man sitting here? Hakodosh Boruch Hu is thinking about him. Hakodosh Boruch Hu says, "That's My son!" Hakodosh Boruch Hu loves us more than parents love their children. The love that a mother has for her children is nothing compared to the way Hashem loves each one of us. And since Hashem loves us so much, that's the happiness in life. There's no happiness like that. - The greatest simcha is that Hakodosh Boruch Hu is oheiv amo yisroel. That's the true simcha, and that simcha remains all year round. - And that's the lesson that you study all day on Purim and then you take it with you all year long.

So let's think about that for a minute before we say goodbye to Purim. Hashem is looking at us right now, and He's thinking, "Ah, I have nachas from you, My children. I love you My tiyerah kinderlach."

"People are strange. They beg and plead that Hashem should give them yiras Shamayim, when this is something that is entirely in the individual's control. Yet, when it comes to their livelihood, their business and their money, they imagine they are in charge!" ~ R' Chanoch Henoch of Aleksander zt"l.

"The body needs air. What is the air of the soul? Faith." ~ R' Eliyahu Lopian zt"l



How much extra time is a newly married man supposed to spend in the company of his wife?

No time at all. Now, let me explain that. Here's a man who is newly married, so according to the Torah we cannot take him out of his home into military service during the first year. But that doesn't mean that he sits at home and talks to his wife, no. He's home, but he's plowing his field, he's out taking care of the sheep and the cattle. He's working. Only that he's home.

Let's say he's a kollel-man. So the first year, if he wants, at night he can sit and learn at home. But he has to learn. And it doesn't mean he has to learn at home – he can learn in the beis medrash too. But he can learn at home if he wishes. But it doesn't mean that he sits and talks to his wife. He's not supposed to waste his life. And she shouldn't waste his life. So he has to do what's necessary to do, only that he has to give a certain amount of consideration to his new wife.

So the first year **נָקִי יִהְיֶה לְבֵיתוֹ שָׁנָה אֶחָת** - "***He should be free for his house for one year***" (D'varim 24:5). He doesn't go away to the army, but at home he does his business. He doesn't sit and talk to his wife all the time. **אל תרבה שיחה עם האשה** – '***Don't talk too much to your wife***.'

Even the best wife, if you talk too much, she'll find ways and means of criticizing you. You'll tell her your faults, your weaknesses, and it will be a handle for her to grab and utilize against you. Whatever you say will be used against you. - So the less you say, the better off you are. And the same is true for a wife as well. The less she says to her husband, the more he'll think of her.



Why is it that Haman tried to kill all the Jews but Nevuchadnezar, who was also a sonei Yisroel, didn't?

And the answer is, Nevuchadnezar, the Gemara says *melech hagun hayah*. He was a righteous king. Now, Nevuchadnezar is called Nevuchadnezar Harasha. He was a rasha. But he was a melech hagun, a real king.

He wasn't a fool. Anybody who kills Jews is insane because Jews are not harmful to any government. In many cases, they're very useful.

Hitler was a madman. The Jews of Germany were financiers, they were great scientists, and immediately there began an exodus. Einstein fled. There were better people than Einstein. Now, a ruler who'll lose such valuable elements is a maniac! Even if they weren't valuable, what harm did the Jews do to Germany? Nothing at all!

And so, we don't have to look for reasons why Nevuchadnezar didn't make any campaign against the Jews. But the truth is, it was just the opposite. He began a campaign of utilizing the Jews. He was a melech hagun so he took Daniel and his three friends, Chananya, Mishael and Azarya, and immediately he put them in the palace. And he started training them and teaching them the language of Kasdim and the court manners because he wanted to utilize them.

Even before the Golus Tzidkiyahu, eleven years before the golus he took a thousand of the *chorosh v'hamesger*, the best of the Am Yisroel, back to his land because he understood that this is a great gain for his kingdom. So it's no kashe why he didn't want to kill the Jews.

Does the story of Purim mean everybody wants to kill the Jews? Only that the time came when Hakadosh Baruch Hu saw that the

teshuva wasn't going fast enough – the golus was supposed to be a convalescence to heal them from their great errors of before and many were convalescing, but not fast enough, so Hakodosh Boruch Hu staged this entire pageant of the nes Purim and it had the desired effect.



וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***You shall make vestments of sanctity for Aharon, your brother, for glory and splendor***.' (28:2)

Tiferes, beauty/splendor, is a term that is most often defined subjectively. 'Beauty is in the eye of the beholder.' Thus, beauty/splendor is a term that may have various meanings, dependent upon the individual's perception of what connotes beauty.

The fact that the Torah equates the Bigdei Kehunah with kavod, glory/dignity, implies that the beauty of the Priestly vestments was not necessarily a fashion show, artistic beauty, but rather, dignified splendor, a beauty that inspires, a beauty that catalyzes thoughtfulness. When the Kohen Gadol wore his Priestly vestments, he inspired the people who viewed him as a king dressed in the clothing of a monarch.

The Kohen Gadol, having achieved the pinnacle of spirituality, was truly a spiritual monarch, an individual who represented the finest that Torah has to offer. His attire matched his essence – dignified splendor. How different is the Torah's perspective on beauty!

The Greek culture extolled beauty, but it was a base form of beauty that promoted desire. Its culture focused on the body – not the

spirit. Understandably, its appreciation of beauty coincided with its view on that which was significant and meaningful to them. Our understanding of beauty is quite different.



The words of the Neviim, Prophets, are replete with references to the importance of Jewish children, especially their role in the survival of Klal Yisrael. They are our future; they are our legacy; they are our beauty/splendor. The special love that Hashem has for Yiddishe Kinder, Jewish children, is underscored a number of times throughout Tanach.

One especially poignant and telling example is to be found in a pasuk in Eichah (1:5,6), "*Her young children have gone into captivity before the enemy. Gone from the daughter of Tzion is all her splendor.*"

Chazal (Midrash Eichah) define splendor as the Shechinah, Divine Presence. Rabbi Yehudah says, "Come and see how beloved are the children before Hashem.

When the Sanhendrin HaGadol, Great Sanhedrin, was exiled, Hashem's Shechinah did not accompany it. When the Kohanim were sent into exile, Hashem's Shechinah did not accompany them. It remained in Tzion. When the children, however, were exiled, then the Shechinah left with them. Thus, the departure of Tzion's splendor coincided with the departure of the Shechinah.

The Midrash suggests another definition for the word splendor. The children themselves comprise Klal Yisrael's splendor. The shainkeit, beauty of Klal Yisrael, is its children, its legacy, its future. Jewish children are the living splendor of our people.

On a trip to Eretz Yisrael during the 1950's, **Horav Zelik Epstein, zl**, Rosh Yeshivah of Shaar HaTorah, took his young son (Horav) Kalmen (present Rosh Yeshivah) to visit the **Brisker Rav, zl**. At the end of the visit, the Brisker Rav turned to Rav Zelik and said, "Take your son to Yeshivas Eitz Chaim and allow him to see the cheder children learning Torah and their rebbeim teaching them. That is the sheinkeit, the splendor of Eretz Yisrael."

True beauty is neither merely skin deep, nor is it in the eyes of the beholder. True beauty is intrinsic, dignified, inspiring and, like children – who represent our survival and future – enduring. They are our enduring legacy, our future. They represent true beauty.



וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד – '***They shall take for you pure, pressed olive oil for illumination. "Pure, pressed"***' (27:20): Only the oil which was designated for lighting the Menorah had to be the product of pressed olives – not crushed. The oil used for illumination must be quintessentially pure, without any sediment, in its original state. Filtering later on is insufficient. The oil must be pristine from its very beginning.

Thus, the oil was made by gently pressing the olive until only one drop emerged. That drop was used for illumination. **לַיְהוּדִים הָיְתָה אוֹרָה וְשִׂמְחָה וְשָׂשׂוֹן וִיקָר**, "***The Jews had light and gladness, and joy and honor***" (Megillas Esther 8:16). - **זו תורה — "אורה"** , "***Light, this is (the light that emanates from) Torah***" (Meseches Megillah 16b). - True light that illuminates, that irradiates one's life and gives him the ability to serve as a beacon of light and radiance for others, is derived from Torah.

Just as the light that shone from the holy Menorah in the Sanctuary was the product of pure olive oil, the first emergence from the pressed olive, so, too, the light that emanates from one who studies Torah must be the result of pure oil, effort that is kassis, pressed, whereby one exerts pressure in order to study Torah.

Too many of us are focused on groping through the darkness, helping one another to make it, despite the overwhelming gloom which obscures our ability to see, to maneuver, to develop. There are those who are one step ahead. They cannot and will not resign themselves to living in the darkness. They look for any way, any opportunity, to pierce through the blackness that surrounds them.



A chasid once asked the **Kotzker Rebbe, zl**, why the Rebbe chooses to seclude himself in his house, spending the day deeply involved in Torah study. True, many chassidim visit him at home, thus allowing for his influence to spread, but he could achieve so much more if he would not isolate himself from the world.

The Rebbe listened intently to the question, replying with the use of the following parable: Three wealthy men were incarcerated in a dungeon. Apparently, they had sinned against the king, and even though the infraction was one of perception, the king was not a forgiving person, and even a perceived infraction rendered the offender guilty, and thus he had to be punished.

The dungeon was tiny, cold and damp, with all types of vermin making it their habitat. In addition, it was dark, the darkness palpable to the point that the prisoners could not even locate their own mouths in order to place food inside.

This is where the varied personalities of the three prisoners played itself out. One prisoner was not much of a thinker. He had been most fortunate to have earned a huge sum of money, but-- when it came

to fending for himself in an inhospitable situation-- he was at a total loss. He could locate neither the food, nor the spoon with which to eat – and worse – he could not even find his mouth.

The second prisoner was a wise man, accustomed to the world, he knew his way around. Regardless of his predicament, he could be relied on to discover some way out. He took pity on the other man who was by now starving - unable to find his food, spoon or mouth. He was able to maneuver himself over in order to feed the sorry fellow, thus keeping him alive in the dungeon.

So far, we have addressed prisoners number one and two. What about prisoner number three?

He remained quietly in his corner, secluded from the other two. Apparently, he was faring well, since he neither asked for assistance, nor offered any. This upset prisoner number two, who asked him, "Why do you not offer me assistance in taking care of prisoner number one?"

The elusive number three explained his somewhat incomprehensible behavior: "We are incarcerated in a miserable, dark dungeon. We are unable to do anything because we cannot see. You spend the entire day figuring out how to gather the rations from one end of the cell to bring it to our friend, so that you can feed him. Do you realize that we have been here for an entire month, and he still does not know how to fend for himself?

I am not sitting around wasting time. While you occupy your time with him, I am using my fingers to notch out a hole in the dirt wall. Once I dig deep enough through the wall, I will allow some rays of sun to penetrate. One drop of light drives away much darkness. When I succeed, our friend will once again be able to see, and he will finally be able to feed himself!"

Horav Sholom Schwadron, zl, adds that that this that the meaning of, לַיְהוּדִ֔ים הָיְתָ֥ה אוֹרָ֖ה וְשִׂמְחָ֑ה וְשָׂשֹׂ֖ן וִיקָֽר. "First, there must be אוֹרָ֖ה,

light, which refers to Torah. Once Torah permeates a person, he becomes suffused with its light. Everything else-- gladness, joy and honor-- follows in tow, because, until one can see, he remains disjointed and unable to perceive anything else.

How does one gain Torah? **כְּתִית לַמָּאוֹר**: press yourself, work hard, toil, labor, involve yourself in Torah; you will see the light begin to at first flicker, then become stronger, until it shines brilliantly and illuminates your entire life."

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***And you shall make vestments of sanctity… for glory and splendor***.' (28:2)



Some of us get carried away by the impression we develop based upon an individual's attire. In reality, it is difficult to ignore-- or not be impressed by-- one who is impeccably dressed, his clothing perfectly cut to his body's form, the material and colour drawing attention to the wearer's position in life. Our first impression is generally governed by outside appearances, of which clothing plays a leading role.

Of course, if the wearer opens his mouth and spews forth one foolish statement after another, our first impression will be impugned, and our next impression invariably overpowers it.

A wise man waits, while everyone else judges a person by what he sees at first glance. This is sadly why Madison Avenue lives by the phrase: "Clothing makes the man." They know that first impressions count, and one does not get a second chance to make a "first" impression.

Horav Shlomo Levinstein, Shlita, relates an incident which took place concerning **Ibn Ezra**, which is a classic: Ibn Ezra lived in abject poverty. Indeed, he felt that, for some reason, he just was not destined to be financially sufficient. He once said that if he were to sell candles, the sun would never set; or, alternatively, if he were to sell tachrichim, shrouds, people would not die. The cards were stacked against him – a situation which he had come to accept and live with. His dire circumstances did not deter him from his diligence in Torah study. Hence, we are blessed with his brilliant commentary on the Torah.

Being poverty stricken, he dressed the part, his clothes simple, unassuming, and quite threadbare. He certainly did not dress the part of a brilliant sage who had no peer.

One Erev Shabbos found him in a small, distant town far from his home. He approached one of the community's wealthy Jews and asked if he would host him for Shabbos. The man took one look at Ibn Ezra's clothes and began to hum and haw.

Ultimately, he acquiesced, but he asked him to sit in a corner of the dining room where he would not have to gaze at him dressed as a decrepit pauper. He brought his food to him as covertly as possible, in order not to gather any attention to his indigent guest.

On Motzei Shabbos, Ibn Ezra approached his host and said, "I would like to extend my gratitude to you for your warm hospitality. At this opportunity, I would like to propose a shidduch, matrimonial match, for your daughter, who I notice is of age. I know a wonderful young man who I know would fit in perfectly with your family. I am certain you will appreciate his external bearing and comportment."

Ibn Ezra knew this young man well. He was, indeed, a fine, upstanding, well-dressed and well-behaved young man. Alas, his erudition in Torah was non-existent, as he had not had the opportunity to study.

Knowing that the wealthy man would not settle for a non-intellectual, regardless of his excellent demeanour and appearance, Ibn Ezra said, "The young man in question is very diligent and somewhat of a counter-culturist. He keeps to himself and hardly speaks to anyone. I ask that you make available for him a small quiet room where he can keep to himself. You may still gather a group of scholars to test him in areas of Torah knowledge. I will forward the question to him and return immediately with his response."

Shidduchim were not easy to come by – even for the wealthy. A good boy was even more difficult. Thus, despite the circumstances, the wealthy man agreed to the proposal. - Ibn Ezra instructed the young man to remain silent. He would take care of everything.

A few days later, Ibn Ezra appeared with the young man. He was everything that the man had hoped for: handsome, well-dressed, noble bearing; in short, his external appearance was the "package" he was seeking for his daughter.

A group of sages gathered to present him with their halachic queries, which Ibn Ezra fielded for him. The sages gave their approbation of the young man. Apparently, he must be a genius. He answered every question they sent to him succinctly, indicating a breadth of knowledge uncommon for anyone his age. They were veritably impressed. Needless to say, the shidduch went through.

Following the engagement, Ibn Ezra moved on, and the young man now had to fend for himself. It did not take long for the truth to be revealed: the young man was well-dressed and handsome, intellectually philistine. He knew nothing. The wealthy man was furious. How could he allow his daughter to marry someone who was so intellectually challenged?

The man summoned Ibn Ezra and demanded, "How could you have done this to me? I trusted you to bring me a young man that I would be proud of – and you brought him!"

"You do not seem to understand," Ibn Ezra began. "I noticed that you are impressed by externalism: nice clothes, appearances, behavior. Nu – I brought you 'nice clothes'! I did not get the impression that anything else mattered!"

The man took the hint. He was acutely aware of the concept to which Ibn Ezra was alluding. He asked, "What do I do now? Do I let my daughter marry this man?"

"Do not worry," Ibn Ezra replied. "Let them get married. I will tutor the young man, and soon you will see that he will become proficient in what really matters!"

So it was. The young man studied with the illustrious Ibn Ezra for a number of months and, before long, he was counted among the erudite Torah scholars of his community.

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***And you shall make vestments of sanctity… for glory and splendor***.' (28:2)



Much of the Parsha is devoted to describing the Bigdei Kehunah, Holy Vestments worn by the Kohanim, their construction and materials. Clearly, great significance is attributed to the manner in which the Kohen presents himself.

Veritably, it is not only the Kohen – indeed, every Jew must maintain a dress code in which his attire is modest and does not call attention to the person's body but rather to his personality and character.

In order for one's personality to be noticed, he/she should not be detracting others by having them focus on his/her clothes – or lack thereof.

Jewish People also have a religious uniform: A yarmulke/head-covering, indicates our respect for Hashem. Tzitzis are the fringes that are attached to a four-cornered garment and bespeak a Jew's affiliation with mitzvah observance. In addition, we are not permitted to wear clothing made of shatnez, a mixture of wool and linen. Moreover, there is even a specific sequence to the manner in which one dresses, designating what one puts on first.

The Kohen Gadol donned his Holy Vestments sequentially, with the clothing that covered the lower half of his body being put on first, then followed by the garments that covered his upper body. The final article of clothing that the Kohen Gadol put on was the Tzitz HaKodesh, Holy Golden Plate which bore on it the Name of Hashem.

I once heard that this sequence teaches us an important lesson: One should not make use of Hashem's Name until after he has addressed the areas of physicality and the mundane, which are represented by the lower half of his body. Too many are ready to accept the mantle of G-dliness upon themselves, even though their personal "house", their private activities, are far from in order.

The Tzitz had the power to effect forgiveness for Klal Yisrael's public indiscretion. It could also return the kedushah v'taharah, holiness and purity, to the Sanctuary. Likewise, this is the function of those who represent the epitome of spiritual leadership – those who wear the spiritual Tzitz. They too, must be circumspect in keeping the ethical and moral discipline expected of a Jew. One who seeks to wear the mantle of the Tzitz must prepare himself for the personal and communal demands of this position.

While clothes certainly do not make the man, the concept of proper attire, in addition to the Jewish code of dress – attire that brings

both honor and glory to the wearer and to Heaven – is central to Jewish life and values.

The following "clothing" episodes each convey an important lesson, which I will leave for the readers to decide: The first story takes place in Heathrow Airport as two Jews – one observant and one who was not – yet – observant, and who was sitting there having his donut and coffee. He was not wearing a yarmulke and made a point of informing his fellow traveler that his son in Yerushalayim was fully Torah-observant, studied in a Kollel, and had a large family all of whom were deeply committed to Hashem.

The observant Jew was obviously taken aback by this information. How did a Kollel fellow emerge from such a home, as represented by the father's unaffiliation with Torah observance?

"It all happened because of clothes!" began the father. "My son was a top student in undergraduate school, where he excelled and seemed to gravitate to the study of law. He was wooed by a number of universities and in the end, settled on a prestigious school that granted him a hefty scholarship. Following graduation, he served a year of internship at the Justice Ministry.

"This was a wonderful experience. Our son excelled in all areas and developed an impressive reputation. He seemed to have a very bright future ahead.

Then Rosh Hashanah came along. You see, despite the fact that our family was unobservant, we did observe one tradition: our family got together Rosh Hashanah night for a festive meal. This event meant very much to our son. It was his family time. It was also his sole expression of a relationship with Judaism.

When my son asked permission to take off from work, he was told, 'Listen, we have never had a Jew work here before. We will allow you to take the evening off, but please keep it to yourself!'



"When my son returned from his furlough, he discovered to his chagrin that his office had been moved. He was now in a small cubicle facing the alley, with no other view other than the garbage bins in the back. It was clearly a retaliation for "being" Jewish. He knew that they would never fire him because of religious reasons. They would just make his life miserable until he quit.

"Well, my son was not giving in, he would force the issue another way. He went to a store that sold Chassidic clothes and purchased the most attention-seeking garments he could find. You can imagine how his boss must have felt when he saw my son's refusal to bend and conform to his regulations.

The next step was to grow a beard and payos, earlocks. Finally, at a certain point, the High Justice called him over and asked him to explain what it was that he was wearing. The response was that it was the garb of a Jew. 'What is a Jew – and why does he wear these specific garments?' was his immediate question.

My son began to do research and learned the reason for, and significance of, every garment. His research led him to deeper introspection of his life, values and future aspirations. In short, he became observant, moved to the Holy Land, met a lovely girl from a similar background. Today, they are living happily ever after – all because of the Jewish clothes that he was compelled to wear."

The second story occurred at the Displaced Persons Camp where the **Klausenberger Rebbe, zl**, was interned following World War II. It was home to thousands of survivors of Hitler's diabolical assault on

Judaism. The Klausenberger understood that even the staunchest believer would be hard-pressed to retain his heretofore unshakable belief. This was a cataclysmic destruction that not only took its toll on the physical body of the Jewish People; it had wreaked havoc with the spiritual/emotional compass of many survivors as well.

Taking everything into consideration, the Klausenberger went about his business reaching out with love to all those who would listen.

One day, while walking in the camp, he chanced upon a young teenage girl who was walking barelegged. The Klausenberger made it his goal to minister to the spiritual as well as physical needs of the survivors. He looked at the girl and, in a pleasant, soothing voice, asked her why she was not wearing stockings. The girl cried out that she had none. Therefore, she was relegated to walk around barelegged.



The Klausenberger was of the opinion that this was a tznius issue that required immediate resolution. He immediately took off his shoes, then removed his long black socks – the only pair that he possessed – and gave his socks to the girl!

He explained to her that for a man to walk around without socks was not an infringement on tznius. For a bas Yisrael to walk barelegged was unbecoming.

She never forgot this incident with the Rebbe. Indeed, she saved those socks for years. They represented to her the message: "Someone cares about my neshamah, soul." As a result of this heartfelt act of caring, the girl remained observant, raising a beautiful family devoted to our Torah heritage.

More than half a century passed before she removed those socks from their special place. The Klausenberger Rebbe had passed away

in Eretz Yisrael. No longer a teenager, and beset with health issues, she made the trip to the house of the Rebbe, where his family was sitting shivah, seven-day period of mourning. With tears streaming down her face, she presented the socks to the family – and related the story to them. They did not know who she was – but now they would never forget her.



וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***And you shall make vestments of sanctity… for glory and splendor***.' (28:2)

Kavod and tiferes are terms which are associated with the dignity of man and the requirement of manifesting this sense of reserve and class. When we mention the gadlus ha'adam, greatness of man, one immediately thinks of Slabodka, the yeshivah whose Mashgiach/founder, the **Alter zl, of Slabodka, Horav Nosson Tzvi Finkel**, was its primary exponent. I take the liberty of expounding on the subject and its intended impact on the Jewish imperative.

When Rav Nosson Tzvi Finkel was about to launch his yeshivah, he asked **Horav Yisrael Salanter, zl**, founder of the Mussar, character refinement, movement, "On which foundations shall I build my yeshivah?"

Rav Yisrael replied, applying the pasuk in Yeshayah 57:15, **לְהַחֲיוֹת רֽוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים**, "***to revive the spirit of the lowly and to revive the heart of the despondent***."

This pasuk became the cornerstone of the Alter's work. His goal was to uplift his students' spirits, broaden the horizons of their mind – not to think small, but to think globally. This was at a time when the self-image of the yeshivah students was on the defensive end of a Jewish community that treated them with complete disregard.

The Alter focused on man's greatness and his power in the world. He shied away from the **אָנֹכִי עָפָר וָאֵפֶר**, "***I am dust and ashes***" attitude, which had won favour in the eyes of some educators; rather, he saw

it as his imperative to develop man's stature as vital to his elevation. He attempted to infuse each of his students with a sense of his own significance and responsibility, as the consequence of his role as the crown of Creation.

When one realizes his incredible potential, he will begin to acknowledge the awesome responsibility that rests on him. This awareness is a great motivation for him to exert himself to realize his potential. Thus, with the realization of what he is and what he could achieve, he is availed that most wonderful gift which eludes so many: the gift of joy.

The Alter battled valiantly on behalf of the yeshivah student's stature and sense of importance, in his own eyes and in the eyes of the Jewish community. Regrettably, yeshivah students were considered to be on the low end of the totem pole. The world was changing as a result of the changing "isms": Communism, Socialism, secular Zionism. These movements were in addition to the pervasive Haskalah, Jewish Enlightenment, which was responsible for the destruction of the spiritual lives of countless of unknowing Jews.

The espousers of these organized trends treated those who devoted their lives to Torah study as wastrels who had no part in the greater world outside. The appearance and manner of dress of the yeshivah students, often the result of poverty and neglect, certainly did not ameliorate their preconceived self-satisfying notions.

The Alter demanded that his students be scrupulous in their behaviour, both within the environs of the yeshivah and in their interaction with the outside world. He insisted that they dress properly, neatly and respectfully – indeed, **לְכָבֹוד וּלְתִפְאֶרֶת**, "*for the dignity and beauty of the Torah*." - He understood that one's self image is affected by his external appearance.

The attire upon which he insisted included a short-coated suit and a hat, no beard, and hair to be cut in a manner considered respectable by conventional norms. Slowly, the townspeople's attitude toward

the yeshivah bachurim changed. Even more important, the student's self-image also changed. He learned to view himself as a person of stature, as a ben Torah, a talmid chacham, Torah scholar, who exemplified the embodiment of Torah – not an am ha'aretz, one unschooled in Torah erudition. In other words, the world saw where he excelled, over and beyond the characterization of the proponents of the Enlightenment.



One of the Alter's most prominent disciples, an individual who represented Slabodka in the fullest sense, was **Horav Meir Chodosh, zl**, venerably known as the Mashgiach. He transmitted his Rebbe's philosophy of life to his many students in Eretz Yisrael.

In his biography, his daughter, Rebbetzin Shulamis Ezrachi, relates the following two telling vignettes: **Horav Isaac Sher, zl**, was the son-in-law of the Alter and Rosh Yeshivah of Slabodka. He was a man who walked and stood with an erect carriage, eyes cast down to the ground.



It is related that, in his youth, he would walk with a stooped nature. The Alter wanted him to walk erect, upright, the way one should walk.

One day, he called Rav Isaac over and said to him, "Go buy yourself a pair of pince-nez." These were a type of elegant eyeglasses which

was stylish at the time. The problem was that they did not have ear pieces. They stayed on by pinching the bridge of the nose. The only way to keep the pince-nez from falling off was by standing very erect.

The student followed the Mashgiach's instructions, purchased the glasses, and a short time later, they fell off his nose and shattered. Rav Isaac felt terrible.

The Alter noticed that he was not wearing the glasses, and, after finding out what had happened, gave his student more money to purchase another pair of pince-nez. This time, Rav Isaac was much more careful; he kept his head straight and his shoulders erect, so that he would not allow the glasses to slip downward and break. - This is how Rav Isaac learned to walk with an upright posture.

Horav Simchah Wasserman, zl, came to Slabodka and introduced himself to the Alter. "How is your father?" the Alter asked. (This was a reference to **Horav Elchanan Wasserman, zl**, Rosh Yeshivas Baranovitz and one of Europe's pre-eminent Torah leaders.)

Rav Simchah replied, '*Nisht kasha*', "Not bad". The Alter became visibly upset: "Is this the way you speak about your father, as though he were a horse in the stable?"

This is really the reason I came to Slabodka," Rav Simchah replied. "I heard that here one learns how to speak (properly)." - The Alter calmed down.

One last story: A Kollel fellow in Chevron visited Horav Meir Chodosh. During the course of the conversation, he asked the Mashgiach to explain the philosophy of gadlus ha'adam to him, as it was manifest in Slabodka.

The Mashgiach answered, "All that I can explain to you will be theoretical and worthless until you see the behaviour of **Horav Zevullun Graz, (zl,)** Rav of Rechovos. I suggest that you take a trip to Rechovos and spend a day with the Rav."

The avreich, young man, traveled to Rechovos and presented himself at the house of Rav Graz. "Does the Rav have a place for me to spend the night?" he asked. The Rav asked no questions. Here was a young man, properly dressed, from a good family – why not?

The Rav immediately invited him in and prepared a bed for him to sleep. The young man was excited about his good fortune. He went to bed and feigned sleep. Perhaps he would notice something during the night that would validate what he felt were the strange instructions of the Mashgiach.

The night went by, and, after a few hours of learning, Rav Zevullun retired to bed. The young man figured that it was all a waste. One does not go to Slabodka to learn how to sleep, but the Mashgiach did say that it would all be explained. So, he was determined to remain awake all night. Something was going to happen that would make sense out of it all.

At two o'clock in the morning, Rav Zevullun arose from his bed to use the facilities. The young man figured that this was it. He might as well get a few hours of sleep and return to the Mashgiach with a "mission not accomplished."

Then the most unusual thing took place. Rav Zevullun went over to the closet, removed his kapote, frock, and homburg, hat, and then, when he was clothed in his rabbinic garb, he recited the Asher Yotzar blessing, with great kavanah, concentration and intention.

It now all made sense. The "greatness of man" is not measured by how he acts in public. The barometer for gadlus ha'adam is determined by how he acts in middle of the night, in the privacy of his own home. - When he makes the Bircas Asher Yotzar upon leaving the bathroom, does he spend a few minutes to realize that he – the crown of Creation – is about to speak to the Creator, so that he dresses accordingly?

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר– '***They shall take for you pure, pressed olive oil for illumination***.' (27:20)



There were two forms of olive oil. First was the oil which was used for the Menorah. This was pure without sediments, derived from the first pressing. The olives were picked from the top of the tree, where they received the most sunshine. They were then pressed with a mortar – rather than ground in a mill.

The second oil, which was the product of grinding and included within it tiny pieces of sediment, was appropriate only for the Menachos, Meal-offerings. **כָּתִית לַמָּאוֹר** , pressed for illumination; **וְלֹא כָּתִית לַמְּנָחוֹת**, not pressed for the Menachos, say Chazal. The oil used for the Menachos did not require the quality inherent in oil processed through kassis, pressing with a mortar.

In the Talmud Megillah 6b, Chazal make a fascinating statement concerning limud ha'Torah, Torah study. If one states, **לֹא יָגַעְתִּי וּמָצָאתִי**, "(Despite the fact that) I did not toil in learning, yet I achieved success", **אַל תַּאֲמֵן**, "Do not believe him."

The reason for this, explains the **K'sav Sofer**, is that Torah can only be acquired through exertion. If one toils in pursuit of Torah knowledge, he will succeed. Without toil, there is no success.

The K'sav Sofer applies Chazal's exposition regarding the oil, kassis la'maor, v'lo kassis l'Menachos, in order to explain the distinction between Torah study and other academic disciplines.

Kassis la'maor; one must press himself and toil in order to achieve the light of Torah. This illumination does not come easy. One must expend effort. V'lo kassis la'Menachos; for a livelihood (minchah is a meal-offering – meal symbolizes parnassah, livelihood), he does not have to exert himself. Whatever hishtadlus, endeavoring, he applies will be sufficient. The rest is derived from Hashem's blessing.

One can work minimally yet amass great wealth. Others may work day and night and barely eke out a living. His toil is not the key to success.

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***And you shall make vestments of sanctity… for glory and splendor***.' (28:2)



Seeing the Kohanim resplendent in their Bigdei Kehunah, must have been a glorious sight. These garments were similar to those worn by monarchs. Indeed, in the Yom Kippur Musaf, **מַרְאֵה כֹּהֵן** prayer describes the appearance of the Kohen Gadol. **אֱמֶת מַה נֶּהְדָּר הָיָה כֹּהֵן גָּדוֹל**, "***True! How majestic was the Kohen Gadol***."

I have always wondered how it was that this wondrous sight did not impact all of Klal Yisrael. Some Jews, albeit a minority, did not buy into the program. After seeing such majesty and splendor, one should be enthusiastically filled with exceptional pride. Yet, we see that this was not always the case. Why?

Perhaps it is because, in order to be impressed, in order to be impacted, one must take note; one must see. One who does not

perceive the greatness of the image before him is either sightless or refuses to look. One who refuses to look, to delve into the spectacle before him, will not be moved by its wonder. With the power of cognitive perception, one is able to envision the beauty of an experience even though all that stands before his eyes are simple, mundane allusions to the greater experience.

Please bear with me as I explain with a captivating story, which was related by Rabbi Fishel Schachter. Rabbi Schachter related his family's experience with a baalas teshuvah, a young woman who had embraced Torah observance. Sadly, as the yetzer hora, evil inclination, would have it, as soon as she became frum, observant, everything started going downhill. She sustained a serious brain injury in an accident. Her health began to deteriorate. To add insult to injury, her mother vehemently opposed her decision to adopt the Orthodox way of life. Rather than giving her support in her time of need, her mother would rub it in that all of this had happened because she had become observant. - The young woman was in the hospital alone and scared.

Somehow, the mother contacted Rabbi Schachter and the Rav and his family became regular visitors in the hospital, encouraging the girl and empathizing with her ordeal. Then the dreaded news came: she required life-sustaining surgery, which might have a serious effect on her vision. The surgery to save her life could drastically impact her optic nerve.

Confronting sightlessness is a tall order for anyone, especially a young baalas teshuvah who had already been through so much. One would have expected a number of horrible reactions, but what Rabbi Schachter heard from this girl was startling.

Rabbi Schachter visited her that day, and she told him about her crisis. She was frightened about the surgery and, for lack of something to say, he injudiciously asked her, "Why?"

Her reply is what this story is all about: "Being cooped up in the hospital, sedated with pain killers, unable to move about freely, not knowing what tomorrow will bring, I have one thing to which I look forward every week. The Bikur Cholim girls visit every Friday and set up a little table with grape juice and challah. They provide me with an electric candelabra, so that I may experience Shabbos. This is my only moment of joy and reflection. If I lose my eyesight – how will I see Shabbos?"

When the candelabra was lit and her little hospital table was bedecked with challah and grape juice, her perception of the holy day was beyond – indeed, way beyond – what the average frum Jew experiences. Her ability to see transcended the physical.

An addendum to the story occurs six months later when, upon eating her Shabbos meal at Rabbi Schachter's house, she spilled horseradish on her dress. - She saw the stain!

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '*And you shall make vestments of sanctity… for glory and splendor*.' (28:2)



One Friday night shortly after he arrived in America, the **Satmar Rebbe, z.l.**, spoke to his chasidim about the significance of wearing the European garb: Shtreimel, fur hat, and bekishah, long silk frock.

During his talk, he cited the **Ksav Sofer's** comment regarding the pasuk detailing Hashem's instructions to make Priestly vestments for glory and splendor. He explained that during the time of the second Bais HaMikdash, there were Kohanim who did not measure up to the Priestly standard

expected of them. They needed the special vestments to remind them of their exalted position and its concomitant responsibilities. There were, of course, Kohanim whose spiritual plateau and moral rectitude were totally proper. They wore the vestments for their true purpose: for glory and splendor.

The Rebbe was concerned with the fact that upon arriving on these shores, many chasidim changed their mode of dress. No longer were they bedecked in the traditional garb worn by the Jew of pre-war Europe. Some were even shaving off their beards and payos.

The Rebbe said, "In Satmar, prior to the war, the shtreimel and bekishah were worn **לְכָבוֹד וּלְתִפְאֶרֶת**, for glory and splendour. They enhanced one's Yiddishkeit, since regardless of what they were wearing, they still continued to be observant Jews. In this country, I am afraid wearing traditional garb is of a compelling nature. It is not simply for glory and splendour. It is to maintain and reinforce our Yiddishkeit. It protects us from mingling freely with contemporary society. It is inherent that we look different, so that we will act differently."

While there were those who felt the Rebbe was perhaps a bit too radical in his perspective on life in America, his impact on Orthodoxy – specifically due to his extreme views – is unquestionable. The Jew must distinguish himself in all areas of human endeavour, both physical and spiritual. He must transcend his environment and remain steadfast in his beliefs.

The Satmar Rebbe's customs that have been part of Jewish life for centuries, influenced and protected generations of Jews to come – even those who did not agree with him.

"A person can see more with eyes of faith, than with those of the head." ~ The Kotzker rebbe.

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר – ***'They shall take for you pure, pressed olive oil for illumination.'*** (27:20)



The Midrash cites the pasuk in Yirmiyahu (11:16): זַיִת רַעֲנָן יְפֵה פְרִי־תֹאַר - ***"Hashem has called you a verdant olive tree."*** Why did Yirmiyahu compare Klal Yisrael to an olive tree?

The Midrash explains that while all drinkable liquids mix with one another, oil stands alone. Likewise, Klal Yisrael does not mix with other nations.

In an alternative exegesis, the commentators suggest that when other liquids mingle one cannot tell which liquid is above and which is below. Oil, regardless of with what it is mixed, always rises to the top. So, too, when Klal Yisrael performs the will of the Almighty, they ascend to the top; they are above the nations of the world.

At first glance, no difference between these two explanations is evident. In any event, Klal Yisrael should not mix with the other nations. What is the difference if we are on the top or on the bottom?

Horav Yosef Konvitz, z.l., explains that the first statement of the Midrash, that Klal Yisrael does not mix with others, refers to a time when we are living in Eretz Yisrael. In our own land, we are in a sheltered environment protected from the harmful effects of the outside world. Even then we are adjured not to mix, not to marry outside of the faith.

The second idea mentioned by the Midrash applies to Klal Yisrael in galus, exile among the nations of the world. Who will protect us?

How are we to secure ourselves from acculturation, from eventual assimilation?

The answer is the Torah: only by adhering to the Torah and fulfilling its mitzvos do we have the antidote to assimilation. We rise to the top when we are fortified with the Torah.

We may add that when Klal Yisrael studies Torah and keeps the mitzvos, we are respected by those around us. We develop a stature, an image which people respect. The Torah refines us, and it is obvious. We rise above the nations of the world with the "buoyancy" imbued in us through the Torah.

Moshe Rabbeinu grew up in Pharaoh's home, in an environment whose culture and way of life vilified Torah. From Egypt he moved on to Midyan, to the home of Yisro. Although Yisro was not an Egyptian, he was still far from being a devout, pious Jew. Yet, Moshe did not mimic his way of life. He did not acculturate.

What protected him? - His emunah, faith in Hashem, elevated him, gave him the fortitude to overcome whatever challenges and obstacles stood in his path.

Yosef Ha'tzaddik before him relied on his faith to overcome the constant trials with which he was confronted. - It worked for them; it will, likewise, work for us.

"Many people wish for a different life situation, where they will be able to learn better, daven better etc. But we must believe that Hashem knows what's best for us. If Hashem placed you in a specific position (which you cannot change), it is undoubtedly the best for you.

It is from this situation that Hashem wants you to serve Him." ~ Rabbi Elimelech Biderman.

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד – '***They shall take for you pure oil…to kindle the lamp continually***.' (27:20)

Chazal teach that Hashem gave us the mitzvah of lighting the Menorah in the Bais HaMikdash, "not because I need the light." After all, Hashem is the light of the world. "Rather, I command you to light for Me just as I provided illumination for you in the Wilderness. This will give you the opportunity to return the favour."

Horav Yeruchem Levovitz, zl, derives an important lesson from Chazal: A beneficiary who may, somehow, want to return the favor – let him do it. Chazal are teaching us a lesson in Torah etiquette. When someone does a favor for another person, the beneficiary may want to repay the kindness. However, the benefactor has it all and does not need anything. - What should he do?

The Mashgiach notes that most of us would say, "Forget about it. No problem; Don't worry about it. I'm actually good." - Chazal are teaching us that this is wrong. We must permit the beneficiary to repay the favor. Someone who is truly sensitive to the feelings of the beneficiary will say, "Yes, I will be happy to receive a favor in return." He will not want his friend to feel indebted to him. A relationship between two people should be one of unity and harmony. Allow the fellow to maintain his dignity by paying back the favor. The main objective is that his dignity will have been preserved.

Rav Yeruchem cites the **Rosh** in Sefer Orchos Chaim L'Ha'Rosh, who asserts that the ramifications of sensitivity apply even under such circumstances in which someone offends us. He now stands before us with pleading eyes, asking forgiveness. - What should we do?

The Rosh writes: "Do not consider it a sin if a person wishes to excuse himself in front of you." The Rosh is addressing a situation whereby Reuven offended Shimon. Reuven now wants to explain his behavior and somehow achieve forgiveness. Most of us would simply say, "Forget about it. It is over, don't worry. I am not upset." However, what if he wants to explain? The Rosh says that a baal

middos, one who possesses refined character traits, will listen to what the individual has to say.

This is probably against our basic instinctive reaction. No one wants to hear someone's excuse concerning why he insulted him, why he hurt him, why he caused him a monetary loss. The usual reaction is: "Forget about it. I will not weep over spilled milk. What is done is done!"

In truth, the reason the victim does not want to listen to the offender's excuse is that he wants him to suffer. Thus, whenever he meets him, he will be able to subtly rub it in. "You hurt me, and I never really forgave you. I never listened to your justification."

The Rosh is teaching us to let a person have his say – even if it's an excuse that is not worth much. At least, the offender has the satisfaction that he was allowed to have his say, and in his mind this means that he was forgiven.

The Mashgiach cites the episode with Yosef and his brothers as an indication of how a Torah Jew should act. The ten brothers felt terrible. They had gone through life justifying their hatred and eventual sale of Yosef.

While this was a step up from their original intention to kill him, they still acted badly toward him. Years later when they stood before him, they were speechless. Indeed, words cannot soothe Yosef's pain or adequately express their share of the blame. What possible excuse could they render to gloss over two decades of suffering? Apologies are insufficient at a time such as this. Yosef said: "It was not your fault. Hashem wanted this to occur. Thus, He manipulated the events, and you were mere pawns in Hashem's hands."

By saying this, Yosef was removing from them the burden of guilt, allowing them to preserve their dignity and face him after all these years.

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי - '***And you, bring near to yourself Aharon your brother… from amongst Bnei Yisrael to minister to Me***.' (28:1)

We wonder why Aharon received the position of Kohen Gadol, High Priest, as opposed to Moshe Rabbeinu, who was clearly the greatest Jew at the time.

The Maggid, zl, m'Dubno gives a practical reason for this selection: The purpose of the Kohen Gadol is kaparah. He is the one who atones for the sins of the people and who must execute that service. Such a person must be from ***among*** the people – someone who understands them, whose appreciation of the average Jew is profound. One who understands their many foibles and misgivings is able to make sense of their errant behavior and shortcomings.

Moshe was a great man, a '*Himmel mentch*', a man whose head was in the clouds. He was not as close with the ha'mone am, average Jew, like his brother, Aharon.

The Kohen Gadol was the one who personified **אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם**, "***loves peace and pursues peace***," [loves people and brings them closer to Torah]. Not all peace is good! The Tanna in Pirkei Avos 1:12 emphasizes Hillel's dictum, **הֱוֵי מִתַּלְמִידָיו שֶׁל אַהֲרֹן, אוֹהֵב שָׁלוֹם וְרוֹדֵף שָׁלוֹם, אוֹהֵב אֶת הַבְּרִיּוֹת וּמְקָרְבָן לַתּוֹרָה** - "***Be like the disciples of Aharon, love peace and pursue peace, loves people and bring them closer to Torah***."

The Slonimer Rebbe, zl, Horav Avraham, commented, "Only such peace that ultimately brings Jews closer to Torah may be considered the shalom of Aharon. A peace that does not serve as a catalyst for bringing one closer to Torah is a false peace."

Bringing a Jew closer to a Torah way of life often requires an astute mind, while at other times, a practical, common-sense approach will do the trick. Deep down within every Jew's psyche there exists a gravitational pull toward Torah. The problem is that it is covered

with layers and layers of fear, indifference, and even resentment. If we can succeed in penetrating this covering, we can draw the individual to his origins, to the Torah.



Horav Shlomo Zalman Auerbach, zl, was the posek hador, Halachic decisor, of his generation. He was Rosh Yeshivah of Kol Torah, where his lectures throughout the years molded and shaped the minds of thousands of students. He was also paradigmatic of Aharon HaKohen – kind and sensitive, caring and loving, empathizing with each and every Jew, and always looking for a way to bring Jews closer to Torah.

The Rosh Yeshivah would arrive daily at the Yeshivah via taxi. A number of times, it was noticed that the taxi would pull up to the curb, but Rav Shlomo Zalman did not alight. He remained in the cab, conversing with the driver for a few minutes, often for as long as ten minutes.

What could they be talking about? Rav Shlomo Zalman was an individual who valued every moment. This was totally out of character.

One of the students was overcome by curiosity, to the point that after the Rosh Yeshivah went inside, he flagged over the taxi and asked the driver, "What gives? What were you talking about with the Rosh Yeshivah?"

"What?" asked the driver. "What did you call that elderly man? Are you saying that wonderful old man is your Rosh Yeshivah? He is learned? I never knew!"

After some prodding, the driver shared his story, "We were once traveling to the yeshivah, and the gentleman asked me about my background. I replied that I was born near Yerushalayim, and I even remember attending an Orthodox school. The gentleman asked me what I had learned in school. I told him that I did not remember much, but I would share with him what I remember from my Chumash class. It began with Bereishis, Adam and Chavah. Next, I covered Avraham and Sarah, and I continued on.

It was clear that the older man was deriving much pleasure from the stories. Regrettably, I remembered only so much. In order to keep up our conversation and make the man feel good, I would 'prepare' on Shabbos by taking my son's stories of the Torah and reading them. What can I say? He was actually enjoying these stories!"

What a brilliant way to bring a Jew closer to Torah! This could only have been achieved by an individual who felt another Jew's pain as his own, who loved each and every Jew as family.

Since the Kohen Gadol is supposed to spread good will, reaching out to all Jews with love and caring, he must be respected by the people. One listens to whom one respects. This is one reason why the Kohen Gadol's vestments were outstanding in their beauty. When the Kohen Gadol stepped out bedecked in his Priestly vestments, he represented spiritual monarchy. He manifested royalty which, by its very nature, demands respect. For this reason, the people readily accepted his word, which allowed for him to atone for them.

Clothes do not necessarily make the person, but they are an indication of an individual's nature. When a person dresses royally, he catches the eye of people. They look up to him and are willing to accept his guidance. This is especially true of an inner sanctity that glows from within, and his countenance illuminates without.

It is related that once one of the premier Lithuanian Torah scholars came with a complaint to the **Netziv, zl**, who at the time was the

Volozhiner Rosh Yeshivah and that generation's pre-eminent Torah leader.

Why is it that a number of the Admorim, Rebbes, who had large chassidic courts, lived a life of affluence, wearing beautiful, rich garments that reflected glory and royalty, while so many Roshei Yeshivah lived in squalor, suffering from abject poverty?

The Netziv explained that this has been going on for quite some time. One can say that it dated back to the days of Moshe and Aharon's leadership of the Jewish People.

There are two pursuits, missions or purposes in life. There are two ways to serve Hashem. Each and every generation has those who are better suited for one, while others seem to gravitate and revel in the other. Indeed, there are two ways/approaches to reach out to the Jewish People.

One derech, approach, is Aharon's way, whereby one reaches out with love, caring and sensitivity. This approach is best suited if one seeks to reach the common man, the one who is neither necessarily erudite, nor looking for scholarship. He seeks warmth, love, a shoulder to lean on, and a heart that will open up to him. To reach out to the ha'mone am, greater community, one's attire, speech, and manner must be impressive. This was Aharon's way.

Moshe's approach was the one that required pure Torah dissemination without embellishment: pristine Torah lomdus, logical analysis, brilliant lecture and dialogue. This approach does not hinge on impressive externals.

One has only to look at the photographs of some of our greatest Torah scholars to notice that clothes did not play a role in their lives. Whether it was a simple hat that served its owner for years in all sorts of climates, or a threadbare kapoteh, to them it was all the same. On the other hand, when **Horav Chaim Soloveitchik, zl**, who did not normally dress in specific rabbinic attire, travelled to

Germany to meet with its rabbinic leadership, he was very particular in selecting his wardrobe. He commissioned a tailor to prepare for him a new kapoteh, carefully selecting the material himself. It had to be "stylish" and fit properly.

Rav Chaim explained that his fastidiousness was due to the German Jews' discriminatory nature and demand concerning resplendent attire. Their idea of how a Rabbiner should present himself was quite different than the Eastern European perspective. If, in their eyes, a Rav should dress a certain way, it would be a chillul kavod haTorah, desecration of the honor due the Torah, to act otherwise.

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד – *'Now <u>you</u> shall command the Bnei Yisrael.'*... (27:20)

Hashem commanded Moshe to have direct personal involvement regarding the next three mitzvos: the preparation of the oil; the designation of the Kohanim; the selection of those wise and talented people who would make the Bigdei Kehunah, and build the Mishkan.

Horav Shabsai Yudelevitz, zl, interprets this pasuk homiletically. He cites an incident in which a student of **Rav Yisrael Salanter** came to the famous founder of the Mussar movement, stating that he would like to go to Germany to give Mussar, lectures in character refinement and Torah observance, to the people therein the hope that he would catalyze them to repent and mend their ways.

Rav Yisrael responded by saying that the student's undertaking was admirable. He said, however, "I think what you are doing is truly noble, but have you finished Russia, that you are so bent upon going to Germany?"

The student thought a moment and responded, "The rebbe is right. I will first focus on Russia."

Rav Yisrael said to his student, "Have you completed inspiring Poland to repent, that you are prepared to undertake Russia?" "No, rebbe,

you are right. I will concentrate on Poland before I go on to distant countries."

Rav Yisrael was not yet finished with his student. He turned to him and asked, "Have you addressed the lack of observance in your own community? Furthermore, what about your family? Are you so sure that all is well at home? Also, since we are getting close to home, have you introspected and confirmed that there are no areas to correct in your own personal behavior? - Before you attempt to save the world, first verify that you have developed spiritually."

This is the meaning of the pasuk. **וְאַתָּה**, ***and you***. - First and foremost, one must mend his own areas of observance. His total demeanor should be paradigmatic, setting an example for others. Only then can he "**צַוֵּה אֶת־בְּנֵי יִשְׂרָאֵל** "- command others, reproaching them, showing them the way to a Torah life; marked by sincerity and sensitivity. - If he follows this prescription, he may hope for success in his endeavor.

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ לִפְנֵי ה׳ וּבְצֵאתֹו – '***It must be on Aharon to minister, its sound shall be heard when he enters the Sanctuary...and when he leaves***.' (28:35)

The bells which were attached to the bottom hem of the Kohen Gadol's robe obviously created a noise when he walked. This noise was by design, in order to signal his entry and departure from the Sanctuary.

Horav Aharon Zakai, Shlita, applies this pasuk to the observant individual whose devotion in the synagogue is exemplary. The sounds that emanate from him as he prays with fervor and devotion can hardly go unnoticed. It is when he leaves the spiritual atmosphere of the shul; when he is out in the marketplace earning a living; when he is out there dealing with others that his behavior leaves something to be desired.

He is enjoined that if he desires to attain a level of **דבקות בה'**, attachment to the Almighty, the "sounds" that he makes when he enters the Sanctuary to pray and study should accompany him as he leaves to involve himself in his mundane activities. - The religious fervor that he exhibits in shul must set the standard for him all day wherever he goes.

וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרוֹן לִפְנֵי יְהוָה תָּמִיד
And Aharon shall bear the judgment of the Bnei Yisrael on his heart constantly before Hashem. (28:30)

This pasuk is a reference to the Choshen, Breastplate, which Aharon wore. The Choshen was folded in half to form a pocket into which was placed a parchment containing Hashem's Ineffable Name. This was called the Urim V'Tumim. The Urim V'Tumim catalyzed the individual letters of the names of the shevatim which were inscribed on the Choshen to light up and give answers to questions of national importance.

The zechus, merit, of wearing the Choshen was given to Aharon because of his special character. When he was coming to greet Moshe, after Moshe had been selected by Hashem to be the one to lead the Jews out of Egypt, he came with a smile and a gladness of heart, as the Torah records in Shemos 4:14: **הִנֵּה הוּא יֹצֵא לִקְרָאתֶךָ וְרָאֲךָ וְשָׂמַח בְּלִבּוֹ** -"***And when he (Aharon) sees you (Moshe) he will rejoice in his heart.***"

This remarkable devotion and love for a younger brother, this incredible selflessness, was rewarded with the Choshen that was worn over the heart that rejoiced.

Was it so difficult to rejoice for a brother's good fortune? Does Aharon deserve such an amazing tribute just for being happy for his brother?

Horav Avigdor Halevi Nebentzahl, Shlita, identifies that there are various levels of selflessness. It is one thing to defer to one's brother. It is a totally different phenomenon when an individual has shouldered the responsibility of leadership for years of persecution, pain and sorrow just to have his younger brother take over--and yet be happy about it.

This represents middos tovos, good character, in the truest sense of the word. Aharon experienced pure, unadulterated joy for Moshe's good fortune. Furthermore, Aharon was himself the leader of the Jewish People. He would now descend from the pedestal of leadership to be second-in-command, and he was pleased for his brother!

It is easier to share in one's sorrow than to celebrate his joy. In order to transcend personal feelings, one must consider his friend to be an integral part of himself. His heart is my heart; his joy is my joy. We are one. This was the madreigah of Aharon. Only a person who possesses such a big heart, who was able to include others in his reality, had the merit to wear the Breastplate over his heart.

Horav Nebentzahl notes that Aharon is praised and rewarded for his love of his brother. Is that such a great challenge? The Torah implies that one who demonstrates love, one who is sensitive to the needs of those close to him, will similarly be loving and caring to those that are distant from him. Does this represent a realistic approach? One would assume that the real test of a sensitive person is that one cares about those that are suffering in distant lands or those with whom he has no familial relationships.

The Torah view obviously does not coincide with what has regrettably become normative behavior in our society. Caring about those in distant lands is not as demanding as caring about people who are close by. Such love has no requirements. We do what we can. Some even go beyond their means to help faraway people with total devotion and love. When all is said and done, however, such caring

does not carry with it heavy responsibilities. The individual in need is not at my doorstep. I do not have to cope with him all of the time, even when it is inconvenient. In contrast, to love a neighbor, to get along with a friend whom we see every day, who can be bothersome, might not be as easy. To put up with a brother who might be very demanding, a friend whose luck has changed, or who is depressed and needs someone with whom to talk--at all hours of the day or night--might be a bit more difficult.

Friendship can be very exhausting at times. Is it any wonder that so many communal organizations flock to help the Jew overseas, while the Jew in town has nowhere to turn?

Many individuals open their wallets, their homes, and their hearts, to those that are distant, those that are not even Jewish, while their brethren are so needy. We tend to gravitate to the exotic tzedakos, the attention grabbers, while those who are very near and very much in need continue to suffer.

Aharon was lauded for the love he demonstrated for his brother. It would serve us well to exhibit similar devotion at home.



וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ - "***And these are the garments they shall make***." (28:4)

Horav A. Henach Leibowitz, cites a story from the Talmud Shabbos 31a from which we can glean a significant lesson regarding the impact of Torah study on one's life: A gentile was once passing by a classroom where a rebbe was teaching Parashas Tetzaveh to a group of young students. The rebbe was describing the beauty and splendor manifested by the vestments of the Kohen Gadol. The students and the eavesdropper were totally captivated with the detailed descriptions of the impressive garments.

The gentile thought to himself, "I will convert to Judaism, so that I can become a Kohen Gadol. One day I will be the proud owner of

these vestments." He went off to Hillel, the pre-eminent sage of that time, with a request that he convert him, so that he could become the Kohen Gadol. Hillel responded that the gentile first would have to study Torah and become proficient with the many intricate laws of the avodah, service, in the Bais Ha'Mikdash.



The gentile began studying Torah in earnest. He was diligent and zealous in his studies. All went well until he came across the pasuk in Bamidbar 1:51, **וְהַזָּר הַקָּרֵב יוּמָת** "*And the stranger that approaches (the Sanctuary) shall surely die.*"

He wondered who was this "stranger" to which the Torah was referring. He was subsequently told that this law applied to anyone who was not born a Kohen. Even a Jewish king was prohibited from entering the Sanctuary!

When he heard this, he concluded that certainly one who was not born Jewish could never have a chance to enter the Sanctuary. So, how could have ever become a Kohen Gadol? Nonetheless, he continued studying Torah, eventually converting to Judaism.

Horav Leibowitz asks a compelling question. Since the driving force in the gentile's study was his desire to become the Kohen Gadol, why did he not turn back as soon as he became aware that his studies would not lead to his goal? What changed his attitude, so that he was now willing to convert despite his inability to ever wear the priestly vestments of the Kohen Gadol? Was he not aware of the hardship and sacrifice that he would endure as a Jew without reaping his intended benefits?

Only one change had transpired in this young man's life, only one new factor had made the difference. He had studied Torah! This study had such a profound impact on him that literally his whole perspective on life changed. It initiated a new outlook, a new understanding, an altogether different attitude from that which he had manifested previously. He was now content to share his fate with that of the Jewish people, despite the lack of the special incentive which had motivated him earlier.

Now let us think about this. If a gentile who studied Torah purely for personal reasons became inspired to the point that he desired to convert, how much more so should Torah leave a lasting impression upon us? After all, we study Torah l'shem Shomayim, for the sake of Heaven.

How do we assess the impact Torah study has on us? Perhaps the easiest, and probably the most effective, manner would be to focus on our peers who do not study Torah. Sometimes we do not fully appreciate how full our lives are until we look around and note the emptiness of those who do not live as we do.

The more we study, the more we see to it that our children and those around us study, the better individuals we become, both as human beings in general and as Jews in particular.



וְשָׁחַטְתָּ אֶת־הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוּךְ אֹזֶן אַהֲרֹן וְעַל־תְּנוּךְ אֹזֶן בָּנָיו הַיְמָנִית וְעַל־בְּהֹן יָדָם הַיְמָנִית וְעַל־בְּהֹן רַגְלָם הַיְמָנִית וְזָרַקְתָּ אֶת־הַדָּם עַל־הַמִּזְבֵּחַ סָבִיב - "***And you shall slaughter the ram and take its blood and put it upon the tip of Aharon's ear... and upon the thumb of their right hand and upon the big toe of their right foot***." (29:20)

The commentators observe that every Kohen and Torah leader must be prepared to minister to the needs of every individual Jew. The "ear" must be sensitive, prepared to listen and empathize with the plight of another Jew. It must have the capacity to discern and acknowledge the cries of the afflicted.

The "hand" is not there only to take -- to accept gifts, regardless of their nature and the intent of the benefactor. The hand must also accustom itself to give -- to assist whenever and wherever it may be needed.

The "foot" represents the leader's willingness to go any distance immediately to ease the plight of a fellow Jew. No place is too far or too dangerous when another Jew is suffering. His needs must be addressed, his fears allayed. - This is the essence of a gadol b'Yisrael.

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל וּכְתֹנֶת תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט - "***And these are the garments which they shall make: a breastplate, an ephod, a robe, a checkered tunic, a turban and a sash***." (28:4)



It is interesting to note that, while this pasuk mentions six garments, instructions were actually given for the fabrication of eight garments. The tzitz, headplate, and michnasayim, breeches, are not mentioned here. - Why are these garments left out of this pasuk?

Horav Dovid Feinstein, zt'l, suggests that on the one hand these two garments represent the elementary foundation of human decency. On the other, the garments represent the spiritual apex of the Kohen Gadol's spiritual ascendency. These two garments were an obvious requirement. The Kohen Gadol needed to wear breeches for the sake of modesty.

The fact that breeches were a necessity is an indication of man's imperfection. He must cover himself prior to serving Hashem. The

tzitz was the last item the Kohen Gadol put on. It was the culmination of his attire when he wrapped the words קֹדֶשׁ לַה׳, Holy to Hashem, on his forehead. The breeches represent the Kohen Gadol's confrontation with his inadequacy and his ascendancy over it. The breeches created the foundation for the other garments, which reflected his spiritual development. The tzitz was the zenith of his attire, giving meaning to everything "in between," crowning his endeavors with spiritual success.

Although the Torah explains the technical features of these two garments, it is unnecessary to mention the mandate to wear them.

Every person should know that success is achieved by having rudimentary decency and striving for a sublime spiritual goal. The foundation one makes for himself, and the development of his goal are the two most important criteria for success. These two garments are an accepted given, while the "in between" represent the methods for attaining this spiritual peak.



פַּעֲמֹן זָהָב וְרִמֹּון פַּעֲמֹן זָהָב וְרִמֹּון עַל־שׁוּלֵי הַמְּעִיל סָבִיב. וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ - "***A gold bell and a pomegranate on the hem of the robe, all around... Its sound shall be heard when he enters the sanctuary***." (28:34,35)

Resplendent in his bigdei kehunah, priestly vestments, the Kohen Gadol was a sight to behold. The dignity and beauty of the vestments, their glory and splendor, were intended to increase the reverence reflected upon his exalted station in Jewish life.

However, there is one seeming enigma about the vestments -- seventy-two bells were attached to the bottom of the Kohen Gadol's robe. Does making noise when walking add to one's dignity? It definitely calls attention to the individual!

Apparently, there was a profound purpose in having these bells hanging from the robe. The Torah states that when the Kohen Gadol

enters the Sanctuary, it should be heard. From the fact that the Kohen Gadol's entry was announced by bells, Chazal derive that one should not barge into someone else's home without giving prior notice to his entry.

Horav Mordechai Gifter, zt'l makes an insightful observation. Because they were encircled by wool pomegranates, the sound the pa'amonim, bells, made was undoubtedly a pleasant one. Nonetheless, the Torah demands some sound, regardless of its intensity.

Indeed, every movement of the Kohen Gadol produced a sound. The slightest stirring was accompanied by a vibration of the bells. This teaches us that a Torah leader should not permit a movement to be without purpose. Everything he does should produce a "sound" --but it should be a pleasant one. - A ben Torah should never waste his power of motion. Every activity should be deliberate and meaningful.

Horav Eliyahu Lopian z.l., was once waiting for a bus. The bus seemed unusually late in arriving. After a while, someone mentioned that the bus was coming. Horav Lopian looked up and turned his head to confirm the arrival of the bus. - He suddenly stopped.

He remarked afterwards that had he been in Kelm (a city in Europe known for its yeshiva whose focus on mussar, character refinement, ethical behavior and control over one's natural disposition was exemplary), he would have received a p'sak, reprimand, since his movement was totally unnecessary.

This is the hallmark of a great person, never to waste a movement, never to perform a non-essential motion.

"Do not yearn for any other situation in the world besides for the one you actually find yourself in." ~ Rabbeinu Avraham ben HaRambam.

יַעֲרֹךְ אֹתוֹ אַהֲרֹן וּבָנָיו מֵעֶרֶב עַד־בֹּקֶר - "***Aharon and his sons shall arrange for the lamps to burn from evening until morning***." (27:21)



The Kohanim were obliged to tend the lights of the seven-branched Menorah every morning and evening. The Kohain in charge was to kindle the seven wicks in the following order: working from the last light on the right side toward the center, and then working from the last light on the left side toward the center.

The Sforno explains this procedure as intending to convey the central point of unity to which all Jews, no matter what their position - whether to the right or to the left - must convene and rally.

In Parashas Beha'alosecha he explains that the "right" refers to those who have dedicated themselves exclusively to the study of Torah, and are willing to devote their entire efforts and energies to mastering its wisdom. The "left" is an allusion to those who occupy themselves with worldly affairs, while lending support to the students of the Torah. The three wicks on the right represent the Torah scholars while the three wicks on the left represent the supporters of Torah. Both are necessary and when unified, exalt Hashem's Name.

It may be noted from Sforno's thesis, that although these two factions are on contrasting sides, they share a common bond in their position toward the central unifying theme, which is Hashem. We may therefore suggest that the concepts of "right" and "left" in the spectrum of positions taken regarding various Jewish themes, must

take their basis from the same central point, and have this same central point as the ultimate goal.

When a liberal opinion "opposes" a conservative one, in reality it is also opposing the central theme. There should be a harmonious goal which shall emanate from the center, which is the unification of Hashem's Name, and of His intent in giving the Torah to Bnei Yisroel.



Shabbos For Ori - Angels in Orange – Uplifting Stories of Courage, Faith and Miracles from the United Hatzalah Heroes of October 7th by Rabbi Nachman Seltzer

The story of Ori Magidish, a soldier who was captured by Hamas, taken into captivity in Gaza, and was miraculously rescued, gave hope and chizuk to the entire nation.

Morris Elul is Ori's uncle. Unlike many who heard the tragic story but didn't know what they should do about it, Morris decided to do something concrete for his niece.

"I was sitting together with Ori's parents," Morris recalls, "and I said to her father, 'Yossi, I have a feeling that Ori has some sort of protection from above."

Ori's mother, Maggie, performed hafrashas challah in her daughter's merit, and something incredible occurred as she was performing the mitzvah. Ori's mother looked heavenward and began to pray. "I am doing this in the merit of my daughter and all the people who were taken captive," she said. "Please, please, Borei Olam, I love You, I love You! Please don't forsake me, Master of the world!"

The entire country was overcome when they saw the video of a mother begging Hashem for her daughter's safe return and in the same breath telling Hashem how much she loved Him. It was an incredibly spiritual moment and a huge kiddush Hashem.

The family took a Sefer Torah around the city, dancing with it in honor of the captives, and then the Sefer Torah was brought to Ori's home and carried into her room.

"It was at this point," Ori's uncle continued, "that my children said to me, 'Abba, do something for Ori!' I couldn't refuse. So many people were doing things in her zechus. How could I say no?

On the spot I decided to keep Shabbos as a zechus for Ori to return home. Then I took it a step farther and I said, 'If Ori comes home healthy and well, I will continue keeping Shabbos — every single week!'

"On Sunday I was at work, and I told one of my coworkers about my niece who was taken into Gaza. He looked at me in shock. 'Morris,' he said, 'I just heard on the radio that the army brought Ori out of Gaza!'

"I thought he was joking, so I turned on the news. A minute later, the announcer said, 'Just to recap what we were talking about a few minutes ago, the army just let us know that they rescued a soldier named Ori Magidish from Gaza. Again, one soldier — Ori Magidish — was just rescued from Gaza!'

"I burst into tears. When I managed to get myself under control, I called my son. The moment he heard my voice, he exclaimed, 'Abba, do you see what shemiras Shabbos can do? Hashem heard your prayers!'"

Almost immediately, the streets near Ori's home in Kiryat Gat were filled with dancing people and the sound of music. Cars drove down the street honking with happiness.





"When I walked into Ori's home," her uncle said, "I went over to Ori's father and said, 'Didn't I tell you that Ori had a special protection from above?'

"He grabbed my head, kissed me, and said, 'It's all from Hashem!'

"When I saw Ori, I told her the story and the promise that I had made. Then I told Ori, 'Now I have to keep Shabbos forever.'

"Since then, I have kept Shabbos and will continue doing so. I also started putting on tefillin every day.

An open miracle happened to me. There's no other way of looking at it. We need to believe in Hashem. We need to daven to Hashem. He loves us and He hears our prayers!"

Holy Mission

A rebbi related how a student from his yeshivah who was called up as a reservist in the Givati unit called him and told him the following amazing story: -

"Last night during the fighting, I found myself in the war room. The commander there came up to me and said, 'I have a mission for you.'

"I was intrigued and curious. "'You're religious, right?'

"I nodded.

"'Good. Please go and pray.'

"I was completely taken aback. The commander was a nonreligious guy from Tel Aviv — not the kind of person I would have expected to be asking me to go and daven.

Seeing how surprised I was, the commander explained. "'The situation is very serious and we need tefillot. There are multiple armored troop carriers that have broken down and are stuck in an exposed area in Gaza. We haven't been able to fix them, and this could turn into a catastrophe very quickly. Please pray that we will be able to fix them or that Hamas won't attack now. - This is an emergency!'

"Of course, I agreed to go and pray for the troops. I left the war room and found a more private spot and began davening. "

'Hashem,' I implored, 'those soldiers are Your sons. Please have mercy on them and save them from our enemies.'

"I tried my best to give it my all. It was hard for me to focus, but I did what I could.

"Fifteen minutes later, I returned to the war room. As I walked through the door, I asked Hashem to accept my prayers, though they hadn't come easily to me.

The moment I entered the room, the commander approached me. His eyes were shining with happiness. "'You don't understand what happened here! A minute after you left to go and pray, the first troop carrier was fixed. Shortly after that, we were able to fix the next one, and now they are all ready to continue fighting.'

"Then he uttered a line I will never forget. "'You aren't going back into Gaza. I need you here to pray!'"



L'Maaseh

Rav Moshe Aharon Stern, zt"l, related a story that took place in Eretz Yisroel.



The grandfather of the great Tzadik, **Rav Zundel Kroizer, zt"l, Rav Mordechai Yehoshua Kroizer, zt"l**, was also a tremendous Tzadik. When he was 82 years old, he needed to have an operation.

During his stay in the hospital, he shared a room with a Jew from France who was 60 years old, and needed the same operation a few days after him.

The Jew from France wanted to see how the fear of the operation affected "the old man" he shared a room with.

On the day of Rav Kroizer's operation, he watched as the Rav got up in the morning as usual, put on his Tallis and Tefilin, and he Davened with Neitz HaChamah. After that, he went down to the Shul of the hospital where there was a later Minyan so he could be there for Bircas Kohanim and receive a Brachah from Hashem through the Kohanim. He then returned to his room, took out a Sefer Tehilim, and Davened quietly to Hashem.

At this point, the roommate could not take it anymore. He couldn't understand why the Rav was so calm!

He said to Rav Kroizer, "Excuse me, don't you know what is going to happen to you in another hour?"

Rav Kroizer replied, "Yes, I will be having an operation."

He then asked, "Do you know how old you are?"

The Rav said, "Yes, I am 82."

The man countered and said, "How are you not afraid to have an operation at this age? Why are you so calm? How do you do it? I will be having the same operation in a few days, and I haven't been able to sleep in three nights!"

Rav Kroizer asked him, "Tell me, where do you come from?"

He said, "I come from Paris."

The Rav said, "And who is the biggest surgeon in this field in Paris?"

The man replied, "It is a world-famous doctor."

Rav Kroizer said, "If that surgeon would be here to do the operation, would you be afraid?"

The fellow responded, "Of course not. He is the best doctor in the world."

Rav Kroizer smiled and said, "My friend, that is why I am not afraid. The Pasuk says in Shemos (15:26), "אֲנִי ה' רֹפְאֶךָ, ***I am Hashem your healer***." Did you hear that? Hashem is saying that He is the Doctor. Therefore, He will be there by the operation. Hashem is taking care of me, and He is much greater than your professors and doctors from Paris. - What exactly do I have to be afraid of??"



"When you have Bitachon, you can feel confident that Hashem will help you. You can consider it as though Hashem told you that everything will be good." ~ Rabbi Elimelech Biderman.



Anger Leads to Aveirah

Rav Yeruchem Levovitz, zt"l, in Da'as Chochmah U'Mussar, writes how some people behave properly when they are calm and everything is going well for them. However, as soon as they become angry, they behave as if all the laws of the Torah do not apply to them anymore, because they are angry.

The truth is that the entire basis of the Torah is to be in control of your behaviour, even when you find yourself in difficult situations.

Rav Yaakov Kaminetsky, zt"l, was not only a Gadol BaTorah and had exemplary Middos, he was also an outstanding Mechanech, educator.

He once commented that he never held a grudge against anyone, except for one of his earliest Rebbeim, from when he was in elementary school. He said over a story that took place when he was a young boy, and he had never forgotten it:

It was a gentile holiday, and the town was celebrating with a festive parade, as they usually did. The day before the parade, their Rebbe gave the class a very stern warning that it was absolutely forbidden to go to the parade, and everyone was expected to be in class on time.

The next morning, as the young Rav Yaakov was walking to Yeshivah, he noticed an elderly woman who was carrying some heavy shopping bags. He approached her and offered to help her carry her packages, and she graciously accepted his help.

After Rav Yaakov helped her get home with her bags, he immediately went to Yeshivah, but he arrived there slightly late. The Rebbe was upset and accused him, "Why did you go to the parade? I told everyone yesterday that it is absolutely forbidden to attend the parade!"

The young Rav Yaakov immediately replied, "But Rebbe, I did not go to the parade. I am late because I was helping an elderly lady with her packages."

The Rebbe was enraged and said, "Not only did you disobey me by going to the parade, you also have the Chutzpah to lie!" - He then gave Rav Yaakov two slaps and completely humiliated him.

Rav Yaakov finished telling this story with a comment, "This Rebbe is the only person I have not been able to bring myself to forgive, because to the best of my knowledge, I have never lied in my entire life!"

Chizuk - Inspiration

Once, when **Rav Aaron Leib Shteinman ZT"L** was in Switzerland, he became so engrossed in his Torah study that he absentmindedly snapped off a flower in a garden belonging to a gentile.

Immediately, he regretted what he had done, but he could not find the garden owner to make amends for it. By the time the owner was found, it was months later, and the garden was now owned by someone else who had decided to uproot the garden and build a building on top of it.

Since he was unable to offer a form of restitution for what he had done, Rav Shteinman remained pained by this incident his entire life.

The Weekly Vort

● **ונשמע קולו בבאו אל הקדש – *Its sound shall be heard when he enters the Sanctuary*** (27:35).

While humility and a low profile are positive attributes for all people, and certainly for the great men of the generation, this is true only with regard to mundane matters. With regard to issues that relate to the *kedushah* (sanctity) of the nation and the lives of its members, the voice of leadership must be loud and clear. When vital decisions must be made, humility and a low profile are out of place.

Under such circumstances, leaders must speak with strength and the power of conviction. His sound should be heard when he enters the Sanctuary, i.e. when dealing with mattes of *kedushah*. [**Chasam Sofer**] (The Torah Treasury)

● ***Aharon and his sons shall arrange it from evening until morning....And you, bring near to yourself Aharon your brother*** (27:21; 28:1).



The *mitzvah* of lighting the *menorah* was given to Aharon and his sons before they were officially initiated into the *kehunah*. From this we see that Aharon made himself worthy of lighting the *menorah*, even before he became a *kohein*, by virtue of his own accomplishments, independently of his status as a *kohein*.

It was the merit of lighting the *menorah* that brought him and his sons into the *kehunah*, since the light of the *menorah* permeates the whole world and inspires everyone to educate his children to learn Torah and observe the *mitzvos*.

Furthermore, just as the *kohein* continued to kindle each light until the flame ascended by itself (Shabbos 21a), so too parents and educators are required to inculcate Torah in their children in such a way that they will want and be able to understand it clearly on their own and to advance in Torah by themselves.

During the short nights of the summer, each light of the *menorah* was given the same quantity of oil as on the much longer winter nights. From this we see that the same effort must go into training brilliant students as is required for average ones. If a teacher relies

on the gifted student's ability to grasp things on his own, any errors the student makes will remain uncorrected, or he may come to divert his talents to areas other than Torah.

At the same time, a teacher may not neglect the slower pupils with the excuse that their lack of ability and weaker background makes them unlikely to develop into *talmidei chachomim*. Here too, the *menorah* teaches us that every student is entitled to as much attention as he needs to fully develop his abilities, however great or small they may be. (**Darash Moshe - R' Moshe Feinstein**)

Fascinating INSIGHTS

Subliminal Speech



We know that Hashem communicates with each person. The question is if the person hears it. The following are some stories where Hashem communicated with people on Shabbos:

We know that on the Shabbos of a chosson's *aufruf*, he receives an aliya. At the *aufruf* of a chosson named **Moshe**, he was anxious and worried since he had a major stuttering issue. He was afraid to recite the bracha for his aliya.

The moment arrived when he was called up to the Torah. The *baal korai* then pointed to where he was up to as is accustomed. Upon seeing the words, Moshe was stunned, as it began *vayomer Hashem el* ***Moshe*** *al tira*, Hashem said to Moshe don't be afraid!

The chosson took this as a direct message from Hashem telling him not to fear. Moshe related that these words stay with him every day, concerning any issue, not just stuttering.



● In the summer of 1985, a secular Jew named Steve, who enjoyed traveling on airplanes, decided one day to challenge himself to jump out of a plane and parachute down. He discovered an airport in Lakewood, New Jersey, which was near where he lived, that had a one-day course to learn how to do this which was a necessary prerequisite.

Since he planned to do it on Shabbos, Steve's brother, Gary, who became a baal teshuva, convinced him to postpone the adventure until Sunday, which was the only other day the one-day course was offered.

Each time Steve went, there was some issue as it was either too windy, cloudy or rainy, which made the activity illegal to perform. Gary called Steve on the Friday before his adventure would take place and told him there is an Aish Hatorah Shabbaton in Lakewood. "Come for the Shabbaton as there will be great inspirational speakers and great food, and then on Sunday, you will have a good time with your adventure."

Steve was convinced and came to the Shabbaton. On Friday night after midnight, Steve crept into a side room which he knew was only for the leaders of the Shabbaton. In that room, **R' Yaakov Weinberg** (**R' Noach's brother**) addressed the leaders saying, "We have a great responsibility and opportunity because secular Jews are searching and want the answers to meaning in their lives and we have

the answers. People who haven't found meaning look for excitement, but once the excitement dissipates, they are left feeling a void. There are even young people that seek thrills such as jumping off an airplane."

Steve was shocked as he felt it was a personal message since he wasn't supposed to be at that meeting. Steve later said that from that moment onward, he was soaring and flying but not on an airplane. He soared in an atmosphere of kedusha and committed to attend Yeshiva Kol Yaakov in Monsey. He later attended Ohr Someach where he studied for 13 years.

● Rashi explains the words *vayishma Yisro* that Yisro heard about the splitting of the Yam Suf and the war with Amaleik. Many are bothered as everyone else also heard. Why does it highlight that only Yisro heard?

It is because he heard and internalized it. The same is true for us who may hear many incredible stories that show Hashem's involvement in our lives. We must take it to heart and internalize the lessons.

"If a person would truly internalize that they are actually standing in front of Hashem when they pray, The One Who can solve all their problems in an instant, The One That knows every thought that passes through their brain, and He is listening to every word, - They would get so much inspiration that they would place the utmost importance on every word of prayer that leaves their mouth." ~ The Chazon Ish.

"View each day as a page in a book of your autobiography. ~ R' Yechezkel Abramsky Zt'l.



The Joy of Silence

There is a great joy that comes from being silent. As the wise say, "Before one speaks, he rules over his words, but after one speaks, the words rule over him." - He can't take his words back.

The *mazal* of Adar, the month of happiness, is **דגים** fish. **The Klausenberger Rebbe *zt'l*** explains that this is because fish are silent, and being silent is a great joy.

This is also implied by Chazal (Megillah 18.) **מלה בסלע משתוקא בתרין** - "A word for a *sela*, and silence for two." This indicates that for every word spoken, be silent twice. - Rashi explains the Gemara, "If you want to buy speech for a sela, instead buy silence for two."

It is customary to give *drashah geshenk*, 'a *drashah* gift,' to a barmitzvah *bachur* to reward him for the *drashah* he said. **The Rebbe of Ruzhin *zy'a*** told his son at his bar-mitzvah, "You received many gifts for your *drashah*, but you should know that you will receive many more gifts for being silent."

The Imrei Emes *zt'l* asked someone, "Is it better to speak or to be silent?"

The man repeated the Gemara that silence is twice as valuable as speaking. The Imrei Emes said, "Eh! You're not a businessman. When you're silent, you get two, and when you speak, you get one. But if you speak a lot, you get many "ones", and many ones are worth more than just being silent once and earning two."

The implication is that speaking good things, such as Torah and *tefillah*, is even better than silence.

Give me your hand



A story is told about two wealthy people who were extremely stingy with their money. They weren't only tightfisted to others; they wouldn't even spend on themselves. They preferred eating stale bread to spending a few pennies on better food.

One of them realized they couldn't go on like this, so he told his friend, "Our stinginess is causing us to lose both worlds. We don't have This World because we don't spend money even on life's simple pleasures. We will also not earn Olam Haba because we don't give *tzedakah*. We must change our ways."

His friend disagreed. "The picture isn't as bleak as you're making it sound. We *do* have *Olam HaZeh* because we derive pleasure from saving money. I'm not worried about *Olam Haba* because I thought of a plan to protect myself. You see, I made a vow that I would never give my hand to another person. So, when heaven asks, 'Why didn't you give *tzedakah*?' I will answer, 'I couldn't. I made a vow. I couldn't stretch my hand out to another person."

His friend replied, "I doubt this will help you, but if it does work, I want to do the same. Therefore, if you die first, come to me and tell me whether heaven accepted your excuse."

The man agreed.

"Give me your hand in a promise."

"I can't. I made a vow. But I give you my word."

A few months later, he died and came to his friend in a dream. He was wearing ripped clothing; he was bruised and burnt to a crisp.

"Your plan didn't work," his friend said, stating the obvious.

He replied, "Actually, heaven accepted my excuse. But then they said, "One time, you were swimming in the ocean, and you almost drowned. Someone gave you his hand, you took it, and he brought you to shore. Why did you give him your hand? What happened to your vow?"

"I replied, 'That was *pikuach nefesh*. My life was at stake.'

"Heaven said, 'Why don't you realize that *tzedakah* is also a matter of *pikuach nefesh*. There are people who are hungry, and there are sick people, and *tzedakah* could save them.'

The miser concluded, "So the plan does work. Just don't swim in the ocean, so you won't need to give your hand."

This story demonstrates the foolishness of people who don't recognize the value of *tzedakah*. But *tzedakah* is so precious, that even publicity at times, doesn't taint its inherent value.

כשם שמשנכנס אב ממעטין בשמחה כך משנכנס אדר מרבין בשמחה - "Just as when the month of Av arrives, we minimize our happiness, when Adar comes, we should increase our happiness" (*Taanis* 29.).

Why does the Gemara compare the months of Av and Adar? It could have simply stated, "When Adar comes, we increase happiness," as this is the primary lesson of the Gemara.

It could be that the Gemara is hinting to us the importance of happiness this month. If you were to see someone listening to music and partaking in a meal of meat and wine in the month of Av, you would probably rebuke him, "It's Av! How can you do that?"

The Gemara teaches us to have the same indignation when we see someone frowning in Adar. - Being happy in Adar should be just as important to us as the obligation to mourn in Av.

OHR HAMERCAZ

Divrei Torah on the Daf, Parsha and more from members of R' Stefansky's Daf Yomi Shiur given in Mercaz Daf Yomi



Horav Dov Berish Weidenfeld זצ"ל
The Tchebiner Rav

A Rav from America once came to the **Tchebiner Rav, Horav Dov Berish Weidenfeld זצ"ל**. During the visit, the Rav from America started to complain to the Rav about the members of his shul. The Tchebiner Rav started to doze off.

The Rav from America decided to wait until the Tchebiner Rav woke up. However, after waiting for quite a while, he decided to just leave. Immediately after he left, the Tchebiner Rav woke up.

Everyone then understood that the Tchebiner Rav wasn't really sleeping at all, but he didn't want to hear any lashon hora, so he made believe that he was sleeping.

Parshah Pearls Adapted from P'ninim mi'Shulchan ha'Gro

● Moshe's Name

It is well-known that Moshe Rabeinu's name does not appear in Tetzaveh, and that it is no mere coincidence that in most years, this parshah coincides with the week of the seventh of Adar, Moshe's Yohrzeit.

The Gro points out however, that the parshah contains a hundred and one pesukim, and that the siman given at the end of the parshah is 'Micho'el'.

If one writes out the letters of Moshe's name ('mem, shin, hey') in full, one will find that the 'hidden letters' (the second 'mem' of the 'mem', the 'yud' and the 'nun' of the 'shin', and the 'yud' of the 'hey') – the letters that do not actually appear in the name add up to 101.

This teaches us, explains the Gro, that, although the external part of Moshe was taken away from us, just as it does not appear in the entire parshah, nevertheless the internal part of Moshe, his spirituality, the Torah that he taught us, remains with us to this day.

● The Me'il

The cloak (or cape according to the **Ramban**) atoned for loshon ho'ra, as the Gemoro explains in Erchin (16a). Maybe that is why it is called Me'il, because someone who speaks loshon ho'ra is described as 'mo'el ba'Hashem', as if he was abusing something that was holy – his mouth – which was created in order to learn Torah and daven.

The Ba'al ha'Turim explains that the bells and the pomegranates at the hem of the Me'il totaled seventy-two, the equivalent of the seventy-two possible appearances of nego'im that could appear on one's house, clothes or body, and that came mainly as a result of one's having spoken loshon ho'ra. Perhaps that in turn, was somehow connected to the seventy-two letter Name of G-d, of whose sanctity loshon ho'ra is the very antithesis.

The Chofetz Chayim explains how the bells at the hem of the cloak represent the sound of the Torah that one should be speaking, whilst the pomegranates represented the silence that should prevail when one is not learning Torah.

The No'am ha'Mitzvos puts it like this: The rim around the mouth, he says, hints clearly at those things that one is forbidden to speak (loshon ho'ra, lies, unclean speech), whereas the bells hinted at those things that one should be speaking – Torah, Tefilah, kind words.

And perhaps, their specified location is an indication of their respective qualities: the rim around the mouth was on the top edge

of the garment, because it is pride and conceit that lead a person to speak loshon ho'ra, which render this sin, more than any other, so terribly lethal.

The bells on the other hand, appear on the lowest part of the Me'il: because it is the Torah and Tefilah that are based in humility that characterize the Torah student.

● **Two Lambs Daily**

וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד - ***"And this is what you shall bring on the Mizbei'ach: two lambs daily - regularly"*** (29:38).

The first letters of שְׁנַיִם לַיּוֹם תָּמִיד - "***two lambs daily regularly***" number 730, the total number of lambs that were brought for the Korban Tomid each year, explains the **Ba'al ha'Turim** .

He also points out that "כֶּבֶשׂ" (lamb) appears six times in this paragraph (including the one in this posuk, which is in the plural – and therefore counts as two). This corresponds to what Chazal have said – that there were never less than six inspected lambs in the Lishkas ha'T'lo'im (the room where the lambs for the Tomid were kept).

Correspondingly he adds, the word "עֹלָה" appears in the Parshah of the Akeidoh six times.

Parsha Points to Ponder by Oizer Alport

● Which essential objects or items were located in the courtyard of the Mishkan, but are not explicitly mentioned anywhere in Parshas Terumah, Tetzaveh, or Ki Sisa?

On Shabbos Parshas Tetzaveh, the **Brisker Rav** asked this riddle after the public reading of the Torah. He answered that Rashi explains - זוֹ טְבִילַת כָּל הַגּוּף (29:4) that part of the inauguration procedure for Aharon and his sons required them to immerse themselves in a mikvah inside the Mishkan.

An additional answer is that Rashi writes - וְכֶבֶשׁ שֶׁהָיוּ עוֹלִין בּוֹ (27:5) that there was a ramp on which to ascend the Altar, though neither the mikvah nor the ramp are explicitly mentioned in the text.

● וְזֶה אֲשֶׁר תַּעֲשֶׂה עַל־הַמִּזְבֵּחַ כְּבָשִׂים בְּנֵי־שָׁנָה שְׁנַיִם לַיּוֹם תָּמִיד - The Torah commands us (29:38-42) to offer the Korban Tamid (Continual-offering) twice daily. Although we are presently unable to do so, which mitzvah that we do nowadays twice daily is considered equally valuable in Hashem's eyes?

The midrash says that in the absence of the Beis HaMikdash, Hashem considers our twice-daily recitation of Shema as a substitute for the twice-daily offering of the Korban Tamid.

The midrash adds that Hashem considers our declaration of faith and belief more precious than all the sacrifices that were offered in the Temple!

בס"ד

למודי משה

R' Hutner's Welcome to the "Goldeneh Medinah"

Rav Yitzchok Hutner once related that while learning in the Slabodka yeshiva in Europe, he often heard America referred to as the "Goldeneh Medinah," but living in the poverty that was rampant in Eastern Europe at that time, he couldn't even begin to imagine the wealth and excess being referred to. Even upon arriving on America's shores, he and all the immigrants with whom he associated continued living under very simple and modest conditions.

Hearing those around him complain about the difficulty involved in finding a job that paid a reasonable salary and allowed a person to

observe his religious traditions, Rav Hutner remained cynical about the reports that America was a country where money was the most precious commodity and dollars rolled down the streets. One day that all changed.



During the week of *Parshas Tetzaveh*, Rav Hutner was walking outside when he noticed two young Jewish boys playing ball in front of their house. The older boy was regaling his younger brother with all that he had learned in yeshiva about the lofty position of the Kohen Gadol: his special garments designed to invoke glory and splendor, the *korbonos* he offered in the *Beis HaMikdosh*, and his unique role in effecting atonement for the entire nation on Yom Kippur.

The younger boy listened with interest and fascination, envisioning the action transpiring before his very eyes. He paused to take it all in and digest it before asking, "Tell me, what was his annual salary?"

Sadly, Rav Hutner realized that he had finally been welcomed to the Goldeneh Medinah, where the emphasis on the pursuit of the mighty dollar takes precedence over spiritual goals and aspirations. (**R' Ozer Alport**)

"Every Jew, no matter what his background, lineage, or station in life, is beloved by Hashem. No Jew should ever feel that he is worthless before Hashem or that Hashem does not take an active interest in his existence and accomplishments." ~ Rav Pam.

זכרו תורת משה
לעילוי נשמת ר' משה בן החבר צבי זצ"ל ור' משה יצחק בן אברהם צבי הכהן זצ"ל
HEARTWARMING STORIES FOR THE SHABBOS TABLE

Priceless Opportunities

● "Stop The Truck!"



R' Mair Abuchatzeira would generally avoid riding in cars, but one time, when he happened to be on the highway, he did something peculiar that carries a deep lesson. When the car he was riding in came behind a Coca Cola truck, R' Mair instructed his driver to speed up so that they could pass the truck and bring him to a stop.

The driver hesitated. "Doing that would be very dangerous," he explained to R' Mair. "It not only endangers the car, but it endangers our lives and anyone behind us." But R' Mair insisted that he must do it; and so the driver sped up until he was in front of the Coca Cola truck. Then he slammed on the brakes, causing the truck behind him to suddenly stop just short of hitting their car.

As you can imagine, the driver of the Coca Cola truck was not so happy. "Why did you brake right in front of a racing truck?" he demanded to know. "It's unsafe and unlawful!"

R' Mair was sitting in the passenger seat, and so he answered. "I told him to do so. I wanted a Coca Cola, and I figured this was the only way I could get you to stop. Could I have a bottle?"

The driver was flabbergasted. "That is not the way to ask for a Coca Cola! No matter how thirsty you are, rabbi, you don't stop a speeding truck!" He angrily jumped back into his truck and sped off.

Very soon after, the truck got into an accident from which the driver did not come out alive. That's the last thing we know about the driver.

R' Mair later explained himself. When he had first seen the Coca Cola truck, he saw the *malach ha'maves* hovering over the driver. The only thing that would spare his life would be to do a mitzvah, so R' Mair offered him a *zechus* to be saved. By giving him a drink, an act of *chessed*, the driver could've saved himself. Unfortunately, he declined, forfeiting his chance, and thus he was taken to the Next World.

This story shows us how one kind act can save one from a grave ending, and how stubbornness could otherwise take away this opportunity.

● The Two-Million-Dollar Kaddish

R' Binyamin Cohen is a rabbi in a community with both religious and non-religious Jews. At one of his nightly classes, R' Cohen noticed a teenage boy standing outside, here and there peeking his head in the window to see when the *shiur* was over. As it were, when the *shiur* finished, the boy put on a yarmulka, said *Kaddish*, and then disappeared. When this happened consistently for a few weeks, R' Cohen ran after him and asked what was going on.

The boy explained himself: "My father passed away and left an inheritance of eight million dollars. In his will, he gave two million to me, his son, and two million to my sister. The remaining four will be mine on condition that I say *Kaddish* during the entire year. But, if I miss even one day, then my sister and I split the remaining four million."

Determined to get some of that remaining four million, the sister hired private detectives to catch her brother missing his daily *Kaddish*. However, a few months into the year, they reported back that her brother had yet to miss one day!

Realizing that she was dealing with a very determined brother, she approached R' Cohen and offered him a deal. If the rabbi will somehow arrange it that her brother will miss one day of *Kaddish*, leaving her woth the remaining four-million shekels, she would give 400,000 shekels toward any of R' Cohen's needs, either to any of his tzedakah purposes or for his own personal use.

R' Cohen was faced with a dilemma. He had lots of community work which could be done with that money, things that would have a much greater impact than the brother's single *Kaddish*. Anyway, he reasoned, the teenager saying *Kaddish* wasn't doing anything else spiritually. Still, he brought the matter before **Rav Aharon Leib Steinmann** to ask him what he should do.

R' Steinmann didn't agree with R' Cohen's logic at all. "If one day of *Kaddish* is missed, their father won't have a *Kaddish* said for him. You don't know what the father would prefer—a *Kaddish,* or all that 'honor' from the tzedakah. You can't do it."

R' Cohen suggested that perhaps the boy saying *Kaddish* and nothing else is an embarrassment to Torah.

R' Steinmann asked him, "Are you the Torah? Do you know that the Torah would rather 400,000 shekels over one *Kaddish*?" R' Cohen was thus disproven, and he never tried to foil the brother's *Kaddish*.

Once, the brother didn't run away after *Kaddish,* but instead asked R' Cohen, "How are you so kind to let me sit outside every night, not partake in any of your classes, and yet you don't chase me away?"

Knowing that the boy was only coming to the shul to secure his extra four million shekels, the rabbi responded, "I'm offering diamonds. If you don't want them, I'm not going to force you."



"Diamonds?!" the boy asked, his interest piqued. "What diamonds?"

"Come to our next class, and you'll see what diamonds I'm talking about."

He did just that. The newcomer was warmly welcomed, heard the rabbi's "diamonds," started attending more frequently, and as a result renewed his commitment to Hashem. (R' Shlomo Farhi)

The lesson from R' Aharon Leib stands strong and firm; we don't know the value of even one *Kaddish*. The 400,000 shekel could've supported many people in learning, and yet R' Aharon Leib said that one can't decide the value of one mitzvah.

But there's another thing to learn from here: Through valuing the mitzvah, the boy was able to return. Had R' Cohen stopped his *Kaddish*, even just once, the boy wouldn't continue saying *Kaddish* after losing the money, and thus he wouldn't have begun his journey toward Torah and mitzvos.

● Saved The Gadol Hador

The yeshivos in Europe were unlike the yeshivos in our days. Today, the yeshivos take full care of all the needs of the *bachurim*, but it wasn't so in Europe. The yeshivos didn't have dormitories; most *bachurim* were away from home, and so boys would sleep on the benches in the local shul. Even then, the benches weren't enough for all the boys; often only the older *bachurim* had the privilege of sleeping on a bench(!), while the younger *bachurim* slept on the floor.

One particular thirteen-year-old boy, who was having a hard time sleeping on the floor and was thus getting tired of yeshiva, got a

telegram from his elderly uncle. It read: "We are offering you to take over our successful business. We don't have any descendants to continue it, and you're the most capable relative to continue it, so please come and we'll set you up."



The boy was very tempted by the offer. Sleeping on a cold stone floor on a wintery night wasn't so enjoyable, and with uncomfortable sleep every night, he asked himself what he was really getting out of yeshiva. "I can't continue like this, enough is enough. I'm going to take him up on the offer."

The night before he left, the door of the shul opened, and a woman who'd just lost her husband walked in with a stack of blankets. Her late husband owned a blanket shop, and she was giving the *bachurim* what she hadn't sold from her business. All the *bachurim*, especially this boy, happily took her gift.

Many years later, in 1976, the Rosh Yeshiva of Ponovezh, the great **Rav Elazar Menachem Man Schach**, called his grandson into his office. "We need to go to Haifa today," he told him. "There's a woman who passed away, and I want to be at her *levayah*."

The grandson complied, and they drove through the rain to the cemetery in Haifa. However, the grandson was surprised to see how few people were there; R' Schach and he completed the minyan. This perked up the grandson's curiosity. "Why is he partaking in this *levayah*?"

The rain persisted through the *levayah*, and after she was buried, everyone quickly made their way back to their cars. The grandson brought R' Schach to the passenger seat, but R' Schach didn't immediately get in, instead he stood out in the rain for more than a few moments. Eventually, he got back into the car, and they drove back to Bnei Brak.

R' Schach was aware of his grandson's wonder, and so he explained himself. "This woman was responsible for making me who I am. If not for her, I wouldn't have continued in yeshivah, and I wouldn't have become 'the Rosh Yeshiva.'

"This lady was the woman who gave us the blankets that night when I was ready to leave the yeshiva. I had been so cold, so fatigued, and was ready to take up my uncle's offer. When she arrived and gave us those blankets, it gave me the courage to stay on, and I declined my uncle's offer."

"But what was the reason," asked the grandchild, "that you stayed out in the rain when we'd gotten back to the car?"

"I wanted to remember how it felt laying on the stone floor every night during those cold wintery nights, and what her gift had spared me from feeling. That way, I can properly appreciate what she did for me." (R' Joey Haber)

There are several lessons to take for this story. First is the degree to what R' Schach did to show his *hakaras ha'tov*, going all the way to Haifa amidst his busy schedule. Also important is how R' Schach wanted to feel the discomfort of the cold and rainy day to properly appreciate the *chessed* that she did. But her good act, her *chessed* had an unbelievable effect that saved the entire generation.

The mitzvos that we do have unbelievable power to them. Sometimes we're given a picture of the effects, and sometimes not, but the effects are regardless.

● Sniff Of Tabak



Sitting on the train, the great *tzaddik*, the **Divrei Shmuel**, noticed a commotion in the first-class compartment. He asked his *gabbai* to inquire what was happening there that was making everyone so excited.

After inquiring, the *gabbai* returned to tell the Divrei Shmuel that there's a certain non-observant Yid, a former chassid of the Divrei Shmuel, who had become a great philanthropist. Everyone was coming to seek him, whether for advice, guidance, or money.

The Divrei Shmuel told the *gabbai* to call this former chassid over. The *gabbai* nervously approached the philanthropist, not knowing what his reaction would be, and told him that the Rebbi insisted that he come to talk with him. Initially, the former chassid was hesitant, but out of the Rebbi's awe and respect, he came to him. After the initial greetings, the Rebbi asked him how much he was worth.

"For what reason do you ask?" asked the philanthropist. "I'm no longer an observant Yid, and I therefore have no intention of giving you any donation."

The Rebbe answered that he's not looking for any donations. After persisting, he responded that he was worth 2,000,000 golden coins.

The Rebbe smiled upon hearing that. The philanthropist then restated that he had no intention of giving the Rebbe any money, so why was the Rebbe grinning?

Said the Rebbe. "We learnt together, and even back then you weren't so religious. Your mitzvos weren't worth a sniff of tobacco, and yet, the *yetzer hara* had to give you this enormous wealth to distract you from continuing the minimal mitzvos that you were performing. You see for yourself how great your mitzvos are valued.

"Had they not carried much value, he wouldn't have to give you so much wealth to distract you. But since they were so special, he therefore had given you so much money to distract you and prevent you from that minimal amount. From this itself, you should see how much value your mitzvos hold and start a new commitment to perform Hashem's mitzvos."

● ***Baruch Hashem*, our lives are loaded with many mitzvos. Each one is a goldmine unto itself. Hashem, with His infinite love, gave us endless opportunities to do them. Thank you, Hashem, for so many privileges!**

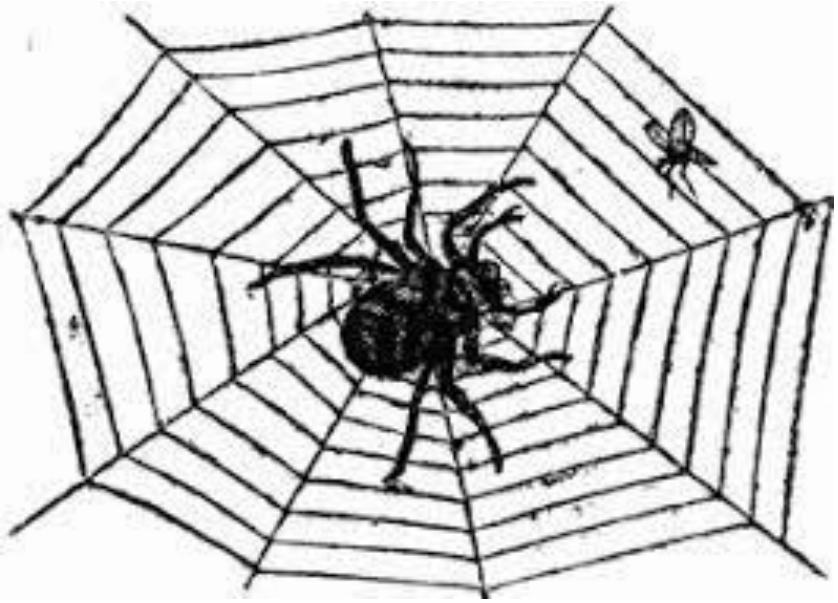


Parshah Thoughts – Rabbi Aron Moshe Jacobsohn

Aharon was given the position of the first Kohein Gadol (28:1).

The Ramchal explains that the job of the Kohein was to offer Korbanos. The root of this word is K'rav, meaning, to bring close. Therefore, it is appropriate that Aharon, who excelled at bringing peace between individuals and couples, should be tasked with the highest level of Kehunah. He would be the facilitator of the relationship between people and Hashem.

Pearls of Wisdom…A Word for the Ages



While in the Gulag camp, **Rav Mendel Futerfas, zt"l**, once noticed a spider's web in the barracks. He saw a fly get caught up in the web and it worked very hard to escape, but it could not free itself.

While the fly was trying every method he could to escape, the spider sat on the side and watched. Only when the fly gave up trying, did the spider go and eat the fly.

After seeing this, Rav Mendel said that Hashem sent him an important lesson. We know that Chazal say (Sukkah 52a) that the Yeitzer Hara is compared to a spider. - As long as one is fighting and trying to do the right thing, the Yeitzer Hara will stand on the side and he won't approach him. Once the person despairs and he doesn't try anymore, that's when the Yeitzer Hara will come out of the shadows and catch him to finish him off.

While the person is still trying, he's alive, but once he ceases to try, he's under the control of the Yeitzer Hara.

We learn from this that even if we are not always successful, we must never give up trying!

"The one who has a high level of trust in Hashem will not have any aggravation due to his business dealings because he knows that whatever is occurring is being orchestrated by Hashem and is for his best." ~ Chovos Halevovos.

Working on our Middos



The Yesod HaAvodah writes in a letter (Cheilek Beis, 6) the following story: "Many years ago, a telegram arrived to the army general saying that the enemy had broken through the barriers at the border. This was bad news for the country. If they wanted to save themselves, they would immediately have to organize and stand up to the challenge. The general was distressed about this news, as breaking through the border meant there was a breach in the empire that he was supposed to be protecting.

His wife noticed that her husband wasn't in his regular mood, so she asked him what had happened to make him so depressed. He responded by telling her of the telegram he had received. - She then said, 'I too just got a frightful message, and mine is even more dreadful than yours!'

The general responded, 'What could be worse than a breach in the empire?'

His wife replied, 'I just found out that the army general has lost his hope and his energy to do battle! Until now, we had a general defending us, but now he has lost hope. - Your spirit has diminished since you received the telegram, and that certainly won't help us win. Don't you see why my message is more alarming than yours??'

The general heard her words and understood the significance of what she was trying to tell him. He took the lesson to heart, and he didn't let the news break his spirit, and he continued to fight on."

The lesson from this applies to fighting the Yeitzer Hara. We must constantly fight the evil inclination, but if it happens that despite our best efforts the Yeitzer Hara breaks down the barriers that we have set in place, we cannot get despondent over this. If we do, we are just like the general who has given up hope. Instead, we must immediately reorganize our methods and stand up to the challenge to do battle with the Yeitzer Hara!

L'Maaseh

Rav Yechiel Spero writes a great story: **The Bobover Rebbe** was attending the Bris Milah of the son of one his Chasidim, and he had been honored with being the Sandak. The Rebbe was unusually happy, and the smile on his face could hardly be contained. His demeanor was always one of great joy, but his happiness on this day was unusual.

When asked about his incredible happiness, the Rebbe shared an extraordinary story about kindness and hope:

Meir and Rifka Zoberman were terribly discouraged and unhappy. They had dreamed about becoming parents many years ago, but this dream did not become reality for a long time. Nothing seemed to work for them. Not the doctors' advice, not the Brachos they had received, and not their Tefilos either. Their dream was fading away.

Meir had gotten Brachos from the Rebbe many times, and the Rebbe's Brachos had always been fulfilled, until now. The young couple did not know where to turn.

With extra time on her hands, Rifka decided to visit the local hospitals. She made many friends on these visits, and she felt fulfilled to be helping those in need.

One day, as she was about to leave Maimonides Hospital, Rifka heard a woman groaning in one of the rooms. Peeking in, she noticed an elderly woman who was all alone, so she walked in and sat down on

the chair next to the bed. The woman was not interested in making conversation with Rifka, and she was even a little bit rude, but Rifka somehow sensed desperation and loneliness in the woman's voice.

Rifka noticed that the room was bare. There was not even one card or a single flower. Just bare walls. Gently, Rifka asked, "How long have you been here?" The woman ignored her and stared at the empty wall next to her bed. But Rifka would not back down. She prodded a little, until the elderly woman finally began talking, but Rifka could pick up on some resentment in her tone. But Rifka was satisfied that she had accomplished this small achievement.

An hour passed and Rifka had even elicited a small smile from this woman. As it turned out, this woman had no family, and no one to turn to. Rifka promised her that she would be back to visit, and she kept her promise.

The next day Rifka returned, and she was greeted with a smile. The two spoke for an hour. The woman had so much to say and finally, she had someone who would listen to her. Day in and day out, Rifka visited with this lonely woman, and slowly, her barriers were worn down. Their relationship continued to develop, and clearly, Rifka's visit was the highlight of this woman's day. However, as her happiness improved, her health deteriorated, and sadly, within a few months, her illness had taken over her body. Rifka sat by her side and cared for her as if she were a longtime friend.

Finally, the day came. Her breathing slowed and it was becoming more and more evident that she was going to pass away. Rifka sensed that her older friend was anxious and worried, and Rifka did her best to soothe her, and allay her fears.

Rifka noticed that for the first time, the woman was crying. She wiped the tears from her cheek and calmed her.

An uneasy silence filled the room when, finally, the woman spoke. She said, "Rifka, I don't know how I can ever repay you for what you

have done for me. I have no money and no family who can pay you for your time, but one thing I can promise you. After I go up to Shamayim, I will approach the Kisei HaKavod, Hashem's Heavenly throne, and I promise you I will not leave there until Hashem grants you the child that you want so much!" - And then she closed her eyes one final time.

The Rebbe smiled at the crowd and said, "This baby is that child!"

Splendid Quote with Rabbi Menachem Lomner

"Our actions are extremely deep & have great repercussions."



Every day with the Korban Tamid the Kohanim also poured wine into little buckets on the Mizbeach. Rashi brings down that the wine that was poured flowed onto the Mizbeach, and from there to the depths underground below the Mizbeach. It sounds like this is an integral part of the *nisuch hayayin*.

It is possible to say that there is a lesson to be learned from the fact that the wine went underground. A person might think that his actions only are as great as what he can see. Yet, the truth is that we accomplish so much more than we can see every time we perform a Mitzvah.

בראתי יצר הרע ובראתי לו
תורה תבלין
A Torah Tavlin publication
34 MARINER WAY MONSEY NY 10952

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO דרגה יתירה



Parshas Tetzaveh deals with the various *Bigdei Kehuna*, the clothing worn by *Aharon Hakohen*, his sons, and their descendants for centuries. Previously in last week's *parsha*, the *Torah* went into great detail about the *keilim*, the vessels that were used in the *Mishkan*. Why, then, does our *parsha* conclude with the *Mizbeach*, upon which the *Ketores* (spices) were burnt, as opposed to discussing it last week? It would seem that the rightful place for the laws and details concerning the construction and items burned on this *Mizbeach* would be in last week's *sedrah*.

R' Levi Yitzchok of Berditchev *zt"l* (Kedushas Levi) gives us a fascinating understanding, explaining that Aharon and his children were chosen by the Almighty to be the *kohanim*, and the beautiful garments that they wore was a testament to their special status. This was in spite of the fact that some individuals amongst the

Nation, like Korach and his cohorts, became jealous of this honor and privilege and resented the fact that *Moshe Rabbeinu* chose his own brother for this important role.

Moshe Rabbeinu had to prove to Korach that *Hashem* had chosen Aharon to be the *Kohen Gadol* and used the *ketores* to prove this point. He told Korach to take pans of fire and place *ketores* inside.

In the end, Korach and his followers were swallowed up in the earth and the *ketores* confirmed for all generations that Aharon and his descendants were chosen by *Hashem*.

For this reason, after the *Torah* describes the *Bigei Kehuna* and the *Chanukas Hamishkan*, which was performed by the *kohanim* and gave them their priestly status, it concludes with the *ketores*, for it is proof that Aharon was chosen by *Hashem*.

Rav Avraham Pam *zt"l* points out that from here we learn that no one can ever be jealous of another's position, status or job, for every person has a unique task that only he can fulfil, which was chosen for him by *Hashem*.

TorahAnytimes Newsletter

Screaming My Name - Rabbi Zechariah Wallerstein zt"l

Years ago, I was in Florida for a few days and it happened to be raining. Given the inclement weather, my wife and I decided we'd go to the Sawgrass Mills mall for a few hours. We left Miami at 2:00 knowing that Mincha was at 5:20.

But, not native to Florida, I got so lost on my way driving to the mall that we only got there at 4:55. Knowing that Mincha was in a short while, I phoned the shul near Fort Lauderdale and asked how long it would take me to get from the mall to the shul. "40 minutes," I was told. But that wasn't good. "Can I make it in 25 minutes?" Despite my

question, I had the feeling that the answer was no. "It 4:55 and it's rush hour. It'll be at least 40 minutes." Now I knew that I don't miss davening at a minyan and especially to miss it because I decided to go shopping. How could this happen? I had left for the mall with enough time to make it to Mincha, except I had gotten very lost and here I now was.

"Why don't you ask if there's a shul that's closer to Sawgrass?" prompted my wife. Asking the shul secretary, I was told that there is a Lubavitch shul in Plantation. "I don't know if they have a minyan every day though," she said, "but it's closer to you—15 minutes away." That sounded like a great idea. I'd get there in time. Still unsure if they'd be having a minyan, I called the shul just in case. No answer, but I did find out the address. At this point, I figured that I should go on the off chance that they did have a minyan, and even if they didn't, at least I'd be able to daven in a shul which is preferred to davening at home. So off I went, dropping my wife off at the mall.

The shul was located in a strip mall near a Walgreens in Plantation, which I had never heard of. I had gotten lost going to Fort Lauderdale, and had the feeling that I'd have no chance finding this small shul in 25 minutes. So I went slowly, driving from one block to the next and asking at each corner how to get closer to the strip mall near Walgreens.

Time wasn't stopping, and soon it was 5:15, then 5:20, and finally 5:25. I still didn't know if there would be a minyan, and even if there would be, I missed it already. Eventually though, to my surprise and relief, I arrived at Walgreens and noticed the sign that read Chabad. I figured that even if I missed the minyan accidently, at least I'd be able to daven in a shul.

Standing outside the shul door was a man. "We need a minyan," he said, "and you're the man." I walked in and I was the tenth guy.

As I took a seat, I understood why I needed to get lost. Had I not, I would have gone to Fort Lauderdale and the Chabad here would not

have had a minyan. My whole getting lost and being worried that I was going to miss the minyan was all so that I could make a minyan to help these people. (Truthfully, maybe this is so, but maybe not. Had I not been the tenth man, they would have called another guy and they would have gotten a minyan anyway. It just so happened that Hashem arranged for me to be the tenth man both because they needed a minyan and I did too).

As I settled into the davening, I noticed an older man who I recognized. I couldn't believe that I'd know anyone in Plantation, Florida, but something about him looked familiar. Keeping my thoughts to myself, as I finished Mincha, the man came over to me. "You're Rabbi Wallerstein, right?" "I'm not speaking tonight," I said, trying to play down any requests. "No, you're Rabbi Wallerstein. You know, my grandchildren were in your class." I then put it together and figured out who it was. "I'd like you to be the Chazan for Arvit," he said.

That wasn't the only encounter I'd have that evening at the shul.

After I finished Maariv and started making my way out the door, a man accompanied me. Quickly, he turned to chatting with me. "So you're a rabbi and a rebbe?" "Yeah, I am," I said. "I wanted to tell you who I am," he then added. I didn't think I knew him. After telling me his name, nothing registered, and I could tell he was surprised. "You don't recognize my name?" I shook my head. "I was on the Israeli Olympic Soccer team five times. Doesn't ring a bell?" Half-jokingly I told him that if someone is not on the Yankees or Giants, I don't know their name. With that, he began telling me about himself.

"I was on a team when I was young, and as it happened, I sustained an injury. From that point on, I was never as good as I used to be. But then my father passed away, and I started saying Kaddish."

As he said those words, I began to sense where he was going with the story. We tend to think that the Kaddish said by a child when

their parent passes away is for the parent. And while that is true, the impact it has on the child is tremendous. Hundreds of thousands of Jewish people have become *baalei teshuva* later in their life when they had no choice but to go to shul. Even those who are irreligious feel that for that year, they owe their parents to say Kaddish. Coming to shul, meeting people, giving tzedakah and keeping Shabbos becomes one of the last chances a person has to do teshuva. So many times, through saying Kaddish, the child returns to Yiddishkeit. They're not only helping their parent, but they are helping themselves.

"As I started saying Kaddish for my father," continued the former Olympian, "I realized something profound. I used to walk into the sports arena and hear 50,000 people scream my name. You know what I do now? I'm a Chazan. I don't have 50,000 people screaming my name, but I have hundreds of people screaming Amen."

As I heard this, all I could think to myself was "Wow." To this former world-class soccer player, hearing Amen when he davens in front of the shul gives him more appreciation and happiness than when he used to walk into an arena where there were thousands of people enamored with him. Now they scream Hashem's Name.

After the man told me this, I fully realized why I ended up in Plantation. It wasn't as much because they needed me for a minyan; Hashem could have arranged that someone else be the tenth man. It was because I needed to hear this from this former Olympian.

If you make it your business not to miss davening with a minyan, Hashem will give you the siyata dishmaya not only to make the minyan, but to learn something from every minyan you go to. And that day I learned a lesson I will never forget.

"***I don't have 50,000 people screaming my name, but I have hundreds of people screaming Amen.***"

A Letter to the Hostages - Rabbi Dovid Goldwasser

Before the Jewish people accepted the Torah, each one called out, "*Naaseh V'Nishmah*—We will do and we will hear." Since each individual said this, why did they need to say "*Naaseh V'nishmah*—We will do and we will hear," which is in the plural tense. They should have said "*E'eseh v'eshmah*—I will do and I will hear."

The Kotzker Rebbe answers that the nation expressed themselves this way because it is the responsibility of every Jew to feel for their fellow Jew. It is every Jew's job to be sensitive to the needs of a fellow person, to feel their pain and celebrate their joyous occasions. We are enjoined to be totally one with all the members of Klal Yisrael. Therefore, when it came the time to receive the Torah, each one said Naaseh V'Nishmah. There was an outpouring, because everyone wanted to receive the Torah and knew that their fellow Jews felt the same. As such, the language of their acceptance encompassed all their fellow Jews in the same breath.

I'd like to share with you a letter. It is a letter, the likes of which I have never written in my entire life. It is a letter to the hostages.

To my brothers and sisters,

As I begin to write you this letter, my heart is full of hope that with the help of Hashem, you will soon be reunited with the rest of Klal Yisrael. All of you, collectively and individually, are constantly in our thoughts and in our minds. We pray for you during each and every one of the three *tefillos*, the three times every day that we pray. Many pray for you throughout the day because it's simply impossible to alter our state of mind and not think of your well-being and your health. Each of us has come to learn your names. We know your picture. We recognize your faces. They are emblazoned in our hearts. All the billboards all over the world have your pictures and have a plea for your release. We need each one of you. And because of that, we read your names daily from lists that are circulated worldwide. We pray for you with the deepest feeling and emotion.

You are our family, our brothers, our sisters, our mothers, our grandmothers, our fathers, our grandfathers, our sons and our daughters. In fact, our family is not whole until the time when we are reunited with each and every one of you.

In truth, there has never been such dedication among Klal Yisrael, among good people around the world who are devoted in heart and soul to this particular cause. Before we go to sleep every night, our thought is the hope that a bulletin that will announce your release will pierce the news airwaves in the morning. Our first thought when we wake up in the morning is the welfare of our missing brethren. At every public gathering, at every *simcha*, at every location and every event, special Tehillim are recited on your behalf. Your absence has created a vacuum within the hearts of Klal Yisrael that cannot be filled until each and every one of you is returned safely.

With the release of 105 hostages, people all over the world were driven to redouble their efforts and do everything humanly possible to secure your release. Many people have undertaken observance of specific *mitzvot*. Many have begun to light Shabbat candles and to observe the mitzvah of *hafrashat challah*. Others have organized Torah learning sessions in your merit, and accepted upon themselves to be more careful in *shemirat ha'lashon*. Each of us is trying to be a better human being, more pure, more honest, more ethical, more moral, and kinder. It is all in your honor. I dare say it's because of each of you that the world has changed for the better. The profound effect that you have had on us is indefinable. With prayers to help them in their efforts on your behalf, your family members have been reaching out worldwide with appeals in the media, holding prayer vigils and rallies. With their eloquence, their sincerity, their dedication, their great love, their unending patience, faith and their tears, they have aroused boundless empathy and compassion.

Let us hearten ourselves with the words of the great tzaddik **R' Nachman of Breslov**, "Even in the most concealed places, certainly

Hashem is found there. Even in the most difficult, challenging times and darkest of places, Hashem says, 'I stand with you.'" Even though you go through such difficult travails and difficult challenges, we believe in Divine Providence. I think that Rav Nachman penned these words for you right now. Our Father in Heaven is with you. We are all with you because we know our destiny is inextricably bound.

May we soon see the fulfillment of the prophecy of Yeshayahu HaNavi: "The redeemed of Hashem will return and come to Zion with glad song and with eternal gladness upon our heads. There will be joy and gladness. Sadness and sighing will flee forever."



I leave you with one special request, if I may. Little Kfir ben Shiri has become the international face of all of those being held hostage. Tens of thousands of orange balloons were released throughout the world in honor of Kfir's first birthday. Please try in some way to relate to little Kfir the contents of this letter and to tell him that there are a million people waiting to give him a birthday present.

With a prayer to the Almighty: "Do it in the sake of all of the schoolchildren, the pure and the holy. Do it for the sake of those little children that didn't do anything wrong, that never sinned. Do it for their sake, if not for our sake."

I am waiting with all of Klal Yisrael to greet you, to hug you, to make the blessing on your return.

From the bottom of my heart,

Dovid Goldwasser

Employee of Hashem - Rabbi Shlomo Farhi



I remember a fellow from my *yeshiva* years who would clean the *beit midrash* every single Friday. One Friday, I introduced myself and asked if he worked in the *yeshiva*. To me it seemed like he was a janitor. "I have another job," the man replied, "but every Friday I come to the *beit k'nesset* to mop the floors and show *kavod* to the synagogue. My wife and I have been trying to have children, and I took this on as a *zechut*." I was so touched when I heard this.

It's a big *segulah* to have children or have any of your prayers answered when you clean the *beit k'nesset*. When you sweep and mop the floors and thereby humble yourself and show glory to G-d, that shows Hashem that you are an employee of His. You may not be able to afford a private jet, but if you are on the company credit card and the company needs you somewhere, they'll pay for it. When you work for G-d, it doesn't matter at what point of the totem pole you are. G-d's credit card has enough miles and enough points for you to buy anything. If you are struggling to afford a *zechut* you need for something, what should you do? Go to work for Hashem.

A while later, I came back to visit the *yeshiva* to visit one of my brothers and noticed a man praying in the back. "How are you doing?" I asked. "My name is Shlomo." The fellow began introducing himself, until it registered. "I know who you are," I said. This was the same fellow who had been cleaning the *beit k'nesset* years before. "How

do you know who I am?" he asked. "I was in *yeshiva* here when it first opened, and I've been praying for you ever since." "I have three children now," he finally told me, a feeling of satisfaction on his face. "Are you still cleaning the *beit k'nesset*?" "Yes," he whispered.

How can we honor a *beit k'nesset*? Pay attention to it, respect it and show reverence when inside it. Hashem resides within a *beit k'nesset*. Cleaning the *beit k'nesset* is one aspect of honoring it. How you speak in a shul, if you speak in a shul, and what you speak about are all parts of respect and shows deference to its sanctity.

Honor Hashem's home and take care of it, and He will honor you and take care of you.

The Pink Balloons - Rabbi Paysach Krohn



I'd like to share with you a story I learned about from Dr. Meir Wikler. In one apartment complex, there was a family who had just given birth to a little girl. Wishing to send a heartwarming mazel tov to the new parents, some of the neighbors decided to purchase a whole bunch of pink balloons and place it outside the family's front door.

The following day, one of the fellows who had brought the balloons came to see if the balloons were there, and surprisingly they weren't. Knocking on the door, he asked the young couple if they had received the balloons and if perhaps there was something wrong. The husband invited the man inside and began to explain.

"The balloons are right here. We love the balloons and thought the gesture was so nice." "So why didn't you leave them out there next

to the door?" asked the neighbor. "There's somebody on this floor," the husband went on, "and they haven't had any children yet. We thought that when they come up the stairs and see the balloons, it'll be such a painful reminder that they don't have kids. That's why we brought them inside."

How beautiful is that. But the fellow had one question, a good question in fact.

"Downstairs, there are carriages, strollers and toys. That couple sees things every day that remind them of children." The husband, though, had his response to that too. "When you got married, did you have children right away?" "Yeah, we had a child almost a year after we got married," replied the fellow. "Well, that's why you can't understand it. You see, my wife and I didn't have children right away. It took a couple years until we had our first child, and now Baruch Hashem we have a nice family. But somebody who had children right away might not be able to appreciate the pain that it is for those family who don't have children right away. And that's perhaps why you can't understand it."

Every little memento and reminder was taken into consideration by this husband.

That's true care. That's true thoughtfulness.

Parsha Potpourri by Rav Ozer Alport

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד (27:20)

Parshas Tetzaveh begins with Hashem telling Moshe to take pure pressed olive oil to light the Menorah in the Mishkan. Rashi explains that to extract the oil from olives, they were crushed in a mortar, which produced pure oil unadulterated by sediment. To obtain additional oil, the olives were then ground in a mill, which produced oil that contained small fragments of the olives. Citing the Gemora

(Menachos 86a), Rashi writes that only the pure first run could be used to light the Menorah, while the lower-quality second batch was used in menachos (meal offerings).

In his sefer Oznayim L'Torah, **Rav Zalman Sorotzkin** notes that the Menorah is asso-ciated with the wisdom of Torah study (Bava Basra 25b), while the grain in the korban mincha represents food and material pursuits. Thus, the requirement to use the purest oil in the Menorah teaches us that as careful as we are with what we put in our mouths, we must be even more vigilant about what goes in our minds.

Rabbi Dan Lifshitz writes that just as eating healthy food promotes our physical well-being and eating junk food makes us less fit, so too filling our heads with Torah learning helps us grow spiritually, while idly wasting our time engaged in trivial matters does the opposite.

Extending this symbolism, the **Ksav Sofer** suggests that Chazal are teaching us that there are no shortcuts to Torah knowledge, which is only attained through "pressing" and devoting significant time and effort. In contrast, financial success does not come through "pressing," as many people work long hours but still struggle to pay their bills, while others become wealthy with minimal exertion.

Although we are obligated to invest time and energy to support our families and should not rely on miracles, the ultimate outcome is not deter-mined by how much we "press," in which case our primary focus should be Torah study, where hard work is truly a prerequisite to accomplishment.

"Hashem, I trust in You. Whatever You do, whatever You did in my past. Whatever You will do in my future, it's all for my benefit." ~ Rabbi Avigdor Miller Zt'l.

The Heart Before the Force - Rav Mordechai Kamenetzky



It takes a lot to build a Sanctuary in the desert. And it takes perhaps, even more to adorn the Kohanim who serve, in beautiful vestments that both symbolize deep spirituality while depicting splendour and glory. You need more than golden threads and fine tapestry. You need more than the ability to weave and design ornate garments. You need devotion, and you need heart. Not ordinary heart. Not the heart that pennant winners have, or athletic coaches call for. You need a special type of heart. You need a heart filled with wisdom — Divine wisdom. That is why Hashem commands Moshe to gather "all the wise-hearted people whom I have invested with a spirit of wisdom" to make the priestly garments (28:1).

But the Torah is unclear. Were these select people Divinely ordained with a spirit of wisdom for this particular mission, or were intrinsic "wise-hearted" people imbued with an extra "spirit of wisdom"?

If the former is correct, then what did Hashem add? And if all their wisdom was divinely-gifted, then why didn't Hashem simply ask Moshe to "gather all the people in whom I have invested a spirit of wisdom"?

***Rav Sholom Shwadron**, the Magid of Jerusalem, of blessed memory, once told a story about the famed **Dubno Magid, Rav Yaakov Kranz**:*

The Dubno Magid once spoke in a town and a few maskilim (members of the enlightenment movement) attended. After the talk one of the cynics, who was totally unaffected by the warm and inspiring

message, approached the famed Magid. "The sages tell us," began the sceptic, "'that words from the heart, penetrate the heart.' Rabbi," he snickered, "I assume that you spoke from your heart. Your words, however, have had no impact on me whatsoever! How can that be? Why didn't your words penetrate my heart?"

Rav Kranz smiled. In his usual fashion, he began with a parable. "A simpleton once went by the workplace of a blacksmith, who was holding a large bellows. After a few squeezes, the flames of the smith's fire danced with a rage. The man, who always found it difficult to start a fire in his own fireplace, marvelled at the contraption. He immediately went and purchased the amazing invention. Entering his home, he smugly announced, "I just discovered how to make a raging fire with the simple squeeze of a lever!"

He set a few logs in the cold fireplace and began to push the two ends of the bellows together. Nothing happened. The logs lay cold and lifeless. Embarrassed, the man returned to the blacksmith and explained his predicament. "I want a refund!" he shouted. This blower doesn't work!"

"You yokel," laughed the experienced blacksmith. "You were blowing on cold logs! You must start a small fire on your own! If you don't start with a spark, a fire will never erupt!"

The Magid turned toward the maskil and sadly shook his head sadly. "If there is no spark, the largest bellows will not make a fire."

In telling Moshe whom to choose for the sacred task of designing the Mishkan, the Torah tells us how G-d invests. He wants people that were imbued with a ruach chachmah – a spirit of wisdom. But he prefaces the statement by telling us how one receives spiritual wisdom.

The gift of spiritual wisdom does not go to just anyone. Hashem looks for those who have wisdom of heart. Those who understand what it

means to be kind, compassionate, and loyal. Those who have the devotion to His will and the desire for more enlightenment get His ordination. The people who were imbued with Hashem's Divine spirit previously had a spark. And from that spark grew a force – a Divine force – that propelled wise hearts into a Divine spirit of wisdom.

Hashem tells us that we must begin the process on our own. If we supply the heart, He will supply the power to have deep, spiritual, even holy insight. He will supply the force. We must make sure, however, that we put the heart before the force.

Chizuk - Inspiration

Periodically, the **Chofetz Chaim** would study Torah alone in one of Radin's neighboring small villages, such as Vashilyshok. Once, while in Vashilyshok, he sent a letter to his wife who was back in Radin, with one of the wagon drivers who was riding to Radin for the town's Market Day. The Chofetz Chaim advised the wagon driver that the letter contained a very important message and needed to be delivered to his wife immediately.



The wagon driver thought the letter contained some valuable instructions on how the Chofetz Chaim's wife should conduct her business affairs during the Market Day in Radin to maximize her profits.

Unable to contain his curiosity, the wagon driver opened the letter. To his surprise, the letter contained instructions regarding a cow that the Chofetz Chaim owned. In the letter, the Chofetz Chaim told his wife, to not let his cow out of the yard during Radin's Market Day, as many wagons of Gentiles would be riding past the Chofetz

Chaim's house on that day, and his cow could very well pull out a bit of hay from one of the wagons as they passed by.

According to Halacha, it is assumed that a Jew forgives a loss of less than a Perutah (a few pennies). However, no such assumption can be made about a Gentile, and since the Gentile might not forgive the loss of a bit of hay, the Chofetz Chaim was concerned that through his cow's actions, he would be guilty of theft.



NEFESH SHIMSHON

DIVREI TORAH ON THE WEEKLY PARSHA AND HOLIDAYS FROM THE TEACHINGS OF RABBEINU SHIMSHON DOVID PINCUS ZT"L

Clothing Protects Our Inside

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת – '***You shall make sacred garments for your brother Aharon, for honor and splendor***.' - 28:2

The Torah details in *Parshas Tetzaveh* the splendid, sacred garments that the *kohanim* wore when they performed their *avodah* in *Beis Hamikdash.*

In truth, all Jews are called *kohanim,* as it says: – **ואתם תהיו לי ממלכת כהנים וגוי קדוש** - You shall be for Me a kingdom of priests and a holy nation.(*Shemos* 19:6)

Every Jew is always standing in service to *Hakadosh Baruch Hu* through his prayers, Torah learning and *mitzvah* observance. These matters fill our lives. Like *kohanim* serving in *Beis Hamikdash,* every

Jew needs to wear special clothing that characterizes him as a servant of *Hashem.*

A Jew's clothing should be special in three ways: First, it should be modest, not like the new fashions of the non-Jews, which are designed to arouse physical desires and improper thoughts, and sneer at everything holy. Second, it must be free of anything the Torah prohibits. Thus it should not contain *shaatnez,* which is a mixture of wool and linen. Wearing *shaatnez* is like eating pork. Third, a Jew should wear a *mitzvah* garment. He should wear *tzitzis.* The *mitzvah* of *tzitzis* is equal to all the other *mitzvos* put together.

We might think that clothing is just a matter of external appearance, and is not so important. But it involves a profound, internal matter as well. This is why clothing holds an important place in *avodas Hashem.*

Naturally speaking, the primary purpose of clothing is to protect a person's exterior from being harmed by the outside environment, such as by cold, heat and so forth.

However, clothing also serves to protect the inner self. We can see this is true, because someone obviously dressed like a religious Jew will find it hard to enter places inappropriate to Torah observance, and to make friends with people who follow a patently secular lifestyle.

This grants him significant protection from negative influences. He can't go into a restaurant with a dubious *kosher* status, or enter other disreputable establishments. This is especially true if he is wearing a hat and jacket that identifies him as a *yeshivah* man. The effect of one's clothing is not by chance. Clothing has a certain *kedushah* that protects a person from *aveiros.*

The first to wear clothing were Adam and Chavah, (Bereishis 3:21)

וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם - '***Hashem, G-d made cloaks of skin for Adam and his wife, and they wore them***.'

Chazal explain (*Yalkut Shimoni Bereishis* 3:34) that the word "skin," **עור**, alludes also to "light," **אור**. This implies that a person whose clothing is modest and holy is actually dressed at all times in a cloak of light. - The garments of Adam and Chavah were given to them by *Hashem*. They were cloaks of light.

Anyone who sees to it that his clothing is like that of Adam and Chavah, and wears modest clothing and appropriate shoes, is thereby dressed and covered from head to toe in the precious light of *kedushah*.

Surely this is true of *mitzvah* clothing, that is, *tzitzis*. Because *tzitzis* is a true "cloak of light" that saves a person from bad occurrences, like the *mezuzah* protects our doors. And so it is with our head-covering. It is a crown of splendor and a Heavenly lamp that sheds light above our heads. The two of them together protect us from all harmful forces in the world.

FACEBUKER SHABBOS TABLE TALK

Continuing the Legacy of Rabbi Dovid Winiarz of blessed memory

This week's Torah portion, Parshas Tetzaveh, goes to great lengths detailing all the aspects of the priestly garments. It seems quite puzzling that the Torah would spend so much time on the clothes of the priests and High Priest. I mean, why do we wear clothing?

To cover up parts of our bodies we'd rather people don't see and to keep us warm in the winter. In the summer, you only need a shirt if you want to go to Dunkin' Donuts. So what's the big deal with all these clothes?

If we look in Chapter 28, verse 2, the Torah provides the answer. **וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת** - "***And you shall make holy garments for Aharon your brother for honor and glory.***"

What does it mean that the clothing was for "honor and glory"?





If you've ever seen a military parade, you know that all the soldiers are dressed just so, in their crisp uniforms with gleaming black boots. Now imagine that one soldier decided, "You know, it's very hot and I don't want to wear boots." Instead, he wears black sneakers. He'll probably be peeling potatoes for the rest of his life.

What's the big deal?

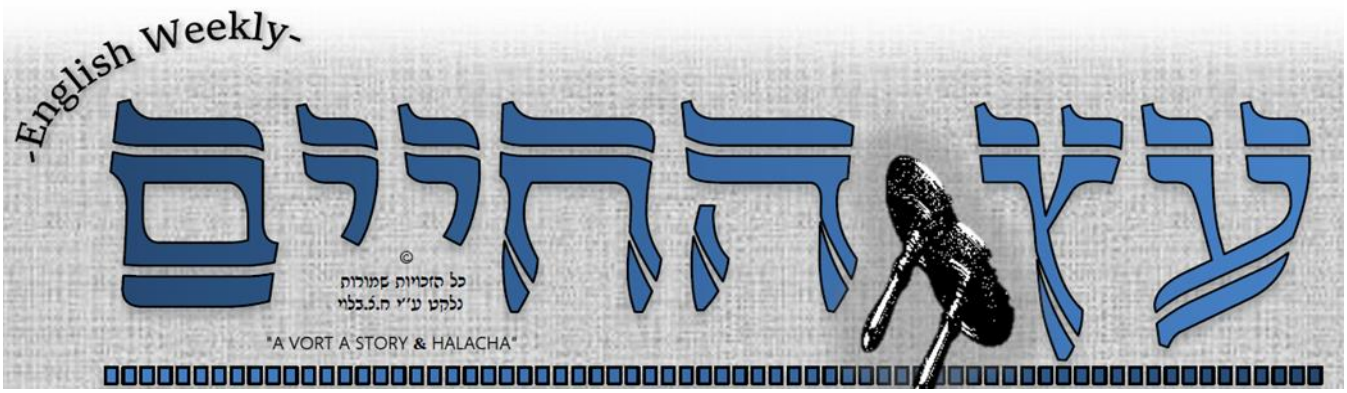
The reason is that clothes make a person. People dress the way they do to define who they are. A soldier who won't wear his boots isn't a soldier. So the answer is, clothing is not just to cover us and keep us warm. It's to bring us respect. That's why the High Priest wears such elaborate clothing. Because the position of the High Priest is one of honor and glory, to be the one to serve Hashem on the most elevated level possible. And their clothes have to match their position, to bring them honor and glory.

People sometimes complain that the laws of modest dress are so restrictive and oppressive. Look at how the royal family is dressed in public appearances. This is the epitome of respectable. Even those members of the royal family not known for their appropriate dress at all times know how to dress when the occasion calls for it.

At the coronation of a monarch or the showing of the Crown Jewels, every royal family member is dressed in a way suited for "honor and glory"

When the Jewish nation approached Mt. Sinai before the giving of the Torah, G-d told Moshe (Yisro 19:6), **וְאַתֶּם תִּהְיוּ־לִי מַמְלֶכֶת כֹּהֲנִים וְגוֹי קָדוֹשׁ** - "***And you shall be for me a kingdom of priests and a holy nation.***"

We are royalty. The laws of modesty are not meant to be restrictive, but rather to reflect our status as a holy nation.



וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת - "***And you shall make holy garments for Aharon your brother for honor and glory.***"

In the times of the **Rama** there was a very choshuva tzaddik who was also a very close friend from their youth. The tzaddik's name was Rav Chaim and he was also a brother of the **Maharal M'Prague**. The Rama was already a known Rov, and he had no choice but to dress with the royal dress of the rabbonim of those times, with the fur around the frak, etc.

Every year, the Rama would travel to the different shtetlach that he was in charge of to check the shechita knives and the mikvaos. Whenever the Rama would leave he would appoint Rav Chaim to take his position. Although Rav Chaim really did not want the position, he was not given a choice. - Rav Chaim filled the position but refused to wear Rebbishe clothing.

One year, Rav Chaim's wife passed away and he was tzebruchen. They tried finding him a shidduch but he refused. One day Rav Chaim met the towns shadchan and he told him that he was maskim to get

married with two conditions. Number one, no one is allowed to know that he is married to the person's daughter, and number two the shver must provide him with a room filled with seforim where he can learn all day undisturbed.

The shadachan came back and told Rav Chaim that he town's baker had a daughter and they were maskim to the conditions. The baker borrowed money to buy the room and the seforim They secretly made the chasuna in a different town, and when Rav Chaim came back he disguised himself and secluded himself in the seforim room day and night learning only coming out to daven, and life continued.

One day there was a *magaifa* in the town and they did introspection to see what sin could have caused the magaifa. Reports came to the Rama about the bakers' daughter that it is unclear if she's married, and people saw her collecting garbage late at night. More reports came in that she *taka* was married to some strange person who locked himself ups somewhere and they *mamash* live with basically nothing to eat.

The Rama told his shamash to call over this man.

When Rav Chaim came in the Rama immediately recognized him and he instructed him to come to his home later that night. In the Rama's home the Rama commanded from Rav Chaim an explanation and Rav Chaim had no choice but to tell him the entire truth.

The Rama felt the magaifa came because of the bizayon haTorah that Rav Chaim's wife was collecting peels from the garbage late at night. They fixed the problem and the magaifa ended.

One day, the Rama went to visit Rav Chaim and he heard two voices in the room. He commanded Rav Chaim to tell him who the other voice was and he admitted he had a *chavrusa shaft* with none other than Eliyahu Hanavi.

The Rama had a chalishus hada'as and he told Rav Chaim to ask Eliyahu HaNavi why he was not zoiche to learn with him.

The next day Rav Chaim told the Rama that the reason was because of the fancy Rabanishe garb that he wore.

The Rama asked, but al pi din he was obligated to dress that way.

The next time Rav Chaim told Eliyahu HaNavi the Rama's claim and Eliyahu HaNavi agreed that he was correct but *af al pi chen* Eliyahu haNavi was not willing to come in a makom of even permissible and obligatory gaiva. [Heard from **R' Kalman Krohn Zt'l**]

Reb Yoel R. on the Parsha - רבי משה שטרנבוך



וְעָשֵׂה לָהֶם מִכְנְסֵי־בָד לְכַסּוֹת בְּשַׂר עֶרְוָה - "***And make them linen pants to cover their nakedness***..."

This *parashah* discusses the special clothing that were made for the *kohen*.

Q: Why were these special linen pants necessary? Wasn't the *kohen*'s jumper long enough to cover him properly?

***A*:** The pants symbolized the most important type of *tznius*, inner *tznius*. Though this inner covering was not visible to the eye, it sent an important message. - Even in a place where no one can see, a person must act with *tznius*.

"Life makes us warriors. To be a winner we must acquire the strongest of weapons. – This weapon is prayer." ~ R' Nachman of Breslov.

wh Y I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

Rav Yosef Yitzchak Schneersohn of Lubavitch by Tzivia Meth



Soviet Union, 1918

The Bolsheviks despised religion — the "opium of the masses," as they called it — and insisted it be stamped out at all costs. But they also despised the czars, and persecuting Jews mirrored the behavior of the czars — which they wanted to avoid at all costs.

Their solution: Jewish Communists, who could not be accused of anti-Semitism, would stamp out Judaism for them. The "Yevsektsia," as these Jewish Communists were called, surpassed the Soviet government's best hopes. They attempted to crush all vestiges of traditional Judaism, even those the Communist government had declared legal.

And of all forms of Jewish traditional practice, the Yevsektsia had a particular antipathy for Torah study. While most yeshivos, seeing the utter impossibility of further Torah growth in the USSR, fled across the border to Poland, one network of yeshivos became famous for its heroic refusal to leave:

Lubavitch, under the leadership of Rav Yosef Yitzchak Schneerson, the sixth Lubavitcher Rebbe (also known as the Rebbe Rayatz). The Rebbe is said to have once told a czarist police officer, "The Schneersons don't run away!". Upholding that maxim, the Rebbe

organized a massive network of underground yeshivos throughout the USSR — around 600 schools, according to one biographer.

The Rebbe knew that in the trying times to come, he and his followers would need the utmost dedication for their mission to succeed. In a secret ceremony in 1922, he gathered a select group of students, urging them to continue the battle for Torah:

"I took eight youngsters who were strong in both body and spirit, and we gathered together in Moscow. There we made a solemn oath: come what may, to persist in our mission, to the very last drop of our blood."

How Did the Rebbe and His Followers Succeed?

But in the secret police state that was the Soviet Union, blood was shed to the last drop quickly and frequently. How did the Rebbe and his followers succeed in organizing so many underground yeshivos in such circumstances?

"Child guards were placed right outside the doors where learning was taking place, just like in the days of the Spanish Inquisition," Chabad historian Rabbi Shalom DovBer Levine wrote of the time. "If anyone unfamiliar chanced by, the signal was given: Hide the seforim and stop learning immediately."

In Novgorod, Rav Chaim Shaul Bruk, a renowned Chabad mashpia in Russia, led an underground yeshivah in a shul attic. Even though it was stiflingly hot, he taught classes there for hours at a stretch, imbued with the Rebbe's resolve. And to keep away unwanted visitors, Rav Bruk devised a special code: the bochurim would knock in a prearranged sequence when it was safe to enter and exit the hideaway.

But the attic soon came under suspicion, and Rav Bruk hastily moved the yeshivah to the shul chazzan's home. It would have been the perfect hideout — except that the chazzan's son, as it turned out, was a Communist. But Rav Bruk knew that there were two kinds of

Communists: the ideological ones, who wouldn't take bribes, and the opportunistic ones, who would. What type was the chazzan's son?

Yeshiva Bochurim Were Frequently Dragged to Jail and Beaten

Fortunately, for the right price, the chazzan's son was willing to look the other way so that the yeshivah could continue its activities. But despite the precautions that Chabad leaders took, they faced enormous risks. Yeshivah bochurim were frequently dragged to jail and beaten.

In one instance, the Yevsektsia beat a boy suspected of learning in yeshivah, then stood him against a wall in the prison courtyard. A firing squad took aim, the officer gave the command, and rifle shots rang out — but the boy emerged unscathed. The officer had instructed his soldiers to fire just above the boy's head as an intimidation tactic. The bochur was released, and went back to yeshivah — where he suffered a nervous breakdown due to the trauma he experienced.

After his release from prison, the Rebbe Rayatz arrives in America in 1929 on a goodwill tour. He would settle there permanently after fleeing Europe at the onset of World War II It was not only the threat of arrest and torture that yeshivah bochurim had to contend with. The young men were hounded relentlessly to give information on their classmates and rebbeim, so the Yevsektsia could build large case files for a mass arrest.

"There was Something Suspicious about Him"

Rav Nachum Shmarya Sassonkin, who learned in the Tiferes Bochurim yeshivah in Leningrad, recalled that one day, a boy from Minsk joined the underground beis medrash. He learned well, and joined the young men in all their activities. But Rav Sassonkin recalled that the boys felt "there was something suspicious about him." Expelling him from the yeshivah could invite further trouble, so they decided to keep an eye on him.

On Yom Kippur, he cried harder than everyone else, and the bochurim wondered what terrible secret he was hiding. It became apparent all too soon. Unable to withstand the terrible pressure from the NKVD (the Soviet secret police, a predecessor to the KGB), he had informed on them — with dire consequences. Rav Sassoskin recounted:

First they imprisoned our maggid shiur, Rav Nachum Terebnik, and exiled him [to Siberia] for three years, in the hope that this would frighten the rest of us into submission. But when they saw that Torah study was continuing just as [it had] before, they decided to imprison all of us.

They Were Never Heard from Again

One evening the Agents of Destruction [i.e. the NKVD] came and imprisoned the whole group, among them my two sons, and they were sent to Siberia for ten years of exile. After enduring brutal conditions in the labor camps, where many perished from hunger and thirst, cold and frost, they were never heard from again.

The Yevsektsia were not content with striking just individual bochurim and yeshivos; they really wanted the mastermind whose will and daring kept it all going. All the evidence — in particular, a voluminous paper trail of correspondence — pointed to the Rebbe.

One morning, NKVD agents burst into the shul where he was davening with his chassidim, and demanded that he stop his illegal activities. The Rebbe refused to be cowed by their threats.

One agent aimed a gun at his head and said, "This little 'toy' has made many a man change his mind!" "No," the Rebbe replied calmly. "This toy can intimidate only a man with many gods and one world. I, however, have one G-d and two worlds — This World and the Next — so I am not impressed by your little toy."

When continual threats failed in stopping the Rebbe, the Yevsektsia pushed for more drastic measures. Early in the morning on June 15,

1927, NKVD agents, accompanied by Yevsektsia members, arrested the Rebbe in Leningrad. Taken to the infamous Spalerka Prison, he was tortured there for days, and sentenced to death.

Even in prison, the Rebbe's determination for Torah did not waver. Without paper or seforim, he scribbled Torah thoughts on cigarette papers, and when he was told he could not have his tefillin, he went on a hunger strike for two and a half days until they were — remarkably — returned to him.

Eventually, a bevy of highly placed and prominent figures — including Chief Rabbi of Yerushalayim Rav Avraham Yitzchak Kook, US Supreme Court Justice Louis Brandeis, Senator William Borah of Idaho, and even President Calvin Coolidge — pushed for his release.



After his release from prison, the Rebbe Rayatz arrives in America in 1929 on a goodwill tour. He would settle there permanently after fleeing Europe at the onset of World War II

Due to their efforts, the Rebbe's sentence was commuted to forced exile. He continued his work on behalf of Soviet Jewry from his new home in Riga, Latvia, and later Warsaw, Poland, until the outbreak of World War II led him to American shores. (Mishpacha Magazine)

בס"ד
Pardes Yehuda
Weekly Torah Journal By Yehuda Z. Klitnick

The Key that Wouldn't Open the Nobleman's Safe

Graf Gulchovsky possessed numerous towns and villages across Austria and was a very wealthy individual. In Galicia, he also held seven towns. Because he was an Ohev Yisrael and respected Jews, he hired a large number of them, who helped his firm succeed. In times of need, the Graf was there to support the Yidden no matter what.

Due to his wealth, he was able to join the Austrian Parliament, the Reichstag, and he grew close to King Franz Yossef. The son of the **Holy Rizhiner, Harav Yisrael Friedman**, the Great Rebbe Rav Mordechai Shraga of Husyatin, was niftar on 22nd of Iyar in 1894.

The King was Saddened by the Death of the Rebbe

Articles about the Rebbe, who was also well-liked by the Goyim, appeared in newspapers all over the nation. The King received the sad news. Graf Gulchovsky was called by the King, who was present at the Reichstag conference during this period. When the Graf replied negatively to a question about whether he knew the Rebbe from Husyatin, the King was taken aback to learn that Husyatin was one of the towns in his territory.

The King started telling tales of the Rebbe's brilliance and his radiant holy face, saying he would never forget such a face. The Graf pledged to get to know the Tzadik's family. The Graf himself visited Husyatin accompanied by a group of Jewish laborers.

Upon reaching Husyatin, they discovered that Harav Yisroel, the son of the Rebbe, had assumed his father's role. The Graf requested a formal appointment with the Rebbe's son because he was eager to meet him. The Graf told the Rebbe throughout the encounter how

much the King admired his father. He told the Rebbe that many Jews worked for him and that he always assisted the Jews.



Home of the Rebbe in Husyatin

The Rebbe Thanked the Graf for His Kindness to the Jews

The Graf was commended by the Rebbe for his kindness toward the Jews and for his good comments. After expressing his admiration for the Rebbe, the Graf promised to always be at his disposal. After they parted ways, the Graf sent a driver and an aristocratic wagon to the Rebbe's home to support the Rebbe on his

travels. The Rebbe used this wagon, which the Chassidim recall.

One year, the Graf summoned all the notables and dignitaries from the region to a massive birthday celebration. The Rebbe received a personal invitation to the celebration because he was close to the Graf. The Rebbe replied that he couldn't attend the celebration but that he would see the Graf in his garden later because he knew there would be too much drinking and partying.

The Graf was quite happy, and a meeting was scheduled. The Graf was anxious but also very excited about the meeting. He addressed the Rebbe with great warmth. The Graf was trying to show the Rebbe something spectacular, but he was at a loss for ideas. At last,

he realized that somewhere among his valuables was a very costly gift he had received but had never shown anyone. With the unique key in hand, the Graf trusted his servant to unlock the safe and retrieve the pricey antique jewelry for the Rebbe.



The servant should not take long to bring the antique jewelry, the Graf apologized to the Rebbe. The Graf requested that the Rebbe stay, so he complied, saying he would wait until the servant returned. Meanwhile, the servant was unable to open the box and thought he was given the wrong key.

The Graf was Shocked by the Key's Failure to Open the Lock

The Graf was sure that this was the right one and excused himself to try and open it. The Graf was shocked that the key did not open the box. He returned to the Rebbe and apologized and asked the Rebbe to wait until he checked out if this was the correct key or not!

The Rebbe answered that it was getting late and he needed to return home. He thanked the Graf for his time and willingness to share his precious gift with the Rebbe. The Graf was quite disappointed because he wanted to impress the Rebbe by showing him the great treasure. Regretfully he thanked the Rebbe for coming and promised the Rebbe that he was always available to help him and all the Jews.

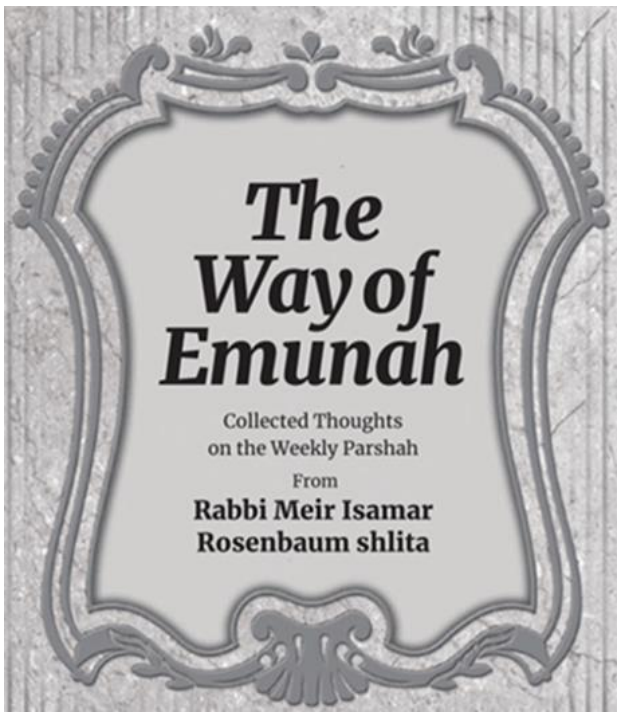
Meanwhile, Graf was puzzled as to why the box didn't open. He was positive that this was the correct key. The Jewish workers were keen to later relate that they went along with the Graf to open the box and to the dismay of the Graf and the others; the key was the

correct one and the box opened up. The Graf took out the piece of jewelry and showed it to Jewish workers.

The Jewish Workers Understood Hashem's Reward to the Rebbe

To their amazement, they saw that this jewelry was an antique cross that the Graf received from the Pope! The Jews now understood the divine hand of Hashem and didn't want to make the eyes of the Holy Rebbe impure. Hashem made a miracle that the box didn't open. Holy eyes can only see pure and holy items.

The Tiferes Shlomo of Radomsk says: When a person guards his eyes, Hashem will guard him from all trouble and sorrow.



Every Word Can Illuminate or Darken the World

The Dubno Magid zt"l describes the importance of guarding one's speech by relating a moshol of a king who traveled with his entourage to visit the king of a neighboring country. He saw the other king's palace and was greatly impressed by its splendor and beauty. He told one of his assistants, who was a talented artist, to make a sketch of the palace so that he could build an identical one when they got back.

The assistant did his best to sketch the palace on a piece of paper. He brought his rendering to the king, who looked at it and immediately pointed to one of the towers and said, "Aren't there any windows there?"

The assistant said, "I'll go check." He ran outside to take a look at the tower. When he came back inside, he said, "You're right. There

is a window. But that is a minor detail that will just take a second to add." He grabbed a pen and drew in the window on the spot.



The king told him, "Yes, on the picture that's only a minor detail. But when they are actually erecting the building, it will be an important part of the tower. That's why it is important to have it on the blueprint."

The nimshol is that Hashem built many beautiful worlds in Shomayim. In relation to them, he made this world and created a nature wherein every act of man has a tremendous impact on the Upper Worlds. Therefore, every word we utter is important. Even if one word does not seem important to us, it makes a great impact on the "true worlds" and can cause light or darkness there.

Purim is a Time of Atonement

וְכִפֶּר אַהֲרֹן עַל־קַרְנֹתָיו אַחַת בַּשָּׁנָה מִדַּם חַטַּאת הַכִּפֻּרִים אַחַת בַּשָּׁנָה יְכַפֶּר עָלָיו לְדֹרֹתֵיכֶם – '***And Aharon shall make atonement upon its horns once a year; with the blood of the chatas of the atonements, once a year he shall effect atonement upon it for your generations***…' (30:10)

Sefer Imrei Noam asks why the words "once a year" are repeated in this verse. He answers by quoting the Tikunei Zohar (57B) and Sefer Kedushas Levi (on Purim), who say that the day of Yom Kippurim is a day that is "like Purim", in the sense that after Moshiach's arrival, Yom Kippur will be a day of rejoicing like Purim.

Since these two days are compared to each other, we can infer that Purim is a day of atonement for sins, just like Yom Kippur.

Accordingly, the pasuk is saying that Aharon provided atonement once a year, on Yom Kippur, and there is an additional time in the year when atonement will be provided for future generations, which is Purim.



שמואל זנויל כהנא Shmuel Zanvil Kahana Zt'l (Chief Rabbi of Persian Jewry)

The Ornamental and Eternal

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת. וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־לִי - "***And thou shalt make holy garments for Aaron thy brother for honor and glory. And thou shalt speak to all the wise of heart, who are filled with the spirit of wisdom, and make Aaron's garments to sanctify him, that he may be my priest.***" (28:2-3).

These pesukim come to impress upon the high priest the recognition of the importance of his role. This is why there are two verses in the Torah related to the high priest's clothes: one emphasizes their beauty, and the other their sanctity.

The Sages, speaking about the vest and the coat, said that these clothes were supposed to be not only beautiful, but also to have a moral purpose: against slander.

The tallit is also not just a decoration: the tassel on its hem is supposed, as written in the Torah, to remind that we have all the mitzvot.

The mezuzah on the doors of our house is not only supposed to be decorative, but also to serve as a constant reminder that the Spirit of G-d should fill the house: אִם־ה' לֹא־יִבְנֶה בַּיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ - "***If G-d does not build a house, in vain do his builders labour in it.***" (Tehilim 127:1).

The sukkah is also not supposed to be just beautiful: it should also remind us of the protection that G-d gave to the people of Israel in the desert and lead us to thank G-d for all the abundance that He affects us.

The candlesticks of the Shabbat candles, the Kiddush cup, the cover of the challot, the candle of separation and the perfume box are intended not only to add grace to the Jewish home, but also to bring with them the joy and peace of Shabbat.

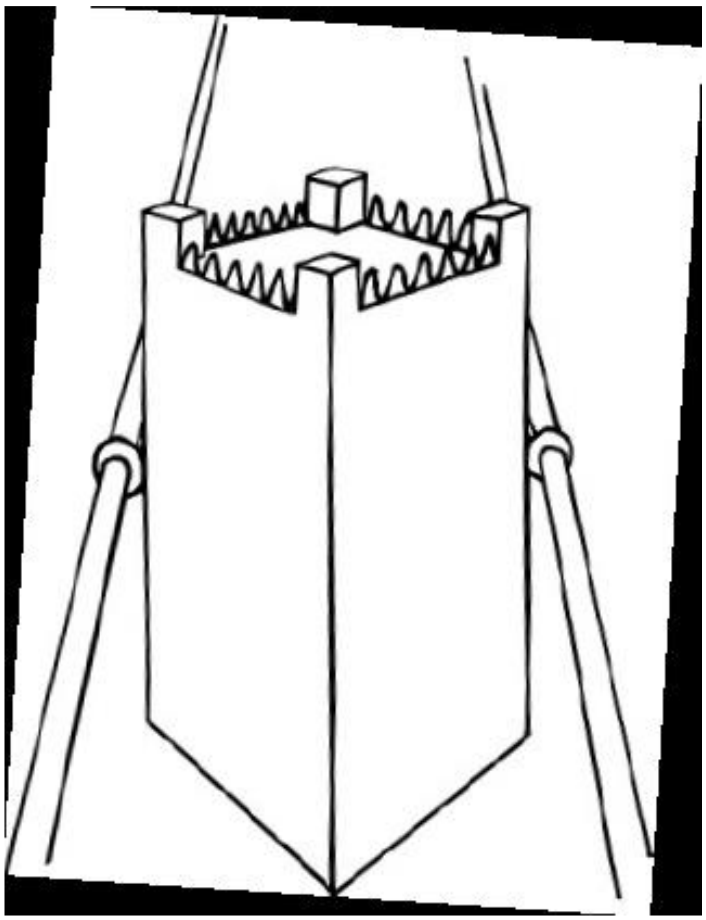
And the menorah is not only an artistic object: candles should also be lit in it, thus remembering the victory of the Maccabees in their struggle to obtain religious freedom.





Parsha Pearls

וְנָתַתָּה אֹתוֹ לִפְנֵי הַפָּרֹכֶת ... 'And you should place it (the golden mizbe'ach) in front of the paroches…' (Shemos 30:6)



The Shulchan was on the north side of the Mishkan. The Menorah was on the south side of the Mishkan. The Golden Mizbeach was placed between them, in the middle of the Mishkan.

The Shulchan with the 12 loaves of Lechem HaPanim represent our involvement in the physical aspects of life. The Menorah with the 7 candles represent our involvement in the spiritual aspects of life. The Golden Mizbe'ach was the central point of the Kodesh area of the Mishkan. Upon it, a kohen would offer the incense offering, which was רֵיחַ־נִיחוֹחַ לַה' -" ***a pleasant aroma for Hashem***".

It teaches us that when a Jew is doing anything, whether it's part of the physical or the spiritual aspect of his life, he should find "the central point in his heart"— i.e., the point of connection between him and Hashem in this activity through which he will be doing the activity in a way that it will be "a pleasant aroma for Hashem".

"The past has gone, the future is yet to happen, the present disappears with the blink of an eye – so why worry? ~ Ibn Ezra.

Chabad.ORG

From our Sages

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל – 'And you shall command the children of Israel.' (27:20)

The word *tetzaveh*, "you shall command," also means "you shall connect" and "you shall bond."

Thus the verse can also be read as G-d saying to Moshe: "And you shall bond with the children of Israel." For every Jewish soul has at its core a spark of the soul of Moshe. (**Ohr HaChaim**)



וְעָשִׂיתָ עַל־שׁוּלָיו.. פַּעֲמֹן זָהָב.. וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ – 'On the hem [of the cloak] you shall make . . . bells of gold . . . and its sound shall be heard when he goes in to the Holy.' (28:33–35)

Rabbi Shimon bar Yochai said: There are four things which the Holy One, blessed be He, hates, and I too dislike them . . . [the fourth thing is,] one who enters his house suddenly—how much more so his neighbor's house . . .

When Rabbi Yochanan went to inquire after the welfare of Rabbi Chanina, he would knock at the door, in conformity with the verse "Its sound shall be heard when he goes in." (**Midrash Rabbah**)

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד – '***Pure olive oil, crushed for the light.***' *(27:20)*

Just as the olive yields light only when it is pounded, so are man's greatest potentials realized only under the pressure of adversity. (**The Talmud**)

When one speaks crushing words of rebuke, it must be with the sole purpose of enlightening, illuminating and uplifting one's fellow. Never, G-d forbid, to humiliate and break him. (**Chassidic saying**)



Rabbi Shlomo Kluger zt"l

● **Why do the Jewish priests and kings have to come from the offspring of Yisrael?**

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי (28,1) "***And you shall bring near to yourself Aharon, your brother, and his sons with him, from among the children of Yisrael to be priests to Me…***"

It seems to me that the reason why the priests must come specifically from Yisrael, is because, as is well known, all the 600,000 of Yisrael are like one soul, and they are intertwined one with the other. Therefore, if a holy spirit rests upon one of them, then through him it can dwell also upon the rest of Yisrael, because they are related one to the other, and they are considered like one body.

For this reason, the chosen ones must be from the offspring of Yisrael, and thus, through Moshe is bestowed a spirit of purity also upon Aharon and his sons, and from Aharon it is bestowed also upon the rest of Klal Yisrael.

This is not so with converts. Even though they convert, their soul does not become part of the collective soul of Yisrael, but rather remains apart from them. And so, even though a spirit of holiness rests upon him, he is not able to pass it along and bestow it also upon the rest of Yisrael.



◣ Tending To The Needy - Shelah Hakadosh

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל - "***And you will command the Children of Israel***..." (27:20)

Tetzaveh is the acronym of **צַעֲקַת הַדַּל תַּקְשִׁיב וְתוֹשִׁיעַ**, "The painful cry of the poor will be heard, and they will be helped" (Sefard, Nishmas).

Hashem said to Moshe, "Command the Children of Israel to listen to the cry of the needy and poor." For we are told, "All who have mercy on humanity, Heaven will have mercy on them."

◣ Heartfelt Words - Degel Machaneh Ephraim

וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֵפֹד - "***The Choshen must not come loose from the Ephod***." (28:28)

In commanding that the Choshen - Breastplate, symbolic of the heart, not be loosened from the Ephod, symbolic of the mouth, the Torah is teaching us that a person's heart and mouth should always be in sync with each other.

◣ Feeling Their Pain - Be'er Mayim Chaim

וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי ה' תָּמִיד - "...***and Aharon shall bear the judgment of the Children of Israel upon his heart before Hashem continually***." (28:30)

Aharon, the Kohen Gadol, was to represent in his person the heart of the Jewish people. Thus, even as the heart is the first organ to feel any pain that strikes the body, so Aharon felt the sufferings of every Jew and would pray for any Jew in pain.

This is the interpretation of the pasuk quoted above: "And Aharon shall bear the judgment of the Children of Israel ("judgment" implying punishment; those decrees that entail suffering) upon his heart"; - He shall wear the "breastplate of judgment" over his heart to show that whenever suffering befalls the Jews their pain will be close to his heart and he will pray to G-d to annul the evil decree.

◣ Fencing Our Lips - Lubliner Rebbe

וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שָׂפָה יִהְיֶה לְפִיו סָבִיב מַעֲשֵׂה אֹרֵג - "...***the opening shall have a border around it, the work of a weaver***." (28:32)

The word שָׂפָה can be translated as "lips." - Based on this, the meaning of the pasuk is that one should put a fence around the lips. Be careful not to malign anyone. Do not go as a talebearer. Do not tell lies. Do not let your lips utter deceit. Above all, do not say one thing and believe something else.

"Hashem's love is not based on your achievements or perfection, but on the essence of who you are. Embrace His love and let it empower you." ~ Rabbi Yoseph Ber Soloveitchik (1903-1993)

◣ The Estranged Pomegranate - Lubavitcher Rebbe

וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ - "*The sound [of the bells] must be heard as he [the high priest] enters the sanctuary*." (28:35)

The pomegranate is the symbol of those Jews who seem to lack merits, yet upon closer examination are revealed to be as filled with merits as a pomegranate is filled with seeds (Berachos 57a).

The noise of the bells at the bottom of the high priest's robe reflects the clamour that characterizes such people's relationship with G-d. Acutely aware of their apparent spiritual shortcomings, they cry out from the depths of their heart to be shown how to return to full Jewish observance. - Hence the critical need for these bells.

A high priest who fails to include these "pomegranate-Jews" as he approaches G-d's presence is unworthy of his title. We see here firstly that no matter how estranged we may feel from G-d, He insists that the high priest take us with him inside the Sanctuary. - On the other hand, no matter how close we may feel to G-d, we must always make the plight of our estranged fellows an essential part of our spiritual agenda. (Likutei Sichot)

"Hashem is full of compassion, and the whole world is filled with kindness, and Hashem very much desires the success of the world. - Therefore, my dear brother, my heart and soul, be very strong and courageous, and trust in Hashem, for He will not leave you...

Rely on His immense compassion, without measure. For Hashem is very great, and His greatness is unfathomable, and there is a reality that everything transforms into goodness… just be strong and courageous." ~ Rebbe Nachman (1772-1810).

◣ Day And Night - Haderash V'halyun

אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם - "***The one I offer in the morning, and the other lamb you shall offer at dusk***." (29:39)

People must endeavour to serve G-d during their youth - in the morning of life, as well as in old age - at the dusk of life. - In youth our bodies are healthy and strong, and we are in full possession of our vigour and energy. However, our mental faculties are still not fully matured. -In old age our mental faculties are mature, but our physical strength has declined.

◣ Always Available - Kotzker Rebbe

וְשָׁכַנְתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיִיתִי לָהֶם לֵאלֹקִים - "***I will dwell among the Children of Israel, and I will be their G-d***." (29:45)

"Where can Hashem be found? - Wherever we let Him in."

Story of the Week Compiled by Aaron Leitner



Flight Pan Am 103 was a daily scheduled flight from Frankfurt, Germany to Detroit, USA with stopovers at Heathrow, London and New York City. Besides the short flights at the beginning and end, which gave passengers the flexibility of options, it also allowed many others to join the flight at Heathrow for the transatlantic flight.

The Boeing 747 making this journey was usually full of passengers and had a crew of 16.

Flight Pan Am 103 on the 21 December 1988 started as usual. It left Frankfurt, landed in London, and took off again at 7.03 pm, slightly later than scheduled. The last routine contacts the pilot had with air traffic control was around 7.30, then the plane seemed to have disappeared. Reports started to immerge of a plane that had crashed into some houses in the remote Scottish town of Lockerbie.

By 10 o'clock that night, the BBC was reporting that a Pan Am passenger plane, on its way to America had come down in Lockerbie, Scotland, with 243 passengers and 16 crew on board. It was assumed that all had perished together with 11 individuals on the ground. Debris was scattered over many miles of remote countryside. Being dark, it was difficult to give further details at this stage. (It transpires that the bomb hidden on board was timed to explode whilst the plane was over the ocean where it would disappear without a trace, however, due to the take-off delay at London, the plane exploded and crashed on land where the victims and parts of the plane could be recovered).

Dear Reader, my story this week is about one individual, who on hearing the news bulletin that evening, got up from his chair at home and started walking towards the door whilst saying to his family "There was probably Yidden on that plane, because there usually is."

"Where are you going?" His wife wanted to know.

"It's important for someone to be around as soon as possible to assist in *kovod Hames,* indentifications, etc. The emergency services in that region don't have much experience of Jews. Tonight, the local constabulary would be in charge, but by the morning, experts in the field would be bought in, and that would mean a lot of red tape. Someone has to be around to assist. Please make inquiries

as to who the chief of police is in that area." These were the days before organisations like Zaka and Misaskim existed.

20 minutes later, Reb Shlomo Adler (z"l), left his home in Manchester to make the 150-mile journey by car, arriving at approximately 3 am. As Reb Shlomo approached the outskirts of Lockerbie, he was stopped by a police constable who was operating the road block on the approach road. Reb Shlomo, wound down his window and said to the PC, "I've come to see Chief Inspector Martin Jones*." (the name of the chief of police that Mrs Adler had found out)

"Oh right, just continue along the road, you'll find the police station on the right," replied the PC.

Reb Shlomo parked his car near the police station, and with a document wallet (empty) under his arm, and a firm step, marched into the station, saying to the sergeant at the desk "I've come to see Chief Inspector Martin Jones!". In 10 minutes, he was seated in front of the man himself.

Reb Shlomo was able to impress on the Chief Inspector the importance of identification according to *halacha* and *kovod hames* issues as well as other matters. Reb Shlomo assured his listener that he was going to stay to assist wherever possible. In the morning Reb Shlomo contacted Rabbonim and askonim in Gateshead, Manchester and London as well as in America. His very prompt action greatly enhanced the ability to bring the Jewish victims to *kevuro* as quick as possible and enable any *Aguna* questions to be resolved.

Having had the privilege of working with Reb Shlomo, on several occasions, I saw how he worked selflessly and quietly in the many fields of chesed he was involved in. He gained the respect and admiration of not only the recipients of his kindness, but also by the Rabbonim, askonim, professionals and business leaders whom he had to consult in any one of his projects. I once had occasion to meet a Coroner and during our conversation he remarked about Reb Shlomo,

"Although he is not a member of our profession, we, nevertheless, all treat him with respect and admiration, for he doesn't only have his community or religion at heart, but the wellbeing and best outcome for every case."

There are many who are 'Askonim' - *machers* who do a lot of good work, however, only a few are known as 'doers'. Reb Shlomo was a doer – per excellence.

יהי זכרון ברוך

Good Shabbos

Parsha Knowledge

STORIES & INSPIRATION ON THE WEEKLY PARSHA



In this week's Parsha (28:4), we learn about the ornaments and vestments that were worn by Aharon the kohen Gadol in his service to Hashem. One of the articles that he wore was the choshen, the breastplate, which he wore on his heart. Inscribed on the breastplate were the names of each of the twelve tribes representing the Jewish people, symbolizing the fact that a leader holds his people near and close to his heart.

However, there was another piece of clothing called the eifod, and on the eifod were shoulder straps. Emblazoned and inscribed on the shoulder straps were the names of each of the twelve tribes again. There is a question here. Was it not enough for Aharon to have the Jewish people on his heart? Why the shoulders too?

I heard from my father Rav Yitzchok Fingerer shlita that the **Be'er Mayim Chaim** answers so beautifully that no, it's not sufficient to hold someone close to your heart. Sometimes, you've got to lift the person. Sometimes you've got to raise the person. There are some people that are drowning physically or spiritually who need to be saved. How do you save someone? Firefighters, soldiers, and lifeguards put the person on their shoulders.

To save someone you've got to raise them up. You've got to lift them. You've got to elevate them. You've got to take them and change them.

There Is No Such Thing As Coincidence

Moshe Rabbeinu's name is absent from this week's Parsha. This is very unusual and rare, as his name appears in every Parsha since his birth. Why is his name missing from this week's Parsha?

One reason that the commentaries offer is because the week of Parshas Tetzaveh coincides with the Seventh of Adar, the date of Moshe's passing, and is also the date of Haman's original *Pur*, his lottery to destroy the Jewish people.

Hashem's name is absent from the Megillah to demonstrate that everything that occurs is from Hashem. (Because the natural events are being orchestrated by Hashem). There is no such thing as a random event or coincidence, there is no Mikreh (coincidence). Indeed, **מקרה** is Gematriah **השם** (Hashem) to signify that Hashem controls all occurrences and incidences of life, even those which seem to be coincidental.

Similarly, Moshe's name is absent from this week's Parsha to show that the *Nevuos,* the prophecies of Moshe Rabbeinu were exclusively from Hashem and there was no Mikreh (coincidence). Therefore, the Gematriah of Moshe is both Mikreh and Hashem! (Rav Yitzchok Fingerer shlita)

Toras Avigdor Snippets

A sampling of previous Toras Avigdor booklets



● Robes of Splendour

Chazal tell us that if a kohen is missing even one of the four garments, his whole avodah is possul; it's completely worthless. So not only are the bigdei kehunah **לְכָבוֹד וּלְתִפְאָרֶת** - for honor and for beauty" (Tetzaveh 28:2), but they were a requirement of the avodah that could not be dispensed with.

There's something to wearing clothing; there's something profound in a uniform. Because Mankind; black, white, brown, yellow, any color, it doesn't matter, all of Mankind is innately endowed with profound emotions. And very often, it's clothing that will bring them out to the fore. The uniform changes them! Because any decent person is affected by a uniform. It makes them feel that it's their responsibility; they stand for something important now.

Now that's a greatness of mankind; if you put a blue uniform on a baboon you wouldn't accomplish much. But these "baboons," you see them in front of a store wearing a badge and holding a stick, and now they're on the side of law and order. Yesterday he used to walk out of the store without paying, his pockets bulging, and now he's wearing his police uniform and you trust him to arrest the other fellow with

bulging pockets. That's the efficacy of a uniform, the impression that clothing makes on the one who wears it.

Clothes make the man. There's no question that it's true. Take a man, and you put on him an itztilah d'rabanan, you give him the garments of a rav, and you make him sit up front in the shul, so he acquires a certain compassion for human beings. Otherwise he'll just walk his selfish way in life; but because of what he wears, he instinctively tries to live up to what his garments are saying. - L'havdil, a rav, and a policeman, but it's true of everybody.

● A Sweet Savor



A golden altar was set up directly in front of the kodesh kodoshim, upon which the kohanim were commanded to burn ketores every day – :The Kohen should burn a concoction of various spices on the altar every morning and create a sweet fragrance to spread out through the house of Hashem (ibid. 7).

Now, I won't claim to know the secrets of burning incense in the Beis Hamikdash but one thing I can do; I can quote from the Rambam – he's a reliable source after all. And in his Moreh Nevuchim (3:45) he explains the mitzvah as follows: He says that the mind of a person generally feels elevated in the presence of a good fragrance and it's the ratzon Hashem that as soon as you approach the place of His service, you should feel an admiration, a special appreciation for that place.

That's the secret of ketores according to the Rambam – Hashem wants the incense molecules to be wafted through the air into your nostrils and relay the message to your brain: "Ahh! Geshmak! Right

here is the place to be; this is the sweetness of life." It's like when you walk into a flower store and the fragrance of that bouquet tingles your sense of smell; it's delightful! You feel a certain appreciation for that place; you like that florist shop.

And that's what the mitzvah of ketores is teaching us to do. We have to get busy creating a good fragrance around anything connected to Hashem and His Torah. Whatever belongs to Hashem and his Torah is beautiful to us. Anything connected with our nation – of course I mean the Torah nation, the Torah practices – everything connected with the service of Hashem is beautiful.

● Career of Listening



Your ear is very very valuable! Only that hearing is such a subtle gift that we forget about it. Some people are only happy when they buy a pair of earphones and they can walk someplace and listen to a walkman, a little tape machine with headphones. Ooh wah! That's fun! If they can listen to a person talk with an artificial set of ears, then it's fun times – that they enjoy. But to be happy with their original earphones, that they never thought about.

Did you ever see a man who is missing one ear? I did. I know a man in Manhattan, a very successful man, who's missing one ear. Whenever he's in a picture he makes sure it's with his profile – to make sure you don't see the other side of him. Now, if he could get back that ear, how happy he would be! How grateful he would be to Hakodosh Boruch Hu! He's a very wealthy man and he would give away a lot of his money to get his ear back.

And here we are, most of us are walking around with two working ears! Did you ever stop to think about that? Take hold of your ear

and think about that – hold on to your ear and say thank you to Hakodosh Boruch Hu! Don't do it when your wife is around because who knows what she might think, but make sure to do it once in a while. - "Ahh! Ahh! My ear! What a chesed it is to have two ears!"

Now, go and tell all of this to the unthinking people outside, they might laugh at you. They'll ask you what Rabbi Miller spoke about and when you tell them that we spoke about ears, they won't understand. But what that means is that they're not living according to the will of Hashem.

● Rescued by Prayer

The greatest good that we can acquire in this world is that we should be aware of Hashem. There's nothing greater than that. Torah, mitzvos, gemilus chassodim, excellent; no question about it. But we're in this world primarily to become aware of Hashem. It's not for Him; He doesn't need it. It's for you, for your own perfection. To come into this world and to feel, to be aware that Hakadosh Baruch Hu is in charge and He is the one to Whom you have to address yourself for help – that's the biggest benefit of life.

Emunah, Awareness of Hashem, that's the great success of a man in this world. The more you're aware, the more successful you are. And so, the purpose of every difficulty that a person encounters is so that the person should cry out to Hashem for help. You're not davening because of the difficulty – the difficulty came to cause you to daven. Why are you having trouble in the office? So that you should call out to Hashem. Why do you have a headache? So that you should call out to Hashem.

Of course there are other purposes too – Hakadosh Baruch Hu has more than one thing in Mind – but there is one common denominator, one underlying purpose that is common to every tzarah; and that is to make a man ask Hashem for His help. And because Awareness of Hashem is the success of a person, that's why Hakadosh Baruch Hu causes things to happen. Of course, we would prefer that there

should never be any illness and never any enemies. We would like to live in clover always; we should be reclining in the grass under the fig trees eating ice cream all our lives. But then, when would we remember Hakadosh Baruch Hu? You would never think about Him. If everything went smoothly always, you can be sure that Hakadosh Baruch Hu would never be in your thoughts. And that would be frustrating your purpose in the world. And therefore sometimes He sends tzaros, chalilah, so that we should remember Him and be successful in this world.



102 Stories That Changed People's Lives – Rabbi Tzvi Nakar

The Baba Sali's Promise

Moshe and Rina Azriel* had been childless for close to a decade, yet they refused to despair. They visited mekomos kedoshim, poured out their hearts in tearful tefillos, and sought treatment from fertility specialists around the country.

One day, after another discouraging round of treatments, Moshe felt that if he didn't take a break from it all, he'd explode. Taking the day off from work, he spontaneously drove the forty-five minutes from his home in Elad to visit his parents in Ohr Akiva, a small town in Israel's Haifa district.

Sarah Azriel* didn't have to ask what had prompted her son's unannounced visit; the desolation in his eyes spoke volumes. Spreading her lips into a broad smile that masked her own heartbreak at seeing her son so despondent, she invited him warmly inside and sat him down in her cozy kitchen, treating him to her famous baklava and a steaming mug of coffee.

Moshe recited a brachah and bit into the pastry, savoring the sticky sweetness. "Ima, it's delicious, as always." He smiled his thanks.

Gazing into her son's eyes, those two dark pools of sadness, Sarah felt a need to say something about the topic seldom discussed.

"Moshe, b'ezrat Hashem, it will happen. Your time will still come. Don't worry, my son. B'ezrat Hashem, you will have a whole houseful of children!" Her words were a tefillah as much as a brachah.

Her son's reaction was completely unexpected. "Ima, I'm not worried at all. The Baba Sali promised me that I would have children. But still, the waiting is hard, and for Rina it's doubly so."

Sarah barely heard the second half of his response, and her heart rate increased. "I don't believe it! The Baba Sali promised you?"

"I wasn't going to say anything, but if you're asking, then I'll tell you the story. Last night, I had a strange but thrilling dream. I was walking through a breathtaking garden, meandering my way to my heart's content among colorful flowers and wide shady trees, when I suddenly found myself facing a small hut with an opening. Peering inside, I could see that the walls were painted black, and though it was ominous, something beckoned me from inside.

"I entered the room to find the Baba Sali sitting in the center of the room, and as soon I recognized him, the entire room filled with a brilliant radiance.

"The Baba Sali turned to me with his wise eyes and asked, 'Yes, my son, what is it you need?'

"Tears began streaming from my eyes, and I brokenly shared that we are childless and of our deep-seated yearning for children. I described the lengthy road we've traversed in treatments, and the countless disappointments we've endured.

"To my surprise, the Baba Sali responded, 'I want you to tell me more of your troubles!' I began describing the unimaginable loneliness that we feel, the heavy silence that hangs over our home. I shared that our house always looks perfect, without the mess of

children to fill it with joy. I told him how sometimes I feel that the quiet will consume me.

"The Baba Sali began to weep, and seeing the tzaddik shed tears, I began to sob even harder. Eventually, he wiped his tears, and then he sat there and simply stared ahead, thinking, pondering. After a long moment he looked at me and nodded reassuringly, 'Very well. B'ezrat Hashem, you will have children!'

"Although it was just a dream, I don't know from where I had the audacity to reply, 'K'vod Harav, I have received many blessings. Now I ask for the rav's promise!'

"He gazed at me penetratingly and repeated, 'You want a promise?' "Yes! Yes!' I cried. 'Please promise me!'

"Then I promise you that you will have children!' he acquiesced and then shook my hand.

"Then I rose and exited the room, the Baba Sali escorting me the short way to the door. I exited the room, turned around once more to cast a final look at the tzaddik, and to my astonishment, saw that the little hut had all but disappeared, and in its place was only the spectacular garden once again.

"I continued walking along the picturesque paths until I exited the gardens, and then to my surprise, I heard the sound of bitter sobs and anguished cries. Looking around, I suddenly saw Abba and my rosh yeshivah sitting on a bench and reciting Tehillim fervently, with tears coursing from their eyes.

"When they noticed me approaching, they asked, 'Nu, did the Baba Sali see you?"

"Yes! Yes!' I cried. 'He saw me and gave me his blessing.'

"Abba and the rosh yeshivah exchanged anxious glances. 'But did he promise you?' the rosh yeshivah asked hesitantly.

"Yes! He promised me!' I exclaimed joyfully.

Abba and the rosh yeshivah linked hands and grabbed my hands. "Then let us dance and celebrate!' Abba cried blissfully, pulling me into a vigorous circle and dancing ecstatically until we were spent."

Sarah Azriel began to tremble.

"Ima? Are you all right?" Moshe asked in immediate concern, regretting having told her the dream, which could have overexcited her.

"Moshe," she responded shakily, "you are not aware of this, but there is another part of your story. Just yesterday, Abba traveled to Yerushalayim to your rosh yeshivah, his heart heavy in despair. 'Rosh Yeshivah,' he entreated desperately, 'what is going to be with Moshe? He is already married twelve years without children!'

"The rosh yeshivah was quiet for a moment before replying. 'Let's travel tonight to the kever of the Baba Sali and pray for the couple.' Abba lingered in Yerushalayim throughout the day, and late in the evening, the two traveled to Netivot, to the kever of the Baba Sali, where they recited the entire Sefer Tehillim.""

This story was related by Rav Barkatz who ends: "I heard this story at a brit from the Baba Sali's grandson who recounts it frequently. What was unusual about that particular brit was that immediately after, a guest at the brit stood up and announced, "Many likely wonder if the Baba Sali's promise was fulfilled. I would like to share that I am that Moshe, and just one month ago, my wife gave birth to twin girls!"

"Your greatest strength is not in your perfection, but in your willingness to keep moving forward despite any imperfections." ~ Based on the teachings of The Ishbitzer, Rav Mordechai Yosef Leiner (1801-1854).

Rabbi Jeremy Golker – לכבוד ולתפארת

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת. וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ

'*You shall make holy garments for your brother Aaron, for honor and glory… and they shall make Aaron's garments to sanctify him.*' 28:2,3

Why did HKBH instruct **משה רבינו** that the **בגדי כהונה** be **לכבוד ולתפארת**, but **משה רבינו** omitted this and only emphasised the **קדושה** of the **בגדי כהונה**?

Rabbi Chaim Schmahl [Beis Hamedrash Beis Avrohom, London (Goschalks)] in his sefer **עיוני חיים** says quoting **Rabbi Dovid Cooper** [North Hendon Adass Yisroel] that you don't have to tell a person when you are instructing them to do something that is obvious to them. But you must emphasize that which is not known to them.

Therefore, to Moshe, who was a holy person, and his mind and whole world was wrapped up in kedusha, therefore, there was no need for Hakadosh Baruch Hu to tell him this, because it was obvious to him. However, Moshe Rabbeinu was not particularly concerned with the aesthetics of the garments just the kedusha! Therefore Hashem had to tell Moshe that they should be beautiful - **לְכָבוֹד וּלְתִפְאָרֶת**.(As well as being Kadosh.)

But when it came to the next stage of Moshe Rabbeinu passing on that instruction to the artisan tailors, he had to emphasize the kedusha, because their expertise was a physical one – they would have made them beautiful anyway, but generally speaking, they were not involved in making things for holiness.

"Just as the Jews in the desert had a cloud to guide them. We too have signs and signals from Hashem - If we only open our eyes to see them." ~ Rabbi Yerucham Levovitz.

לכבוד ולתפארת

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת - '***You shall make holy garments for your brother Aaron, for honor and glory***.' 28:2



There are two anomalies with the **בגדי כהונה**. Firstly, they must contain Shaatnez. Secondly, they have to look great - **לְכָבוֹד וּלְתִפְאָרֶת**. (Why is there so much emphasis on the beauty of the **בגדי כהונה**? [שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי])

Horav Avigdor Halevi Nebentzahl asks, "Where does the idea of Shaatnez come from?

The Zohar says that we trace the origins of Shaatnez back to the very beginning of time when Kayin killed Hevel. - Kayin brought an inferior korban of linen produced from his flax. Hevel on the other hand brought a very beautiful offering of wool from his flock.

So, this very first interaction between wool and linen ended disastrously and ended up with Kain killing Hevel [25% of the worlds population.].

The Mesillas Yesharim (Perek 19) talks about this and discusses what went on. "*We find by Kayin and Hevel (Bereishis Raba 22:5): "Hevel brought from the first born of his sheep and of their fats". While, as they explained, Kayin brought from among the worst of the fruits of the land. - What was the result? "Hashem turned to Hevel and his offering, but for Kayin and his offering He paid no heed" (Bereishis 4:5).*"

Kayin's offering was not accepted because it wasn't presented in a nice fashion. It wasn't brought with "Hidur Mitzva". There was no focus on the presentation.

Presentation, beauty and form is actually very important. The Mesillas Yesharim brings various examples.

So, what is the *tikun* for Kayin's sin? – The tikun is a mitzva where the form and beauty is an essential part of the mitzva – namely.. the **בגדי כהונה**. Therefore says Rav Nebentzahl, there is no need for the issur of Shaatnez with the **בגדי כהונה**.

The Weekly Vort

Not far from Kolomyya [Ukraine] there was a village called Gvozdets [Gwoździec, Hvizdets, Ukraine]. There lived Rabbi Itzikel of Gvozdets, the author of the *sefer Koach Shor*. He was well known in his times as a sincere and righteous person, as the following story, recounted by the famed Lemberger Rav, HaGaon Rabbi Yosef Shaul Natansohn, illustrates.

But first an additional tidbit. It is said that the holy Baal Shem Tov visited Reb Itzikel several times. Once, when the Baal Shem Tov wished to fulfill the mitzvah of honoring *talmidei chachamim*, he brought Reb Itzikel some water to wash his hands. Another time he came to discuss mystical secrets. The Baal Shem Tov told Reb Itzikel that Eliyahu Hanavi had sent him to inform Reb Itzikel that he, Eliyahu Hanavi, would be paying him a visit that evening. Reb Itzikel responded dryly, "I don't want him to come to me, nor do I want you to come to me. I just want to learn Torah."

Now, with these insights into Reb Itzikel's character, we can go on with our story.

Stuffed Chickens

Dr. Marcus Tzimbel was determined to be victorious in a debate with the great **R' Yitzchak Shor**, Rav of Gvadzitz and author of *Ko'ach Shor*. Dr. Tzimbel was raised as an observant Jew but had strayed from his religion when he went off to University in Lemberg. His

obsession brought him almost daily to the home of R' Shor, where he engaged the Rav with questions of faith and religion.

R' Shor patiently answered his questions, despite the protests from his family and followers. "Leave him alone," R' Shor laughed. "He will one day leave here with his head hanging down."



Once, Dr. Tzimbel argued with R' Shor over the meaning of **לֹא־יְאֻנֶּה לַצַּדִּיק כָּל־אָוֶן** - "*No harm will befall the tzaddik*" (Mishlei 12:21), claiming it was untrue. The Rav answered him point by point, disproving his arguments. Dr. Tzimbel left in a fury, muttering, "I'll show that Rabbi; he himself will fail in this."

He purchased three chickens and instructed his wife to raise them in their backyard, feeding the chickens nothing but lard. When they grew very fat, Dr. Tzimbel told his servant to set up a stand near the Rav's home; if anyone else came to purchase, he should quote a very high price to turn them away, however, if the rebbitzen came, he should offer the chickens for a low price. The rebbitzen indeed purchased the chickens, and when Dr. Tzimbel was informed, he rubbed his hands in glee in anticipation of his victory and the Rav's downfall.

The rebbitzen prepared one of the chickens for dinner, placing the other two in the yard. That evening, the Rav's studies took much longer than usual; he was engrossed in a difficult *sugya*. Not wanting to disturb him, the rebbitzen placed the chicken dish in an earthenware pot in the kitchen, while she and the children ate bread and eggs.

The next morning, the rebbitzen was shocked to see that a spider had spun a web covering the top of the chicken pot! The Rav told her

that while it was kosher, she should put the pot aside in the corner of the kitchen. The rebbitzen then cooked the second chicken. But that day the Rav was called to a *pidyon ha'ben* at noon. He refused to eat a meat meal that night as he had already eaten meat at the *pidyon ha'ben*. The chicken was put off for another day. The next morning the second pot was also found covered with a spider's web. The rebbitzen shuddered; something strange was in the offing. The Rav told her to put it aside, next to the first pot. She then cooked the third chicken, hoping for the best.

That afternoon, two litigants came to R' Shor for resolution of a complex legal battle. R' Shor asked his aide to summon two more judges, as he needed a full *beis din* for this complex case, and on his way, he should purchase some more snuff.

One of the litigants secretly approached the aide on his way out of the house and offered to purchase the snuff. The naive aide readily agreed. The litigant hid three gold coins in the snuff box that he purchased and later handed it to the aide to give to the Rav.

During the *Din Torah*, R' Shor felt that the arguments of A were more just, but his heart was pushing him towards giving B a favorable judgment. He finally turned to the other judges and the litigants and said, "I will consider your judgment overnight, and tomorrow we will know." That night the Rav knew no sleep, and, needless to say, neither he nor his family ate the chicken.

R' Shor spent the night referring to his many *seforim*, occasionally taking a bit of snuff as an aid to concentration. Finally, at dawn, he put his hand into the box and felt the cool touch of a gold coin between his fingers.

In the morning, he questioned his aide who had bought the snuff. The aide shamefully confessed that one of the litigants had bought it instead of him. R' Shor finally understood why he felt compelled to decide in that litigant's favor. It was because the man had hidden a bribe in his snuff box!

At the *Beis Din* that day, R' Shor roundly reproved the litigant. At noon, when the *Din Torah* was finally concluded in favor of the other litigant, the rebbetzin hoped to serve her husband the previous night's chicken dish. She was shocked to discover that this pot, too, was covered with a spider's web so thick that they could not even see the chicken within. It was highly unusual! Such a thing had never happened to the rebbetzin before, and certainly not three times in a row!

R' Shor reasoned that *hashgacha pratis* must have caused this for some unknown reason. When he heard how the rebbetzin acquired the chickens, he became suspicious, as it seemed unusual for someone to sell such fat, valuable birds for a tenth of their value. He instructed her to leave all three pots of chicken in the corner of the kitchen until he could obtain further information.

He didn't have to wait long. That very day Dr. Tzimbel came to visit, already exulting in his victory. "Rabbiner, so you say no harm ever befalls the *tzaddik*? Yet you and your family have been enjoying pig meat all week! - What do you say to that?"

R' Shor eyed him sharply, asking him what he meant. Dr. Tzimbel then explained how he had fattened the chickens with lard and sold them, through a liaison, to the rebbetzin. R' Shor then asked the rebbetzin to tell Dr. Tzimbel what had happened to the chicken dishes, how Heaven had sent a spider to guard the holy table of the rav's house.

Dr. Tzimbel grew pale. He did not believe R' Shor and claimed he was lying… until he was shown the three pots standing in the corner of the kitchen.

"The rabbi has won," Dr. Tzimbel declared. "Now I have seen, with my own eyes, that Hashem protects His pious servants – and that no harm befalls a *tzaddik*!" ~ (More Tales for the Soul)

Fascinating INSIGHTS

Blood Clotting



The Midrash teaches that an infant is circumcised on the eighth day, not earlier, because Hashem in His mercy delayed the mitzva until the eighth day until the baby would have strength to withstand the procedure.

Remarkably, in recent years, modern science has uncovered a fascinating insight that aligns perfectly with this ancient wisdom. One of the body's primary clotting agents is a protein called prothrombin. In the first few days after birth, the amount of blood clotting agents is so low that even a minor cut could pose a serious threat to the infant's life. However, by the eighth day of life, these levels not only reach their normal range but actually peak beyond it. This surge ensures that the baby's blood can clot effectively, making it possible to perform circumcision without concern for excessive bleeding.

"Emunah teaches us that challenges are not meant to break us, but to build us. They provide us with the opportunity to tap into our inner strength and discover new levels of connection with Hashem." The Kotzker Rebbe, Reb Menachem Mendel of Kotzk.

Parshah Pearls

Yisrael Compared to the Olive and to the Oil

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ - ***"And they shall take to you pure olive oil"*** (27:20).

The Tz'ror ha'Mor points out that the Medrash compares K'lal Yisrael both to an olive and to the oil that one extracts from it.

Just like an olive only produces its oil when it has been beaten, so too Yisrael, excel most when they experience suffering.

And just as oil always rises to the top, refusing to mix with any other liquid, so too, Yisrael always stand out among the other nations, refusing to integrate into their societies.

It is truly amazing, he comments, that in spite of the fact that they are constantly persecuted, Yisrael are able to outshine their persecutors and to refrain from mixing with them!

It seems to me however, that the opposite might be true – in that it is precisely because of their ability to excel under subjugation that they decline to integrate with their oppressors. In that case, it is not their refusal to mix that is so amazing, but their ability to shine in spite of their persecution.

Kindling the Flame

לְהַעֲלֹת נֵר תָּמִיד - ***" ... to cause the everlasting lamp to rise"*** (ibid.)

One kindles the lamp until the flame is rising on its own, comments Rashi.

In every Jewish heart, says the **Sichos ha'Tzadikim**, a Divine spark flickers. One only has to discover how to kindle it. Once one has achieved that, it will not take long for the flame to rise by itself.

Mind What You Say

The Ba'al ha'Turim explains that Moshe's name is not mentioned in this Parshah because he said "***Blot out my name from Your book ...*"?**

It just shows, says the **Sifsei Kohen**, how careful one must be not to curse even oneself. Moshe said what he said in defense of K'lal Yisrael, yet as a result of his words, his name is omitted from an entire Parshah. How much more so must we learn to control our anger and not lash out even at ourselves in a careless moment, for who knows how much frustration and anguish this will bring on oneself at a later date.

This is reminiscent of the well-known story of the **Chafetz Chayim**, who received a slap on his face for belittling himself (to a person who did not know who he was), and who ruefully concluded that one is forbidden to speak Lashon ha'Ra even about oneself.



פַּעֲמָן זָהָב וְרִמּוֹן פַּעֲמָן זָהָב וְרִמּוֹן עַל־שׁוּלֵי הַמְּעִיל סָבִיב

A story is told about a fellow who approached the holy **Chofetz Chaim *zt"l***, with a request to purchase all of his *seforim* - except one, his magnum opus *Sefer Chofetz Chaim*.

"I don't want that one," the man explained, "because it talks about guarding your mouth, and for me it's too hard to control myself, so I think I'll pass on that *sefer*."

When the *Chofetz Chaim* heard this, he responded with the following account: When I was preparing to write this *sefer*, I asked the *Gadol Hador*, **R' Yisroel Salanter *zt"l***, whether it was perhaps better not to write it, since *Chazal* teach us that everyone transgresses the

prohibition of *avak lashon hara*, and we know it's better to be a *shogeg*, a mistaken sinner, than a *maizid*, a rebel. - By not informing them of the severity of the sin, I'll prevent them from intentionally transgressing it.

R' Yisroel responded, "It's worth writing the entire *sefer Chofetz Chaim* if even one person will speak *lashon hara* with a *krechtz*, a sigh. The value of that one *krechtz* is so great that it's worth writing the entire *sefer* so that even if someone will speak *lashon hara*, at least he'll do it with a sigh!"

Chazal say the *meil* and its noise-making paraphernalia, the pomegranates and bells, atone for *lashon hara*, a noisemaking sin. The *Chofetz Chaim* explains, based on a *Gemara (Sanhedrin 99b)*, that the noisy bells represent the times a person should make noise - learning *Torah*, whereas the pomegranates that don't make noise, represent all other times - when a person ought to keep his mouth shut lest he say the wrong things.

As brought earlier, *Chazal* say most people, when they open their mouth, end up saying *avak lashon hara*, a sin of epic proportions!



Only The Purest Oil for the *Menorah*

Parshas Tetzaveh begins with Hashem telling Moshe to take pure pressed olive oil to light the *Menorah* in the *Mishkan*. Rashi explains that to extract the oil from olives, they were crushed in a mortar, which produced pure oil unadulterated by sediment. To obtain additional oil, the olives were then ground in a mill, which produced oil that contained small fragments of the olives. Citing the Gemara (*Menachos* 86a), Rashi writes that only the pure first run could be

used to light the *Menorah*, while the lower-quality second batch was used in *menachos* [meal offerings].

In his *sefer Oznayim L'Torah*, **Rav Zalman Sorotzkin** notes that the *Menorah* is associated with the wisdom of Torah study (*Bava Basra* 25b), while the grain in the *korban mincha* represents food and material pursuits. Thus, the requirement to use the purest oil in the *Menorah* teaches us that as careful as we are with what we put in our mouths, we must be even more vigilant about what goes in our minds.

Rabbi Dan Lifshitz writes that just as eating healthy food promotes our physical well-being and eating junk food makes us less fit, so too filling our heads with Torah learning helps us grow spiritually, while idly wasting our time engaged in trivial matters does the opposite.

Extending this symbolism, the *Kesav Sofer* suggests that *Chazal* are teaching us that there are no shortcuts to Torah knowledge, which is only attained through "pressing" and devoting significant time and effort. In contrast, financial success does not come through "pressing," as many people work long hours but still struggle to pay their bills, while others become wealthy with minimal exertion. Although we are obligated to invest time and energy to support our families and should not rely on miracles, the ultimate outcome is not determined by how much we "press," in which case our primary focus should be Torah study, where hard work is truly a prerequisite to accomplishment. (R' Ozer Alport)

"When we see someone in need of help, we should imagine that it is Hashem sending us a golden invitation to ascend towards Him. Nothing is more precious to Hashem than our acts of kindness and our caring for each other." ~ Rabbi Menachem Azoulay.

Open Miracles

The Steipler Gaon, Z"TL, wonders why is it that during the time of the Mishkan there were daily miracles like living in clouds and eating the Heavenly Manna, whereas today we don't see so many open miracles?

He answers that when the Schechinah is in front of one in a revealed state, there is also an aspect of Midas Hadin. As such, one must be very careful not to activate that strict-justice trait. As such, the Ketores was there to take away Hashem's anger that was stemming from not living up to the standards. Today, however, there are fewer miracles and hence there is less Midas Hadin, with which we would not be able to contend. Therefore, the honor of Hashem is also hidden.

Hostages Connected to Judaism to Help Them Survive

Recently released hostages recall that reconnecting to their faith and to Jewish observance gave them strength to survive the harsh conditions of captivity.

While held in captivity in Gaza, American-Israeli hostage Keith Siegal began saying *the Shema* prayer, "just connecting with G-d," he explained in a social media reel. Born and raised in Chapell Hill, NC, Keith had moved to Israel over 40 years ago, where he met and married his wife Aviva. They lived in the Kibbutz Kfar Aza, where they raised their four children. Throughout those decades, Keith did not have much occasion to remember any of the Jewish liturgy he had learned as a child in his family's Conservative synagogue.

On October 7th, Hamas terrorists kidnapped 65-year-old Keith and 63-year-old Aviva from their home in Kfar Aza and brought them to Gaza. Aviva was released in November 2023, in the first hostage deal. Keith remained in captivity for 484 days. For about half a year, he was held alone, in a locked room.

At a rally in Tel Aviv, Aviva described the horrors her husband experienced in captivity: most of the time, he was "lying on a mattress on the floor in a very small room, hungry, with the only food he got being moldy pitas or burnt ones, unfit for human consumption. On one of the days, the terrorist who was with him came over, kicked him in the ribs with full force, spat on him, and called him 'you dog,' for no reason, just because he wanted to. One day, the terrorist pointed a gun at him and said, 'Now I'm going to shoot and kill you.'"

Keith lost 30 kg (66 lbs) in captivity. He experienced both physical and psychological abuse and was moved from one place to another 33 times. He did not think he was going to come out of Gaza alive.

Under such unimaginable circumstances, Keith found strength and comfort in reconnecting to his Judaism. "We had a pita bread for every meal, that was the first thing I would eat after I said the bracha," says Keith. The blessing on bread was the only one he remembered. Later, he saw a bit of Israeli TV that his captors had turned on. The TV episode was showing good places to eat in Tel Aviv, and one of the people in the show made a blessing "borei minei mezonot," recited on pasta and baked goods. When Keith heard the blessing, he decided to recite it before eating things other than pita. "I thought it was appropriate," he said. "But it was the only one I knew."

"In that inferno, he remembered that he is a Jew and that there is significance to his people and to where he came from. This gave him a lot of strength.

After Keith returned from captivity, Shir asked him what he would like for the first Shabbat dinner they would spend together as a family. She thought he would ask for a special dish. Instead, Keith said to her, "What I want most is a *kippah* and a kiddush cup."

Shir was surprised. She reflects that it's especially when our enemies force us to abandon our traditions that we remember how our parents had lived their lives and resolve to follow in their

footsteps. In Gaza, the terrorists had tried to talk to Keith about Islam and convince him that it was the true religion. Keith refused to listen to them. Instead, he clung to his own religion.

Omer Shem Tov and Shabbat



Even before Omer was released after 505 days in captivity, he became famous as the hostage who made kiddush on Friday nights. Kidnapped from the Nova music festival, 22-year-old Omer was originally held together with his friend Itay Regev, who was released in the first hostage deal in November 2023.

Upon his return, Itay told Omer's parents Shelly and Malki that Omer had begun observing Shabbat in captivity. Though the Shem Tov family did not observe Shabbat fully, they always had a Shabbat dinner on Friday nights, where Omer would always make kiddush. While in Gaza, Itay and Omer spoke about how much they missed Friday nights at home.

"Creator of the World, thank you for being with me every moment!"

Soon afterwards, the terrorists that held them brought them a bottle of grape juice. Itay and Omer made sure to keep track of the days of the week. They saved the grape juice for Shabbat. When they received some salted pretzels, they scraped off the salt and saved it for Shabbat too. On Friday nights, they would cover their heads with pieces of toilet paper instead of a kippah, and Omer would recite kiddush. Then they would make a blessing on a pita and dip it in the salt from the pretzels.

Omer would also refrain from actions forbidden on Shabbat. Itay shared that in the place where they were held, the power would go out every evening at 5 PM. The hostages were given flashlights for their own use. On Shabbat, Omer refused to turn on his flashlight, remaining in the darkness.

As Omer's family left no stone unturned advocating for his release, his mother Shelly also felt inspired to strengthen her connection to Judaism. Exactly a year before Omer's release Shelly attended a Shabbat event for families of hostages, organized by the Kesher Yehudi movement, where she fully kept Shabbat for the first time in her life.

"This was a Shabbat I will never forget," Shelly wrote in a social media post on Friday before her son's release. "…On that day, I decided to keep Shabbat. Since then, I have kept Shabbat for a year, and more than I kept Shabbat, Shabbat has kept me. And G-d willing, this Shabbat I will hug my Omer, exactly a year later. It's amazing!"

After Omer was released and reunited with his family, his parents shared that Omer had grown stronger in captivity, despite losing significant weight. For much of his time in Gaza, he was held alone in a tunnel and was abused, deprived of food, and humiliated. Nevertheless, he retained his optimism and contagious smile.

Shelly publicly thanked G-d for answering her prayers and returning Omer home. She also expressed her gratitude to the late Ori Danino, who had saved Omer's life at the Nova festival, was also taken hostage, and was murdered in captivity. Shelly thanked the Israeli government, the IDF, and everyone who was involved in bringing her son home.

In his first social media post since his release, Omer wrote, "Creator of the World, thank you for being with me every moment!" He also acknowledged Ori Danino and thanked the IDF. On the picture, he was wearing tefillin and a tallit.

Ohad Ben Ami and Havdallah

When 55-year-old German-Israeli hostage Ohad Ben Ami was released from Hamas captivity, he wanted to learn how to conduct *havdallah*, the ceremony at the end of Shabbat. In Gaza, he had participated in havdallah conducted by other hostages, and he drew closer to Judaism.

Ohad, father of three, was kidnapped from Kibbutz Be'eri together with his wife Raz, who was released in a previous hostage deal in November 2023. After his wife's release, Ohad was held together with five other hostages in a tiny room, 6 square meters (65 square feet) in size. He returned to Israel emaciated and frail.

Ohad's daughter Yulie said at a *news conference*, "My father lost much of his weight, but not his spirit. My father is strong, and I admire him. He survived hell."

"I got stronger in captivity," Ohad said in the media showing him conducting havdallah at home. "I really felt that there was Someone Above watching over me, and I needed to be strong."

In another *social media reel*, Ohad, wearing *tefillin*, said, "What unites us is faith in G-d. On a personal level, it strengthened me and saved me. Thanks to G-d I am here now, after captivity… Our faith gives us strength at times when we feel crushed."

Havdallah at Beilinson Hospital

After they were released on Shabbat, former hostages Omer Shem Tov, Eliya Cohen, and Omer Wenkert were taken to Beilinson Hospital. After Shabbat, they gathered around Eliya's grandfather, Aharon Rabi, as he conducted havdallah.

It was an *emotional ceremony*, with everyone present praying for the success of the Israeli government and the IDF and the wellbeing of the hostages and wishing everyone a good week.

Rabbi Paysach Krohn – Project Mesorah

In this week's sedra, we focus mainly on the bigdei Kehuna. These were 8 special vestments that the Kohen wore.

7 is a complete cycle, for example… The 7 sheva brachos at a chassunah. A person sits 7 days of mourning (Chas v'sholom). There are 7 days in the week. - However, the **Maharal** holds that anything that is number 8 is **למעלה מדרך הטבע**. There are many things that are choshuv to Klal Yisrael that are 8. For example… Tzitzis, Milah, Shemini Atzeres and Chanukah.

There is one more thing that is very special to me, and that is the beracha of רְפָאֵנוּ which is the eighth beracha in Shemonah Esrei. And I think that this is very symbolic to show that even if a person is so ill, he can be healed no matter what, because healing is **למעלה מדרך הטבע**.

Hashem is **למעלה מדרך הטבע**, and the Torah is **למעלה מדרך הטבע**. How do we know this? Because the longest perek in Tehilim is 119 [which only deals with Torah & Mitzvos] and comprises of 176 pesukim made up of the 22 letters of the Aleph Beis comprising of 8 pesukim for each letter.

So this week is an especially opportune time to daven to Hashem, as this week is the week of 8 - **למעלה מדרך הטבע**.

Rav Pam (zt"l, 1913-2001) attributed his sense of honesty to his mother. His mother lived to be a very old woman. Never, in her entire lifetime, did Rav Pam hear his mother say the word 'Sheker' [lie]. It was such a dirty word in the Pam household, that she would refuse to use it. If someone told a lie, at most she would say, "He is not telling the truth". - That may be part of the 'secret formula' for raising a child to grow up to be on the calibre of a 'Rav Pam'.



Avnei Miluim and Avnei Shoham: Stones of Empathy and Stones of Action

The *pasuk* in Parshas Tezaveh says, "You shall take the two *shoham* stones and engrave upon them the names of the sons of Israel." (Shemos 28:9). There were two types of stones, both of which had the names of the Tribes of Israel on them. One set were the *Avnei Miluim*, which the *Kohen Gadol* wore on his chest, and which had the names of each *shevet* on one of the twelve stones. The other type of stones were the *Avnei Shoham*, which the *Kohen Gadol* wore on the two shoulder straps of the *Ephod*. The names of the *shevatim* also appeared on these *Avnei Shoham*.

We might ask, once the *Kohen Gadol* has the names of the twelve *shevatim* on the *Avnei Miluim*, is it not superfluous to repeat these names on the *Avnei Shoham*, which rest on the shoulder straps?

The Ramban here in Parshas Tezaveh says a very interesting thing: The names of the *shevatim* on the *Avnei Miluim* could not be engraved. The name *Avnei* ***Miluim*** implies that these stones need to be ***maleh*** (full). If they would carve or etch out the names of the *shevatim* with some kind of tool, it would negate the requirement of them being "*Avnei* ***Miluim.***" This is not the case with the *Avnei Shoham*, regarding which the Torah specifically commands: "…and **engrave** upon them…" (ibid). There, in fact, they did etch out the names.

The question is – if they couldn't etch out the names on the *Avnei Miluim*, how did they get the names onto those stones?

The Talmud describes a unique creature called a *Shamir*, which somehow ate through the stone following a traced path of the letters, such that the names appear as if etched into the stone, and yet the stones were still considered "*Avnei Miluim*" (full stones).

This is the difference between the *Avnei Shoham* and the *Avnei Miluim*. The former were worn on the shoulders and had the tribal names engraved upon them and the latter were worn on the chest and had the names miraculously created by the *Shamir*.

But the question remains, why the duplication of these two sets of stones? Practically speaking, they could have used a couple of buttons rather than the *Avnei Shoham* to keep the shoulder straps of the *Ephod* in place.

The *sefer* **Avir Yakov** brings a very interesting idea from someone named **Rav Aharon Willner**: The *Kohen Gadol* was the spiritual leader of *Klal Yisrael*. A spiritual leader needs to worry about his flock, the *tzibur*. There are two types of problems in life. Some problems in life are solvable, but some problems are beyond the power of man to solve. The most a leader can do about this second category of problems is to listen, feel, commiserate, and empathize.

I have a fine *bochur* in my *shiur*. He came to me with a complaint: He has been going out for well over a year and he can't find the right *shidduch* for himself. He is pouring out his heart to me. I don't think he is being too picky. He has some valid considerations. Trips back and forth to New York from Baltimore are draining. It is debilitating. It is expensive. He is getting very frustrated and it is obviously having a negative impact on his learning.

He asked, "What can you tell me, Rebbi?" Of course, I can't solve his problem, other than telling him "Don't be too picky (which was not applicable in this case)." I can't find him the perfect *shidduch*. What am I supposed to do? I am supposed to listen and to offer comfort. I can tell him, "Listen, everyone has some *tzores* in life. G-d willing you will be *yotzai* with these *tzores*, and then you will have a life

that goes more smoothly in the future." The only thing I can do for such a person is to provide a *lev shomea* (a heart that listens).

There are types of problems which people experience that can be helped and sometimes must be helped. There are situations where a person falls on hard times and can't pay his mortgage. Perhaps the gas and electric company will shut off his power or he will lose his health insurance. What are we supposed to do? We need to try to raise money for the person. Here there is something to solve, something to do. Likewise, if a person has some kind of medical condition, we can direct him to the right kind of doctor. We can make sure he gets the right kind of medical care. There is something we **can** do.

The *Kohen Gadol* had to deal with both of these types of problems – the type of problem that requires **doing** and the type of problem that requires **feeling**. Those are the two types of stones that the *Kohen Gadol* wore. The *Kohen Gadol* wore the *Avnei Miluim*, for which*Klal Yisrael* did not create the writing on the stones. They put the *Shamir* on the stones and the *Shamir* took care of the rest. The stones were not permitted to be engraved. The stones need to be *Avnei Miluim*. Those names sat on the *Kohen Gadol's* heart to represent the kinds of problems regarding which all you can do is give the troubled person your heart.

On the other hand, the *Avnei Shoham* were located on the shoulders of the *Kohen Gadol*. The shoulders are the place on a person's body where he bears the burden. Those are stones with which they did something – they engraved them. The problems that the *Kohen Gadol* needs to bear on his shoulders – that he can do something about – were represented by those stones to which they did something. They physically engraved the names upon them.

The is why the *Kohen Gadol* wore both types of stones, to represent both types of problems.

Ringing Cloth Bells Teach Us to Perform Kodesh Humbly



The *pasuk* in Parshas Tezaveh says "You shall make the Robe of the Ephod entirely of turquoise wool." [Shmos 28:31] One of the garments of the *Kohen Gadol* was the *Meil*, a kind of robe. The Torah describes how the *Meil* is to be made and then it says, "You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around." [Shmos 28:33] On the hem of the robe, there were little balls in the form of multi-colored pomegranates. Additionally, there were golden bells which alternated with the pomegranates around the hem of the garment. The Torah emphasizes that the sound of these bells would be heard whenever Aharon would come into or leave the Sanctuary. [Shmos 28:35]

This is the simple reading of the *pesukim* and this is how Rashi interprets the reason for the alternating bells and pomegranates. The Ramban argues with Rashi's interpretation that between every two bells there was a pomegranate. If the configuration were as Rashi suggested, there would seem to be no point to the pomegranates. The Ramban understands that there were cloth pomegranates and **inside** each pomegranate was this pseudo bell, made also out of material in the shape of a bell. It was simply cloth against cloth and it did not ring!

Rav Chavel in his commentary on the Ramban notes that according to this interpretation it is hard to understand what kind of sound the "bells" made. What does the *pasuk* then mean when it writes "And the sound of him will be heard when he comes into the Holy"? Cloth hitting cloth does not make noise! Rav Chavel suggests an answer

based on the *Pesikta*: It was a miracle that sound emanated from these cloth bells **as if** they were made of gold. Even though based on physics and acoustics the sound of cloth against cloth should have been inaudible, miraculously a sound was heard.

Still, we must ask: Why? Why did *HaKadosh Baruch Hu* need to make such a miracle in the *Beis HaMikdash*? Of course, miracles occurred in the *Beis HaMikdash* on a daily basis – but they all served an understandable purpose. For example, there were never flies around the slaughtered animal meat and the smoke from the *Mizbeach* ascended directly to Heaven. But, if there was a need to have a sound announcing the *Kohen Gadol*'s entry into the*Beis HaMikdash*, why not use a real bell? Why use a miraculous sound that emerged from "cloth banging against cloth"?

My son, Reb Yakov, told me a very nice explanation in the name of Rav Yosef Flamm. There is a message here: When someone enters the *Kodesh* – the Holy – he should not be the party that is making the noise! In *Avodas HaKodesh*, do not look to make a lot of noise: Do it quietly, do it humbly, do it without a lot of bells and whistles. But the result will nevertheless be "and the sound of him shall be heard when he enters into the Holy." The *Ribono shel Olam* will make it known. He will publicize the matter. You do not need to make the noise yourself.

When you come into the *Kodesh*, do not look to make a lot of headlines. "*Hatzneah leches…*" [Michah 6:8] – Walk quietly! Do not worry that you are not making a strong enough impression in your spiritual activities. The *Ribono shel Olam* will make sure it gets known: "*V'Nishma Kolo b'vo'oh el haKodesh*" (And his sound will be heard when he enters the *Kodesh*.) This is the message, according to the Ramban of the cloth bells on the Robe of the Kohen Gadol.

Leaders Should Not Be Too Great for Their Generation

The *pasuk* in Parshas Tezaveh says: "And you, bring near to yourself Aharon your brother, and his sons with him, **from the midst** of the Children of Israel, so that he shall be a Kohen to me – Aharon, Nadav and Avihu, Elazar and Isamar the sons of Aharon." [Shemos 28:1]. I heard a thought on a tape from **Rav Isaac Bernstein** linking this pasuk with a very novel teaching of the **Dubno Maggid**.

Rav Bernstein is bothered – what does the *pasuk* mean when it says "You should take Aharon your brother and his sons with him FROM THE MIDST (*mi'toch*) *BNEI YISRAEL*"? The words "*Mi'toch Bnei Yisrael*" seem superfluous. Obviously, Kohanim will not be taken from a different nation! Is there then some kind of message that the Torah is trying to convey with these words?

The Dubno Maggid says a mind-boggling idea.

The Talmud teaches [Rosh HaShannah 25B] that Yiftach in his generation was like Shmuel in his generation. The *Shofet* Yiftach is a very enigmatic Biblical personality. He was not what we would call the greatest man who ever walked the face of the earth. He certainly was not anywhere near the caliber of the prophet Shmuel. Shmuel *haNavi* stands out in a Tanach full of great people as one of the dominant personalities of Jewish history. When Chazal say that Yiftach in his generation was like Shmuel in his generation, they are trying to convey that Yiftach was not on the level of a Shmuel, but every generation must live with the leader it has. Therefore, the people living in Yiftach's generation had to give him the same honor and deference as if he was a Shmuel *haNavi*.

This is the simple interpretation of this *gemara* in Maseches Rosh HaShannah. The Dubno Maggid quotes a Medrash in Koheles. According to this Medrash the intent of the Talmudic passage is the reverse: Had Shmuel lived in the generation of Yiftach, he would not have been considered to be anything special. This is mind-boggling,

because we see in the story of Yiftach that Yiftach made some terrible mistakes in his life.

The Dubno Maggid explains that the Medrash does not mean that Yiftach was greater than Shmuel. Shmuel was far greater than Yiftach and most other people. The Medrash means that every generation needs a leader to whom they can relate. Sometimes, a leader can be TOO BIG for his generation. He could be too far above them and too removed from them to lead them properly. The Dubno Maggid, in his inimitable fashion, gives a parable to explain this:

Just like the clothes a person wears cannot be too small on him, so too the clothes a person wears cannot be too big on him. Someone who is a size 42 who wears a size 56 suit will not be properly dressed! That is the way it is with leaders at well. The leader needs to be appropriate and fit the particular generation he is leading. The Dubno Maggid explains that had Shmuel been in the generation of Yiftach, he would not have been an effective leader because he was too spiritually superior to that generation. The people could not have related to him.

Rav Bernstein suggests that this is perhaps what the pasuk is hinting at in our parsha as well. The *pasuk* says "And you should take Aharon and his sons… FROM THE MIDST OF BNEI YISRAEL." The Kohanim need to be the leaders of their generation, consequently they need to come from the midst of the people – individuals whom the people can look up to, and yet relate to. If they are too far above the level of the people, they will not be able to function as role models. "Augh! He is too above us. He is a Malach! We need a human being!"

"Kindness is contagious. Be the one who starts the outbreak." ~ Rabbi Ephraim Mirvis

Moshe Not Mentioned In Tezaveh: The Tribute of Anonymity

There is a very famous statement of the Baal HaTurim in this week's *parsha*. The Baal HaTurim notes that this is the only *parsha* in the Torah after the birth of Moshe that does not mention his name. The Baal HaTurim attributes this to Moshe's offer "Erase me from your book that you have written" when he was pleading on behalf of the Jewish people after the sin of the Golden Calf.

When a wise man utters a curse — even a conditional curse — the curse is destined to be fulfilled. This is the fulfillment of Moshe's self-curse. Ironically, every year, the reading of this *parsha* falls out during the week of the *Yahrtzeit* of Moshe Rabbeinu.

This is a strange Baal HaTurim. Moshe's pleading on behalf of the Jewish people was a very noble deed. As a result of his efforts, the Jewish people were saved. The Succas Dovid cites a Zohar that if Noach would have waged such a forceful argument to G-d on behalf of his generation, the Flood would have never occurred. It does not seem fair that Moshe should be punished for such heroic efforts.

The Succas Dovid explains that the omission of Moshe's name in Parshas Tezaveh is not a punishment. It is the price that he was willing to pay. He knew that offering "erase me from the Book You have written" was going to cost him. But he said, "I do not care. I am more worried about the Jewish people than about my honor."

The omission of Moshe's name from Parshas Tezaveh is not a punishment. It is the tribute to the self-sacrifice of Moshe Rabbeinu, who was willing to have his name erased from the Torah, in order to save the Jewish people.

There are two places where the Torah mentions accolades about Moshe. One place is in Parshas BeHaaloscha after Miriam and Aaron apparently spoke against Moshe and G-d chastised them. The other place is in *Parshas V'zos HaBracha*, where the Torah relates

Moshe's final obituary. Seemingly, these are the only two places where the Torah provides testimony to Moshe's greatness.

The Baal HaTurim is teaching us that there is a third *parsha* that speaks volumes about the character and qualities of Moshe Rabbeinu. Parshas Tezaveh shows us how much Moshe Rabbeinu loved the Jewish people. He loved them so much that he was willing to forgo having his name in this *parsha* of the Torah in order to save them. Parshas Tezaveh provides 'silent testimony' to the greatness of Moshe. It illustrates the ultimate self-sacrifice that the leader had for his people. That is why it is not ironic, but rather most appropriate that this tribute should be paid to Moshe, specifically on the week of his Yahrtzeit.



Many of the donations that were collected by Klal Yisrael went into the making of the Bigdei Kehunah – The priestly garments that were made in a particular and beautiful way, so that the Kohen Gadol looked spectacular – almost like royalty. Each and every one of those items of clothing has a message for us.

At the bottom of the Me'il, there were alternating gold bells and pomegranates, making a noise every time the Kohen Gadol took a step. - What's the purpose of this?

Rav Gifter Zt'l, the Rosh Yeshiva of Telz explains that as the Kohen Gadol, Aaron HaKohen had to understand that every step that you

take, every action that you make can have an effect - not only on yourself, but also on all of Klal Yisrael.



Ben Brafman – a famous Jewish criminal defence attorney often has his cases in the limelight. He said that one time, there was a particular case that he was working on that received very intense media coverage. The newspaper wrote the following – "*The case will adjourn at 2pm on Friday because the lead counsel Ben Brafman an observant Jew, must be home before sunset so that he can observe his Sabbath.*"

Ben Brafman said that he didn't give it much thought – What did it do – Who cares?

But for months afterwards, people came over to him, to thank him for setting a precedence that made it easier for them to explain to their employers why they needed to leave early on Fridays, to be home in time for Shabbos.

He said that: -"*Every single Jew in the non-Jewish world, represents every single Jew*!"

The message of this week's parsha is exactly that. The small, seemingly insignificant actions that we take can have huge repercussions. – Let's remember – Every step that we take, every word that we say, can have huge results for the world around us.

Have an amazing Shabbos!

Yehoshua Alt – Concealed but visible



The Shelah informs us that a Yom Tov is associated to the Parsha it falls out on. As a result, we see allusions between Purim and Parshas Tetzave as is shown in the following:

1) We are told that Achashverosh as well as Vashti possessed the garments of the Kohen Gadol. Is it any surprise that Parshas Tetzave discusses these garments?!

2) An allusion to Vashti is found in our Parsha **השני ואת השש ועשו** (28:5,6) as the end letters spell **ושתי.**

3) Moshe is called **האיש משה** This yields a total of 661, the same as **אסתר**. Although he is not mentioned in the Parsha, he is hinted to with this Gematria since Tetzave coincides with Purim.

It is because Moshe said **ואם אין מחני נא מספרך אשר כתבת** *if You don't forgive them erase me from Your Sefer that You wrote*, that he is not mentioned in Parshas Tetzave. Counting the number of Parshiyos from Parshas Breishis, we notice that Parshas Tetzave is the 20th Parsha. This is hinted to in **ספרך** as it is a contraction of **כ**

ספר, the 20th Parsha as this is the Parsha Moshe is erased from. Additionally, **אשר** has a sum of 501, the same as **תצוה**.

Although Moshe is not mentioned in the Parsha, he is hinted to in **חתם קדש לי- ה- ו- ה** as the end letters spell **משה**. Another hint is found in the number of Pesukim in the Parsha- 101. If we calculate the hidden letters of **משה - מם, שין, הא** - we come to a total of 101. Moreover, the hidden letters spell **מאין** , like Moshe said **ואם אין**. In addition to this, it is of course no wonder that Moshe's birthday and Yartzheit- the 7th of Adar- comes out this time every year.

Just as Moshe's name is not mentioned in the Parsha, Hashem's name is not mentioned in Megilas Esther. This demonstrates a commonality between Hashem and Moshe as Moshe was the closest one to Hashem. Indeed, he ascended to the heavens to receive the Torah. It is Moshe who spoke to Hashem face to face as well as seeing the back of Hashem. Is it any coincidence that the letters of **משה** rearranged spell **השם** !



24/7

Real authentic living with Hashem means each moment of one's life. In this way we can interpret **לפני ה' תמיד** we should always have **ה'** in front of us and as it says **שויתי ה' לנגדי תמיד**, *I have set Hashem before me always.* We need to observe the Torah and Mitzvos 24 hours daily. Delving into the phrase **וחי בהם** - *live by Hashem's decrees and judgments*, we see this as **וחי** yields a Gematria of 24, as we should live with Hashem 24 hours a day through the Torah and Mitzvos.

Here are some other illustrations of this idea:

* Our **תנ"ך** consists of the 5 books of **חומש** and 19 in **נ"ך**. This gives us a total of 24!

* There are 24 **תכשיטי כלה** adornments, as we—the **כלה** of **ה'** — should be loyal to Him 24 hours daily.

* Our famous words **נעשה ונשמע** are recorded in which Perek and Pasuk? None other than 24,7! This is in Parshas Mishpatim, as we should live by the **משפטים** of the Torah 24 hours daily, 7 days a week.

* There are 24 **מתנות כהונה** alluding to this idea as the **כהן** is the one who is especially close to **ה'**.

* In the **בית המקדש** there were 24 **משמרות**.

* When Shlomo built the Beis Hamikdash he sought to bring the **ארון** to the holy of holies. Upon the gates clinging to each other being unable to open it, he recited 24 songs of Tefila.

* Shabbos is a day of just us and **ה'**. Consequently, we cannot perform the 39 **מלאכות**. How many chapters are there in Mesachta Shabbos? 24! Additionally, the first letters of **ושמרו בני ישראל את השבת** *the Jewish people should observe Shabbos*, has a sum of 24.

Now we can understand the depth of why the curtains of the **משכן** were comprised of 24 strands per thread. True living (as **משכן** is rooted in **שוכן**, to dwell) with Hashem is 24 hours daily.

"How wonderful is this matter that a person can speak about his worries before the Master of the World as one speaks to a friend. HaKadosh Baruch Hu calls him His beloved child." ~ The Chazon Ish.

ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת (28:2)



Rav Yitzchok Hutner once related that while studying in the Slabodka yeshiva in Europe, he often heard America referred to as the "Goldeneh Medinah," but living in the poverty that was rampant in Eastern Europe at that time, he couldn't even begin to imagine the wealth and excess being referred to. Even upon arriving on America's shores, he and all the immigrants with whom he associated continued living under very simple and modest conditions.

Hearing those around him complain about the difficulty involved in finding a job that paid a reasonable salary and allowed a person to observe his religious traditions, Rav Hutner remained cynical about the reports that America was a country where money was the most precious commodity and dollars rolled down the streets. One day that all changed.

During the week of Parshas Tetzaveh, Rav Hutner was walking outside when he noticed two young Jewish boys playing ball in front of their house. The older boy was regaling his younger brother with all that he had learned in yeshiva about the lofty position of the Kohen Gadol: his special garments designed to invoke glory and splendor, the sacrifices he offered in the Beis HaMikdash, and his unique role in effecting atonement for the entire nation on Yom Kippur.

The younger boy listened with interest and fascination, envisioning the action transpiring before his very eyes. He paused to take it all in and digest it before asking, "Tell me, what was his annual salary?" Sadly, Rav Hutner realized that he had finally been welcomed to the

Goldeneh Medinah, where the emphasis on the pursuit of the mighty dollar takes precedence over spiritual goals and aspirations.

Parsha Potpourri, by Rav Ozer Alport

ואתה תצוה את בני ישראל ויקחו אליך שמן זית זך כתית למאור להעלת נר תמיד (27:20)



In discussing this verse, which mentions the use of olive oil for the Menorah in the Beis HaMikdash, the Midrash (Shemos Rabbah 36:1) expounds upon a verse in Yirmiyahu (11:16) in which the prophet compares the Jewish people to olives. One explanation given by the Midrash is that olive oil is unique in that it remains completely separate and rises to the top when combined with any other liquid. Similarly, the Jews will always remain distinct from their non-Jewish neighbors and will be superior to them as long they perform Hashem's will.

In his commentary on a similar Midrash (Shir HaShirim Rabbah 1:21), the Y'dei Moshe quotes a fascinating legal ruling that he heard from his brother-in-law, who was the Rav of Krakow. The Midrash teaches that olive oil rises to the top when mixed with ***every*** **משקה** (liquid) in the world. However, when the Rav mixed olive oil with whiskey, he found that the olive oil settled to the bottom.

To resolve this scientific challenge of the Midrash, he concluded that whiskey is not legally considered a liquid. As a result, a person should not use whiskey to make Kiddush on Shabbos, since it must be recited using a liquid. Nevertheless, the Machatzis HaShekel (Orach Chaim 272:6) quotes this opinion and concludes that it is inappropriate to derive legal rulings from homiletic passages.

Hama'ayan: by R' Shlomo Katz

וְלֹא־יִזַּח הַחֹשֶׁן מֵעַל הָאֵפֹד ***"The Choshen / Breastplate shall not be separated from upon the Ephod / Apron."*** (28:28)

Literally, this verse teaches a Halachah that the Kohen Gadol's Choshen should remain firmly attached to his Ephod. **R' Moshe Chaim Ephraim of Sudlikov z"l (1748-1800; grandson of the Ba'al Shem Tov z"l)** writes that this verse hints at another lesson as well:

The Choshen rests over the Kohen Gadol's heart. The Gematria of "Ephod" (Aleph-Pay-Dalet) equals the Gematria of "Peh" / "mouth." Thus, our verse is hinting that one's heart and mouth should never "be separated." Rather, one's "heart and mouth should be equal," which is our Sages' way of saying that one should not speak deceitfully. *(Degel Machaneh Ephraim)*

A Word is A Word



Chazal quote a Medrash that the reason why Moshe Rabbeinu's name does not appear in the entire Parshas Tetzaveh is because after the sin of the Golden Calf, Hashem intended to eradicate the Jewish people and create a new nation out of Moshe's descendants.

Moshe begged on the people's behalf and told Hashem, וְעַתָּה אִם־תִּשָּׂא חַטָּאתָם וְאִם־אַיִן מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ ***"And now, if You would just forgive their sin, but if not, erase me from Your book that You have written."*** (32:32). Even though, Hashem did in fact forgive Bnei Yisroel's sin as a result

of his plea, Moshe was nevertheless erased from one parsha in the Torah, Parshas Tetzaveh.

The lesson is powerful and unmitigating: A word is a word. When a person makes a statement, he must keep his word, no matter what happens or changes in any given situation. Once Moshe said, "Erase me from Your book" - meaning the Torah, Hashem held Moshe to his word, and did indeed erase him - but mercifully, only from one parsha.



Every year, on the first night of Purim after Krias HaMegillah, thousands of people gather at Beis Medrash Govoha in Lakewood, NJ, for a festive Purim Mesibah. The gathering is always spectacular and uplifting, replete with beautiful singing and Divrei Torah from the Roshei Hayeshiva and Mashgiach. For many years, the annual mesiba was held in the Israel Henry Beren dining hall of the yeshiva, but more recently, due to the large crowds, the gathering has moved to the larger Bais Aharon Bais Medrash a few blocks away.

One year, a special guest graced the yeshivah. The renowned Maggid, **R' Yaakov Galinsky zt"l**, was in the U.S. on a fundraising trip, and for Purim he was thrilled to be in Lakewood. R' Yankel was a feisty and exuberant person, and the liveliness of the bochurim and yungerleit at the mesibah suited him perfectly. He sang and danced with them and spoke more than once. It was one of the more memorable Purim gatherings that the yeshivah held. Of course, the men continued to pour drinks of wine for themselves, as well as for

R' Yankel, who graciously accepted their libations and it served to make him and the assembled even more lively.

Suddenly, in the midst of all the festivities, six older, single bochurim pushed their way through the crowd and approached the head table where R' Yankel sat with a beatific smile plastered on his face. After a bit of pushing and carousing, the six men got R' Yankel's attention and they begged him for a beracha that they all become engaged in short time.

R' Yankel tried to wave them away, and others did the same, but the group was insistent. Finally, one of them said, "Rebbi, if you guarantee us that we will all become chasanim this year, we guarantee to raise all the money you need for the entire budget of your kollelim in Eretz Yisroel! You will not have to go collecting or raise a single penny - we will do it all for you!"

R' Yankel laughed and gave them a beracha, but the leader said he would only guarantee the money if R' Yankel would guarantee (havtacha) them success in shidduchim. This time, R' Yankel paused for a few moments and one could see he was thinking furiously. Finally, he looked up at them (he was rather short), and said, "I guarantee it .... this year!" The entire gathering heard the havtacha and called out "Amen!"

The very next morning, the six unmarried men came to R' Yankel and brought him an envelope containing the entire amount of money! R' Yankel vaguely remembered the incident of the previous night, but now realized that he had given these desperate men his word - and they were fulfilling their end of the bargain. "Look," said R' Yankel, "What I said cannot be taken back. A word is a word. However, since I cannot be sure that my word is really any good, I'll make you the following proposal: I will put this money aside. For the next year, I will daven that my 'havtacha' should be realized. If it is, I will then use the money. If it is not - if even one bochur is not engaged by the end of this year - then the whole arrangement and 'guarantee' is off,

and you will take back the entire amount of money. Do we have a deal?" They agreed and went on their way.

Months later, the phone rang in the and the Rebbetzin answered as the Rav was not home. "This is a call from Lakewood,. Please tell the Rav that last night, the sixth bochur got engaged ...." When R' Yankel came home and was told the good news, he ran to the cabinet and pulled out the envelope filled with money. "A word is a word. It was important for them to let me know so that I can finally hand the money over"

Torah Tavlin

Chacham Rabbeinu Chayim ben Attar zt"l (Ohr HaChayim Hakadosh) would say:

"Klal Yisroel were redeemed from each of their three exiles due to a specific merit of Avraham, Yitzchok and Yaakov. However, the fourth and current exile will be redeemed thanks to the merit of Moshe Rabbeinu, which is his dedication to Torah study. As long as we do not engage sufficiently in Torah study, Moshe for his part, is not willing to invoke his merit to redeem Klal Yisroel, who continue to neglect Torah study. Thus, **וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל** hints that the timing of the Geulah depends on Moshe seeing that it is his merit which must be invoked in order to orchestrate the final redemption."

When Rav Ruderman זצוק"ל once returned from Eretz Yisroel he told someone that while in Eretz Yisroel he bought a mantel for a sefer Torah. What did Rav Rudderman mean?

Rav Ruderman explained that he had bought a frock for **Rav Chaim Kanievsky זצוק"ל**. - This was from the intense love Rav Ruderman had for Torah scholars.



Pharyngitis

A man had two sons who were suffering from a severe inflammation in their throats, known as Pharyngitis. A specialist looked at them and he was of the opinion that they should both have their tonsils removed, which should do away with the whole problem. The man went to the **Chazon Ish zt"l** and said, "My two sons, Simcha and Eliezer, both suffer from Pharyngitis and the specialist says we should just remove their tonsils and do away with the whole thing." The Chazon Ish thought for a moment and then replied, "For Simcha yes. For Eliezer no." The man was surprised and asked the Gadol, "Is this a question of compromise? One yes and one no?" The Chazon Ish shook his head. "No, this one needs his tonsils and this one doesn't."

Two years later, a devastating infection was going around causing children to become paralyzed or stricken with palsy. If a child developed a fever and rash, his entire family was subject to infection, sending people into panic and fear. Eliezer, too, was stricken with high fever and his father hastily took him to the doctor fearing the worst. The doctor examined the boy and then said, "I do see signs of the dreaded disease, however, the good news is that his tonsils absorbed the brunt of the infection and sealed it in, not allowing it to spread, so he should be fine ...."

The Urim V'Tumim were found in the Mishkan and the Bais HaMikdash, and its purpose was to allow the word of G-d to directly advise the Jewish people when serious dilemmas arose. Today, we do not have the Urim V'Tumim, but instead we have our Gedolim, who serve as the medium between the people and Hashem.

When one has an issue, he must speak to a Talmid Chacham of note who can advise him with Daas Torah, and can quote the Dvar Hashem. The Chazon Ish was one such Tzaddik and it was well known that when he spoke and gave advice, it was with Ruach Hakodesh.

The Kohen Gadol wore a Meil, a robe that was adorned with golden bells, which rang with a musical tinkle whenever he walked. The Gemara in Erchin discusses how each of the Kohen Gadol's vestments atoned for a particular sin; the Meil atoned for the sin of lashon hara. As Chazal say, the Meil, which made a loud kol (sound) should atone for lashon hara which makes a loud kol. Additionally, the bells were made from pure gold and the word זהב (gold) has 3 letters, which hints at the 3 people who are literally destroyed by evil slander: the speaker, the listener, and the one it is about. **The Ben Ish Chai, Chacham Yosef Chayim of Baghdad zt"l**, tells an amazing story in relation to this concept.

There was once a man who had three daughters. Unfortunately, he never saw joy and nachas from them as no one wished to marry them. One daughter was a thief, who couldn't control her impulse to snatch items that didn't belong to her. The second was a lazy oaf, who sat around all day and couldn't be bothered to even dip her finger in cold water. The third girl was worst of all as she spoke evil and slander to anyone she was with - she was the definition of a Baalas Lashon Hara.

One day a man came to him and said, "Look here, I have three sons and you have three daughters. Why don't we simply match them up and this way you'll see nachas from your daughters and I will finally have the same from my aging sons." Well, the man was persistent and why not?

The two fathers concluded the shidduchim and one after another, the three couples were married. But the boys' father did not leave it at that. He was a wealthy man and to his first daughter-in-law,

the thief, he gave her keys to one of his vaults and let her have whatever she wanted. Soon, she realized she had no more reason to steal, and she was cured. For the second daughter-in-law, he provided maids and servants to wait on her every beck and call. She needn't lift a finger all day and although she remained lazy, there was no issue with her attitude. The third daughter-in-law, was much trickier. Her foul mouth never let up and she always had something nasty to say.

Her father-in-law came up with a solution. Each and every day, first thing in the morning, he would visit her and inquire about her needs. She would give him a list of her complaints and he would fix each one. Every day, he would come by and take care of her problems until she really had no more reason to complain about anything, But rather than make her a better person, it made her melancholy. She was so used to complaining about everyone and everything that she was not happy with her current status. She found reasons to complain that most people couldn't even fathom and she continued to slander anyone with whom she came into contact with.

As successful as the father-in-law's experiments went with his first two daughters-in-law, it went totally and completely awry with his third. Things finally came to a head when one morning, her father came to visit and see how married life was treating her. "Oh, it's terrible," complained his daughter. "Look what you did to me! Each and every day, my father-in-law comes here and asks me incessant and bothersome questions. You married me off to two men - my husband and his father!"

The man was shocked! He had no idea that his mechutan was stalking his daughter! He became incensed and decided to see for himself. He hid in a back room and waited. A short time later, the good-hearted father-in-law came in for his morning visit and began asking her what was bothering her and what he could do to help. Suddenly,

she began screaming, "Get away from me! Don't come one step closer!"



On cue, her enraged father came charging out of his hiding place, grabbed a large kitchen knife and plunged it into the chest of his mechutan, killing him on the spot. He didn't know that another of the man's sons was waiting outside and when he heard the commotion, he came running in to find his father lying dead in a pool of blood. Without thinking, he grabbed the knife and thrust it into the heart of the girl's father, who collapsed on the floor and died covered in blood. At that moment, the husband walked in to find this devastating scene and after determining it was his wife's fault, he took the same knife and stabbed her in a blind fit of rage!

This, says the Ben Ish Chai, is what Chazal mean when they say that Lashon Hara can kill 3 people in one shot!

Even More Compassion

One day someone noticed that the **Alter of Slabodka, Horav Nosson Tvi Finkel** was davening near a house of one of his talmidim. The person asked the Alter why he was davening by the house.

The Alter answered, "This talmid was going through a very difficult situation at home, and I came to see how difficult the situation was for him. When I saw how difficult it was, I felt his pain even more, and I was able to daven with more compassion for him!"

From the Wellsprings Of R' Guttman - Ramat Shlomo

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד 27:20



Hashem told Moshe to tell the Jewish people to prepare pure olive oil to light the Menorah: "Take this oil for YOU." This light is for Bnei Yisroel - not for Hashem. Chazal teach us that Hashem said to them, "It is for the purpose of raising YOU up by making light for ME as I made light for you."

R' Simcha Sheps ZT"L explains that by lighting the Menorah in the Mishkan, Hashem was giving Am Yisroel a chance to express their Hakaras HaTov to Him for lighting their way for 40 years in the desert! R' Sheps takes it a step further and reiterates an important lesson that he learned from his Rebbe, **R' Yeruchem Levovitz ZT"L**, who taught that when someone does a favor for another person, in a certain sense it makes the recipient feel indebted to the giver. When the recipient tries to thank the giver, it is to absolve himself of the uncomfortable feeling of being indebted. When the giver tells him, "Don't worry about it, you don't have to thank me," it may seem very magnanimous of him, but in truth, it is not so. Why? For when the giver does not accept the recipient's thank you, it is because he wants the recipient to remain indebted to him!

Based on this understanding, one can appreciate the total and complete kindness of Hakadosh Boruch Hu which is unlike the chessed of human beings. Since Klal Yisroel had such a strong desire to express their appreciation to Hashem for the Clouds of Glory and

Fire that illuminated their way in the desert, Hashem gave them the mitzvah of lighting the Menorah in the Mishkan so that they would not feel so indebted to Him! Hashem wanted them to feel that, yes, they do have a way of showing their Hakaras HaTov to Him, to remove the uncomfortable feeling of being indebted.

Unlike the Mann and the well of water, the Clouds were a free gift. An unsolicited miracle from Hashem. In order to put His beloved children at ease, He gave them the opporutnity to light the Menorah so they don't feel indebted to Him!

וְחָגַרְתָּ אֹתָם אַבְנֵט אַהֲרֹן וּבָנָיו וְחָבַשְׁתָּ לָהֶם מִגְבָּעֹת וְהָיְתָה לָהֶם כְּהֻנָּה לְחֻקַּת עוֹלָם

The famed Rav and author of Sefer Shevet Mussar, was **Chacham Eliyahu Hakohen Itamri ZT"L**. It was said that he could trace his lineage to Itamar, the youngest son of Aharon Hakohen, and he recounts in his numerous writings about miracles that he witnessed in his hometown of Izmir, Turkey, in the merit of his illustrious ancestors.



Another great Sephardic Rav, **Chacham Chaim Pilagi ZT"L**, records an incident that he heard about the Shevet Mussar. As was his custom, Chacham Eliyahu once woke up in the wee hours of the morning, to begin his rigorous schedule of Torah study and prayer.

It was dark in his room and when he reached to pick up his leather belt, a snake found its way into his room and instead of taking his belt, he picked up the live snake and tied it around his waist! Then, he sat down to learn Torah with the snake around his waist. A great

miracle occurred, as apparently the snake did not wish to remain curled around a human waist and over the course of the next few minutes, it slowly uncurled itself and rather than attack, it slithered away harmlessly. Chacham Eliyahu never saw the snake come - or slither away!

Chazal tell us that the original pious Jews would come one hour early to prepare themselves for davening, and even if a snake would wrap itself around them, they would not stop in their spiritual attachment to Hashem. From here we see how elevated a Jew can get in his service of Hashem, the way the kohanim did the avodah in the Mishkan and later in the Temples. Is it a wonder that a snake can wrap itself around a Tzaddik and he wouldn't know?



In 1974, the landscape of Kiruv and Jewish outreach changed forever. **R' Noach Weinberg ZT"L** founded Aish HaTorah, the renowned Yeshivah and international organization dedicated to Jewish education for Jews of all stripes. Aish HaTorah strives to ignite a passion within Jews to discover their heritage and instil pride in their faith.

The Yeshivah is headquartered in the heart of the Jewish Quarter of Jerusalem, directly overlooking the Kosel HaMa'aravi. Its rooftop view is the best in the city. It offers a spectacular view of the Temple Mount and Har Hazeisim that is unparalleled by any other vantage point in the city.

Many young men and women have gazed out from this scenic spot over the years and felt the stir of inspiration that eventually would

lead them down the path to observant Judaism. R' Weinberg relates one of his favourite Kiruv stories.

A fellow once came to the Yeshivah from Harvard University. He was studying for a masters degree in business administration, a very prestigious program with lots of competition. R' Noach spoke to him for quite some time, questioning him on his background and where he was coming from. Suddenly, the fellow interrupted him and said, "Rabbi, do you believe in G-d?" R' Noach answered, "Yes, I believe in G-d." "Rabbi, do you believe in the Revelation at Sinai, that G-d speaks to man?" "Yes, of course. Why do you ask?" "Well, I've been talking to you for fifteen minutes, and I could have sworn that I was talking to an intelligent man. But only crackpots believe that G-d spoke at Sinai!"

R' Noach couldn't help but smile. This Harvard man didn't realize what he was getting himself into. He was walking straight into a buzz saw. He was a cooked goose, but he didn't know it. R' Weinberg asked him how he managed to find this place and the guy told him an all-too-common story. "I'll tell you how I came." He was visiting Norway where his non-Jewish Norwegian fiancé was from. The flight had a stopover in Israel, "and when you're in Israel, you visit Jerusalem. And when you're in Jerusalem, you visit the Wall!"



He stood at the Wall and perhaps he felt a spark of spirituality. He wondered about this and decided to utter a prayer. R' Weinberg used to refer to as "the Atheist's Prayer." It went something like this: *"G-d, I don't believe in you. But I do feel something. So maybe I am making a mistake. If I'm making a mistake and You're really out*

there, then do me a favour, G-d, and make me an introduction." No sooner had he finished his prayer, he started walking backward from the Wall. A guy with a cardboard yarmulke, walking backward from the Kosel. (What a tip-off. If you are a Kiruv worker, you know this is a fellow you should talk to!)

One of the Aish HaTorah fellows walked up behind him and tapped him on the shoulder. He was so startled that he jumped three feet in the air. He whirled around and asked, "Hey, why are you putting your hands on me?" The Aish guy held up his hands. "Look, all I want to do is invite you to a Yeshivah." "What's a Yeshivah?" he asked. "A Yeshivah is where you learn about G-d," said the smiling face of the religious Jew. "When he said that," the Harvard student explained, "it was as if he had hit me with a hatchet. Since I had just finished asking G-d for an introduction, I agreed to come up here." He paused for a moment. "But Rabbi, you had better prove it!"

Well, the guy stayed for six weeks. He went back to the United States as an Orthodox Jew, with a Shulchan Aruch, a pair of Tefillin and Tzitzis, undertaking the whole thing. The following summer he came back and got a job at the Jewish Agency, and he related the rest of the story:

The previous year, just before he left Jerusalem, he was standing in the Old City and saw an American girl - religious from the way she was dressed in the summer. He said to himself, "Why would I marry a non-Jew, a Norwegian shikse? It doesn't make sense. May the Almighty help me marry a nice Jewish girl like this." He went back to his MBA studies at Harvard. But now he was an Orthodox Jew.

One Friday evening he walked into the local synagogue, and in the entrance hall he saw her, the same face he had seen in Jerusalem. He walked over and said, "You know, I saw you in Jerusalem." She replied, "Yes, I know. I saw you, too." Today, they are married and living in New Jersey.

Drush V'Chiddush

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לַה' 28:36



The Medrash relates that Nevuchadnezzar, the wicked king of Babylonia, removed the holy Tzitz of the Kohen Gadol from the destroyed Temple, and had it placed inside his favourite idol's mouth. The Tzitz had the ineffable Name of Hashem engraved on it, and he would order music played in front of it and praises uttered before it, whereby it would respond by proclaiming, "I am Hashem your G-d."

When the Prophet Daniel heard this, he told the king how impressed he was and that he wished to kiss the statue. He approached the large idol and whispered, "I am flesh and blood and a messenger of the Almighty. Make sure that the Name of Hashem is not desecrated on your account!"

With this, he placed his mouth over the idol's and sucked inward. The Tzitz was immediately expelled from the statue's mouth into his own. Meanwhile, the orchestra began playing, and the people gathered in eager anticipation of the idol's response.

But this time, they were disappointed because nothing happened, the idol was silent. Just then, a strong gust of wind blew into the palace and knocked the statue over. With what power did the Tzitz operate?

Rabbeinu Yosef Chayim ZT"L of Baghdad writes in his work, "Od Yosef Chai" that the Shechinah resided within all the accessories of the Mishkan, including the clothing. The Tzitz was among the **בגדי קודש** - the sacred vestments of the Kohen Gadol within which the

Shechinah resided. But it was the pure and true intentions of the one making the keilim that allowed the Divine Presence to rest there, as we find in the words of Moshe Rabbeinu who blessed the people: "May it be His will that the Shechinah resides in your handiwork."

Whenever a Jew creates something with a pure objective, L'shem Shamayim, the Almighty wishes to be a part of it. He imbues our actions with holiness and enables our projects to succeed. We can accomplish great things and rise to great heights. We just have to have the right thoughts in mind.

From the Wellsprings Of R' Guttman - Ramat Shlomo

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ 28:1



In Tehillim (קלג-א), Dovid Hamelech writes: **הִנֵּה מַה־טּוֹב וּמַה־נָּעִים שֶׁבֶת אַחִים גַּם־יָחַד**:- ***How beautiful is it when brothers dwell together peacefully.***

King David then goes further and gives us the prime example of this. In the next posuk he writes: **כַּשֶּׁמֶן הַטּוֹב עַל־הָרֹאשׁ יֹרֵד עַל־הַזָּקָן זְקַן אַהֲרֹן** - when the **שמן המשחה** - Anointing oil, dripped down on his beard. Whose beard? Aharon Hakohen's beard, when he was anointed as High Priest in the Mishkan, by Moshe Rabbeinu.

The Medrash explains that it says the word **זקן** - "beard" twice to imply that not only was the oil dripping from Aharon's beard, but also from Moshe's beard! In other words, Moshe was so HAPPY that his older brother received the Kehunah (that Moshe had, but indeed lost!), that he felt as if He too, was being anointed - and the oil was dripping from his own beard!

Aharon Hakohen also felt this way and in fact merited the Kehunah because of it. We see that when Moshe was chosen to be the leader of Klal Yisroel, Hashem told him to go to Pharaoh together with Aharon: "Behold, he (Aharon) is going out to meet you; he will see you and rejoice in his heart."

The Yalkut explains that Aharon's heart was so happy for his brother who became the Manhig (leader); more than even his mouth was able to express! As a result, said Rabban Shimon Bar Yochai: "The heart that rejoiced so much for his brother, that heart will merit to wear the Urim V'Tumim."

R' Shlomo Wolbe ZT"L said: The concept of **נושא בעול חבירו** - Sharing another Jew's burden, is important not only for you, but also for the other person. When someone is hurting, loneliness is the worst part. Sharing his burden and comforting him is a great mitzvah - and also a great help! And to share another's pain is actually easier than sharing another's simcha, because there is no jealousy involved! Let us emulate Moshe and Aharon and open our hearts to help our fellow Jews.



וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתֹו וְלֹא יָמוּת
28:35

The Talmud Yerushalmi relates: "Shmuel used to count little chickens during davening. The sage Rabbi Bun ben Chiya used to count the beams of the house during davening." Quite an unusual piece of gemara, indeed! Why did these great Sages do that? Certainly, they were not so distracted as to be looking at chickens or beams! In response, the previous **Belzer Rebbe, R' Yissachar Dov Rokeach ZT"L**, would relate how the great **Rebbe, R' Elimelech ZT"L (Noam Elimelech)** used to hold a watch in his hand when he would recite the tefillah of "Kesser" during Mussaf on Shabbos morning.

R' Elimelech said that he felt so uplifted during this particular prayer that he was afraid his soul might actually leave him. Therefore, he held a reminder of the temporal world in his hand - a watch - in order to bring him back to earth.

Now, if a relatively contemporary sage like the Noam Elimelech prayed in this manner, certainly the sages of the Talmud did as well. That is why the great Shmuel counted chickens in the middle of davening and Rabbi Bun counted the beams of his house. Chas V'sholom, they were not distracted during davening - they needed to do so to remain attached to this world.



For this very reason, concludes the **Belzer Rebbe**, we can understand the purpose of the bells attached to the Kohen Gadol's robe, which would ring and tinkle when he entered the Kodesh HaKadoshim (Holy of Holies).

If the sages of the Talmud could lose their connection to this world during moments of spiritual ascent, certainly Aharon Hakohen was at such risk when he entered the holiest place on earth. Therefore, says the posuk, "(Bells) must be on Aharon to minister; its sound shall be heard when he enters the Sanctuary and when he leaves, so that he shall not die." The sound of the bells brought him back to earth.



R' Yisroel Meir Hakohen Kagan ZT"L (Chofetz Chaim) would say: "The Me'il (robe with bells) was worn as an atonement for lashon hara, as we see from the Gemara: 'Let the garment which makes a sound serve as an atonement for the sounds (of evil gossip) that we make.'

It was blue to remind us of the blue sky, which leads us to think about the Heavenly throne, and when we speak lashon hara it reaches the Heavenly throne.

The mouth of the robe was folded in to remind us that our mouths should be 'folded inward' not to speak when it is bad. The opening should be woven like a coat of armour to teach us that when we don't respond in an argumentative situation, it serves us like armour, for if one does not respond, he gives the other person no choice but to keep quiet as well."

A Mouth That Makes a Home

How can a person ensure that his home is filled with simchah?

The words **משפחה**, family, and **שמחה**, joy, differ by just one letter: the letter **פ**. When we spell out this letter, we get the word **פה**, mouth. The message is clear—if you want *simchah* in your *mishpachah*, use your *peh* well. Speak with kindness, patience, and warmth, and joy will fill the home.

R' Moshe Chaim Ephraim of Sedlikov ZT"L (Degel Machane Ephraim) would say:



"'The Choshen must not be loosened from the Ephod.' The Choshen (breastplate) was worn on the chest of the Kohen Gadol over his heart. The numerical equivalent of אפד is 85, the same as the word פה (mouth). In commanding that the Choshen, symbolic of the heart, not be loosened from the Ephod, symbolic of the mouth, the Torah is giving us a hint that a person's heart and mouth should always be in sync with one another."

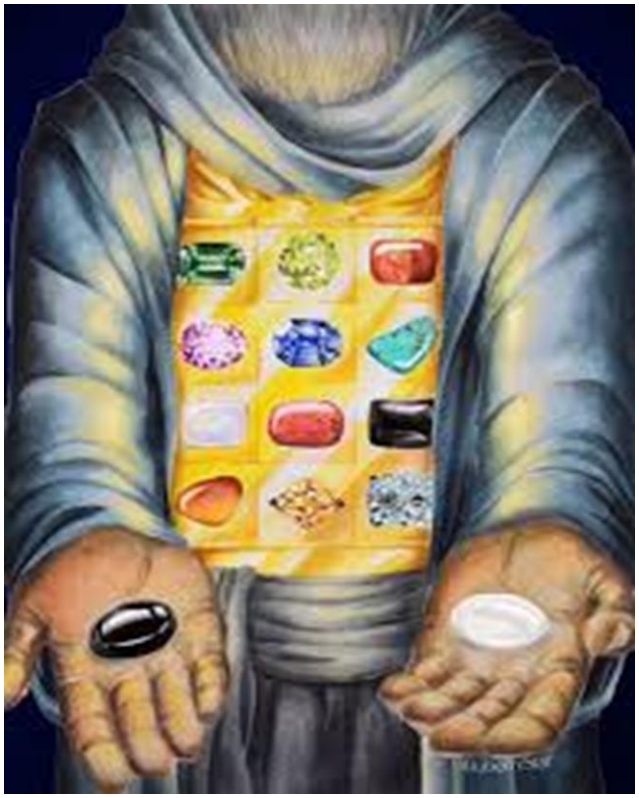
Shevet Sofer (quoted in Shaarei Simchah) teaches that a person should trust in Hashem with all his heart until he feels certain that he will be helped. When one has this bitachon, he will always be calm and worry-free. - He will feel in his heart as though his salvation has already come.

An important point to remember: Bitachon isn't only for people going through very difficult times. It is for all people, no matter what they are dealing with in life. For the major issues, and for the relatively minor ones, one must have bitachon and trust that Hashem will certainly help him.

"A wife is one's heart's delight." ~~ Talmud, Shabbat

Torah Gems

וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים... וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ 8:30



Rabbeinu Saadia Gaon ZT"L describes the procedure for inquiring of the Urim V'Tumim. The Kohen Gadol, wrapped in the splendour of his priestly garments, would stand facing the holy Aron. The inquirer, either the king or a member of Beis Din, would stand behind the kohen gadol. He would clearly intone his question, (i.e. whether to go to war or not) and the Kohen Gadol would become enveloped in a Divine spirit of Ruach Hakodesh. In his vision, he would be shown the various letters that spell out his answer, as each letter would be projected forward, one by one, protruding out from the breastplate (**חושן**) he wore.

The Vilna Gaon ZT"L, however, warns that if one is not careful, he may come to distort the letters and read the message incorrectly. He cites an incident at the beginning of Sefer Shmuel. Chana was a barren woman who went to the Mishkan to pour out her heart to Hashem that she may bear children. Eli, the Kohen Gadol, saw her unusual intensity and thought she was drunk. "How long will you act drunkenly?" he asked her. "Remove the wine from yourself." Chana answered him, "No, my Master. I am a woman of aggrieved spirit. I have not drunk any wine; I have poured out my soul before Hashem."

The Gaon explains that Eli knew that Chana was a righteous woman and he could not understand why she was acting this way. Thus, he consulted the Urim V'Tumim and the letters that were revealed

spelled the word **כשרה**, indicating that she was good and righteous and he should not suspect her. However, he misinterpreted the letters and read them to spell **שכרה** (a drunkard).

Chazal tell us that when Chana said the words, "No, my Master," she admonished him and said, "You are not a 'master' in this matter; there is not sufficient Ruach Hakodesh within you that you can interpret the Urim V'Tumim correctly."



Torah Gems

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת 28:2

"Why do the Chassidishe Rebbes lead royal lives, replete with regal garments, imposing retinues and stately courts, whereas so many Rosh Yeshivos are downright poor?" a Misnaged once complained to the **Netziv, R' Naftoli Tzvi Yehudah Berlin ZT"L**. "Why, this is nothing new," answered the Netziv. "Aharon Hakohen whose life was devoted to serving Hashem, wore clothes described as **לְכָבוֹד וּלְתִפְאָרֶת** - "For honour and for splendour." Moshe Rabbeinu, however, who taught Bnei Yisroel the Torah, all it mentions about him was his **מטה** - stick!"

לשון החפץ חיים (בספרו חומת הדת פי"ד): "אין די בתפלת לחש שמתפללין כל יום, אלא הקב"ה חפץ שיתאספו ביחד לצעוק בתפלה לפניו, ועי"ז יגאל אותנו"!

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת



In the times of **R' Akiva Eiger ZT"L**, the fashion among the irreligious maskilim was to wear spectacles on a clean-shaven face and carry a walking stick. Every young maskil made sure to procure for himself these "identifying objects" so that everyone would know what he stood for. A group of young maskilim once pestered R' Akiva Eiger endlessly, trying to draw him into an argument about matters of religion and faith. R' Akiva Eiger looked at them with amusement and said, "I see that the modern-day yetzer hara has grown wiser than ever before and polished up his methods. It used to be that when a Jew grew old and needed spectacles to see and a walking stick to help him walk - especially when his beard turned white - he would realize that his days were numbered, and he would try to repent and mend his ways before it was too late."

R' Akiva Eiger shook his head at the troublemakers and shrugged. "Today's yetzer hara has found a way to combat that tendency. He created this 'fashion' in order to ensure that clean-shaven Jews would begin using spectacles and walking sticks while still in their prime."

The Torah tells us that the priestly clothing worn by the Kohanim in the Mishkan were for one purpose: **לְכָבוֹד וּלְתִפְאָרֶת** - to enjoin honour and splendour to its wearer. Soiled and dirty clothing reflects the wearer's character.

However, says **R' Nachman of Breslov ZT"L**, fashionably loud and ostentatious garments mark their wearer as an adherent to the ways of the Satan! One who dons such clothing indicates that his clothing is more important to him than his G-d!

Torah Gems

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד 27:20

The Medrash comments that the word **כָּתִית** - "beaten", alludes to the two Batei Mikdash. The first Mikdash stood for four hundred and ten years, and the second for four hundred and twenty years, for a total of eight hundred and thirty, the numerical value of the word **כָּתִית** . The question is, why doesn't the posuk may some kind of allusion as well to the third Bais Hamikdash, which will be built speedily and in our day?

Answers **Rabbeinu Bachaye ZT"L**, that the third Bais Hamikdash is in fact hinted at in this posuk. The two Batei Mikdash that were destroyed on account of our sins, are alluded to in the word **כָּתִית**, as they lasted for a finite number of years - 830 - the numerical value of the word **כָּתִית** . The third Mikdash, however, will be the eternal, infinite one that will remain forever. This is alluded to in the word **לַמָּאוֹר** - "for lighting", as the posuk states in Tehillim, "Rise up, my light, for your light has come," referring to the presence of the Shechinah. The posuk concludes, **לְהַעֲלֹת נֵר תָּמִיד** - "to light the eternal candle", which teaches us that when the light of the Shechinah is finally lit, at the time of Moshiach, its quality will remain forever. May it happen speedily and in our days!

"Whatever Hashem created has a spark of sanctity in it." ~~ Baal Shem Tov

Rabbi Elimelech Biderman- Torah Wellsprings- Hishtadlus

Rashi, in the beginning of the parashah, writes, **כתית למאור, ולא כתית למנחות**: ***"Pressed olive oil is used for lighting the menorah, and not for the menachos"*** (meal-offerings. See footnote for its literal meaning). **כתית** (pressed) represents hard toil and work.

The Chasam Sofer zt"l explains, **כתית למאור**, one should toil hard to acquire the light of Torah, **ולא כתית למנחות,** one doesn't need to toil very hard to earn his parnassah.

A wealthy man came to **Reb Chaim Brisker zt"l**, bragging about how wise he is. He said, "There was a fire on my street. All the houses were burning down. A businessman came over to me and said, 'Your home and business will soon burn down. Don't you see how the fire is raging and no one is able to control it. You will lose everything.



I am offering you the offer of a lifetime. Sell me your home and store for half the value." "Do you think I listened to this crook?" the wealthy man said to Reb Chaim Brisker. "I immediately told him that my property isn't for sale, and I went to pour another bucket of water on the fire. I'm not a fool. I didn't sell it for half price.

"The fire continued to rage. The businessman approached me again and said, "The fire is almost by your house. Listen to my offer. I'll buy your property for ten percent its value.' I didn't sell it to him. "Ten minutes later, the businessman came back and said, "The fire has reached one of your walls. It is now or ever. Do you want to

remain poor your entire life? I'll buy your property for five percent of its value. That way, you will remain with at least something. Just sign this document…' "I took his pen and drew a large X over the document. 'It is not for sale,' I told him bluntly.

"Just about then, the fire came under control. Aside for some minor damage, everything was saved. If I would have listened to him, I would have lost everything. But I am not foolish. I kept my wealth for myself."

Reb Chaim said, "You are trying to convince me how wise you are, but I don't see it that way. I think you acted foolishly. In my opinion, you should have agreed to the businessman's first offer. You could have lost everything in the fire, and he was offering you at least half its value. As the fire neared your home, I would have advised you to agree to his second and third offer. Ten percent and five percent are better than nothing. So I don't see that you acted very wisely at all."

Then, Reb Chaim turned towards his beis din and said, "But if Hashem wants someone to stay with his wealth, regardless of whether he is wise or not, that is what will happen."

This story reminds us that parnassah is from Hashem and His plan always prevails, regardless of what the person does. This is the reason the Chasam Sofer taught that one doesn't have to work very hard to earn parnassah. It is anyway up to Hashem, and Hashem can support us with less hishtadlus as well.

One needs caution and often guidance in how to implement this lesson in a practical sense, however we are teaching here the principle. The principle is that parnassah comes from Hashem, and therefore Hashem can support us with less work as well. When one knows this principle, he can seek counsel based on his specific situation (or he can understand on his own) and discover when he is overdoing his hishtadlus.

There is however one form of hishtadlus that one should never attempt, because it is totally useless. **Rebbe Yechezkel of Kuzmir zy"a** taught that for attaining chein (favour in others eyes) one shouldn't make hishtadlus.

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ לִפְנֵי ה' וּבְצֵאתֹו וְלֹא יָמוּת 28:35



A cup of flour That was all it was. How hard the Bobover Rebbetzin had worked to procure a simple cup of pure white flour in order to bake special challos, in honour of Shabbos. But in the Bochnia Ghetto, during the height of WWII, even something so small and simple like a cup of flour was illegal for Jews to own, let alone use to bake challos for their holy day. A large amount of money to an illegal black marketeer was the only way to go about acquiring such a precious commodity, and L'kovod Shabbos, the Rebbetzin had did her utmost, to her sublime joy and happiness. But just before Shabbos, that happiness quickly turned to horror, as a Polish officer burst into the tiny apartment and caught her red-handed. Thrilled to snare a prized catch, he demanded, "Where is Halberstam? I want to see the rabbi, Halberstam!"

The Bobover Rov, R' Shloime Halberstam ZT"L, was a wanted man by the accursed Germans, and no amount of bribery or promise of further compensation, would dissuade the Polish officer from handcuffing the Rov and roughly hauling him away to the dreaded OD Gestapo jail.

It was said, almost always correctly, that no one re-emerged from the OD alive and well. At the jail, the gleeful officer triumphantly showed off his catch to his superiors, charging him with possession of food reserved for the Wermacht. The Gestapo officers were pleased.

As part of their responsibilities, they were involved in overseeing the day-to-day activities of the Jews of Bochnia and nothing gave them more pleasure than seeing a Jew suffer, no less a Jew of this calibre. Mercilessly, they beat the prisoner demanding a confession for his "crimes." When none was forthcoming, they pushed R' Shloime into a cell with a number of lowly Polish criminals.

After resting for a short while from his severe beating, the Bobover Rov beckoned to one of the guards and after a few whispered negotiations and a handsome bribe, the guard agreed to deliver a letter to the Rov's family. The guard returned soon after emptyhanded. The Rov sank down onto his hard bench. He understood that his family had exhausted all of their options to have him released, but they were unsuccessful.

With a courage and fortitude that was his trademark all throughout the war, the Bobover Rov began to prepare himself for the special mitzvah of Kiddush Hashem. He recited tehillim with intense concentration in order to bring himself to a state of simcha. Then, he decided to compose his will. Writing the date and name of the weekly parsha, **תצוה** at the top of the page, he reflected for a moment trying to choose an appropriate posuk from the parsha. Finally, he wrote, **וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ** - ***"His voice will be heard as he enters the Holy." 28:35***

Through this will, thought the Rov, my family will hear my voice one last time before I enter into the holy sphere of Heaven - before I give my life in sanctification of His Holy Name. He began writing his heartfelt words, imploring his family to remain true to Torah and Yiras Shomayim.

Midsentence, he suddenly stopped. The end of the posuk - how does it end? With the words **ולא ימות** - ***"And he will not die."*** The Rov's face lit up and he tore the paper into shreds, believing now that true providence had guided his thoughts to this specific posuk, for indeed, he will not die.

It took a huge number of bribes to the Nazi criminals in charge, but within a short time, the Bobover Rov was released from the OD and even made it home to celebrate Shabbos with his thankful family.

Jewish Education Program Queens [JEP]

וְאֵלֶּה הַבְּגָדִים אֲשֶׁר יַעֲשׂוּ חֹשֶׁן וְאֵפוֹד וּמְעִיל וּכְתֹנֶת תַּשְׁבֵּץ מִצְנֶפֶת וְאַבְנֵט וְעָשׂוּ בִּגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ וּלְבָנָיו לְכַהֲנוֹ־לִי "These are the clothes that they shall make: a Breastplate, an Apron, a Robe, a Tunic, a Turban, and a Belt. They shall make clothes of sanctity for Aharon your brother and his sons, to serve Me" *(Shmos 28:4-5)*



The Gemara (Shabbos 31A) relates a very interesting story:

A non-Jew once passed by a classroom and heard the Rebbe teaching the pasuk below from this week's parsha. He heard about these wonderous garments of the Kohen Gadol (High Priest) and asked someone, "Who wears such garments?" When he was told that the "High Priest" wears them, he said to himself, "I will convert to Judaism, become the High Priest, and then I will own such exquisite garments."

The non-Jew first went to great sage, Shamai, to ask to be converted on the condition he become the High Priest. Shamai considered this request inappropriate and sent him

on his way (Shamai had a basis for his refusal. However, it is not in the scope of this dvar Torah).

The non-Jew then went to the great sage, Hillel. Hillel's response was, "For a person to be appointed king, he must first be knowledgeable about the rules and regulations that apply to a king. You must study Torah before you can become a High Priest."

This new student learned with zeal and enthusiasm. Eventually, he came to the pasuk: "When the Mishkan journeys, the Leviim shall take it down, and when the Mishkan encamps, the Leviim shall erect it. A non-Levi who approaches it shall die" (Bamidbar 1:51). He asked, "What does it mean that the stranger who does the service will die?" Hillel told him that anyone not born a Kohen, even King David, would die if they enter the private area of the Mishkan.

The convert thought about this and concluded to himself, "If a Jew by birth will die for entering the Holy of Holies because he is not a Kohen, then certainly I, who was not even born Jewish, will die."

Nevertheless, he continued studying Torah and eventually converted. Whereupon the convert praised Hillel for his wisdom and patience. This story is puzzling. Why didn't the non-Jew change his mind as soon as he realized he couldn't become the Kohen Gadol? Wasn't that his only incentive to convert? What occurred to change his mind?

The answer is that there was only one new factor that occurred from the time he decided to convert until now – the Torah he learned. Learning Torah had such a positive impact on him, that now he was ready to convert without the previous incentive (of becoming the Kohen Gadol).

A non-Jew studied Torah for a selfish motive. Yet, he was positively and spiritually influenced. How much greater is the impact when we, Hashem's beloved nation, learn Torah with sincerity (simply for the sake of learning).

The more Torah we learn and the more Torah that our children learn, the greater spiritually we will become as individuals and as a nation. *Based on a dvar Torah by Rabbi Leibowitz zt"l,*

Jewish Education Program Queens [JEP]



וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לְכַהֲנוֹ־לִי

"You shall bring near your brother Aaron, with his sons, from among the Israelites, to serve Me as priests…" *(28:1)*

This morning I was at a staff meeting of all the nurses of the ward. As we sat around the table, I saw to my dismay that one of the nurses was wearing a pair of earrings that I had been missing for two months. The earrings were a gift from my mother-in law. They were expensive and were very unusual in design. How could she just wear them? Why hadn't she posted signs and tried to find the owner? How could I get my earrings back without embarrassing both of us? The meeting ended and I glanced at "my earrings" again. It was then that I noticed a tiny gold ball on the tip of each earring. My earrings did NOT have that. Clearly, they were <u>not</u> my earrings. (from The Other Side of the Story by Yehudis Samet).

We can be so certain that we are right- seeing is believing. Yet, we can be wrong! Sometimes, we only see a partial picture and make an incorrect evaluation. That is why we are commanded to judge people favourably. It is meritorious and sometimes even obligatory to imagine an unusual scenario if that will help us judge a person's actions in a favourable light (assuming the person is not inherently evil).

Moshe Rabbeinu was descending Mount Sinai with the 10 Commandments that Hashem Himself had written. Moshe saw the terrible sight of some Jews dancing around an idol in the form of a living calf made from gold. Then Moshe saw his brother Aharon. The Midrash says that Moshe saw Aharon knocking on the calf with a hammer. Moshe couldn't believe what he was seeing! His brother, Aharon, was participating in making this idol! Moshe's heart felt upset at Aharon for doing this. Sometime later, when Hashem wanted Moshe to appoint Kohanim, Moshe wanted to distance himself from Aharon until Hashem commanded him to bring Aharon close and choose him. Hashem put in Moshe's heart the ability to totally understand what really happened. Hashem told Moshe, "I know that Aharon's intentions were for good [and that you misunderstood]." All of Aharon's actions were done to protect the Jews. He tried to stall those few Jews who were pushing for an idol, until Moshe returned.

How could Moshe have made such a mistake even though it "seemed" that Aharon was involved? Aharon was a totally righteous person. The love between them was so great. In fact, when Hashem asked Moshe to lead the Jews out of Egypt, he initially refused. He felt that Aharon who led the Jews in Egypt, should be chosen. Moshe didn't want to slight the honour of his older brother, Aharon. Why didn't Moshe judge Aharon favourably? If a person is righteous and he appears to have sinned, you are obligated to picture a scenario that depicts this person as totally guiltless. Why didn't Moshe do this?

We see from here how difficult this mitzvah is. A person reacts to what he sees superficially. A person may be able to create a strange scenario in his mind, enabling him to understand that the other person acted in a just manner. But it is very hard for the heart to believe what the mind invents. Intellectually, Moshe may have not had a problem with Aharon's actions- he was able to formulate a scenario that Aharon acted faithfully. But to a very slight degree,

deep in Moshe's heart he didn't feel that this scenario was accurate until Hashem helped him to feel it.

It is difficult to give a person the benefit of the doubt, especially if we personally witnessed what they did. We must realize that truth is often stranger than fiction and that there might have been more to the story than the small part that we saw with our own eyes.

Giving the benefit of the doubt will help us avoid speaking badly of others. It will also help us to be happier people. In addition, if we give the benefit of the doubt to others, then Hashem will also give <u>us</u> the benefit of the doubt.

Based on a dvar Torah by Rabbi A. Henach Leibowitz zt"l,



Rav of Metz, R' Yonason Eibeschutz ZT"L

Throughout history, there has been no lack of evil plotters against the Jewish People, whose only aim was to destroy the unity and quality of Am Yisroel. It took great men of wisdom and resourcefulness to prove time and time again that the Jews were innocent of any wrongdoing, thereby winning the day and saving the people.

Once the governor of Metz, France, issued a decree proclaiming that the Jews of Metz would be given a deadline by which they would all be required to submit to baptism. If they refused, which he knew they would, they would be forced from their homes into exile. The governor also knew from past experience that the great **Rav of Metz, R' Yonason Eibeschutz ZT"L**, would undoubtedly present himself at the governor's palace in order to plead for his people. This was good, thought the governor, for then he would snare the rabbi in his plot and bring him and his constituents down.

The Jews of Metz were thrown into turmoil. None would consider conversion, but what were they to do, where could they turn? R' Yonason was immediately dispatched to the governor. "Your

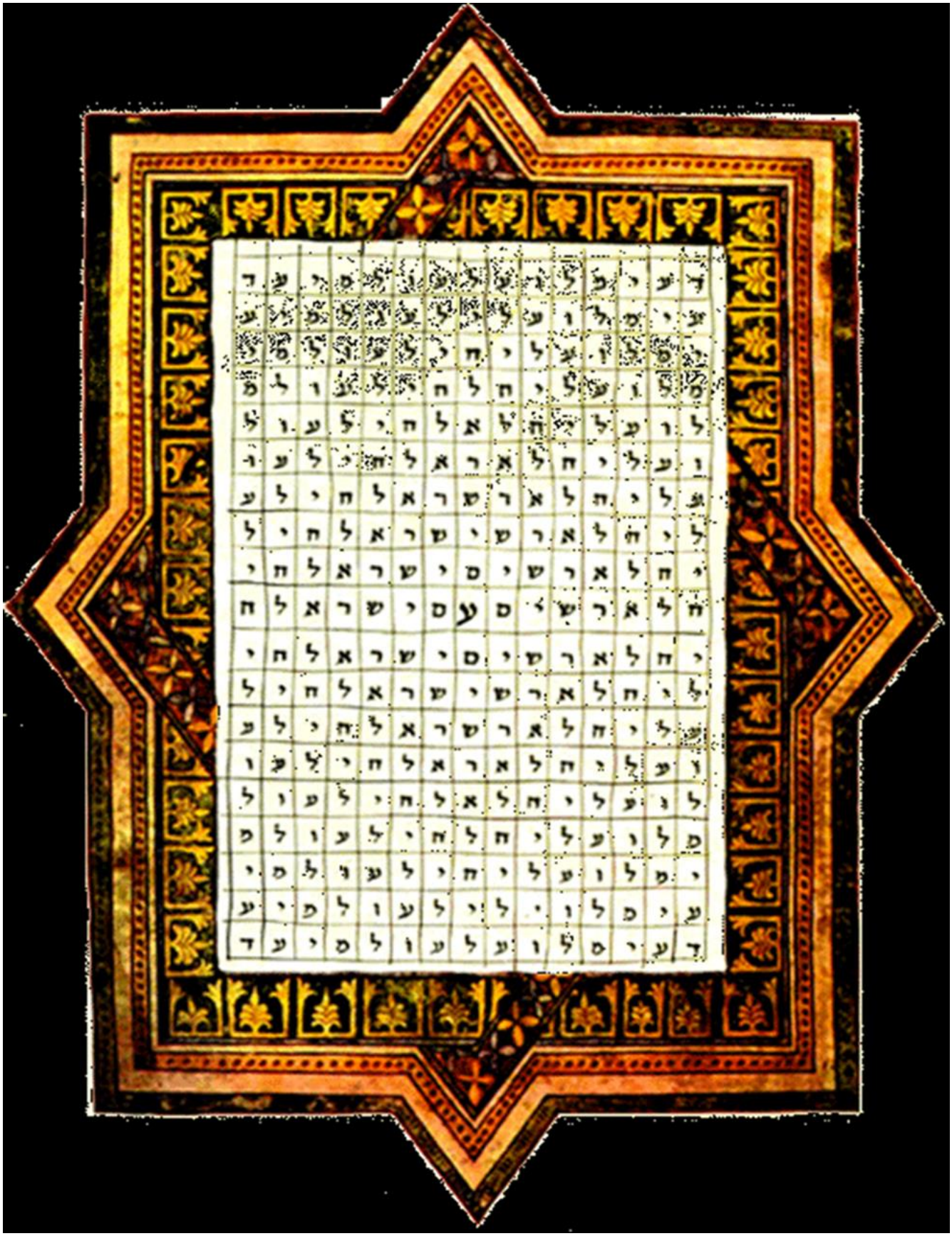
excellency," he began, "how can you punish an entire community of innocent souls? Why do you inflict this terrible suffering upon innocent women and babes?" A cold smile passed across the governor's face. "On the contrary, rabbi. I am merely helping to fulfil a prophecy which is stated in scripture: 'A great trouble will ensue, so terrible as never before experienced and never to be repeated again.' This passage is interpreted to refer to the Jews. I consider it my great privilege to help bring it about."

Now came the moment the governor had waited for with such delight. With suppressed glee he turned to R' Yonason and continued, "But, dear rabbi, I will give you the opportunity of nullifying my decree. All you must do is answer a question."

R' Yonason smelled a plot afoot, but he had no choice in the matter. "And what is your question," he asked. "First, tell me immediately and without hesitation - how many Jews live in Metz and its surrounding areas?" R' Yonason didn't flinch. "There are 45,760 Jews in the city of Metz and all of its suburbs, your Excellency."

The governor was momentarily thrown off guard by the rabbi's quick response. But he soon regained his bearings and threw out his impossible demand. "I want you to write 'Israel lives forever' 45,760 times, on a parchment no larger than the ones you use for your mezuza scrolls. If you can do that, I will reconsider my decree against your people." The governor sat back and smirked with satisfaction - he knew he had won this time. R' Yonason paled when he heard this absurd and impossible order. "I give you one hour," the governor added, menacingly, "And remember that the fate of your unfortunate brethren is in your hands."

The Rav left in a flash. One hour later, a confident R' Yonason once again presented himself at the governor's palace. "Your Honour," he began, "I have in my hand a parchment with the dimensions of 2" by 4". On it is written an anagram with the solution to your puzzle. My drawing contains 15 Hebrew letters across and 19 letters down."



The governor couldn't believe his ears. He reached out to take the parchment. As he stared at it uncomprehending, the rabbi continued to explain: "When you read this you will see the words, 'Am Yisroel Chai L'olmai Ad,' which translates to 'The Nation of Israel lives

forever' written in every direction. It is spelled out in precisely 45,760 different ways." The governor was too shocked to reply, and the rabbi continued. "I request of your honour to suspend the decree pending your deciphering this code, since it may take you some time to work it out." The stunned governor agreed.

The governor worked at R' Yonason's anagram a full year before he was able to decipher all the combinations of words. When he was finished, he summoned R' Yonason to his palace. "I can truly see that your G-d has imparted His wisdom to his followers." The governor no longer tormented the Jews of his city and until the end of his life held R' Yonason in the highest esteem.

Lashon Hara



The me'il (robe) was one of the eight special garments the cohen gadol wore when he served in the Beis HaMikdash. Attached to its hem were bells. The passuk states, "Ahron should wear this [me'il] when he is serving, and the sound [of the bells] will be heard when he comes into the Kodesh (sanctuary)… and when he leaves and he will not die" (28:35).

The purpose of the me'il was to atone for lashon hara. As the gemara (in Zevachim 88:) tells us, "Why are karbanos written near the garments of the Cohen Gadol? To teach us that just as karbanos atones for sins, so do the garments of the Cohen Gadol. The ketones (tunic) atones for murder… the minchnasayim (pants) atone for adultery… The mitznefes (turban) atones for gaavah (haughtiness)

because let something [that is worn] high come to atone for haughtiness. The avnet (belt) [which is girded over the cohen gadol's heart] atones for [forbidden] thoughts… The choshen (breastplate) atones for [errors in] judgment…. The tzitz (gold band that was worn on the cohen gadol's forehead) atones for azus panim (chutzpah)…"

What does the me'il (robe) atone for? The gemara says, "The me'il atones for lashon hara. Why? Rav Chaninah explains, 'Let the clothing that makes sounds [from its bells] atone for the bad sounds [of lashon hara].'" We need to acquire awareness of the severity of lashon hara and all other forms of forbidden speech. People think, they are only words, but words are extremely powerful. When used correctly, they can do so much good, and when used hazardously, they can cause immense harm. In Koheles it states, "Don't rush to speak… because G-d is in heaven, and you are on earth, therefore your words should be few" (5:1).3 What is this passuk telling us? G-d is in heaven and we are on earth – correct, but how does this indicate that we should speak little?

Rebbe Shlomke of Zvhil zy"a explained that the passuk is teaching us the potency of words. The passuk is saying, "Just as Hashem leads the world from heaven, you are also doing things with your words from the earth below, therefore your words should be few." You must be careful with what you say, because your words carry immense potential to do good, or chas veshalom, the opposite.

A person has two eyes, two ears, but only one mouth. What does this teach us? **The Alshich** says, when one sees something interesting, and he wants to share it with others, or when one hears news, and he wants to tell others, the formation of the face tells him to only share 50% of what he knows. Silence is definitely a virtue, but one must speak as well, because words can be used to perform tremendous kindness.

There was a seventy-year-old man who davened and studied in the **Chofetz Chaim's** yeshiva. He had an illness, and he was alone and

lonely. Yom Kippur night, he was the only person left in the beis medresh, when the Chofetz Chaim came over to speak with him. The Chofetz Chaim helped him pull out of his loneliness, and taught him to be happy with the lot that Hashem gave him. This is merely one example of the myriads of chessed that the Chofetz Chaim achieved with his words.

The Chazon Ish would also speak a lot with people, encouraging them and aiding them with good counsel. Someone asked him, "Wouldn't it be better to spend this time learning Torah?" The Chazon Ish replied, "If I would be wealthy, I would spend this time distributing money. But I'm not wealthy, so this is my way of doing chessed."

There is a lot of good that we can accomplish with speech, therefore total silence is also not the correct approach. The me'il, which atoned for the sin of lashon hara, had paamonim (bells) on its hem. Bells make sounds. Wouldn't it be better to atone for lashon hara with something silent?

The answer is that the Torah doesn't want us to be silent. Hashem wants us to speak, but only permitted and beneficial speech. We can express this point another way: Attached to the hem of the me'il were paamonim (bells) and rimonim (woolen pomegranates). Its bells, which make a sound, atone for lashon hara. The pomegranates, which are silent, atone for the times when one really should have spoken up to help his fellow man, but he remained silent. The me'il had bells and pomegranates to atone for lashon hara and for the times when he was silent, when he really should have spoken up.

On the hem of the me'il hung paamonim (bells) and rimonim (woolen pomegranates). They were lining the hemline in a sequence, as the passuk says, **ורמון זהב פעמון ורמון זהב פעמון**, a gold bell and a pomegranate, a gold bell and a pomegranate …" (28:34). The passuk says, **בתוכם זהב פעמוני**, the gold bells were in between [the pomegranates]" (28:33) because each bell was surrounded by two pomegranates.

The Alshich HaKadosh asks: Why does the passuk say that the bells were in between the pomegranates? It could have just as easily said that the pomegranates were in between the bells.

The Alshich HaKadosh answers, the bells represent speech, and the pomegranates represent silence. One bell between two pomegranates implies that one should be quiet twice and speak once.

On one of his frequent trips abroad, the famed Maggid of Yerushalayim, **R' Sholom Schwadron ZT"L**, once found himself lodging at the home of a benefactor in the dead of winter.

Walking outside one chilly morning, he noticed a tall individual dressed in a threadbare coat and hat, standing strikingly still in his place. Always friendly and warm, R' Sholom called out a hearty "Good Morning" greeting to the poor, lonely fellow, as he approached from behind. There was no response.



Thinking that the unfortunate man did not hear him, or was ashamed of his appearance, he again called out a warm greeting, this time in a voice a bit louder than the first. However, the fellow did not so much as turn around. Finally, taking pity on the poor soul, R' Sholom walked right up to him and looked directly into the face of ..... **a snowman!**

Amalek's attack on Bnei Yisroel in the desert had the effect of "cooling" off -**קור**- the inflamed feelings of fear, awe and respect that the other nations of the world had for the Jewish People and their G-d, after the myriad miracles in Egypt and the Yam Suf.

Said R' Sholom, "One can talk to a snowman all day, but he won't listen because he's as cold as .... snow! We must ensure that we do not allow ourselves to 'cool off'-to slacken in our own mitzvah observance."

whY I Matter - Young Israel of Midwood

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד ***"Now you shall command Bnei Yisrael that they shall take for you pure, chopped oil for illumination, to kindle the lamp continually."*** (27:20)

The Gemara teaches: "Pure, pressed oil is required for the menorah, but it is not required for the menachot / meal offerings. Thus, the first oil that comes from the olives is set aside for the menorah, and the second oil is to be used for the menachot."



R' Yitzchak Karo z"l (1458-approx. 1520) observes: Usually, one uses his best oil for cooking, and his inferior oil for lighting. Here, we give the best entirely to G-d (in the menorah) and use the second-best for ourselves (in the menachot, which are partially consumed by man). R' Karo also notes: The word "chopped" **כָּתִית** ("kaf-tav-yud-tav") alludes to the first two Temples, the first of which stood for 410 ("tav-yud") years, and the second for 420 ("tav-kaf") years. Both of these Temples were "chopped," i.e., destroyed. The third Temple, however, will stand forever – "to kindle the lamp continually." *(Toldot Yitzchak)*

וְעָשׂוּ אֶת־הָאֵפֹד זָהָב ***They shall make the ephod of gold*** (28:6)



When Hashem commanded Moshe to make each of the Priestly Garments, He said, "You shall make ..." However, regarding the ephod, Hashem said, "They shall make ..." Why?

R' Ephraim of Lunschitz z"l explains: The Gemara (Arachin 16a) teaches that the ephod provided an atonement for the sin of idolatry, a sin which Bnei Yisrael had transgressed by making the golden calf. [Those Jews who did not sin actively sinned passively by not rebuking their neighbors.] Thus, all of Bnei Yisrael contributed to making the ephod so that they might achieve atonement for that sin.

Moshe, however, had no part in the sin of the golden calf, as he was on Har Sinai. Thus, he had no reason to contribute to making the ephod, and the verse therefore says, "They - not you - shall make the ephod." *(Kli Yakar)* .

Parsha Thoughts By: Mordechai Sapoznick

One of the special clothing that the Kohein Gadol wore was the tzitz, and the words **קֹדֶשׁ לַה'** was written on it.

The Ohr Hachaim says that it is brought down in sefer Yirmiyahu that the word **קֹדֶשׁ** is a synonym for Klal Yisrael. **קֹדֶשׁ לַה'** indicates that Klal Yisrael is a nation that completely devotes themselves to Hashem.

וְהָאֲבָנִים תִּהְיֶיןָ עַל־שְׁמֹת בְּנֵי־יִשְׂרָאֵל שְׁתֵּים עֶשְׂרֵה עַל־שְׁמֹתָם...וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־ה' תָּמִיד

"The stones shall be according to the names of Bnei Yisrael, twelve according to their names . . . Aharon shall carry the names of Bnei Yisrael on the Breastplate of Judgment when he enters the Sanctuary, as a constant remembrance before Hashem." (28:21, 29)



R' Yitzchak Isaac Chaver z"l (1789-1852; rabbi of Suvalk, Lithuania) writes: It is no coincidence that there are twelve tribes and twelve stone in the Breastplate. These are in opposition to the twelve constellations of the zodiac. Through the Kohen Gadol, the Shechinah rests on Yisrael and we are able to transcend the laws of nature and to be subject to hashgachah pratit / G-d's direct intervention. In turn, this gives us the ability to get advice and direction from the Urim V'tumim, contained in the Breastplate with twelve stones. If we do not merit, we are subject to the laws of nature and to the influence of the stars.

R' Chaver adds: There are twelve months in a year and twelve hours in a day, and it is for us to determine whether they will be subject to the twelve signs of the zodiac or to hashgachah pratit. Also, when we merit, Yerushalayim of the future will have twelve gates.

וְנָתַתָּ אֶל־חֹשֶׁן הַמִּשְׁפָּט אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים וְהָיוּ עַל־לֵב אַהֲרֹן בְּבֹאוֹ לִפְנֵי ה' וְנָשָׂא אַהֲרֹן אֶת־מִשְׁפַּט בְּנֵי־יִשְׂרָאֵל עַל־לִבּוֹ לִפְנֵי ה' תָּמִיד׃

"Into the Breastplate of Judgment shall you place the Urim and the Tumim, and they shall be on Aharon's heart when he comes before Hashem; and Aharon shall bear the judgment of Bnei Yisrael on his heart constantly before Hashem." (28:30)



R' Shlomo Kluger z"l (1785-1869; rabbi of Brody, Galicia) explains how the Urim V'tumim connected with the "judgment of Bnei Yisrael." Our Sages teach that there are two ways that the Jewish People can succeed in judgment. One way is by observing the Torah, while the second is by being unified. If Bnei Yisrael are unified, then even if they are idolators, they will be acquitted in judgment, the Midrash Rabbah says.

R' Kluger continues: "Urim" represents the Torah, as in the verse (Mishlei 6:23), "Torah ohr" / "The Torah is light." "Tumim" represents unity, as in Bereishit 25:24), "Tomim" / "twins," and (Shmot 36:29) "Tamim" / "paired." Thus, the Urim V'tumim alludes to the two ways that Bnei Yisrael can succeed in judgment. *(Chochmat Ha'Torah)*

The Chovos HaLevavos (Introduction to Shaar HaBechinah) writes that we should praise Hashem for the yesurim we suffer because we can be certain that concealed within the yesurim are many chasadim.



Parsha Pshetel – Rabbi Yankie Shechter

וזה אשר תעשה על המזבח– מנורת המאור 29:38 . **וזה** is the Gematria of 18, which corresponds to the Shemoneh Esrei (18) Brochos in Shemoneh Esrei. This is to teach us that when we are not Zoche to have a Bais Hamikdash standing, Shemoneh Esrei stands in the place of the Korbonos.

שנים ליום תמיד - רבינו אפרים 29:38 - "The Roshei Taivos of these words are **תשל** –which is the Gematria of 730. There are 730 Temidin which are brought in a year – 365 days a year, twice a day, is equal to 730. Tehillim 92:3 **להגיד בבקר חסדך ואמונתך בלילות** – ***"To relate in the dawn Your kindness, and Your faithfulness in the nights."*** We bring a Korbon Tamid when the sun rises, and one when the sun sets.



Rashi writes

הזיתים היה כותש כתית: במכתשת, ואינו טוחנן בריחים, כדי שלא יהו בו שמרים, ואחר שהוציא טפה ראשונה מכניסן לריחים וטוחנן, והשמן השני פסול למנורה וכשר למנחות, שנאמר כתית למאור, ולא כתית למנחות The olives were pressed in an olive press. They weren't ground in a mill, because there may not be any pieces [of the olives in the menorah lamps]. After the first drop [of oil] comes out, the olives were brought to a mill where they were ground. This second oil is disqualified for the menorah, but is kosher for the menachos (meal offerings, made from flour and oil).

Angel

At the end of each parashah, many chumashim state the number of verses in that parashah and a word or phrase that can be used to remember that number. The mnemonic device traditionally used to remember that this parashah has 101 verses is the name of the angel "Micha'el." (The gematria of Micha'el equals 101.) But to serve as a useful mnemonic, the word chosen must have some relationship to the parashah's subject. What is that relationship here?

R' Heschel of Krakow (16th century scholar known for his clever insights) explains as follows: We will read in next week's parashah that, after the sin of the golden calf, Hashem wanted to send an angel – according to the midrash, it was Micha'el – to accompany Bnei Yisrael through the desert. Moshe demanded, however, that Hashem lead Bnei Yisrael Himself, without an intermediary. After Moshe's

death, we read that this same angel appeared to Yehoshua, saying that he had been sent to lead Bnei Yisrael in battle.

We find, therefore, that wherever Moshe was, the angel could not be, but when the former was gone, the latter reappeared. This is why the angel Micha'el is alluded to by our parashah, for it is the only one in the three middle books of the Torah in which Moshe's name is not mentioned. *(Chanukat Hatorah)*

Parnassah

The Chasam Sofer, taught that parnassah doesn't require toil, but Torah study does. Even those who don't have much free time for Torah study should also designate whatever time they could, for this essential toil.



In Bnei Brak, there was an ehrlicher yungerman who was a taxi driver. Once, he was driving the **Steipler Gaon zt"l**. As he drove the taxi, he moaned and told the Steipler that he works all day and doesn't have time for Torah. Even at night, when he isn't working, he doesn't go to a Torah shiur, because he knows that as soon as he will sit down, he will just fall asleep by the gemara. The Steipler told him, "If you go to the shiur, and you fall asleep, you will be rewarded as if you heard the entire shiur, because you did the maximum that you could."

Parshah Thoughts - Rabbi Aron Moshe Jacobsohn

Parashas Tetzaveh begins with Hashem directing Moshe to command Bnei Yisroel regarding the oil for the Menorah (27:20).



The Baal HaTurim points out that the only other time the Torah uses a term of commanding is by the Korban Tamid, the Daily Offering. He explains that it was necessary to use this term since these two actions, lighting the Menorah and the Daily Offering, are done daily and are expensive. As such it is easy to slack off and become lazy with their performance. This extra encouragement and focus is given to ensure that they are constantly done with diligence.

The things in our lives which we do day in and day out can become casual, and we should try to find ways to liven them up and give zest to our daily Mitzvah observance, as well as our interactions with our families and our jobs.

Parshah Thoughts - Rabbi Aron Moshe Jacobsohn

Aharon was given the position of the first Kohein Gadol (28:1). **The Ramchal** explains that the job of the Kohein was to offer Korbanos. The root of this word is 'Krav', to bring close. Therefore, it is appropriate that Aharon, who excelled at bringing peace between individuals and couples, should be tasked with the highest level of Kehunah. He would facilitate the relationship between Hashem and the people.

R' Shmuel Winzelberg- Torah U'Tefilah

אֶת־הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם ***You shall offer the one sheep in the morning, and the second sheep you shall offer in the afternoon*** *(29:39)*

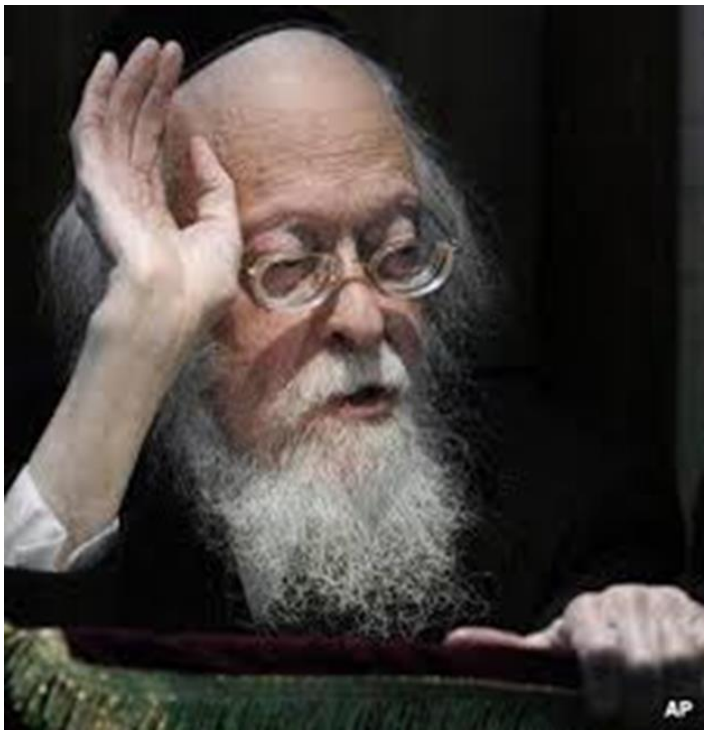


It is brought in the Sefer "HaDrash V'HaIyun" that there are two stages in a person's adult life: younger adult and older adult. A young adult has an advantage in that he has physical strength. There is also an advantage to an older adult for then he has increased knowledge and experience. A person must assess and appreciate how to utilize these two stages in life for the service of Hashem.

This is what the posuk is saying: "*You shall offer the one sheep in the morning, and the second sheep you shall offer in the afternoon*" – you are to utilize the two strengths that you have for the service of Hashem, whether in the "morning" – the young adult stage of life, and also in the "afternoon" – the older stage of life. *(Umatuk HaOhr)*

"Man is endowed by nature with two eyes: one to see his neighbour's virtues, the other to see his own faults." ~~ Hasidic Proverb

L'Maaseh



Rav Yosef Shalom Elyashiv's grandfather was **Rav Shlomo Elyashiv**, who was better known as the Leshem. The Leshem's Sefer is based on writing from the Arizal and the Vilna Gaon, and is a work that is very difficult to understand. The Sefarim are so precious that when the Leshem sent a copy of his Sefer to the **Ben Ish Chai**, one of the great Mekubalim, the Ben Ish Chai put on his Shabbos clothing, lit candles and recited the Brachah of Shehechiyanu on receiving it!

The Chofetz Chaim once told a Rav, "When you pass through the city of Shavel, make it a point to go see the Leshem. In this world we are still able to see him, but in the next world, in Olam Haba, who knows if we will be able to even approach him at all!"

On another occasion, the Chofetz Chaim said the following of the Leshem, "Everyone has the ability to build structures of Ruchniyus in this world, but the Leshem is unique because he can build in the upper worlds even while living in this world!"

The Leshem's daughter, Chaya Musha and her husband, Rav Avrohom, remained childless for 17 years after their marriage. After visiting with a doctor who had studied all the tests Chaya Musha went through, she was informed that unfortunately, based on the results, she would not be able to have children. Dejected, Chaya Musha sought comfort in her Tehilim. She went down to the cellar of her house in order not to disturb her father's Torah learning, and started crying to Hashem, "Hashem! Please grant us a child!"

The Leshem, who had been learning in his study, stepped out of his room for a moment and heard the distant sounds of his daughter crying in the cellar. He went downstairs and found his daughter with a Sefer Tehilim in her hands, crying her heart out. He said, "Chayah Musha! Why are you crying?"

In between sobs, she explained how she just received a telegram from the doctor informing her that she would never be able to have children. He asked her, "Why are you in the cellar with your Tehilim?" She responded, "I didn't want to interrupt your learning, so I came down here to Daven, and ask Hashem for help."

When he heard this, the Leshem said, "Until now, there was no natural way or means for you to have children, but because of your Mesiras Nefesh in controlling your feelings to such an extent, solely for the sake of Torah learning and not distracting me from my learning, I give you a Brachah that within this year you will have a child, a child that will grant you much Nachas!" Chaya Musha whispered 'Amein' through her tears, and about 9 months later, she gave birth to a boy, who grew up to be one of the Gedolei HaDor—**Rav Yosef Shalom Elyashiv!**

Parsha Pages – Tosefes Beracha

שמות פרק כז,כ וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל

We know that the Torah has 54 Parshios with no less than 10 in each Sefer. However, **the Zohar** mentions that there are only 53 Parshios.

One explanation is that this Parsha does not mention the name of Moshe. Since this Parsha is similar to Terumah, we can count them together as one Parsha and alleviate the "disgrace" to Moshe of having a Parsha without his name.

whY I Matter - Young Israel of Midwood

וְעָשׂוּ אֶת־הָאֵפֹד זָהָב תְּכֵלֶת וְאַרְגָּמָן תּוֹלַעַת שָׁנִי וְשֵׁשׁ מָשְׁזָר מַעֲשֵׂה חֹשֵׁב

"They shall take the gold, the turquoise, purple and scarlet wool, and the linen." *(28:6)*



Why does the Torah introduce the making of the Priestly Garments by listing these materials? **R' Simcha Zissel z"l (the "Alter" of Kelm; died 1898)** explains: Before Hashem commanded Moshe to make the individual garments for the kohanim, He told Moshe to gather all of the materials which would be needed. From here we learn that one must prepare himself before he begins to perform a mitzvah. *(Mi'shulchan Gavohah)*

Is Moshe Rabbeinu Really Missing? - Benjamin A Rose

The only Parsha (since He was Born and forgetting much of Dvorim where Moshe speaks in first Person) where we do not find Moshe Rabbeinu's name written is Parshas Titzaveh.

The Baal HaTurim explains that after Cheit HaEgel Moshe told Hashem that if He doesn't forgive Bnei Yisroel, He should erase Moshe's name from the Sefer Torah. Although Hashem forgave them, nevertheless a tzaddik's words do not go unheeded and Moshe is left out of Parshas Titzaveh.

So why Tetzaveh? The Vilna Gaon says the reason for Moshe's absence is that 7 Adar, Moshe's Yahrtzeit, almost always falls out in the week of Titzaveh. Since he left us this week his name doesn't appear.

Nevertheless says the Vilna Gaon, Moshe's name is hidden in the Parsha. There are 101 pasukim in the parsha. If you take the hidden letters in Moshe's name it equals 101. Mem is spelled Mem, Mem the second "hidden" mem = 40. Shin is spelled Shin, Yud Nun, the hidden yud and nun equal = 60. Hey is spelled Hey, Aleph = 1 for a total of 101.

We see from here, says the **Vilna Gaon**, that even after the gashmiyos of Moshe, his exterior body was taken from us, nevertheless his ruchniyos, his Neshama is still with us.

R' Shmuel Winzelberg- Torah U'Tefilah

וְעָשִׂיתָ צִיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חוֹתָם קֹדֶשׁ לה'

And you shall engrave upon it like the engraving of a signet, "Holy to Hashem" *(28:36)*



Chazal have stated (Taanis 2a) that there are three keys that HaKadosh Baruch Hu never gave over to man: The key of childbirth **חיה**, the key of resurrection of the dead **תחיית המתים**, and the key of rain **מטר**.

The Vilna Gaon says that this is hinted at in this Posuk: **פתוחי חותם קודש לה'**- the word "**חותם**"are the beginning letters of **חיה תחיה, מטר**, meaning that these keys are "Holy to Hashem". *(Lehisadein BeAhavascha)*

Rabbi Paysach Krohn - Trading One for Two

והייתי להם לאלקים ***And I shall be their G-d*** *(Shemot 29:45)*

My son-in-law's grandmother, referred to as Oma Roberk, is a wonderfully sweet and optimistic lady in her late nineties. She originally grew up in Stuttgart, Germany before the war broke out where she taught secular studies and her husband taught Torah studies.

By this time, all the rabbis who had previously lived in Stuttgart had left, leaving its Jewish community bereft of rabbinical guidance. Aside from this, food was being rationed, with eggs and milk being limited to a certain number per month.

At one point, Oma Roberk was only able to obtain four eggs per month. Living in abject poverty, she decided to nonetheless prepare a little cake every week. Using one egg per week for one cake, Oma would happily bake a cake with Shabbos and her beloved husband in mind.

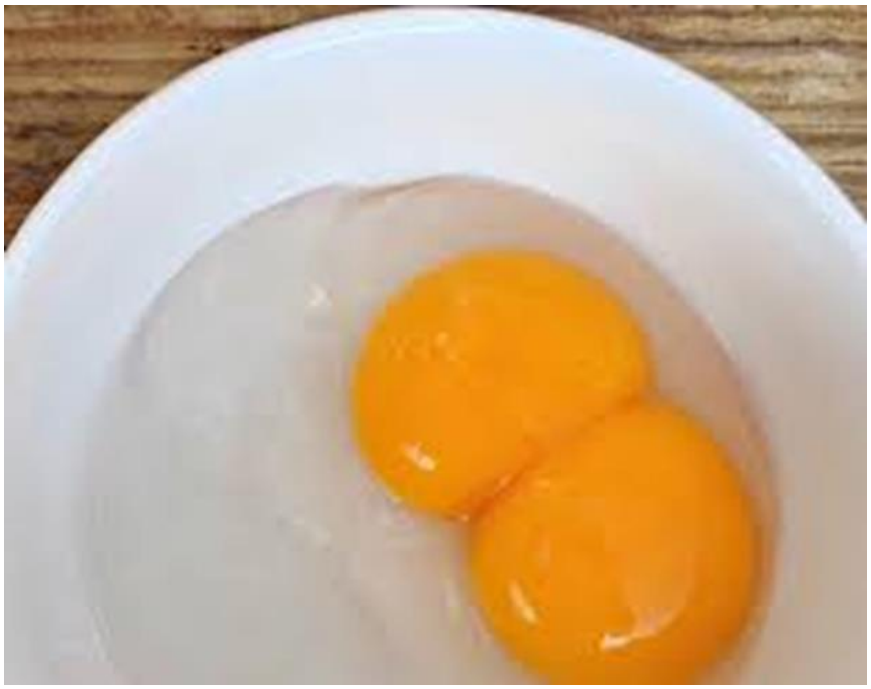
One Friday, as her husband was teaching and she stood in the kitchen cooking and baking, she opened an egg to prepare her weekly cake. But to her disappointment, it had a blood spot on it. "I'm not going to have a cake for Shabbos," she worriedly sighed. "Perhaps however," she thought to herself, "since the blood spot is only on top of the egg and it has not pierced into the yoke, I can simply wipe it off." But that consideration didn't last long. "Well, maybe I am not allowed to do that. What should I do? There are no rabbis here to ask."

After much back and forth, she decided she would use it, mentally noting that if she would ever make it out of Germany alive she would ask a rabbi if she made the right decision.

But then she thought again. "I cannot do it. If it is not kosher, it is not kosher. Moreover, my husband relies on me for kashrus. He trusts me for everything in the kitchen. I cannot go behind his back

and do something which is improper." And so, with tears in her eyes, she threw out the egg and washed out the bowl.

Now Oma Roberk was left in a quandary. Should she use the egg set aside for next week for this week's cake or would she and her husband just simply not have any cake this week. And then she decided. "Who knows if we will even be around next week? I am going to take next week's egg and use it for this week's Shabbos cake." And so, she washed out the glass bowl again and cracked another egg.



And to her pleasant surprise and sheer astonishment, out came two yokes.

As Oma Roberk said of herself, *"Sometimes Hashem sends you a small message and it lasts for a lifetime. I still carry this incident with me until this day. That little gift in that little kitchen was Hashem saying to me, 'My dear daughter, no one would have known the difference. It was just between you and Me. But because you had such love for the mitzvah of honouring Shabbos, I gave you a special gift.'"*

"Education that is merely concerned with the transmission of information is doomed to failure. It must serve the greater and more noble purpose of cultivating the student's moral character. " ~~ Rebbe Menachem Schneerson

Rabbi Y Richtman-All Things Heard

One of the garments of the Kohen Gadol was the M'eil (robe). Hanging on the bottom of this m'eil was a row of golden bells and to each was an ornament that looked like a pomegranate. Every time the Kohen took a step the bells would ring. The Gemara in Arachin (16) tells how each of the garments of the Kohen atoned for a certain sin. The bells on the m'eil atoned for the sin of lashon hara.

The Chofetz Chaim said that the pasuk alludes to how the bells atone for that sin. As the pasuk writes, "his sound (of the bell) will be heard as he comes to the kodesh, and when he leaves, and there will be no death". This means the noise of a person's voice that comes from kodesh (i.e. Torah learning, mitzvos, and speaking kindly) will be heard when he is in front of Hashem (in shul) and when he leaves (in his home), then there will be no death. As the pasuk writes in Mishlei "life and death are in the power of the tongue".

The Chofetz Chaim asks, this explains the bells, but what do the pomegranates represent? He answered that it represents that if you are not ringing the bell of Torah and kind speech you should remain quiet like those pomegranates.



Why is the fruit next to the bell a pomegranate, why not an apple or a different round fruit? We eat a pomegranate on Rosh Hashanah and pray, "We should be full of mitzvos like a rimon(a pomegranate). By keeping quiet and not speaking loshan hara it helps us keep our mitzvos and not, chas v'sholom, lose them to the person who we spoken ill about. We should all be zoche to ring the bell of Moshiach with all our Torah and mitzvos.

Light years ahead Written by Rabbi Daniel Leeman

Moshe was instructed to "command" the commandment of preparing and kindling the candelabra in the tabernacle. We have been taught that the word "tetzaveh" ("command") has the same numerical value as the term 'nashim tzivah', meaning 'the women are commanded', hinting at Shabbos candles.

But apart from also being candles, what does the commandment to kindle the candelabra in the tabernacle have to do with the Shabbos candles?



Many years ago Baruch Hyman returned to the ways of his forefathers. Since then, he has become a great torah scholar and has been tremendously successful in all of his endeavours. When asked the secret of his success he revealed the following:

Zalman Eran was the minister of education in Ben Gurion's government. Although he was irreligious, his wife was from a traditional family and lit Shabbos lights every week. She was also aware that it was an auspicious time for prayer and so she would also pray that her descendants become great… like Ben Gurion – the only 'great' person she ever heard her husband mention!

There was a historical meeting between the greatest Torah leader of the generation, the **Chazon Ish** of blessed memory and Ben Gurion. A meeting of opposites: the Chazon Ish even removed his spectacles before the meeting so that he would not be able to properly see the face of the man responsible for leading astray tens of thousands of Jews from their religion. Nontheless, Ben Gurion

was so impressed by the Chazon Ish that he commented of his exceptional greatness to Zalman Eran.



When Zalman Eran related to his wife of how the 'great' Ben Gurion praised the Chazon Ish she listened carefully. Why settle for the 'greatness' of Ben Gurion for her descendants when even he admitted the Chazon Ish was greater? And so, from then on, at candle lighting time, she stopped praying that her descendants become 'great' like Ben Gurion, but instead that they be educated ('chinnuch') like the great Chazon Ish!

And it was to this story that R' Baruch Hyman, grandson of Zalman Eran, attributed his success!

Indeed "Make for Me a sanctuary" G-d commanded, "and I will dwell in you". G-d did not promise 'I will dwell in it (the sanctuary)', but rather "I will dwell IN YOU" – every Jewish home is like a mini-temple! When the lady of the house lights the Shabbos lights in her home, it is tantamount to the lighting of the candelabra by the Kohen Gadol in the Temple! She is inaugurating ('chinnuch') our family and our house: our mini-Temple!

When the Kohen Gadol was in the height of his service, he… prayed for the welfare of others! But his prayers were cut short so as not to alarm those who were awaiting news of his successful service.

Shabbos candle lighting time is also an auspicious time for prayer… and there is no rush either! Have a great enlightening Shabbos!

A Bell of Respect! Written by Rafi Jager



Every Kohen who served in the temple wore four special garments, including a shirt, pants, belt, and turban, all of which were made of white linen. The Kohen Gadol wore an additional four golden garments, including the mantle, the apron, the breastplate, and the headplate. Attached to the bottom of the mantle were 72 hollow ornaments in the shape of pomegranates alternating with 72 golden bells. The bells tinkled to announce the arrival of the Kohen Gadol to the sanctuary. There are several lessons we can learn from the tinkling of the bells.

The Chasam Sofer, comments that the bells remind us that the leaders of Israel at times have to make their voices heard. Although silence is certainly a highly valued trait in the life of a Jew, sometimes the leader has to make his view known — he has to make noise — when the holiness of the Torah is under attack. He needs to speak in a loud voice against any possible desecration of Hashem's name.

The mantle and its bells, as stated by the commentators, were an atonement for the sin of lashon hara, evil speech. Why is this so? A possible answer can be found when we look at the purpose and nature of the bells. The sound of the bells announces ones presence before entering and this illustrates sensitivity towards others. If one is sensitive towards another's feelings, he will surely refrain from speaking evil against him.

The bells also teach us a general lesson of derech eretz, good manners. The Midrash comments on the entrance of the High Priest

into the mishkan stating that we should give advance notice of our visits to people, not entering someone's house unexpectedly. This applies even upon entering one's own home.

Furthermore, **Rabbi Chaim Shmulewitz**, adds that even if we are doing a praiseworthy deed, whether it be the priestly service in the Temple or collecting charity outside of it, we need to display sensitivity towards others by telling them ahead of time of our arrival. The High Priest was dressed in clothing which represented these good manners. He only entered the mishkan with notice, his entrance being announced by the bells. We see from here that not even a worthy cause can justify going against the imperative to have good manners. One should realize that when we hear the sound of the Kohen's bells, the bells toll with a message for us!

Essential Rabbi Nachman - Prayer Helps For Everything



Prayer helps for everything. Even if a person is unable to study Torah, he will be able to do so if he prays for it. Everything good can be attained through prayer: Torah, devotion, holiness... everything good in all the worlds! Amen. *Likutey Moharan II, 111*

Pray Early

It is best to pray early in the morning. Prayer is of supreme importance - who knows if you will be able to pray later? Make every effort to pray as early as you possibly can. *Sichot Haran #31*

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד 27:20



The possuk states ***"they Shall take for you pure olive oil, Pressed for the light"***

R'Moshe Leib M'Sassov says theat the verse means something a little deeper…

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת when an individual desires to learn Torah, which Chazal compare to an olive, then **כָּתִית** he must first press or Crush His Yetzer Horo. Only by doing so will he reach the level of Lamo'or, the level at which he is capable of truly comprehending Torah which is often compared to light!!

The Maggid of Mezirich, R'Dov Ber says that **כָּתִית** means the extent a Jew troubles himself by travelling to a proper place to sit and learn . He will purify himself from all of his flaws until he is pure (**זָךְ**) as olive oil. Then he will eventually reach the lofty level where the Torah illuminates him at every moment. **לְהַעֲלֹת נֵר תָּמִיד**.

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ '***And you bring close, to yourself, Aaron your brother***.' (28:1)

Moshe wasn't commanded to ***raise up*** Aaron, but rather to ***bring him close***.

This teaches us that a leader must not consider himself as one who is above the people but as one who is close to them. (**B'nei Yissachar**)

The Nes of the Ner Maarvi - by Benjamin A Rose



The candles of the Menorah were filled with oil to last through the night. The Ner Maaravi miraculously lasted all day until the next night.

Rav Yehonoson Eibushitz asks, if so, why did they bother filling it with enough oil for the night if a few hours later it would burn through a "Nes"? Also, why was Chanukah such a surprising Nes if the Ner Maaravi did the same trick every day?

He answers that as the famous song goes "**לְהַגִּיד בַּבֹּקֶר חַסְדֶּךָ** – to tell of Your kindness in the morning" daytime is a time of Chesed and Hashem does many Nissim by day. "**וֶאֱמוּנָתְךָ בַּלֵּילוֹת** – Your belief (in Hashem e.g. doing Nissim) by night," Night-time however is a time of Din and not usually time of miracles. Therefore, the Ner Maaravi was filled with oil for the daytime and a Nes was no big deal. The Nes of Chanukah which occurred at night was a far bigger Nes than the Nes of the Ner Maaravi.

Rabbi Avrohom Alter - A Life-Saving Sacrifice

ולבני אהרן תעשה כתנת...לכבוד ולתפארת

And for the children of Aharon you shall make tunics... for glory and splendour *(Shemot 28:40)*

On March 21, 2009, the crowded Lev HaMifratz mall in Chaifa, a three-story mall with one hundred shops and twenty-three theatres was spared from collapsing. A white Subaru car had been parked next to a support pillar when someone noticed smoke exuding from

the trunk. The Israeli police were immediately notified and came to the scene prepared for the worst. Cautiously opening the trunk of the car, they were aghast to find a large bomb weighing close to one hundred pounds. Diffusing it at once, they were able to avoid what would have been a major tragedy. Had that bomb blown up right next to the support pillars, the entire mall would have collapsed onto itself, taking along with it hundreds of lives. But a miracle happened, and disaster was averted.

The summer following this incident, a woman from my community visited Israel and met with Rebbetzin Kanievsky a"h. To her astonishment, she was told by Rebbetzin Kanievsky the following story revealing the true reason the bombs didn't go off:

There was a non-religious girl from a non-religious family living in Chaifa who was ill with excruciating stomach pains. Going from doctor to doctor, she finally was told of the tragic news she never wished to hear. She had a tremendous stomach tumour that had metastasized. It was inoperable; there was nothing the doctors could do for her. All she was told to do was go home and live out the next couple of weeks she had left.

She and her parents pleaded and cried with the doctors to do something, but they persisted in telling them that it was hopeless. Finally, after much effort, they agreed to attempt surgery. But they reminded the girl and her family, nothing was going to positively result from the procedure. The doctors warned her that she might not even survive the surgery. And given her circumstances, an inexperienced surgeon would perform the operation. The doctors figured that she was a lost cause anyway, and it would be good practice for a new doctor.

Returning home, she began thinking to herself, "G-d, during the times the Temple stood, a person could bring an offering and draw closer to You. But today, there is no Temple, no Kohen, no sacrifices and no Altar. But I want to bring something to You as a sacrifice."



She then decided that she was going to bring an offering. Making a fire in her backyard, she took all her immodest clothing and threw them into the fire. "This is my offering to You Hashem," she said, "please accept it." She burned every stitch of clothing she had. All that was left was her modest nightgown. And wearing that nightgown, she headed to the hospital the next day for surgery.

Bringing her into surgery, they couldn't believe what they saw. There was a giant tumour, but it had not metastasized. They were mistaken. It was very big, but it was operable and could be removed. Taking out the tumour, the tests showed that it was benign. After sewing her up, she was given a clean bill of health. And in a few days, she healthily returned home.

She immediately called all her friends and told them of the great miracle Hashem had done for her. She felt that it was in the merit of getting rid of her clothing and bringing her offering that she was given life. Upon hearing of her inspiring story, her non-religious friends came to her house and also decided to bring an offering. And in her backyard, they made another fire, and likewise threw all their immodest clothing into it. Now, they all needed to buy new clothing.

And so, the next day on March 21st, where did they go? To the Chaifa mall. There, where that car with nearly one hundred pounds of explosives was parked, these girls went on a search to find new clothing.

Now, why didn't the mall blow up? We may never know for certain, but as Rebbetzin Kanievsky felt, it was in the merit of this girl and her friends.

These girls who sacrificed their clothing prevented thousands of other lives from going up to Heaven as sacrifices themselves. Such is the type of blessing living a life of holiness and modesty can bring to the world.

Difference between Mishkan and Egel Written by D Fine



The Kuzari asks what the difference between the Mishkan and the egel haza'hav is; both were (golden) structures which were intended to have the effect of bringing HaShem's Presence within the people – yet one was the structure which housed HaShem's Presence and the other was the greatest sin in history. Where does the difference between the two lie? The Kuzari answers that the only difference is that HaShem commanded us to make the Mishkan, but not the egel.

The depth of this answer is via something the Beis HaLevi points out in Ki Sissa. He says that the Mishkan was deserved of HaShem's Shechinah because HaShem's commands were followed in its construction. Whilst since HaShem did not command the egel, there are no positive spiritual effects that result from its construction, and the result is that the egel becomes like an idol instead of a vehicle for HaShem's Presence to 'descend.'

In other words, no Shechinah comes down if you are not following a command of HaShem; one can only affect the higher worlds if one is

acting out HaShem's command. The Beis HaLevi then goes back to answer a central question to the psukim of Vayakhel; why is the phrase 'just as HaShem commanded Moshe' repeated so many times in parshas Pekudei?

The answer is because the core of the sin of chet ha'egel was that they did that which HaShem did not command, and the Mishkan was to atone for chet ha'egel, then the Torah is stressing and re-stressing that when it came to the Mishkan, each and every detail was done exactly as Hashem had commanded.

A Short Message From - Rabbi Yosef Palacci



When **Rav Meir Shapiro** launched his magnanimous vision of the Daf Yomi, which went on to change the face of Torah learning around the world, the big question became what merit he had to start such a world-changing movement. Everyone began wondering what kind of eternal reward they would have received had they been the one to introduce the Daf Yomi.

Rav Yosef Kahaneman, the Ponovezher Rav, had a slightly different take however. "I am not jealous of the fact that he began the movement of the Daf Yomi," he said, "but rather what mitzvah he did beforehand that Hashem granted him the merit to facilitate the further mitzvah of such massive Torah learning. As Chazal teach, 'Mitvzah goreret mitzvah – One mitzvah brings about another

mitzvah' (Avot 4:2). What mitzvah did he do that Hashem gave him the zechut of starting the amazing mitzvah of the Daf Yomi?"

Every mitzvah which we perform paves the way for the performance of more mitzvot and our further growth in Torah. It will ensure that we continue progressing higher and higher in our spirituality and fill our lives with Torah and mitzvot every moment.

Mrs. Toba Schiffren - The Soy Sauce



It is not uncommon for me to find my desk somewhat messy and disorganized whenever I enter my office. Considering that my office is not only my office, but shared workspace with others, I can tell what everyone has eaten that day for lunch and as a snack. I don't make any big deal about the mess, though, for after all, other people have the right to use the desk too.

Yet, one day, the mess stopped. No longer was I met with a dirty office when I walked inside. It was so nice and pleasant. A few weeks later, however, I was met by a little surprise. My desk was covered with soy sauce. Unbeknownst to me, a meeting had been held just a short while before, and sushi had been eaten, leaving the desk greasy and sticky.

Not noticing the soy sauce or thinking twice, I simply plopped down my bag and computer. That was one gaffe, yet not the only one. Walking towards the stairs, I soon met a student of mine who I

hadn't seen in school for quite a while. Turning to her, I somewhat frustratingly said, "You are always coming late, you haven't been in school for two weeks and there is soy sauce all over my desk!" By the tone of my comment, I was clearly overwhelmed.

Yet my student pre-empted any of my apologies which were immediately to follow. "I'm so sorry!" she said. Thinking for another split-second about what I had just said, I realized that I had overreacted. "I'm so sorry about the soy sauce," my student repeated. A little bit shaken up myself, I asked what she meant. "Were you at the meeting? What does the soy sauce have to do with you?"

As soon as I said that, she started smiling. "I wasn't at the meeting, but I always come a few minutes before you arrive and clean off your desk. I'm really sorry, but today I was running a bit late, and you got there before me. I apologize about the mess." It then hit me. She had been the one making sure my desk was neat and clean every day, and I had never realized. Instead of thanking my student and appreciating her thoughtfulness, I was jumping to the conclusion that something was wrong with her. But in truth, she wasn't the source of the problem; she was the solution to the problem.

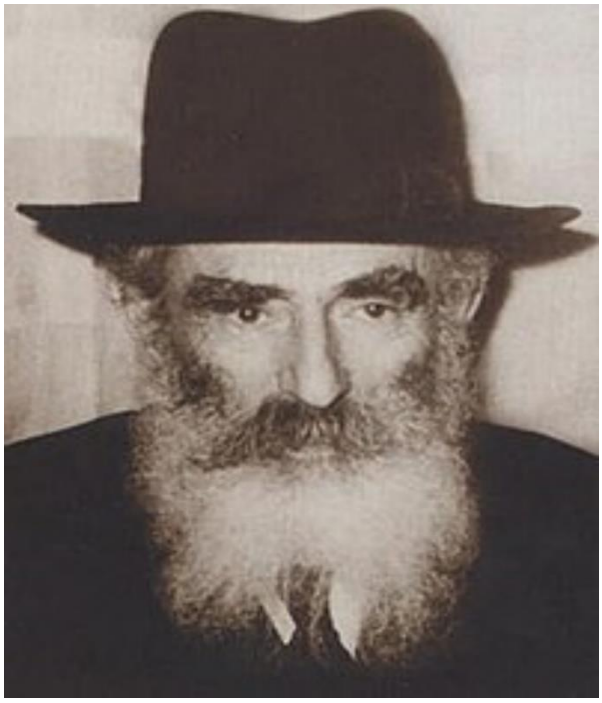
From that day on, whenever I walk into my office and see a clean desk, I think of my student and tell her, "I am so happy you are here today. Thanks for all your help!"

All too often, we see a picture and draw conclusions. "He is the problem," or "She is the problem," we tell ourselves. But then something occurs, and we realize that we were in fact looking at the wrong picture. Instead of that troublesome person or sticky situation being the problem, it was in fact the solution. "Thank you," we then say with a changed attitude; "I am so happy you are here today…"

SHABBOS STORIES FOR TETZAVEH

The Joy of Bitachon





Reb Shalom Schwadron, once saw **Reb Yechezkel Levenstein,** in an aura of immense joy, and he asked him about it. Reb Yechezkel said, "When I was the mashgiach of yeshivas Mir (Lithuania) the paycheck didn't always come on time, thus I was forced to place my trust in Hashem.

"When I came to Eretz Yisrael, **Rav Yosef Shlomo Kahaneman** offered me the position of mashgiach in the Ponevezh yeshiva. I was happy with his offer, because I naively thought that the Ponevezher Rav has a lot of money, and my paycheck would finally come on time.

"I was only worried about my bitachon. Because when I was in Mir, I had a constant reminder to trust in Hashem, but how would I have bitachon in Ponevezh, when I'm earning a comfortable living?

"I've been in the yeshiva for eight months now, and I see that here too, money doesn't come on time. I have to trust in Hashem once again, and therefore I'm so joyous." *(Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman.)*

Max's Tragic Mistake By Rabbi Mordechai Kamenetzky





The Torah instructs the Jewish nation to contribute gold, silver, and an array of other materials to the great cause of erecting and furnishing a Mishkan . However, the appeal is worded very strangely.

Hashem does not ask the people to give; he asks them to take. Exodus 25:2: "Speak to the children of Israel and let them take a portion for me." The question is obvious. Why does the Torah tell the people to take a portion when in essence they are giving a portion? What is the message behind the semantic anomaly?

Max and Irving went fishing on an overcast afternoon. About two hours into their expedition a fierce storm developed. Their small rowboat tossed and tossed and finally flipped over into the middle of the lake. Max, a strong swimmer, called to save Irving, but to no avail. Irving did not respond to any plea and unfortunately drowned. Max swam to shore to break the terrible news to Irving's poor wife.

"What happened?" she screamed. "Tell me the whole story!" Max recounted the entire episode in full detail.

"But what did you do to try to save my Irving?" she shrieked. Max explained once again. "I kept screaming to your husband, 'Irving,

give me your hand -- give me your hand -- Give me your hand! But Irving just gave me a blank stare and drifted away."

"You fool!" shouted the widow. "You said the wrong thing. You should have said, 'take my hand.' Irving never gave anything to anybody!"

We often make the same mistake that Irving made. When we hear the word "give" we recoil. In its first solicitation, the Torah is teaching us a lesson. When you give with true heart, you are not giving anything away. You are taking a share for yourself. Materialistic pleasures in which many people indulge are eventually digested and forgotten.

The new cars become old ones, the glorious homes fall to disrepair, and the newest gizmos become outdated. The only items that remain are those that we give. They remain in a storehouse of merits and eventually will repay us and our descendants.

The Montefiores and the Rothschilds are not forever cherished for opulence and indulgence. They are remembered for their great benevolence and charity. They not only gave for eternity. They received for eternity as well.

Rav Shlomo Zalman Auerbach, zt"l, would always leave his home to go to Shul fifteen minutes before Davening started in order to get there early, even though it was just a two-minute walk.

When asked by a family member why he allowed so much time for the walk, Rav Shlomo Zalman replied, "If you had a meeting with one of the most important people in the world, you wouldn't take any chances on being late. You would make absolutely certain that you would be there on time. All the more so when I am not meeting just anybody. I'm meeting Hashem, the Creator of the world! I don't want to take any chances on being late to my meeting with the Ribono Shel Olam!" *(Torah U'Tefilah compiled by Rabbi Yehuda Winzelberg.)*

Rav Kamenetsky's Concern For the "Other" Person



Rav Yaakov Kamenetsky, zt"l, always valued the importance of other people's time. He kept a small calendar in his pocket in which he recorded the many appointments that he had with people that were looking to meet with him. He would also use the calendar to write down other important things in his schedule, such as Chasunas that he had promised to attend, and various Drashos that he agreed to give.

Rav Yaakov was very particular that his schedule should be set up in a manner that people who had appointments with him should not be forced to wait for long periods of time.

Once, a Chosson scheduled an appointment with Rav Yaakov for the day of his Chasunah, for 12:00 noon. A few minutes before twelve, the young man received a message from Rav Yaakov that the meeting had to be postponed for half an hour due to an emergency. When the Chosson came at 12:30 for the meeting, he told Rav Yaakov, "Thank you for the message, but I would not have minded waiting half an hour for the Rosh Yeshivah." Rav Yaakov responded, "I knew that you were probably not coming by yourself to meet me, but someone else who would be accompanying you. I know that you might not have minded waiting, but I could not cause two people to wait for me!" *(Torah U'Tefilah: A Collection of Inspired Insights compiled by Rabbi Yehuda Winzelberg.)*

Rabbi Shteinman's "Suitcase"



Rebbe Aharon Leib Shteinman, zt"l, was once travelling to the United States, and his family prepared his suitcase for him. When the Rosh HaYeshivah saw all the many preparations, he considered how much thought went into the packing of the suitcase.

He said, "I am going to the United States, a land of plenty, and if I am missing something, I can buy it. I am traveling for just ten days, and still, they are all going about filling the suitcase with everything that I might need.

" If so, then how much must we prepare our 'suitcase' of Mitzvos that we take to the World to Come?! Every Jew must be concerned that his suitcase is filled with Mitzvos for Olam Haba! *(Torah U'Tefilah: by Rabbi Yehuda Winzelberg.)*

Rav Moshe Feinstein - the Power of Answering Amein

A man once came to Rav Moshe Feinstein, *zt"l*, and asked for the *Gadol's* advice. He said that he was suffering from a health issue and his doctors did not give him hope that he had much time left. He told Rav Moshe that he was given the option to have a complex surgery, and if it was successful, he may be able to live another six months, but he would be in considerable pain.

He asked Rav Moshe if he should go through with the procedure or not. When Rav Moshe heard this, he started to cry, as he was acutely aware and sensitive to feeling another person's pain.

Rav Moshe told him that he had to think about it before he gave his answer, and he asked the man to return to him the next day. When the man returned the day after, Rav Moshe told him to go ahead with the procedure, and with *Hashem's* help everything will work out.

He explained his reason to the man. Rav Moshe said, "If you have the surgery, you will be given more time and more opportunities to answer *Amein*, and in the *Zechus* of answering *Amein*, you will be able to merit to live much longer. Every time you answer *Amein* you create a *Malach* for yourself, because the *Gematria* (numerical value) of the word *Malach* is 91, which is the same *Gematria* as the word *Amein*. This *Malach* will protect you from danger and allow you to live longer."

Rav Moshe gave the man his *Brachah*, and the man had a successful surgery, and *Baruch Hashem* was granted life well beyond the six months the doctors predicted for him! *(Torah U'Tefilah: A Collection of Inspired Insights compiled by Rabbi Yehuda Winzelberg.)*

The 500 Reinish Apple Tree



Someone desired to extend his home, but there was an apple tree growing outside his window. To be able to build, he would need to uproot the tree, which Reb Yehudah HaChassid forbade.

He went to see **Rebbe Boruch of Gorlitz zt'l** and told him his problem. The Rebbe of Gorlitz replied, "For five hundred reinish, I will give you a heter to uproot the tree."

Upon hearing that for money he could get permission, he went to **Rebbe Shlomo of Bobov zt'l**, hoping that he would offer him an even cheaper rate to get a dispensation.

Rebbe Shlomo of Bobov said, "Chas v'shalom! It's forbidden to cut down a fruit tree! It's dangerous…" The man was confused, because the Rebbe of Gorlitz did permit it for five hundred reinsih. He began saving up the money. Six weeks later, he went to Rebbe Boruch of Gorlitz, placed the money on the Rebbe's table, and said that the money was for his heter to uproot the apple tree.

This time Rebbe of Gorlitz replied, "Chas v'shalom! It's dangerous to uproot a fruit tree. I won't give you permission…" The man asked, "But didn't you tell me some weeks ago that for five hundred reinish you permit it?" The Rebbe replied, "At that time someone who desperately needed five hundred reinish to save his family was here. If you would have given me five hundred refinish, I would have taken the risk of transgressing Reb Yehudah HaChosid's tenets and permit you to uproot the tree.

"My logic was that it's better to uproot an apple tree, than to destroy a human being (who is called a tree, [Devarim 20:19]). But I don't need the five hundred reinish anymore, so there's no reason to for me to take the risk …"

This story illustrates Reb Boruch of Gorlitz's mesirus nefesh to help a fellow man. He was willing to take the risk and permit transgressing Reb Yehudah HaChosid's will all to help his fellow man. *(Torah Wellsprings: Collected Thoughts from Rabbi Elimelech Biderman)*

"But how can you say, "It was only talk, so no harm was done?" Were this true, then your prayers, and your words of kindness, would be a waste of breath." ~~ Rav Nachman of Bratslav



Descent for the Sake of Ascent By Yerachmiel Tilles

In 2004 Rabbi Yitzchak-Dovid Grossman received the Israel Prize for 'lifetime achievement and special contribution to society and the State.'

The week after, he was scheduled to fly to the USA for yet another fundraising expedition in support of his Migdal Ohr institutions. When he reached Ben Gurion international airport, he wasn't feeling well. El Al, the Israel airline, offered to upgrade his ticket to first class, assuring him that he had enough Frequent Flyer points that it wouldn't cost him a single shekel.



Rabbi Grossman struggled with the idea. In all his many dozens of flights abroad he had never flown first class--what would his benefactors think if the money they gave him for his worthy causes was used to purchase such expensive tickets? But because of his health and the fact that it was "free," he decided to do it this one time.

The row of first class contains only six seats --- 2-2-2 instead of 3-5-3 --- wide and plush. The Rabbi was seated in the first set, with

an empty seat next to him. In the middle pair was sitting an elderly American couple, clearly not Jewish. Suddenly Rabbi Grossman was seized with an impulse to do something he had never done on an airplane. He stood up, walked over to them and introduced himself.

"Shalom. I am Rabbi Grossman, a rabbi in the Galilee," he said to them in English, "I have a number of schools and homes for orphans, teenagers at-risk, and children from broken families and violent homes. Perhaps you would like to see a video of them?" Surprised, they agreed. How could they refuse the holy-looking rabbi. Rabbi Grossman had noticed immediately that the man was quite enormous; he fit in his wide first-class seat only with difficulty. So he reached across the man to lower the tray of the woman's seat instead, placing upon it his DVD player and giving each of them one of the ear buds. The video ran for about 7 minutes. They seemed interested. When it finished he again reached across to take back his machine. In doing so he inadvertently leaned upon the arm of the man's seat.

What he didn't realize was that in the arm of a first class seat is a button that slides the seat down to be 180o flat, for a bed, and he had accidently pressed it. BOOM!

Aided by the man's weight, the seat accelerated into horizontal position, slamming the man flat on his back. Rabbi Grossman didn't know what to do. He was so embarrassed he couldn't think clearly. He just wanted to crawl into a hole and pull the lid over himself.

He mumbled one apology after another-"Excuse me, excuse me! Forgive me, forgive me!"--but it felt silly and ineffective. In his confusion, for some reason that he can't understand even till this day, he ceased speaking, bent down, and planted a kiss on the prone man's forehead. Then he quickly pressed the button to restore the astonished man to sitting position and darted back to his seat.

For several minutes he sat there unmoving, berating himself for his clumsiness. "How could I have done such a thing?" He didn't even dare to turn his head in the direction of the couple; instead he just

kept his eyes closed. So he was startled when five minutes later he felt a tap on his shoulder. It was the heavy man whom he had toppled.



[At this point in his recital, Rabbi Grossman paused and his face turned serious. "I am a Rabbi in Israel. I know it is forbidden to lie and I don't lie. What I am about to tell you may sound unbelievable or even absurd, but I assure you it is absolutely true, without any exaggeration."]

"Rabbi, I am Reverend John Hagee from San Antonio, Texas," the man addressed me and offered his hand for a shake. He continued. "I am a good friend of Israel. In fact, I am the founder and head of 'Christians United for Israel.' I have made many trips there and have met personally with every prime minister since Begin.

"This time I came prepared to give a very large donation in the name of my organization, designated for a program that provides a warm environment for Jewish children in need. 'Bibi' is my good friend and so are many other people in the highest echelon of the government, but I was not happy with any of the existing venues they offered me, so I held back the money.

"Then I made a vow. I prayed to G-d that He send me a sign for who to give the money to. What was the sign? I will tell you. And my wife will confirm this; you can ask her.

"I said, 'the first person that presents me with a program for such children and kisses me on the forehead, he is the one to whom we will give this contribution!"

And he did. Right there on the airplane. Very generous and, for the rabbi, perfectly timed. Rabbi Grossman was struggling to build a

large housing complex for teenaged girls. He had signed a contract and paid the initial installments, but hadn't the slightest idea how he would be able to finish paying for it. The six-figure check that Mr. Hagee wrote enabled him to complete the project.

Rabbi Grossman was stunned. What were the chances that he would find himself in a situation that he, a chasidic Jew and a rabbi, would feel compelled to kiss a Christian evangelist pastor whose television broadcasts are watched by millions? Add in the first-time first-class ticket, being seated next to the couple, the inexplicable urge to show them the video, accidently knocking down a multi-millionaire- the odds must be many trillions to one.

He smiled. When G-d wants something good to happen, it will certainly happen.

The Man Who Didn't Open Telegrams on Shabbos



In Halbershdadt, Germany, a Jew by the name of Mr. Hirsch was dealing with copper. He had a big business. In the year 1871 there was a war between Germany and France. It broke out on Shabbat. On Shabbat morning he received a telegram. He didn't open it. Every hour he received another telegram but only after Havdalah at Shabbat's end did he open all the telegrams.

He read: "The German government needs copper and we'd like to buy copper from you. We offer you 10,000 marks for so-and-so much copper." Since he hadn't answered because it was Shabbat, the next telegram said, "We offer you 20,000 marks." By the end of the

Shabbat, the German government was so desperate they were offering him 150,000 marks.

He opened all the telegrams and on Sunday morning he went to the station he had to contact. He told them, "To tell you the truth, I didn't ignore the telegrams because I didn't like the price. I just didn't open them because it was Shabbat. I'll sell you the copper for 10,000 marks."

The government was unable to believe Mr. Hirsch's honesty. The story went all the way to the German Kaiser, who asked this man to come before him. The Kaiser said to him, "I have never met anyone as honest as you. I guess that when you keep Shabbat, it makes you an honest person. First of all, let me have the privilege of paying you 150,000 marks, because you deserve it. We want to give it to you. Beyond that, I would like to make you a Baron."

Life and Death Matters - by Yerachmiel Tilles



In November 1938, before the onset of World War II, some Jewish children had the opportunity to escape from Nazi Germany and resettle in England through what became known as the *kindertransport*.

Unfortunately, there were not enough religious families able to accept these children and other families who were willing to take them were not willing to raise the children with Jewish traditions.

The Chief Rabbi of London, **Rabbi Yechezkel Abramski**, embarked on a frantic campaign to secure funding to ensure that every child would be placed in a proper Jewish environment.

Rabbi Abramski called one wealthy Jewish industrialist and begged him for a donation sizable enough to ensure that the children would be raised in proper Jewish environment. "It is *pikuach nefesh*!" cried Rabbi Abramski.

At that point, the tycoon became incensed. "Rabbi," he said, "Please do not use that term flippantly. I know what *pikuach nefesh* is. It means a matter of life-and-death! When I was young, my parents were very observant. When my baby sister was young, she was very sick. We had to call the doctor, but it was on Shabbos.



"My father was very conscientious of the sanctity of Shabbos. He would never desecrate Shabbos. But our rabbi told us that since this is a matter of life and death, we were allowed to desecrate the Shabbos! He called it *pikuach nefesh*.

"Rabbi Abramski," the man implored, "with all due respect. The children are already here in England. They are safe from the Nazis. The only issue is where to place them. How they are raised is not a matter of life or death!" With that, the man politely bade farewell and hung up the phone.

That Friday evening, while the wealthy man was sitting at his Shabbos dinner, the telephone rang. He ignored it, of course. It rang again and again he ignored it. But it wouldn't stop; it rang incessantly. Finally, deciding that it possibly be signaling a true emergency, the man got up from his meal and answered the phone.

As he listened to the voice on the other end of the line, his face went pallid. "This is Abramski. Please. I would not call on the Sabbath if I did not think this was *pikuach nefesh*. Again, I implore you. We

need the funds to ensure that these children will be raised as Jews. It truly is a life-and-death matter."

Needless to say, the man responded immediately [after Shabbos] to the appeal.

The Special Protective Powers of Tefillin



In an interview about the Holocaust, Mrs. Glatt, a survivor, described an event she remembered from when she was a teenager, and her brother who was a few years younger than her. Her entire family had been deported, and some people ended up in a forced labor camp. When they arrived in the camp, her brother realized that in the great haste of deportation from the larger ghetto, he had left behind his Tefilin, which he had received for his Bar Mitzvah at the outbreak of the war.

He believed with all his heart that if he davened while wearing his Tefilin, he and those few who survived from his family so far would survive the war, because the Tefilin had belonged to his great-grandfather, who was a prominent Chassid, and had been handed down from father to son.

Before his sister had a chance to stop him, he ran back to the large ghetto to get his Tefilin, and upon re-entering, he was caught by the Germans. He was arrested and accused of attempting to steal, and he was sentenced to death.

When the sister heard about this, she immediately ran to the Gestapo headquarters, and pleaded with the commander to free her only surviving brother. The Gestapo commander looked at her with amusement and said, "You are very brave to come here and plead for your brother's life but give me one good reason why I should listen to you."

Without hesitating she said, "There's a very good reason! My brother returned to the large ghetto to rescue a religious object that has special protective powers. If you release my brother, nothing will ever happen to you on the battlefield and you will return in good health to Germany and will be reunited with your family at the end of the war!"

There was silence in the room after she finished speaking which lasted, to her, an eternity, and the Gestapo commander looked out the window into the distance. Without turning his face to her, he ordered, "Let the young man join his sister," and the two returned back to the camp together in safety! (*Torah U"Tefilah.)*



The Chofetz Chaim And the Espionage Case

Efrayim was accused of spying on behalf of the German enemy during wartime. The trial was conducted before the military court in the city of Vitebsk. As evidence, the architectural plans of the fortresses of Kovno, which were hidden in the boy's pocket by a Russian provocateur, were presented to the court.

Three generals sat as judges to oversee the hearings. The Chofetz Chaim had issued messages to all

the yeshivot that they should pray and recite Tehillim on behalf of the innocent defendant, and in his own yeshivah the Chofetz Chaim declared a fast day. He himself travelled to Vitebsk to testify on the boy's behalf.

The defence attorney, Kapitan Zebyanik, explained to the judges who stood before them. He told them of the individual who turned to the Chofetz Chaim on a street in Warsaw and asked him for change a five-ruble bill. Just as the tzaddik took out his wallet to grant the man's request, the man grabbed the wallet and ran.

As he ran, the Chofetz Chaim's voice ran after him, informing him that he forgave the thief completely. His escorts wanted to chase after the thief, but the Chofetz Chaim restrained them, saying:

"There can be no doubt that hunger and poverty brought him to such a state of desperation, and it is a mitzvah to help him. I have no doubt that when he returns to his senses, he will feel very bad about what he did. Why should he eat stolen goods? Better that he uses the money lawfully".

The generals heard the story in utter disbelief. The head of the court turned to the defense lawyer and asked, "Counsel, do you yourself really believe such a story?"

The lawyer responded, "No, Sir. In my mind, this is just legend."

The judge asked in bewilderment, "Then what are you trying to prove from an improbable legend?"

The lawyer replied, "Forgive me, your honour, but perhaps you can tell me why no such stories are told about you or me. Don't you think that the very emergence of these stories specifically regarding one person constitutes infallible confirmation of his credentials and stature?"

After this introduction, the Chofetz Chaim stood up on the witness stand to testify: "There is absolutely no doubt in my mind that the

defendant is perfectly innocent, and the accusation results from an intentional attempt to frame him."

"Is the rabbi prepared to swear to that effect?" he was asked. The Chofetz Chaim responded, "I have never taken an oath in my life, even in telling the truth; but in all my life, I never uttered anything false."

The absolute, confident declaration amazed the judges even more than the remarkable story!

A Moment with Rabbi Avigdor Miller, Zt"l

The Priority of Love



Which is the order of priority in love?

Love of *Hashem* of course comes first. Love of yourself comes next, and love of your wife is afterwards.

Now, it may seem unusual to say that in America, but the truth is, let's say if a man is out boating with his wife and the boat is overturned and there is one lifesaver and neither can swim, he should hold on to the lifesaver. It can't be helped. *Chayecho V'chayei Acheirim Chayecho Kodem*, your life comes first.

Now it's a question not because of love or not love; there is an elementary question here. Question is, suppose your brother and

your cousin were drowning, and you only have one life preserver, to whom should you throw it?

You have to throw it to your brother, that's the rule. The closer relative is the one who gets precedence. Suppose it's your brother and yourself, you're closer a relative to yourself than your brother.

You and your wife are the closest relatives, but you are closer, it can't be helped. So make it your business from now on not to go boating unless you have two life preservers.

Peninim On the Torah

Mesiras nefesh, sacrifice, for Klal Yisrael is not uncommon. Jews from all walks of life have sacrificed themselves for Hashem, for Judaism, and for Klal Yisrael. What is more difficult to come by is to live a life of sacrifice. Kiddush ha'chayim, sanctifying life, is the form of sacrifice that seems to be more demanding. We are prepared to fight to the death to sanctify Hashem's Name. Are we likewise prepared to live a life of commitment and devotion, regardless of what Hashem asks of us?

The Chafetz Chaim, zl, was once travelling by train together with the **Imrei Emes, zl, of Gur**. Word spread that these two Torah giants were traveling together. As a result, Jews gathered at every stop to gaze at these holy men and receive their blessing – even if it was through a railcar window. At every stop, the Gerrer Rebbe went to the window and blessed those who had congregated at the station. The Chafetz Chaim demurred, claiming that this world is only a vestibule before the next world. The honour and acclaim one receives in this world diminishes the reward that he would otherwise receive in Olam Habba. "Why should I benefit from imaginary kavod, esteem?" he asked.

The Imrei Emes replied, "For Klal Yisrael (to give a Jew satisfaction), I have long ago been mevateir, conceded, my Olam

Ha'zeh and my Olam Habba. The Chafetz Chaim went to the window at the next stop.

One need not be a Torah giant to express his love for and commitment to Hashem via self-sacrifice. The following story demonstrates that even an ordinary Jew, who was not raised in a strong Torah-oriented background, who did not descend from an illustrious pedigree, gave up his life to proclaim commitment to Hashem. After all, a life in which we must renege our conviction is not a life worth living.

For many years, Jewish boys in Russia (from the young age of six years old) were subject to the evil decree of the Cantonists. Boys were taken captive and forced to serve in the Russian Army for up to twenty-five years, during which time they were physically and emotionally abused and subject to anti-religious laws in which Torah, Kosher and Shabbos were strictly prohibited. The Tzemach Tzedek would often visit these brave soldiers to encourage and offer them emotional and spiritual support. He would reiterate to them, "A person should give up his life, rather than renege on his Yiddishkeit. Even if the Czar himself instructs you to turn your back on your religion, you should sacrifice your life, rather than listen to him!" (In most cases, this was wishful thinking, since these men had been snatched as children, and, as a result, had little to no Jewish upbringing which would inculcate them with strong Jewish conviction and commitment.)

Among the soldiers listening to the Rebbe was a sailor named Shimon Levin – a Cantonist who had been held captive for most of his life. He was an excellent soldier who enjoyed being in the Russian Navy. His friends were impressed by his bravery and ensuingly dubbed him Semion Bodri – Shimon the Brave. Shimon received a high commission as a Naval officer, stationed at a base near the Black Sea.

One day, his base was informed of important news. The Czar was vacationing nearby and planned on touring the base! As the most

powerful person in the country, the Czar injected a sense of fear and awe in every soldier. In his honour, the base was cleaned to a fault. Mistakes were not tolerated in the Russian Army. As part of their welcoming performance, one of the officers would perform an act of extreme bravery in honour of their esteemed guest. Shimon Levin was selected to perform the act of bravery.



As everyone watched with bated breath, Shimon stood at the bottom of the tallest ship mast on the sea. He climbed up the mast without stopping, and, when he reached the very top, he dove into the sea! He immediately swam back to the boat, climbed up and saluted the Czar. The Czar was enraptured. He was thrilled. "Semion Bodri, I want to reward you at a celebration tomorrow!" the Czar declared. The next day, with many officers and important guests in attendance, the Czar announced, "Semion Bodri! Due to the bravery you demonstrated yesterday, I am promoting you and elevating your rank to admiral in the Russian Navy!"

"But I am Jewish and, according to Russian law, I cannot hold a position higher than an officer." The Czar was surprised and embarrassed, "So, you will change your religion and become an admiral – now!" Shimon immediately replied, "I must first carry out the same act of bravery that I did yesterday.

Shimon ran up the ship's tall mast and climbed to the top. Shouting so that everyone could hear, he declared: "Your majesty, for twelve years I have served in the Russian Navy, and I love my job. However, more important than all this, I am a Jew! I have always observed

Shabbos and kept kosher during these twelve years. I will never stop being a Jew. I will never leave Hashem. Shema Yisrael Hashem Elokeinu Hashem Echad!"

Shimon dove into the sea – only this time he did not emerge from the water. He had publicly given up his life Al Kiddush Hashem, to sanctify Hashem's Name. This way, the Czar could not force him to renege his Yiddishkeit. Shimon's greatest act of bravery was performed in death. May his name be a blessing.

B'Rina Yiktzoru

Tetzaveh: a summary of the points in the Parashah

1. The command to make olive oil to kindle the lamps continually (27, 20-21).

2. The Mitzvah to prepare holy garments for Aharon and his sons (28, 1-5).

3. The making of the Ephod – the rememberance stones on the shoulders of Aharon HaCohen, the settings and the chains 28:6.

4. The making of the Hoshen – its chains, its rings, its 12 stones and the Urim and Tumim in the middle (28, 15-29).

5. The clothes of the sons of the Cohanim – headdresses, sashes, tunics, and pants (28, 40-43).

6. The commandment of sanctifying Aharon and his sons, the order of the sacrifices during the seven days of inauguration (29, 1-37).

7. The Mitzvah of the Tamid-offering in the morning and the afternoon (29, 38-46).

8. The Mitzvah of making the altar for bringing up incense (its place is in the Kodesh (holy).

Rabbi Avi Wiesenfeld-Rosh Hayeshiva Yeshivas Beis Dovid



In this week's parsha, the Torah goes into a lot of detail describing the clothing that was made for the Cohanim. The Pasuk tells us: **וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת** 28:2. It is very interesting, the Riboino Shel Olam tells Moishe Rabeinu, ***"make clothing for your brother, Aaron- For glory and for beautification".***

These aren't the type of qualities that the Torah usually looks for. Moreover, the Torah usually looks down on these type of things?

What, therefore, is the purpose of the clothing of the Cohanim, that are described as thus - ***לְכָבוֹד וּלְתִפְאָרֶת for glory and for beautification?*** There is a Mishnah in Pirkei Avos in perek Daled that tells us **קִנְאָה וְהַתַּאֲוָה וְהַכָּבוֹד, מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם** ***envy, lust and honour take a man out of the world.***

This strengthens the question even more!

The MaHaral gives us the answer. He writes a fascinating insight in his sefer **דרך החיים** on **אבות**. It is true that these three things – *kinah, taavo and kovod* are very bad things, but it all depends on how they are used. If they are utilised for the correct purpose, then they are actually the most beautiful things. In fact, if a person doesn't have them, and doesn't use them, he is not considered alive.

He writes that one of the traits is taavo, which can be used in a terrible way, but can also be utilised in such a positive way. A person

can have a *taavo* for life, a *taavo* to get better. A person might have a *ratzon*- a will, to do something in his life. That is a tremendous thing. He writes one by one, how they can be used detrimentally, but that they can also be used positively.

And I think that this is the answer over here. The Torah is trying to tell us, true, **לְכָבֹוד וּלְתִפְאֶרֶת** is not something that we normally try to do, acquire, and are proud of. However, the Torah is telling us to channel these traits positively, by putting them into the making of the special holy clothes of the Cohanim. This shows us that they have a place, depending on how they are used.

The Gemorah tells us that there are certain *mazalos* that govern how a person acts and what he looks at. If a person is born towards Pesach time, he will like blood! The Gemarah says that this is a dangerous situation- what's he meant to do? So, the Gemarah suggests that he becomes a *mohel*, or a shochet - somebody that slaughters animals or circumcises children.

The Gemarah answers that people are born under specific *mazalos*, that carry certain character traits. However, we can change this mazel to be used in a positive way. We can channel those things that we were born with, and turn them into a strength, to be used in a tremendously positive way.

There is a story about the **Rebbe Rav Zusha** whose talmidim once found him crying. They were very concerned seeing him in this state. They said to him, "Rebbe, is everything ok?"

He answered them, "my dear students, I am very worried about meeting the Riboino Shel Olam after 120 years in the *Beis Din Shel Maaloh,* but I am not worried if I am asked- nu Zusha, why weren't you like Avrohom Avinu? Because I will say, "because you didn't create me as Avrohom Avinu, you didn't give me his koach or kedusha." And if Hashem says, "why weren't you like Moishe Rabeinu?" I will say, "That wasn't my *tachlis,* I wasn't born Moishe Rabeinu, so I couldn't be him." And if I am asked, "why didn't you

become like Rabbi Akiva Eiger or the Chofetz Chaim?" I will say the same. But *Oh Va Voh!* If Hashem asks me why I wasn't a Zusha, then what excuse will I be able to give. I will have no excuse.

The Riboino Shel Olam has invested tremendous strengths in all of us. We must learn to use these strengths in the best possible positive way.

I met a young man in America who works in a camp for disabled children, and he told me that there was a young boy from Eretz Yisrael that came specifically to America to this camp, just so that he could go out and have a good time. He said an amazing thing. "*This boy came with no hands and no legs, and he was on a ventilator, and he was making a Siyum Hashas!*"

Everybody is capable of doing something. Everyone can take that which Hashem gave him and use the strengths for the positive,to the best of his abilities. *Have a good Shabbos!*

V'halachtah B'drachav - The Ways of Hashem

ושכנתי בתוך בני ישראל והייתי להם לאלקים ***I shall rest among the Children of Israel, and I shall be their G-d*** (29:45)

It is told that when **HaRav HaKadosh Rebbe Naftali of Ropshitz**, *zy"a*, was a young boy, an elderly *chassid* approached him and said: "I will give you a gold coin if you can tell me where the *Ribono shel Olam* dwells?" The boy in his cleverness responded: "I will give you two gold coins if you can tell me where He doesn't dwell?"

It is told about **HaRav Hakadosh Rebbe Menachem Mendel of Kotzk**, *zy"a*, who was once asked by a *chassid* when he was young: "Where does the *Ribono shel Olam* dwell?" And he responded: "Any place one allows Him to enter!" (*Peninim* – Rav Yosef Berger)

Shabbos Treasures - The Precious Gift of Shabbos

Baking *challah* for Shabbos is a very special mitzvah which brings *brachos* to your home. **The *Sforno*** (*Shelach* 15:20) explains that this is based on a *pasuk* from *Yechezkel* (44:30), where it says clearly that the mitzvah of *challah* brings blessings to the home. Specifically, the *Metzudas Dovid* (Ibid.) says that doing this mitzvah brings an abundance of wealth!

The *Lechem Hapanim* was the 'Showbread' that was placed on the *Shulchan* in the *Beis HaMikdash*. **The *Gaon Yaavetz*** writes that one of the reasons we have *challah* on Shabbos is so that it reminds us of the *Lechem Hapanim* which was baked every *Erev Shabbos* (*Otzar HaShabbos*).

The *Gemara* (*Menachos* 96b) describes a great miracle that happened with this bread. Every Friday these loaves were baked, and were placed on the *Shulchan* each *Shabbos* where they remained all week. Amazingly, when the new bread was brought in, the week-old bread was still just as fresh as when it first came out of the oven!

Torah Sweets

One day, after morning prayers, when most of the people had already left the shul in the Botai Rand section of Jerusalem, a young boy (aged five or six) jumped from the bench to bench and made a lot of noise. When the child was getting really wild, **Rabbi Isser Zalman Meltzer, O"BM**, approached him in his soft and gentle way and said, "little boy, why don't you go to school?" "You go to school!" the boy said to the elderly Rosh Yeshiva. Rav Meltzer's response was, "This boy is right. I must go to school to study. When someone gets older, he forgets some of the things he learned when he was young. Sometimes we even forget the simple meaning of the Torah that we learned when we were young."



The Aron, which is discussed in our Parsha, symbolized Torah study. The Torah (25:18) instructs the builders to make two cherubs of gold. The reason two cherubs were placed on top of the ark was to teach us that we should always consider ourselves as young children when it comes to Torah study.

No matter how much we know, compared to what there is still to learn, we are as if we have just begun. For this reason, a Torah scholar is always called a Talmud Chacham. The greater wisdom one has the more one realizes that one is lacking wisdom. It all starts with shifting our mindset from being fixed to becoming the "growth mindset." A growth mindset, writes Carol Dweck, thrives on challenge and embraces a passion to learn. May we all grow consistently and continue to chuck our temptation for status quo! *(from Rav Zelig Pliskin)*

L'Maaseh

A certain community, near Monsey, was renovating and beautifying their *Bais Medresh*, and a wealthy individual had invested tens of thousands of dollars towards this project. He decided that If they were already renovating the *Bais Medresh*, it would be sensible to check the *Sefer Torah* as well.

A *Sofer* was hired, and as it turned out, the *Sefer Torah* was not *Kosher*, and the cost to repair it would be five thousand dollars. However, the wealthy man refused to give so much money for this, and said he would pay five hundred dollars, and no more. It was really backwards thinking on his part, because a *Sefer Torah* is the most

important object in the *Bais Medresh*, and he was spending money on everything else, but he didn't seem to understand the need to spend money towards fixing a *Sefer Torah* that wasn't *Kosher*.

The *Sofer* tried to explain this to the stubborn man, but he was adamant, he wouldn't pay more than five hundred dollars. The *Sofer* felt very bad that the congregation was using a *Pasul Sefer Torah*, so he called up a friend of his and asked for his help with repairing the *Sefer Torah*. He told his friend that if they don't fix the *Torah*, they will continue to use the *Pasul Torah* anyway. He said, "Let's work together to make the *Torah Kosher*. We will only be paid five hundred dollars for the job, which is far too little, but let's do it for the sake of *Hashem*." His friend agreed.



After much work, they finally finished repairing the *Sefer Torah*, and it was now ready for use. Satisfied that they were able to do this *Mitzvah*, they began thein trek back home to Monsey.

On the way, they had to stop to use the restroom, but the only one they could find in the vicinity was in a Christian cemetery. The guard who was stationed at the entrance, before he let them in, asked for

their names, address, and telephone numbers. The men gave the information, and they were let inside.

A few weeks later, they received a phone call from a lawyer. At first, they were frightened, because they thought they were going to be accused of some crime that they had not committed. However, the lawyer asked them to come in to his office to collect $62,000. In an amazing display of *Hashgachah Pratis*, on the day they were in the cemetery, the funeral of a very wealthy person took place. This wealthy man didn't have any heirs, and his will stipulated that all his money should be distributed among the attendees of his funeral. Since they had registered with the guard at the entrance, they were granted this large sum of money!

We can learn from this story that one never loses out by being devoted to obeying *Hashem's* will. These two *Sofrim* worked with self-sacrifice solely for *Hashem*. They agreed to be underpaid because they wanted to help a congregation have a *Kosher Sefer Torah*, and *Hashem* paid them for their dedication!

Migdal Ohr - J. Gewirtz

פַּעֲמֹן זָהָב וְרִמֹּון פַּעֲמֹן זָהָב וְרִמֹּון עַל־שׁוּלֵי הַמְּעִיל סָבִיב 28:34



"A golden bell and a (woolen) pomegranate, a golden bell and a pomegranate, on the hem of the me'il all around." (28:34) The Kohain Gadol had a number of special garments that he would wear as part of his service in the Mishkan.

The Me'il was a cloak or robe made of blue wool (techeiles) upon which were bells and pomegranates. The stated purpose of the noise-making bells was so that upon his entry to, and exit from, the Kodesh HaKedoshim, the Holy of Holies, the Kohain Gadol's presence would be "announced" to the Shechina, Hashem's countenance, as a sign of respect, much as knocking before entering a home.

The exact layout and purpose of the pomegranates and bells is up for discussion with various commentaries offering their own approaches. Rashi says the golden bells with their clappers and the hollow woolen pomegranates alternated around the bottom of the hem. **The Ramban** questions this approach as the pomegranates serve no purpose. If it was for beauty, why not have golden apples or something else interspersed with the bells?

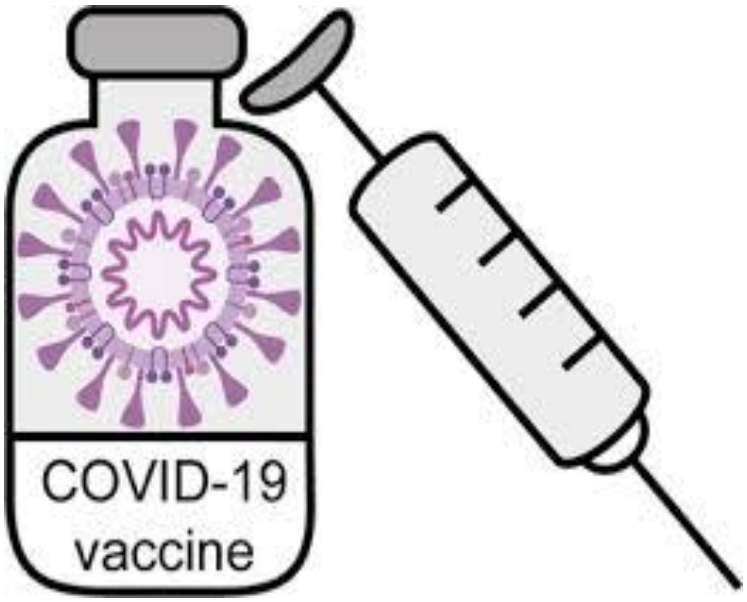
He therefore suggests that hollow pomegranate shape was chosen so they could contain the bells. The bells were placed INSIDE the hollow pomegranates, and could be seen emerging from within them.

The Chizkuni's approach answers the Ramban's question of what the pomegranates were for by saying that when the golden bells hit the blue pomegranates, they would make their sound. According to that, though, the Ramban's suggestion of golden apples makes sense as the sound of metal striking metal would be louder than the bells hitting yarn.

Let's consider: why pomegranates, and why bells striking fabric rather than metal? The pomegranate is connected with mitzvos. Chazal say, "Even the 'empty ones' among you are as full of mitzvos as a pomegranate." That is to say, though one may not see it on the surface, if one seeks inside, and goes through the various layers, he will find good deeds in each Jewish person, much as one finds the seeds in the pomegranate hidden from view. It seems to convey a message of humility. Though you perform many mitzvos, don't praise yourself loudly for it, or broadcast this to those around you. Keep them inside and don't seek honour for the good deeds you do.

Similarly, though the bells needed to make a sound to announce the Kohain Gadol's arrival, the sound was muted a bit by the woolen pomegranates which activated them. The Kohain Gadol would be urged to consider that his arrival was not about his own prestige, requiring many bells and sounds, but rather about respecting and honouring Hashem, achieved by being humble, with a softer alert. We should always strive to do mitzvos and follow Hashem's will, but in doing so we must remember the lesson of the woolen pomegranates. Be humble and remember that the pomegranates of the me'il are hollow, waiting to be quietly filled throughout our lives.

R' Moshe Feinstein z"l *(Yahrtzeit 13 Adar) was asked how he became the accepted leader and posek (halachic arbiter) of the Jewish People around the world. In his humble way, R' Moshe smiled and replied that he hadn't been chosen for or appointed to the role. "There was no convention; no vote or caucus that elected me. What happened was that someone asked me a question, and I answered it. More people asked, and I answered them too. Eventually," said R' Moshe with a humble shrug, "word got around that I was a pretty good person to ask."*



On the First Yarzeit Of Covid's Arrival, A Personal Letter By Rabbi Mendy Kaminker

We are just about to mark the first *yahrzeit* of when Covid-19 introduced death and mayhem into our lives. (Unfortunately, it is still very much here ... but you know what I mean). So here's my eulogy, a year later.

Dear Mr. Covid, It is hard to believe that only a year has passed since we met you close up. You feel so much a part of my life. Wherever I go, I see people thinking and talking about you. Whenever I put on my face mask or have to go on another Zoom, I think of you.

I remember when you were far away. You had that exotic-sounding name. They called you "Corona." You were almost like a curiosity; we didn't know what you were going to look like.

A few weeks before you officially arrived in our lives, I brought Corona beer to our Chabad in Hackensack. At the *kiddush* reception, we all enjoyed some beer.

"Anyone who drinks Corona beer will not have a Coronavirus," I joked, and we all laughed.

A few weeks later, no one was laughing.

Schools and workplaces were shut. Everyone was home, and there was an endless stream of sad news: death, illness and overcrowded hospitals. Frankly, wherever you went, you wreaked havoc. You have changed how people live, travel, work and study. You've changed everything.

Now, hopefully, you will be gone soon. Maybe you should take with you some of the "gifts" you brought. Working at home, for example, sounds like an attractive idea on paper. But ask anyone with young kids and a small living space what they think about it. So many of your other "gifts" are not necessary either.

Still, there are some developments that we will cherish.

You taught us to appreciate the under-appreciated. You taught us a new perspective of life. You taught us to have patience and think outside the box. And you taught us to once again embrace our homes.

You see, your *yahrzeit* is right around when we read in the Torah how G-d told Moses: "They shall make Me a sanctuary, and I will dwell in them." The sages point out that G-d does not say, "I will dwell in it," but, "I will dwell in them." Because while G-d expects us to build a massive, communal sanctuary, he also asks and empowers us to build our own holy place.

For so many years, the "Jewish stuff" has been relegated to synagogues and study halls. We prayed in the synagogues; we attended Torah classes in academic institutions; and we participated in the communal holiday celebrations at community centers. That's great, but that's not how G-d designed it.

He wanted us to create our own sanctuaries and not solely to rely on the community. To have holiness in our own homes and spaces.

And because of you, we have done exactly that.

A few months after you came and messed up our lives, a religious Jew told me, "I never knew that I could pray at home with as much devotion as I did in the synagogue. I always relied on the ambiance, on the people next to me, on the singing. And here I was alone at home, rediscovering G-d in a new way." He is not the only one.

This past Rosh Hashanah, I was thinking how instead of the thousands of synagogues around the country, we now have millions of mini-synagogues ... in kitchens, in living rooms, in dining rooms. People have created holy spaces. You taught us to embrace the home and realize its holiness. Mr. Covid:

As we say goodbye, I don't want to say "until we meet again" because I hope I'll never will.I do not want to say that I will miss you because I won't miss you one bit. I cannot even bring myself to say that your memory will be a blessing.

All I can say is this: May your memory be a lesson, and may the lessons we have learned remain with us forever.

Parshah Thoughts - Rabbi Aron Moshe Jacobsohn



וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־ יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־ה' תָּמִיד "***And Aharon HaKohain should carry the names of the Bnei Yisroelon the Choshen HaMishpat on his heart, when he will enter the Holy,as a remembrance in front of Hashem forever*** (28:29)."

Rav Shmuel Rozovsky points out that Aharon *HaKohein's* persona was to always be concerned for the welfare of his fellow Jew (as is found in *Pirkei Avos*1:12). When he would wear the priestly vestments, he wasn't just wearing the names of the *Bnei Yisroel*, he had them *on his heart*. He was constantly concerned with the needs, welfare, and concerns of all of *Klal Yisrael*— each and every individual.

The Wrong Address?

A man once came to **R' Chaim Kanievsky** seeking guidance, but accidentally went to the wrong house — a neighbor's. Embarrassed, he left and only afterward realized the mistake. When he reached R' Chaim and told him the story.

R' Chaim immediately said, "If you went there first, then Heaven wanted you to go there. Did you speak to the neighbor?" The man said no, and R' Chaim sent him back.

It turned out the neighbor desperately needed the visitor's exact expertise, which no one else could have provided.

Middos



Rav Meilich Biderman once related a story. A renowned *Rav* married off his daughter one day. The next day, after the *Sheva Brachos*, the *Rav* said to his *Gabai*, "Let's go to the nearby *Chasunah* hall. A friend of mine Is making a *Chasunah* there tonight, and I want to wish him a *Mazel Tov*."

The *Gabai* tried to convince the *Rav* not to go, since the *Rav* had hardly slept the past 36 hours, but the *Rav* insisted. When they got there, the *Rav* wished his friend a hearty *Mazel Tov*. However, to the *Gabai's* surprise, the friend replied, "No one called you. No one asked for you." The *Gabai* was very angry at this man's *Chutzpah*, but he didn't say anything. When they left the hall, the *Gabai* said to the *Rav*, "Why was it so important to go to the *Chasunah* of that person who had so much *Chutzpah*?" The *Rav* didn't understand why his *Gabai* called his friend *Chutzpadik*, so the *Gabai* repeated what he heard, "No one called you, and no one asked for you." When the *Gabai* said this, the *Rav* began to laugh, and only with much effort was he able to control his laughter. He explained, "I know him for a long time, and I happened to have met up with him this morning, and I asked him if there was anything I could do to help him, since he was busy preparing for the *Chasunah*. He told me that he could really use a cellphone, as he didn't have one, and that would help him a lot. I lent him my phone, and I asked him to let me know if there were any messages for me. Now, at the *Chasunah*, he told me that no one called me today!" The *Gabai* understood that he had failed to give the man the benefit of the doubt, and he learned that even when it seems impossible, things are not always what they seem to be!

What is Better: A Chassidic Rebbe or Friends?



One evening, a group of Chasidim were sitting in the Bais Medrash of the **Rebbe of Rozhin**. Suddenly, the Rebbe came over to them and approached one of the surprised Chasidim, and asked him, "Please tell me, what is better, a Rebbe or friends?" Upon hearing the question, the Chasid panicked, but then he lowered his eyes, and without hesitation, he replied, "Friends are better."

The Rebbe smiled when he heard the answer, and he went back to his room. The other Chasidim who witnessed the exchange were quite surprised by their friend's response, and immediately rebuked him and said, "How can you be so brazen and Chutzpadik to talk like that to the Rebbe?!"

The Chasid responded, "You should know that all the words of the Rebbe are said with Ruach Ha'kodesh! Please listen, and I will tell you a story. On my way over here, I stayed overnight at an inn, and in the middle of the night, I was confronted with a very difficult challenge in Kedushah. The Yetzer Hara burned in me like a fire, urging me to commit a terrible Aveirah, but suddenly, I remembered

that when I will come to the Rebbe, he would immediately be able to see what I did, just by looking at my forehead.

"In that instant, fear and shame fell on me, but then, the Yetzer Hara tried to convince me that it was possible to go to another Rebbe who would not be able to read my forehead, and I almost fell into his trap. But then I thought to myself, aside from the Rebbe, my good friends are there [in the court of the Rebbe] as well, and true, perhaps I can easily find another Rebbe, but it is not so easy to find good friends in another place.

This is how I restrained myself from committing that terrible Aveirah. And now you understand why I told the Rebbe that friends are more important!"*(Torah U'Tefilah as compiled by Rabbi Yehuda Winzelberg.)*

The Segulah of The Number 138

Rebbe Moshe Mordechai of Lelov, zt"l, the Lelover Rebbe, was once approached by a Bachur who asked for a Brachah, because he was about to be drafted into the army.

The Rebbe said to him, "When people come to me with their problems, I recommend that they donate the value of 138 rubles to Tzedakah, because the word Hatzlachah, which means success, has the same Gematria, numerical value, of 138. But you are a Bachur and you don't have so much money. So instead, I request that you learn 138 pages of Gemara."

The Bachur listened to the advice of the Rebbe, and on the day this boy finished the 138th page, the army notified him that he was exempt from service! *(Torah U'Tefilah as compiled by Rabbi Yehuda Winzelberg.)*

Words Can Save By Rabbi YY Jacobson

Some time ago I was at a Shabbaton when a young man came over to me and shared what a difficult time he had growing up in the school system. By the time he was fourteen years old, he had been expelled from eight yeshivas. Why so many?



"Everybody wanted me," he said. "I like the attitude," I shot back.

The truth… nobody could deal with him. At home, his father was even harsher than the principals. He would come home, and his father would punish him, double the amount, because of what happened in school. Instead of feeling the safety and the embrace of his father, he was given distance and apathy. When he turned fourteen, his father put him on a plane to Israel. "Even he couldn't stand me," the man said.

When I arrived, I started going to one Slonimer shul in Bnei Brak. I had no other place to go. Every day, there stood a ninety-five-year-old man, whom I later learned was Asher Arkovitch. He had been a Partisan in the Second World War and survived. He got married, but for the past ten years, his wife had been ill, and he had taken care of her. Recently, she had passed away, leaving Reb Asher, at age 95, alone.

But even with his loss, Reb Asher davened as if he was truly talking to G-d. It was a real, bona fide conversation. You could feel his words in the room.

One morning, after everyone had filed out of the shul, those who remained were the boy and Reb Asher. With just the two of them,

Reb Asher turned to him and said, "I haven't seen you around before. What are you doing here?"

The boy told him exactly the situation. "I haven't had luck in any school system. I was expelled from eight schools, and my father sent me here to Israel."

Reb Asher looked the boy in the eye and gently said, "You know, we say every day in the prayer of Ashrei, **לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו** ... - ***To inform mankind of Your [G-d's] greatness."*** Literally, it means that G-d wants us to spread recognition about His strength and royalty. But the Maggid of Lechevitch provided another interpretation. You know why we talk so much about G-d's infinity and majesty? To inform each and every person of their own greatness.

With every person you meet, draw out their strength and let them know about it. Show them their own beauty, their own glory, their own profundity, their own holiness. We talk about G-d's greatness, not because He needs our compliments, but because we need to do the same to others. If G-d is great, that means He didn't make a mistake when He created you. If G-d is omniscient and omnipresent, that means that when He created you, He was making the statement that the world is incomplete without your contribution. Make others cognizant of their own power, of their own fortitude, of their own majesty, of their own creativity, of their own inner, infinite dignity and light and gift.

"Rabbi Jacobson," said this man, now an adult, standing in front of me, "I got into another yeshiva in Israel, and six months later, I was expelled. I then got into a tenth school a half a year later, until the principal said, "You're not for us."

Here I was, 15 years old with a record of ten schools expelling me. I had nobody to turn to. I didn't have a father to call. I was so lost in the world that I decided I can't live any longer. The pain was just too deep. The loneliness, the solitariness was just too profound.

One morning I walked to the roof of a tall building. It was 11 o'clock in the morning. I began pacing at the edge of the roof, about to jump and take myself out of my agony. And suddenly, I had a flashback of that conversation I had one year ago when this old Jew. Asher Arkovitch found me and told me, 'Whatever happens, never forget about your strength.'

And there and then, on that rooftop, I told myself, 'You know, before I jump, I first have to become aware of my strengths and then I'll make a decision.' I walked back. I went down. I got my life together, and here I am today, married with three beautiful children and an extraordinary wife. And I built a successful business.

I looked at the man who had tears streaming down his eyes. My eyes also moistened. Would Reb Asher ever have known the impact his words had on that morning in a Slonimer Shul in Bnei Brak to a fourteen-year-old boy? Could he have imagined the life-altering influence? They literally saved a life from suicide. Don't be stingy with words. Don't be stingy with gestures. Don't be stingy with hugs. Don't be stingy with embraces. Don't be stingy with letting every person you meet know about their strengths, their beauty, their amazing gifts.

Every person is a manifestation of Hashem in this world. This is true of anyone. And what about your own children? Never take your sight off that target. When you believe in your children, you allow them to believe in themselves.

How forceful are honest words! " ~~ Iyov 6:25

"This world is a raging ocean, and you should imagine yourself always in a ship at sea." ~~ Sefer Chassidim

An Important Lesson About Chinuch - Rabbi Reuven Semah

Rav Zev Eidelman related: "I merited to meet **the Steipler Gaon** in Vilna, before World War II, when he came to attend the wedding of his brother. He brought along his only son, Chaim (today **Rav Chaim Kanievsky**) who was then about two years old. At that time I learned an important lesson about chinuch)!

"The Steipler Gaon told his son, 'Chaim, recite the names of the masechtot!' The small child jumped up onto the bench, with all the exuberance of youth, and began loudly chanting the names of the 63 tractates in order! His father, the Steipler Gaon, had composed a special tune to which he set these words and he sang it to young Chaim every night as a lullaby.

"The child reached the end of his song and concluded, **טבול יום ידיים עוקצים** – now give me the candy!' His father, smiling proudly, handed him a small treat.

"This taught me how one must educate his children, helping them internalize what will truly bring joy to their parents and preparing them for a life filled with love of Torah. That is how one raises a child who will become ***Rav Chaim Kanievsky.***"

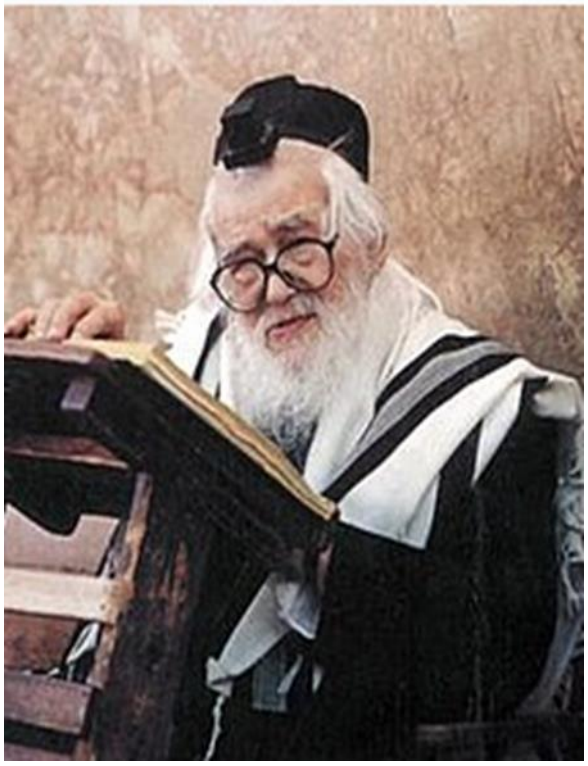
Compromising on Kapporas For Yom Kippur By Daniel Keren

Rabbi Goldwasser noted that one of the major areas that he frequently get calls from people is regarding the subject of shalom bayis . There is no greater zechus than to help restore harmony between a husband and wife.

Oftentimes, the quality of being a mevater (giving in to satisfy another person) is essential towards promoting shalom bayis. A newly married wife grew up in a home when before Yom Kippur, the family would go together to perform the ritual of kapporas by shlugging

(waving) a chicken over their heads while reciting verses from the Yom Kippur machzor.

In the week before Yom Kippur she asked her husband to do the kapporas ceremony with her. He was a Litvak (a Jew whose family came from Lithuania) and he happily went to get the machzor from the bookcase and some money. His wife was shocked and said that this was not the way she wanted to perform the ceremony, but with real chickens.



Not knowing how to handle the crisis he went to **Rav Elazar Shach**, 1899-2001, the Rosh Hayeshiva of Ponevezh in Bnei Brak and was told to do kapporas as his wife desired. The husband complained that this would take up extra valuable time from his learning Torah. He also asked Rav Shach how he performed kapporas. The Rosh Hayeshiva admitted that he also performed the ceremony with money but that for the sake of shalom bayis, the new husband should be mevater to the wishes of his wife.

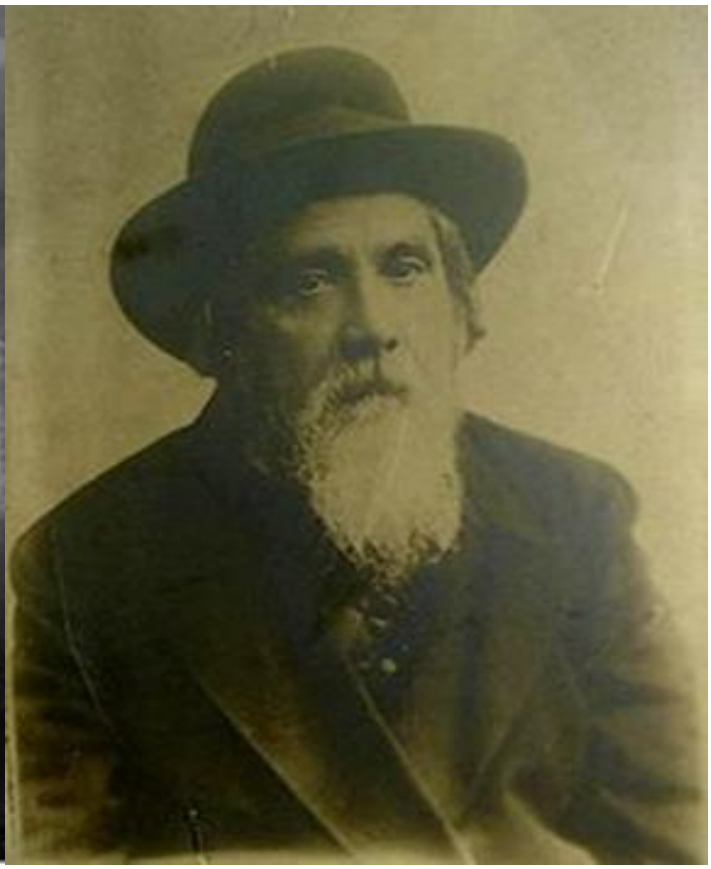
Rabbi Goldwasser explained that to ensure shalom bayis, a person may sometimes have to take a few steps back and swallow his pride.

Rebbe Eliezer Mendel of Lelov zt'l said, "Helping your wife get the children dressed and ready for cheder is the best preparation for Shacharis."

Crying Continuously In Honour of Shabbos -Yerachmiel Tilles

Once a woman came **to Rabbi Meir-Simcha HaKohen, the chief rabbi of Dvinsk, Latvia**. She had a grave problem with her newly born infant. She had visited every doctor in the city and in the surrounding towns, but none could help her.





The Rogatchover Gaon,zt"l **Rabbi Meir Simch Hakohen of Dvinsk**

Her newborn child was breast-fed six days a week in perfect harmony. But when it came to Shabbat or Yom Tov the child refused to suckle. He would cry continuously, and the frantic mother feared for his health. - She now approached the rabbi, seeking advice. The rabbi was perplexed and he advised her to see the famous Talmudic scholar and genius, **Rabbi Yosef Rosen**, known as the ***Rogatchover Gaon***, who was the rabbinic authority for the Chasidic community in Dvinsk.

The woman visited the Rogatchover and described her case, imploring him to help her. Upon hearing her story, the Rogatchover

told her to return to "the Kohen" and tell him to look up a certain page in the Talmud Yerushalmi where he would find the answer.

The woman returned to Rabbi Meyer-Simcha and give him the Rogatchover 's message. The rabbi, who was well-known for his proficiency in the Jerusalem Talmud, opened the Gemara and came across the following passage: An ox who gored others more than three times, but only on Saturdays and holidays, is considered a *"muad"* (a habitual offender) only on those days but not on weekdays. For it is the change of clothes, the different garb that the people wear on Shabbat and Yom Tov, that causes the ox to gore.

The rabbi quickly grasped the Rogatchover's intent and the meaning of this passage in relation to the woman. The baby, seeing a different garb, had become frightened and refused to suckle. Accordingly, Rabbi Meir-Simcha advised the woman to wear the same weekday dress on Shabbat when she fed the infant.

The woman followed this advice and it proved successful.

Interestingly, the Rogatchover Gaon (R' Yosef Rozin, 1858-1936 – pictured) was known to have unusually long hair. We don't know why, but one of the suggested reasons is that he didn't want to give up learning for the short period he would have to spend during the haircut with his head uncovered!

Some say that he wore the yamulke given to him by the **Tzemach Tzedek** since his opshernish and did not want to take it off his head even for a haircut.

[When my brother Avrohom once took our Rav, **Rabbi Menachem Mendel Schneebalg** the Morah D'assra of Machzikei Hadass Manchester Zt'l to have a haircut, he never removed his cappel. The barber moved around his head strategically to cut all areas around it.]

Revach - Me'il, A Mouth Like The Letter "Tes"

The Vilna Gaon says that the letter "Kuf" represents a Ba'al Machlokes. He tells lies to fan the flames of a feud. Lies have the letter Kuf which stands on leg and easily falls over. Kuf also has a long tongue that he wags too much in his quest to cause dissent.

The letter "Tes" represents the "Ish Tov", a good person who runs after peace. His base is nice and sturdy, and his tongue is bent inwards as he guards it carefully from speaking evil.

There is a siman for the from the Me'il that is worn by the Kohen Gadol and is Michaper on Lashon Hara. The Pasuk says

וְהָיָה פִּי־רֹאשׁוֹ בְּתוֹכוֹ שָׂפָה יִהְיֶה לְפִיו סָבִיב מַעֲשֵׂה אֹרֵג כְּפִי תַחְרָא יִהְיֶה־לּוֹ לֹא יִקָּרֵעַ, its collar should be folded inward, and it should not rip. The Gra says we should also be like the "Tes" with our tongue folded inward and not cause any divide among people. (MiShulchan Gavo'a)

Revach - Chasam Sofer - Time To Make Noise

The Kohen Gadol's Me'il had bells on the bottom so that **וְנִשְׁמַע קוֹלוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ**, his voice will be heard when he enters the Kodesh (Titzaveh 28:35). A person should act with tznius certainly the Gadol HaDor. Why then should the Kohen Gadol make noise when walking into the Mishkan?

The Chasam Sofer answers that tznius is necessary only when he is speaking mundane matters. When he is speaking devarim kedoshim, matters that affect the entire Am Yisroel, on the contrary he should make sure to be heard loud and clear. That is not the time to be modest and bashful. He must speak fearlessly and with courage against all opposition. This is the remez of the pasuk. **בְּבֹאוֹ אֶל־הַקֹּדֶשׁ**, when speaking holy matter, **וְנִשְׁמַע קוֹלוֹ**, he should make sure his voice is heard.

Revach L'Neshama - Rav Shimshon Pincus - The Sweet Smell At The End Of The Avodah

Parshas Titzaveh discusses the Bigdei Kehuna after Parshas Truma was all about the Mishkan and the Keilim. However the Mizbei'ach inside the Heichal for the Kitores is written all the way at the end of Parshas Titzaveh. Why?

Rav Shimshon Pincus explains that the main avodah in the Mishkan was the Mizbei'ach in the Chatzer. On it we sacrifice Korbanos all day long. This teaches us that life is about sacrifice. Torah is acquired by burning ourselves on hot coals with Yegias HaTorah. Inside the Mishkan we learn a lesson on the difficulty and restrictions on our food and parnasa from the Shulchan HaTahor. The Menorah teaches us that to achieve the ultimate wisdom we need to bring the purest of oil that costs money. Again, more sacrifice.

Only after all the hard work and mesiras nefesh do we make a Mizbei'ach HaZahav. On it we burn some incense that is not hard work but gives off an incredibly beautiful aroma. The lesson we learn, says Rav Shimshon, is that to acquire Torah, the beginning of the road is paved with difficulty along every step of the way. But after we arrive, it is nothing but sheer enjoyment. It is like the avodah of the Kitores. Only after we've gone through all the other Avodah do we get to the sweet smelling Kitores. Then, inhale pleasure with every breath.

Rebbe Dovid of Lelov zt'l said, "If people would ask me for counsel on how to fear Hashem, I won't know what to tell them. But if they ask me how to love Hashem, I will respond that the path is through loving your fellow man."

Revach L'Neshama - Rav Yochanan Zweig - The Me'il Makes Noise

The Me'il had bells on the bottom. The reason for this says the pasuk (Titzaveh 28:35) is, **וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ**, it will make noise before the Kohen Gadol enters the Kodesh. The Gemara in Eirichin says the the Me'il was Michaper for Lashon Hara. A garment with a "Kol" will be Michaper on an aveira of the "Kol".

Rav Yochanan Zweig says this seems very odd. The aveira of Lashon Hara has nothing to do with sound and noise but rather content and intent. The juiciest Lashon Hara can be said in hushed tones.

He answers that it is common nature for some people to always want to be heard whether they have something to say or not. The cause of Lashon Hara is often our "Kol", our need to make noise. For this the noise of the Me'il is michaper.

Revach L'Neshama - Vilna Gaon - Moshe Rabbeinu is Hidden In The Parsha

We do not find Moshe Rabbeinu's name written in Parshas Titzaveh. The Baal HaTurim explains that after Cheit HaEgel Moshe told Hashem that if He doesn't forgive Bnei Yisroel, He should erase Moshe's name from the Sefer Torah. Although Hashem forgave them, nevertheless a tzaddik's words do not go unheeded and Moshe is left out of Parshas Titzaveh.

The Vilna Gaon says the reason for Moshe's absence is that 7 Adar, Moshe's Yahrtzeit, always falls out in the week of Titzaveh. Since he left us this week his name doesn't appear. Nevertheless says the Vilna Gaon, Moshe's name is hidden in the Parsha. There are 101 pasukim in the parsha. If you take the hidden letters in Moshe's name it equals 101. Mem is spelled Mem, Mem the second "hidden"

mem = 40. Shin is spelled Shin, Yud Nun, the hidden yud and nun equal = 60. Hey is spelled Hey, Aleph = 1 for a total of 101.

We see from here, says the Vilna Gaon, that even after the gashmiyos of Moshe, his exterior body was taken from us, nevertheless his ruchniyos, his Neshama is still with us.

Vedibarta Bam - A Compilation of Torah Insights in Question & Answer Format By Moshe Bogomilsky

"ואתה תצוה את בני ישראל" ***"And you shall command the Children of Israel."*** **(27:20)**

QUESTION: Why is the name of Moshe not mentioned in *Parshat Tetzaveh?*

ANSWER: Moshe died on the seventh day of *Adar,* which usually occurs during the week when *Parshat Tetzaveh* is read. Since his passing took place during the week of *Tetazveh,* his name is not mentioned. Even in a leap year, the *Magen Avraham* (580:8) says that those who fast on the seventh of *Adar* should fast in the first *Adar* because there are opinions that the year Moshe died was a leap year and that he died in the first *Adar*. (**מאור עינים**)

According to Rabbi Chanina bar Papa, Moshe was born in a leap year in the first *Adar (Sotah* 13b). Thus, since his birth and death occurred on exactly the same day, we can conclude that he died in the first month of *Adar*. (**שאילת יעב"ץ - ועי' לקוטי שיחות**)

Alternatively, when Hashem considered annihilating the Jewish people for sinning with the golden calf, Moshe interceded and said, **מְחֵנִי נָא מִסִּפְרְךָ אֲשֶׁר כָּתָבְתָּ**— ***"Erase me now from Your book that You have written"*** (32:32). Hashem replied, "Whoever has sinned against Me I shall erase from My book," and thus there was no reason for Moshe to be erased. Nevertheless, a *tzaddik* must be extremely cautious with every word he utters (see *Berachot* 56a).

When Moshe mentioned the concept of being erased from Hashem's book, he used the extra word, ***"asher** katavta" (shekatavta* would be sufficient). Therefore, his name was erased from *Parshat Tetzaveh* because the words "*asher*" (**אשר**) and "*Tetzaveh*" (**תצוה**) each have the same numerical value of 501. (**משכנותיך ישראל**)

Alternatively, when the Jews sinned with the *eigel* , Hashem contemplated no longer accompanying the *B'nei Yisrael* and said to Moshe: **הִנֵּה מַלְאָכִי יֵלֵךְ לְפָנֶיךָ** — "My angel will go before you" (32:34). Hashem wanted the angel Michael to lead the Jewish people together with Moshe. The word "**מלאכי**" — "My angel" — can be rearranged to read **מיכאל**. Moshe refused to accept the angel *Michael* and insisted that Hashem Himself accompany the Jewish people (Rashi 33:15).

In the *Parshat* , there are 101 *pesukim* and the *siman* to remember this is the word **מיכאל** which has the numerical value of 101. The *Parshah* in which there is a *remez* (hint) for **מיכאל** does not mention the name of Moshe because Moshe refused to go together with Michael. (**חנוכת התורה**)

Vedibarta Bam

"ואלה הבגדים אשר יעשו חשן ואפוד" ***"These are the garments they shall make a Choshen and an Eifod."*** **(28:4)**

QUESTION: Rashi writes: "I have not heard, nor have I found in a *Bereita* an explanation of its design, but my heart tells me that it is similar to the apron worn by princesses when they go horseback riding" (28:4). **כמין סינר שקורין פורציינ"ט בלעז [חגורה] שחוגרות השרות כשרוכבות על הסוסים**

Where did Rashi get this idea from?

ANSWER: Rashi was a great *tzaddik* and carefully observed Torah in all details. It is immodest for women to go horseback riding, and

a *tzaddik* would definitely not want to see women doing something improper.

One day, while Rashi was walking in the street, a princess rode past him on a horse and he noticed her clothes. He began to contemplate why Hashem caused him to witness such a scene. When he was writing his commentary and came to the *eifod,* he was unable to find a way to describe it. Suddenly, he reminded himself of the princess that he had seen ride past him and said: "My heart now tells me that Hashem showed me the princess horseback riding to suggest a way to describe the *eifod.*" (**אוצר החסידות - ר׳ יחיאל מאיר מגוסטינין זצ״ל**)

Vedibarta Bam - "שמן זית זך כתית למאור" ***"Pure olive oil, crushed for illumination."*** (27:20)



QUESTION: Rashi explains that the first drop of oil pressed is the finest, and such oil was used to kindle the *menorah*. The remaining oil of the olive (which was not as pure) was used for *menachot* (meal offerings).

Normally, one uses the best oil for baking and cheaper oil for burning or lighting. Why in the *Mishkan* was it the reverse?

ANSWER: The *menorah* is the prototype of spirituality. It represents Torah and *mitzvot,* as King Shlomo states, "*Neir mitzvah veTorah or*" — "A candle is a *mitzvah* and Torah is light" (Proverbs 6:23). *A Karban Minchah* is eaten and represents the material and physical needs of a person.

Unfortunately, there are people who plead poverty when they have to spend money for Torah and *mitzvos,* but have plenty of money

when it comes to personal matters. From the way things were done in the *Mishkan,* we can learn true priorities. For Torah and *mitzvos* one should spend money and use the best and purest. For personal pleasure, a Jew should practice restraint and learn to suffice with less. (**כלי יקר**)

Vedibarta Bam

"להעלת נר תמיד" ***"To kindle a lamp continually." (27:20)***



QUESTION: Rashi explains that the word *"leha'alot"* means, to kindle until the flame rises up by itself. In the beginning of *Parshat Beha'alotcha,* Rashi writes that the word, *"beha'alotecha"* teaches us that there were steps in front of the *menorah* upon which the *Kohen* would stand and prepare the candles. Why doesn't Rashi in our *parshah* say that the word, *"leha'alot"* teaches us that there was a step?

ANSWER: In our *parshah,* Hashem instructs Moshe that the Jews should bring *him* oil in order to kindle the *menorah*. When the *Mishkan* was erected, for the first seven days Moshe served as the *Kohen Gadol* and performed the service in the *Mishkan*. The *Gemara (Berachot* 54b) says that Moshe was ten *amot* tall (approximately 16 feet). Thus, when he kindled the *menorah* he did not need any step to stand on, for he was much taller than the *menorah*. Therefore, Rashi explains that the word *"leha'alot"* teaches us a rule about how to kindle the *menorah* itself.

However, *Parshat Beha'alotecha* discusses the kindling of the *menorah* by Aharon and his descendants throughout the generations. Since many *Kohanim* were not very tall and it is forbidden for a *Kohen Gadol* to raise his hands above the *tzitz* (forehead plate), Rashi writes that the *Kohen* would stand on a step while kindling the *menorah*. (**פון אונזער אלטען אוצר**)

Vedibarta Bam

"ושכנתי בתוך בני ישראל והייתי להם לאלקים" ***"And I will dwell amidst the Children of Israel, and I will be their G-d."*** **(29:45)**

QUESTION: It should have said *"veshachanti betocham,"* — "I will dwell among them." What special meaning is conveyed by the words *"betoch"* — "amidst" — *B'nei Yisrael?*

ANSWER: Hashem's holy name, the Tetragrammaton, consists of four letters and was only pronounced in the *Beit Hamikdash*. In our times, it is common practice, in lieu of the four letters to print two *"Yudden"* (**י-י**).

An explanation for this practice may be this *pasuk,* in which Hashem says, "I will dwell *in the midst* of *B'nei Yisrael."* The letters in the middle of the words "**בנֵי יִשראל**" are two *"Yudden."* (**נחלת חמשה**)

Hashem's name is written with two "*Yudden*" *alongside* each other and not one above the other. The reason is that Hashem desires to see His beloved children united and coexisting. When one *Yid* wants to be on "top" of the other, the vowel of *sh'va* (:) is formed, which is the equivalent of naught. Hashem distances himself from the Jew who arrogantly perceives himself to be "above" another Jew. However, when one *Yid* stands beside another *Yid* and helps him, He is delighted to be among them.(**ר' נפתלי מראפשיץ זצ"ל**)

L'Maaseh… A Tale to Remember



When the ***Steipler Gaon*** was a young man, he was forced to become a soldier in the Russian army, where they tried to get him to work on Shabbos— but he never would. Even beating him could not get him to work on Shabbos, because the fear of doing an *aveirah* was so much worse to him. Each soldier had to take turns guarding the camp.

There was a special, thick coat that the guard would wear because of the harsh, freezing winters in Siberia, where the army base was located. One Shabbos night, it was the *Steipler's* turn to stand guard for the camp. The guard before him was a gentile who, upon finishing his watch, hung the warm, thick coat on the tree by the guard post.

When the *Steipler* arrived and saw the coat on the tree, he did not want to take it, because doing so would violate the Rabbinic prohibition of taking something off a tree on Shabbos. But how would he last in such bitter cold weather?

He thought to himself, for the time being the cold is not life threatening, so I'll wait a few minutes until I *have to* take the coat off the tree. After a few minutes he thought again that the sub-zero temperature was not yet life threatening, so he waited another few minutes. And so it went the entire long winter night, a few minutes at a time. By constantly reassessing and determining that it was not yet a life-threatening situation, the *Steipler* managed to last the entire night without putting on the coat, until his watch was over!

Besamei HaTorah - R' Shmuel Winzelberg

(כח:ב) ועשית בגדי קדש לאהרן אחיך לכבוד ולתפארת ***You shall make garments of sanctity for Aharon your brother, for glory and for splendour*** (28:2)

It is brought down in the *sefer* **"Imrei Chen"**: The *Gemara* (*Zevachim* 88b) explains that each of the *bigdei kehuna* was qualified to atone for a specific sin. The *kesoness* – tunic, atones for bloodshed. The *michnasayim* – trousers, atones for immorality. The *mitznefes* – turban, atones for those who are arrogant. The *avnet* – belt, atones for improper thoughts of the heart. The *choshen* – breastplate, atones for miscarriages of justice. The *ephod* – apron, atones for idolatry. The *me'il* – robe, atones for *lashon hara*, improper speech. The *tzitz* – headplate, atones for brazenness.

Since the ways of the Torah are ways of pleasantness, the *posuk* makes a point that the main purpose of the garments was not for the atonement of sins, for it is better that the Children of Israel do not sin, then the sole purpose of the garments will be "for glory and splendour" for Aharon HaKohen. (*Umatuk HaOhr*)

"A man without friends is like a left hand without a right."

Shabbos Treasures - The Precious Gift of Shabbos

The *Mekubalim* teach us a tremendous *segulah* which helps as a *tikun* for our *neshamos* and bodies all at once. It doesn't cost any money or require hard work— it only takes a strong desire to accomplish, and then nothing will stand in its way.

On Shabbos Night starting with *davening* in *shul*, walking home, singing *Shalom Aleichem*, and while eating the *seudah*— *if we are careful to only speak Divrei Torah*— it is considered by Hashem as if we just finished a *Taanis Dibur*, a fast from talking! This is powerful enough to wipe out all of one's *aveiros*!

Siddur & Story

Rav Mordechai Yaffo, [the *Levush*], once went to study by a great Sephardic scholar named Rabbi Abohav. One day Rabbi Abohav's young son said a *brachah*, and everyone answered "*Amein*", except for Rabbi Yaffo, because he was engrossed in looking at a *sefer*.

Rabbi Abohav was so angry with him that he excommunicated him. Rabbi Yaffo asked forgiveness from his Rebbe, which Rabbi Abohav granted. Rabbi Abohav then told him the following story depicting the severe punishment for not answering "*Amein*," explaining that he excommunicated him to save him from a much harsher punishment.

He related, "Before the expulsion of The Jews in Spain in 1492, there were holy Jewish communities there. The evil Torquemada, leader of the Inquisition, attempted to expel them many times, but there was one pious Jew whom King Ferdinand respected, and he would always save the Jews from expulsion. After one such edict, the Jews came to the king's friend begging him to intervene on their behalf.

He agreed to go to the king but wished to *daven Minchah* first. However, they persuaded him to go immediately, since it was a

matter of life or death. The king was very happy to see him, and they started conversing about the decree. Meanwhile, a priest came in and started to bless the king with a long Latin blessing. The Jew, who had not yet *davened Minchah*, saw this as an opportunity to *daven*, and withdrew to a corner and started *Minchah*. He hoped that he would finish *davening* before the priest concluded his blessing, and his absence would go unnoticed.

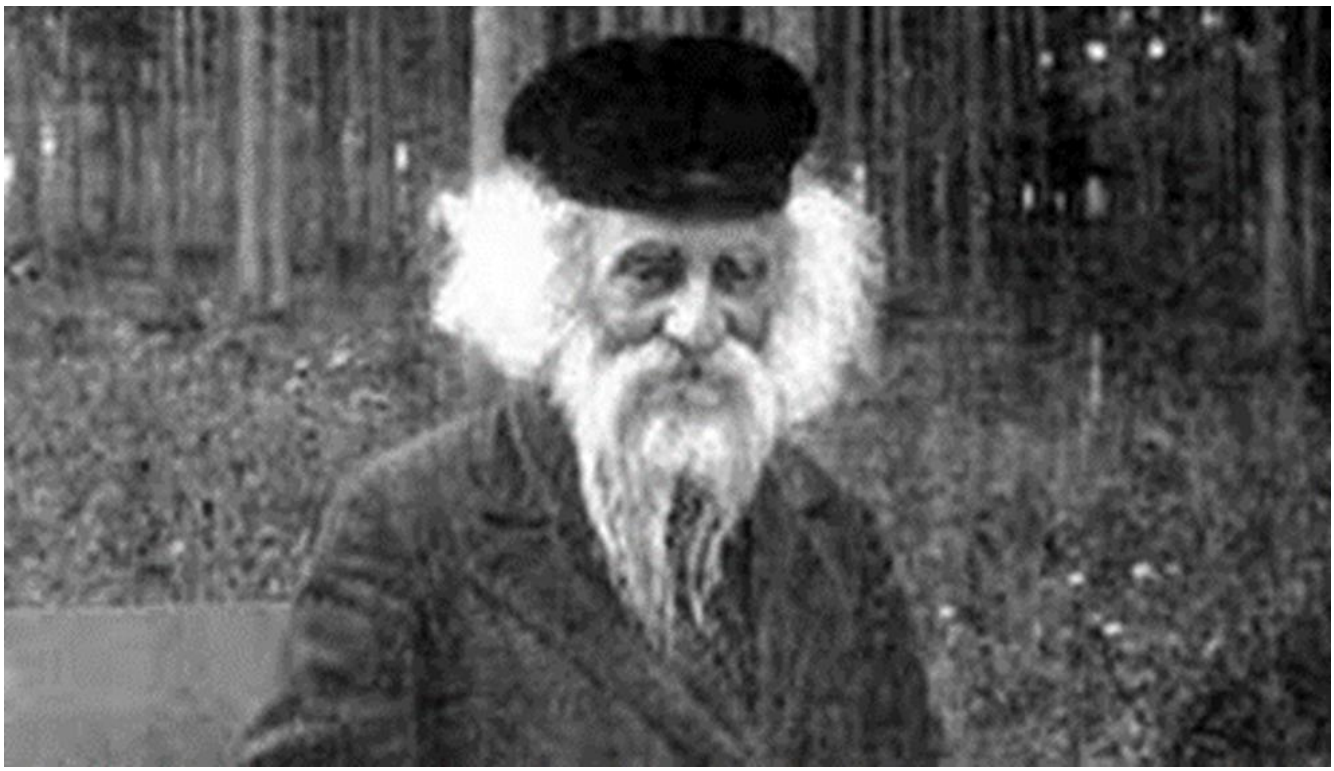
The priest, however, concluded his blessing while the Jew was still *davening*, and called upon everyone present to answer "*Amein*" to his blessing. Everyone present answered "*Amein*" except the Jew who was still *davening*. The priest noticed this and asked the Jew if he answered "*Amein*" to his blessing, and when the pious Jew told him that he didn't because he was praying, the priest flew into a rage. He started ripping his hair out, screaming that now his blessing would not be fulfilled because the Jew didn't answer "*Amein*"!

When King Ferdinand heard this, he also became furious and ordered the Jew to be killed a cruel death, and his body sent home. He then, together with Queen Isabella, signed the final edict expelling all the Jews from Spain by *Tisha B'Av* 1492.

A close friend of the murdered Jew fasted for many days to be allowed to know what sin this pious Jew had committed to deserve such a brutal death. The murdered Jew appeared to his friend in a dream and explained to him that one time, he neglected to answer "*Amein*" to his child's blessing. The Heavenly Court did not prosecute him until this incident took place, where he was sentenced to die a horrible death."

Rabbi Abohav told Rabbi Yaffo, "Heaven will forgive you for not saying *Amein*, on the condition that you publicize this story, and warn everyone to be careful to always answer *Amein*!" (*Kaf HaChaim* 124:30, and Rav Shlomo Zalman Auerbach's *sefer Halichos Shlomo*)

The Rogatchover Gaon zt"l: Genius in a Generation of Giants, On His Yahrtzeit, 11th of Adar I



Ask a yeshiva student who the greatest talmudic genius of the 20th-century was and odds are he will answer "the Rogochover." Ask him who was the most unusual talmudic genius of that time, and you will probably get the same answer.

The Rogatchover was Rabbi Joseph Rozin (1858–1936), rabbi of the Hasidic community of Dvinsk. Yet as with many rabbinic greats, his birth name has been supplanted by a resonant phrase—in this case not the name of his famous book, but rather the city of his birth.

Rav Yosef (ben Fishel) Rosen of Dvinsk, the Gaon of Rogatchov, author of Tzofnas Paneach (1858-1936). His father was a leader of the Jewish community of Rogatchov in general, and of the Lubavitcher Chasidim in particular. When he was bar mitzvah, his father brought Reb Yosef to the Rav of Slutzk, Rav Yosef Dov Soloveichik, the Beis Halevi. Together with Rav Chaim (Rav Yosef Dov's son), Rav Yosef learned with the Beis Halevi for an entire year. He then learned with Rav Yehushua Diskin in Shklov. When he was 18, he married the daughter of Rav Moshe Garfinkel, a Gerer chasid

in Warsaw, who supported the couple for 8 years. In 1891, he took the position of Rav in Dvinsk, a position he kept until his death.

The Road to Dvinsk



How did the Rogatchover become the genius in a generation of giants? Undoubtedly, he was born with the makings of greatness. Born in the Latvian city of Rogatchov in 1858, he was fluent in a sixth of the entire Talmud by the time he was eight years old, and by the time of his Bar Mitzvah, no one in his own city was qualified to teach him.

Recognizing the young boy's potential for greatness, his father, Reb Fishel, sent him to Slutsk to the famed Rabbi Yoseif Dov Soloveitchik, author of the Bais HaLevi. There he studied with another future luminary, Reb Yoseif Ber's son, Reb Chaim, future Rav of Brisk. Eventually, he was also to study with the incisive Rabbi Yehoshua Leib Diskin, and drink deeply of the Chassidic Courts of Ger and Chabad.

The Rogochover's genius and unconventionality are immediately evident to anyone who peruses his writings, which are collectively known under the title Tzofnas Pane'ach , but there is hardly anyone who does more than peruse them, as they are extraordinarily terse and difficult.

Total immersion in the universe of the Torah does not blind one to the physical aspects of the world. The Rogatchover, through his unique ability to view the entire world through the tele-microscopic lens of the Torah, saw everything in the world around him – and infinitely more, as well.

Abraham Englisher, the publisher of his responsa, wrote in 1952 that if, heaven forbid, the Talmud had been lost, the Rogochover would have been able to re-write it from memory without missing a single word.

The Rogochover's genius was tied to his unconventionality. Whether it was his long hair or the fact that he broke with rabbinic convention by refusing to deal with post-medieval rabbinic sources, the Rogochover was certainly different than his contemporaries. While other 19th– and 20th-century rabbis regarded the Shulchan Aruch as the standard code of Jewish law and the first place to look when one had a halakhic question, the Rogochover made legal decisions based on the Babylonian and Jerusalem Talmuds, Rambam, and other medieval sources when necessary.

The Rogochover's famously studied Torah on both Tisha b'Av and when he was in mourning. When asked about this, the Rogochover is said to have replied that he couldn't help himself because the Torah was worth it.

Although he had never been to Israel, he impressed a visitor with his familiarity with every detail of the Holy Land's topography. When the visitor was relating the course of his travels through Israel, the Rogatchover stopped him and inquired why he had not taken a certain shortcut and saved an hour's travel time."

A secular Jewish poet once acknowledged that "many Einsteins would never equal one Rogatchover" and the comparison gained much currency in both Torah and general intellectual circles.

Unusual? Definitely. Yet, the Rogatchover's unique style should not be dismissed as a simple curiosity. The torrential flow of Torah explanations, the apparent digressions and excursus grant us a glimpse into a world of greater purity where every phenomenon, every event, every concept reverberated loudly and clearly with Torah implications and halachic nuances. It is hard for us to conceive

of a time when even light moments for "amusement" were amusements in Torah.

Once a year, on Simchas Torah, the two Chief Rabbis of Dvinsk, Reb Meir Simcha and the Rogatchover, would daven together. Watching the rejoicing with the Torah, Reb Meir Simcha would remark, "I have just completed a study and Rav [–] is mentioned in the Talmud but seven times."

The Rogatchover would smile and answer, "You know, of course, that the sixth time, in Zevachim, is a mistaken text, and that you made up the seventh to test me." Such were the "light" moments of our sages of the last generation.

From his earliest youth, Rabbi Rosen exhibited a wit and sense of humour which also was channelled totally into the world of Torah.

When ten years old, he was learning in Rabbi Yehoshua Leib Diskin's Yeshiva in Shklov. One of the older students once asked him, "How much of the Talmud do you know?"

The young genius answered with a twinkle, "Half of Shas."

The elder responded with "Which half?" To which he replied, "Any half you ask me."

This penchant for the witty reply later stood him in good stead with the thousands of would-be "experts" who came to him for haskamos – approval for their meagre endeavours at Torah publications.

Once as he was reviewing a book brought to him for a haskamah, he repeatedly murmured, "Amazing, wonderful."

The eager author could not contain himself and asked, "What does the rabbi find so wonderful and amazing?"

The Rogatchover replied with a smile, "Wonderful … amazing … I did not now that there was a publishing house in Pyetrikof. Now I know!"

His wit was finely attuned to the least hint of avarice, even "holy" avarice.

An aged Jew once came to him and signed over his entire will to the Rogatchover, saying he had no heirs and that he was confident the rabbi would allocate the funds to the most needy and deserving charities. The man passed away, and before long the rabbi's house was full of people claiming to know the best way to use the funds. One proposal came from the Chevrah Kadisha, which was responsible for the upkeep of the cemetery: the cemetery needed a fence to keep stray dogs from wandering into the consecrated area. "I'm amazed," replied the rabbi, "at the dogs' keen sense of smell, perceiving that the money was in my trust."

Despite the bite of the Rabbi's rejoinders, no one left him feeling slighted or embarrassed. On the contrary, the penetrating sense of truth in his every utterance often solved otherwise irreconcilable differences and acrimonious disputes.

A couple who had not been getting along with each other asked him if they should move to the Holy Land. The Rogatchover gave them a soul-piercing look and inquired, "Is there not enough controversy in the Holy Land?" The simple, razor-sharp words were just what the unfortunate couple needed at that moment.

It is said that he had a photographic memory, and many stories abound about his brilliance, He once told a talmid that it would take him only one hour to learn the Russian language, but he never did it because he did not have a spare hour!

The Last Days

The Rogatchover died a truly Torah death. He was in constant, agonizing pain. Yet, amazingly, when someone asked him a Torah question, the pain would seem to disappear, and the old colour and fervour returned. The Rebbetzin deliberately invited Torah scholars in to take the Gaon's mind off the excruciating pain, and the Gaon himself begged those in the room, "Ask me questions about the Torah. Ask! Ask!'

At the end of 1935, the Rogatchover suffered terrible pain as a result of kiney disease. He was heard to whisper, "I wish my pain would subside at least one day a week so that I could study Torah, and then I would be happy to suffer the other six days". He was advised by a urologist to go to Vienna for an operation on the kidney. The operation was a success, but his heart, weakened by the disease, gave out. Rav Yosef Rosen died aged 78, on 11th. Adar 1, 1936.

So it was that the holy soul that had spent its entire life on earth studying Torah was in the end soothed and quieted by the healing power of that Torah. And in a quiet moment, that great soul simply went from its earthly Bais Hamidrash to the Mesivta D'Rakiya – the Heavenly House of Study.

Rabbi H. Sapir, wrote an obituary after Rav Yosef's death, in which he stated the following about him:

"If concentration means genius, if a fantastic memory is a mark of brilliance, and if a sharp mind is one which makes the finest distinctions, his diligence was not in the realm of the human!"

Parshah Thoughts Ideas and Reflections Rabbi Aron Moshe Jacobsohn

Moshe Rabeinu's name isn't mentioned in this week's *Parshah*, and this is the first such incident since his birth in *Parashas Shemos*.

The *Baal HaTurim* offers an understanding for this: Moshe was destined to be the *Kohain*, but he lost this opportunity when he declined Hashem's appointing him to bring out the Jews from Mitzrayim. As such, the Torah is being sensitive to Moshe, because the *Parshah* which discusses the special clothing of the *Kohanim* doesn't include Moshe's name, and this will limit any pain Moshe might feel.

L'Maaseh… A Tale to Remember

The *Maggid* **Rav Yaakov Galinsky, *zt"l***, once related a penetrating story that teaches us that not only should we never despair, but we don't even have the right to despair.

He cites the *Chazal* (*Brachos* 10a) that the *Navi* Yeshayahu told King Chizkiyahu that there was a decree in *Shamayim* that he would die, and it was too late to do anything about it. Chizkiyahu responded that he learned from his ancestor Dovid *Ha'melech* that even if a sharp sword is on your neck, never give up from *davening* and asking for Hashem's mercy. Chizkiyahu then *davened* and was given another 15 years of life.

Rav Galinsky then told this story. He had a friend who went through all the tribulations of Siberia together with Rav Galinsky. After their freedom he found out he was the only survivor of his family, and he was alone in the world. He was broken and saw no reason to live. When Rav Galinsky told him that they should go speak with the ***Chazon Ish***, he refused. He said, "Is he going to return my family to me?" Rav Galinsky was stubborn and insisted they go, and the friend agreed.

The *Chazon Ish* heard the story and said, "I want to tell you about a *Din Torah* that came before the great *Posek*, **Rav Yitzchok Elchonon Spector**. There was a man who learned Torah and his wife supported the house by going to the big city, buying merchandise, and then selling it at a profit. One day, to her misfortune, she lost her purse containing all her money in the big city. She was devastated as she had lost all her money. She came to the Rav of the city and asked that he announce that if anyone found a purse, they should bring it to the Rav.

A poor Jew came and said that he had found a purse. The woman gave all the *simanim*, the signs to indicate that it was hers and was able to properly identify her purse! At this point, the poor Jew said, 'Rebbi, I also learned in Yeshivah, that if one finds a lost item in a

city where the inhabitants are mostly gentiles, he may keep it because the owners have given up, assuming a gentile will find it and keep it. I have a child to marry off and I need this money like the body needs air to breathe. When I found it, I was so happy that Hashem sent me a present from Heaven! The Rav announced to bring it so I have, but I'm letting the Rav know that if *Halachically* according to the law I can keep the money, I will not return it.'

The Rav was in a quandary at what to do. On one hand, it was clear that this was the money that was lost by the woman, and that it was all her wealth and her financial situation depended on it. On the other hand, the poor Jew was right. This was a city of mostly gentiles, and anyone finding an item here is entitled to keep it." The *Chazon Ish* paused and asked Rav Galinsky's friend what he would decide on the matter. The fellow shrugged his shoulders and said, "Unfortunate woman. Apparently the poor Jew was right." The *Chazon Ish* continued, "The Rav of the city initially also felt that way, but he sent this case to Rav Yitzchok Elchonon, the Rav of Kovno for his decision. Rav Yitzchok Elchonon responded that according to the law, the poor Jew must return the money to the woman.

The friend of Rav Galinsky interjected, "I could understand if he said that it would be *Lifnim Mishuras Ha'din*, above the letter of the law that he should return it, but why is this the *Halachah*?"

The *Chazon Ish* explained, "The reason for the law why when one finds a lost item in a city that is mostly gentiles he may keep it, is because the owners have given up, assuming a gentile will find it and keep it. However, here the money was the woman's, and we learned in the *Gemara* (*Gittin* 57a) that what a wife acquires belongs to the husband. Her husband had no idea that the money was lost, and consequently he never gave up on it! Therefore, the poor Jew must return the money according to the letter of the law."

The eyes of Rav Galinsky's friend shone as he said, "What ingenuity!" The *Chazon Ish* turned towards this fellow and said, "These words

apply to you as well. Who gave you permission to give up?! Even when a sharp sword is on your neck, you should never give up! Are you the owner of your situation or your life? We are agents of Hashem and He allots our mission in life. We have to do what we are obligated to do, and *daven* for success! Who gave you the right to give up?!"

Rav Galinsky said that his friend left the *Chazon Ish* a different person, with a renewed zeal for life!



L'Maaseh

Rav Yehuda Tzadkah, *zt"l*, the *Rosh Yeshivah* of *Yeshivas Poras Yosef*, once traveled by taxi on Friday, *Erev Shabbos Kodesh*. During the trip, the driver was called over the radio by his dispatcher, who offered him a driving job to a certain city, on that night, on *Shabbos Kodesh*.

At first, the driver refused since this was after working hours, but when he heard the high amount of the fare he would be making — 600 *Shekel*, he agreed to take the job.

Rav Tzadkah was shocked by the *Chilul Shabbos* that was going to take place, and he asked the driver from deep in his heart, not to be *Mechalel Shabbos*. He took 600 *Shekel* from his wallet and offered it to the driver, and he said, "I am prepared to pay you the full fare that you would lose by not taking that job tonight!"

The driver pulled over and sat stunned beyond belief. He looked at the *Rav* and the money he was holding, and he was moved by the willingness of the *Rav* to pay this large amount of money so that he would keep *Shabbos*. He took hold of the *Rav's* hand and with great emotion, he kissed it.

With tears in his eyes, he promised that from then on, he would keep *Shabbos Kodesh* at any cost! He also refused to take the money that Rav Tzadkah had offered, under any circumstances. From that incident, the driver became closer and more attached to Rav

Tzadkah, until he turned into a complete *Baal Teshuvah*. His entire household and family returned with him as well, and he merited to establish upright children who were *Yirei Shamayim*, and it was all due to him becoming a *Shomer Shabbos*!

Orchos Chaim L'HaRosh

שֶׁלֹּא יְסַפֵּר לְשׁוֹן הָרָע וְשֶׁלֹּא יְקַבְּלוֹ Do not tell defamatory tales about other people, nor listen to or even believe the veracity of gossip. 1:10



In the preface to *Igros Moshe* (Vol. 8) from **Rav Moshe Feinstein, *zt"l***, the following story is recorded. It was the beginning of the winter of 1922. One of the members of Rav Moshe's community became ill with a very strange sickness, and his tongue swelled up within his mouth.

When Rav Moshe came to visit him, the man asked that everyone leave the room. He had said that he had something of great importance to discuss with the *Rav* privately, and what he told Rav Moshe was incredible. He said, "*Rebbe*, I know the reason for my strange illness, and it will hopefully be an atonement for my *Aveiros*.

A week ago, I was discussing the story from *Parashas Vayeira* about Lot's daughters, and I spared no words denigrating their shameful behaviour. That night, two elderly women appeared to me in a dream. Their heads and faces were covered, and they said they were Lot's daughters. They had heard my complaint about their behaviour and

came from the *Olam HaEmes*, the World of Truth, to explain to me a justification for their actions. They said they acted for the sake of Heaven and their intentions were pure and lofty. They then said that since I had spoken badly against them and defamed their character, it was decreed that I should be punished as the *Meraglim*, the spies in the *Midbar* were punished. Their tongues swelled, and they died an unusual death."

When the man concluded his story, he could only look straight ahead of him at the wall. Rav Moshe recorded this incident, as he felt that there was much truth to it, and to teach us we must learn from here to judge everyone favourably and never speak *Lashon Hara*, no matter what it outwardly looks like!

Pearls of Wisdom… A Word for the Ages



In Spain, there was a day called 'Purim Saragosa' which was celebrated on the 18th of Shevat in memory of a miracle that occurred to the Jews of the city. The king would sometimes visit the city of Saragosa, and the *Minhag* of the town was for everyone to go out to greet him together with the *Sifrei Torah*. However, the Rabbis of the town were concerned that bringing the *Torah* scrolls out into the streets was a desecration to the holy *Torah*, and they decided that whenever the king would visit, they would remove the *Klaf* from their holders in

the *Torah*, and they would greet the king holding the Torah coverings, but without the actual *Torah* scroll.

One time, a renegade Jew whispered to the king and told him that the Jews were doing this, and it greatly angered the king. The king decided that he would not punish the Jews until he saw it for himself with his own eyes, and he announced to the community that he would be coming for a visit. The night before the king's visit, Eliyahu *HaNavi* appeared in a dream to all the leaders of the community, and told them to leave the *Klaf* inside the *Sifrei Torah* and not remove it. The community listened and did as they were instructed.

The next day when the king arrived, he asked for the *Torah* scrolls to be opened so he could see them, and he was surprised, but happy, to see that the community was indeed showing him honour. He understood that the Jew who had informed him had wrongfully tried to incite his anger and ordered him to be executed.

That day the Jews of Saragosa realized they were saved, and they established the day as 'Purim Saragosa' as a holiday to give thanks to *Hashem*! (*U'matuk Ha'ohr*)



Timeless Truths – Rabbi Moshe Bamberger

"Who told you that Hashem desires your good deeds performed when life is good?

Perhaps He wants your broken heart NOW- when life is challenging!" – Harav Yisrael of Ruzhin

L'Maaseh

It says in this week's *Parshah* when describing the clothes of the *Kohein Gadol* (28:12): **וְשַׂמְתָּ אֶת־שְׁתֵּי הָאֲבָנִים עַל כִּתְפֹת הָאֵפֹד אַבְנֵי זִכָּרֹן לִבְנֵי יִשְׂרָאֵל וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹתָם לִפְנֵי ה׳ עַל־שְׁתֵּי כְתֵפָיו לְזִכָּרֹן "*Attach the two stones to the shoulder pieces of the Eiphod as stones for remembrance of the Bnei Yisroel, and Aharon should carry their names on his shoulders before Hashem*".**



A Jew that lived in Brisk once went to Radin to visit the ***Chofetz Chaim***. Before he began speaking with the *Chofetz Chaim*, he gave regards to him from the Rav of his city, the *Gaon* **Rav Chaim *HaLevi* from Brisk, *zt"l***. When the *Chofetz Chaim* heard the name of the *Rav*, his face lit up. He asked the man, "Did the *Rav* give you anything to say to me?"

The man got very quiet and didn't want to say anything. The *Chofetz Chaim* pressed him and said, "If the *Rav* asked you to tell me something, it is because he wants me to know it. Please tell me."

The man stammered and said, ***"The Rav asked me to say in his name, that he hopes the day soon arrives where he will see the Chofetz Chaim running barefoot with his shirt untucked over his trousers, and he is carrying stones on his shoulders."***

The man felt terrible to give this message because he envisioned a prisoner in a slave labour camp working for the Czar…

The *Chofetz Chaim* laughed and said, "If only I could be a *Kohein Hedyot*, a regular *Kohein*!" The Rav of Brisk was giving his *Brachah* that the *Chofetz Chaim* should fill the role of *Kohein Gadol* in the

Bais HaMikdash, who performed his service barefoot, with his shirt draped over his trousers. The *Avnei Shoham* stones were on his shoulders, and on them were written the names of *Bnei Yisroel* as a remembrance.

The *Chofetz Chaim* answered that he was prepared to serve in the *Bais HaMikdash* when it was rebuilt, as a *Kohein Hedyot*, but didn't think he would be appointed to be the *Kohein Gadol*!

Fascinating Insights – Rabbi Yehoshua Alt - The Train



The Ben Ish Chai (1832-1909) was asked about the 19th-century revolutionary invention, the train. The question: If Shlomo Hamelech was the wisest of all men, then why didn't he invent the train in his time, thousands of years earlier?

The Ben Ish Chai answered that the truth is that Shlomo understood the depths of all the wisdoms of the world and could have invented the train in his time. But he didn't because Hashem didn't allow him to do so as a means of protecting the world. When wisdom is given to the side of holiness, it comes with specific guidelines that correspond to what the world is able to handle responsibly.

Had Shlomo invented the train in his time, it would have started a chain of developments which by the time of Nevuchadnetzar may have already reached something like the atomic bomb. And that would have meant the destruction of the world.

Fascinating Insights – Rabbi Yehoshua Alt

Avoiding Arguments



We must avoid machlokes no matter what. How do we say hello? With the word **שלום**. This same word is also how we say goodbye. This is because even if we disagree it is all within the context of peace, that we love each other.

The Satmar Rebbe (1887-1979) vehemently disagreed with others, yet he gave them Tzedaka because in essence he loved them. The argument was within the context of peace.

R' Ovadia Yosef refers to **R' Elyashiv** as **ידידינו** - our friend, even though the styles of these two greats differed significantly.

Despite the seriousness and intensity of the clash between **R' Yosef Chaim Zonnenfeld and R' Kook** regarding the Zionists, the dispute never invaded the personal realm, and each displayed his high regard for the other. Even at the height of the dispute, whenever R'Yosef Chaim and R' Kook would meet at a bris or wedding, they would engage each other in friendly conversation.

When R' Gifter (who opposed Chabad) was considering closing his Yeshiva, the **Lubavitcher Rebbe** sent a messenger to him saying that if he wants to close the Yeshiva because of financial reasons, he should rather leave it open and the Lubavitcher Rebbe takes full responsibility for the finances.

There were two Chassidishe Rebbes that were involved in a machlokes. When one of the Rebbes passed away, his son made peace

with the other Rebbe. When his Chassidim asked how he could make peace with the other Rebbe if his father didn't, he answered, "I don't have the Torah or Tefilla of my father. So should I also hold on to the machlokes of his?!"

When **R' Shraga Feivel Mendlowitz** spoke about divisions that had plagued the Jewish people in the past, he would mention the following parable. There was a wealthy man with two sons-in-law, one who ate no meat and the other ate no dairy. For many years, the rich man fed them both in his house according to their tastes. One sat at one table with his family eating meat and the other sat at a second table with his family eating dairy.

Eventually the father-in-law lost his fortune and served the whole family bread and potatoes. He told his sons-in-law, "Now that I can't afford meat or dairy delicacies,' why sit at separate tables?"

Similarly today, said R' Shraga Feivel Mendlowitz, we lack the greatness, the scholarship, the zeal and the intensity of those from earlier times—we have neither meat nor dairy—so there is no point eating at separate tables.

An avreich that was making a bris approached **R' Pam** with the following dilemma. The grandmothers—named Rochel and Esther—of this new baby boy each had their husband pass away within the year. Consequently, each one was adamant to have the child named after their husband (and they weren't willing to have the child be named after both grandfathers by combining the names).

R' Pam asked for more details and he decided that the grandmother named Rochel had more of a right to have the child named after her husband.

He then asked the avreich for the phone number of Esther (the other grandmother). He called her and said that it is a great merit to have a child named after your husband but it's even a greater

merit to avoid machlokes. Therefore it's better to relent and let the other grandmother have the child named after her husband.

A few days later R' Pam saw this avreich and asked him how the bris went. The avreich joked and said he had such problems, as a new argument ensued. The grandmother Rochel heard what R' Pam told Esther and as a result each grandmother was willing to forgo naming the child after their deceased husband.

We should all merit to fulfil the Pasuk of **בקש שלום ורדפהו** , to seek and pursue peace.

Pearls of Wisdom… A Word for the Ages

Rav Menachem Mendel Yosef Zaks, *zt"l*, wrote about his father-in-law, the ***Chofetz Chaim***, "The way the *Chofetz Chaim* guarded his tongue is beyond comprehension. On a number of occasions the *Chofetz Chaim* told me, '*Boruch Hashem*, throughout my life, I was even careful to avoid the *Aveirah* of *Avak Lashon Hara*, the dust of *Lashon Hara*, which the *Gemara* says that no one is saved from!'

The most mind-boggling aspect of this was that the *Chofetz Chaim* was involved in almost every major communal issue facing *Klal Yisroel*, and nevertheless, he was still able to say about himself that he had always been careful to avoid even *Avak Lashon Hara*! The *Chofetz Chaim* was the living proof that the *Torah* that *Hashem* gave us is a *Toras Chaim*, a '*Living Torah*' that every single Jew is capable of observing in its entirety!"

"The measure of a person's greatness is not in what they posess, but in how much they give of themselves to others. – Rabbi Eliyahu Eliezer Dessler.

Torah wellsprings- Rabbi Elimelech Biderman

Priorities



This week's parashah discusses the mitzvah of kindling the menorah's lights in the Mishkan with pure olive oil.

There are nine levels of quality olive oil listed (*Menachos* 86.). Olive oil was used daily in the Beis HaMikdash to light the menorah and for the *menachos* (flour/oil offerings).

Ideally, to perform these *mitzvos*, the highest quality, virgin olive oil was used. The Rambam (*Hilchos Isurei Mizbeiach*, 7:11) asks, "Why are [nine levels of olive oil] listed if they are all kosher? So that we will know which olive oil is best, which is medium class, and which is poor quality.

A person who wants to overcome his *yetzer hara* and be generous should bring his *korban* from the best quality. The Torah (*Bereishis* 4:4) states, 'Hevel brought from the choicest of his flock, and Hashem turned to Hevel and to his *korban*.'

The same is for everything one does for Hashem; he should choose the most beautiful and the best quality. If he builds a Beis knesses, it should be more beautiful than his own home. When he feeds the hungry, he should give them the best and sweetest from his table. When he gives clothing to the poor, he should give them his nicest clothing. When he is *makdish* something (a donation to the Beis HaMikdash), he should donate the nicest item he owns. As is stated (*Vayikra* **3:16**), **כל חלב לה׳** ***'all the choice parts for Hashem.'***

A poor person, dressed in an old, battered hat, came to the home of the **Kopyshnitzer Rebbe *zt'l***. The Rebbe had compassion on him and took out a brand-new hat from his closet and gave it to him.

When the poor man left, people said to the Rebbe, "The hat you're wearing right now is also much more beautiful than the hat the poor man wore. You should have given him your hat and kept the new hat for yourself." He replied, "I did keep the best hat for myself. Because I gave my best hat for tzedakah, and that is for myself because I will be rewarded for that in Gan Eden."

Ideally, for the *menorah* and *menachos*, one should use the highest quality olive oil. Nevertheless, all nine levels of olive oil are kosher for *menachos*. But for the menorah, only three categories of olive oil are kosher. As the Torah states in this week's *parashah* **כתית למאור, 27:20 *"pressed oil for the illumination."***

Rashi writes, "The olives [which will be used for the menorah] are pressed, not ground, so there shouldn't be any sediments. After the first drop of oil dripped out, the olives were put into a mill and ground. The second oil is *pasul* for the menorah but kosher for *menachos*, as it states, **כתית למאור** , ***'Pressed oil for the illumination'*** but it doesn't need to be **כתית למנחות** ***"pressed for the menachos."***

On the other hand, humans don't need the best oil for lighting, but they want the best oil for eating. Unlike the Beis HaMikdash, where the best oil was required for the menorah, and secondary oils could be used for the *menachos*.

This teaches us an important lesson: The menorah represents the light of Torah and mitzvos. The meal offerings of the *menachos* represent *parnassah*. The purest oils used in the menorah tell us that we should seek only the best when it comes to Torah and mitzvos. The secondary oil used for *menachos* reminds us that second grade is also good enough for matters of this world.

This lesson is also the opposite of how we think of things. When it comes to Olam HaZeh, we want the best car, the most beautiful home, etc. If a neighbour has more than us, we become sick with envy. But when it comes to ruchniyos, we are satisfied with mediocre tefillos and a drop of Torah knowledge.

If a neighbour knows more Torah or davens with more *kavanah*, we can live with that. With the halachos of the olive oil – the best used for the menorah and second grade used for the *menachos* – the Torah reminds us to set our priorities straight.

For Torah and mitzvos, we should strive for the best and for the utmost success. And when it comes to Olam HaZeh matters, we can be satisfied with less, too.

Rabbi Elimelech Biderman-Torah Wellsprings- Like Oil

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר "And they shall take *Pure olive oil, crushed for illumination.*" (27:20)

The Midrash explains that the Jewish nation is compared to olive oil. Oil hints at a Yid's ability to do teshuvah. If you have a cup of water and you pour in some oil, the oil will drop to the bottom for a moment but will immediately rise up above the water.

Even if a Yid falls to very low levels, he can always do teshuvah and go up again. Even if you are **כָּתִית** – crushed by your many sins, you can become **לַמָּאוֹר** - shine brightly again when he does teshuvah.

"Your best friend is the one who is a friend without expecting anything."

Toil in Avodas Hashem

Rashi writes (27:20), **כתית למאור ולא כתית למנחות**, ***"Pressed for the illumination and not pressed for the menachos."***

The Chasam Sofer *zt'l* (*Toras Moshe*) says that this hints that one must press and try hard to attain success in ruchniyos (represented by the menorah). However, one doesn't need to press and try so hard to succeed in *gashmiyos* (represented by the meal offerings of the *menachos*).

We don't need to toil so hard when it comes to matters of parnassah because Hashem gives parnassah. Our toil should be in attaining yiras Shamayim because that is something that we choose on our own. As Chazal say(*Brachos* 33:) **הכל בידי שמים חוץ מיראת שמים**, ***"Everything is in Hashem's hands, other than yiras Shamayim."***



This is an example of how people can perceive things differently than what they are. Many think that parnassah is up to them to attain, but yiras Shamayim is up to Hashem to give it to them when it is the opposite. Hashem gives parnassah, and yiras Shamayim is the only thing that is in our own hands.

Rebbe Mendel of Riminov *zt'l* says, "The Rabbeinu Tam in *Sefer HaYashar* teaches that from all good traits and attributes that one should seek to acquire, place the goal of attaining *emunah* and *bitachon* at the top of your list. Because when one believes that Hashem watches over him with *hashgachah pratis*, he knows that even when he doesn't work very hard, Hashem will give him all his

needs. He won't spend his days earning wealth because he has *bitachon* that whatever is destined from heaven will be, and he can't earn more or less than that amount."



The community of Slonim, Lithuania, appreciated a good chazzan. They had an ear for talent. Every year, they hired a professional chazzan to daven in their city on Rosh Hashanah and Yom Kippur. The community didn't mind the long tefillos because each moment was pleasurable.

But there was a problem. Communities in other cities knew that the Slonimers were good at choosing a talented chazzan, so immediately after Rosh Hashanah and Yom Kippur, they would find out who davened in Slonim, and they would immediately hire him to daven in their city on the following Rosh Hashanah and Yom Kippur.

This happened every year, and the community of Slonim needed to find a new chazzan, each year, anew.

One year, they couldn't find an appropriate chazzan. All the super talented chazzanim they knew were already hired. So, they hired the best chazzan they could find. His voice was weak, people at the back of the beis knesses wouldn't hear him, but that was the best they could find.

That year, they were wiser. They did something they should have done years before. They made a contract with the chazzan for the next ten years. Without their permission, he couldn't go to any other city for Rosh Hashanah and Yom Kippur.

Reb Eizel Charif *zt'l*, the rav of Slonim, heard about the contract and laughed. People asked him why he was laughing, and he explained that when he became the rav of Slonim, thirty years before, the cemetery in Slonim was overcrowded. So the community bought a new plot of land and dedicated it to be the city's new cemetery, but it remained vacant for a long time. People preferred the old, well-occupied cemetery over the new, empty burial plot.

To encourage people to use the new beis hachaim, the *chevra Kadisha* announced that they wouldn't charge for the first ten people buried there. Additionally, the families of the *niftarim* would be granted a gift of a thousand rubles. Even with these benefits, the cemetery remained vacant.

Weeks passed, and Pesach was approaching. In the home of an impoverished couple, a wife was urging her husband to find a solution so that they could buy the products for Pesach.

One day, the poor man said to his wife, "I found a solution! Finally, we will be able to buy all our *yom tov* needs, and even have money left over." "I'm relieved," she said. "What's the plan?"



"I heard that the *chevra kadisha* is offering a thousand rubles to the families that agree to use the new cemetery. I will pretend that I died; you will cry and wail over me. When the *chevra Kadisha* arrive and offer you a thousand rubles if you agree that they bury me in the new cemetery, tell them that

you agree to those terms if they give you the thousand rubles upfront. Without the money in your hand, don't begin the funeral.

"Don't worry about me. Before they bury me, I'll find a way to escape. With this plan, we will have money to buy matzah, wine, and all groceries we need for the *yom tov*." "Have you lost your mind?" she asked him. "I refuse to have anything to do with this."

But when the 13th of Nisan arrived, and her pantry was still bare, she agreed. The husband lay on the floor, and his wife wailed beside him. Everyone was speaking about the tragedy. A young man died suddenly, leaving behind an *almanah* and young orphans.

The *chevra Kadisha* arrived. They told her that if she permits them to bury her husband in the new cemetery, the burial will not cost her anything, and she will be given a thousand rubles."

"When will I get the rubles?" she wanted to know. The *chevra Kadisha* replied that within a month she will get the money. She responded, "I can't wait a month. I need the money now! If you can give me the money within an hour or two, I will permit you to take my husband and bury him in the new cemetery."

The *chevra kadisha* didn't want to lose the opportunity because it was very rare that someone agreed to be buried in the new cemetery. So they returned with the money, and she consented to take her husband to the new cemetery.

The new cemetery was quite a distance from the city. After carrying the alleged *niftar* for some time, the *chevra kadisha* put his coffin down near a tavern and went in for a drink.

The '*niftar*' grabbed the opportunity. He climbed out of his coffin and ran as fast as he could. People rushed inside the tavern to tell the *chevra kadisha* that they had just witnessed *techiyas hameisim*. The *chevra Kadisha* understood what had happened. They were tricked and lost a thousand rubles.

A few days later, someone in the city died, but this time it was true. The *chevra kadisha* spoke with the family and explained their offer. The family agreed to let their *niftar* be buried in the new cemetery, but they also said that they want the money up front.

"Not that again," the *chevra kadisha* thought to themselves. "Just a few days ago, a woman said those words, and we ended up losing a thousand rubles." They decided they would give the family a thousand rubles before the *levayah*, but this time, they would be more careful and make sure the *niftar* didn't escape.

When they reached the tavern, they tied the *niftar's* hands and feet. They wanted to ensure he didn't run away like the last time.

One of the members of the *chevra kadisha* said to his comrades, "Fools! There's no need to tie him down. This man is dead. He isn't going anywhere. You should have tied down the other person because he was alive. But this time, it's for real. You have nothing to worry about."

Reb Eizel Charif concluded, "When you hired professional *chazanim*, that's when you should have made a contract with them. However, this *chazan* isn't going anywhere. No other community wants him. Therefore, there's no reason to bind him with a contract."

This story is also a lesson regarding *parnassah*. Some people try to bind their *parnassah* to ensure that it will never leave them. But there's no need to do so because your *parnassah* isn't going anywhere. The *parnassah* destined for you will come to you. There's no reason to "tie it down."

"Thought is nobler than words, because it guides them." ~~ The Mezeritzer Rabbe

Virtuous Speech

The Gemara says, "The *me'il* atoned for *lashon hara*. The sound of the bells at the hem of the me'il atoned for the sounds of *lashon hara*.

Wouldn't it be better to atone for *lashon hara* with silence? Why is it atoned for with sounds? If people sinned by speaking, shouldn't the cure be silence?

The cure for *lashon hara* isn't to be silent, rather to speak when we should speak. Silence is a virtue, but an even greater virtue is to speak properly – words that help and encourage others. The Gemara (Megillah 18.) says **מלה בסלע משתוקא בתרין**, which can be translated, ***"For speaking you earn a sela. For being silent you earn two."***

The Imrei Emes *zt'l* asked someone, "Is it better to speak or to be silent?"

The man repeated the Gemara that silence is twice as precious as speaking. The Imrei Emes said, "Eh! You're not a businessman. When you're silent, you get two, and that's all. But each time you speak, you get one. Many ones are more precious than by being silent once and earning two. When you speak, you can do a lot of good."

The Gemara (*Tanis* 21.) relates that Rav Broka Chazoah was in the marketplace together with Eliyahu HaNavi, and he asked Eliyahu HaNavi, "Is there anyone in this market who will receive Olam HaBa?"

Two people arrived at the marketplace, and Eliyahu told Rav Broka that these people would receive Olam HaBa. Rav Broka went over to them and inquired about their actions and how they earned Olam HaBa.

They replied, "We are happy people. When we see someone sad, we cheer him up. When we see two people arguing, we work with them until peace is restored."

This is an example of the good that can be accomplished with speech. So much good can be done with a single caring word, with some encouragement. Kind words bring life.

Torah Tavlin

This week was the Yahrzeit of Moshe Rabbeinu

According to those who celebrate the 7th of Adar in both months and next week is Purim Katan. Time is moving quick and soon the cold harsh winter will come to an end and (B'ezras Hashem) we'll have a nice warm Purim!

The Ohr HaChayim Hakadosh says something fascinating in this week's parsha. Klal Yisroel were redeemed from each of their three exiles due to a specific merit of Avraham, Yitzchok and Yaakov. However, we have a kabbalah that the fourth and current exile will be redeemed thanks to the merit of Moshe Rabbeinu, which is his dedication to Torah study.

As long as we do not engage sufficiently in Torah study, Moshe for his part, is not willing to invoke his merit to redeem Klal Yisroel, who continue to neglect Torah study. Thus, **ואתה תצוה את בני ישראל** hints that the timing of the Geulah depends on Moshe seeing that it is his merit which must be invoked in order to orchestrate the final redemption!

מעשה אבות... סימן לבנים

28:1 **וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ וְאֶת־בָּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל**

Kiruv rechokim, outreach to the unaffiliated, requires intense commitment, extraordinary love and a heavy dose of common sense. Rarely does a "one size fits all" approach work successfully. The expert outreach professionals who succeed in their field are individuals who innovate and devote themselves caringly and lovingly

to their work and to their charges. Clearly, every culture, every environment - both geographical and societal- presents its individual challenges, but through deft skills and dedication, one can successfully manoeuvre himself to surmount them.



R' Yitzchok Dovid Grossman shlit'a, through his life's work, has saved thousands of young, unaffiliated and alienated men and women from both physical and spiritual disaster. His approach has always been to attempt to understand the person whom he is trying to win over - neither threaten nor castigate, sympathize, care and show love, and, above all, be sincere.

When R' Grossman arrived in Migdal HaEmek, the city which he almost singlehandedly transformed, he discovered that many of the stores were open on Shabbos. He recognized that taking on all the stores at once would be a lesson in futility. He would begin with one popular restaurant that was near his shul.

He entered the restaurant at Mincha time on Erev Shabbos to find an establishment filled with young people playing games, listening to music, and engaged in various other acts of chillul Shabbos. However, most of them adhered to the Sephardic custom of calling out "B'oi Kallah" - "Welcome, Bride," in reference to the Shabbos Queen, who was soon to make her appearance. All this was done amidst flagrant chillul Shabbos.

R' Grossman reminded himself of a similar incident with the famed Tzaddik of Yerushalayim, **R' Aryeh Levin zt"l**, who fruitlessly attempted to convince a certain barber to close his shop before

Shabbos. The man refused to listen and brazenly kept his shop open to the chagrin of the Rav and his kehillah.



Finally, with no other recourse, R' Aryeh took a seat on erev Shabbos near the shop's entrance, hoping that his presence would inspire unwitting customers to return home and observe Shabbos. The potential customers saw him and demurred from entering the barber shop out of embarrassment in front of the great rabbi.

He continued this practice for a number of weeks. Within a short period of time, the barber noticed that his business was suffering due to R' Aryeh's intervention and in due time, he closed his barber shop prior to Shabbos.

With this in mind, R' Grossman entered the restaurant and was overwhelmed by the cacophony of sound, the clinking of beer bottles, and the calling out of "B'oi Kallah." Alas, welcoming the Shabbos bride in such a manner defamed it. Clearly, these young men and women were clueless concerning the meaning of Shabbos, its sanctity as an integral aspect of Judaism.

The rabbi was in a quandary. This group was not open to a lecture on Shabbos. They would ignore him, laugh at him, or throw him out. Unless he showed that he respected them despite their present

alienation from religion, he was wasting his time. He decided on a brilliant ploy.

He walked into the centre of the room and recited the final verse of Ashrei – **וַאֲנַחְנוּ נְבָרֵךְ קָהּ מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ** Without waiting for anyone to react, he immediately commenced with Kaddish, **יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא!** Immediately everyone - boys and girls - in the restaurant screamed out, **אָמֵן** at the appropriate place. As soon as he concluded Kaddish, he began Shemona Esrai, followed by Chazaras Ha'Shatz, the repetition of the Prayer. When it was time for Kedushah, everyone participated. He finished Mincha, and, while he had their attention, he called out, "Chevrah, Shabbos Kodesh! Shabbos Kodesh! Holy Shabbos!" Now, he had their attention, and he followed it up with an insightful story which inspired the entire group.

Needless to say, R' Grossman had caused a stir, which became a movement that catalysed the return to religion for these and other young people. He was unable to convince them to come to shul, so instead he brought the shul to them - and others, as he went from restaurant to restaurant to daven with the customers. He understood them, he respected them. They, in turn, realized that he sincerely cared for them. This, more than anything, brought about their "homecoming" to Yiddishkeit.

Happy with Your Lot

It states (*Avos* 4:1), **איזהו עשיר השמח בחלקו** ***"Who is wealthy? One who is satisfied with his lot."***

Rashi writes, "He is happy with the portion that Hakadosh Baruch Hu prepared for him, whether it is good or bad, little or a lot. He accepts everything with a good eye."

Old *sefarim* write that **חלקו** is *roshei teivos* for **חַם לַח קַר וְיָבֵשׁ** "hot, wet, cold, and dry." This hints that in all situations, in all weathers

and under all circumstances, **שמח בחלקו** , we should be happy with our portion.

It states (*Shemos* 23:25), **והסירתי מחלה מקרבך** , "I will remove illness from your midst." **The Ksav Sofer *zt'l*** explained that the illness in man is that he isn't satisfied with his portion.

Reb Yaakov Galinsky *zt'l* was a short man. Once, he said in a *drashah* that this is for his benefit because he can only see the half of the cup that's full.



What Does Hashem Want – Rabbi Tzvi Sytner

We think to ourselves, what does Hashem want? Hashem wants me to be perfect in my life. Once everything is perfect, then I will be able to be a good Jew. Once my marriage is better, than I will have better avodas Hashem and learn better – NO! NO! Who says? My avoidas hashem is to work on my marriage.

If Hashem wanted us to be perfect, He would have created us perfect. He would have given us perfect lives, perfect kids dressed to perfection. The wife would be perfect. Finances would be perfect. Everything would be great so now you could be a good Jew.

That is what is called a Malach- an angel. But this is not what He wants. He wants to give us worn clothing, and other life's challenges. Maybe we have a guitar that the string snapped. However, He wants us to play the most beautiful music with the tools that we have. That's what The Riboino Shel Olam wants.

In your mess- is your message! Hashem knows that every single one of us has struggles. But Hashem wants us to say NO, not that I am embarrassed of my struggle but the greatest contribution that I can make, is by looking at the things that are so difficult for me and saying that this is exactly the thing that I am going to donate. This is my contribution. This is what I want to give. This is my Avoidas Hashem.

By working on our issues, is the greatest most beautiful avoida that we can make. By doing it from a position where not everything is perfect.

Within the things that you struggle with the most, is Hashem saying, "that is what I want you to work on".

Your message – is in your mess!

The page of Segulas and salvations

By Rabbi Rafael Avitan Shlita

This Shabbat the gates of mercy will be wide open to all those lacking in a particular aspect of life such as a soulmate, shalom bayit, parnassa, health… This refers to any person who has a problem and feels he is missing something.

On Shabbat Parashat Tetzaveh, an abundance of blessings will be poured down from shamayim to all in need. This is the shabbat during which one can acquire the necessary blessings needed so as not to be lacking in anything. **The Rebbe of Slonim** states that we see this in the name of this week's prasha. The letters that spell out Tetzaveh are the first letters of the words **צעקת הדל תקשיב ותושיע** in **נשמת כל חי** which translates to '***the outcry of the poor You hear, the screams of the destitute You listen to, and You save***'.

According to the Rebbe of Slonim, someone who is in despair and isn't able to pray, but rather screams out from pain, that scream will

be considered as a prayer and will be answered. Hashem will all the more so answer the prayer of someone who invests in a heartfelt prayer. One who invests in his prayer over Shabbat Tetzaveh is promised, that by the merit of Moshe Rabbenu, his/her prayer will be answered.

Parashat Tetzaveh is the only parasha during Moshe Rabenu's life where his name is not mentioned a single time. This is because after Beni Israel sinned, Moshe Rabbenu begged Hashem to forgive Bnei Isreal and said that if Hashem doesn't forgive them, his name should be erased from the Torah. Hashem did forgive us, but because the words of a Tsadik are so powerful in the sense that "the Tsadik commands and Hashem fulfils", Moshe Rabbenu's words had to be fulfilled and so his name was 'erased' in this parasha.

This too demonstrates the power of Moshe Rabbenu's command, in Hebrew tsav (from the word Tetzaveh - command). The parasha starts with the words Ve Ata Tetzaveh et Bnei Israel – and you shall command Bnei Israel. Here, Hashem is implying that Moshe Rabbenu should command Bnei Israel to yell out and pray when in need and through their prayers they will acquire whatever it is they are in lack of. Meaning, all those who yell out and pray for their needs in particular this Shabbat, by the merit of Moshe Rabbenu, Moshe will ensure they are granted yeshuot.

Hashem gave Moshe Rabbenu the power to command and to acquire Yeshuot. This Parasha always comes around during the time of Moshe Rabbenu's Hilula demonstrating Moshe Rabbenu's power to hear our outcries for which he will intervene to save his people and bring upon us Yeshuot by commanding that we be saved.

Use this opportunity to pray for all your needs and B'H by the merit of Moshe Rabbenu, may we all see Yeshuot for all am Israel.

Forward All Issues To Hashem – Rabbi Moishe Malka

Many people have worries, fears and anxieties. With one thought, one can alleviate 50% of their stress. And that thought is – **Hashem knows what He is doing**. He's in control. Leave it in His hands. If it's out of your hands, get it out of your head.

An analogy. You go to the dentist, and he says, "open your mouth". You say, "what for"? He says, "I am going to pull out your tooth". You open wide and he yanks out your tooth. You shout, "what was that for"? He says, "no reason, random"! I am just adding it to my collection".

How would you feel? Would you be burning angry and mad, ready to bring a lawsuit?

But if the dentist told you to sit back and relax, and tells you that you see that tooth, it is a wisdom tooth, its impacted and infected. I am going to extract it now and you won't feel anymore pain. What do you tell the dentist, "thank you." As a matter of fact, you pull out your chequebook and pay him. Why? Because there is a purpose, there is a reason. You are not angry anymore.

Once you get the idea that things are not random, like you are stuck in traffic, or a deal didn't work out, if it's random, it is painful. But if there is a reason and a purpose, you can take a deep breath, and feel better. You inhale ***bitachon*** and you exhale ***anxiety***. Hashem's in control. What He does is good and He knows what He is doing.

Entry level of faith is to know that there is Hashem. The next level is to be involved with Hashem. You say thank you and make brachos. The highest level is when things don't go your way. You muster your faith and leave it in the hands of Hashem, and say," ***gam zu l'tova.***

Faith- do you know how to spell it?

FORWARD ALL ISSUES TO HASHEM!

Pearls of Wisdom… A Word for the Ages

Rav Aryeh Levin, *zt"l*, known as the *Tzadik* of Yerushalayim, was once walking on the street when he saw a former student of his, who had abandoned the Jewish way of life, *R"L*, walking toward him. When the student noticed that he was walking directly toward his former *Rebbe*, he crossed the street to avoid him. Rav Aryeh crossed over to him and said with a smile, "I'm so happy to see you! Why did you avoid me?"

The student replied, "I will be perfectly honest. I am embarrassed to see you because I don't have a *Yarmulka* on my head." Rav Aryeh looked at him and said, "My dear student, don't you realize that I am a short man?

I can only see up to your heart!"

The Way of Emunah – Rabbi Meir Isamar Rosenbaum

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר

And you shall command the children of Yisroel, and they shall take to you pure olive oil, crushed for lighting…(27:20)

A terrible plague once broke out during the times of **Rav Meir of Permishlan zy"a**. Sadly, many Jewish children died. This occurred during the week of Parshas Tetzaveh.

Rav Meir got up to daven and said, **וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל** – You commanded, the children of Yisroel. You commanded us to have Jewish children. And now, **וְיִקְחוּ אֵלֶיךָ?** Will they be taken back to You?" After he said these words, the plague ended.

"Never promise something to a child and not give it to him, because in that way he learns to lie." ~~ Talmud, Sukkah

Hashem Desires Our Prayers -Do Not Give Up

When Esther entered Achashveirosh's chamber, she prayed **קלֶי קלִי לָמָה עֲזַבְתָּנִי רָחוֹק מִישְׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי** (Tehillim 22:2-4): ***"My G-d, my G-d, why have You forsaken me? You are far from my salvation and from the words of my moaning. My G-d, I call out by day and You do not reply, and at night I do not keep silent. But You are holy; You await the praises of Yisroel."***



Rav Eliyahu of Izmir zt"l (Sefer Orah V'Simcha) explains these words by quoting the Medrash (Tanchuma Shoftim 14) that says that the reason Hashem doesn't answer our prayers immediately is because He wants to hear our prayers. This is the reason why the Imahos were barren (see Bereishis Rabbah 45:5). Hashem wanted to hear their prayers for children. Esther was saying that Hashem "forsook her" because He wanted to hear her call out to Him. She reiterated that Hashem does not answer her right away so that she would pray to him day and night. And she concluded He is holy and awaits the praises of Klal Yisroel and wants to hear their prayers.

He adds that we can learn another lesson from Esther. She said that she cried out to Hashem day and night, even though she was not answered. She did not give up and continued to daven because she knew that Hashem wanted to hear her praises and would answer her in the end.

A person has to take this lesson and never give up on his prayers. If he is not answered, he should continue to daven again and again. We

find that this what our Avos did. Although they weren't answered right away, they continued to cry to Hashem until they were.

We find the same thing regarding Moshe Rabenu. After Hashem vowed that he would not enter Eretz Yisroel, he did not give up and continued to daven. Chazal say that he prayed 515 prayers (the gematriyah of the word "Va'eschanon") until Hashem told him to stop and desist.

It is related (see 2 Malachim 8) the widowed wife of Ovadiah came to Elisha Hanavi and cried to him about her difficult situation. She told him that she had a large debt, and the creditor wanted to collect his money by taking her children as slaves.

The Radak relates (in the name of the Tosefta) that she cried and prayed about this matter 265 times – the gematriyah of the word "tze'akah" (crying out). Sefer Kol Tzofayich (written by **Rav Chaim Efraim Zaitchik zt"l**, Chelek 1, Parshas Vayeirah) writes that whenever someone is faced with a difficulty or challenge, he should follow this example. Even if he has many problems, he should not give up. He should strengthen his bitachon and have patience and continue to daven to Hashem over and over until he receives his salvation.

Torah Compilations with Yossi

This week, in Parshat Tetzaveh, Moshe Rabbeinu is the central figure of the building and the furnishing of the **משכן** – the Sanctuary in the wilderness. Yet remarkably, his name does not appear in the entire Parsha. Usually, paragraphs begin – **אל משה לאמר וידבר ה'** , ***"Hashem spoke to Moshe saying"*** etc… But in this week's Parsha, pesukim commence, **ואתה** – "***and you***" – **ואתה תצוה** – "***you must command"*** – and so on.

Clearly Hashem goes out of His way to omit the name of Moshe. Parshat Tetzaveh is always read close to the yahrzeit, the

anniversary of the death of Moshe, on the 7th of Adar, which took place a few days ago. So at the time when we mourn the loss of Moshe, his name is absent.

Rabbi Ephraim Mirvis said, that there is a profound message for us, relating to the centrality of names. You see, when it comes to legacy, there are some who presume, that all depends on the preservation of their name on the lips of others. For as long as people are mentioning and quoting that name, then the legacy remains alive. But that is a mistake. Legacy has nothing to do with names. It has everything to do with impact. Through the seeds that we sow during our lifetime, the harvest can be reaped for all time. That is true legacy, and we learn it from Noach.

At the beginning of Parshat Noach. The Torah says, **אלה תולדות נח- *"these are the generations of Noach."*** **נח איש צדיק תמים - *"Noach was a righteous person, he was perfect in his generations"***. Noach walked with Hashem. Where are his generations? Only his good deeds are mentioned. Rashi says **ללמדך שעיקר תולדותיהם של צדיקים טובים מעשים - *"to teach you that the primary descendants of good people, are their deeds"***.

Those good deeds of Noach, sustained the world, and are with us to inspire us today. We may not mention Noach by name, but that's not what matters – it is his impact upon our lives, that is with us.

And that is exactly the case, with regard to Moshe Rabbeinu and this week's Parsha of Tetzaveh. The name of Moshe may be absent, but the Torah that he taught, the values that he imparted, they are with us to this day, and that is the essence of his legacy.

Let us all therefore guarantee, that our legacy will remain in this world forever – by living a life of good deeds and setting a fine example to one and all.

Or Hachaim



The Or Hachaim says: once Hashem, in His mercy, does much good to a Yid even if he later sins he doesn't withdraw any of the goodness from him. Rather the way that he was treated before he sinned is how he will be treated after he sins (For Hashem loves us when we don't do sins , but even if we sin, he still loves with the exact same love as He did before the sin).

Therefore, it says Hashem the first time alluding to the way He treated a Yid before he sins, and immediately after it says it again alluding to the mercy after one sins, in order to consider it as if it were the same from the beginning. This is equating the level of mercy and kindness after one's sins as if it were before he sins.

The lesson we learn from this is a lesson for life: Hashem is the Almighty and there is none like Him. He is our father in heaven waiting for us to ask Him to be Mochel us. He always wants to give us chances to be forgiven and He gives us another chance even if we are undeserving of it. When we ask for forgiveness, He makes it His number 1 priority to find a way to forgive us. He loves us no matter what we do, for we are His chosen ones. He is a father who cares for His children and makes it His top priority to make sure they become the people who make a difference and make an inspiration. In fact Hashem loves us more than a father loves His son, for He can grant anything to anyone..He is just waiting for us to ask Him. Not only that He gave us a loophole for almost 100% forgiveness called the **יג מדות של רחמים** - (thirteen attributes of mercy) , He loves us so much we just have to show that we love Him back just like a son loves his father.

Circle Time – by Rabbi Yitzchok Landa

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת "You shall make holy garments for your brother Aaron, for honour and glory" 28:2

Why does the Torah make such a big deal out of clothing? Isn't it just "external" and unimportant?

Akiva settled into his seat on the plane. It was going to be a long flight to Tel Aviv; but he had brought his favourite sefarim along and he planned to accomplish a lot. He hoped that his seatmate would be pleasant and not disruptive.

Akiva opened a sefer and waited while the other passengers filed onto the plane, finding their seats one by one. Soon enough, a middle-aged. bare-headed fellow stopped at his row and asked to pass to the middle seat. Akiva glanced at him as he stood up; he seemed to be a typical British citizen departing London's Heathrow Airport for a vacation.

The flight took off and Akiva exchanged a few words with his neighbour, who introduced himself as Mitch. Akiva was surprised to learn that Mitch was actually Jewish and flying to Israel to visit his son in Bnei Brak, who had been learning in kollel for lO years!

"Let me tell you how my son became religious," Mitch said. "'As you can see, he was not born into a Torah-observant family. I sent him to public school, and we had no Jewish identity at all. My wife and I wanted the kids to get a good education and a comfortable profession. My son Jonathan showed aptitude as a lawyer and went to law school immediately after college."

Mitch continued the story. Jonathan was a top-level achiever in law school. He consistently earned grades with honors and had a promising career ahead of him. As is common, law firms visited the college and offered top prospects part-time jobs as clerks. In this way, they hoped to recruit good talent for their firm.

Jonathan was offered an internship during his final year of law school. He took the offer and went to work for a high-powered law firm in central London. "We did have one Jewish family tradition," Mitch said. "We always gathered as a family for a traditional dinner on Rosh Hashanah. So, shortly before the High Holidays, my son approached his boss and asked for time off for the New Year." "New Year? That's in three months!" the astonished manager exclaimed. He had never heard of Rosh Hashanah. No Jew had ever worked at the firm before.

"No, in three days." Jonathan replied. "The Jewish New Year. I'm Jewish, and we have a family tradition to be together on that day."

The manager's eyes narrowed, and a long pause followed.

"Sure," he said slowly. ''Take as much time off as you'd like."

Jonathan returned to work after Rosh Hashanah and was surprised to find that his desk had been cleared out. All his stuff was gone and someone else was sitting in his workspace! A bit of questioning revealed that he had been moved to a windowless cubicle near the mailroom. He was no longer assigned to cases and was only given menial jobs, like licking stamps.

Clearly, the firm in which Jonathan had landed was anti-Semitic. They couldn't fire him, for fear of a discrimination lawsuit, but he knew he would not be re-hired when his contract expired at the end of December. Jonathan did not want to quit, because he would lose his severance pay. Instead, he wanted to get even.

He thought long and hard about how to make a statement in his final few months in the legal office.

Finally, he hit on a plan. On his way home, he took a detour to the religious Jewish neighborhood of Stamford Hill. There, he entered a clothing store.

"Give me the works!" he declared to the stunned employee behind the counter. "The hat, the coat, belt...all of it!"

Moments later, Jonathan left the shop with a full wardrobe of chassidishe clothing. He went home to prepare his new look.

Jonathan showed up to work the next day looking like a changed man. He wore a bekeshe, a gartel, and a yarmulke under his biber hat. He had traditional chassidishe glasses, shoes, and socks, and tzitzis hung down from his waist.



As he had hoped, the eyes of his coworkers and managers popped out of their heads. Jonathan spent that day, and the next, and the next, parading around his workplace as much as he could. He wanted this place to remember that they had a Jewish employee, and a proud one too!

But then, suddenly. a thought struck him. Of what was he proud? What was the meaning of the strings at his waist and the little cap on his head? He had to find out. He looked up local synagogues... That was the beginning of Jonathan's road to Torah study. The rest, as they say, is history.

Mitch settled back in his seat. "It's amazing,"" he said, half to himself; "what effect clothing can have on a person's entire self.'"

The Last Word - A One-Liner Worth Remembering

"Money is like wine. A little bit is good for everyone. But only some people can handle a lot!" - Rav Itzele Peterburger

Circle Time – by Rabbi Yitzchok Landa

Haftorah

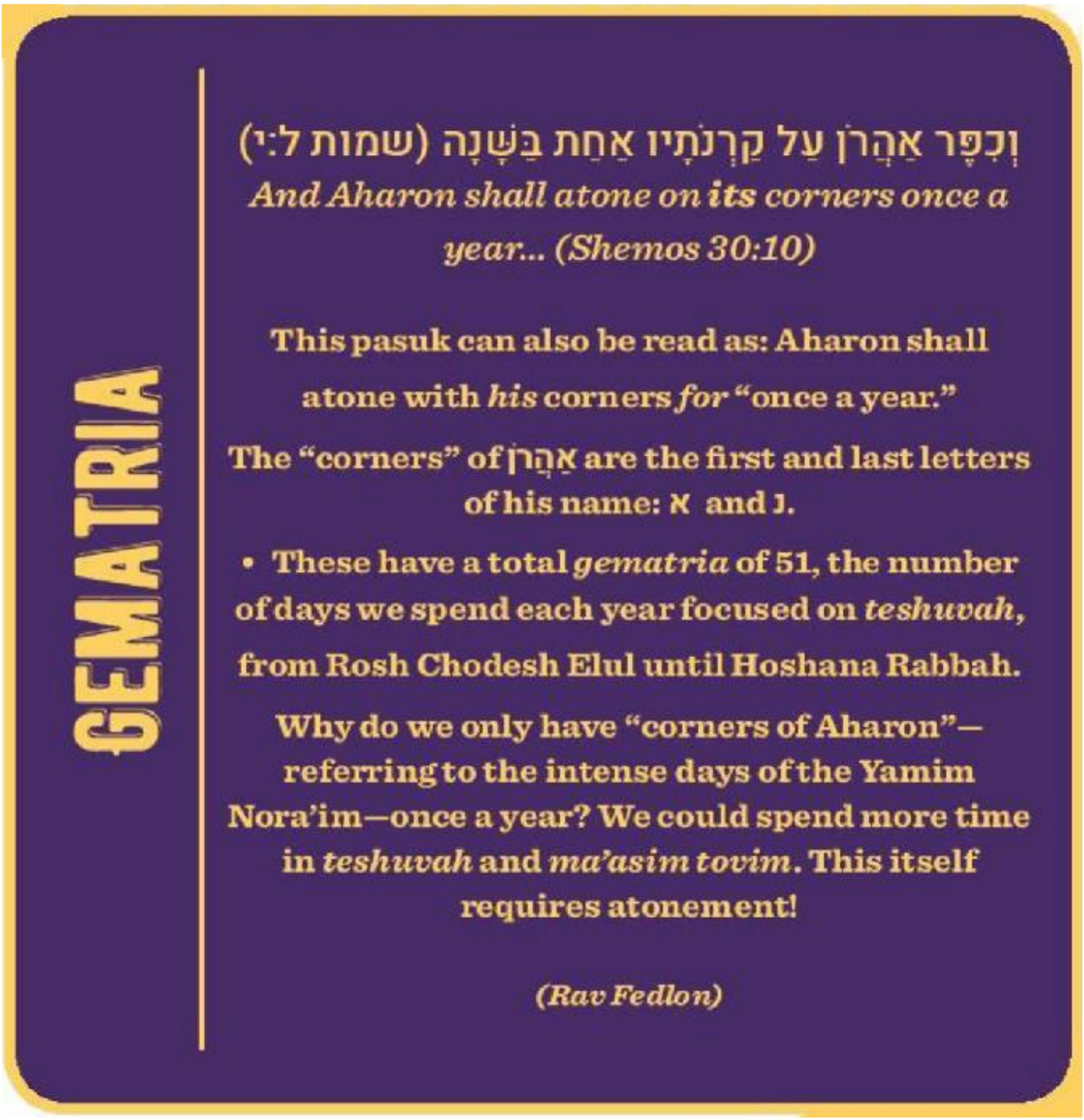
The navi Yechezkel, in exile at the time of the Churban, has received a detailed description of the future Beis Hamikdash. In the haftorah, he is told to relay the precise plans and blueprint to the Jewish people. He protests that the people are not ready for it-they are still in exile- but Hashem explains that by studying the plans, they will spiritually build it, and it will also increase motivation to do teshuvah. Yechezkel is given the description of the Mizbe'ach of the future (the other keilim will be precisely the same) and the avodah of the dedication ceremony of the future Beis Hamikdash.

Connection to the parsha

While Terumah, Vayakhel, and Pekudei all have haftoros referring to the construction of the first Beis Hamikdash, Tetzaveh's refers to the third. This is because Parshas Tetzaveh contains the description of a Mizbe'ach and the dedication avodah, and the haftorah does as well. The dedication of the Mishkan took place during the month of Adar, and so will the dedication of the third Beis Hamikdash. (Gra) The parshah and haftorah have almost identical phrases-Shemos 29:37 and Yechezkel 43:26.

The names of many famous halachah sefarim find their roots in this week's haftorah.

The Rashba's famous sefer on the halachos of issur v'heter is called Toras Habayis, derived from a phrase repeated several times in the haftorah (it appears nowhere else in Tanach). This sefer spawned other sefarim with names based upon it, such as Bedek Habayis (questioning the Rashba) and Mishmeres Habayis (defending the Rashba). The Rema followed suit when he named his sefer on the same topics Toras Hachatas, which was followed by Toras Ha'asham, Toras Ha'olah, and Toras Haminchah.



From Our Sages

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ And you bring close, to yourself, Aaron your brother (28:1) –

Moshe wasn't commanded to raise up Aaron, but rather to bring him close. This teaches us that a leader must not consider himself as one who is above the people but as one who is close to them. (**B'nei Yissachar**)

Short Vort: Rabbi Moshe Kormornick

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד . . .And they shall take for you clear olive oil, crushed, for illumination to <u>raise</u> a continuous flame (27:20)

The Mizrachi writes that the word "raise" instead of the more usual "light" in this verse tells us that the one lighting the candles must not merely brush the flame across the wick leaving it to catch the fire, rather, he must place the flame on the wick and wait until the flame has "risen" by itself.

The Menorah is often depicted to represent Torah, and therefore, perhaps we can suggest that there is a wider lesson to be learned from this verse.

Perhaps we may learn that when we attempt to educate and inspire others, whether as educators, parents or good friends, it is not enough to provide a passing means of inspiration or vague support, instead, we must invest our time and energy to see that our light has successfully spread, and we must not leave them until they are independent and able to share their own light with the world. For, it is the role of every Jew to be a light to the nations of the world; but before being a light *to the nations*, we must first all *become a light*!

The following story relates how Rav Elya Lopian understood and fulfilled this message, with wonderful results.

A young boy from London decided to take a break from his secular studies to develop his interest in Torah. He flew to Eretz Yisrael but was refused entry to the Yeshivos due to his poor learning skills. He was advised to try Rav Elya Lopian's Yeshiva and told to prepare the first five pages of Beitzah for his entrance examination.

A few days later, the boy nervously approached Rav Lopian's office asking to join the Yeshiva. He told Rav Elya what he had prepared, and Rav Elya began to ask him questions. The boy, however, had not

been able to prepare so well, and what he *had* prepared, he had forgotten. Rav Elya asked easier and easier questions, but the boy could not answer any of them.

Finally, Rav Elya asked the most basic question he could on the topic: *What does one do with an egg that is laid on Yom Tov?* The answer being the very first point on the first page. However, in his utter confusion, the boy answered, "We make scrambled eggs!" Rav Elya stroked his cheek, and said, "No my son, that is not the right answer, but I am going to accept you into the Yeshiva anyway because I see how much you desire to learn and you also have a very sharp mind. I know this because when I asked you a question that you did not know, you thought of the most logical thing — we make scrambled eggs from eggs. So I know that you have a good head and will do very well here."

The boy was delighted with the compliment, which completely overshadowed his embarrassment at not knowing any of the answers. Rav Elya indeed welcomed him into the Yeshiva and paid special care and interest in his development, making sure that he received additional help and attention until he was capable of mastering the Gemara without any assistance.

Relating this story years later, the boy, now a great-grandfather to generations of Torah teachers, credits the care that Rav Elya initially showed him and then continued to show him as the means for his own individual success.

This story perfectly exemplifies the message above: it is not enough to inspire people, we must be there as a support for them and there to continue to offer our light until their light has successfully risen. This message is true for every teacher, whether it is someone in the profession, a parent, or anyone who can give of themselves to another person.

Finally, one must remember that a flame is unique in that lighting other candles does not diminish the original light.

We too must remember that when we make efforts to inspire and help others grow, our light will not be diminished in any way; quite the opposite, in fact, for it will be our light which will be spreading far and wide.



Trusting Hashem – Rabbi Yaakov Rachimi

In parshas Tetzaveh we learn a tremendous lesson in life. The Pasuk says וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד ***And they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually.*** 27:20

When we had the Beis Hamikdash, we had a mitzvah of ***Ner Tamid.*** There had to be a constant light burning 24/7 in the Beis Hamikdash. Where did that light come from? From oil. What type of oil says the Torah? Olive oil. Specifically clear pressed virgin olive oil.

Why does the Torah have to be so specific about what type of oil we need to use, and why specifically clear pressed virgin olive oil?

Olives when they come from the tree are hard and bitter. You really have to press them hard to get any oil out of them at all. But these first few drops are great and super quality.

The Torah here, teaches us a tremendous lesson. You know what light was always lit in the Beis Hamikdash? From olive oil.

Why specifically olive oil made from hard and bitter fruit?

To teach us a tremendous lesson that sometimes when things are hard and bitter, when you push and believe in yourself, when you hold on strong, when you strive for the top, when you get closer to Hashem, when you don't give up on yourself, when you beat the yetzer harah, when you overcome the test even though it is difficult, when you scream Emunah, when you pull through the difficulty and darkness – at the end of the day, you are going to light up the world.

So too every single one of us. If we are going through hard or bitter times, when you pull through, the time that you had Emunah and trust in Hashem, will light up your life in this world and in the next. You grow through the test.



The word in Hebrew for test is נִסָּיוֹן.It comes from the word נס - miracle. When a person pulls through a test, he just performed a miracle!

A true believer in Hashem, someone that comes from Hakadosh Baruch Hu, knows that everything has a calculation, everything is from the hand of Hashem. If Hashem gave you the test, it means that you can overcome it and pull through. This is a נס - a miracle.

Every situation that we are in, Hashem is in charge, and everything is for our ultimate benefit. Hashem knows what He is doing. We need to scream Emunah, and know that the greatest times come when a person pulls through the darkness.

The page of Segulas and salvations

By Rabbi Rafael Avitan Shlita

Purim Katan

Tsadikim say that the light of Purim Katan (the small Purim) is brought upon all those who feel small in the sense that they need a Yeshua (salvation). Those who feel little because they are lacking in something.

Purim itself is the biggest day of the year to have our prayers answered. Purim Katan is a big and auspicious day as well.

Rabbi Tsadok of Lublin writes that on the day of Purim Katan, a person can merit to get 'a new heart'. Meaning that his heart can be purified on this day. Someone who is not able to see the good in situations, in others… can be granted 'a good heart' on the day of Purim Katan.

To receive the light of Purim Katan, we must prepare the proper vessel. There are some minhagim that Tsadikim have suggested we do on this special day. These customs make it so we are blessed with an abundance of blessings.

Seudat Purim Katan

One should make a seuda in honour of Purim Katan, just as we would do on Purim. It is a mitzvah to make a meal anytime on Tuesday before sunset. One should also make it a point to drink some wine during the meal. It should be a meal filled with joy. This meal holds a lot of yeshua (salvation).

Chazal say that Moshe Rabbenu was born on the 7th of Adar Aleph (the first Adar in a leap year) and therefore his Brit Milah was on the 14th of Adar Aleph, which is the day of Purim Katan. Given that at that time, the Jews in Egypt were forbidden to have children (Pharoah ordered that the newborn Jewish boys be killed) and Moshe was hidden in order to keep him alive, they were not able to celebrate the Brit Milah and make a proper meal - Seudat Brit Milah (a holy meal that holds a lot of Yeshua (salavation)).

The Beit Israel MiGur explains that in a leap year, we make a big seuda on Purim Katan, the 14th of Adar Aleph, in honour of Moshe Rabbenu's Seudat Brit that he didn't have. On this day, Moshe Rabbenu is honoured and comes down to be with us. At this holy time, in the presence of Moshe Rabenu's holiness, we can ask Hashem for all the things we need and want, and we are bound to see Yeshuot (salvations).

Tsadikim also say it is good to say the following chapters in Tehillim during the meal: 22, 39, 62, 77, 100 **כ״ב, ל״ט, ס״ב, ע״ז,ק׳** Then, open our hearts and pray for all our needs.

Rav Mordechai MiNadvorna zt'l says Purim Katan is a wonderful day and it has a tremendous influence in Shamayim.

The Baal HaMaagale Tsedek zt'l, a student of the **Ba'al Shem Tov**, states that Purim Katan is also a Yom Tov, and it has a great influence in Shamayim. This day is remembered, and prayers are answered. All one must do is pray and Yeshuot will come. Sometimes, the Yeshua takes time, but it will come b'H!

It will be a shame to miss out on such a holy and promising day.

Rabbi Avigdor Miller Zt'l - Dedicating the Ear

When the Kohanim were inducted into the service of the Beis Hamikdash for the first time, before they would be permitted to approach the mizbeach to bring korbanos, an Eil Hamiluim, a Ram of Consecration was sacrificed. And it was this inauguration service performed with the blood of the ram that empowered the Kohanim to commence their avodas Hashem in the Beis Hamikdosh.

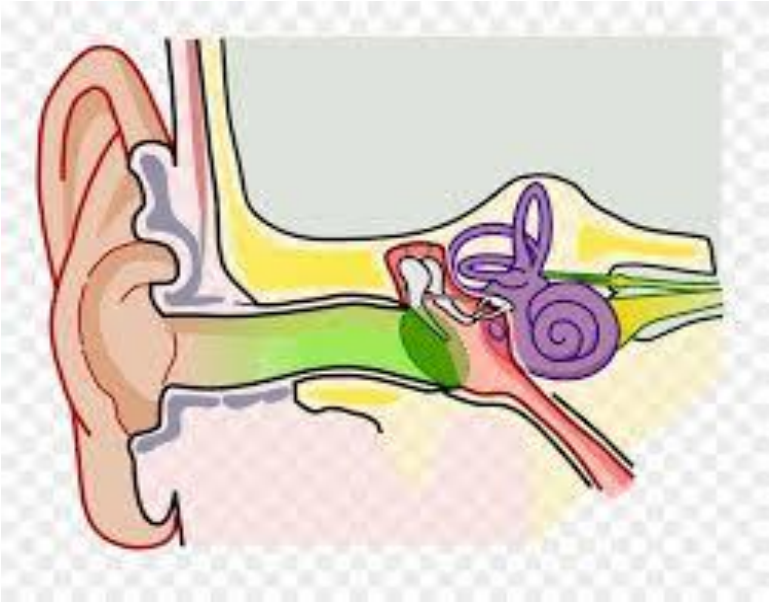
Now, what was the first act that was done with this blood? **וְשָׁחַטְתָּ אֶת־הָאַיִל וְלָקַחְתָּ מִדָּמוֹ וְנָתַתָּה עַל־תְּנוּךְ אֹזֶן אַהֲרֹן וְעַל־תְּנוּךְ אֹזֶן בָּנָיו הַיְמָנִית** And you shall slaughter the Ram," Hashem told Moshe Rabeinu, and you shall take of its blood and put it on the cartilage of Aharon's right ear and on the right ears of his sons" (29:20).

It was the ear of the Kohanim that was dedicated to the service of Hashem before anything else. Before the blood would be placed on their hands and on their feet to symbolize that the hands and feet of the ovdei Hashem should be dedicated entirely to His service, it had to be placed on the ears of the Kohanim. And that's something that requires an explanation. Why is the ear the preface, the introduction, to korbanos?

The Value of Listening

Everybody remembers the story from Shmuel Alef – it's in this week's haftorah too – when Shaul Hamelech was sent on a mission by Shmuel Hanavi to wipe out Amalek. He was commanded to destroy them completely; there should be nothing at all left of them. And when Shaul Hamelech and his soldiers returned from the mission he greeted the navi and said, "I have fulfilled the word of Hashem." But the navi wasn't satisfied with that: "What's this sound of cattle that I hear?" So Shaul said, "The people spared some of the cattle so that we could bring them as an offering to Hashem. Why should we slaughter them on the battlefield in vain? Instead we'll bring them as korbanos to Hashem in gratitude for what He's done for us." Korbanos are wonderful, they're very important. But the Navi is telling us here that to use your ears for listening – not just for listening but to be obedient – that's even more valuable.

A Great Form of Happiness



In the second sha'ar of Sha'arei Teshuva, siman 12, Rabeinu Yonah explains there that the ears, the ability to hear, is one of the greatest gifts that Hakodosh Boruch Hu gave us. You know, we're accustomed to thinking that this is how it's supposed to be – we were born with ears and we'll one day die with ears; they're always functioning and therefore we don't think about it at all. Many people might go their whole lives without thanking Hashem once for their ears. But actually the ears are a great form of happiness. It's fun to be able to hear sounds! Hearing is an important part of our existence. We

live by means of hearing; it's our lifeblood. Without it, a man is missing so much fun, so much of life, that it's almost as if he was dead. It's a terrible tragedy to not be able to hear.

Free Earphones

Your ear is very very valuable! Only that hearing is such a subtle gift that we forget about it. Some people are only happy when they buy a pair of earphones and they can walk someplace and listen to a walkman, a little tape machine with headphones. Ooh wah! That's fun! If they can listen to a person talk with an artificial set of ears, then it's fun times – that they enjoy. But to be happy with their original earphones, that they never thought about. Did you ever see a man who is missing one ear? I did. I know a man in Manhattan, a very successful man, who's missing one ear. Whenever he's in a picture he makes sure it's with his profile – to make sure you don't see the other side of him. Now, if he could get back that ear, how happy he would be! How grateful he would be to Hakodosh Boruch Hu! He's a very wealthy man and he would give away a lot of his money to get his ear back. And here we are, most of us are walking around with two working ears!

Did you ever stop to think about that? Take hold of your ear and think about that – hold on to your ear and say thank you to Hakodosh Boruch Hu! Don't do it when your wife is around because who knows what she might think, but make sure to do it once in a while. "Ahh! Ahh! My ear! What a chesed it is to have two ears!"

What Doctors Can't See

Now, the chesed is even greater than you imagine, because the ear isn't just an earphone, a piece of plastic with some wires. The ear is a compendium of miracles of staggering complexity! What the process of hearing involves is even today not understood. Ahh! The ear is such a complicated piece of machinery!

The ear is the receiver for sound waves. As the sound waves come towards the eardrum it also hits the outside part of the ear. The ear is made like a funnel; it gathers together the soundwaves and funnels them into the hole where the eardrum is.

A physician once told me that most physicians never even saw an eardrum. "They go through the motion of looking into your ears," he said, "but most physicians never saw an eardrum." The drum is less than a tenth of a millimetre thick, but it's composed of three separate layers! And it's specially constructed so that it should produce no after vibrations that would blur the sound. An ingenious system of bone levers connected to the eardrums magnify the sound waves that beat against your eardrum – three tiny bones that are connected to each other and they miraculously magnify the movement of the waves so that when it finally pushes against the liquid in the inner ear, it creates a wave of motion that excites the 30,000 or so nerve endings that project into the liquid – and according to the force of the movement, so is the volume of the sound.

Don't Laugh!

And the truth is that it's not only hearing. You need your ears for walking too. You learn how to walk when you're a child and once you learn it seems so easy but you should know that you're a trapeze artist when you walk. It takes a lot of work to balance yourself. And how do you do it so easily? It's because you have in your ears, in each ear, a bed of nerves. There are nerves sticking up out of the bed of that little chamber in your ear. On top of that chamber of nerves is a stone, a loose stone. And when you move your head a little bit, the stone moves and it tickles those nerves – and the nerves warn you, "Straighten up!" Both ears have that. There's an ear stone in each ear – there's a little chamber in your ear and on the floor of the chamber there are nerves sticking up out of the floor and there's a stone lying on the nerves. And the stone is loose. And as you're

moving like this, they tickle the wrong nerve – ope! Straighten up! And you do it automatically. Nisei nissim! Nisei nissim! Ears are so much fun!

When is the last time that you thought about thanking Hakodosh Boruch Hu for the ability to hear? You know that some people never even thought about it! Very many people never even thought once about the great gift of two ears. So at least that we learned here tonight, that you must engender a feeling of gratitude for the ability to hear. And even if years may pass by before you actually appreciate it, it's worth all the effort you put into it.



אֲשֶׁר יָצַר

The halacha is that when a person finishes going to the bathroom, they should say Asher yatzar. What's interesting is that The Mechaber- Shulchan Aruch says that one of the reasons why we say this is because we are acknowledging that The Riboino Shel Olam created man with chachma - **אֲשֶׁר יָצַר אֶת הָאָדָם בְּחָכְמָה** – that man has been given chachma.

חֲלוּלִים חֲלוּלִים וּבָרָא בּוֹ נְקָבִים נְקָבִים refers to the fact that we can eat, breathe, we can talk, our ears allow us to hear sounds, speech and music. Our brains don't fall out! The body is amazing - **וּמַפְלִיא לַעֲשׂוֹת**

The interesting thing is, that according to most peshotim, the bracha has very little to actually do with going to the bathroom. It talks in general about the wonderous and biologically miraculous body, coupled with the fact that man, as opposed to animals has *chochmo* -wisdom. It is a bracha thanking Hashem that we are healthy, and everything is working correctly.

When is a good time to say the bracha?

You could say it once in the morning together with the other brachos, or you could say it all day long. You could say it when you feel good or when you don't feel good.

So, Chazal were *mesaken* that due to the wonderous nature of the human body, we should say it when we go to the bathroom. This would entail us saying the bracha various times throughout the day, and showing our deep ongoing appreciation.

Rabbi Label Lam - The Rejected Stone

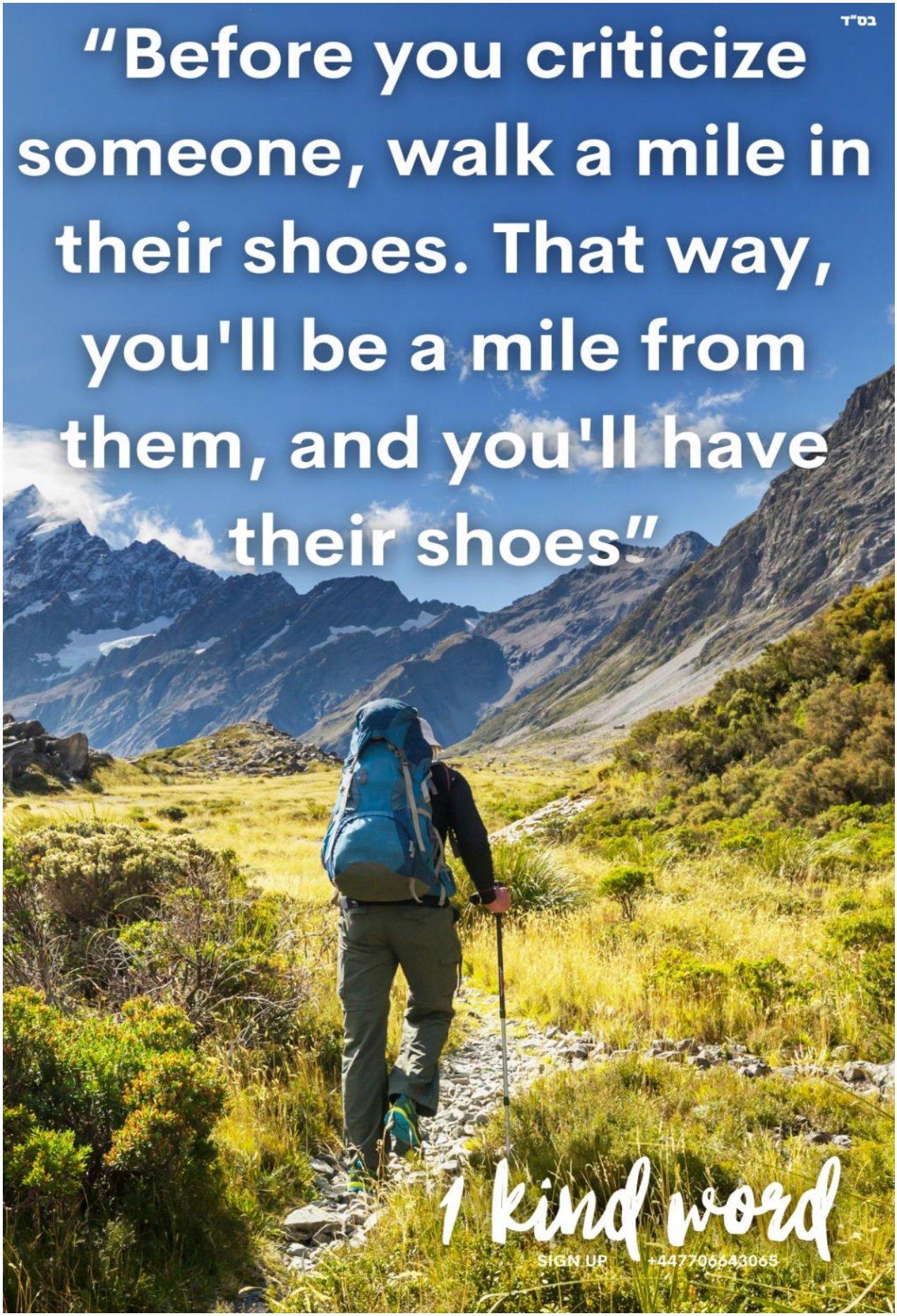
Whenever we recite these words in Hallel, אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה (Tehillim 118:22)"***The stone that the builders despised and rejected has become the cornerstone***," I picture a certain archway in the Old City in Jerusalem, and all the stones are very similar, except for the one that sits on the top, in the middle. It's a quarter cut, a triangle, and I imagine the builders are picking it up and throwing it off to the side.

What do we need this one for? Until they realize that this is the one that holds both sides together. And David Hamelech is telling us that that is his story. And that's our story. That's everybody's story.

The mission in Pirkei Avos says "Don't disparage anybody," because everyone has their time and place and their reason for being.

A Wise Man would say: "Life isn't about getting and having, it's about giving and being."

"A good day makes us forget a bad one, and the other way round." ~~ Tanna Deve Eliyahu R.


בס"ד
"Before you criticize someone, walk a mile in their shoes. That way, you'll be a mile from them, and you'll have their shoes"
1 kind word
SIGN UP +447706643065

AT THE ArtScroll SHABBOS TABLE
A PROJECT OF THE Mesorah Heritage Foundation

Worrying About The Wrong Things by Rabbi Fishel Schachter

A story was recently told of two pilots flying a major airliner full of passengers across the Atlantic who fell asleep mid-flight. Although planes are set on autopilot once they take off, still, the pilots are not allowed to just recite Krias Shema al Hamitah and doze off. These particular pilots were in such a deep sleep that they failed to wake up despite desperate repeated calls from the control tower. Either they ate a really geshmake cholent right after take-off, or maybe they were listening to one of my shiurim.

Flight controllers had reached the point of calling for military planes to engage the runaway aircraft when — finally — one of the pilots rubbed his eyes and woke up enough to answer his radio. Now imagine the following scene (from the days when masks were still required on planes): A woman at the back of the plane is yelling at a passenger across the aisle that he is not wearing his mask high enough over his nose. He argues that if he pushes it up any higher, the mask will also serve as a blindfold, but she is now in hysterics, threatening to sue if they don't let her off the plane. "You will make us all sick with your carelessness! Pull that mask up higher!"

The flight attendants are unsuccessfully trying to calm her and to find her a different seat. She yells back at them, "Let the man who is endangering the plane move! Why should I move? I don't want to get sick!"

All this time, little does she, the flight attendant, or the semi masked man realize that they are all sitting on a plane where the pilots are asleep!

If Hashem does not guard the city, in vain are the efforts of the guard- אִם ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שֹׁומֵר (Tehillim 127:1). As my father would tell me, ninety percent of our worries are not our real problems anyway. Ninety percent of our real problems are not the ones we anticipated. This means that ninety percent of the time we are worrying about the wrong things anyway. We are worried about masks while the pilots flying our planes are asleep.



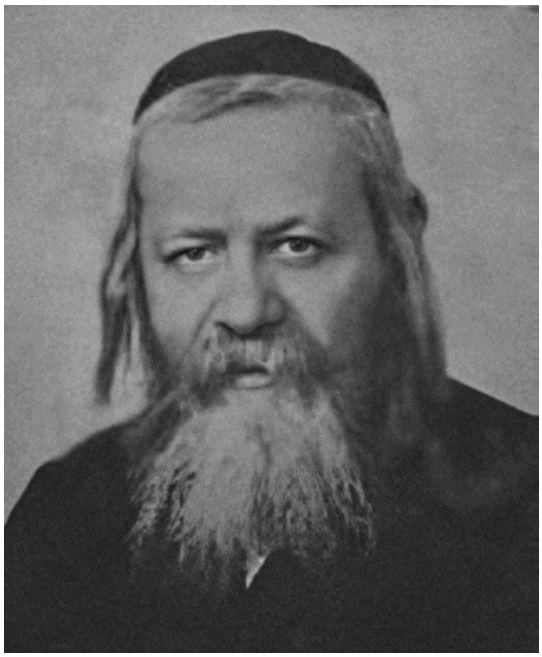
Fill Their Tank For The Long Haul - Living Chessed by Rabbi Avrohom Asher Makovsky

In a million ways, we pick up a sense of what people think of us. How do they greet us? What tone of voice do they use in speaking to us? How much attention do they pay to what we have to say? Sometimes we might feel that someone doesn't like us at all, not because of anything he has done or said directly, but because of the subtle factors we've just mentioned. We may not realize that in exactly the same way, people read our feelings about them. The day a person is tired and greets his friend with a limp smile and a nod, that friend might think, "He's not happy to see me." The day we're in a rush and give someone an impatient answer, he might feel, "I asked a foolish question."

The other side of this dynamic is the incredible, long-lasting good we can do when we honour another person, as illustrated by this story heard from **Rav Yaakov Meir Shechter**:

Many years ago in Tel Aviv, nearly every home experienced one or more children leaving the fold. However, Tuvia* was one exception. Every one of his children was a sincere Torah Jew. It was as if his house was untouched by the plague that beset the rest of the city. When a friend asked him to what he attributed his family's devotion to Torah, Tuvia knew the answer. It went back to when he was 13

years old, learning at Rav Elchonon Wasserman's yeshivah in Baranovich.



One day, the yeshivah was host to a revered guest, **Rav Moshe Blau**, the head of Agudas Yisrael in Eretz Yisrael. He had come to Europe on important matters of concern to Klal Yisrael. Rav Blau needed a bachur to escort him on his travels from one European city to another. Tuvia, who was familiar with the area and its train schedule, was chosen for the task. At one point in their travels, Rav Blau asked Tuvia to come with him into a quiet shul so they could discuss something. The rav then laid out his dilemma to the 13-year-old boy. He had to make a decision, and whichever way he decided, one group in Klal Yisrael would be insulted. He asked Tuvia for his opinion.

"I was taken aback," Tuvia recalls. "What did this talmid chacham, who was sought out by the gedolim of the generation for his sage advice, need with the advice of a boy?

But do you know what he said to me? He said, 'I've been spending time with you over the last few days. You're an impressive bachur. You have intelligence and insight. I trust your advice. Now please tell me what you think I should do.'"

Tuvia concluded, "My whole life, I've remained a religious, sincere Jew with a true Jewish home, all because Rav Moshe Blau thought I was praiseworthy. I had to live up to his impression of me. That gave me a standard to uphold." The Torah itself teaches us this lesson. When Yosef HaTzaddik faced his overwhelming nisayon with Eishes Potifar, he saw before his eyes the image of his father. He thought, "My father cherished me. He thought the world of me. How can I let him down?" This gave him the strength to conquer the yetzer hara.

Tuvia's story has a different plot with the same theme. All of us have the opportunity to be the Yaakov Avinu or the Rav Moshe Blau in someone's life. Our children, relatives, friends and students all perceive, by the way we interact with them, what we think of them. If we instil in ourselves that they are all precious Jews worthy of our respect, we can give them the fuel to last a lifetime.

Segulah For A Shidduch - Rav Chaim Kanievsky on Tehillim



Rebbetzin Batsheva Kanievsky related that when she was about 14 years old, she noticed that her father, **Rav Yosef Shalom Elyashiv**, would continue davening for an inordinately long time after taking three steps back at the conclusion of Shemoneh Esrei. She asked him for an explanation, and he told her that before reciting the standard Yehi Ratzon, he said Shir LaMaalos Esa Einai el Heharim (Tehillim Ch. 121). He explained that it was a segulah from the **Leshem** (his grandfather, the noted mekubal).

The Rebbetzin began to follow this practice as well, although she did not know what, exactly, it was a segulah for.

"Many years passed," she related, "and my son-in-law told me an interesting story. In Yeshivas Chevron, there was a group of 20 bachurim who had been of marriageable age for a number of years but had not yet been successful in finding their intended mate.

One day, it was brought to their attention that there is an obscure sefer that says that reciting this chapter of Tehillim at the conclusion of Shemoneh Esrei is a segulah for finding one's shidduch.

They adopted this practice, and, incredibly, within two months, each of them was engaged! "When I heard this story," the rebbetzin concluded, "I realized that this segulah that I had adopted was likely a factor in the blessing we enjoyed in being able to marry off each of our children at a young age!"

The Cap Solution - Forever a Talmid – The Chinuch Legacy of Rabbi Chanina Herzberg by Rabbi Yitzchok Herzberg



Yehuda,* a middle school student at Yeshiva Toras Chaim, was diagnosed with leukemia and had to undergo chemotherapy. After a round of treatments, he was cleared by the doctors to return to school.

Self-conscious about his hair loss and the baseball cap he had to wear as a result, Yehuda was nervous about coming back. The menahel, Rabbi Chanina Herzberg, told him enigmatically, "Don't worry. When you return to yeshiva, you'll feel comfortable."

Upon his return, Yehuda was pleasantly surprised to see that his entire class was wearing baseball caps!

For the rest of the school year, the boys in his class were given special permission to "break" the dress code and wear caps to yeshiva, in order to help their classmate feel comfortable.

R' Chanina put his mind to helping his talmid ease back into school, came up with a solution, and saw it to fruition.

Rabbi Shmuel Donn Remez

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד - ***and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually***. (27:20)

The menorah represents Torah. The light – the pure light that the זַיִת זָךְ provided in the Mishkan and then Bais HaMikdash, continues to burn inside each and every one of us when we study the pure words of the **תורה הקדושה** …

Rabbeinu Ephraim says that with the 5 'End letters' of the Aleph-Bais, there are exactly 27 letters – which make up the Torah. 27 is the gematria of זָךְ - the 'PURE OIL' in the menorah!

Rabbi Shmuel Donn Remez

וְעָשִׂיתָ ציץ זָהָב טָהוֹר... אֶל־מוּל פְּנֵי־הַמִּצְנֶפֶת יִהְיֶה (28:36-38)

The Kohen Gadol wore a gold plate on his forehead upon which was engraved the words **קודש לה'**. This was called the **ציץ**. It was located on the forehead, under the Kohen Gadol's turban – called the **מִצְנֶפֶת**.

The gemara teaches us in Meseschta Zevachim (88b) that the **מִצְנֶפֶת** – turban of the Kohen Gadol, was atonement for haughtiness.

A Kaparah for this terrible trait is extremely important for Klal Yisrael. In fact, the gemara in Sanhedrin (98a) says that Moshiach will only come when **גאווה** ceases!

The Pasuk tells us that the **ציץ** was worn UNDER the **מִצְנֶפֶת**, and OVER the forehead.

The Ben Ish Chai says - look at the letters in the Aleph-Bais which come **על מצח** - OVER/AFTER the letters of **מצח** … **נ-ק-ט** > which spell out - **קטן** - Humbleness! And UNDER the letters that form the word **מצנפת** > **ל-פ-ם-ע-ש** spell out **עם שפל** - 'A humble nation!'



ואתה תצוה את בני ישראל... ואתה הקרב אליך את אהרן אחיך... ונשא אהרן את משפט בני ישראל על לבו ***Now you shall command Bnei Yisrael… bring near to yourself Aharon your brother… and Aharon shall bear the judgment of Bnei Yisrael on his heart****. (27:20; 28:1,30)*

In his commentary to the beginning of this *parshah*, the ***Baal HaTurim*** notes that this *parshah* is the only one since Moshe *Rabbeinu's* birth in which his name is not mentioned.

He attributes this to Moshe's declaration (following the sin of the Golden Calf) to Hashem, "If You will not forgive the people in their indiscretion, then *Micheini na miSifrecha*, "Erase me (my name) from Your Book."

The power of Moshe's demand that his name be removed from the Torah was so strong that, regardless of the stipulation, his words had an indelible impact: his name was omitted from one *parshah*.

The *parshah* of *Tetzaveh* was selected because it usually coincides with Moshe's *yahrzeit*.

Horav Tzadok, zl, m'Lublin (*Pri Tzaddik, Tetzaveh*) comments on the *Baal HaTurim* and suggests that *Tetzaveh* was selected because it really is "Aharon *HaKohen's parshah*."

When one peruses the *parshah* contextually, we notice that the *parshah* deals primarily with the laws concerning the *Kohanim* and the priestly vestments. Moshe and Aharon were brothers – each one filing a position of prominence in *Klal Yisrael*. They were its hierarchy, setting the tone and example for those who would follow in their respective roles.

Moshe was the *Rabban shel kol Yisrael*, the symbol of Torah, the quintessential *manhig*, leader, of the nation. Aharon was the *Kohen Gadol*, Patriarch of *Kehunah*.

The priesthood was reserved exclusively for him and his descendants. Thus, it makes sense that the *parshah* which is dedicated to Aharon would be the one from which Moshe's name is omitted.



ואתה הקרב אליך את אהרן אחיך ***Now you bring near to yourself Aharon your brother****. (28:1)*

Chazal (*Shemos Rabbah, Tetzaveh* 37:4) teach that Moshe *Rabbeinu* was not overjoyed that Hashem endowed the *Kehunah*, priesthood, to Aharon and his descendants.

It is not that Moshe begrudged Aharon. On the contrary, he was happy that his older brother was granted such an exalted mission. He just wanted to serve Hashem in every possible manner.

Hashem assuaged Moshe's feelings. He said, "I had the Torah, which I gave to you (to give to *Klal Yisrael*). If not for the Torah, I would have lost My world." Hashem told Moshe that the Torah was His most precious possession, because of which He continues to maintain the world.

While Aharon received *Kehunah*, Moshe was the recipient of the Torah, and Hashem appointed him to be the the medium for giving it to *Klal Yisrael*.

We find that when Hashem chose Moshe to lead the people out of Egypt and essentially become their leader, Aharon, his older brother, who had guided the people until this point, was delighted over his younger brother's good fortune – even though it was at his expense.

Why would Moshe be troubled over Aharon's ascension to the spiritual helm as the *Kohen Gadol* and progenitor of *Kehunah*?



Horav Moshe Shternbuch, Shlita, explains that Moshe was certainly not troubled over Aharon's appointment. What caused him anguish was the fact that he had not been assured that his sons would continue his legacy.

Kehunah transfers from father to son simply because one who is the biological son of a *Kohen* is himself a *Kohen*.

To achieve the *Kesser Torah,* Crown of Torah, one must be deserving of this accolade. It is not inherited. It is the result of toil, commitment and total devotion.

Moshe's pain was founded in his sons' inability to assume the reins of leadership, to become the nation's next Torah teachers, from him.

This is why *Kesser Torah* supersedes all other crowns. What someone achieves on his own, through his extraordinary effort, has greater significance.

Hashem intimated to Moshe that even though his sons would not follow in his footsteps, the position of Lawgiver, *Rabban Shel Kol Yisrael, Toras Moshe*, transcends all else.

"In finances, be strict with yourself, generous with others." - Rambam

Rabbi Yehoshua Alt – Craving Kedusha

When **R' Yisrael Salanter** was in Odessa, he witnessed Chillul Shabbos for the first time. Upon seeing a Jew smoking he fainted. However, the next time he saw this he didn't faint. He then said to himself, "I must leave this place," as he was desensitized to Chillul Shabbos.

There was an orthodox Jew named R' Binyomin residing in the secular city of Hertziliya that would occasionally visit **the Steipler** (1899-1985). On each occasion, he would bemoan about the spiritual wasteland in his city and say that the Shabbos desecration, lack of modesty and the like were extremely difficult to bear.

The Steipler would console him by stressing the importance of secular Jews in Hertziliya should see the image of an authentic Jew. A few years passed without R' Binyomin visiting the Steipler, until one day they met each other at an event in Bnei Brak. When the Steipler asked where he has been, R' Binyomin replied, "Baruch Hashem the rebbe's blessings were fulfilled, as I have become accustomed to the situation."

The Steipler trembled and said, "You have become accustomed? Then you must move to Bnei Brak."

R' Shalom Shwadron (1912-1997) once passed by a sewer which was being worked on. He was appalled upon seeing the workers there eating their meals in the sewer. After passing by them daily, he realized that one can get accustomed to anything.

[In 1966 at age 21, the American economist Robert Frank arrived in Nepal for two years to teach high school math and science as a Peace Corps volunteer. He was assigned to a one-room hut with no running water or electricity.

At first he was in shock and despair as he came from comfortable America. But he was surprised at how quickly he felt comfortable in his modest new home. He said, "What was astonishing to me was that

within a day or two, everything seemed normal." This was because everyone else around him had the same conditions.

After his first month of work there, he received his first paycheck—$40 for the month. He then set his heart on returning to America because how could he survive on such a minuscule amount of money.

Then he discovered that in that part of Nepal no one earned more than $30 monthly. He stayed and later said that he never felt healthier or happier in his life than when he did living on $40 a month in a one-room hut without running water or electricity.]



Assistance From Above For The Mis'chazek

וְאַתָּה תְּדַבֵּר אֶל־כָּל־חַכְמֵי־לֵב אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה וְעָשׂוּ אֶת־בִּגְדֵי אַהֲרֹן לְקַדְּשׁוֹ לְכַהֲנוֹ־לִי (כח ג)

Harav Meir of Kaluszyn explained: A "chacham lev" who wants to strengthen and progress in his avodas Hashem is guaranteed to receive assistance from Above. He will see the fulfilment of the words of the passuk **אֲשֶׁר מִלֵּאתִיו רוּחַ חָכְמָה**, "***that I have filled him with a wise spirit***," and as Chazal say (Yoma 39b): "***A person sanctifies himself a bit – and then he is sanctified a lot [from Above.]***" [Nahar Shalom]

Tzaddik B'Emunaso - Amen and Brachos in the Teachings of One Who Has Yahrtzeit


ספר
יסוד ושורש העבודה
של התפלה והתודה והברכות
וארשא
תרכ"ט

Yeshod Veshoresh Ha'avodah 18 Adar II 5554

Harav Alexander Ziskind of Horodna was born in 5499 in Różana to his father, Rav Moshe. He learned under the mekubal Rav Aryeh Leib Halevi Epstein, the Baal Hapardes. His name was uttered with awe, as someone whose entire life was enveloped in holiness and asceticism in a way that is hard to comprehend.

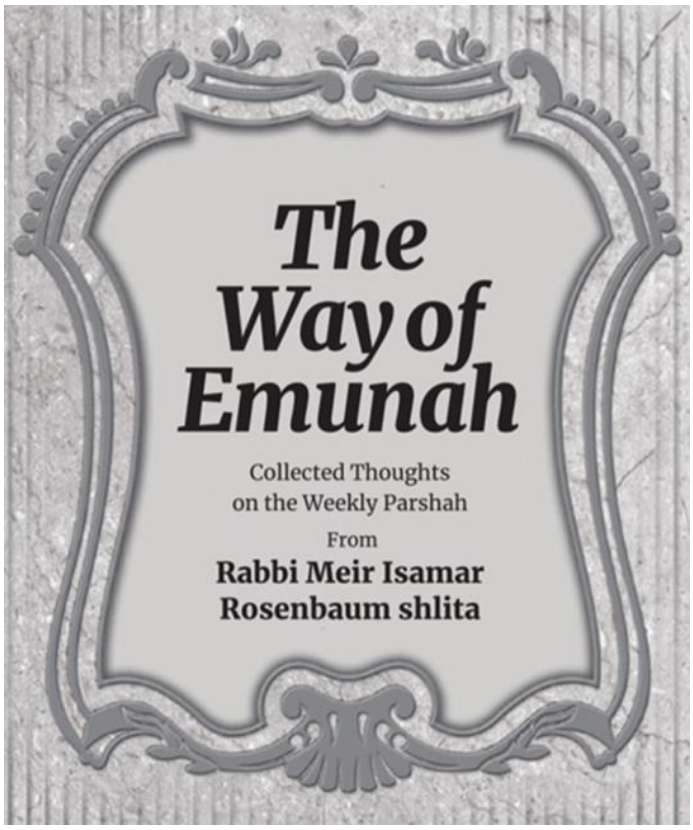
He left the encapsulation of his Torah in his sefer Yesod Veshoresh Ha'avodah, a mussar sefer that guides a person in day to day conduct. It is considered a fundamental sefer in mussar and avodas Hashem. Everything he wrote in his sefer – and more – he observed himself.

He wrote: "Heaven and earth can testify of me, my beloved children, that it was not lacking …that I didn't have kavanah myself in all the tefillos and all the gratitude with great intensity and strength, and many more suchlike that I could not present in my writings, I had them in mind, b'ezras Hashem…"

He passed away on 18 Adar II 5554, and was buried in the cemetery in Horodna. According to his will, his matzeivah was etched with the words "here lies Alexander Ziskind ben Reb Moshe, born to Rivka, an oved Hashem yisbarach."

Regarding the obligation of being careful to answer amen with kavanah, the Yesod Veshoresh Ha'avodah wrote (Sha'ar Hakorban Chapter 6): "And a person should be very careful about answering amen, because lefum gamla – based on the size of his reward for answering amen – that is the greatness of the punishment Rachmana litzlan, for one who is not careful to answer it, or who answers without having the right kavanah based on the brachah, and just utters the word amen by rote."

He said of himself in his will (15): "I was very careful about answering amen after the mevarech, with the kavanah that I wrote in my works, meaning that I had in mind in amen the praise of the brachah, and did not just utter the word amen without kavanah, and you should be very careful about this."



וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר *And you shall command the children of Yisroel, and they shall take to you pure olive oil, crushed for lighting*…(27:20)

Tefillah From Lowliness:

Sefer Bais Avrohom quotes his father, the **Divrei Shmuel of Slonim zy"a**, as saying that the word "**תְּצַוֶּה**" is an acronym for **צַעֲקַת הַדַּל תַּקְשִׁיב וְתוֹשִׁיעַ**. '***Hear the cry of the pauper and save him***.'

He says that his intent can be explained as follows: Chazal say (Avos D'rov Nosson 9:2): "There are 24 types of people who are diseased with boils, and the soul of Moshe was lowlier than all of them."

He was very lowly in his own eyes, but he still poured his heart out in prayer before Hashem and told Him that if He wiped out Klal Yisroel, He should erase his name from the Torah (Shemos 32:32). In this case he prayed for the public as a whole, and he also prayed for Miriam in particular, when he asked Hashem to heal her (Bamidbor 12:13).

When Hashem told Moshe: "**אַתָּה תְצַוֶּה**" (you shall command), He was telling him to pass on the message of hearing the cries of the pauper. He was told to teach us that even if think of ourselves as insignificant, we should still daven to Hashem, and He will hear our prayers.

Fix Yourself and Then Fix Others

The renowned Magid, **Rav Shabsi Yudelevitch zt"l**, explains the pasuk of "V'atah Tetzaveh" by relating the following story:

One of the students of **Rav Yisroel Salanter zt"l** once came to him and said, "I want to travel to Germany to give mussar to the people there who have left the path and convince them to do teshuva."

Rav Yisroel asked him, "Have you already finished saving all of the Jews in Russia?" The student replied, "You are correct. First, I'll go to Russia to get the Jews there to do teshuva."

Rav Yisroel continued to ask, "Did you already help all of the Jews in Poland?" The student responded, "That's right. I'll start in Poland."

Rav Yisroel then said, "What about your hometown of Radin? Did you already save everyone there? What about your own family? Have they all done teshuva already? What about yourself? Have you perfected yourself already?"

The student agreed and said, "You are right. I have to start with myself."

Accordingly, the pasuk is saying: "V'ata. And you." The first thing a person has to do is to focus on fixing himself. Once one does that, he can move on to "Tetzaveh es bnei Yisroel" – telling others what they should do. As Chazal say (Bava Metziah 107B): **קשוט עצמך ואחר כך קשוט אחרים** - "***Beautify yourself first and then beautify others***."

Therefore, one must first perform the required action himself before offering advice to others.

Wearing a Shtriemel so as Not to Mix With Non-Jews

וְעָשִׂיתָ בִגְדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת And you shall make holy garments for Aharon your brother for honour…(28:2)



When the **Satmar Rov zy"a** first moved to America, it was not common for men to wear shtreimels on Shabbos.

One week, the Rov spoke at his tish about the importance of wearing the "chasidishe levush", including the shtreimel and beketche. He quoted the **Kesav Sofer** on this verse in Parshas Tetzaveh, that says that the clothing of Aharon was "l'kavod u'l'tiferes", for honour and glory.

He explained that during the times of the Second Bais Hamikdosh, most of the kohanim gedolim were not worthy of the job. They were not on the level of remembering at all times that they had to behave currently, and they needed to wear these garments to remind them. However, when the kohen was on the proper level, he did not need

this reminder. At such times, the clothing was merely for honour and glory.

The Rov added that in the past generation, the Jews in the city of Satmar wore a shtreimel and beketche merely for honour and glory. In America, however, there is a much greater need for them. It is necessary to wear these garments here so as to remember not to mingle and mix with the non-Jews.

He said that if past generation had not dressed in this manner, we would need to invent a new mode of dress so as to distinguish us from the residents of America. But since our fathers did dress this way, we certainly should dress like them.

He declared, "We should not look like the American Jews!" He then turned to a few of his chasidim who were sitting near him, and asked why they had changed their mode of dress. One of them said, "It looks haughty to walk around here in America with a shtreimel."

The Rov replied, "Why does it look haughty?" His words had a major impact. By the next Shabbos, numerous men who had not worn a shtreimel previously began wearing one, even though some Rabbanim opposed the practice of wearing a shtreimel in the street.

An Incredible Story About Hadlakas Neiros

When the **Mahari Asad zy"a** was the Rov of Seredhely, the shamas of his shul was simple, unlearned Jew, who possessed an abundance of yiras shomayim. Every day, when he would light the candles in the shul, he would wrap himself in his gartel and recite, "L'Sheim yichud kedusha…I am now prepared to fulfil the mitzvah of honouring Hashem with light…"

He would continue with a tefillah, in which he said, "Yehi ratzon…May it be your will that it be considered as if I am having intentions when I fulfil this mitzvah like the Kohen Gadol had when he lit the lights in the Bais Hamikdosh."

He would say this tefillah with exceptional kavannah.

One day, the city's butcher came to shul and witnessed how the shamas lit the candles. He was very inspired and impressed by his simple devotion, and he became envious of this mitzvah. He asked the shamas to sell him the rights to light the candles, offering him a large amount of money in exchange.



The shamas refused the offer, saying that he would not sell this precious mitzvah for money. But the butcher would not take no for an answer. He harassed the shamas every day, begging him to sell him the rights to this mitzvah.

The shamas eventually couldn't take it anymore, and he decided to approach the Rov and ask him if he should accept the offer.

The Mahari Asad told him, "If it is true that you are doing this l'sheim shomayim, and not to receive reward, you should know that 'ahavas Yisroel' is also a big mitzvah. My advice would be to give in to the butcher and grant him the right to light the candles in shul. But don't give it to him for free. One must pay for a mitzvah. Therefore, tell him to give you one silver coin for each individual day (which was a very large amount at that time)."

He added, "Don't use the money that you get from the butcher. Just put it away. One day in the future, I will tell you what to do with it."

The shamas took the advice and, from that day on, the butcher would come to shul every day, hand the shamas his payment of one silver coin, and light the candles. The shamas took the money and put it away, never making personal use of any of it.

This went on for a number of years, and, after a while, the shamash had accumulated a large number of coins.

One day, the butcher's daughter got engaged and he promised to give a large dowry. Unfortunately, he experienced a financial downturn just at that time, and he lost all of his money. He found himself unable to pay for the dowry he had promised. He confided his problem to some of his friends and the Rov eventually heard about it.

The Mshari Asad then summoned the shamas and told him to return all of the coins to the butcher so that he should be able to marry off his daughter.

The Mahari Asad later related that he himself was amazed when the shamas counted the coins and it was discovered that they equalled the exact amount that the butcher had pledged to give as a dowry.

He said, "The butcher didn't know it, but he was putting away this money for himself through his tremendous emunah in the mitzvah of providing light for the bais medrash!"

The Miracle of The Ner Tamid

Rav Pinchos of Koritz zy"a once sent some of his students to collect funds for tzedakah. Before they left, he handed them a list of potential donors whom they could approach.

When the students came to the house of one of the men on the lists, they found the man's wife sitting and crying. She told them that her husband had boarded a ship a while ago to travel to the city of Danzig. The ship had sunk, and her husband had gone missing. From then on, she had been alone, with the status of an agunah.

When the students returned to their Rebbe, they told him what the woman had said.

The Rebbe replied, "It is impossible that I wrote a dead man's name on the list of donors!"



Sometime later, this woman came to the Rebbe and begged him to grant her permission to remarry. He told her, "If I was given permission from Above to write your husband's name on the list, he must still be alive." He then told her to return to him in seven days.

When she returned, he told her, "The day that you left your house to travel to see me, your husband returned home alive and well." He then told her what had occurred:

"When the ship was sinking, your husband spotted a barrel of oil floating in the water. He held onto it until he reached dry land. He found himself next to a large forest, and he was lost in the forest for a long time, unable to find his way back to civilization. Finally, he spotted two flying doves and followed them."

The Rebbe concluded, "You should know that this barrel was sent from Heaven in the merit of the fact that your husband always lit the 'ner tamid' in the shul in your city."

When the woman heard the good news, tears began to well up in her eyes. She returned home to find her husband waiting for her, and he told her the same story she had heard from the Rebbe.

(It can be said that there is a hint to this story in the Medrash Rabbah (36:1) that says: "V'ata Tetzaveh…'And you command the children of Yisroel to take for yourself oil…to establish an eternal fire (ner tamid).' - In the merit of fulfilling the verse of establishing the ner tamid, the husband was saved by a barrel of oil floating on top of the water.)

One Who Rebukes Others Must be on The Proper Level

פַּעֲמֹן זָהָב וְרִמֹּון פַּעֲמֹן זָהָב וְרִמֹּון עַל־שׁוּלֵי הַמְּעִיל סָבִיב A golden bell and a pomegranate, a golden bell and a pomegranate, on the bottom hem of the robe...(28:34)





Sefer Toras Mahariyatz writes that this pasuk can be learned as a hint that one who rebukes others must be on a high level himself.

This is in accordance with the Gemara (Eruchin 16B) that says: "*Rav Tarfon said: I would be amazed if there is anyone in our generation who is able to rebuke others. If one would tell someone to 'take a twig out from between his eyes', the other person would respond that he should first 'take the beam out from between his own eyes.'*"

In other words, if one person would tell another to correct his ways, the other would say, "Who are you to give me mussar? You do bad things yourself!"

The word "pa'amon", bell, can be understood to mean a person who "rings the bell" to rebuke others. The pasuk is saying that if someone wants to be such a bellringer, and he wants others to accept his words of mussar as if they were "gold", he himself must be like a "rimon", pomegranate. He must be full of mitzvos and good deeds like a pomegranate is full of seeds, so that others won't tell him that he is not worthy of rebuking them.

Giving Tzedakah Before Davening

Sefer Kisvei Ramam says that "pa'amon zahav" a golden bell, can be understand as a reference to money, which is meant to be given to tzedakah. "Rimon", a pomegranate, can be seen as a reference to tefillah, as the Gemara says (Eruchin 19A) that even the sinners of Klal Yisroel are compared to pomegranates because they are full of mitzvos.

Accordingly, the pasuk is hinting that a person should give tzedakah before davening. Once one does this, "his voice will be heard when he enters the kodesh." His prayers will be heard and accepted by Hashem.

Sanctifying One's Speech

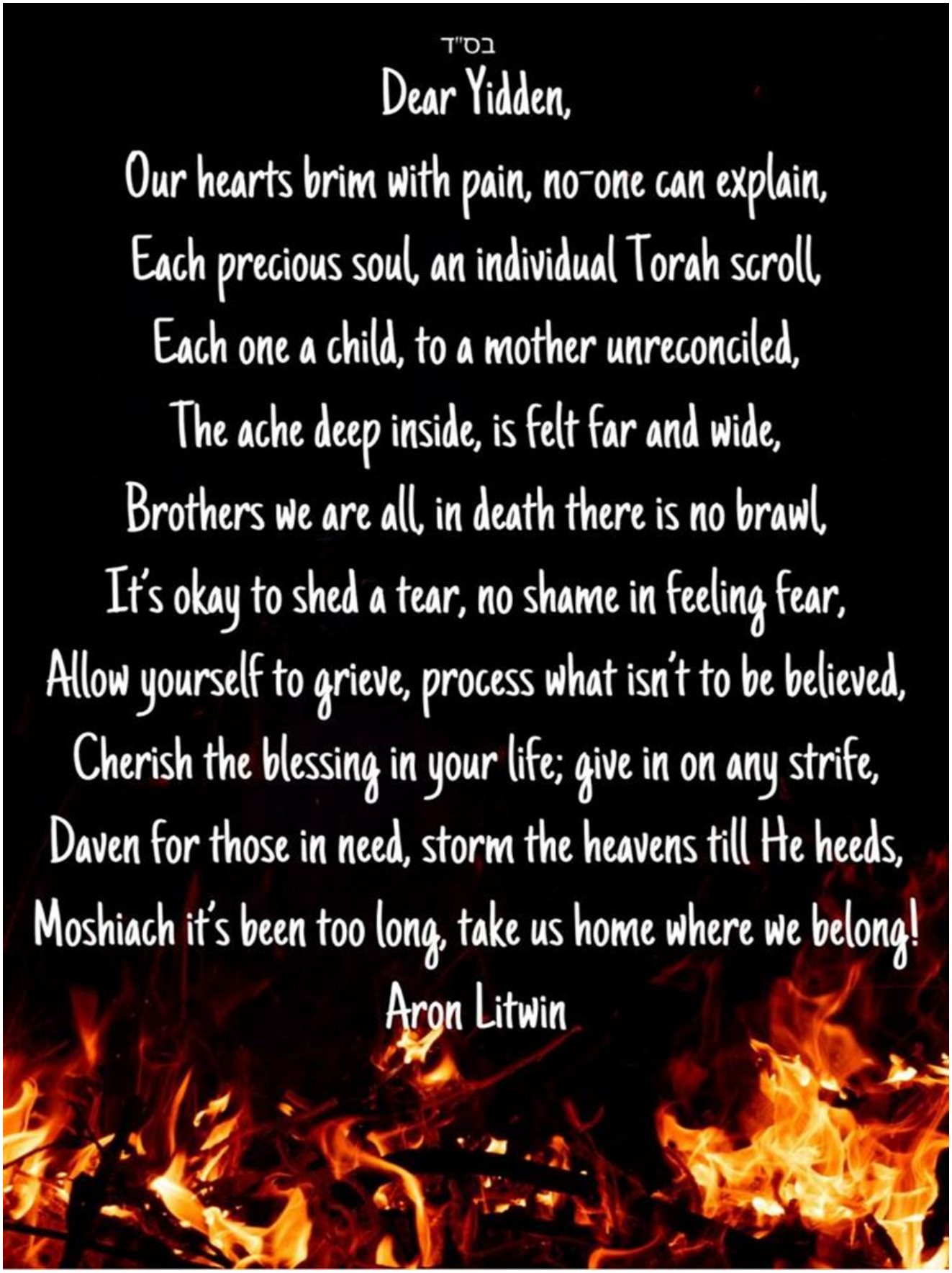
וְזֶה הַדָּבָר אֲשֶׁר תַּעֲשֶׂה לָהֶם לְקַדֵּשׁ אֹתָם And this is the thing that you shall do for them to sanctify them… (29:1)

The Stoliner Rebbe zy"a (Sefer Bais Aharon) explains that the word "davar" in this verse refers to "dibbur" speech.

The pasuk is saying that speech is something that "one shall do". In other words, one should work to sanctify his speech by making sure that he doesn't say any lashon hara, useless words or inappropriate jokes.

When one properly makes his words holy, he has made them into something that "is done". He had made them into "an asiya", which, turn, has the power to "make" the person. The entire person can be made and perfected through his speech."

"The size of the cedar is measured by its shadow, of a man by his humility." ~~ Mishle Yehoshua



"There is no loss as bad as the loss of time."

From Our Sages

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ ***And you shall command the Children of Israel, that they bring to you pure olive oil*** (27:20)

Why was olive oil chosen as the substance with which the menora in the Holy Temple was lit each day?

Olive oil can only be extracted from the olive by crushing the fruit. This contains a practical lesson for every Jew: Torah knowledge and fine character traits are not automatically acquired; a person must invest hard work and much effort to attain them. (**Parparot LaTorah**)

וְעָשִׂיתָ חֹשֶׁן מִשְׁפָּט ***You shall make the breastplate of judgment*** ("choshen mishpat") (28:15)



The Hebrew letters of the word "חֹשֶׁן" (chet-shin-nun) are the reverse of the word **נחש** -"nachesh," from the root meaning sorcery or divination. Sorcery is the harnessing and utilization of spiritually impure forces to discern the future.

By contrast, the breastplate of judgment, with its Urim and Tumim, clarified the unknown through the power of holiness. (HaKetav VeHakabalah)

Learning from Aaron

וְאַתָּה הַקְרֵב אֵלֶיךָ אֶת־אַהֲרֹן אָחִיךָ *'And you bring close, to yourself, Aaron your brother'* (28:1)

Moshe and Aaron were of entirely different natures. Moshe was given to seclusion and contemplation, as it states, "And Moshe took his tent and went outside the camp," whereas Aaron was a social being, involved with his fellow man and pursuing peace.

G-d's directive to Moshe implied that he should emulate his brother's ways, for a true Jewish leader cannot remain apart from his people. (**Rabbi Meir of Premishlan**)

Amalek Equals Politics

Sefer Shomer Emunim (Maamaer Ha'Emunah, Perek 2) writes that the gematriah of **עמלק** "Amalek" is the same as **-פליטאיק** "politic". (240) - "Politicians" believe that they can decide on their own what to do and how to deal with every situation. This is kefirah, as one who truly believes in Hashem knows that only He decides what will occur and how it will happen.

Chazal say (Chulin 7B) that a person cannot bend a finger in this world unless Hashem allows him to do so. Therefore, no man can say that he has a plan that will solve any problem. No one can say that he knows how to lead a country or create peace in the world, as such statements show a lack of emunah in Hashem.

Furthermore, politics can corrupt a good person. When one gets involved in internal politics, it can lead him to challenge the authority of his Rov or to demand prominence from his community, and can turn him into a cruel and wicked person.

A Second Chance in Life By Rabbi Dovid Goldwasser



One afternoon I received a call to assist a family who was coming in from Eretz Yisrael. Their teenage girl, Ronit, was in desperate need of a kidney transplant, and they had no insurance, no funds, and no extended family whatsoever.

As we sat around the table a few days later, I noticed that the family, while being polite, maintained a distance and I surmised that it was because of all the emotional upheaval they were currently dealing with. Ronit herself always looked down towards the floor. She seemed to be a very special young lady. Her downcast expression, as everyone sat around discussing her life situation, spoke of a depth of *neshama* that she possessed.

An hour or so later, with a plan in place, we concluded our meeting. I assured the family that I would work together with them, and they agreed to call me again in a few days.

A few days passed and I didn't receive any phone calls. I assumed that they were extremely busy acclimating themselves, finding accommodations, and making all the necessary arrangements. When two weeks passed and I still hadn't heard from them, I began to wonder why they were not calling. Unfortunately, I had no telephone number for them or an address, and no way to contact them. I didn't even remember the name of the person who had made the initial introduction.

Another week or two went by and I became worried. Had they been unable to make any arrangements? Was Ronit okay? With no further contact, all I could do was to continue to be *mispallel* for the well-being of Ronit bas Miriam, whose name I had taken down when I met the family.

A number of weeks went by, and I had long given up hope of ever hearing from them again. Out of the blue, I received a phone call from the same man who had originally contacted me about this family so many months ago. I anxiously anticipated hearing a progress report, but before I could say anything he quickly requested that I meet the family again.

I agreed to the suggested day and time, and once again we were all sitting together at the table. The family, looking even more downcast than the first time, informed me that they had not made much progress since our last meeting.

Incredulous, I asked, "Why haven't you called back all this time?"

Looking embarrassed, the mother replied, "The first time we came to meet you we had no idea that we would be meeting with a *dati* (religious person). After we saw how religious you are, we knew that you could not help irreligious people like us. So, we didn't bother you anymore. Just two days ago we called the person in Israel, who had initially suggested that we come to you, and we were bemoaning our plight. He was surprised to hear of our lack of progress and asked me if we had met with you. I explained that we felt we had come to the wrong address."

The man answered, 'You were not at the wrong address. He will help you. It doesn't matter to him whether you are *dati* or not.' He ordered us to go back to you, and so here we are."

I could not believe my ears. I felt bad that Ronit had waited half a year in pain because of a misperception.

We again mapped out a strategy and immediately began working on several fronts to help Ronit and the family. Ronit was placed on a waiting list for a kidney transplant and necessary treatments were begun at a local health facility.

Askanim in the community provided the family with food and clothing, and living quarters were arranged at a very low rent.

The *chesed* on any given day was awe-inspiring, and an entire team of *bais yaakov* students became involved with the family on a regular basis. There was no shortage of volunteers willing to drive Ronit to and from her treatments, which took a couple of hours.

As the weeks went by, Ronit developed a friendship with some of the students. They talked about everything – including life, Torah, *mitzvos* – and the girls were making an impact on Ronit and her family. Ronit's father began to attend the small shul in the neighborhood every Shabbos. The groceries that were provided each week also included Shabbos candles, and Ronit's mother began to light the Shabbos candles.

As the entire family progressed in their spiritual development, word had begun to spread in the community of this family's predicament. *Tefillos* increased, and the name Ronit bas Miriam appeared on *shtenders* and *siddurim* throughout the world. It wasn't long before a donor was miraculously found for Ronit. Her transplant was a success and after weeks of recuperation, Ronit and her family returned to Eretz Yisrael, renewed in body and soul.

With a new kidney, not only had Ronit been granted a new lease on life, but all of the family had been spiritually inspired with a second chance in life.

The Rav's Reaction to The Store that Opened up For Business on Shabbos by Rabbi Ephraim Wachsman

I was a little boy when this incident happened, and it left a lifelong impression on me. My father was the Rav in a town in Europe. I remember that Shabbos, when someone was knocking loudly and incessantly on our door.

My father, thinking it was a life and death emergency, ran to open it. We saw one of the people in the community standing at the door, looking very agitated. He came in and told my father, "I need to tell

the Rav about a terrible chilul Hashem that is happening in town. You know that store on the main street, located right in the center of town? Well, the owner has opened his store on Shabbos! I came to ask the Rav to please do something, to please put a stop to this tremendous chilul Hashem!"

My father took me by the hand and ran to the center of town. I could barely keep up with him. We saw the store open, and my father's face fell. My father told me to go into the store, and tell the owner that the Rav wanted to speak to him privately, upstairs in his home, as the owner lived on top of the store.

I understood that my father did not want to shame the store owner publicly. I was quite hesitant, but I knew it was important and I walked right into the store. "Excuse me, I would like to give you a message from my father, the Rav," I managed to squeak out. My confidence grew as I continued, "The Rav asked if he could speak to you for a few moments, upstairs in your home."

I could see the person fidgeting, obviously uncomfortable at being "caught in the act." The man went upstairs, and I ran outside to tell my father to knock on the entrance to the man's home. I went in with my father, and we sat together at the store owner's table.

Before anyone said a word, my father burst into tears. I was confused. Why was my father crying? The store owner should have been crying! When my father composed himself, he said, "What kind of a Rav am I if someone in the community is suffering and struggling with earning a livelihood so severely, that he has no other option but to open his store on Shabbos?! What kind of Rav am I if I didn't know what he was going through? How will I answer for that after 120 years on my Day of Judgment?"

I would have never thought of it the way my father did! My father was able to put himself into the store owner's shoes and offer a gentle rebuke by validating his circumstances and feelings. He judged him favorably in a most sensitive way. After that, the store

owner burst into tears, sharing that what the Rav stated was exactly the case! My father then gently explained that money earned through chilul Shabbos would not bring him any bracha, and the man was convinced to close his store. He never again opened his store on Shabbos.

Who Did the Favour For His Friend? By Rabbi Yissochar Frand



It is not always easy to lend money, because a person can "make money with money." It is therefore often hard to part with our money. I recently heard the following amazing story:

Reuven and Shimon are best friends, as close as brothers. Reuven went to Shimon and said "Shimon, I need to borrow $250,000. I need this money urgently. Otherwise, my business will collapse." Shimon hesitates. "Where am I supposed to get $250,000?"

Reuven tells Shimon, "But Shimon, you told me just a couple of weeks ago that you finished paying off your house. Take out a new mortgage on your house."

Shimon hesitated, but Reuven begged and pressed him for the loan. Shimon went home and consulted with his wife. She advised, "Go ask the Rav."

The Rav told him, you are not actually obligated to do this, but if you trust the fellow then it would be a very big misvah to do it. Shimon

went back to his friend and said, "Okay. I will do it." He went to the bank and applied to take out a second mortgage on his house. Both these Jews live in Far Rockaway, N.Y.

The bank processed the paperwork and agreed to give Shimon a second mortgage, but they warned him that he lived in a flood plain, he would not be eligible for the loan unless he took out flood insurance. Shimon took out flood insurance and received the mortgage. He lent Reuven the $250,000. Three weeks later, Shimon's house was flooded by Hurricane Sandy… but he was covered because he took out the flood insurance.

Who did whom the favour?

Rav Isser Zalman's Shidduch By Rabbi Naftali Weinberger



Rav Isser Zalman Meltzer (1870-1953) was one of the leading gedolei Yisrael before and after the Second World War. He studied at the Volozhiner Yeshivah under the Netziv and Rav Chaim Soloveitchik, where he was recognized as one of the most outstanding talmidim.

During his engagement to Baila Hinda Frank, an orphaned daughter of the legendary tomech Torah R' Shraga Feivel Frank, Rav Isser Zalman, who was then learning at the **Chofetz Chaim's** yeshivah in Radin, contracted tuberculosis and was forced to return to his parents' home in Mir.

He informed the kallah's family of his illness and assured them that he fully understood if they chose to break the shidduch. The kallah's

family sent money to Rav Isser Zalman to pay for medical treatment and, at the same time, they pressured the kallah to break the shidduch.

She refused, despite the doctors' predictions that the patient would probably not live more than another year. As family members continued to pressure her, the kallah, accompanied by her mother, traveled to Radin to seek the Chofetz Chaim's guidance.

The Chofetz Chaim told them, "There are people who are healthy, and there are people who are not healthy but who live long."

It was clear that the Chofetz Chaim was saying that Rav Isser Zalman would live long despite his health challenges. They married, and although he suffered from a variety of ailments, Rav Isser Zalman lived until age 83.

His righteous rebbetzin bore him wonderful children, including Chanah Perel, wife of **Rav Aharon Kotler**. And his rebbetzin transcribed his difficult-to-read notes to prepare them for publication. And that is how we have the seven-volume classic on Rambam, sefer Even HaAzel.

L'Chaim

וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ And his sound shall be heard when he goes into the holy place (28:35)

In general, the Torah always emphasizes the importance of being humble and modest. If this is true for every Jew, how much more so does it apply to our Sages, who must set a good example by their behavior.

Nonetheless, when it comes to preserving the sanctity of the Jewish people, our Rabbis must not be shy and are in fact obligated to speak out in a loud voice. (**Chasam Sofer**)

whY I M*atter*
בשבילי נברא העולם (סנהדרין לז)
Edited by Yedidye Hirtenfeld

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד 'And you will command ***Bnei Yisroel that they shall take for you clear olive oil, crushed for illumination.***' (27:20)

The Gemara in Menachos (99b) says Even if a person only says Krias Shema in the morning and at night, he fulfils his obligation of the not letting the Torah leave his lips. How could this be? How can a person possibly fulfil the obligation of not letting the Torah leave his lips, by saying Krias Shema. It takes barely a few minutes to say Krias Shema. How can this mean he fulfils his obligation of the not letting the Torah leave his lips.

The Kohain spent just a few minutes each morning lighting the Menora. Yet the Torah says light a lamp continually. That is because the flame lasted and burnt continually.

So too, if a person says Krias Shema each morning and each night in such a way that the flame - the enthusiasm - lasts in his heart all day - it is as if he fulfills his obligation of the not letting the Torah leave his lips. (**Chidushei Horim**)

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד ***They shall take for you pure, pressed olive oil for illumination, to kindle the lamp continually.***" (27:20)

R' Shaul Arieli (rabbi in Queens, New York) asks: Why does the Torah interrupt its instructions for constructing the Mishkan and its implements to discuss the oil for the Menorah? Similar items used in offerings, such as the Ketoret / incense, are not discussed until later!

He answers: The Yetzer Ha'ra fights very hard to spoil the most holy occasions. Thus, for example, the Yetzer Ha'ra enticed Adam to sin

before he could observe the first Shabbat in history, when, say our Sages, the world would have reached its ultimate perfection. Likewise, the Yetzer Ha'ra enticed Nadav and Avihu to sin by bringing an unauthorized offering on the day of the Mishkan's dedication, a day whose joy was equal to that of the time of Creation. Nadav and Avihu's sin led to their death, which dampened that day's joy.

Oil, writes R' Arieli, is a symbol of purity, as we read (Yirmiyah 11:16), "Hashem has called your name, 'A leafy olive tree, beautiful with shapely fruit'." Why, asks Midrash Rabbah, are the Jewish People likened to oil? Because, just as oil does not mix with water, so the Jewish People do not mix with other nations.

The Torah is warning us, concludes R' Arieli, of the purity of thought and action needed to complete the Mishkan successfully. (Mishnat Ariel)



וְנָשָׂא אַהֲרֹן אֶת־שְׁמוֹת בְּנֵי־יִשְׂרָאֵל בְּחֹשֶׁן הַמִּשְׁפָּט עַל־לִבּוֹ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ לְזִכָּרֹן לִפְנֵי־ה' תָּמִיד '***And Aharon shall carry their names before Hashem on his two shoulders as a remembrance***.' (28:29)

On his shoulders. The way a father would carry his child on his shoulders to protect him from the elements, from wild animals and from any dangers. The way a father would carry a child on his shoulders to comfort him and assure him that all is OK.

That is the job of a Kohain Gadol, to protect and comfort Bnei Yisroel. (**Be'er Mayim Chayim**)





From the Wellsprings Of R' Guttman - Ramat Shlomo

אֲשֶׁר קָרְךָ בַּדֶּרֶךְ וַיְזַנֵּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיֵף וְיָגֵעַ וְלֹא יָרֵא אֱלֹקִים
(Devarim 25:18)

What was it about Amalek that made them so sinister, so diabolical, so inherently evil, that we are commanded to erase them from this earth? Why davka this nation - Amalek - must be wiped away, with not so much as a "zecher" of who they were?

The answer, says **R' Avraham Chaim Feuer shlita**, was their impetuosity, their desire to jump ahead of all the other nations of the world and attack Bnei Yisroel, to "cool off the boiling hot bath for others." (Rashi)

This desire to attack first, to kill without thought, was a trait that Haman, a descendant of Amalek, gleaned from his progenitors and it was his hurried and harried attempt to destroy the Jewish people that ended up being his downfall.

It also proves another aspect of the Haman/Amalek connection. Chazal tell us (Megilla 12b): "*The common man pushes himself in front (he leaps ahead of others to get to the top).*" A simple fool rushes in to be first, not caring if it kills him. An aristocrat exudes patience, restraint, nobility of character. It is what sets him apart from a commoner.

The Vilna Gaon zt"l underscores the contrast between Esther HaMalka and the other contestants who vied for the royal appointment as Queen of Persia. The Megillah states (12:2): "*And when it was the turn of each and every maiden (**נערה נערה**) to come before the King Achashverosh.*" The melodic notes, the "trop" above

the words "each and every maiden" are known as "**קדמא ואזלא**" which literally means "they went forth early."

Every other girl competed to be the first to see the king. This act, though, betrayed them and revealed the commonality that disqualified them from the throne. "And upon the arrival of the turn of Esther bas Avichayil." Here, the musical note is a "**מונח**" four times in a row, implying: rest, rest, rest, rest. Not only did Esther not push herself forward, she restrained herself and went with reluctance and calm. She required no tiara; her nobility of character had already crowned her as a true queen!



Torah Compilations with Yossi

Why is the name of Hashem spelt Yud Yud in our siddurim?

The **Sefer Nachalat Chamisha** suggests that the origin is in Parshat Tetzaveh. There we find Hashem telling us **ושכנתי בתוך בני ישראל** - '***and I will reside within the midst of the children of Israel***'. Elsewhere Hashem says **ושכנתי בתוכם**- '***I will dwell in their midst***'. So why these additional words?

Says the sefer Nachlat Chamisha: the term **בני ישראל** – '***the children of Israel***' is spelt out in full because the last letter of **בני** – children - is a Yud and the first letter of **ישראל** - Israel - is Yud. When combined, Yud Yud represents the presence of Hashem in the midst of the **בני ישראל** – the children of Israel'.

In the prayers that we utter from the Siddur, we dearly like Hashem to be a part of our lives, to be in the midst of everything we are going through – the highs and the lows of our existence. Therefore Yud Yud is the spelling that is used for Hashem in our siddurim.

Reb Naftali of Ropshitz takes this one step further. He reminds us that in Chassidic thought, the Yud stands for a Yid – a Jewish person. Therefore, when you have two Yuds together, that represents two Yidden, two Jewish people. So when therefore is Hashem found in

our midst? It is when Jewish people exist alongside each other in peace and harmony.

This message is of particular poignancy at the time of the celebration of the festival of Purim, which always takes place in close proximity to the reading of Parshat Tetzaveh.

At the very moment when we recall how our enemies sought to destroy us, it is of the greatest importance that we realize that Jewish people need to coexist peacefully. The last thing that we can afford is unnecessary and tragic divisiveness within our own ranks. So therefore, the spelling of Hashem's name Yud Yud comes to remind us of Hashem's desire to dwell in our midst and how we at all times need to deserve that.

A Not-So-Simple Cup of Coffee-R' Mechel Handler



Using an example from everyday life, **Rav Tzvi Meir Zilberberg** describes how we can awaken in ourselves the proper thoughts and feelings by instilling proper kavanah into the berachos we recite.

Many of us start the day with a cup of coffee. When you take that cup of coffee in your hand, think for a moment and say to yourself, "Hashem put thousands of people to work on my behalf, so that I should be able to drink this cup of coffee. [See Berachos 58a, which describes how Adam had to work for his bread — while for us, the table is all set.]

Hashem arranged for people to plant and grow coffee beans, grind them into coffee, produce sugar, process milk, manufacture the coffee mug, pay for the rabbinic supervision, transport the coffee, market it, advertise it, distribute it, and so on — not to mention the people who built the house where I'm sitting and drinking my coffee.

All this came to my doorstep from the four corners of the earth, and Hashem brought about all these components, and all this activity, just for me, so that I can enjoy this cup of coffee right now.

And what a chessed it is that He gave me a healthy body and mouth with which to enjoy it, and not a feeding tube or IV drip, lo aleinu!" By engaging your mind and heart in this type of contemplation, you will acquire a totally new outlook on life, and your berachos will be transformed into something much more meaningful.

Now, when you hold the cup of coffee and say the word "baruch," you will be declaring that this cup of coffee comes from Hashem, the Source of all blessings. It is a gift from Hakadosh Baruch Hu that demonstrates His deep love for you.



Besamei HaTorah By: R' Shmuel Winzelberg

ועשו את האפד - '***They shall make the Eiphod***.' (28:6)

It states by the Eiphod, 'Ve'asu' – 'they shall make', and it states by all the other garments, 'Ve'asisah' – 'and you shall make'. Why is this?

Because all of Israel imparted its knowledge into the Eiphod, since the names of all Bnei Yisrael were inscribed on it. (Ksav Yad Midrash HaBiur, Otzer HaMedrashim)

TORAH Sweets

Short Story Of The Week With R' Mordechai Levin



The Malbim, ZT"L, used to say a Friday Night Shiur in Chumash that was extremely popular and many people came to hear his brilliant words. One Shabbos Parshas Tetzaveh he said the shiur as usual. When he reached the Pasuk (Shemos 30:10) **קֹדֶשׁ־** **קָדָשִׁים הִוא לַה'** (It is Holy of Holies to Hashem) he veered from the standard explanation that this refers to the *Mizbayach* (Altar) (see Rashi), and added that there's another possible explanation that it refers to Aharon HaKohen, for in his credit the Mizbayach has the power to forgive man's sins

In the crowd at the shiur were some detractors, who while amazed by his scholarly classes, were constantly looking to cause trouble for the Malbim. They pounced on the unusual explanation that he had given, and began rabble-rousing against the Malbim, saying "Only Hashem can be referred to as Holy of Holies, how could the Malbim say this refers to a human being?"

The anti-Malbim storm grew and grew. A disciple felt that he had no choice, and with trepidation, he presented the situation to the Malbim and suggested that perhaps the Malbim wished to retract his explanation. The Malbim said he would clarify his words at the next shiur.

The following Friday night the Shul was jammed to the rafters. The Malbim began by stating that he wished to clarify a point from the prior shiur and proceeded to repeat word for word what he had said the prior week! The next day he explained to his students that there's a clear Pasuk (Divrei Hayamim 1:23) that refers to Aharon HaKohen as Kodesh Kedoshim. He had chosen not to offer the Pasuk as proof so as not to appear as if he needed to answer to his detractors! If it was the wrong thing to do, then no matter the consequences he would not answer to them.

When the story reached the **Maharil Diskin** in Israel, he answered immediately, "Did you even think for a moment that the Malbim made a mistake?"

Comment: There were detractors who felt that Mordechai HaTzaddik was wrong for not bowing down to Haman HaRasha. After all, he was endangering all the Jewish People. Mordechai held firm, explaining that if it was the wrong thing to bow down, then no other consideration mattered. Ultimately, as a direct result of his actions, Mordechai prevailed.

Dvar Torah from ספר פרשה פשעטיל

The אֵפוֹד that Aharon, the Kohein Gadol, wore had two stones on it. The names of the שִׁבָטִים were inscribed on these two stones.

The Be'ar Yosef says that the stone on the right side represented their רוּחָנִיוּת needs of Bnei Yisroel and the stone on the left side represented their גַשְׁמִיוּת needs.

The two stones reminded Aharon to daven for all the needs of Bnei Yisroel when he did the avodah.

Middos & L'Maaseh



One day, during the Shiur of **Rav Elazar Shach, zt"l**, he paused in mid-sentence, as if trying to recall something. The room was still and silent. Rav Shach was thinking. He said, "I know that **Rav Akiva Eiger** discusses this issue someplace, but, for some reason, I cannot seem to pinpoint it. Is there anyone here who knows where Rav Akiva Eiger discusses this subject?"

Immediately, everyone began to speak. All the top Bochrim searched their minds for the elusive comments of Rav Akiva Eiger, which the Rosh Yeshivah did not know! No one came up with the answer.

Suddenly, from the back row, a Talmid, Reuven, walked up to Rav Shach with a Sefer. He was holding in his hands the Sefer Teshuvas Rav Akiva Eiger, and, with great confidence, he presented it to his Rebbe.

Rav Shach's eyes lit up with delight! This boy, although he was a good student, he was not the most distinguished in the Yeshivah, but the smile that Rav Shach gave him was priceless. It elevated his esteem before the entire Ponevezh Yeshivah.

Reuven returned to his seat a changed person. There was one other person in the Bais Medrash, Avraham, who was Reuven's Chavrusah, and he understood that something different than what it looked like had just taken place.

Apparently, Reuven had been seriously involved in a Shidduch that had recently broken off. He had thought that he was getting

engaged, and when it didn't work out, he was devastated. Word about this reached Rav Shach, whose concern for his students was incredible. Rav Shach called Avraham to his office and asked him about how Reuven was doing, and if he was getting over what had happened.

Avraham explained that Reuven was coming to Seder to learn, but his heart was not into it. He was depressed, and his self-esteem had been affected.

Rav Shach thought for a moment and said, "We have to cheer him up."

The very next day, as Rav Shach was preparing to enter his office before giving the Shiur, he once again called Avraham over and asked him what they were learning that day.

Avraham mentioned that they had come across an interesting commentary by Rav Akiva Eiger. Rav Shach stopped him and said, "Hold it right there. That's perfect."

During that Shiur, Avraham saw his Rosh Yeshivah, the great Rav Shach, "forget" a Rav Akiva Eiger, and have Reuven come and save him.

For many days after this, students would pass Reuven with looks of admiration, and perhaps even a bit of envy.

This was the extent Rav Shach cared for his Talmidim!

"He who asks is a fool for five minutes, but he who does not ask remains a fool forever".

"Emunah means seeing the world as a reflection of Hashem's infinite wisdom and love." – Rabbi Yitzchak Hutner

Parshah Pearls - Half-Names

"Six of their names on one of the stones" (18:10).

Why does the Torah express itself in this way ("Shishoh mi'sh'mosom")? Why did it not say simply 'Six names ('Shishoh sheimos') on one stone, and six names on the other'? The letters 'Mem' and the 'Saf', apart from appearing to be superfluous, also seem clumsy in style?

The Meshech Chochmah answers this with the Yerushalmi, which explains that the name Binyamin did not appear on one stone, but the letters 'Bin' on one stone, and 'yamin' on another, one on either shoulder.

And this is hinted in the Pasuk in Ve'zos Hab'rochoh (33:12) "and He dwells between his shoulders" (plural [written in connection with Binyamin]). Consequently, the 'mem' in "mi'sh'mosom", implies part of the name.

Either Torah or Unity, *"And Aharon will carry the judgement of the B'nei Yisrael on his heart*" (28:21).

Yisrael's right to exist is based on one of two conditions: 1. If they keep Torah and Mitzvos; 2. If they stand united, for so Chazal have said – even if Yisrael worship idols like they did in the days of Enosh, they will be pardoned for their sins, as long as there is unity and peace among them.

And these two issues are hinted in the 'Urim ve'Tumim' (by which name the Choshen Mishpat is also known). 'Urim' represents the Torah ("Ki Ner Mitzvah ve'Torah Or"), and Tumim, Yisrael's unity (as in Te'umim, twins).

That is the judgement of Yisrael which Aharon carried on his heart, because Yisrael are judged either by the one or by the other.

On the Merit of Aharon, " ... *me'asher le'Aharon u'me'asher le'vonov (from Aharon's ram and from the ram of his sons)*" 29:27.

The Torah also uses the word "u'me'asher le'ovinu" in connection with Lavan's sons "and from what belongs to our father (Ya'akov made his wealth)".

This hints, says the Ba'al ha'Turim, that it was due to the merits of Aharon that his sons were anointed to serve as Kohanim in the Mishkan.

Opposite the Sun, *"Two lambs in their first year (kevosim b'nei shonoh, shenayim)"* 29:38.

The first and last letters of the two words "shonoh shenayim" spell 'hashemesh' (the sun). This hints, says the Ba'al ha'Turim, at the Halachah that the Tamid was Shechted opposite the sun, on the west of the Azarah in the morning, and on the east, in the evening.

Whilst the kings of the world were bowing down to the sun, as Chazal have taught, Yisrael was facing the sun, but sacrificing to Hashem, to demonstrate that the sun derives its might and power from the G-d who created it.

Two Times 365

Taking into account the leap-year, Yisrael brought 365x2 lambs for the Korban Tamid annually.

This is hinted, says the **Ba'al ha'Turim**, in the words "shenayim la'yom tomid", whose first letters add up to 730, precisely the number of lambs that they brought each year.

A Lamb with a 'Hey', and a Lamb Without a 'Hey', *"es ha'keves ho'echad (the one lamb [you shall bring in the morning* ...])" 29:39.

In Pinchas, the Ba'al ha'Turim points out, the almost *identical* Pasuk is written "***es ha'keves echod*** ... " (without the 'Hey').

The numerical value of ho'echad is eighteen, a hint to the Amidah, which Chazal instituted in lieu of the Korbanos, at times when they cannot be brought. The numerical value of ''echod" is thirteen, hinting at the maximum number of Kohanim who would sometimes be involved with the Korban Tamid at one time (see Mishnah Yuma 2:5).

Nine for a Starters, *"Es ha'keves echad ta'aseh ba'boker (and the one lamb you shall bring in the morning)*" ibid.

The word "ta'aseh" contains the letters 'tish'ah' (nine) because that is the minimum number of Kohanim who dealt with the Korban Tamid at one time.

Plus Two, Makes ..., *"And the second lamb you shall bring in the afternoon"* (ibid.).

"Ha'sheini", hints at two more Kohanim, because for the Korban Tamid shel Bein ha'Arbayim, two more Kohanim would ascend the ramp on to the Mizbei'ach, each holding a log of wood to add on to the Ma'arachah (Ba'al ha'Turim).

Here the Torah writes "ta'aseh" (in the singular), whereas in Pinchas, the Pasuk writes "takrivu" ('you shall bring', in the plural). This is because, on the one hand, the lambs had to be communal property, explains the Ba'al ha'Turim, whereas on the other, an individual was permitted to donate a lamb to the community for that purpose.

Six Lambs

The Torah mentions six lambs here - "***Kevosim***" (denoting two), "keves", "ha'keves", "la'keves", "ha'keves", because that is how many lambs had to be ready for use in the 'Lishkas ha'Telo'im' (the 'Chamber of the Lambs') at any given time, the Ba'al ha'Turim points out.

And correspondingly, the word "Olah" occurs six times in the Parshah of the Akeidah, since that is what the Korban Tamid was.



The Geula Depends On Toil In Torah And Mitzvos Rav Chaim Ibn Attar, the Ohr HaChaim

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד "***And you shall command Bnei Yisrael that they should take for you pure olive oil pressed for illumination to light the ner tomid – continual lamp***" (27:20).

The Ohr HaChaim finds in our pasuk a hint at the need for toiling in Torah in order to end the exile and bring about the Ultimate Redemption. He cites the Zohar (Bereishis 8) that Bnei Yisrael were redeemed from each of the four exiles in the merit of one of the Tzaddikim: the Avos and Moshe. We were redeemed from the first Golus in the zechus of Avrohom, the second in the zechus of Yitzchok and from the third Golus in the zechus of Yaakov. The Geula from the fourth and final Golus will be in the zechus and merit of Moshe.

The Ohr HaChaim then says an amazing statement: "This is why the exile is so long. The Golus has been extended for such a long time because Bnei Yisrael do not engage and actively toil in Torah study and mitzvos and Moshe does not wish to redeem a people who are batlonim from Torah!"

This is all hinted at in our pasuk: "You shall command Bnei Yisrael" – Tetzaveh is a directive for royalty and kingship, and the condition that Moshe should rule as our king once again is that we toil in Torah. This is why it says to take "pure olive oil"; the Torah is compared to olive oil, for just as oil illuminates the world, so does the Torah. It is "pure" oil just as the Torah needs to be pure and refined – lishma – purely and sincerely for its own sake.

Ulterior motives, such as the desire to use Torah as a means to become great or honoured are like dregs and impurities that need to be filtered out.

The pasuk continues, kosis lamo'or – "pressed or beaten for illumination". A person who toils in Torah needs to press himself, beat himself and subjugate his body, as Chazal say (Berochos 63b) on the pasuk in Bamidbar 19:14, Zos haTorah odam ki yomus – "This is the Torah law of he who dies…" The Torah can only exist and perpetuate in one who kills himself pushing past his limit and exerting himself to death to acquire it!

Rav Shmuel Strashun Rashash (Adar II 11, 5632 / 1872 - 151st Yahrzeit)





R. Shmuel Strashun – the Rashash (1793-1872) was a leading Vilna Torah scholar. Disciple of R. Avraham Danzig, author of Chayei Odom. Son of R. Yosef of Zaskevich and son-in-law of the wealthy R. Dovid from the village of Strashun, who moved with his family to Vilna and became one of the leaders of the Vilna community.

His glosses on the Talmud were printed in the Vilna editions of the Talmud under the title Hagahos HaRashash, and they cover the entire Talmud (with the exception of only 8 pages – Gedolei HaDorot, II, p. 683).

Hagahos HaRashash is a classic work on the Talmud, widely discussed in the books of the Achronim and in discourses of yeshiva deans. His glosses to the Mishnah, Midrash Raba and the Rambam were also printed. His son was the well-known Torah scholar and bibliophile R. Matisyahu Strashun of Vilna whose private collection of books and manuscripts formed the basis for the Strashun Library of Vilna.

A Match Made In Heaven

HaGaon Maran Rav Ovadia Yosef related the following story about Rav Shmuel Strashun, the Rashash of Vilna: The Rashash ran a free-loan gemach where he lent handsome sums to needy individuals. He was, however, extremely strict about returning the loans on time.

Once there came a G-d-fearing tailor to borrow the sum of one thousand rubles for a period of three months. When the date arrived the borrower entered the Rashash's study to repay the loan. The Rashash sat engrossed in a deep sugya and so the tailor paid his debt and left the money on the page of the Gemora that the Rashash was studying from.

The Rashash was so engrossed in his learning that he paid no attention to the tailor and did not notice the proceedings at all. His attention was completely diverted to the sugya at hand and all he noticed was someone standing and saying something; out of habit and courtesy he simply nodded his head in acknowledgment, which the tailor misinterpreted as an acknowledgment of the debt repaid!

When the Rashash finished his study of the complex sugya he closed the volume of Talmud, returned the sefer to the shelf, with the money unnoticed, still inside! After another month had passed, when the Rashash checked his gemach's ledger, he noted the outstanding loan. He sent word to the tailor that he had an outstanding debt, and he was asked to appear and pay up the loan.

The tailor appeared before the Rashash and explained that he had repaid the loan a month before. "How can that be?" said the Rashash.

"Where then is your receipt? I do not remember you coming and paying."

The tailor insisted that he had repaid the loan and since the Rashash had been so busy learning he had not troubled him to ask him to write a receipt.

The Rashash countered that his custom was always to write a receipt to acknowledge the repayment of a loan and record it in his ledger. The tailor stuck to his story and stubbornly insisted that he had paid up the debt in full.

The Rashash decided to take him to Bais Din, and the matter became public knowledge. As the rumours and stories spread, the majority of the public opinion was in favour of the Rashash, and many openly disparaged, shamed and ostracized the tailor for his audacity to cheat and steal from the gemach and to further accuse the Rashash of lying.

The tailor bore the brunt of the people's displeasure and was transformed to the lowliest citizen of Vilna. Many of his customers deserted him, and his livelihood suffered as no one wanted to deal with a good-for-nothing thief!

The tailor's son, who was learning in Yeshiva, was so embarrassed at his father's ruined reputation, that he left Yeshiva and hid his shame.

Time passed and the Rashash reviewed his learning and removed the very same volume of Talmud to study the same knotty, complex sugya as before. When he opened the Gemora, to his amazement, he found money inside! Bills that added up to the sum of one thousand rubles lay there in the Gemora.

In seconds the matter had resolved itself, and he realized that the tailor's story must have been true! He had come to repay the loan, and seeing the Rashash so involved in learning he hadn't troubled him for a receipt. His face paled as he realized the implications of the

matter and what he had done to the tailor, his reputation and his family!

He sent for the tailor and admitted his error. He saw the tailor walk in, but it was not the same tailor he had previously known. Now, standing before him, was a sad, forlorn, broken individual with a shadow cast over his once fair face.

"Please forgive me for my mistake!" cried the Rashash. "I will call the congregation together and stand before them, confess my mistake and publicly declare you guiltless and innocent!"

The sad tailor explained, "Honourable Rav, I appreciate what you wish to do, but what will your confession and admission achieve? Look at me! I am the laughing stock of all Vilna. People hate and despise me, and shame me and my name. My reputation and business are ruined, and my livelihood is gone. My son ran away from Yeshiva, he is so ashamed. Even if the Rav were to publicly exonerate me, people will just say that the Rav did this as a favour to help me extricate myself from my situation and that I am not really innocent."

He hung his sad head as the Rashash pondered the truth of his words and what to do!

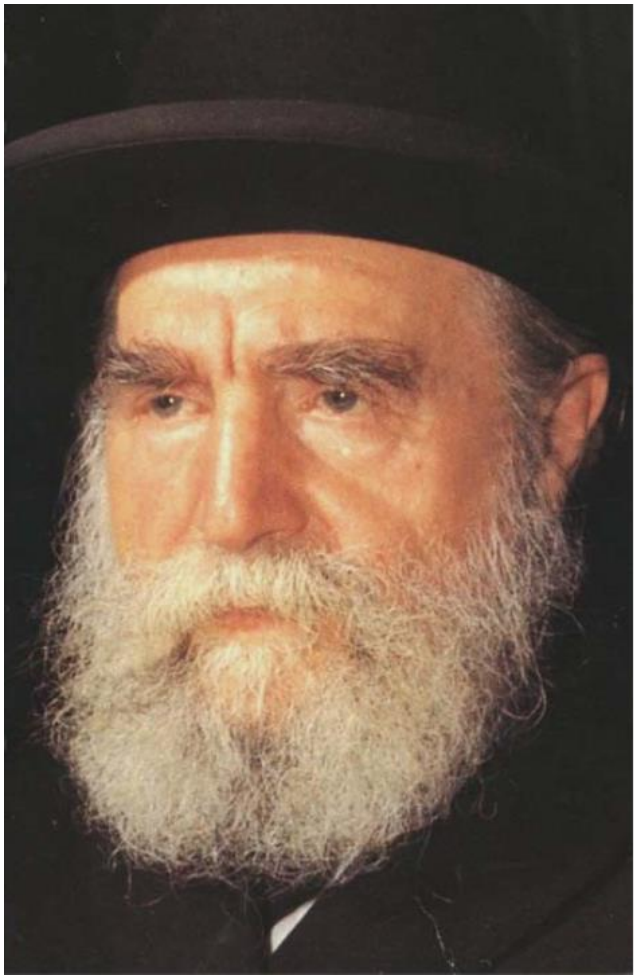
The Rashash had an idea, his face flushed with excitement, and he declared, "Send for your son to come to me, for I wish to take him as my grandson-in-law, a chosson for my granddaughter. Then everyone will see the truth and know that you must be innocent."

A gleam shone in the once-dull eyes of the tailor as his disbelieving ears heard the words of the Rashash. As his eyes shed tears of joy he grasped the Rashash's hands and kissed them. He had never, in his wildest dreams, expected this! To be the Rashash's mechutan?

He departed with true affection. A few days later the news spread – the debt had been repaid before, the mistake was admitted, the lost money was found, and the tailor's son was engaged to the Rashash's granddaughter.

The community leaders agreed, a match made in Heaven – but who would have had the audacity to suggest such a shidduch to the Rashash if not for Heaven?

Rav Moshe Feinstein *Adar II 13 5746 1986 37th Yahrzeit*





A strong tree has healthy roots. So too were the roots of R' Moshe Feinstein, strong and special from the start. His father, **R' Dovid Feinstein, zt"l**, was a grandchild of the **Be'er Hagolah** and of the brother of the **Gra, R' Avrohom**. His mother was Feige Gittel, daughter of the Gaon, R' Yechiel zt"l, rov of Kopolia.

Rabbi Moshe Feinstein was born in the year 1895 in Uzda, near Minsk, Belorussia where his father was rabbi. In 1921 he became rabbi of Luban, near Minsk, where he remained until he came to the United States in 1937. He was born on 7th Adar, - a date which in

his own words gave him the feeling that he was obligated to follow in the ways of Moshe Rabbeinu in Torah and in middos.

As a child of eight he was playing chess with a friend, when he suddenly realized that he was concentrating deeply, so engrossed in his game that it was no longer a form of relaxation but an effort. If it requires effort, isn't it better to use these powers of concentration for Torah learning?

From then on, he never played chess again.

He once added that since he was of short build, he was afraid to play with friends his age for they were taller and stronger than he was. "I saw this as Hashgocho protis for due to this, I spent more time delving into Torah."

It is no wonder, therefore, that he had finished Noshim and Nezikim by the time he was eleven years old.

Once, his uncle **HaRav Eliyohu Pruzhiner, zt"l**, came to visit their house and when the eleven-year-old Moshe entered the room, his uncle arose to his full height, saying, "For a boy who knows two sedorim, one must stand up."

In America he became the *Rosh Yeshiva* (dean) of *Mesivta Tiferes* Yerushalayim, a *yeshiva* in New York.

"R' Moshe." Just that, without any extra titles or descriptions. So was R' Moshe known by all Jews: Ashkenazim and Sephardim, Chassidim and Misnagdim, Rabbonim, Roshei Yeshivos and Admorim, Rabbis and laymen; all knew R' Moshe and all saw in him their rabbi and leader - whether in a complicated halachic query such as permitting an agunoh to remarry, or a private instruction for a yeshiva bochur or an avreich - to all the address on the East Side was the place to which to turn.

Rabbi Feinstein became the leading halachic (religious law) authority of his time and his rulings were accepted worldwide. Rabbi Feinstein

was a dedicated and selfless leader for the Jewish people to whom anyone could approach at any time with any problem.

Rabbi Feinstein's halachic decisions have been published in a multi-volumed collection titled *Igros Moshe* (The Letters of Moshe). He also published several volumes of in-depth discussions about the *Talmud*.

Rabbi Moshe Feinstein was one of the last of the great leaders and sages from Europe and was a representative of the greatness the Jewish people had before the destruction of the Jewish communities during World War II. We were greatly privileged to have such a giant here in America.

When he passed away in 1986 the Jewish people lost a great and caring leader and one of our last connections to the greatness of European Jewry.

The Admiration of Rav Moshe Feinstein

On the **Pnei Menachem's** first visit to the US, he was to participate in the Aguda Convention, at which the Gaon and Godol, Rav Moshe Feinstein, was to present him as a guest of honour.

Rav Moshe, however, was in a quandary as to how to present the Pnei Menachem. A standard introduction, explained Rav Moshe, was out of the question; on the one hand, how can you introduce the son of the **Imrei Emes** and the brother of the **Bais Yisrael of Ger** as just any honourable guest?

On the other hand, Rav Moshe did not know the Pnei Menachem personally at all. The solution was that although Rav Moshe had a packed schedule, a single hour was set aside for the two Torah giants to meet beforehand.

This single solitary meeting slated for a short one-hour slot extended to many hours. When Rav Moshe exited, he told those close to him, "I couldn't believe my ears! [He knows] the entire Torah, and I mean the entire Torah mamash!"

Suffice it to say that at the convention, Rav Moshe heaped praises upon the Pnei Menachem and was able to say to the audience assembled that he testified to these praises from personal experience.

Years later, the Pnei Menachem's son, **Rav Yehuda Arye**, married the daughter of the Mishne Halochos, the Ungvar Rav in America, and his father asked him to be tested for semicha from Gedolim and Rabbonim in the US. The first one on the list that the Pnei Menachem gave his son was Rav Moshe.

Rav Yehuda Arye, however, was disappointed to hear from Rav Moshe's family that due to his advanced age and weak constitution, the Godol HaDor had already ceased testing and giving semicha.

When Rav Moshe heard what was happening at the door he agreed with the statement, but also inquired as to the identity of the young man. - When he introduced himself, Rav Moshe asked whose son he was. Upon hearing the Pnei Menachem's name, he responded that his decision had not been made in all circumstances. "For your father, the Gaon, I am making this special exception because I hold he is a Ge'on Olom mamash!" And so, as a rare exception, Rav Moshe tested him and gave him semicha!

Aside from the yeshiva, R' Moshe did not take on any official rabbinical position. Nevertheless, he became a centre point, a point to which people turned from all directions from all parts of the world to hear the word of Hashem.

Thousands of teshuvos in halochos were issued by him, many of these being printed in the eight volumes of Igros Moshe. There wasn't one matter in the world of Torah and halochoh that wasn't brought to him for his opinion.

The gedolei haTorah were all in awe of him, as seen in an example: **HaRav Yonoson Shteif** of Budapest used to put on his hat out of respect for R' Moshe whenever he spoke to him on the telephone!

His wonderful middos did not allow him to even slightly harm the feelings of another, even at his personal cost. His sister, the Rebbetzin Chanah, related that when Reb Moshe was rov in Lyuban, before he was married, a woman was appointed to cook for him.

The food she cooked was literally inedible, but to Reb Moshe, embarrassing a Jewish woman was even more inconceivable and he always finished his meals to the last crumb. Thinking that the rov enjoyed her food so much, the cook served him even larger portions, and these too were finished each time.

"One day I went to visit my brother and joined him for lunch. I just about tasted the food and almost threw up the bit that I had swallowed, so nauseating was the taste. `How could you eat such disgusting food?' I asked my brother. His answer was simple. `I force myself in order to avoid embarrassing the cook.'

Indeed, how appropriate are the words uttered by Reb Moshe himself, not long before he was niftar: "***As far as I know, to the furthest extent of my memory, I never harmed anyone, nor did I ever hurt a person's feelings***."

This short, concise admission coming from the holy mouth of Reb Moshe himself is sufficient testimony and the greatest mussar book for us.

Towards the end of his life, when the doctors wanted to insert a pacemaker in his heart, R' Moshe only agreed after he had made sure there was no halachic problem involved, that the insertion does not inflict the type of blemish in his body that would render him unfit to be a member of Sanhedrin should Moshiach come.

On the night of Taanis Esther, 5746, R' Moshe was niftar. The levaya on Taanis Esther morning in New York City was like none that New York had never seen; about one hundred and fifty thousand people accompanied R' Moshe on this step of his final journey. Even

the American flag on the East Side was flown at half-mast as the non-Jews' sign of mourning that the leader of the Jews had died.

His oron was brought to Eretz Yisroel and on Shushan Purim in Yerushalayim, hundreds of thousands of Israeli Jews from all walks of life accompanied the levaya to Har Hamenuchos where he is buried close to the **Gaon of Tchebin, the Belzer Rov**, in the portion near his Rebbe, **R' Isser Zalman Meltzer, zt"l**.



Rav Pinchas Menachem Alter Gerrer Rebbe *(Adar 16, 5756 / 1996 - 27th Yahrzeit)*

Rabbi Pinchas Menachem Alter, also known as the *Pnei Menachem* after the works he authored, was the sixth Rebbe of Ger, a position he held for the last four years of his life. He was the only offspring of the second marriage of his father, Rabbi Avraham Mordechai Alter, the third Rebbe of Ger. The fourth Rebbe of Ger, Rabbi Yisroel Alter, and the fifth Rebbe, Rabbi Simcha Bunim Alter, were his much older half-brothers.

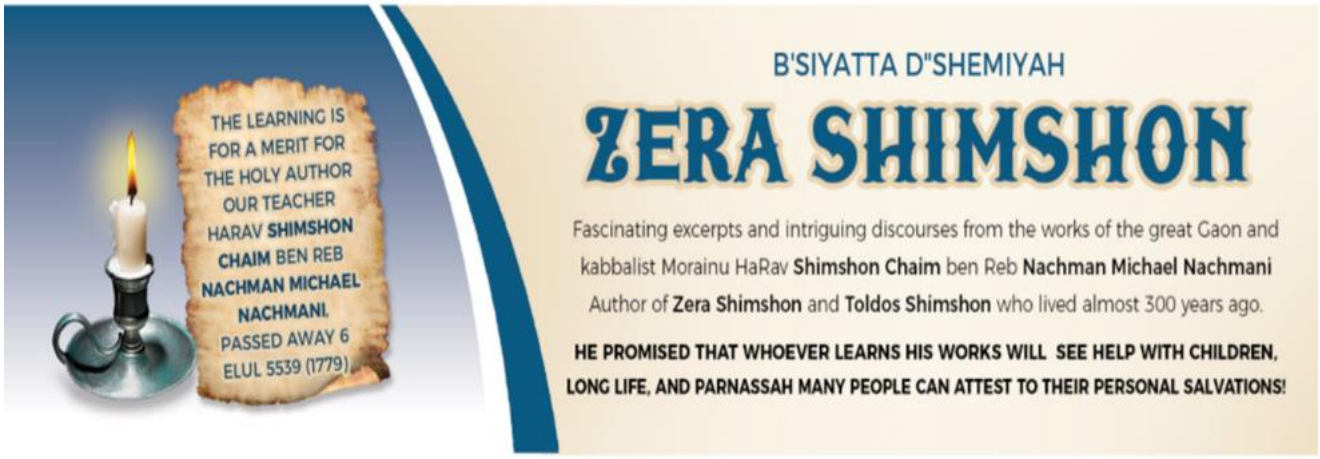
In the 1950s, he was appointed *rosh yeshiva* of *Sefas Emes,* the flagship yeshiva of Ger in Jerusalem. After his passing, he was succeeded as Rebbe by his nephew, Rabbi Yaakov Aryeh Alter (the current Rebbe), son of Rabbi Simcha Bunim Alter.

The Tagalong - The Pnei Menachem would often recount, "In my youth, I heard the following saying from elder Chassidim: The yetzer hora likes to accompany us wherever we go; he follows us when we have a gathering or farbrengen, when we have a seuda, when we study Chumash Rashi, when we study Mishnayos, when we study Medrash – but when you study a blatt Gemora with Tosafos, there he gets erased!"

After his chasuna, the Pnei Menachem refused all offers of a position in chinuch. Although his genius and erudition caused him to be buffeted by offers, his great humility prevented him from

accepting any position and so he turned to his love of Torah as a source of income.

He opened a seforim store and, as the **Pshevorsker Rebbe** testified, the Pnei Menachem could be seen seated absorbed in his beloved seforim for hours, all day, while buyers came and went, they bought and he sold his wares.



וְהַטּוּר הָרְבִיעִי תַּרְשִׁישׁ וְשֹׁהַם וְיָשְׁפֵה מְשֻׁבָּצִים זָהָב יִהְיוּ בְּמִלּוּאֹתָם '***And the fourth row, tarshish, shoham and yoshfeh***...' (28:20)

The Gemara (Baba Basra 75a) says on the passuk (Yeshaya 54:12) וְשַׂמְתִּי כַּדְכֹּד שִׁמְשֹׁתַיִךְ - ***I will make your walls (at the time of the final redemption) out of Kodkod***".

There is an argument about what Kodkod is. One opinion is that it is the **שהם** ,Beryl/Onyx, stone and one opinion is that it is the **ישפה**, Jasper stone. Hashem says, "Let it be like both!".

The Zera Shimshon asks - why are the walls going to be built out of specifically these two types of stones?

The Zera Shimshon answers as follows. The Shoham stone is the one on the Kohen Gadol's breastplate for the tribe of Yosef. Regarding the qualities of these stones the Shiltay Hagiborim says that the Shoham stone helps for memory, eyesight, speaking abilities, deeper understanding and wealth. Yosef had all these qualities and was therefore matched up with this stone. (He is associated with

memory, Bereishis 42:9, understanding, ibid 41:39, eyes, ibid 49:22, understanding, ibid 39:2.)

Therefore, when the world will be worthy of receiving an abundance of such qualities, the walls will be built with the stone that possess the ability to emanate the strengths needed to hone these qualities. The stone for the tribe of Benyamin on the Kohen Gadol's breastplate was the Yoshfeh stone. The word **ישפה** can be split to read **יש פה**, ***there is a mouth'***.

This, the Zera Shimshon explains by that fact that the Beis Hamikdash was built in the section of Binyamin. The reason why, out of all the tribes, Benyamin was the one that merited having the Beis Hamikdash in his potion is because of all the brothers, Benyamin was the only who was entirely not involved in the selling of Yosef.

Had the Beis Hamikdash been built in the portion of any of the other brothers it would have been very hard for the prayers of the Jewish people to be answered there. They would come to beg Hashem for mercy but the prosecuting angels would say, "The brothers did not show mercy to Yosef when he begged them not to sell him. Why should You be merciful on them!?".

Therefore, it is Benyamin who enables us to beseech Hashem since he was not involved in the selling of Yosef. Hence, **יש פה** -Benyamin creates our ability to pray to Hashem without obstructions.

The use of the stone of Benyamin to the walls of Yerushalayim is added since Rachel, the mother of both Yosef and Benyamin, continually cries for the Jewish people in exile, that they don't suffer so much, therefore, at the time of the redemption, the stone of her son Benyamin which also helped the Jews be able to pray for better times is added to the wall.





Divrei Torah on the weekly parsha and holidays from the teachings of Rabbeinu Shimshon Dovid Pincus zt"l

Only the Kohen Gadol Asks

'וְעָשִׂיתָ אֶת־מְעִיל הָאֵפֹד כְּלִיל תְּכֵלֶת *You shall make a cloak of pure blue wool.*' (*Shemos* 28:31)

One of the garments of the *Kohen Gadol* was the **מעיל תכלת**, a cloak of wool dyed sky-blue. The bottom hem had seventy-two gold bells, which would sound as the *Kohen Gadol* walked.

What was the point in all those bells ringing when the *Kohen Gadol* moved around from place to place?

The Ramban explains *ad loc*: In order that his sound should be heard when he enters the sanctified area and comes before his Master with these bells, thus asking permission, because if a person enters the hall of the king suddenly, he is liable for the death penalty according to the protocol of kings.

The *Kohen Gadol* would, by means of the bells, announce that he was coming into the *Mikdash* to perform *avodah,* and the sounding of the bells was a way of asking permission to enter.

If so, we might ask, why didn't the ordinary *kohanim* need to have bells on their hems to announce their coming, and ask permission before they performed their service? How come only the *Kohen Gadol* needed to ask permission?

The service of the *Kohen Gadol* alludes to the unique *avodah* performed by special individuals, *Tzaddikei Yisrael* of the generation, whereas the service of the ordinary *kohanim* alludes to the *avodah* that every Jew does: *tzitzis, tefillin,* the daily *tefilos* and all the other *mitzvos* incumbent upon us.

The Torah is thereby teaching us that if a person wishes to perform his *avodah* in a unique way, with special *chasidus* and *prishus,* he needs to "ask permission" before he enters the place of *kedushah*. He needs to know who he is, what level his deeds are on, whether he is fitting for the *avodah* he wishes to perform. Not anyone can just go ahead and do any *avodah* he fancies for himself.

By contrast, the service of an ordinary *kohen* does not require asking permission. Each and every Jew, whoever he may be, must come in and fulfil all the *mitzvos* that the Torah requires. There is no need for him to ask himself, "Am I fitting for this?" because it is obligatory on all Jews alike.

On Yom Kippur, the *Kohen Gadol* would go into the *Kodesh Kodoshim* wearing four white garments. At that time, he would not wear the cloak with bells.

Why at that point, of all times, when he is entering the most sacred place of all, doesn't he need to present himself and ask permission whether he is fitting for this?

Because the *Kodesh Kodoshim* was the place of the *Aron,* which was the receptacle of the Torah. And *Chazal* say that Torah learning is

equal to all the other *mitzvos* put together. The Torah is the *Kodesh Kodoshim* of the Jewish people.

When it comes to Torah learning, a person should never question whether he is fitting to study *Hashem's* Torah. Indeed, Torah has greater *kedushah* than all the *mitzvos*. He who learns Torah is surrounded by a wall of fire. The *Shechinah* rests on him. So one might be tempted to wonder: how can I, an ordinary person and full of sins, be fitting to approach the holy Torah of *Hashem*?

Thus, the Torah comes and teaches us, through the unannounced entrance of the *Kohen Gadol* to the *Kodosh Kodoshim,* that for Torah learning you don't need to ask permission. Whoever wishes to come and learn is allowed, and in fact obligated, to do so. He should learn and learn as much as he can. He should aspire to true greatness in Torah. Because anyone who wishes may come and take the crown of Torah and place it on his own head.

No Tachanun During Adar

In Ziditshov, the minhag is to not recite tachanun at all during Adar. Once, the **Yeshuos Yaakov** met Rav Eizikel of Ziditshov and asked him to explain the minhag based on p'shat rather than from Chassidus.

The Ziditshover told him that it was a meforash pasuk – an explicit verse. "Which one?" asked the Yeshuos Yaakov.

Replied the Ziditshover, "It says, **וְהַחֹדֶשׁ אֲשֶׁר נֶהְפַּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֵבֶל לְיוֹם טוֹב** 'The month that was transformed from distress and sadness into joy and from mourning into a Yom Tov.' (Esther 9:22) - The month, not the day, became a Yom Tov.

Parsha Potpourri, by R' Ozer Alport

וְלָקַחְתָּ אֶת־שְׁתֵּי אַבְנֵי־שֹׁהַם וּפִתַּחְתָּ עֲלֵיהֶם שְׁמֹות בְּנֵי יִשְׂרָאֵל 28:9



Parshas Tetzaveh introduces us to the special vestments worn by the Kohanim when serving in the Mishkan. Among the eight unique vestments worn by the Kohen Gadol was a large apron called the Ephod and a breastplate known as the Choshen, each of which contained precious stones on which the names of the twelve tribes of Israel were engraved.

One set of stones was called the avnei shoham, which were part of the Ephod and were worn on his shoulders, while the other stones, known as the avnei miluim, were part of the Choshen and were worn on his chest.

While it is understandable for the Kohen Gadol, who represented the entire nation, to have the names of the tribes on his clothing as a reminder of his mission, why was it necessary to repeat the list a second time?

Rav Chaim Zvi Senter explains that the names engraved on the Choshen were placed next to the Kohen Gadol's heart, which reminded him of the need to love and empathize with his brethren.

This emotional connection with individuals was alluded to by each tribe having its own stone. However, compassion alone is insufficient. The Kohen Gadol also wore an additional set of names on his shoulders to teach him that he must act on his feelings by getting involved and shouldering the responsibilities of the nation.

Similarly, when we hear about the suffering of our fellow Jews around the world, we must identify with their plights and feel their pain, but we must remember that this is not enough. We must also get involved and invest our time and resources to assist them as much as possible.

Rav Senter adds that this dichotomy can also be found in the upcoming Yom Tov of Purim. One of the unique mitzvos of the day is Mishloach Manos, which requires us to give gifts of food to our friends and relatives to increase feelings of friendship and togetherness. This mitzvah corresponds to the heart.

There is an additional mitzvah of Matanos L'Evyonim, which specifically commands us to give money to the poor and less fortunate as a way of pitching in and to help shoulder their burdens.

Alternatively, **Rav Amnon Bazak** points out a distinction between the two sets of names worn by the Kohen Gadol. The names of the tribes that were engraved on the Ephod were all written on the same type of stone and were written together to the extent that was physically possible. On the other hand, the names of the tribes that were engraved on the Choshen were each written separately and on a different type of precious stone. Symbolically, the names on the Ephod represent the fact that all Jews are united in their common mission of serving Hashem through studying Torah and performing mitzvos, while the names on the Choshen denote the existence and importance of different approaches to fulfilling that shared obligation.

While both components are necessary, the fact that the Ephod was the larger of the two garments indicates that while individuality is valuable, the overarching central mission that unites us all is more prominent and fundamental.

Parsha Potpourri, by R' Ozer Alport

וַיֹּאמֶר שָׁאוּל אֶל־הַקֵּינִי לְכוּ סְּרוּ רְדוּ מִתּוֹךְ עֲמָלֵקִי פֶּן־אֹסִפְךָ עִמּוֹ וְאַתָּה עָשִׂיתָה חֶסֶד עִם־כָּל־בְּנֵי יִשְׂרָאֵל בַּעֲלוֹתָם מִמִּצְרָיִם (Shmuel 1-15:6)

On Purim, we celebrate our salvation from Haman's efforts to annihilate the Jewish nation. Because he was descended from Amalek, on the Shabbos before Purim we publicly read the mitzvah to remember what Amalek did to our ancestors and to completely obliterate them.

The Haftorah read on this Shabbos records Shmuel's instructions to Shaul to kill all the Amalekites and their animals. Before Shaul attacked Amalek, he first told the Kenites to move away. Rashi explains that the Kenites were descendants of Yisro. Because they lived near Amalek, they could accidentally be killed in the upcoming battle, so Shaul sent a message telling them to relocate. He added that it was appropriate to give them this warning because Yisro helped us by welcoming Moshe into his home in Midian and later advised him regarding the establishment of a system of judges.

Rav Dovid Cohen adds (Ohel Dovid Vol. 3) that Rashi writes (Shemos 18:1) that Yisro was motivated to join the Jews in the wilderness when he heard about the war against Amalek. Since the fight against Amalek was part of the inspiration for Yisro's conversion, Shaul felt it would be inappropriate for his descendants to be killed due to a battle against Amalek.

Rav Eliyahu Dessler notes (Michtav M'Eliyahu Vol. 4 pg. 2) that this is even more surprising when we consider that Yisro's chesed took place more than 400 years before this incident.

At this point, one could argue that the Kenites in the times of Shaul no longer had any connection to Yisro and did not deserve his merits, especially after they opted to move next to our archenemy, Amalek.

This teaches us that we must never forget a favour that was done for us, no matter how much time has transpired.

The Mussar HaNevi'im suggests that Shaul's compassion for Yisro's descendants also addresses another potential concern. A person who hears about this episode could view the Jewish people as exceedingly vengeful, as they endeavoured to destroy an entire nation because of something that was done to their forefathers by Amalek's ancestors many generations earlier.

To show that we are not just focused on avenging a wicked act that was done in the distant past, Shaul demonstrated that he was equally concerned with remembering the good that was done by Yisro and wanted to protect his progeny due to the chesed he did for us.

Rabbi Tzvi Sytner - Small Miracles



There is no such thing as a small miracle. A miracle is a miracle, period. Indiscriminate of its magnitude, if something happened beyond the realm of the ordinary, extended above the sphere of the expected, it is miraculous.

Who's to say that you should have woken up today able to see with your eyes, hear with your ears or walk with your feet? No one. If you are, G-d handed you a present. He handed you a miracle. Is it the size of the Splitting of Sea? You might say that it isn't. But think of it differently. A miracle is a miracle, no matter the shape or size.

If you have a family, a job or a home, it's not because that's how life is meant to be. You could have exactly the opposite – no family, no job and no home, and just the same, it can be said, "That's how life is meant to be." It's not nature that's organically running your life.

It's a symphony of people and places being set up for you, an orchestrated harmony of parts and pieces being designed for you. By G-d to you and for you.

That's what we call a miracle.

Human tendency is to notice the outliers, to be in awe of the colorful supernatural. But that tendency is born out of desensitization to what we see any day, every day. And we do see people breathing, walking and talking every day. That daily scene grows on us and dulls our sensitivity to the ordinary.

But that doesn't take away from the miracle that we call life.

Big or small, it's the same G-d, giving you the same result – a miracle, a blessing. It's His love, and it knows no bounds.

That's all there is to it. A bona fide miracle.

Rabbi Menachem Nissel - The Little Things

I will never forget the time I drove **Rav Moshe Aharon Stern *zt"l*** to a lawyer's office. The impression it made me resonates to this day.



Before Rav Moshe Aharon made his way inside, he told me to stay in the car and wait for him. It will only take ten minutes, he told me. I was fine with that, and so I settled into my seat and began to wait.

Now, where I was parked, there was a parking meter, where I needed to put in twenty-five cents. My thinking was that if I would see a parking enforcement officer come my way, I'd get out of the car and drop change in the meter. But otherwise, it's just a quarter and I'm in the car anyway.

True to his word, ten minutes later, out walked Rav Moshe Aharon. So smoothly, and drawing so little attention to his movements, he took out twenty-five cents and dropped it into the meter.

It was a small moment of greatness, which spoke volumes about him. But this is the nature of *gedolim,* of those who are truly great. *Gedolim* become who they are through the small things they do.

In this day and age, we are mesmerized by those who are charismatic and brilliant. But you can be that way, and they are gifts from Hashem. You can love to learn and thus know a ton of information, and you can know how to give advice to others and seen much success. But all of this doesn't translate into Torah greatness until the way you talk to your gardener and the way you are when no one is looking is taken into consideration.

Small moments are the defining moments of true greatness. If you can do small things with greatness, then you are indeed truly a great person.

You are big because you focus on what is small.



Rabbi Yossi Bensoussan - Rise Above

The trick of the *yetzer hara* is not to make you do something wrong. You are going to make mistakes and sin. You are a human being. You will falter and fail, and you have to. It has to happen because you are imperfect, or otherwise you can never grow and improve. You can't stand at the top of giants and build yourself into greatness unless you fail. G-d designed you with impulses and drives, and knows that you will struggle with yourself and not come out on top each time.

The *yetzer hara* has a different objective.

His trick is to keep you down. He succeeds when you label yourself and are hounded by shameful thoughts and feelings. He wants you to

stay down and define yourself by that failure, so he induces you into depression and despondency. He makes you start going down a path that is committed to reinforcing and sabotaging yourself into thinking you are a bad person.

But that's all the sly work of the *yetzer hara.* - Rise above it. You can. And you will.

A Message from the Kalever Rebbe - Parshas Zachor & Purim 5783 - Three Russian Defeats



Angry Crowd Carrying A Portrait Of Czar Nicholas II To A Bonfire In Petrograd Following The February Revolution (March 1917)

Faith Fuels Happiness

Tragedies and horrible stories can impact a person's happiness. People hear about acts of violence, homicides and terrorism taking place throughout the world. They are worried, anxious, and

concerned about the speculation that nations are on the verge of war with designs to destroy and annihilate one another.

These worries foster a sense of unease and unsettledness. Their potential happiness is overshadowed by all of their angst.

Emunah alleviates all of these worries and concerns and allows a Jew to find happiness in the security of his faith. Jews need to strengthen their emunah, faith, during times of uncertainty and anxiety. They need to believe that everything that occurs in this world is an expression of a Divine Design, a providence, Hashgacha pratis, even a heinous crime like murder.

A Jew must have the faith that a person can only be taken from this world by Heavenly decree. Nothing in this world that can happen of its own volition. A murder can only happen if the spiritual forces of impurity have been given permission from the Heavens to corrupt a specific place and time.

Purim's Power

There are many stories of tzaddikim throughout the generations, who used their power of kedusha and holiness to nullify and abolish the forces of impurity that corrupt the enemies of the Jewish people, and it was seen clearly that the enemies are controlled by spiritual forces.

This was especially evident during the miracle of Purim, when Mordechai successfully utilized his power of kedusha, holiness, to destroy Haman and his impurities. Through that effort and the subsequent miraculous salvation, the month of Adar became an auspicious time to overcome the forces of evil, in particular the wicked nations who persecute the Jewish people. As Chazal taught us (Ta'anis 29a) that if a Jew has a court case with a non-Jew, he should do everything in his power to have the case heard in the month of Adar when the Jews have a good mazal.

The Meor Einayim (Parshas Mikeitz) explains that when a Jew performs a mitzvah that celebrates a specific moment in time, the same spiritual dynamics are awakened as when those events originally happened, and the mitzvah was first given. Purim was a time when the Amalek fell. Therefore, in every generation, the day of Purim and its mitzvos are embedded with those same potent spiritual capabilities. Every year, through the holiday of Purim, the Jews can harness the strength and ability to cause the downfall of wicked nations.

Modern Day Mordechai

It is worth mentioning as a sample, that this was seen in Russia's history.

In the record of Russian history, there were three times when the heads of state, who have been true enemies of Yidden and Yiddishkeit, were abruptly overthrown. Each of these incidents occurred on Purim, the day when the righteous succeeded in overthrowing and nullifying the forces of impurity.

The first time was on Purim in 1855. Nicholas I was ruling over Russia and he instituted brutal decrees on the Jewish people.

That year the **Sar Shalom of Belz, zt"l**, spoke at his Purim tish focusing on the topic of the enemies of the Jewish people, the tyrants who intend to do them harm. The Rebbe explained that the Heavens give permission to the wicked to inflict their evil on the world, but there is a limit, a quota. And, when that limit is met, those wicked individuals must be removed from the world. Then the Rebbe rose to his feet and said: "The wicked Nicholas has already filled his quota, and the time has arrived for his downfall."

Afterwards, the world had learned that Nicholas I died that very day.

The second time was on Purim in 1907, the year when Nicholas II signed into law harsh decrees on the Jewish citizens.

In that year, **R' Shalom Ber of Lubavitch, zt"l**, delivered a Chassidic discourse discussing the power of the righteous to overthrow the wicked. Then, he travelled to the capital city of Petersburg to read the Megilah. On that same day, on Purim, the revolutionists began rioting in the capital, resulting in the eventual dissolution of the Russian government. They killed Nicholas II in the end.

In 1913, Stalin, may his name be erased, decided to deport all of the Jewish citizens to Siberia. This would be the third time the wicked rulers of Russia would be destroyed on Purim.

R' Shalom Schnitzler, the late head of the beis din, told me that at that time he was living in the Russian town of Hungary. A group of Jews from his town decided to travel to the city of Kalov, in order to pray at the gravesite of my holy ancestor, **R' Yitzhak Isaac of Kalov, zt"l**. This holy site is famous for being a place where one could manifest the power of salvation in the merit and strength of the tremendous tzadik. They arrived before Purim. They prayed for an end to their suffering and their cries pierced Heaven's heart and the heavens opened. A short time later, they received the good news that Stalin had died suddenly that Purim day.

Rooted in Faith

The power to abolish these impure forces and to destroy Israel's enemies, is dependent on holy Jews strengthening their emunah and faith, to the point that they believe fully and completely in Hashem, they trust that everything in this world is from His Divine Intervention and, subsequently, they do not to fear their enemies at all.

R' Yosef Yitzchak of Lubavitch zt"l was engaged in spreading the Yiddishkeit throughout Russia, even though it was in direct violation of the laws imposed by the Communist Party who outlawed any public display of religion. Eventually, he was arrested and held in a prison that was known for its inhumane and nightmarish conditions. The

Rebbe decided that since he was imprisoned for spreading Torah and Yiddishkeit, then the Communists Party and its enforcers were clearly fueled by the forces of impurity. But their power was only superficial and temporary. Eventually, they would be vanquished. Therefore, he did not bend to their will in the slightest.

He remained steadfast in his ambivalence towards the guards and interrogators. When they ordered him to remove his tzitzit, he did not listen. And even when the miracle happened and they came to inform the Rebbe of his surprising release, the Rebbe would not stand for the warden as was required by the prison rules. He viewed that even that small gesture would be perceived as an acceptance of their authority over him. He would not allow that. Miraculously, they subjugated themselves to him!

Mordechai's Insolence

This can justify Mordechai not moving at all when Haman passed, as it says (Esther 5:9) "he neither rose nor stirred because of him..." He did not want his movements to be misconstrued and perceived as a sign of submission or recognition of the power of impurity and evil embodied by Haman.

Instead, he gathered the school children to pray to Hashem, demonstrating that a Jew only needs to depend on Hashem, that everything is in His control and, therefore, there is nothing to fear. He strengthened the Jews' emunah, reminding them that everything in the world is Hashgacha Pratis.

Victory during the war with the Amalek also depended on this level of emunah. Chazal taught (Rosh Hashanah 29a), that the Jews overcame the power of Amalek when Moshe raised his hands upward causing them to look towards the Heavens. It was a reminder to have emunah that everything is the result of a Heavenly Decree. When the Jews held to that emunah, the Amlaek was weakened and defeated.

Therefore, we can suggest that this is the reason we read Parshas Zachor about the war with the Amalek on the Shabbos before Purim. Both these events express the same theme. The purpose of Purim is also to remember to annihilate the Amalek and its impure forces in each generation by strengthening our emunah and prayer.

FACEBUKER SHABBOS TABLE TALK

Continuing the Legacy of Rabbi Dovid Winiarz of blessed memory

Parshas Tetzaveh ends with discussion of the altar of incense, upon which the Ketores, the sweet-smelling mixture of 11 herbs and spices was burned each day. Then it tells us that once a year, on Yom Kippur, the blood of an animal was sprayed on it. Why was the blood sprayed once a year?

The Klei Yakar says that once a year, we become pure like angels, and our souls return to their pristine state. What does this have to do with the incense? The Ketores is something that is smelled.

The sense of smell is most related to our souls. It is not quite physical, as you can't grasp the smells and hold onto them, and it can evoke memories from many years in the past. Because it is connected to the soul, spices are used in the Havdala ceremony after Shabbos, when our souls are weakened. The scent is meant to strengthen us upon the departure of the extra-special soul we had on Shabbos.

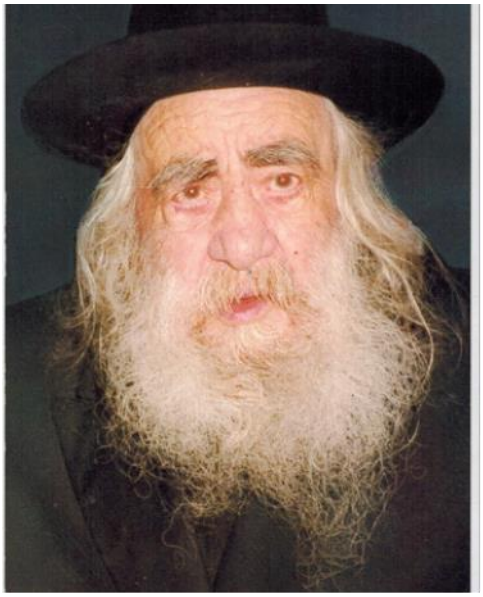
Perhaps this altar was made to impact our souls more than our bodies, by reminding us who we are. On Yom Kippur, when we transformed our bodies into their most spiritual state, it could atone for us. However, on every single day of the year, it reminded us that we are not physical beings on a spiritual journey, but spiritual beings on a physical journey, and our souls can rise higher and put sweetness into the world.

The Tissues - Rav Chaim Kanievsky On Siddur

There is a famous story about someone who once inadvertently left his pen on the desk of the **Steipler Gaon**.

Eighteen months later, this person visited the Gaon again. When he saw him, the Gaon immediately said, "Last time you were here, you forgot your pen!"

He took the pen from his desk drawer and returned it to the visitor. **Rav Eliyahu Mann** mentioned this story to **Rav Chaim Kanievsky**, who commented, "This stems from my father's strong sense of responsibility. But I will tell you a better story:





"I once visited my father and used the bathroom. Because I had not asked for permission beforehand, I later brought some tissues from my house and left them there.

"About five years later, I noticed that the tissues I had brought were still in the same place where I had left them. I asked my sister about it, and she said, 'Abba noticed the tissues there, and said that apparently someone had forgotten them, and that we should not move them in case the person came back for them.'

Imagine — how many times was the house thoroughly cleaned before Yom Tov, or before Pesach, yet those tissues were not moved from their place, because maybe the owner would return for them!"

בס"ד

Menucha

A Shabbos table companion for the whole family

לע"נ ר' ברוך חיים בן סלמון ז"ל

Parsha Pearls

Parshas Tetzaveh begins with the mitzva to take oil for the Menorah: **וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד**. ***And you should command Bnei Yisrael, and they shall take to you pure olive oil, crushed for lighting, to kindle the lamps continually***. [Shemos 27:20]

A verse in Mishlei says: **נֵר ה' נִשְׁמַת אָדָם** - ***A candle of Hashem is a man's soul***. [Mishlei 20:27]

Which "candle of Hashem" is this verse referring to, and what is its connection to a man's soul?

The Nesivos Shalom answers with the following remarkable insight: Just like the Menorah in the Mishkan radiated its light and influenced Bnei Yisroel, so too a job of a man is to spread the light of Torah in the world.

In the same idea, we are all called mamleches kohanim, because a kohen's job is to teach and inspire others. [**Nesivos Shalom**]

Pearls of Wisdom… A Word for the Ages

Rav Eliyahu Dessler writes: "For those that say they work so hard and everything they do is all L'sheim Shamayim, for the sake of Heaven, they should ask themselves, 'Do Torah thoughts come to mind when I work, or do work thoughts come to mind during Shemoneh Esrei?'"

Rabbi Yechiel Emanuel- Leil Shishi Series

לעילוי נשמת ר׳גרשון בן ר׳אריה ליב זצ"ל- נפטר כ׳ט שבט תשע׳ד



Rabbi Ezriel Rosenbaum says that there is a Mishna in Menachos that tells us that there are 3 grades of olives.

The best olives grow at the top of the tree which are exposed to the most sunlight. By virtue that they get the most sunlight, they are the best olives, which produce the best quality oil.

The olives that grow in the middle of the tree get both some sunshine and shade. The quality of these is grade 2.

Finally, the olives that grow at the base of the tree are the worst quality, as they are completely shaded, and get no sunshine at all. These are grade 3 as they don't mature properly and don't produce much oil.

Each grade of olive has 3 sub-divisions within their own group. So, you have grade 1 olives, with grade 1a,1b and 1c. Grade 2 olives, with grade 2a,2b and 2c. Grade 3 olives, with grade 3a,3b and 3c.

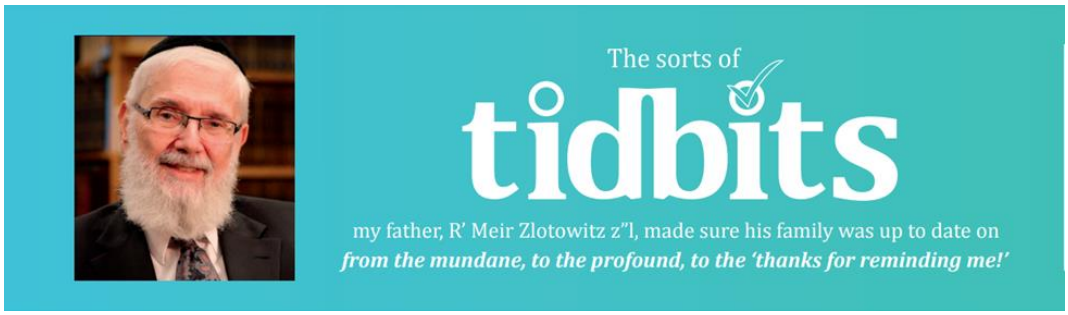
The Mishna says that the 1st drop of grade 1a is the best of the best. Yet, the 1st drop of the 2nd grade - 2a is equal in quality to the 2nd drop of the 1st grade olives – 1b. And the 1st drop of the 3rd grade olives – 3a, is equal in quality to the 2nd drop of the 2nd grade olives – 2b, and also the 3rd drop of the top grade olives – 3a.

We know that from whichever grade of olive you use, it must be from the first drop in order for it to be used in the menorah. The rest of the oil can be used for Menachos.

If this is the case, and we want the oil used in the menorah to be the best quality, so if you can already use the first drop of the 3rd grade olive – 3a, why can't we use the 2nd drop of the 1st grade olive – 1b, which is even better in quality?

The Mishna tells us that this is not the case. You can only us the 1st drop of the olive. It brings **בדרך דרוש** that the menorah is compared to Chochmas HaTorah.

Chocmas HaTorah is acquired by toiling and putting in effort. The Riboino Shel Olam wants the 1st drop of this from any Yid. The first koach/effort, is the most precious to Hashem. This is likened to the 1st drop that is squeezed from any olive. This is the quality that Hashem wants, irrespective of where a person is holding in the order of chochma.



For the Shabbos Table

וְנֶעֱדְתִּי שָׁמָּה לִבְנֵי יִשְׂרָאֵל

"***And I shall meet there with the Bnei Yisrael***" (Shemos 29:43)

On learning of Haman's decree to annihilate the Jewish people, Mordechai immediately donned a sackcloth and led a teshuvah movement. However, because of the sackcloth, Mordechai was not permitted to enter the royal courtyard. Wouldn't Mordechai want to have a presence at the royal palace at this critical period to try and intercede? Furthermore, due to Mordechai's sackcloth, his communication with Esther was restricted to sending messages via Hassoch. Shouldn't he have removed his sackcloth briefly to speak with Esther directly?

Rav Yitzchok Feigelstock zt"l explains that Mordechai was demonstrating that all such decrees are a direct message from

Heaven calling on the Jewish people to change. Therefore, the only true path to salvation is heeding the call to teshuvah. Political strategy, power plays and protekzia would be entirely ineffective without Klal Yisrael's heartfelt prayers and return to Hashem. In fact, only once Mordechai confirmed that the nation was engaged in tefillah and doing teshuvah could Esther undertake her hishtadlus and invite Haman to the fateful parties that led to the reversal of the decree and the festival of Purim.

The pasuk refers to the Mishkan as a "place of meeting" for us and Hashem. **Rav Shmuel Berenbaum zt"l** quotes **Rav Chatzkel Levenstein zt"l: The Chofetz Chaim** had a special room where he read the distressing letters he received from world Jewry.

In this dedicated room he would cry out to Hashem, beseeching Hashem to have mercy on his fellow brethren. Although we lack the actual Mishkan, we do have our places of tefillah. We must establish our places of prayer as the true place to seek help, as Hashem always hears our prayers.



Did You Know That

You probably know that on Purim we don't recite Hallel, because Chazal teach us that the Megilla reading counts as our recital of Hallel (Megilla 14a).

But did you know that according to some poskim, because Megilla reading counts as Hallel, if a person is in a place where he is not able to find a Megilla reading on Purim, he should say Hallel!? [see Shaarei Teshuva O.C. 693:3]

SEFAS TAMIM
FOUNDATION • Emphasizing Everyday Emes

Parshas Tetzaveh is the only Parsha in the Torah after the birth of Moshe that does not mention his name. Why does Moshe's name not appear in this week's Parsha?

To help us answer the question, let us discuss an interesting Midrash. The Pasuk tells us (28:1), "And you, bring close Aharon, your brother, and his sons… to serve as priests for me." The Midrash Rabbah explains that when Hashem told Moshe to appoint Aharon as the Kohein Gadol, he was displeased to a certain degree. Hashem saw his displeasure and responded, "The Torah is Mine, and I have given it to you." What is Hashem trying to tell Moshe with this response and why was Moshe displeased to begin with? Was Moshe jealous that Aharon was chosen to be the Kohein Gadol instead of him?



Rav Nissan Alpert ZT"L, one of the foremost students of **Rav Moshe Feinstein ZT"L**, provides us with a remarkable explanation in his commentary, "Limudei Nissan." Rav Alpert explains that Aharon's defining character trait was that of absolute kindness (Chessed). As an example, regarding the Golden Calf, Aharon did not protest Bnei Yisrael's desire to fashion an idol, because he knew that if he would have protested, they would have killed him like they killed his nephew Chur. If he would have been killed, there would have been severe consequences for Bnei Yisrael which Aharon sought to avoid in his great kindness and love for them. He chose kindness over truth and strict justice, which

would have dictated that he protested the fashioning of the idol and if Bnei Yisrael killed him, then they would have deserved whatever punishments they were to receive.

Moshe Rabbeinu's defining character trait, however, was that of truth and strict justice and he felt that, at least in regards to worshiping Hashem (Avodas Hashem), the proper method of conduct is only with the path of strict justice and absolute truth. Accordingly, he believed that one who has sinned and has not done complete repentance (Teshuva), should not be deemed to be fit to serve in the Bais HaMikdash and bring an offering to Hashem to repent for others when he himself has not fully repented for his own sins. Doing so would not be just and appear to be insincere and hypocritical.

Once Moshe saw that Hashem chose Aharon to be the Kohen Gadol, he saw that it was the Divine Will that even Avodas Hashem (e.g. the service in the Beis HaMikdash) should be done with the method of Aharon rather than the method of Moshe (i.e. kindness over truth and strict justice) and therefore, even someone who has not completely repented for his own sins may bring offerings to Hashem to repent on behalf of others.

Moshe was not jealous of Aharon. The degree of displeasure that he felt came from realizing that he was wrong in his belief that his defining characteristic of truth and strict justice is not correct when it comes to servicing Hashem.

And this is what Hashem is responding to when He says as the Midrash states above, "The Torah is Mine, and I have given it to you." This means that "The Torah is Heavenly" – fit for the angels themselves who function through truth and strict justice, but "I have given it to you" – mankind, and it is made to be kept through kindness, to accommodate the frailties of man. In other words, for man to keep the Torah as it is intended, one needs to balance

between its Heavenly nature – truth and strict justice, and kindness – to accommodate the frailties of man.

It is for this reason that Hashem asks Moshe to "bring Aharon close" in the Pasuk referenced above. Now that Hashem has chosen the path of Aharon (kindness), it requires careful oversight – by Moshe (truth and justice) and that is why Aharon needs to be brought close to him. In a similar vein, the Sages of the Torah who, like Moshe, value the principles of truth and justice are to oversee the use of kindness and be the arbiters of when we may compromise and deviate from truth and strict justice due to the weakness of man.

To return to our original question, why was Moshe's name specifically not mentioned in this week's Parsaha, let us recall that (Exodus 32:32) Moshe himself had begged Hashem to forgive Bnei Yisrael for their sin of worshiping the Golden Calf – that Hashem should judge them with kindness and mercy and if not, "Hashem should erase me from his Sefer." Hashem is now erasing Moshe from his Sefer so to speak, by erasing him from this week's Parsha which contains Moshe's disappointment that his defining character trait was not chosen over Aharon's. He did this to gently remind him that he should not be displeased, because he himself used Aharon's characteristic successfully to bring atonement for Bnei Yisrael.

Rabbi Elimelech Biderman-Torah Wellsprings- Like Oil

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר '***and they shall take for you pure olive oil, crushed, for the lighting***' 27:20).

The Midrash explains that the Jewish nation is compared to olive oil. Oil hints at a Yid's ability to do teshuvah.

If you have a cup of water and you pour in some oil, the oil will drop to the bottom for a moment but will immediately rise up above the water.

Even if a Yid falls to very low levels, he can always do teshuvah and go up again. Even if you are כְּתִית, crushed by your many sins, you can become לַמָּאוֹר - shine brightly again when he does teshuvah.

FACEBUKER SHABBOS TABLE TALK

Continuing the Legacy of Rabbi Dovid Winiarz of blessed memory

וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ *"Pure olive oil, crushed for illumination."*

QUESTION: Rashi explains that the first drop of oil pressed is the finest, and such oil was used to kindle the menorah. The remaining oil of the olive (which was not as pure) was used for menachot (meal offerings). Normally, one uses the best oil for baking and cheaper oil for burning or lighting. Why in the Mishkan was it the reverse?

ANSWER: The menorah is the prototype of spirituality. It represents Torah and mitzvot, as King Shlomo states, "Neir mitzvah veTorah or" — "*A mitzvah is a candle and Torah is light*" (Proverbs 6:23).

A Karban Minchah is eaten and represents the material and physical needs of a person. Unfortunately, there are people who plead poverty when they have to spend money for Torah and mitzvot but have plenty of money when it comes to personal matters.

From the way things were done in the Mishkan, we can learn true priorities. For Torah and mitzvot one should spend money and use the best and purest. For personal pleasure, a Jew should practice restraint and learn to suffice with less. – **Klei Yakar**

"Emunah is the key that unlocks the door to our spiritual potential. With Emunah, we can achieve anything." – Rabbi Yosef Yitzchok Schneersohn

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ

And you shall command the people of Israel, that they bring you pure beaten olive oil (27:20)



The Jewish people are likened to oil: In the same way the olive yields its oil only after it is crushed and squeezed, so too are the positive qualities of the Jewish people revealed through suffering.

Also, just as oil doesn't mix with other liquids and always rises to the top, so too do the Jewish people stand above their oppressors and never lose their identity. (Tzror HaMor)

CONGREGATION ISRAEL OF SPRINGFIELD

וְעָשִׂיתָ מִזְבֵּחַ מִקְטַר קְטֹרֶת עֲצֵי שִׁטִּים תַּעֲשֶׂה אֹתוֹ

Rabbi's Message - HaRav Shlomo Bussu shlita

One of the less-know marvels of the Mishkan and Beit Hamikdash was the fact that the mizbei'ach hazahav – golden altar, which was made of wood and plated with a very thin layer of gold, never burned or was affected – not the wood and not the gold (Chagigah 27a).

From the time it was built in the desert until the destruction of the first Beit Hamikdash alone, was almost a thousand years! And twice each day burning coals were placed on it, upon which the ketoret – incense was offered. Not only was the wood completely preserved,

but the gold was also totally intact: it didn't melt or soften, it wasn't scratched, dented or damaged in any way, nor did it blacken!



The same was the case regarding the mizbei'ach hachitzon – the outer altar, which was also made of wood and coated with a thin layer of copper. But this mizbei'ach had korbanos offered on it all day long, and during the night as well, yet its wood and copper were also not affected at all (Vayikrah rabbah 7:5). By laws of nature not only should the gold or copper have been burned through, but the wood should also have been at the very least scorched, but they remained totally unharmed.

The purpose of these altars was to sacrifice – and as such, they weren't affected in any way; we learn from here that when we will sacrifice of ourselves for Hashem, we too, will not be negatively affected at all – even if the odds are against us!

Man is prepared to expend a lot of his energy and power – no matter how tired he is – he may even do hazardous things or put himself in danger in order to fulfill his wishes or desires, or to make money. Yet when it comes to his spirituality, all of a sudden, he's too tired, he doesn't have the energy, or it's too risky...

We have to learn from the mizbei'ach that when it comes to our avodat Hashem, we have to be moser nefesh – sacrifice ourselves to do for Hashem, and by doing so, not only will we not be damaged or harmed; to the contrary, we will be blessed with the ability to continue our great work!

Rav Isser Zalman Meltzer, zt"l, related how an old, blind talmid chacham came to him with two of his sefarim, and opening to a folded

page, told him that this was "the last chiddush – novel approach of explaining something – of his life."

The old man then explained that just recently he lost his ability to see. After the specialist comprehensively checked him, he told him "It is no wonder that you can't see now; the wonder is how you were able to see until now!? From what I see, you shouldn't have been able to see for over ten years!"

The old man then explained the doctor, "the only way I was able to see until now was because I studied Torah with all my strength, delving deeply into the subject matter, looking into one sefer after another until I had a clear understanding, and then wrote everything down. Recently, being very weak, I decided that I would change my habits, and instead of exerting myself so much, I would just learn Mishnayos and Gemara, which anyway I know from memory. That's when I lost my eyesight! So long as I was pushing myself for Hashem, He altered nature for me! Once I stopped, so did He.

This is an extremely important lesson for all of us. No one will ever lose for doing more for Hashem. If it is hard or difficult to perform or fulfil any given mitzvah, we must internalize the fact that Hashem will help us and give us the ability to do it – only good will come from it! We will not be negatively affected in any way!

A baal yesurim once came to Rebbe Mendel of Riminov zt'l, and he was krechtzing and moaning a lot. He asked Reb Mendel for a brachah. Reb Mendel replied, "Your moaning won't help you. You shall know that פָּתִית לַמָּאוֹר, the purpose of your yesurim is that you should shine. Accept the yesurim with love, and then they will go away. Because when you accept them with love, it is considered that they did their shlichus, and then they can leave. ~ R' Elimelech Biderman.

JEP 50 OVER 50 YEARS
Jewish Education Program
Queens

Is It Okay to Leave Now?

וְהָיָה עַל־אַהֲרֹן לְשָׁרֵת וְנִשְׁמַע קֹולֹו בְּבֹאֹו אֶל־הַקֹּדֶשׁ לִפְנֵי ה׳ וּבְצֵאתֹו וְלֹא יָמוּת – ***"It [the golden bells and pomegranates on the hem of the Me'il] shall be on Aron when he performs [Divine] service. Its sound shall be heard when he comes into the Sanctuary in the presence of Hashem, and when he comes out, so that he will not die." (28:35)***



One of the eight garments that the Kohain Gadol wore was the Me'il. It was a long blue robe. Attached to the hem were golden bells, interspersed with round, woolen, pomegranate-like balls.

The **Ramban** and **Rabbeinu Bachya** explain the reason why the Me'il had bells. If a person wanted to have an audience with the king, he would first knock on the king's door. If one arrived unannounced in a mortal king's palace, one would incur the death penalty.

That is best illustrated in Megillas Esther when King Achasverosh instituted the death penalty on anyone who came to see him unannounced. That, which is customary as a sign of deference to a mortal king, must also be observed when one petitions the King of Kings.

As the Kohain Gadol entered Hashem's Sanctuary, it was proper for him to announce his intention to enter. Whenever the Kohain Gadol entered the Mishkan, the bells on the Me'il would make noise. That was considered as if the Kohain Gadol was announcing that he was coming to daven to Hashem or to do the service in the Mishkan.

Rabbeinu Bachya and the **Bekhor Shor**, a 12th century Tosafist, say that this is a lesson in manners, teaching us how we should act. One should not enter another person's house suddenly, without announcing his arrival, lest the homeowner is doing or saying something private. One should first knock on the door.

The **Talmud** (Pesachim 112A) quotes a list of instructions that Rabbi Akiva gave his son. One instruction was that one should not even enter his own house suddenly, without first knocking. The **Rashbam** explains that someone inside may be doing someone that is private. Certainly, one should not enter someone else's house unannounced for the same reason.

The Torah illustrates many other examples teaching us derech eretz, the proper way that we should act.

After the plague of locusts, Pharaoh's servants said to him, "How long will this [man] be a menace to us? Send these men out and let them worship their G-D. Did you not yet realize that Egypt is [being] destroyed?" (Shmos 10:7) Pharoah then sent messengers to bring Moshe and Aharon back to the palace. Pharoah told them that they had permission to go to worship Hashem. When Moshe told Pharoah that <u>all</u> the Jews would be going, Pharoah refused and said that only the adult men could go. Whereupon Pharoah threw Moshe and Aharon out of the palace.

The **Riva** asks why Moshe and Aharon did not leave immediately as soon as they saw that Pharoah was starting to get angry. Why did they wait until Pharoah drove them out of the palace? Especially, as **Rabbi Henach Leibowitz** zt"l points out, it was a disgrace to

Hashem that Moshe and Aharon, His representatives, were kicked out of the palace.

The **Riva** answers that had they left on their own, that would have shown a lack of derech eretz to the king. Since Pharoah had sent for Moshe and Aharon to come to the palace, they waited for permission from Pharoah to leave.

Rav Henach Leibowitz zt"l explained that waiting WAS the proper derech eretz even though it meant that Moshe and Aharon were thrown out of the palace. It would have been a worse disgrace to Hashem had Moshe and Aharon left before they were thrown out.

Rav Chaim Shmulevitz (Sichas Mussar) brings a similar example of derech eretz. After the flood had ended, Noach did not leave the Ark until Hashem, specifically, told Noach to do so (Beraishis 8-15).

Yalkut Shimoni quotes Rav Yuden who said had he been in the Ark, he would have broken down the door of the Ark and left. Noach had just had an exhausting year in the Ark. He had almost no sleep while constantly caring for the needs of all the animals. Now that the flood was over and the ground was dry, Noach could have left the Ark. He had no need to stay in the Ark any longer. However, Noach said, "Since I entered only by Divine permission, I will only leave with Divine permission." To leave without permission, would have been a lack of derech eretz to Hashem.

In another instance, when Potiphar's wife accosted Yosef, he ran away, leaving his jacket in her hands. She used the fact that she had his jacket to incriminate Yosef. Why didn't Yosef just grab the jacket from her before running away?

Ramban answers that it would have been an affront to her honor and dignity. She was, after all, his master's wife. Grabbing the jacket would have shown a lack of derech eretz.

Furthermore, King Nevuchadnetzar threw Chananya, Mishael, and Azaryah into a burning furnace for refusing to worship his idols. An

angel protected them and they remained unharmed as they walked around the furnace.

Midrash Tanchuma (Noach 10) says that they remained in the furnace until they were told to come out. "We will not leave the flames without the king's permission. He told us to enter the flames, and we will not leave until he gives us permission to do so."

We see that the obligation to have derech eretz, proper conduct, applies not only to our relationship with Hashem. It also applies to everyone, even to wicked people.

Why must we even show derech eretz to evil people? Perhaps the following story will illustrate the answer:

A cat entered the home of Rabbi Moshe Pizitcher and snatched some food from the table. One of Rabbi Pizitcher's granddaughters chased the cat out of the house and added some curses for good measure. Rabbi Pizitcher scolded her strongly. She couldn't understand the rebuke since it was only said to a cat. Rabbi Pizitcher explained, "True, but you have defiled your mouth." (Love Your Neighbor by Rabbi Zelig Pliskin) - We see from this story that we should always act in a way befitting Hashem's people regardless of who we are dealing with.

Each of us should strive to be an elevated person, always acting with derech eretz. In should be inconsequential to us whether or not the recipient is deserving of our noble behavior.

Best wishes for a happy Purim!

Standing Firm

R' Shmuel Auerbach zt"l, taught: A ben Torah is defined by what he refuses to bend. Torah is not lived halfway. - When something is true, it must be lived with unwavering strength.

Short Story of The Week By Yoni Schwartz



There's a photographer in Lakewood, New Jersey, by the name of Simcha Weinman. Years ago, when he was a bachur learning in Israel, he became friendly with the grandson of **Rav Yosef Shalom Eliyashiv**, **ZT"L**. He had a passion for photography and heard that Rav Elyashiv got up to learn Torah at 4:00 a.m., so he wanted to take a photo of him learning with nobody around.

Simcha got up at 3:30 a.m., went to the Rav's apartment, and stood outside the window of the room in which he learned. Simcha began to hear the Rav sing the Gemara - "It was so sweet," he later related - and he began getting emotional. Simcha was so moved by the radiance that emanated from the Rav when he was learning Torah that he began to cry.

Rav Elyashiv heard this and told his grandson to let him in. "What happened?" the Rav asked. Simcha responded, "I wanted to get a picture of you to show Klal Yisrael the shine of somebody's face who loves Torah, but when I saw you, I began crying."

The Rav asked, "How come?"

Simcha responded, "It is so hard for me to learn Torah, but when I saw the Rav learning, it was so sweet… I wish I could get up at 4:00 a.m. to learn and have such a beautiful connection to Torah."

Rav Elyashiv replied, "Your tears and your emotion are worth a lot more than my learning. The fact that you want to be like that - that is worth more than my learning."

Comment: In this week's parsha, Tetzaveh, we read a famous Pasuk: Hashem tells Moshe to command Bnei Yisrael to "take pure olive oil that has been crushed to kindle a constant flame (for the Mishkan's Menorah)."

It is when we feel crushed - when we've failed time and again yet have not lost faith - that we are able to find within ourselves the purest sources of illumination. When we connect with Hashem in our deepest, darkest moments, the very experience of being crushed becomes the most beautiful and powerful source of illumination.

A Beating Doesn't Last Forever

Reb Moshe Leib of Sassov, zt"l



R' Moshe Leib shared with those who sought his chizuk a personal experience:

R' Moshe Leib was once walking from town to town collecting funds for hachnasas kallah when a band of robbers attacked him. The robbers surrounded him and wanted to kill him when, suddenly, their leader recognized him and prevented them.

"This is the holy Rabbi of Sassov!" he exclaimed. "I won't allow anyone to harm him!"

That robber had once been a beggar. Together with other beggars, he came one day to the marketplace in the city of Brod very hungry

with no means of buying food. Someone informed him that R' Moshe Leib distributed food free-of-charge, and the entire group made their way to his house. Reb Moshe Leib welcomes them into his home and he personally served them a lavish meal. Now, that same beggar remembered the good R' Moshe Leib had done way back when, and was sending it back.

The robbers treated R' Moshe Leib with respect. "We have a Jewish boy with us who once learned Torah, but now he's a member of our gang," they told him. "Test him and see what he remembers."

R' Moshe Leib asked the boy a question in Gemara, but he couldn't answer. He asked him a question on Chumash, but that, too, he couldn't answer. When the robbers saw that the young robber failed the test, they started to lash him. When the Sassover saw that he begged the robbers to pity him, and the lashes stopped.

The gang agreed to allow the youngster to accompany R' Moshe Leib to the next town. At one point, R' Moshe Leib turned to the robber and asked, "How did you bear all those lashes?"

"We get used to them, we beat each other to build up our strength so that, if we're ever caught by the police and tortured to reveal our secrets, we'll endure the pain and remain quiet."

"And how do you muster that strength?"

"I keep thinking that each lash is the last one. After all, a beating doesn't last forever!"

As they walked, R' Moshe Leib tried to convince him to do *teshuvah*, and indeed he left the gang and became a *baal teshuvah*.

From this, Rav Moshe Leib learned an important lesson: a beating does not last forever. "The challenge that you face will one day leave!" This was the message he relayed when people requested his *chizuk*.

UKforTORAH@gmail
Authentic Hashkofa from Gedolei Yisroel

Insights Into The Torah Perspective From Great Personalities Of The Last Generation & Beyond

1 Adar: Rav Yosef Liss

Rav Yosef Liss was one of the outstanding Torah figures of Bnei Brak in the previous generation. Although little known to the broader public, he was deeply respected among talmidei chachomim. Known as an **"Ish Ha'emes,"** he was valued as a *maatik hashmuah*—someone who faithfully transmitted the teachings and perspectives of the gedolim with whom he was closely connected.

Born in Łódź to a family associated with Ger Hasidism, he later studied in Lithuanian yeshivos and became a devoted talmid of the Mir Yeshiva. He regarded himself throughout life as a disciple of the Mir mashgiach Rav Yerucham Levovitz and of Rav Chatzkel Levenstein.

When World War II broke out, he was already married with two children. He fled together with the Mir Yeshiva and spent the war years with them in Shanghai, while tragically his family who remained behind were murdered. During those difficult years he assisted the yeshiva by serving as an interpreter with local authorities and was involved in discussions surrounding the complex halachic question of the International Date Line.

Teaching in America

After the war he arrived with the yeshiva in the United States, where he worked as a melamed in a cheder. He sought to instill traditional Torah values in American-born children who were growing up in a very different cultural environment.

One of his students was the future mashpia and author Rav Shimshon Dovid Pincus, who later regarded Rav Yosef as one of the major influences of his youth.

Close to the Brisker Rav

After eventually settling in Eretz Yisroel, Rav Yosef became closely connected with the Brisker Rav. Many well-known sayings attributed to the Brisker Rav were transmitted through him.

He also became associated with leading figures of the generation, including the Steipler Gaon and Rav Elazar Menachem Shach, who held him in high esteem.

Torah Life in Bnei Brak

In Bnei Brak he learned in the renowned Kollel Chazon Ish, which at the time contained many of the leading Torah scholars of the generation. Though deeply immersed in learning, he also took part in efforts to strengthen Torah life and preserve traditional values.

He wrote many letters and essays addressing contemporary issues from a Torah perspective. These writings circulated among talmidei chachomim and later appeared in the seforim **Yosef Daas** and other collections of his writings.

A Voice of Clarity

During times when public enthusiasm and political events created confusion within the Jewish world, Rav Yosef remained steadfast in articulating the Torah perspective as he had received it from his teachers. His writings consistently emphasized that the central focus of Jewish life must remain Torah, mitzvos, mussar, and yiras Shamayim.

His Legacy

Rav Yosef avoided publicity throughout his life and never sought a formal rabbinic position. He remained a humble kollel avreich until his passing on **1 Adar 5752**, shortly before his eightieth birthday.

His passing was deeply mourned among the Torah community. In his will he requested that no titles or elaborate praises be said about him.

Rav Yosef Liss left behind a legacy of unwavering commitment to truth, clarity in Torah hashkafah, and complete dedication to Torah and yiras Shamayim.



14 Adar I (Purim Katan): Rav Shimon Schwab

Rav Shimon Schwab was one of the most remarkable Torah leaders to emerge from German Jewry in the 20th century. He uniquely combined the legacy of Samson Raphael Hirsch with the spirit of the Lithuanian yeshiva world and the teachings of the mussar movement. A distinguished rav, educator and author for Torah ideals, he became one of the leading rabbinic figures in America.

Early Life and Yeshiva Years

Rav Schwab was born in Frankfurt into a family deeply committed to the Hirschian tradition. Seeking deeper Torah learning, he traveled to Lithuania to study in the renowned Mir Yeshiva. There he absorbed the teachings of the mashgiach Rav Yerucham Levovitz and the broader mussar outlook of the Lithuanian yeshiva world.

Two of his brothers also became notable rabbinic figures:

- Rav Moshe Schwab, mashgiach in Gateshead Yeshiva
- Rav Mordechai Schwab, mashgiach in Monsey

At age 21 he spent a Shabbos in Radin with the Chofetz Chaim, gathering insights he would repeat throughout his life. Returning to Germany, he served as a young rav and attempted to establish a yeshiva—but the project was shut down immediately by the Nazis. Soon afterward he fled with his family to the United States.

Rabbinic Leadership in America

Rav Schwab first settled in Baltimore, where he served as a rav for 21 years. In 1958 he moved to Washington Heights in New York to join the historic German-Jewish congregation Kehilath Adas

Yeshurun. He initially served as assistant rabbi and later as rabbi, a position he held until his passing.

Gifted linguistically, he spoke and wrote eloquently in Hebrew, Yiddish, German, and English. Over his lifetime he produced numerous works, including:

- **Beis Hashoeva** – teachings of Chazal on the coming of Mashiach
- **Shemesh Marpeh** – translations of Rav Hirsch's insights
- **Maayan Beis Hashoeva** – Torah commentary on the parsha

He also authored influential English works such as **Selected Essays**, **Selected Speeches**, and a Haggadah.

Torah Scholarship and Shiurim

For 37 years Rav Schwab delivered shiurim on Tanach and tefillah to his congregation. After his passing, his son Rabbi Moshe Schwab compiled these teachings into major works including:

- **Rav Schwab on Prayer** (also published in Hebrew as *Iyun Tefillah*)
- **Rav Schwab on Yeshayahu**
- **Rav Schwab on Iyov**
- **Rav Schwab on Ezra and Nechemia**

These seforim are widely admired for combining classical sources with deep practical insight.

Torah and Derech Eretz

As a young scholar, Rav Schwab deeply analyzed the philosophy of Torah im Derech Eretz associated with Rav Hirsch. Seeking clarity, he corresponded with leading roshei yeshiva including Rav Elchonon Wasserman and Rav Avraham Yitzchak Bloch of Telz.

While he always revered Rav Hirsch, Rav Schwab concluded that Hirsch's approach was historically necessary for German Jewry but not necessarily the ideal model for all communities.

The Principle of "Austritt"

One Hirschian principle Rav Schwab strongly upheld was **"Austritt"**—the requirement for Torah communities to maintain organizational independence from movements that reject Torah authority.

He repeatedly emphasized that Torah Judaism cannot be considered merely one denomination among many. Judaism, he argued, is defined by the belief that the Torah is divine and given at Sinai; without this foundation there is no Judaism at all.

His View of the Role of the Individual

Rav Schwab often stressed that even when the broader world seems spiritually confused, the mission of the individual Jew remains clear: personal growth in Torah and yiras Shamayim.

Drawing on the teachings of Chazal and Tanach, he explained that throughout history there will always remain small groups of individuals devoted to truth and Torah. These "treasured individuals," though sometimes marginalized, sustain the spiritual existence of Klal Yisroel.

Legacy

Rav Schwab passed away on 14 Adar I (Purim Katan). He left behind a legacy of scholarship, integrity, and unwavering devotion to Torah truth.

Through his writings, shiurim, and leadership, he became a bridge between the German Torah tradition and the Lithuanian yeshiva world, inspiring generations with clarity of thought, refined character, and deep yiras Shamayim.

May his memory continue to inspire those who seek authentic Torah understanding.



חשק התורה

One **ליל שבת קודש**, when **רבי יחזקאל אברמסקי זצ"ל** was a young **בחור**, he was sitting at home learning with great **התמדה** and **חשק**. He completed one **דף** after another in **מסכת שבת**. In the middle he got up and started pacing back and forth deep in thought. His mother noticed his meditation and called to him asking, 'What are you thinking about?'

He replied, 'I have just learnt the first **משנה** of **פרק במה מדליקין** which says **ולא בשמן קיק** that one may not light candles with **שמן קיק**. The **גמ'** asks what is this **שמן קיק?** And **שמואל** said I asked all the people who travel by sea if they know, and they told me that there is a bird in the islands of the seas which is called **קיק**.

The young **רבי יחזקאל** pondered, 'I was thinking to myself, we all know that **שמואל** was a world class doctor and a famous astrologist. However, when he met someone who had travelled by sea, he did not ask him about the latest updates in the medical field nor of any new discovery in astrology. There was only one thing which bothered him and he just had to find out; 'What is **שמן קיק?**' - That was the **חשק התורה** of **שמואל**.

R' Yisroel Salanter ZT"L would say:

"While it is vital to attract people to Torah observance, it is equally important to care for their physical needs. We often see people standing outside a shul calling out, 'Davening! Davening!' inviting people in to pray. How often do we see anyone calling out, 'Eating! Eating!' inviting people to join in a hearty meal?"



Did you know that this is the only **סדרה** (besides for **ספר דברים** in which **משה** was speaking) that the **משה's** name is not mentioned?

The **וילנא גאון** explains that this is because **ז' אדר** normally falls in the week of **פרשת תצוה**. The **תורה** was being **מרמז** that in this **סדרה** will be the **פטירה** of **משה רבינו**. However, even though **משה** is not written openly in this **סדרה** there is a **רמז** about him.

The hidden letters of the name **משה** are **מ"ם שי"ן ה"א** - If you add up all the hidden letters **(ם י"ן א)** their total is the **גימטריא** of 101 which is the number of **פסוקים** in this weeks **סדרה**.

This teaches us that even though **משה** was **נפטר** from this world, his **השפעות** still affect us from **עולם העליון** (from behind scenes) **(אוצרות התורה/ר' יוסי חזון שליט"א)**

מעשה אבות .... סימן לבנים

ועשית חשן משפט מעשה חשב ... ומלאת בו מלאת אבן וכו' (כח-טו)

Our parshah enumerates the stones of the choshen, and the wondrous qualities and supernatural forces that the Creator implanted within these special stones. After the passing of Baron Rothschild, his sons divided the assets and successfully ascertained the value of every item, until they got to a certain precious stone the size of an egg that shone in a myriad of colors. The experts could not accurately determine its value.

The brothers decided to travel to Turkey to consult with the Sultan, who was renowned as an unparalleled expert in the field. They showed him the stone and his eyes sparkled with delight. A stone so perfect that shone with so many colors would be the crown jewel of his treasury! "In exchange for this stone I am willing to pay half a

million perah" - the Ottoman currency of the time. Being erudite businessmen, they refused the offer and insisted that they would not sell it for less than one million. They knew full well that a compulsive collector who found an item he was missing would pay any price in exchange. They got into their wagon and ordered the driver to turn around. When they passed the border, they turned into an inn and sat down to discuss their trip. But the frantic crying of a baby disrupted their conversation. The innkeeper's infant had taken ill and was running a high fever; nothing could calm him down.

They decided to give the child the shining stone to play with, and the baby was delighted. He played with it happily, calmed down, and fell asleep. After a while they went over to the sleeping baby, took the stone from his fingers, went to their carriage and told the driver to head back towards Istanbul.

They returned to the Sultan and told him that they consented to his original price. "Show me the stone," he then asked. He took it, looked at it carefully, and asked angrily, "Are you trying to mislead me?! Show me the original stone!"

They exchanged looks of surprise, and insisted, "This is the stone!"

The Sultan was angry: "Don't play games with me - this is a simple stone!"

They were, however, known as honest people, so he began inquiring if the stone had changed hands in the interim, if they had shown the stone to anybody who might have swapped it.

"No, not at all," they answered, "it was only with a baby – and he certainly didn't switch it!" They told him of the sick baby and he exclaimed, "Now it all becomes clear. This stone is capable of curing a certain illness that is considered otherwise untreatable. When you gave the child the stone, he drew from it all its power and was cured. It has now lost all its value – it is not worth a single perah!"

מעשה אבות .... סימן לבנים

וְעָשִׂיתָ עַל־הַחֹשֶׁן... וְנָתַתָּ אֶת־שְׁתֵּי הַטַּבָּעֹת עַל־שְׁנֵי קְצוֹת הַחֹשֶׁן 28:23

One of the greatest Rabbonim of the past 200 years, whose reputation spread throughout and was especially regarded in the Yeshiva world, was **R' Aryeh Leib Hakohen ZT"L**. From among the many seforim he wrote, the name he used to call his most popular sefer, **קצות החושן**, comes from the Possuk in Parshas Tetzaveh and ultimately became the name that people referred to him by.

His dear friend, consistent counterpart and fiery opponent in learning and Halachic responsa was **R' Yaakov of Lisa ZT"L**, who, in his sefer, **נתיבות המשפט**, most often disagreed with the 'Ketzos', and the two would wage their 'war' in learning throughout the many seforim that they wrote.

The 'Nesivos' once asked his friend, 'Why is it that your seforim, Ketzos Hachoshen, Avnei Miluim, etc., are so popular in the Torah world, while my seforim never reached the same level of popularity?'

The 'ketzos' looked at him and said, 'Tell me, what is the first thing that you do every morning after you finish davening Shacharis?'

"Well," said the Nesivos, "I immediately sit down and continue learning from the exact place that I had left off before davening."

"That's the difference between you and me," said R' Aryeh Leib, "You continue on learning further, whereas the first thing I do after davening is review everything that I learned and wrote beforehand, scrutinizing every word with a new clarity and openmindedness to ensure that everything is exactly right. Only then, do I continue on to the next thing at hand."

R' Aryeh Leib was one of 4 brothers, each a respected Talmid Chochom in his own right, and they once all met at their elderly and ailing mother's home. A heated discussion in Torah ensued with each brother strongly putting forth his own unique position on the sugya.

In the end, R' Mordechai ZT"L, the only one of the brothers who was not a Rov or Rosh Yeshiva, but rather became a businessman, won out and the Ketzos and his other 2 brothers agreed to his viewpoint.

Their mother, who was listening the entire time from her bed, did not understand their conversation, but when she realized that her son, the businessman, was still worthy enough to best his learned brothers, her simcha and delight was so profound and that she got off her sickbed - and began to dance!

Torah Gems

שפה יהיה לפיו סביב מעשה ארג כפי תחרא יהיה לו לא יקרע וגו' (כח-לב)

The Gemara in Yoma 72a teaches us that one who tears the priestly garments is punished with malkos - lashes. Would the Torah suspect a Jew of wanting to tear the sacred garments of the kohen gadol, to the point that an outright prohibition, punishable by whipping, is necessary?

The Sefer Hachinuch explains that this mitzvah was instituted "so that the one wearing the garment wears it with reverence and fear, quietly and in a respectable manner, that he be afraid of ripping it or destroying anything upon it." Taking this principle one step further - if the priestly garments, which are merely accessories of the sacred avodah, require such reverence and absolute respect, then certainly the avodah itself demands this feeling!

Since Tefillah - prayer, takes the place of korbanos, we must be so careful, therefore, to ensure that we conduct our tefillah with awe and reverence, that our prayers are not "torn" - that we articulate all the words properly, with their proper pronunciation and concentration!

Medrash U'Maaseh - Rabbi Fyvel Shuster

The Suit & The Sefer - Rav Aryeh and Rebbetzin Chana Levine's gift to an orphan lasts forever

Welcome back to **מדרש** and **מעשה**, sharing a story for this week's **פרשה, פרשת תצוה**.

רב שמואל אהרן יודלביץ, one of the great **תלמידי חכמים** of **ירושלים**, was a young orphan who was living in **ירושלים** in someone's house with really virtually nothing. It was approaching time for his **בר מצוה**. Now, through some fortunate circumstances, he kind of ran away from one school where he had a very unpleasant teacher and ended up in the **עץ חיים חדר**, where he met **רב אריה לוין זצ"ל**, the famous **ירושלמי צדיק** who was the **משגיח** of **עץ חיים**.

The Levins took care of him in many ways, and every lunch break he would go to the Levins' house and look through **רב אריה**'s **ספרים**. Then one day, he announced to the Levin family his **בר מצוה** was coming, and he wanted to invite them to a small **סעודה** that would take place for his **בר מצוה** in his teacher's house.

So **רב אריה** asked him, he said, have you prepared a **דרשה**? And he said, I did. So **רב אריה** said, **נו**, let's hear it, and the Levin family gathered around, and **רב שמואל אהרן** said his **דרשה** for the family.

When he finished, **רב אריה** said to his **רביצין**, he said, **נו**, such a **דרשה** deserves a present. What are you going to give this **בר מצוה** boy for a present? So she said, my name's **חנה**, and his name is **שמואל**, and it says in the **נביא** that **חנה** made a **מעיל** for **שמואל**. **חנה** made a coat for **שמואל**. Now, she said, I am able to make a coat for **שמואל אהרן**.

To us this may seem like something very small, but when we consider the fact that he had nothing, he didn't really have the type of **ירושלמי** coat, kind of a longish robe that was normally worn by a **בר מצוה** boy. He had nothing, and he was overjoyed to hear that she would make this for him. It was a very simple type of thing, made

out of simple black cloth. She sewed it at home to the best of her ability and measured it on him, and he was so touched and so moved.

And at the **בר מצוה**, he wore it and said his **דרשה** again. And then **רב אריה** came over to him with a little package, and he said, this is for you from me.

Now, before he opened the package, he really had no idea what was going to be in there. In a very offhand way, **רב אריה** had asked him, what about **תפילין**? And he said delightfully, I've got that all worked out, because I like to **דאווען** in the **נץ מנין**, and my friend **דאוענס** in the next **מנין**, so he said I can use his **תפילין** when I **דאווען** in the **נץ מנין**.

The package that **רב אריה** gave him contained **תפילין**. Again, he was overjoyed. Nonetheless, much later, after he had already become the son-in-law of **רב אריה לוין**, he married their daughter, and a great **תלמיד חכם**, he named his **ספר מעילו של שמואל**, The Coat of **שמואל**, showing thanks and gratitude for that special act that **רביצין לוין** did in making him that coat, perhaps even more so than the **תפילין**.

In this week's **פרשה** we learn about the clothing of the **כהן גדול**, one of which was a **מעיל**.

Now, clothing of a person is more than just protecting them from the elements. When you say **הקדוש ברוך הוא** is **מלביש ערומים**, it's true, he clothes those who are unclothed, meaning we can't take for granted the fact that we have any clothes at all. Nonetheless, **רבי יוחנן** used to call clothes **מכבדותא**, those which give me honor. This doesn't mean the ego type of honor; it lets me feel comfortable in the setting that I'm in, it lets me feel that I'm dressed appropriately. - That's a tremendous form of **צדקה**.

רביצין לוין, in the footsteps of that original **חנה** who made a coat for her son **שמואל**, made that coat for **רב שמואל אהרן**, and throughout the years he was able to realize what that did for him, and hence his

ספר, which is learned in **בתי מדרש** in **ישיבות** to this day, carries that name, **מעילו של שמואל**, The Coat of **שמואל**.

May **הקדוש ברוך הוא** take care of all of us in our times of need, and may we be able to be **מכיר טוב**, to be grateful to him and to everyone who does good for us, wishing everyone a wonderful **שבת**, a wonderful week.



Be happy, it's

ADAR

מי שנכנס אדר . . .
מרבים בשמחה!





