

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה

(Monsey, NY)

הדלקת נרות לשבת - 17:51

זמן קריאת שמע/המ"א - 8:51

זמן קריאת שמע/הגר"א - 9:27

סוף זמן תפילה/להגר"א - 10:22

שקיעת החמה שבת קודש - 5:36

מוצש"ק צאת הכוכבים - 6:26

צאה"כ / לריבו תם - 6:48

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שבת קודש פרשת תצוה – י"א אדר א' תשע"ו

Shabbos Parshas Tetzaveh - February 20, 2016

מאוצרותיו של המגיד

טוב התבלין

מאת הרב'צ רבי גלטיאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

ונשא אהרן את שמות בני ישראל בחשן המשפט על לבו כבאו אל הקדש לזכרון לפני ה' תמיד (כה-כט) - לישא בעול הוולת

א"ת, בזה הציצוי רמו הכתוב ענינו של כהן גדול מזה, הכהן גדול הרי הוא שליחו של עם ישראל, הוא זה שכופר עליהם וע"י עבודתו הוא המשיך השראת השכינה ביניהם, אך בכדי שיהיה כה"ג ראוי לזה היה צריך שישא את שמות בני" על לבו, היינו שיהיה לבו מסוד לצרכם, להתפלל עליהם ולבקש על צרכיהם, ואז אם הוא בבחינה זו, נבחר הוא להביא הטובה בעולם ע"י שמכפר עליהם, וממשיך עליהם כל טוב, ומשימה זו של תפילת הכהן גדול על דורו וראים אנו גם בגמרא (מכות י"א) על מה שכתוב במשנה שם אמותיהן של כהנים, מספקות להן [היינו להורגי נפשות בשוגג] מחיה וכסות, כדי שלא יתפללו על בניהם שימותו, ומקשה שם בגמרא, וכי אם יתפללו הרוצחים ימות הכהן גדול, והרי כתוב: (משלי כו, ב) 'קללת חנם לא תבוא; ומשיבה הגמרא, שהיה לו לכהן הגדול להתפלל על דורו שלא יארע כזאת בישראל. והיינו שאין זה קללת חנם, כי הוא הכהן גדול אשם בכך שבאו לידי דרג, כי אילו עשה את שלו כדבעי והתפלל עליהם כראוי מעומק לבו שלא יארע דבר תקלה על ידיהם לא היו מגיעים לידי כך. כעין זה איתא בגמרא (תענית כד:) שבשעה שנכנס הכהן הגדול לפני ולפנים בקדוש הקדשים ביום הכיפורים היה מתפלל על צרכי ישראל בעניני גשמים וכך היה אומר: 'ואל תכנס תפילת עוברי דרכים לפניך בשעה שהעולם צריך לגשמים'. הרי חזו"ן מוכח שהוא ענינו של כהן גדול, שמוטל עליו לדאוג על שלומם של כלל ישראל, שיהיו מושלמים בעניני גשם ורוח.

וכן רואים אנו אצל אהרן הכהן, שהיה דואג על צרכי ישראל וכמאח"ל (אבות א, יב) שהיה אוהב שלום ורודף שלום אוהב את הבריות ומקרבן לתורה, כל זה היה עושה מפני שהיה ענינו ולבו נתונים לצרכי עם ישראל, וידע שלא מצא הקב"ה כלי מחזיק ברכה לישראל אלא השלום, לכן היה ענין השלום נתון בראש מעייניו, מלבד מה שעצם הפידוד צדק הוא לישראל, ולכן החזיר תמיד להשלים בין איש לחבירו.

אך שמה יאמר אדם שאכן זהו ענינו של כה"ג ותו לא, עליו מוטל להפזין בטובתם ולהתפלל עליהם, אבל מלבד זאת אין עליו לישא בעול בעניניהם, באה התורה ומפקיע דיעה זו, כי באמת מוטל עליו גם לישא בעול בעניניהם, ולהשתדל לסייע בעדם ע"י פעולות ואמצעים גשמיים, וענין זה נרמז לעיל (כת, יב): 'ושמת את שתי האבנים עת כתפות האפד אבני זכרון לבני ישראל ונשא אהרן את שמותם לפני ה' על שתי כתפיו לזכרון'. והיינו כי לא סגי רק שיהיה שמות בני ישראל על לבו בלבד, אלא מלבד מה שמוטל על הכהן לשפוך לבו לפני בוראו למען טובת ישראל, מוטל עליו לשאת את שםם על כתפיהם, להורות כי עליו לישא עמם בעול, ולהקל מעליהם להשיג צרכיהם. שכן, ענין הכתף מורה על נשיאת עול, וכמאמר השגור בפי ה'עולם', על אדם שיש לו תעצומות ועוז, שיש לו 'כתפיים רחבות', והיינו שיכול לשאת עליו עול כבד, ויש לו אחריות גדולה. וזה ענין הכתפיים ועל ענין זה רמזו אבני האפד שהיו מונחים על כתפי הכהן, נשיאת כהונה: את ישראל על כתפיו, כאשר שא האומן את חזונו, וכאשר אב נושא את בנו על כתפיו, משום שהיה צריך לחיות להם כאב וכפטרון.

נמשל: Once the *Mishkan* was built, *Hashem* instructed Moshe on the sacrifices and specifically where to bring them. Rashi tells us that when *Hashem* told him, “*I will arrange meetings with Bnei Yisroel,*” He was saying: “*When I arrange a time to speak to you, I will arrange it to come*

A SERIES IN HALACHA LIVING A “TORAH” DAY
למעשה הלכה מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
The Ketzos Hashulchan (מסיתה)” garment that a lady wears (72) **Keeping the Jewish Camp Holy** (72) **Wearing Red Garments (cont.): Red Hairbands.** As we continue to discuss the prohibition mentioned in the *Poskim* (1) that “Jewish people should not wear red clothes,” a question of whether bright red hairbands or ribbons worn by girls has been raised. In *Teshuvos Be’er Moshe* (2) he assumes that these items are no different than regular garments and are prohibited. However, in *Levushah shel Torah* (3) the author asks a question on this above opinion from the *Gemara* (4) and **Shulchan Aruch** (5) where it is clear that gold hairbands are permitted. It seems clear that a gold-colored blouse which attracts even more attention than a red blouse should be prohibited and yet, a gold hairband is permitted. This, says the author, indicates that a hairband is not called a “garment” but rather an ornament and is thus permitted. **Ornaments.** From the above we may deduce that all ornaments like broaches, tie-clips, rings, earrings, cuff-links, etc. are permitted, even if they are red. Even the *Be’er Moshe* mentioned in the previous paragraph could agree that these ornaments are permitted, since they are unlike hairbands or ribbons which he rules are more similar to a garment.

Household Garments. In *Sefer Bereishis, Parshas Vayechi* (6) on the words “בְּכֶסֶד וְעִנְיָם סִוְתָהּ”, Rashi interprets there as follows: *“And colorful clothing’ is expressed by the word ‘סוֹתָהּ’ – a*

there.” This is a reference today to the *Batei Knessios* and *Batei Medrashos* of *Klal Yisroel*, where *minyanim* of Jews come to pray before *Hashem*. The Almighty wants to meet us. He wants to arrange meetings with us. We just have to make sure that we show up and not keep Him waiting!

הלכה מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
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הוא היה אומר

(1) רמ"א י"ד קצח, שך ש"ס ג (2) דקמ"ג (3) לבושה של תורה עמ' תרמד (4) שבת נ"ו (5) אור"ח שניא (6) מטי"א (7) קמיוט"ו (8) מלבושי כבוד עמ' כ"ד (9) ברכת כ" (10) לבושה של תורה עמ' תמח (11) שו"ת שבת הלוי, עיני בלבושה של תורה עמ' תמו (12) דברים כט (13) פח (14) וחד"ב

R’ Yaakov Tzvi Mecklenburg ZT”L (Haksav V’Hakabala) would say:
 “The stones of the *Choshen* are referred to as ‘משפט’ which Rashi translates as judgment because it clarifies its words and its promise comes true. The word ‘חשן’ is the exact opposite of the word ‘קש’ which means sorcery or divination. This teaches us that although a person may wish to use magic and sorcery to determine something or uncover that which is unknown, the ‘חשן’ did this exact thing but entirely in the opposite way. It used the pure spiritual holiness of the *Urim V’Tumim*, to guide the Jewish people whenever they were in need of advice.”

R’ Chanoch Henach Hakohen of Aleksander ZT”L would say:
 “When I was young I spent much time near a person whom everyone considered to be very great. But the longer I knew him, the more I noticed his faults and shortcomings. Later, when I was a little older, I traveled to Kotzk and attached myself to the *Rebbe* there. I found the exact opposite to be true. The longer I was in his presence, the more I came to appreciate his greatness. This is what is meant by the *posuk*, ‘*I will dwell among the Children of Israel and I will be to them G-d.*’ The closer one draws near to G-dliness, the stronger the desire is to cleave to Him.”

A Wise Man would say:

“A happy man is not a man with a certain set of circumstances but a man with a certain set of attitudes.”

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Mazel Tov to Dr. & Mrs. Dave Hollander (Boston) and Mr. & Mrs. Eli Katz (Fultichan) on the upcoming marriage of their children, Batsheva & Ari. May the young couple build a בית נאמן בירושלם and be an everlasting source of nachas.

ולקחת את שתי אבני שהם ופתחת עליהם שמות בני ישראל. ששה משמותם על האבן האחת ואת שמות הששה הנותרים על האבן השנית כתולדתם (כה-מ) - קביעת שמות ישראל על אבני השם ש'ל לבניה. מדוע יש לקבוע שמות ישראל דווקא על אבני השם? והיישב ה'משך חכמה', 'ולקחת את שתי אבני שהם וגו' - הנה ב'שהם' דחושן הוא למטה יוסף (וכדאיתא במדרש שמות רבה ל"ח ט' - 'על שוהם היה כתוב י-הוסיף; ובמדרש במדבר רבה ב' ו' - 'יוסף שהם'), רמז שישראל נקראים על שם יוסף, וכמו שאמר במדרש שוחר טוב (פרק ג'), 'מזה והנה באתי היום, ראשון לכל בית יוסף', כל ישראל נקראו על שם יוסף, שנאמר (עמסו ה' ט"ו) 'אולי יחנן ה' אלוהי צבאות שארית יוסף'."

ומצינו מקור קדמון לכך, והוא במסכת סופרים (כ"א ט'), "תני, מה עשה יעקב אבינו כשהביאו בניו את הכתונות בדם, לא האמין להן כל עיקר, מניין, דכתיב 'וימאן להתנחם', לפי שאין מקבלין תנחומין על חי, אבל המת משתכח מן הלב, שנאמר 'נשכחתי כמת מלב', ומה עשה, הלך ובחן באלמוות, וכתב עליהן שמות השבטים והמולות והחדשים, ואמר להן, גורני עליכם שתשתחוו ללוי שהוא לבוש אורים ותומים, ולא עמדו, ליהודה שהוא מלך, ולא עמדו, וכשהוכיח להן יוסף, עמדו וכרעו כולן ליוסף, ועדיין לא נתבאר כל עיקר שהוא חי, הלך בהרים וחצב שנים עשר אבנים, והעמידן שורה, וכתב על כל אחת ואחת שם שבטו ושם מולו ושם ירחו, היאך הוא, על האבן האחת ראוהו בן גיסו, וכן לכל אבן ואבן, התחיל מראובן ואמר להן גורני עליכם שתעמדו לראובן, ולא עמדו, לשמעון, ולא עמדו, לכל שבט ושבט, ולא עמדו האבנים, וכיון שהוכיח להם שם יוסף, מיד עמדו וכרעו לפני אבן יוסף, לפיכך נכתבו כל השבטים על אבן יוסף, וכן כל ישראל נקראו על שם יוסף, שנאמר 'נוהג כצאן יוסף'."

ולפ"י ביאר **המהרש"א** את הא דאיתא בגמרא (ברכות נ"ה:), "האי מאן דעייל למתא, ודחיל מעינא בישא, לנקוט זקפא דידא דימיניה בידא דשמאליה, וזקפא דידא דשמאליה בידא דימיניה, ולימא הך, אנא פלוני בר פלוני מזורעא דיוסף קאתינא, דלא שלטא ביה עינא בישא, שנאמר 'בן פורת יוסף, בן פורת עלי עין וגו' - אל תקרי 'עלי עין' אלא 'עולי עין', רבי יוסי ברבי חנינא אמר מהכא, 'וידגו לרוב בקרב הארץ' - מה דגים שבים מים מכסים עליהם ואין עין רעה שולטת בהם, אף ודעו של יוסף אין עין רעה שולטת בהם'."

וכתב המהרש"א (שם ד"ה אנא פלוני וכו'), "אנא פלוני בר פלוני מזורעא דיוסף קאתינא - בפרק 'אלו נאמרים' (סוטה ל"ו: - 'וידברו בני יוסף וכו', אמרו ליה ורעיה דיוסף לא שלטא ביה עינא בישא וכו') דמייתי ליה אבני יוסף ניהא, ובפרק 'מי שמתו' (ברכות כ.) ובפרק הפועלים (בבא מציעא פ"ד,) נמי, דר' יוחנן קאמר לה - 'אנא מזורעיה דיוסף קאתינא, איכא למימר דהוה ידע דמשפחתו היה מזורע יוסף, אך רבא אינו דומה באיין דווקא במאן דאריי מיוסף, ידע של לומר, רדלחש הוא כן, ועוד יש לומר, דכל ישראל נקראו על שם יוסף, כדכתיב 'נוהג כצאן יוסף'."

מעשה אבות סימן לבנים

ואתה הקרב אליך את אהרן אחיד ואת בניו אתו מתוך בני ישראל וכו' (כה-א)

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 instill 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* (Mount of Olives) 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 favorite *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 slight spark of spirituality. He wondered about this and decided to utter a prayer, 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 favor, G-d, and make me an introduction."

No sooner had he finished his prayer, he started walking backward from the Wall. Here is 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.

משל למת הדבר דומה

פתח אהל מועד לפני ה' אשר אויער לכם שמה לדבר אליך שם (כט-מב)

משל: There was once a man who tried his best to always pray with a *minyan*. Living in Jerusalem, this was usually not a problem. However, since he often traveled for business, his *minyan* schedule required quite a bit of maneuvering. Nevertheless, he was determined to succeed at all cost. On one occasion, he arrived home from a trip late at night and immediately went to the *Zichron Moshe* "stieblich" where he knew he could find a *minyan* at all hours of the night.

For some reason, on this particular night at 1:30 am, there were no *minyanim*, and just one other man waiting to daven. The two men sat and waited but it was evident that a

minyan was not going to materialize anytime soon.

The businessman had a brilliant idea. He called a Jewish all-night taxi company and ordered eight taxis to *Zichron Moshe*. When all eight taxis arrived, he told each driver to start his meter and come in to complete his *minyan*, and he would pay them later. The drivers were surprised but even more surprisingly, most agreed to daven *Maariv* with him and they had just enough to form a functioning *minyan*! Most surprising of all was that after the impromptu *Maariv* service, the man went over to every taxi driver offering to pay. Not a single driver took his money!

מחשבת הלב

והיה על אהרן לשרת ונשמע קולו בבוא אל הקדש לפני ה' ובצאתו ולא ימות וגו' (כה-ה)

The *Torah* commands *Bnei Yisroel* to sew golden bells onto the hem of the מעיל - the outer garment worn by the *Kohen Gadol*, so that a sound will be heard when he entered the קדש הקדשים (Holy of Holies) to do the *avoda*. **Rabbeinu Bechaye** learns from this that it is not *derech erez* for a person to enter a room unannounced. The *Gemara* (פסחים קיב.) further states that Rabbi Akiva taught his *talmid* Rav Yehoshua, to never walk into his own home suddenly and the **Rashbam** on this *Gemara* quotes a *Medrash* which relates that before entering his own home, Rav Yochanan would knock on the door in fulfillment of the *posuk*, "ונשמע קולו בבוא אל הקדש". The question is, is it realistic to compare the *Kohen Gadol* as he enters the *Kodesh Hakadoshim* to an average, simple person as he walks into his own home - both requiring an announcement?

My *machshava* on this is YES! Not only is it realistic, but it is what the *Torah* commands. In last week's *parsha*, the *posuk* says: "ועשו לי מקדש ושכנתי בתוכם". The **Ohr HaChayim** deduces: "בתוכו לא נאמר אלא בתוכם" - which means that the *Shechina* rests not only in the *Mishkan*, but in every Jewish home which is permeated with שלום - true peace and serenity. Thus, every *Yiddishe* home should serve today as an individual "בית מקדש מעט" - a miniature Sanctuary. Not only that, but when a couple adds their "לב" (32) to their "בית" (412), it will elevate their home to become a "מקדש" (444) where the *shechina* will rest!

A *talmid* accompanied **R' Shlomo Zalman Auerbach ZT"l** home and noticed that he knocked before entering his private entrance. He asked if he should leave, wondering if the *Rosh Yeshiva* had company. R' Shlomo Zalman answered, "B"H, my wife and I enjoy *Shalom Bayis* and therefore the *Shechina* is always present in our home!" Any two hands can build a house but it takes two hearts to build a home. May we all be *zoche* to build our own בנין עדי עד with the *Shechina* always present.

DRUSH V'CHIDDUSH

ואלה הבגדים אשר יעשו חשן ואפוד ומעיל וכתנת ... (כה-ד)

The command to make Priestly vestments for *Aharon Hakohen* is not the first mention of clothing in the *Torah*. The concept of clothing is discussed after Adam and Chava sinned by partaking of the forbidden fruit. They suddenly became aware and embarrassed of the fact that they were unclothed. *Hashem* banished them for their sin and the *posuk* then states: "*Hashem made for Adam and his wife garments of skin and He clothed them.*"

The *Medrash* comments on this: "In the recorded *Torah* thoughts of Rabbi Meir they found written (a slightly amended text of the aforementioned *posuk*): "*And Hashem made for Adam and his wife garments of light.*" The **Arizal** notes that clothing are called by two names: "בגד" - which stems from the root-word "בגידה" (treachery), and "לבוש" - which stems from the root "בושה" (shame). After

After Adam sinned, his body, which now housed his evil inclination, became a subject of shame because of the treachery he had committed. Therefore, *Hashem* granted him clothing to spare him that embarrassment. The message of Rabbi Meir was that even after sinning, one's body need not be a source of shame and humiliation. One has the ability to sanctify himself and transform his body from an object of sin into a vessel of spiritual light. When one achieves such greatness, his clothing are no longer "garments of skin" but rather "garments of light." Our objective is to transform the "ayin" (כתנות עור) into an "*aleph*" (כתנות אור).

The clothing that the *kohanim* wore in the *Mishkan* symbolized the idea of clothing being "garments of light." They donned these "uniforms" with a sense of duty and responsibility. They clothed their bodies in garments that reminded them of their elite mission and superior status, and it ensured that their bodies remained holy as well.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... חסד ה'

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ואתה תצוה את בני ישראל ויקחו אליך שמן זית וך בתית למאור (כו-ב)

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. A benevolent, unsolicited miracle from *Hashem*. In order to put His beloved children at ease, He gave them the opportunity to light the *Menorah* so they don't feel indebted to Him!

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