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from: **Rabbi Yissocher Frand** <ryfrand@torah.org> reply-to: do-not-reply@torah.org to: ravfrand@torah.org date: Thu, Feb 18, 2016 at 12:05 PM subject: Rabbi Yissocher Frand - Parshas Tetzaveh
Rabbi Yissocher Frand

To sponsor an edition of the Rabbi Yissocher Frand e-mail list, click here. These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Torah Tapes on the weekly Torah portion: Tape# 183, Candle Lighting on Friday Night. Good Shabbos!

Towards the end of Parshas Tetzaveh, the Torah discusses the concept of "Chanukas HaBayis" -- the anointing of the Mishkan and the various keylim [vessels] and furniture used within the Mishkan. In general, we have a principle concerning the keylim of the Mishkan that "Avodasam m'chanchasam" -- their usage consecrates them.

The Torah explains the ceremony of consecrating the Mizbayach [altar] [Shmos 29:38-39] -- "And this is what you must do for the altar: (Offer) two yearling sheep each day consistently." Every single day that the Beis HaMikdash was in existence -- including Shabbos and Yom Kippur -- a sheep was brought each morning and each afternoon.

This parsha of the Korban Tamid [Constant Offering (offered twice daily in the Beis HaMikdash)], which we say everyday in davening, is repeated one other place in the Torah -- in Parshas Pinchas. There, [Bamidbar 28:1-4] the Torah uses virtually the same instructions verbatim as the Torah uses in our parsha, with one slight difference. In our parsha, which refers to the first time the Korban Tamid was brought, it says "es hakeves HAechad" [The one sheep] and in Parshas Pinchas, which refers to the ongoing mitzvah to bring these offerings, it merely says "es hakeves echad" [one sheep]. In Pinchas, the pasuk is missing what is known in Hebrew as the "Hay Hayediya" [the letter Hay as a prefix which calls attention to the following word]. Why the difference?

The Brisker Rav, zt"l, said that the Torah is hinting at something here. Throughout the history of the Beis HaMikdash, the morning Korban Tamid and the evening Korban Tamid were totally independent. If, for some reason, one of them could not be brought, the other one was still brought. It was analogous to Tefillin shel Yad and Tefillin shel Rosh. If for some reason a person cannot wear one of them, he still must put on the other one.

However, there was one exception to this rule -- the first time the Korban was brought. The very first Korban Tamid, which "dedicated" the Mizbayach had to be brought as part of a pair. If they failed to bring the morning offering, they could not bring the afternoon offering. That is why in our parsha, which deals with dedicating the korban, the pasuk uses the Hay Hayediya -- The sheep.

The Shemen HaTov [Rabbi Dov Weinberger] explains the ethical lesson to be learned from this law. We see from here that whenever a person starts doing something, it must be done right. Beginnings are extremely important. In order to set the tone for something that is going to last for years and years, it must be done correctly and not "half-baked." Therefore, even though, throughout the generations, the two korbanos were not mutually indispensable (ainam m'akvim zeh es zeh), when the institution of the Korban Tamid was started it had to be started right.

That is why we have a Hebrew expression: "all beginnings are difficult" (kol hascholos kashos). The initial effort has to be done in the most perfect manner, because it sets the tone.

It is said over in the name of the Vilna Gaon that if a community is so meticulous when they build a synagogue, that the ax handles are only crafted by G-d fearing individuals, then there is a guarantee that all prayers offered in that synagogue will be recited with the utmost concentration and dedication [kavanah]. If every act, from the onset of the construction, is done 100% right, it is an entirely different synagogue.

I remember when the present Beis Hamedrash [Torah Study Hall] in Ner Israel was built. The Rosh Yeshiva -- Rav Ruderman -- zt"l, said that we should not speak idle words (devarim beteilim) in that Beis Hamedrash -- at least for the first week. The reason is the same. How we would act that first week would set the tone for that Beis Medrash for generations and generations of students who would come through those doors.

Beginnings are crucial. How one starts a child off; how one begins to learn with his child; how one starts off a marriage; how one starts any endeavor should be good and right and correct... because beginnings set the tone.

There is a fascinating Gemara in Tractate Sanhedrin [44b]:

When the Jews came into Eretz Yisroel [the Land of Israel] for the first time, they conquered the city of Yericho. Yehoshua placed a Cherem [ban or excommunication] that no article from that city should be used. The booty was to remain Holy to G-d. There was one individual named Achan who stole something for his own personal use. As a result of that, when the Jews went on to conquer their second city, the city of HaAi, soldiers fell in battle. G-d was angry with the Jewish people. They needed to find out who was responsible and punish him. The pasuk relates that after Achan was stoned, "G-d's Anger subsided" [Yehoshua 7:26].

The Gemara says that, technically, because of that sin of Achan, the Jewish people should have been destroyed! The only reason that they were not destroyed was that when Avraham Avinu came into Eretz Yisroel for the first time, he built a mizbayach between Beis El and HaAi and he davened there. This prayer of Avraham was an antidote for the subsequent sin of Achan.

What was so terrible about what Achan did? Yes, he was not supposed to touch the spoils of Yericho, but what was so bad that the Jewish people should have been destroyed had it not been for Avraham Avinu's prayer?

The answer is because that was the first battle. This was their initial entry into Eretz Yisroel. This first battle had to be done right. Yehoshua wanted to make the first entry into the land perfect -- the city was to be conquered and everything in it was to be holy.

One man ruined it. One man ruined the beginning and the Jewish people should have been destroyed. The only thing that saved them was that there

was a 'beginning before the beginning.' When Avrohom Avinu came into Eretz Yisroel hundreds of years earlier, he made the beginning right -- he davened between Beis El and HaAi.

So many of our beginnings happen inadvertently. We do not remember the first time we read Aleph-Beis; we do not remember the first time we learned a pasuk in Chumash; we do not remember the first amud of Gemarah we learned; we do not remember our first experiences of marriage.

For some of us, our first beginnings are gone, and there is nothing we can do about them. However, there are still beginnings left in our lives. If they are not our beginnings, they are our children's beginnings. If they are not our children's beginnings, then they are our grandchildren's beginnings. Let us not forget the importance of a beginning and how we can set the tone for generations by doing it right the first time.

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From: **Rabbi Yitzchok Adlerstein** <ravadlerstein@torah.org> reply-to: do-not-reply@torah.org to: mchochmah@torah.org date: Thu, Feb 18, 2016 at 1:05 PM subject: Meshech Chochmah - Parshas Tetzaveh

Meshech Chochmah
by Rabbi Yitzchok Adlerstein
Parshas Tetzaveh

Proportional Lights You [Moshe] shall command the Bnei Yisrael that they shall take for you pure, pressed oil for illumination...

Meshech Chochmah: We read last week about the chief kelim of the mishkan. They included a menorah and a shulchan. The mishkan served as a model for other central places of avodah, including both batei mikdash. Thus, both of them also contained a shulchan and a menorah.

At least the second one did. Shlomo's, however, had multiple menorahs and multiple shulchanos. This begs for an explanation. If increasing the number was such a good idea, why did we revert to the single menorah model for the second bais hamikdash?

An answer may begin with our pasuk. Why do the people take the oil specifically for Moshe, as implied by the words "for you?" The mitzvah was not given only to him. Why is its purpose or benefit linked to him? We might find an answer in the position of the Ibn Ezra regarding the times at which HKBH spoke to Moshe.

We are aware of the limitation that Chazal put on Hashem's availability to Moshe. This experience, they say, was a daytime phenomenon. Hashem did not speak to Moseh at night. The ibn Ezra, however, does not see this as linked to the time of day so much as to the presence of light. When the night is well-illuminated through lamps, Hashem would speak to Moshe as surely as He did during ordinary daylight hours. For Moshe, then, the light of the menorah had great meaning and purpose, which was not shared by anyone else. Man's mind is clearer when he is surrounded by light, which puts him in a better, more joyous mood. Simchah is a precondition to any kind of prophecy. Thus, the menorah's light enabled him to engage in direct conversation with HKBH during the times when natural light was unavailable.

After the death of Moshe, the menorah's light served no direct purpose as a provider of physical illumination -- not to Hashem, and not to anyone else. Rather, Chazal[2] tell us that it offered testimony to the rest of the world that the Divine Presence was comfortable resting with the Jewish people. When G-d cherished them, the ner maaravi burned the entire day, after the other

lamps had already gone out. This was a powerful statement by Hashem that He resided, as it were, with His people.

Assuming that after the death of Moshe the menorah's function became entirely bound up with representing the kavod of the Shechinah, we can understand Shlomo's decision -- at least according to the opinion[3] that both the extra menoros and shulchanos were fully functional.[4] The mishkan's dimensions were 10x30x10 amos, for a total of 3000 cubic amos. Shlomo's heichal, however, was 20x60x30, or 36000 cubic amos, twelve times the volume of the mishkan. If one menorah sufficed for the much smaller structure, twelve would be needed to represent the kavod of the much greater space filled by the Divine Presence!

In fact, Shlomo did not bring the number to twelve. He added ten of his own, to yield a total of only eleven. He did this to retain symmetry. The ten he added formed two groups of five; each group was placed to one side or another of Moshe's menorah. Had Shlomo insisted on full proportionality, he would have been forced to place five on one side and six on the other, leaving the arrangement unbalanced.

In the avodah of the shulchan, we find that the Torah insists that it be "opposite" the menorah. From this Shlomo understood the link between menorah and shulchan. It followed that each additional menorah that Shlomo provided had to be associated with an additional shulchan.

All of this thinking was mooted by the destruction of Shlomo's beis hamikdash. The second bayis would not know of the open display of Divine Presence of the first. There would be no need for extra menoros or extra shulchanos. The configuration reverted to the essential design dictated by the original mishkan.

[1] Based on Meshech Chochmah, Shemos 27:20 [2] Shabbos 22B

[3] Menachos 99A [4] Other opinions have it that the extra kelim were set in place, but not used, or that all were used, but only one at a time.

From: Rabbi Kaganoff <ymkaganoff@gmail.com> to: kaganoff-a@googlegroups.com date: Sun, Feb 14, 2016 at 2:56 PM subject: Do Clothes Make the Man?

Since this parsha discusses the special clothes worn by the kohanim, and all the melachos of Shabbos are derived from the building of the mishkan, what other week could be more appropriate to discuss the laws of wearing clothing on Shabbos?

Do Clothes Make the Man?

By Rabbi Yirmiyohu Kaganoff

Question #1: The clown of town "To entertain a chosson and kallah at their Shabbos sheva brachos, I want to dress in a clown suit, which includes wearing multiple hats, one atop the other. May I walk this way through an area that has no eruv?"

Question #2: Belts and braces "May I wear a belt on Shabbos when I am already holding my pants up with suspenders?"

Question #3: Lehoniach muffler "May I wear my talis as a scarf when I am outside an eruv?"

Question #4: Gallant garteling "May I wear my gartel to shul on Shabbos the way I usually do?"

Introduction: As we are aware, one of the 39 melachos of Shabbos is hotza'ah, which is transporting or, as we usually call it, carrying items through a reshus harabim, an unwalled public thoroughfare or marketplace. This melachah also prohibits moving items from a reshus harabim into a reshus hayachid, an enclosed area, or from a reshus hayachid into a reshus harabim. In other articles, I discussed how an eruv permits carrying. (These articles can be read or downloaded from RabbiKaganoff.Com under the titles An Eruv Primer and Carrying in Public and the Use of an Eruv.) This article will discuss the issues of wearing clothing and similar items on Shabbos, in a place that does not have an acceptable eruv.

Violating the melachah of carrying is not necessarily through one's carrying the item in his hand. Walking through or into a public area with a needle pinned to one's garment or a handkerchief in one's pocket breaks the Torah's proscription. It is also prohibited to have chewing gum or candy in

one's mouth while walking through a reshus harabim or between a reshus harabim and a reshus hayachid.

Although wearing clothing or jewelry is permitted, one may wear them only in a way that they are usually worn. In addition, at times Chazal prohibited wearing certain items to guarantee that a person would not mistakenly carry on Shabbos.

Permitted to carry One may wear something that qualifies as a garment and is being worn in a normal way, even if you, yourself, do not usually wear it (Chayei Odom 56:4). For example, a rich man may wear something that he would not usually wear, because he considers it demeaning (Chayei Odom 56:4). Similarly, someone may wear earmuffs or an extra pair of socks or other garment, even when he usually does not. This is permitted even on a hot day and when the intention is to bring the extra garment for someone else (see Shulchan Aruch, Orach Chayim 301:36).

Example: Some teenagers got involved in a very non-Shabbos-dik water fight, with some of the contestants now completely drenched. Yitzie, who lives nearby, may make several trips home, each time donning several layers of clothing and a few pairs of socks, in order to supply his friends with dry clothing, even though there is no eruv.

The garment district Wearing a handkerchief around one's neck is permitted, since it can be used this way either to provide warmth or to absorb perspiration (Mishnah Berurah 301:133, quoting Chayei Odom).

In an early ruling that sends shivers up my spine, the Rema (Orach Chayim 301:23) permits wearing Jewish "yellow circles" on Shabbos, the forerunner of the Nazi's "Jewish stars," even if they are not sewn fully onto the garment. Not normal As I mentioned above, one may wear a garment outside an eruv only in a style that is considered "usual." However, one may not wear a garment in an atypical manner. For example, the Gemara (Shabbos 58a; 147a) teaches that wearing a talis wrapped around one's neck like a scarf in a reshus harabim is a Torah violation, since it is not the way this garment is meant to be worn. For the same reason, the Mishnah Berurah 301:133 prohibits wrapping a handkerchief around one's leg and walking this way in a reshus harabim. (However, see Shu't Levushei Mordechai #133.)

Only a garment One may not "wear" something that is not a garment, such as a box (Chayei Odom 56:4), even if it is cut out to allow you to slide your head inside.

We do not all hang together Sometimes two "wearings" may appear to be similar, but halachah treats them in completely different ways. For example, although a woman's wearing a necklace is an appropriate mode of dress, hanging a key on a string that one wears around one's neck is prohibited. This is true, even if the string is tied to the key in a way that it would fall off her neck without the key. Wearing a necklace around one's neck is an accepted way to wear jewelry. A key on a string is neither jewelry nor a garment, and therefore, it is prohibited to use this as a method of transporting a key on Shabbos.

Lo yilbash The Torah's mitzvah prohibiting a man from wearing a woman's clothes and vice versa has an interesting ramification germane to the laws of carrying on Shabbos. This mitzvah applies not only to clothing, but also to ornaments and jewelry – meaning, for example, that a man is forbidden to wear jewelry that would ordinarily be worn only by a woman.

The Shabbos ramification of this question is that someone wearing ornaments inappropriate for his or her gender on Shabbos in an area without an eruv desecrates Shabbos by transporting the ornaments (Chayei Odom 56:4). Since this is not an acceptable way to wear them, it is halachically equivalent to carrying them in a reshus harabim. For this reason, a woman may not wear a talis in a reshus harabim (Chayei Odom 56:4). Perhaps this is something we should draw to the attention of the "women of the wall."

Finding tefillin There is an interesting ramification of this law. Suppose that someone discovers several pairs of tefillin on Shabbos, outside of an eruv, in a place where they could become ruined or treated with disrespect. Does the kedushah of the tefillin supersede the violation of carrying on Shabbos? If it does not, what can one do to save the tefillin?

The halachah is that one may not do anything that would desecrate Shabbos to save the tefillin. Nevertheless, although it is usually forbidden to wear tefillin on Shabbos, they are still considered ornaments that men wear. And, since the halachah is that there is sufficient room on one's head and arm to wear two pairs of tefillin simultaneously, it is permitted to wear two pairs of tefillin. Therefore, a man who finds these tefillin can put on two pairs at a time, two pairs of tefillin shel yad on his arm, and two pairs of tefillin shel rosh on his head, bring the tefillin to a secure place, and then return for more (Eruvin 95). (We should note that some authorities permit wearing two pairs at a time only when they are fairly small.) However, since women do not wear tefillin, they are not considered an ornament for them, and they may not wear even one (Chayei Odom 56:4).

Tafeil parts of a garment When wearing a garment, one does not need to remove a part of the garment that is not being used at the moment, even when this can be done easily. For example, the Biur Halachah (s.v. Shedarko) permits walking through a reshus harabim while wearing a garment that has pockets, provided that they are empty. Although we are all familiar with this law (I am unaware of anyone who wears pocket-less shirts and slacks on Shabbos), we should stop and ask why it is true. After all, pockets provide no warmth or any other clothing-related benefit – why are they considered clothing, rather than small "backpacks" that happen to be attached to clothing?

The answer is that when wearing a garment in a way that it is usually worn, one need not be concerned about the tafeil, or secondary, parts of the garment. Halachah views the tafeil parts as having no consequence – any significance they have is lost to the garment. For the same reason, one does not need to remove the hood of a garment, even when it is attached by a zipper or buttons and can be easily removed (see Biur Halachah). Similarly, one may drape a coat over one's shoulders, even though he is not "wearing" the sleeves (Shemiras Shabbos Kehilchasah). The pockets, hood and sleeves are all considered parts of the garment, even when they are not being used. Tafeil parts of a garment also include such items as stray threads on a garment, whether partially attached or not. Since no one saves them, they are rendered insignificant.

Embellishments Another type of tafeil part of a garment is something that enhances it aesthetically, such as decorations. For example, one may wear bells that have been woven onto one's clothing as ornaments (Mishnah, Shabbos 66b, as understood by the Shulchan Aruch, Orach Chayim 301:23).

Not tafeil To sum up: something is considered part of a garment when it is either (1) insignificant on its own (2) it decorates the garment or (3) it is functionally part of the garment. However, there are items connected to the garment that are certainly not tafeil. Even sewing something onto one's clothes permits carrying it only when it is an item that is usually worn on that garment (Rema, Orach Chayim 301:23). For example, shirts often have spare buttons attached to them to be used as replacements, should the originals get lost. Some authorities rule that these extra buttons are significant, because the intent is to save them, in case they are ever needed. At the same time, their attachment to the garment does not service the garment or the wearer, since they are not doing anything functional for the shirt, nor are they decorative. Therefore, some authorities require that one remove these buttons from the garment before wearing it in a reshus harabim. On the other hand, other authorities contend that these extra buttons are not considered important and that one does not need to remove them (Shu't Rivevos Efrayim, 4:87).

Hanging your jacket Should the cloth loop used for hanging one's jacket become torn, this often creates a problem in wearing this garment outside of an eruv. Allow me to explain. As long as the loop is not torn, it is tafeil to the jacket, since it has a functional purpose -- to hang the jacket on a hook. The halachic problem is when one side of the loop tears, yet the loop remains attached to the garment. This loop is still considered important, since one intends to sew it back into place, so that it can again be used. Yet, the loop is no longer functional, and it serves no aesthetic purpose. Thus, the

loop is no longer included in any of the three categories whereby it could be tafeil to the jacket. As a result, wearing the jacket in an area without an eruv will be a problem, since the loop is now being carried (Chayei Odom).

Should the loop tear in a way that it cannot be re sewn into the garment, one may wear the garment outside an eruv, since, in this situation, the remnants of the loop have no significance, and they are therefore tafeil to the garment. It is also permitted if one does not intend to use the loop, but to throw it away and use something else to replace it.

Not decorative We learned above that one may wear a decorative item that lies upon or attaches to a garment. However, this is permitted only when the attached item is indeed decorative. One may not wear a pin in one's clothes, unless it is either decorative or it is being used in a functional way, such as being used instead of a button (Chayei Odom 56:2). As I mentioned above, it is therefore forbidden to go outside an eruv with a house key attached to one's clothes with a safety pin, since this does not enhance the garments aesthetically. I will soon discuss other possible options of what one may do.

Two belts I mentioned earlier that one may wear two or more of the same garment, even though one usually does not. There is a dispute among authorities whether this is true regarding wearing two belts. Based on different ways of understanding a passage of Gemara (Shabbos 59b), the rishonim disagree as to whether one may wear two belts, one on top of the other. The dispute is whether it is considered normative for someone to wear two belts in this way. The Shulchan Aruch (Orach Chayim 301:36) concludes that this is permitted, whereas the Rema prohibits it; the latter is the accepted practice of Ashkenazim. This is prohibited, even when the two belts are not placed one directly on top of the other, but one is placed somewhat higher than the other, as long as they are both holding tight the same garment (Minchas Shabbos 84:20).

Nevertheless, the Magen Avraham concludes that where the two belts are accomplishing different things, such as, where one is attached to a garment above and therefore functions more like suspenders than a belt, that it is permitted. Similarly, the Pri Megadim (Mishbetzos Zahav 301:25) permits two belts, one on top of the other, when there is a practical reason to wear them this way, such as the inside belt is not aesthetic but is functional, and the outer belt is attractive; or when the two belts are worn so that they lift up one's garments to prevent them from getting dirty (Mishnah Berurah 301:134).

Gartels Rav Moshe Feinstein forbids wearing a gartel in the street on Shabbos on top of one's shirt or slacks, if one is already wearing a belt, since this is considered to be wearing two belts, one on top of the other. It is, similarly, forbidden to wear the gartel over a tie, since this is not a normal way of keeping a tie in place (Shu't Igros Moshe, Orach Chayim 2:76). It is permitted to wear the gartel on top of one's jacket, so that it functions as a type of a belt holding the jacket in place.

Wearing two hats May one wear two hats? Some early authorities prohibit wearing two hats on Shabbos, unless the hats are of a type that people occasionally wear one atop the other (Machatzis Hashekel 301:49). Similarly, we find those who forbid wearing two yarmulkas, one atop the other (Minchas Shabbos 84:19). So, although people say that "they wear two hats," they should be careful how they do it on Shabbos.

A rain cover May one wear a raincover on one's hat on Shabbos? Many authorities prohibit this, since it is not to protect your body, but your hat (see Chayei Odom 56:4). Thus, it does not serve a clothing purpose, and it is also not an ornament. Some authorities draw a distinction between raincovers used by men to cover their hats, which they prohibit, and the rainbonnets worn by women, which, although they are also used to protect sheitelach, also protect the wearer. They rally evidence that this is so, since they are also used by single women, which demonstrates that its primary purpose is to protect the wearer, not the hat or sheitel (Kitzur Hilchos Shabbos).

Shabbos keys Is there any permitted way to transport keys through a public area on Shabbos?

The basic question here is that the key is not a garment and one is permitted, on Shabbos, to wear only a garment or an ornament. Many authorities permit making the key into a proper ornament, but, to do this, it must be made of silver and have the appearance of something that one would wear as jewelry (Shulchan Aruch, Orach Chayim 301:11 and Mishnah Berurah 42; Chayei Odom 56:3. It should be noted that although the Shulchan Aruch cites the lenient opinion in this dispute, he rules that this last suggestion is prohibited.) The other option is to make the key a functional part of a garment, such as by using it as the prong of the belt, which is the part that one inserts into the holes when buckling (Mishnah Berurah 301:45; Shu't Minchas Yitzchok 4:33).

Walking stick One of the more difficult problems to resolve is that of an older person, who usually walks outdoors with a cane or walking stick, but can walk without it. The halachah is that someone who cannot walk at all unassisted may use a cane (Chayei Odom). However, if one can walk without the stick, even only at home, the Kitzur Shulchan Aruch (84:5) prohibits him from using a cane on Shabbos in an area without an eruv.

Conclusion The Navi Yirmiyohu (17:19-27) was concerned about carrying on Shabbos; it is a melachah like any other, yet people mistakenly think that it is not important. Indeed, we would not usually define transporting something as changing something functionally, which is what most melachos accomplish.

Rav Hirsch (Shemos 35:2) explains that whereas other melachos demonstrate man's mastery over the physical world, carrying demonstrates his mastery over the social sphere. The actions that show the responsibility of the individual to the community and vice versa are often acts of hotza'ah. Thus, the prohibition to carry on Shabbos is to demonstrate man's subordination to Hashem regarding his role and position in his social and national life.

From: Shabbat Shalom <shabbatshalom@ounetwork.org> reply-to: shabbatshalom@ounetwork.org date: Thu, Feb 18, 2016 at 6:46 PM

Inspiration & Perspiration

Britain's Former Chief Rabbi Lord Jonathan Sacks

Beethoven rose each morning at dawn and made himself coffee. He was fastidious about this: each cup had to be made with exactly sixty beans, which he counted out each time. He would then sit at his desk and compose until 2:00pm or 3:00pm in the afternoon. Subsequently he would go for a long walk, taking with him a pencil and some sheets of music paper to record any ideas that came to him on the way. Each night after supper he would have a beer, smoke a pipe, and go to bed early, 10:00pm at the latest.

Anthony Trollope who as his day job worked for the Post Office, paid a groom to wake him every day at 5:00am. By 5:30am he would be at his desk, and he then proceeded to write for exactly 3 hours, working against the clock to produce 250 words each quarter-hour. This way he wrote 47 novels, many of them 3 volumes in length, as well as 16 other books. If he finished a novel before the day's 3 hours were over, he would immediately take a fresh piece of paper and begin the next.

Immanuel Kant, the most brilliant philosopher of modern times, was famous for his routine. As Heinrich Heine put it, "Getting up, drinking coffee, writing, giving lectures, eating, taking a walk, everything had its set time, and the neighbours knew precisely that the time was 3:30pm when Kant stepped outside his door with his grey coat and the Spanish stick in his hand."

These details, together with more than 150 other examples drawn from the great philosophers, artists, composers and writers, come from a book by Mason Currey entitled *Daily Rituals: How Great Minds Make Time, Find Inspiration, and Get to Work*.¹ The book's point is simple. Most creative people have daily rituals. These form the soil in which the seeds of their invention grow.

In some cases they deliberately took on jobs they did not need to do, simply to establish structure and routine in their lives. A typical example was the

poet Wallace Stevens, who took a position as an insurance lawyer at the Hartford Accident and Indemnity Company where he worked until his death. He said that having a job was one of the best things that could happen to him because “It introduces discipline and regularity into one’s life.”

Note the paradox. These were all innovators, pioneers, ground-breakers, trail-blazers, who formulated new ideas, originated new forms of expression, did things no one had done before in quite that way. They broke the mould. They changed the landscape. They ventured into the unknown.

Yet their daily lives were the opposite: ritualised and routine. One could even call them boring. Why so? Because – the saying is famous, though we don’t know who first said it – genius is one per cent inspiration, ninety-nine per cent perspiration. The paradigm-shifting scientific discovery, the path-breaking research, the wildly successful new product, the brilliant novel, the award-winning film, are almost always the result of many years of long hours and attention to detail. Being creative involves hard work.

The ancient Hebrew word for hard work is *avodah*. It is also the word that means “serving G-d”. What applies in the arts, sciences, business and industry, applies equally to the life of the spirit. Achieving any form of spiritual growth requires sustained effort and daily rituals.

Hence the remarkable aggadic passage in which various sages put forward their idea of *klal gadol ba-Torah*, “the great principle of the Torah”. Ben Azzai says it is the verse, “This is the book of the chronicles of man: On the day that G-d created man, He made him in the likeness of G-d” (Gen. 5:1). Ben Zoma says that there is a more embracing principle, “Listen, Israel, the Lord our G-d, the Lord is one.” Ben Nannas says there is a yet more embracing principle: “Love your neighbour as yourself.” Ben Pazzi says we find a more embracing principle still. He quotes a verse from this week’s parsha: “One sheep shall be offered in the morning, and a second in the afternoon” (Ex. 29:39) – or, as we might say nowadays, Shacharit, Mincha and Maariv. In a word: “routine”. The passage concludes: The law follows Ben Pazzi.²

The meaning of Ben Pazzi’s statement is clear: all the high ideals in the world – the human person as G-d’s image, belief in G-d’s unity, and the love of neighbour – count for little until they are turned into habits of action that become habits of the heart. We can all recall moments of insight when we had a great idea, a transformative thought, the glimpse of a project that could change our lives. A day, a week or a year later the thought has been forgotten or become a distant memory, at best a might-have-been.

The people who change the world, whether in small or epic ways, are those who turn peak experiences into daily routines, who know that the details matter, and who have developed the discipline of hard work, sustained over time.

Judaism’s greatness is that it takes high ideals and exalted visions – image of G-d, faith in G-d, love of neighbour – and turns them into patterns of behaviour. Halakhah, (Jewish law), involves a set of routines that – like those of the great creative minds – reconfigures the brain, giving discipline to our lives and changing the way we feel, think and act.

Much of Judaism must seem to outsiders, and sometimes to insiders also, boring, prosaic, mundane, repetitive, routine, obsessed with details and bereft for the most part of drama or inspiration. Yet that is precisely what writing the novel, composing the symphony, directing the film, perfecting the killer app, or building a billion-dollar business is, most of the time. It is a matter of hard work, focused attention and daily rituals. That is where all sustainable greatness comes from.

We have developed in the West a strange view of religious experience: that it’s what overwhelms you when something happens completely outside the run of normal experience. You climb a mountain and look down. You are miraculously saved from danger. You find yourself part of a vast and cheering crowd. It’s how the German Lutheran theologian Rudolf Otto (1869-1937) defined “the holy”: as a mystery (*mysterium*) both terrifying (*tremendum*) and fascinating (*fascinans*). You are awed by the presence of something vast. We have all had such experiences.

But that is all they are: experiences. They linger in the memory, but they are not part of everyday life. They are not woven into the texture of our character. They do not affect what we do or achieve or become. Judaism is about changing us so that we become creative artists whose greatest creation is our own life.³ And that needs daily rituals: Shacharit, Mincha, Maariv, the food we eat, the way we behave at work or in the home, the choreography of holiness which is the special contribution of the priestly dimension of Judaism, set out in this week’s parsha and throughout the book of Vayikra.

These rituals have an effect. We now know through PET and fMRI scans that repeated spiritual exercise reconfigures the brain. It gives us inner resilience. It makes us more grateful. It gives us a sense of basic trust in the Source of our being. It shapes our identity, the way we act and talk and think. Ritual is to spiritual greatness what practice is to a tennis player, daily writing disciplines are to a novelist, and reading company accounts are to Warren Buffett. They are the precondition of high achievement. Serving G-d is *avodah*, which means hard work.

If you seek sudden inspiration, then work at it every day for a year or a lifetime. That is how it comes. As every famous golfer is said to have said when asked for the secret of his success: “I was just lucky. But the funny thing is that the harder I practice, the luckier I become.” The more you seek spiritual heights, the more you need the ritual and routine of halakhah, the Jewish “way” to G-d.

1 Mason Currey, *Daily Rituals*, New York, Knopf, 2013.

2 The passage is cited in the Introduction to the commentary HaKotev to Ein Yaakov, the collected aggadic passages of the Talmud. It is also quoted by Maharal in *Netivot Olam*, Ahavat Re’a 1.

3 A point made by Rabbi Joseph Soloveitchik in his essay, *Halakhic Man*.

<http://klalperspectives.org/winter-2015/winter-2015-questions/>

Rabbi Yisroel Reisman

by Editor on February 12, 2015

Klal Perspectives, The Ben Torah Baal Habayis

To read this issue’s questions, see

<http://klalperspectives.org/winter-2015/winter-2015-questions/>

The Primary Challenge of Being a Baal Habayis

In his extraordinary work on the siddur, Rav Shimon Schwab, *z”tl*, draws a fascinating distinction between man and angel that touches on the essence of the *kochoh hanefesh* (spiritual abilities) of a frum Jew.

The Gemara (Sanhedrin 39b) tells us that at *krias yam suf* (splitting of the sea), the angels wanted to recite *shirah* (song of praise). הַקַּב"ה objected: “מַעֲשֵׂי יְדֵי טוֹבְעִים בַּיָּם, וְאַתֶּם אוֹמְרִים שִׁירָה” (my creations are drowning at sea, and you wish to sing!?) *Hashem* rebuked the angels for wanting to sing *shirah* at a moment of human suffering. Yet, at that very same event, Klal Yisroel’s song of thanksgiving was considered meritorious. *Shiras hayam* (Song of the Sea) marked a moment of greatness for Klal Yisroel, a high point in their relationship with Hakadosh Boruch Hu. Why was there no disapproval of *their* desire to sing?

Rav Schwab explains that there is a fundamental difference between angels and men. An angel is only capable of focusing on a single objective – he is a *בר הוד שליחות*, a being with a single mission. Thus, angels could not express joy while simultaneously recognizing the pain of the destruction of Hashem’s Egyptian subjects. An angel does not have the capacity to experience joy and sorrow simultaneously. By contrast, a human is endowed with the capability, and sometimes, the responsibility, to be a *בר ב’ שליחות*, a man of multiple missions. A person has the capacity to reconcile conflicting emotions. Moreover, a person has the ability to focus on contrasting objectives and embrace competing responsibilities. Thus, Bnei Yisroel were praised for saying *shirah*, even as they recognized the tragedy of the drowning of the *Mitzrim*.

We find this in other places as well. When the angels were told that Sedom would be destroyed, they embarked on their mission without protest. Indeed, why would they protest the destruction of an evil city? Yet, when *Avraham Avinu*, heard of the impending destruction, he prayed for the welfare of the

people of *Sedom*. It was only *Avraham Avinu*, and not an angel, who could feel compassion (ורחמיו על כל מעשיו), even as he recognized and rejected their evil behavior (באבוד רשעים רינה).

Being a שליחיות בר ב' capable of dealing with conflicting challenges is the challenge of an *eved Hashem* (servant of G-d).

An Angel No More

In our yeshiva years, we immerse ourselves in learning, to the exclusion of all else. We have the opportunity to focus single-mindedly on one mission, a "*chad shlichus*." Yet at some point, for most of our *talmidim*, this idyllic period comes to a close. Our young men (and women) find themselves thrust into a new environment faced with a new challenge, that of becoming a בר ב' שליחיות. This is a challenge for which many of our *talmidim* have not been adequately prepared.

The ability of a *ben Torah* to focus on success in earning a *parnassa* (living) while maintaining *avodas Hashem* (serving G-d) as his primary goal, is difficult indeed. Success in integrating multiple roles is dependent on one's ability to become a שליחיות בר ב'. This requires serious planning and a great amount of effort. More than anything, it requires that one recognize and appreciate the שליחיות בר ב' challenge. With effort, these two worlds, these two objectives, can be harmonized, and pursued together. The *pasuk* relates that during the coronation of Shlomo Hamelech, his father Dovid Hamelech ordered that Shlomo be brought to the river on a פרידה, a mule. The *Torah* is replete with narratives describing the travels of *nevi'im* (*prophets*) and *shoftim* (*judges*), but only in relating the events of Shlomo Hamelech's coronation does the *pasuk* mention the mode of transportation. What is the significance of Shlomo HaMelech's mule?

The *Chasam Sofer* explains that Dovid Hamelech was teaching his son an important lesson at this pivotal crossroad in his life. Shlomo Hamelech had been living the life of a *ben Torah*, focusing exclusively on his learning. Now, the responsibilities of the kingdom were thrust upon him. He was to become a שליחיות בר ב'. A leader must be capable of balancing conflicting feelings and demands – in his public leadership as well as his personal affairs. A ruler must assert strength, confidence, and power. Yet a king must retain his modesty, and be fully capable of subordinating his personal interests to the welfare of his subjects. Dovid Hamelech introduces the mule, a cross between horse and a donkey, symbolizing the ability to balance contrasting identities and synthesize competing goals. Dovid Hamelech was conveying this message to his young son – the message of שליחיות בר ב'. The ability to be a שליחיות בר ב', requires training. *B'nei Torah* who have spent years focused exclusively on learning often become overwhelmed when competing responsibilities are thrust upon them. One way that *yeshivos* can help to equip *talmidim* for this eventual challenge is by exposing *bochurim* to additional dimensions of *avodas Hashem*. For example, *yeshivos* should strongly encourage *talmidim* to give of their time to help others. Rav Moshe Feinstein, ז"ל, speaking to *bnai Torah*, encouraged us to give "*maaser*" – to devote 10% of our time to helping others, whether in *kiruv*, *chizuk* or *chessed* (This was subsequently published in his *Dibros Moshe* on Kiddushin). I don't know of a yeshiva that has a program that follows this ideal. This is an elementary form of שליחיות בר ב'. During my *bais medrash* years in Torah Vodaas, most of us were involved in learning an hour each Thursday, at the beginning of first *seder*, with an eighth grader from a weaker background. Today, thirty-seven years later, I have reconnected with the young man with whom I learned then. We served as *Pirchei* leaders and were involved with *Zeirei Agudas Yisroel*. I don't believe that our *hasmodoh* (being engrossed in our studies) suffered from giving to the Klal. If anything, it was the *masmidim* in the *bais medrash* who led the way. We developed an increased sense of responsibility to Klal Yisroel, and a greater desire to use our time properly and develop our *kochos*. My own involvement with two young boys from JEP was a powerful learning experience. Due to their family situation, a number of sensitive halachic questions arose. Rav Pam advised me to consult Rav Moshe Feinstein. Many decades have passed since I drove to the Lower East

side to present these questions, yet the *yesod* (principle) that I learned from Rav Moshe's response is something that remains with me and continues to guide me.

The Challenge of Self-Definition

After an initial period of adjustment, a working *ben Torah* may attain a degree of success in balancing his dual responsibilities. However, a crisis at work or an overwhelming deadline can easily derail this equilibrium. At times when he must temporarily cut back on his *sedorim* (learning times), it is his *tefilah* (prayer) that will help him maintain his closeness to Hashem. If, during his years in yeshiva, he has taken the time to deepen his appreciation and understanding of *tefilah*, he will be better equipped to meet this challenge. If he has learned to define himself as an *eved Hashem* – not only in terms of learning but in terms of his *avodah*, he will be less likely to falter – not only in his *tefilah* but in his learning as well. This is because the most wrenching challenge of leaving yeshiva is the *profound loss of identity*. On some level, the serious *ben Torah* feels as if he has abandoned the community of *ovdei Hashem*. This fear can easily become a self-fulfilling prophecy.

In one of his published letters, Rav Wolbe, ז"ל, comments that it would be preferable for *talmidim*, while still in *yeshiva*, to dress in the style and manner that they plan to adopt when they leave yeshiva. This may be more theoretical than practical. Still, Rav Wolbe's comment gives us pause. It reflects a deep sensitivity to the impact of the change that takes place when a young man leaves yeshiva. The degree of external transformation will have a deep impact on one's self-perception. If, when leaving yeshiva, the level of external change is minimized, it will be far easier for the *talmid* to retain his self-image as a *ben torah*. It will be easier for him to maintain his spiritual aspirations and to experience this shift as a natural progression in a continuous path of *avodas Hashem*.

A *talmid* who had recently entered the workforce once stopped by to talk. I noticed that he was wearing his *tzitzis* out, something that he had not done during his years at the yeshiva, and I asked him about it. He explained that during yeshiva, he had not felt the need for this practice. However, in the corporate world, he wanted to be constantly reminded of his identity as a *ben Torah*. Another young man told me that in the middle of each workday, he closes his office door and has a 15-minute phone *seder* with a former *chavrusa* who is still in kollel. He shared this with great pride, despite the fact that it is "only" a fifteen minute *seder*. It is his reality check, a reminder of his true identity, in the middle of a hectic day.

There is another, even greater external change that paralyzes our young *ben Torah* as he enters the workplace. Young couples learning in Eretz Yisroel frequently return to America at the last minute, when they must immediately enter the workforce. This is too dramatic a change! The sudden shift from the intensity of learning in Eretz Yisroel to the workplace is totally overwhelming! It would be far better to return to the United States and remain in kollel for a *zman* (period) or two (perhaps in the same *bais hamedrash* and with the same *chavrusos* with whom he'll be learning during his working years). The long-term benefit of establishing oneself within a community as a full time learner far outweighs the forfeited time in Eretz Yisroel. A more gradual acculturation will enable him to maintain his identity as a *lomaid Torah* even as he becomes a *baal habayis*.

The Importance of Regular Learning Sedorim

One who does not retain his identity as a *ben Torah* will dramatically reduce his involvement in *limud Torah* when he enters the workforce. Conversely, one who does not maintain his *limud Torah* will certainly lose his identity as a *ben Torah*. This perception will have a dramatic effect on every aspect of his life.

Most *baalei batim* are able to dedicate time in their weekly schedule to learn in a *bais medrash*. Shabbos afternoon, Sunday mornings and late Thursday nights are often productive and attainable time slots for learning. If *avodas Hashem* continues to remain one's central focus, one attempts to grab an extra few hours of learning on a legal holiday, perhaps waking up at his

usual time in order to take advantage of this increased opportunity to learn. There are, admittedly, an extraordinary number of obligations competing for the time and energy of the *baal habayis*. Nevertheless, if one is motivated and committed, one can find many opportunities to learn.

It is not easy. It is not easy to learn after a long and arduous day. It is not easy to remain motivated. No longer can one enjoy a leisurely *pre-seder* coffee and settle in front of a Gemara for an enjoyable stretch of learning. Rav Ya'akov Kamenetzky, *zt"l*, used to point out that Yaakov Avinu left the comfort of his home to learn in the yeshiva of *Shem v'Ever*. He explained that Yaakov Avinu's goal was learn the Torah of *golus* (exile). In a sense, he had to prepare himself for the transition of leaving yeshiva and entering the workforce. What did he learn during those years? There is only one piece of information that we have. Rashi teaches us that for those fourteen years Yaakov Avinu did not sleep in a bed. A key preparation for leaving yeshiva is the ability to transcend one's former comfort zone – such as learning to do with less sleep. The *baal habayis* must motivate himself with greater intensity than was required in yeshiva. This does not come easily, but there are some practical tools that assist in generating and preserving motivation:

- **Setting Goals:** The success of *Daf Yomi* can largely be attributed to the tangible goal of finishing *mesechtos* and, ultimately, *shas*. Setting clear goals helps to focus one's energy and provides a sense of accomplishment. But a *baal habayis* should not be content to limit himself to a *bekius seder* (i.e., covering ground with little analysis). Many *baalei batim* have committed to preparing for and taking *semicha bechinos* (exams for rabbinic ordination). It is a good idea to write notes, summarizing the *yedios* and *yesodos* (information and principles) of each topic. This is a practice that requires focus and generates *hasmada*. A focus on the mastery of halacha is another motivator. I know someone who is learning *Mesechta Berochos* with a *chavrusa* while keeping a *seder* in Mishna Berura on the topics covered. Writing a synopsis of the pertinent halachos is a valuable and worthwhile exercise. Clear objectives, whether to learn a *specificsugyah* (topic) or a complete a certain *sefer*, encourage and inspire people to increase their commitment to their learning.
- **Importance of a *Chavrusah*:** Committing to learn with a partner or to attend a *seder* together is a useful *mechayev* (obligation). There is mutual motivation and encouragement among *chavrusas*.
- **Having Role Models:** At every stage, it is of crucial importance to look up to our Exposure to their *hasmada*, wisdom and *tzidkus* (righteousness) instills within us a profound sense of *kavod haTorah* (honor for Torah). We must continue to maintain our connection to those who model the ideal. We cannot attempt to navigate the workplace without an ongoing connection to our *rebbeim*. Yet, we must also cultivate role models whose experiences model our current challenges. We must seek out *baalei battim* who continue to grow in leaning and succeed in maintaining their standards in *ruchnius*. We must learn from those who are successfully balancing two roles - *בר ב'* שליחיות, and learn from them. Find out how they do it. Learn from their mistakes and their successes. What *gedorim* (boundaries) have they set for themselves? What motivational strategies have helped them? We too, must set out to learn the "Torah of *golus*."

Focus on Excellence

Even as the *ben Torah* balances multiple roles, he must guard himself from the societal distractions that threaten to lure him away from his primary goals. The lure of materialism, cautions Rav Dessler, undermines our ability to attain excellence in serving Hashem. Rav Aryeh Carmell, in an essay entitled "The Theory of Relativity," writes that "the focus of excellence in one area is relative to our pursuit of excellence in others." It is unfortunate that our community places excessive emphasis on upscale standards of *gashmius* (materialism). Advertisements in *frum* newspapers, which once promoted low prices and good value, now promote luxury offerings. Success

is equated with luxurious living. The drive to advance and achieve should be channeled primarily for growth in *ruchnius*. גדלות האדם, the insatiable drive to *be* more, should not be confused with the desire to *have* more.

The Workplace Setting

With the passage of time, the workplace environment has become increasingly hostile to the values and goals of the *ben Torah*. The increasing coarseness of the general society and the lowering of basic moral standards have made the *נסיין* (challenge) of entering a secular office or work setting all the more difficult. Even the most committed *ben Torah* is vulnerable to the influence of the culture and norms of workplace colleagues. Here too, preparation and guidance are crucial. One must display consistency in reacting to inappropriate remarks and coarse attempts at humor. It is important to set the tone, and to resist joining in, the very first time an off color joke is made. One's initial response will set the tone for further interactions. We must instill in our *talmidim* the pride that will enable them to conduct themselves with confidence and dignity. If a *ben Torah* has been trained to model *kovod habrios* (respect for others), restraint and self-discipline, he will earn the respect of his co-workers.

At times, we must curb our ambitions. Professional success cannot become our overriding goal. True, we must seek to maintain a high standard of competence, professionalism and responsibility. But career advancement must not be achieved at all costs. We must weigh and balance our goals and opportunities with the *שליחיות בר ב'* yardstick. Will my career path enable me to remain a *שליחיות בר ב'*? Or will the demands and time pressures be incompatible with family life and my learning *sedorim*? One of my *talmidim* interviewed at a prestigious law firm, which presented itself as a congenial, family friendly environment. However, in an informal conversation, one of the younger associates asked him, "Are you married?" "Yes," he replied. "Well, if you work here," quipped the young attorney, "you might not remain married for very long." Needless to say, he sought employment elsewhere.

The Dubno Maggid once reproached the Vilna Goan with the *tayne*, "What is the great *kuntz* (trick) that you know *כל התורה כולה* (the whole Torah)? You have secluded yourself within your small room with no outside distractions or influences. If you would go out into the marketplace and mingle with people, and yet remain a *gaon* (genius), *that* would be impressive!" The Goan replied, "*Mir Yidden Zeinen Nit kuntzen machers*." A person does not have to do what is a *kuntz*, that which is complicated and difficult; he has to do what is right. Even one who is no longer sheltered within the *beis medrash* walls would do well to heed the *mussar* of the Dubno Maggid. A person engaged in a dual mission – *בר ב'* שליחיות – should not burden himself with unnecessary distractions. He should avoid the attempt to juggle too many balls, and be careful not to place himself in precarious positions. It is not wise for a *ben Torah* to put himself into a situation that will require him to perform *kuntzen*. Rather, by engaging in the proper preparation and seeking ongoing guidance, a person should do what is right – to make his work setting and lifestyle one which upholds and promotes his *avodas Hashem*.

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To Be Cloaked in Glory: Clothes, Modesty, Holiness
Rabbi Eliyahu Safran

As is often the case, we are presented with a pasuk which is, to all reasonable reading, very straightforward. The pasuk seems to be a statement that expresses all we need to know. And yet, there always seems to be a second pasuk which calls into question our immediate and straightforward reading. Such are the two p'sukim which appear in the Torah that speak to the bigdey kehuna, the clothing to be worn by the Kohanim. The first is a direct command, "You shall make vestments of sanctity for Aaron your brother, for glory and splendor." (Exodus 28:2) The instruction and sense is simple and straightforward. Make these clothes for Aaron that they should be for "glory and splendor." That is, they should be beautiful. But then, in the second and following pasuk, the Torah says, "And you shall speak to all the wise-hearted people whom I have invested with a spirit of wisdom, and they shall make the vestments of Aaron to sanctify him to minister to Me." This too is fairly straightforward. The wise-hearted people should make clothes for Aaron "to sanctify him to minister to Me." The clothes should somehow sanctify Aaron so he can serve G-d.

Two verses. Each straightforward. But when placed alongside one another, each challenges the other in understanding and meaning.

What is the need of the second verse? We have already been told that these vestments were to be l'kavod u'tiferet – for glory and splendor. Indeed, the Ramban notes that these garments were to be as royal garb, to lend splendor to the Kohen so that when he stood before the tribes he would be held in esteem and reverence. What does the second verse add to this understanding?

Perhaps we need look no further than our own cultural response to fashion to understand the need for the second verse!

To appreciate the fascination many have with fashion, one needs look no further than the "Red Carpet" spectacle that accompanies every award show from the Grammys to the Oscars to the Golden Globes to the Country Music Awards to the opening of every new show across the country. "Who are you wearing?" is the question of the moment! Gucci? Armani? Narcisso? The names are well-known to those viewing the parade of stars and starlets.

We know from our own culture and experience that fashion has the capacity to capture the attention of the people, and to "wow" them. Understanding the power of fashion on the people, G-d instructed that Aaron's vestments be made to evoke kavod and tiferet.

Apparently G-d expected more than the Red Carpet!

The chachmei lev are more critical than those who are swayed by fashion. They know only too well that the brilliance of the Red Carpet is all show; superficiality is just that, superficiality. The chachmei lev understand that kavod and tiferet are not the consequence of brilliant fashion but a source of brilliance themselves. In other words, fashion, at its best, can reflect these glorious attributes.

As is often the case, the second pasuk complements the first, bringing to it deeper understanding and meaning. In this case, the second verse makes clear that beautiful vestments – clothing and fashion – are beautiful not only because of their outward beauty but because of something more.

In this way, the priestly vestments speak directly to the power of tzniut in clothing. Often, there is a misunderstanding that tzniut should be simply understood as "modesty" and, as such, speak only to the need to "cover up". Tzniut is the motivation for long dresses and long sleeve blouses; it is the reason that married women cover their hair.

All this is, of course, true. But it misses something fundamental about what tzniut is. The priestly vestments are not a garish display of outward beauty but rather are beautiful because they display kavod and tiferet. They merge the physical with the sacred. The holiness of the vestments are not separate from the garb made "... to sanctify him to minister to Me."

Our two p'sukim make clear that beauty and dignity are not to be separated. The priest cannot wear priestly vestments and be profane, crass, or unethical at the same time. By the same token, the vestments are brilliant and beautiful in their own right. Modest and brilliant? Yes, but only if there is an inner beauty driving the display!

* * *

A king was walking along a road on the outskirts of his kingdom. The king, being the king, took no note of the beautiful flowers growing along the roadside, nor did he take note of the majestic trees that lined the roadway. Rather, he felt himself filled with the fullness of his importance when people on the roadway bowed as he proceeded along his way.

But one man, an old, bearded man sat on the side of the road and considered the mighty king with a twinkle in his eye.

The king stopped and looked at the man. Anger flashed through his mind but then something akin to bemused interest captured his attention. Who was this strange little man who did not have the good sense to show the king the honor due to him?

Holding his hand up to keep his guards at bay, the king calmly approached the little man. "Who are you?" the king asked, perhaps expecting to hear an idiot babble some nonsensical answer.

The old man looked up at the resplendent figure of the king and held him in his gaze. "I am a king," he replied.

Although the answer was astonishing and, to the king's mind, fully the response he could have expected of someone not in full control of his senses, there was something in the old man's calm demeanor and clear voice that suggested that he was neither a fool nor an idiot. "A king?" the king asked, with anger coloring his astonishment. "If you are a king, over what country do you reign?"

The old man stroked his sparse beard as he considered the king's question. "I am monarch over myself," he announced. "I rule myself because I control myself. I am my own subject to command," he added proudly.

While the old man's reply might seem outlandish at first glance, it reveals a far greater wisdom than it might first appear. For, truth be told, most people are not in control over themselves. Quite the opposite. Far from being ruled by themselves, they are ruled by their appetites and by the forces that exist outside of themselves.

* * *

In the Gemara, Zevachim (19a), R' Huna bar Nassan said, "I was once in the presence of the Persian king. The king, noticing that I was wearing my belt high up, close to my elbows, went ahead and lowered it, to be properly worn at my waist. He explained his actions by noting that the Torah says regarding the Jewish nation that they are a kingdom of ministers. Thus, said the king, you must wear the 'clothing of glory,' similar to the Kohanim, who are commanded to wear their belts in the proper place."

From this we learn that we should all dress in a way that expresses honor and glory for we are indeed a kingdom of ministers.

* * *

No Kohen commanded respect or honor solely due to the trappings of his garb or office. Nor did his "polish", quick wit or "prophet-like" countenance earn respect. These attributes may or may not have been useful or important, but they were superficial, the outward expressions of who the Kohen or leader might be.

The Kohen's vestments were meant to set him apart in performing the Avoda. The vestments are to distinguish him apart as being one on a unique spiritual level. The Kohanim were not actors merely playing the part of holy men! They were not in costume! Wearing the vestments and "just going through the motions", without the requisite kedusha could never suffice! The vestments, far from conferring anything upon the priest, were a constant challenge and motivation. They caused him to always remain conscious of his mission and his exalted role.

The vestments of the Kohan represented genuine tzniut!

So it should be even now. A Jew can certainly dress in a way that is beautiful and fashionable but his or her dress must first and foremost be dignified and respectful, for everything that we wear are, in fact, our "holy" vestments. Like the Kohen, our vestments must remind us who we are and what our mission and role is.

As Jews, we remember that the performance of mitzvot is an act of beauty. "This is my G-d (ve'anveiu) and I will beautify Him." We seek to serve G-d in a beautiful manner. We seek out the most beautiful esrog. We build our sukkot to be temporary but beautiful. So too our tefillin, our shofrot... all beautiful so that they may enhance our appreciation and our performance of mitzvot.

Not beauty for beauty's sake. Beauty, true beauty, can only be a reflection of our service, our mission and our role. We do not walk a Red Carpet, but a path of righteousness. Beauty is that which is Godly.

Beauty without modesty and holiness is hollow, shallow and superficial.

The beauty of the priestly vestment is deep and enduring.

Tzniut – beauty and modesty, beauty and the sacred.

Shema Yisrael Torah Network 8:52 PM
to Parsha Parshas Tetzaveh - Vol. 11, Issue 20

Compiled by **Oizer Alport**

V'atah Tetzaveh (27:20) The Baal HaTurim points out that from the birth of Moshe in Parshas Shemos until his death in Parshas V'Zos HaBeracha, this week's parsha is the only one (except for a few parshios in Sefer Devorim, in which Moshe speaks in the first-person) in which his name isn't mentioned a single time. He explains that this is because in next week's parsha, Moshe beseeched Hashem to forgive the Jewish people for the sin of the golden calf. He requested (32:32) that if Hashem wouldn't forgive them, his name should also be erased from the entire Torah.

Although Hashem ultimately accepted Moshe's prayers and forgave the Jewish people, the Gemora teaches (Makkos 11a) that a conditional curse of a righteous person will be fulfilled even if the stipulation itself doesn't come to pass. Hashem partially implemented Moshe's request by removing his name from one entire parsha. This explanation still begs the question. Why was Moshe's name specifically left out of this week's parsha as opposed to any other?

The Vilna Gaon notes that the yahrtzeit of Moshe, 7 Adar, traditionally falls during the week of Parshas Tetzaveh. In order to hint that it was at this time that Moshe was taken away from the Jewish people, the Torah purposely removed his name from this parsha. The Ozneyim L'Torah contrasts this with the non-Jewish approach of establishing holidays on the day their leader was born or died. We, on the other hand, recognize that as great as Moshe was, he was still human. The date of his death isn't even explicit in the Torah, and during the week when he passed away, he isn't even mentioned in the parsha.

Alternatively, Rav Zev Leff explains that Rashi writes (4:14) that Moshe was originally intended to serve as the Kohen Gadol, but the position was taken away from him and transferred to his brother Aharon as a punishment. Parshas Tetzaveh deals almost exclusively with the unique garments and inauguration procedure for the Kohen Gadol. One might have thought that Moshe was bitter at being reminded of the loss of what could have been his and would want to compensate by at least having his name mentioned repeatedly. To demonstrate that Moshe was genuinely happy about his brother's appointment, his name isn't mentioned a single time in the parsha which should have revolved around him, as he willingly stepped aside to allow Aharon his moment in the spotlight. Finally, Rav Ovadiah Yosef suggests that the word Sifrecha (Your book), from which Moshe requested to be removed, can also be read as Sefer-Chof - the 20th portion in the Torah, which is Tetzaveh.

V'asisa bigdei Kodosh l'Aharon achicha l'kavod ul'tifares (28:2) Rav Yitzchok Hutner once related that while studying in the Slabodka yeshiva in Europe, he often heard America referred to as the "Golden 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 of 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. It was the week of Parshas Tetzaveh. Rav Hutner was walking outside when he observed two young Jewish boys playing ball in front of their house. The older of the two 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 offerings he was able to bring daily in the Beis HaMikdash, and his unique role in effecting atonement for the entire nation on an annual basis. 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, how much was his annual salary?" Sadly, Rav Hutner realized that he had finally been welcomed to the Golden Medinah, where the emphasis on the pursuit of the mighty dollar takes precedence over spiritual goals and aspirations.

From: **Rabbi Berel Wein** <info@jewishdestiny.com> reply-to:

info@jewishdestiny.com date: Wed, Feb 17, 2016 Re: Teztave

Almost the entire Torah reading of this week concerns itself in great detail with the garments of Aharon and his descendants as they performed their duties first in the Mishkan/Tabernacle and later in the Temple in Jerusalem. The obvious question is why should the Torah devote so much space and detail to such a technical matter. Of what major significance is what those garments looked like and of what materials they were manufactured? I have written about this in previous years but I now have a different insight into the matter, which I wish to share with you. While here in the United States, my visit coincided with the Super Bowl football game, which dominated the attention of three hundred million people. This game is an industry unto itself, generating billions of dollars to all sorts of businesses which are somehow connected collaterally to the actual game. One of the major streams of this collateral revenue is the sale of the uniform jerseys of the teams that participated in the championship game. Now, logically speaking, why should anyone be willing to pay an exorbitant price to wear a uniform jersey with the logo of a team that one does not belong to and the name of some other individual who is a complete stranger to the wearer? Yet, such is the nature of human beings. It is an urge to identify with something or someone greater than the average individual. And clothing is the easiest avenue for such vicarious identification. The Torah recognizes this when it describes the garments of Aharon and his descendants as garments of "honor and glory." Honor and glory are usually ascribed as being descriptive of the feelings and status of the wearer of these glorious garments. However, it can also be interpreted as to how the ordinary Jew responds when he or she sees the High Priest in his holy uniform. They feel honored and glorious, part of a great faith with heroic leaders, identified with the vision and promise of Sinai. For noble people, the detailed description of the clothing and the garments only serves to heighten this feeling of identification with something greater and more triumphant. Added to this is the generational benefit that the garments are always the same for centuries on end. The grandfather and the grandchild have the same feeling of self-pride and spiritual identification. This feeling of belonging to the Jewish people, to its faith, past and future, is the key to Jewish survival over the centuries. And, the consistent moral standards of the Torah correspond somehow to the unchanging description of the holy garments of the priesthood of the Jewish people. It is fascinating to note that the older the sports jersey is, the closer to the original design and fabric, the more valuable the item is to people. Well, in a much more exalted fashion, the same is true regarding the priestly garments. The original Torah is the one of eternal worth and generational value. Shabbat shalom Rabbi Berel Wein

From: Shema Yisrael Torah Network <shemalist@shemayisrael.com> to: Peninim <peninim@shemayisrael.com> date: Thu, Feb 18, 2016

Peninim on the Torah
by Rabbi A. Leib Scheinbaum
PARASHAS TETZAVEH

Now you shall command Bnei Yisrael. (27:20) V'atah - now you - this, of course, refers to Moshe Rabbeinu, whose name is not mentioned in this parsha. Veritably, from the time he was born until Parashas V'Zos HaBrachah, in which his mortal self takes leave of this world, this is the only parsha in the Torah which does not mention Moshe's name. Chazal teach that this was by design. When Moshe was interceding on behalf of Klal Yisrael, following the Eigel HaZahav, Golden Calf infraction, he told Hashem: "And now, if You would but forgive their sin! If not, erase me now from Your Book that You have written" (Shemos 32:32). A decree left his mouth; a decree issued by an individual of righteous scholarly status is not ignored. Since Moshe's name is identified with the Torah, it could hardly be deleted. One parsha - the one that most often coincides with the seventh of Adar, his *yahrzeit* - is missing his name.

In any event, v'atah, "now you," remains. The power to command Klal Yisrael, to be Hashem's agent par excellence to lead His nation, is the result of Moshe's selflessness, his willingness to relinquish his life and name from the Torah, in order to save them. This readiness to sacrifice life and limb for Klal Yisrael has been the hallmark of our nation's leadership throughout the generations. V'atah - you - and those like you, who follow in your path, are worthy of commanding the nation, because of your preparedness to negate yourselves or the nation.

The Chafetz Chaim, zl, and the Gerrer Rebbe, the Imrei Emes, zl, were traveling together by train. Whenever the train stopped at a town, the entire Jewish population came out to greet the train, in order to hopefully get a glimpse of the two eminent Torah giants. When the train stopped, the Imrei Emes went over to the window and blessed those who had gathered to see them. The Chafetz Chaim did not. He explained to the Rebbe that whatever honor one receives in this world detracts and diminishes the honor he will receive in Olam Habba, the World to Come.

Hearing this the Imrei Emes replied, "For the sake of Klal Yisrael, I have already relinquished my time in this world and in Olam Habba!" When the Chafetz Chaim heard these piercing words, he rose from his seat, went over to the window and blessed the people. A gadol lives for the people - just like Moshe Rabbeinu.

They shall take for you pure, pressed olive oil for illumination. (27:20) "Pure, pressed": 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.

La'Yehudim haysah orah v'simchah v'sasson vikar, "The Jews had light and gladness, and joy and honor" (Megillas Esther 8:15). Orach zu Torah, "Light, this is (the light that emanates from) Torah" (Meseches Megillah 15). 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 Shlomo Schwadron, zl, adds that that this that the meaning of, La'Yehudim haysah orah v'simchah vikar. "First, there must be orah, 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? Kassis la'maor: 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."

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 color 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 hem 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 demeanor 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 quickly fielded for him. The sages gave their approbation of the young man. Apparently, he must be a genius. He immediately 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.

And you shall make vestments of sanctity for Aharon, your brother, for glory and splendor. (28:2)

When the Kohanim performed the avodah, service, in the Mishkan/Beis Hamikdash, they had to wear special vestments; otherwise the service was considered to be invalid. The commentators explain that the special nature of these vestments served as a medium for setting the Kohanim apart from the people when they performed the service. They were Kohanim on a mission to act as agents of the people in performing the Temple service. As such, they had to be devout, maintaining an exalted spiritual level, replete with exemplary moral and ethical standards - as evinced by their total demeanor. The unique nature and appearance of the vestments brought this idea home to the minds of the people. They viewed the Kohanim from a different perspective. The people were impressed with the vestments, which reflected a deeper manifestation of the spiritual distinction of the Kohanim.

Impressions matter. When one person first encounters another person, he forms a mental impression based upon a wide variety of characteristics. Physical appearance and apparel play a definitive role in influencing the mind of the average person. This does not mean that it is a proper judgment. We often judge a person by how he appears to us. In the area of spirituality, it goes much deeper. One must believe in the person in order for that person to influence him. To a great extent, a great tzadik, righteous person, is as effective as the people's acceptance of and belief in him. One must believe in his Rebbe for the Rebbe's blessing to achieve maximum efficacy.

There is an oral tradition that Horav Chaim Shmuelevitz, zl, once transmitted concerning the Gerrer Rebbe, zl, the Bais Yisrael. "I am capable of performing the same mofsim, wonders, as the Bais Yisrael. He is successful, however, because his chassidim believe in him." Efficacy, to a great extent, depends on belief. Emunas chachamim, believing in our Torah leaders, is a prerequisite for accepting a blessing. The following short vignette underscores this idea, presenting a penetrating message.

Two chassidim would visit their Rebbe annually on Succos. Each year, on the way to the Rebbe, they stopped at the same inn. One year, the innkeeper, a religious Jew, humbly approached them. "You know that I am not a chasid of your Rebbe," he said, "but I have a great favor to ask of you. My wife and I have been married for over ten years, but, sadly, we have yet to be blessed with a child. Please ask the Rebbe to pray for us." The chassidim agreed to do so, as they prepared to leave the following morning.

That morning, the innkeeper's wife went to the store to purchase a baby carriage and promptly began parading with it through the streets of town. When her friends gathered to wish her mazel tov, she explained that, actually, she was not with child, but would soon be blessed with a child. The holy Rebbe was going to pray for her. The two chassidim who were in the process of pulling out of town heard this interchange and became embarrassed, because they knew only too well that prayers do not always achieve the desired result. They kept quiet and quickly left town before they became more entangled in the evolving situation. When they arrived at the Rebbe's court, they faithfully carried out their mission, relaying the innkeeper's request.

A year went by, and the two chassidim returned to the inn once again on their annual trip. How shocked and delighted they were to discover they had arrived in time for the baby boy's bris. Yes, the innkeeper and his wife had been blessed with a healthy child! The innkeeper was effusive with his gratitude, treating them as guests of honor. The next day, they continued on their journey. On the day of their arrival, one of the chassidim asked to speak with the Rebbe. He walked in with his head bowed and asked, "Rebbe, you did not even know the innkeeper," he complained. "I, however, have been coming here for the last twenty years, as my father came before me. The Rebbe knows very well that I have been married this entire time and have no children. I have made the same request of you, and my wife has yet to conceive. Rebbe, is it fair? Do I not deserve better?"

The Rebbe took his chasid's hand in his, looked deeply into his eyes and asked, "During all of those years, did you ever buy a baby carriage? How great was your faith in comparison to that of the innkeeper's wife?"

The Rebbe's prayers on behalf of the innkeeper's wife had greater efficacy because she believed in him so much that she considered his successful prayer a "done deal." Apparently, the chasid's belief in his Rebbe's ability to act as an intercessor was not as unequivocal.