

## Breaking It In

Today's trend is toward really comfortable shoes. Even some of the dressiest footwear is made to be soft and supple from the first wearing. Still, there are some who insist on buying those stylish shoes that just don't feel right in the store, but which will (the salesman promises) feel really good after a reasonable "breaking in" period. "Breaking in" must mean breaking your feet or crushing your toes or cutting your ankles, because that's usually what it takes to get a tight, hard shoe to "fit." Yet people do go through the "breaking in" process and suffer pain until the shoe is broken in or until they get used to wearing the wrong fit.

Some people take the same approach to dealing with things that don't fit in their lives. It may be the wrong job, the wrong friends, the wrong hobby or the wrong Torah teacher. People have an unbelievable ability to adapt, and sometimes that gift is used improperly to accept or adjust to a socially or spiritually harmful situation. Instead of ending the relationship, people try to adapt it. They try to "break in."

When you conclude that something in your life doesn't "fit" and is causing you undue pain, rather than tolerating it, consider how you can implement change for the better. Of course, some important things in life are difficult and require perseverance, like marriage, raising children, and Torah learning. However, there are many habits which retard your growth which you should discard rather than tolerate. Life is too short to waste wearing tight shoes. (One Minute with Yourself – Rabbi Raymond Beyda)

## Please Accept This Gift

A wealthy Bucharian Jew came to Rav Haim Hizkiah Medini and begged him to accept a purse filled with gold coins. The *Hacham* refused, but the rich man persisted, firmly believing that giving money to the Torah scholar would bring him success and blessing in his quest. Sensing the man's anguish, the *Hacham* said to him, "It is written that only one who hates gifts will live. Don't you want me to merit a long life?"

The wealthy man stood silent and confused at the unexpected rejection of his offer. He was accustomed to receiving praise and honor for such acts. "*Hacham*," the man said, "I am an old man and Hashem has not granted me any children. We have tried many amulets, prayed many prayers, and given much charity, yet G-d has still not answered us. One night, I dreamed that Eliyahu the Prophet appeared to me and said, 'Go to Hebron because there G-d has commanded the blessing of eternal *haim* (life).'

"I was astounded at the vision," the man continued, "and when I awoke, I went to a Rav to have my dream interpreted. I was told, 'Go to Hebron, for Rav Haim is there, and he will give you a blessing.' At that moment, I vowed that if G-d would grant me the privilege of seeing the *hacham*'s holy countenance, I would donate this purse full of coins for *misvah* purposes.

"And now," the man concluded, "here I am. My vow is in my hand, and I am placing it in your hands to do with as you please."

"I see that your motives are proper," Rav Haim answered him, "but please fulfill the *misvah* with your own hand. There, in front of you, is the Yeshivah's treasury, the free loan fund, and the secret charity fund. Give to each one as you wish, and may Hashem grant your heart's desires with favor."

Immediately, the rich man divided the money among the three funds and took his leave of the *Hacham* to await Divine mercy. A year later, a son was born to him. He named him Haim Hizkiah after the great *Hacham* Rav Haim. (A Legacy of Leaders)

*The Lorraine Gammal A"H Edition*

לְעִילּוֹי נְשָׁמַת לֵאָה בַּת בְּרַיָּה

בס"ד

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SHABBAT TESAVERH ☆ שַׁבַּת תְּסַאֲרֵחַ

Haftarah: Yehezkel 43:10-27

**FEBRUARY 11-12, 2022 11 ADAR I 5782**

Shir Hashirim/Minhah: 4:53 pm Upstairs	Shaharit: 5:55, 6:45, 8:10, 8:30, 9:00 am
Minhah: 5:08 pm Main Shul	Morning Shema by: 8:54 am
Candlelighting: 5:08 pm	Shabbat Class: 4:00 pm
Evening Shema after: 6:06 pm	Shabbat Minhah: 1:30 & 4:50 pm
These times are applicable <u>only</u> for the Deal area.	Shabbat Ends: 6:08 pm (R"Y 6:40 pm)
	Sunday Minhah: 5:15 pm

Weather permitting, *Bircat Halebanah* will be recited on Saturday night.

## A Message from our Rabbi

וְעָשִׂיתָ בְּגָדֵי קֹדֶשׁ... לְכָבוֹד וּלְתִפְאֶרֶת

"You shall make garments...for glory and splendor." (*Shemot* 28:2)

Rabbi Obadiah Yosef zt"l writes a most inspirational story and lesson.

One who pursues *sedaka* and *hessed* will merit in the afterlife spiritual garments of honor. The more a person studies Torah and does acts of kindness, the more he will merit great honor with honorable garments of glory.

The Rabbi tells a true story of Rabbi Yehoshua and Rabbi Eliezer, who came to the Temple Mount on the holiday, near the *Bet Hamikdash*, the day before Yom Kippur. They were walking near the Temple Mount and saw an angel coming towards them, and in his hand was a white pressed garment that shone like the sun and it didn't have a border around the neck of the garment.

They thought the garment was for one of them, but he said it wasn't. Actually, their garment is even greater, but this garment was for Rabbi Yosef the gardener from Ashkelon. After the holiday they went to visit this unusual person. When they arrived in Ashkelon, all the townspeople came to greet them. Every person offered the great Rabbis to be their guests. They refused all the offers and insisted on visiting Rabbi Yosef the gardener. When they reached his home, they found him collecting vegetables from his garden. After the greetings, they said that they would like to visit him. R' Yosef was surprised that they didn't go to any of the wealthy people in town, but only to him, but he said that Hashem knows that I have nothing in my house but two loaves of bread. They responded that that was enough, and do not bother for them more than that.

They ate the bread and drank and said *Birkat Hamaazon*. At that point they told him,

they didn't visit anyone else, but requested from him to tell them what he does. He answered the Rabbis that they can see he is very poor and has no business except this vegetable garden. All that he gathers he sells and gives half to charity to the poor and uses half to support himself and his family.

They told him that he should know that Hashem will reward him greatly, because they saw his beautiful garment that was shining like the sun. The angel told them it was his, but it was missing a border around the opening. Therefore, they came to tell him this good news that Hashem will reward him and perhaps will add to his merits.

R' Yosef thanked them and blessed them and they went on their way. At that time his wife told him, "I heard what the Rabbis told you about the missing border, and now you should try to gain more merit to complete the garment." He replied, "You speak well, but you know how poor I am. How will I add to my merit?" She replied, "Please my master, listen to me and give me permission to be a servant in a Jewish home, and all that I earn I will give to charity and to Torah institutions." And so she did.

Some days later R' Yosef the gardener went out to ask his wife to return. At that time, a Heavenly voice came out and said, "Good news! Your garment is now complete in *Olam Haba*. But your wife's garment is even better than yours. And go to this certain place and you will find a buried treasure that your father buried." R' Yosef did so and did kindnesses and charity all of his life.

Harav Obadiah, the one who is wearing glorious garments, tells a story of glorious garments. Shabbat Shalom. Rabbi Reuven Semah

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## *Growing from the Ground*

This week's *perashah*, *Tesaveh*, begins with the command: "*V'yikchu elecha shemen zayit zach* (And take to you pure olive oil)." This oil would be used for the lighting of the *Menorah* in the *Mishkan* (Sanctuary).

What is meant by the seemingly extra word of: "*elecha* (to you)"? The *Midrash* says, *Elecha* – You...You are like the olive. Just as the olive goes through many different grinding processes and only then does the end product of oil result, so too Yisrael must go through 'grinding processes' to bring us to the point of *teshubah* (repentance).

Let's take an alcoholic as an example. He's on a course of self-destruction but he's either unaware or chooses to make himself unaware of that fact. To allow him to continue without pushing him to get the necessary help would be an act of cruelty. One who truly loves him will make his life uncomfortable enough to force him to reconsider his lifestyle. He needs to be jolted. He needs a wake-up call.

Yet we, while living in a world filled with spiritual ignorance, are constantly bothered by the questions of why is there so much tragedy and hardship in the world. Don't we need a jolt? Don't we need to be made aware of the danger we are courting?

We are like the olive. The 'grinding processes' that we endure individually and collectively bring out our latent potential. The loving admonitions of our concerned Father.

I heard a story of a person who had been picked up at 'the Wall' and was brought to speak with Rav Noach Weinberg. When Rav Noach suggested that he might want to enter a Yeshiva to learn about Judaism he insisted that he had no need for that. "G-d loves me," was his explanation.

After a bit of prompting, he shared with Rav Noach the episode which convinced him of G-d's love for him. "While hiking along a cliff in upstate New York after a strong rainfall, the ground suddenly slid from beneath me and I found myself in a free-fall. Everything seemed to move in slow motion. Surveying the quickly approaching boulder-strewn ground, I thought it was all over. Then, out of nowhere, G-d extended his loving

Hand and placed me ever so gently right on the only leafy tree in the whole area. I climbed down from the tree without even a scratch! Rabbi, don't you see? G-d loves me!"

"Are you absolutely sure that it was G-d's Hand that saved you?" Rav Noach asked. "Absolutely," was the confident reply. "G-d reached out His Hand and caught you?" he asked again. "No doubt in my mind," he answered. "Well, if you're so sure that G-d did the catching, who do you think did the throwing?! Now, assuming that G-d is pretty busy, why do you think He's spending his precious time throwing you off cliffs and then catching you? I'd say he's trying to get your attention. I'd advise trying to see why G-d wants your attention before He feels the need to throw you off a cliff another time!"

As could be imagined, this fellow decided to enter the Yeshiva after all. His son, a student at my Yeshiva, related this incident to me. (Rabbi Yisroel Ciner)

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## *Cloth Bells*

One of the garments of the *Kohen Gadol* was the *Meil*, a kind of robe. The Torah describes how the *Meil* is to be made and then it says "You shall make on its hem pomegranates of turquoise, purple, and scarlet wool, on its hem all around, and gold bells between them, all around." On the hem of the robe, there were little balls in the form of multi-colored pomegranates. Additionally, there were golden bells which alternated with the pomegranates around the hem of the garment. The Torah emphasizes that the sound of these bells would be heard whenever Aharon would come into or leave the Sanctuary.

This is how *Rashi* describes the alternating bells and pomegranates. The *Ramban* argues with *Rashi's* interpretation that between every two bells there was a pomegranate. The *Ramban* understands that there were cloth pomegranates and **inside** each pomegranate was this pseudo bell, made also out of material in the shape of a bell. It was simply cloth against cloth and it did not ring!

Rav Chavel in his commentary on the *Ramban* notes that according to this interpretation it is hard to understand what kind of sound the "bells" made. What does the *pasuk* then mean when it writes "And the sound of him will be heard when he comes into the Holy"? Cloth hitting cloth does not make noise! Rav Chavel suggests an answer based on the *Pesikta*: It was a miracle that sound emanated from these cloth bells **as if** they were made of gold. Even though based on physics and acoustics the sound of cloth against cloth should have been inaudible, miraculously a sound was heard.

Still, we must ask: Why? Why did Hashem need to make such a miracle in the *Bet HaMikdash*? Of course, miracles occurred in the *Bet HaMikdash* on a daily basis – but they all served an understandable purpose. For example, there were never flies around the slaughtered animal meat and the smoke from the *Mizbeah* ascended directly to Heaven. But, if there was a need to have a sound announcing the *Kohen Gadol's* entry into the *Bet HaMikdash*, why not use a real bell? Why use a miraculous sound that emerged from "cloth banging against cloth"?

Rav Yosef Flamm gave a very nice explanation. When someone enters the *Kodesh* – the Holy – he should not be the party that is making the noise! In *Avodat HaKodesh*, do not look to make a lot of noise: Do it quietly, do it humbly, do it without a lot of bells and whistles. But the result will nevertheless be "and the sound of him shall be heard when he enters into the Holy." Hashem will make it known. He will publicize the matter. You do not need to make the noise yourself.

When you come into the *Kodesh*, do not look to make a lot of headlines. Walk quietly! Do not worry that you are not making a strong impression in your spiritual activities. Hashem will make sure it gets known: "*V'Nishma Kolo b'vo'oh el haKodesh*" (And his sound will be heard when he enters the *Kodesh*.) This is the message, according to the *Ramban*, of the cloth bells on the Robe of the *Kohen Gadol*. (Rabbi Yissocher Frand)