

וְשֵׁנֵי שְׂרָשָׁרֹת זָהָב טָהוֹר מְגִבֵּלֶת תַּעֲשֶׂה אֹתָם מְעֵשָׂה עֶבֶת וְנִתְתָּה אֶת־שְׂרָשָׁרֹת הָעֶבֶת לְעַל־הַמְשָׁבָצוֹת:

MEKOR

SHEMOS 28:14

And two chains of pure gold; braid these like corded work, and fasten the corded chains to the frames.

MEANING

RASHI, HAAMEK DAVAR

This *pasuk* does not represent the commandments to fashion or install the chains - those are introduced later. They are only mentioned here to explain the purpose of the settings fashioned together with the *Eiphod*. The "שרשרות" are chains composed of interlocking circles fashioned in such a way that they could be contracted or elongated depending on the position of the Kohen Gadol.

MESSAGE

DIVREI YISRAEL OF MODZITZ ZY" A

Chazal relay two teachings that serve as guiding principles for a Jew's engagement with the world of פרנסה. The first teaching conveys the absolute importance of conducting business with integrity, transparency, and honesty. The second pillar is for one's efforts in the realm of פרנסה take a decidedly back seat to spiritual strivings.

וְשֵׁנֵי שְׂרָשָׁרֹת: There are two chains that bind a Jew to his Creator even when engaged in the pursuit of **זָהָב**, i.e., financial security. The first is **טָהוֹר**: one's business must be conducted with the purity of honesty and faith.

The second is **מְגִבֵּלֶת תַּעֲשֶׂה אֹתָם**, boundaries must be set for the importance one places on his financial pursuits so the primary value of Torah, tefillah, chessed, and mitzvah observance is ever maintained.

THESE AND THOSE

IN THIS WEEK'S parsha, we learn that two stones are to be placed on the shoulder straps of the *eiphod* of the Kohen Gadol, each bearing the names of six of the Shevatim. Rashi explains that the remembrance of these great tzaddikim before Hashem would aid the atonement process for the penitent sinners who visited the Beis Hamikdash. The Mei Hashiloach sheds light on the nature of these two stones with a beautiful insight.

Divergent paths in avodas Hashem have been present in every generation throughout history. The schools of Shammai and Hillel, the models of *Sinai* and *Oker Harim*, Sephardim and Ashkenazim, *Lamdanim* and *Mekubalim*, and, more recently, Chassidim and their Litvishe counterparts, are all examples of legitimate "flavors" within the realm of the Jewish experience which - due to their contrary sentiments - have historically been at odds with one another. This has caused much angst, animosity, baseless hatred, and degradation, רחמנא ליצלן. Whereas from the *Lamdan's* perspective, only the intricate laws of the Torah's legal corpus constitute true Torah study, the *Mekubal* sees a lack of familiarity with the spiritual underpinnings of those laws as disconnection from the essence of the Torah. Whereas the nature of Beis Shammai is to rule more strictly on matters pertaining to Halacha, Beis Hillel feels that a more lenient and accommodating approach is the true will of Hashem. Oftentimes, from the perspective of the parties involved, it may appear as their way alone is the proper path and that the opposing *derech* has it all wrong.

The Ishbitzer teaches that all paths of contrary nature are rooted in the two sources of our holy nation; the children of Rachel and the children of Leah. In their holy ספרים, the tzaddikim reveal the depths underlying the rift between Yosef and his brothers (particularly Yehuda), teaching that their breach was sourced in a deep theological dispute which derived from the very essence of their unique souls.

Seen in this light, although from a this-worldly perspective, adherents of these opposing paths may see themselves as justified in their castigation of the other, the truth is that, on a very deep level, "אלו ואלו"; at their core, both approaches are aligned with the Will of Hashem and derive from the deepest essence of our holy nation. While this truth will be fully revealed on the Great Day to come, there are shining moments when we can sense this heavenly perspective as well. At times of great national joy, for example, or, רחמנא ליצלן, devastating tragedy, all ideological differences suddenly disappear as the unified נשמה of ישראל is revealed in all of its splendor. Suddenly it makes no difference what the other Jew believes, wears, studies, identifies with, etc. In that moment, it becomes overwhelmingly clear to us that he is our brother, that she is our sister, that there is place deep within each Jew which is eternally devoid of any labels, a fundamental core we all share as one. This, says the holy Ishbitzer, is the secret of the two stones on the shoulder straps of the *Eiphod*. Ahron HaKohen is the master of peace, the "אוהב שלום ורודף שלום". His shoulders are able to bear the awesome tension that exists between opposing factions within *avodas Hashem* represented by these two shining stones. Ahron Hakohen wears these contrary paths on his shoulders - each perfectly aligned with the other - with the greatest pride, revealing the heavenly perspective of the level of unity hidden within and the רגון ה' that sits at their very core.




BEYOND THE SURFACE OF OPPOSING PATHS IN AVODAS HASHEM LIES A DEEP-SEATED CORE OF MUTUAL LEGITIMACY, ABSOLUTE UNITY, AND AWESOME HOLINESS.

- *Rebbe Mordechai Yosef Leiner of Ishbitz zy" a*

Erachin 16a says that בגדי כהונה and *korbanos* are juxtaposed because just like *korbanos* **atoned**, בגדי כהונה also **atoned**:
 "למה נסמכה פרשת בגדי כהונה לפרשת קרבנות? לומר לך מה קרבנות מכפרין אף בגדי כהונה מכפרין."

Parshas Tetzaveh is read before Purim and the entire focus of the parsha is the priestly garments.
 On Purim, there is a widely-held tradition to wear costumes and atypical garments.

 What lesson is being revealed to us through these coinciding clothing-focused phenomena?

To everything in existence, there is more than meets the eye; all aspects of creation have two elements:

Inner essence / what it is - פְּנִימִי

Outer covering / what we see - מְקִיף

Zohar (*Bereishis* 36): Before Adam sinned, he didn't need an outer barrier/typical clothing because he had מקיפים רוחניים - spiritual encasements...but *after* eating from the *Eitz HaDaas*, he then required a covering, i.e., clothing.



Divine Light - אור - כְּתָנוּת

Skin/Leather - עור - כְּתָנוּת



Pre-sin, Adam's exterior radiated the אור of Hashem, which was a reflection of his טהורה, so clothing wasn't needed.

Post-sin, Adam needed עור - what we know as skin and clothing - as an outer covering, because he was ashamed.

The **clothing** we wear can become a means of achieving **teshuvah**.

- As noted above, Adam's sin necessitated traditional clothing (*Bereishis* 3:21) - **וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיִּלְבָּשֵׁם** - וַיַּעַשׂ ה' אֱלֹקִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיִּלְבָּשֵׁם
- Had the sin simply been expunged, there would be no opportunity to strive to use clothing to rectify his sin.
- Through the use of proper clothing/coverings (**מְקִיפִין**), we can reach tremendous heights, whereby our clothing becomes items that provide us with a reason for blessing and זכויות.
- On the one hand, Adam forfeited the spiritual exterior of the אור, but he also *gained* the ability to raise up his existence by harnessing the power of 'outer coverings' through his fulfillment of the requirement to be properly clothed.

Maharal says that sometimes sin sticks to us and becomes like a garment. However, when we put on בגדי קדש, similar to the בגדי כהונה, it has immense power: it can begin to cleanse the filthy 'clothing of sin' that had become a part of this person.

בגד is *lashon* **בגידה** – rebellion; The original intention was for clothing to be a sign and reminder of man's rebelliousness that would hopefully prevent him from faltering again...

But if man is worthy, clothing can reflect man's **inner** light and be used to bring honor, glory and beauty, as written in our parsha (28:2): **וַעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אַחִירָךְ לְכָבוֹד וּלְתִפְאַרֶת**

Priestly Garments & Purim: Ideal Clothing & Clothing Reset

- The בגדי כהונה were supposed to generate **awe**. The purpose was to highlight the beauty of what they represented – **Hashem's glory**. Worn properly, clothing can actually reflect the inner depths of a person and what he/she represents.
- When applicable, writes R' Kluger: בגדי מלכות מגלים את החן הפנימי של מלכות - Royal clothing reveals the inner grace of royalty.
- As evidenced in *Megillas Esther*, royal clothing is repeatedly reserved only for Esther and Mordechai (not Haman).
- Costumes on Purim - clouding our surface - is a reminder that often our exterior doesn't properly represent our interior.
- We strip away our usual exterior to **turn inward** and commit to being better at **reflecting our refined and pure essence**.
- A day of accessing our insides allows us to raise up all the low aspects of ourselves and eventually reveal, via improved actions and donning בגדי קדש, the beautiful inner depths of our beings, which only want to serve and bring *kavod* to Hashem.