

# עֵטְרַת הַשָּׁבוּעַ

A Weekly Torah Publication from the Students of Mesivta Ateres Yaakov  
Ruth & Hyman Simon High School

## פרשת תצוה

ל' אדר א' תשס"ה

February 19, 2005

Candle Lighting:	5:16
זמן קריאת שמע:	8:50
Second זמן קריאת שמע:	9:26
Latest שחרית:	10:21
Earliest הבדלה:	6:18

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## FASHION STATEMENTS

Avi Lieberman, 12th grade

The Torah goes into great detail describing the beauty of the *bigdei kehuna*; the priestly garments worn by the Kohen Gadol. The beginning of our *sedra* describes all the different materials that were used – everything from gold chains to turquoise embroidered designs. In a similar vein, the gemara tells us how a certain gentile became a *ger* when hearing of the beauty and grandeur of the Kohen's garments.

Once learning of the exquisiteness of these holy garments, it is interesting to look at the Jewish *hashkafa* towards dress. In describing the ideal "dress code" for a Jew, the *Mesilas Yerashim* tells us that one should not dress in too fancy a fashion. A person should wear clothing that will not cause other's to take notice of them, and only then can a person be called a true *chassid*; a righteous person.

This raises an interesting question, since there is only *one* person throughout the entire Torah that is actually called a *chassid*. By the *brachos* of *Shevet Levi* at the end of the Torah, Moshe Rabbeinu states, "תמיד ואורח לאיש, תמיד ותמיד וזאת הברכה לגי: Your Tumim and Your Urim befit Your righteous one."

The one who the Torah is complimenting here is the Kohen Gadol who dons the extravagantly fancy garments. Does the Torah not hold of modest dress; specifically giving honor to the one person commanded to wear such fancy and exquisite garments?

My rebbi, Rabbi Elysha Sandler answers that when a person grows up with someone, it is very hard for one friend to imagine why the other is getting more *kavod* than he is. "We played the same games and ate the same food – so why is *he* the one getting such excessive honor?" When there is a position that demands honor and respect, we must rise above formalities and petty differences that people might have since they came from the same place. Therefore in the case of Aharon HaKohen who grew up among Klal Yisroel, there was a need to show that he has a different stature than everyone else. Even though Aharon grew up together with everyone in Egypt, he persevered and rose to the position of Kohen Gadol. By wearing such extravagant clothing, Aharon is calling for more respect and dignity in order to fulfill the job he

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## LOFTY CONNECTIONS

Tzadok Picker, 11th Grade

This week's parsha ends with the concept of creating the *mizbeach haketores*, the altar of the burning of the incense. many mephorshim are bothered that the *mizbeach haketores* is mentioned at the end of Parshas Titzaveh, while the rest of the vessels of the *mishkan* were mentioned at the end of Parshas Terumah. Why did the Torah mention the vessels and then go into discussing the *bigdei kehunah*; the clothing of the Kohen, before discussing the *mizbeach haketores*? Why not keep all of the vessels together?

One answer to this question is that of the Meshech Chochmah, who explains that all other vessels of the *mishkan* were required to be in the *mishkan*, since without them the *avodah* could not have been done, being that those vessels were needed for those tasks. Yet the gemara explains that even if the *mizbeach haketores* were not there, one would still be permitted to burn the *ketores* in it's location. Since we have this difference of necessity from the other vessels, the Torah found it necessary not to mention them together.

Rav Gedalia Schorr *zt"l* brings another answer in his *sefer Ohr Gedalyahu*. Rav Schorr explains that there is a difference in the essence of the *mizbeach haketores* from the rest of the vessels, as can be seen by the fact that the *pasuk* says that the Shechina rested in the *mishkan* before Hashem ever told Moshe Rabbeinu to create the *mizbeach haketores*. Therefore, we can see that, while the other vessels were made to enable the Shechina to rest in the *mishkan*, the *mizbeach haketores* was not made for that purpose (otherwise, the *pasuk* would have waited until after the mentioning of the *mizbeach haketores* to say that the Shechina rested in the *mishkan*). Rav Schorr continues that there must be some greater form of connection to Hashem

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# STORIES OF TZADDIKIM

by Avi Lieberman

On Monday, the 28<sup>th</sup> of Shevat 5765 (February 7<sup>th</sup> 2005), Klal Yisroel mourned the passing of HaRav Nisanel Quinn *zt'l*. Rav Quinn was a talmid in the first year of Yeshiva Torah Vodaath's inception, and has been an emblem of its growth ever since. He was a close talmid of Reb Shraga Feivel Mendlowitz *zt'l*, the architect of Torah in America, and learned together with luminaries such as Reb Yaakov Kamenetzky *zt'l*, Rav Avraham Pam *zt'l* and Rav Moshe Wolfson *shlit"a* among others. Rav Quinn was described by the *gedolim* as "*shemen zayis zach*", and was a link to American Jewry's establishment at the start of the 1900's. He was *mashpiah* on his talmidim for over seventy years!



Rav Nisanel Quinn *zt'l* speaking to bachurim from our mesivta

When Reb Elchonon Wasserman *zt'l* visited America many years ago, Reb Shraga Feivel pointed to young Nesanel and stated, "He is my greatest and closest talmid in America."

Rabbi Yehudah Horowitz once saw Rav Quinn at a wedding where he was honored with the *birchas acharita*; the final bracha under the *chuppah*. As Rav Quinn held the cup of wine and began to declare the words that describe our longing for the rebuilding of the *Beis HaMikdash*, he became silent. Just as his Rebbe, Reb Shraga Feivel was known to get emotional when saying these words, Rav Quinn was also overcome with emotion and remained still as the yearning for the final redemption overcame him.

When Rabbi Horowitz related this story to the family at the Shiva of Rav Quinn, there sprung a spontaneous unified gasp from all relatives present. "They didn't know not to give him *birchas acharita*?" they asked in unanimity, knowing how emotional Rav Quinn would get over our present exile.

Also over the course of *shivah*, it became known that Rav Quinn had literally tens of thousands of dollars in checks from Yeshiva Torah Vodaath that he didn't cash. He felt his time involved in *talmud Torah* was a privilege and an honor, but over all it was an *avodas Hashem* from which he gained enormous personal benefit and so decided to financially take only what was absolutely needed. In a similar vein, someone once asked how Rav Quinn would allow himself to be honored by the yeshiva's annual dinner. Their response was, "Just like teaching *talmidim* was in Rav Quinn's eyes pure *avodas Hashem*, so too being honored at the dinner was *avodas Hashem*. After all, Rav Pam *zt'l* said he should be honored, so

how can he go against the *psak* of the Rosh Yeshiva?"

One year on the *yahrzeit* of Reb Shraga Feivel Mendlowitz *zt'l*, Yeshiva Torah Vodaath heard inspirational words about his life from Reb Avraham Pam *zt'l* and Reb Moshe Wolfson; *mashgiach* of Torah Vodaath and Rav of *Emunas Yisroel*. At the end of the *drashos*, everyone in the audience was filled with aroused. As everyone was leaving the *beis medrash*, Rabbi Yehudah Horowitz noticed Rav Quinn, and asked him if he would be able to add any words to the speeches just given. After all, Rav Quinn was Reb Shraga Feivel's closest talmid and older than both the speakers.

Rav Quinn looked at Rabbi Horowitz, his face shining and his eyes in a daze. Speaking like a young *bachur*, he youthfully replied, "Did you hear how Rav Pam and Rav Wolfson spoke about Rebbe? There's nothing like them in America! It would have been worth walking from Los Angeles to Brooklyn just to hear their words. There is nothing for me to add to their compassionate description of my beloved Rebbe."

Rav Quinn was a special type of educator who saw beyond the curricular expectations. He saw the need to educate the entire person. Nearly sixty years ago there was a bachur that transferred into Mesivta Torah Vodaas from Ner Yisroel in Baltimore. As he was missing some required courses he had to take them during the summer session at Erasmus High School. Rav Quinn was concerned about the effects of the city atmosphere on a budding Ben Torah. What was Yussi going to do from 2pm every day in the city? Rav Quinn arranged with a friend of his to offer Yussi a job in his hair bristle company. The bachur would spend a few hours a day repacking hair bristles, earn some much needed money and be under the guidance and influence of a Ben Torah-business man role model. It is surmised that Rav Quinn supplemented the wages paid to the bachur.

Close to fifty years ago, a young *bachur* who had recently lost his father enrolled in the yeshiva. On his first Friday, he was called into Rav Quinn's office and handed a quarter. "Please take this quarter, and buy a flower for your mother. Don't say it's from me, but simply tell her how you were thinking of her and wanted to get her something. This she will truly appreciate."

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TZADOK PICKER (continued from page 1)

that we can gain through the *mizbeach haketores* than that gained through the other vessels of the *mishkan*. One such example of its greatness is that which the Ramban writes. He tells us that Moshe was told (by the *Malach Hamohves* while Moshe was on *Har Sinai*) that the *mizbeach haketores* (had such great powers that it) can stop a plague.

Yet why did the *Malach Hamohves* have to tell Moshe Rabbeinu himself that the *mizbeach haketores* could stop a plague? Moshe Rabbeinu couldn't have known this if the *Malach Hamohves* hadn't told him? Reb Tzadok HaKohen of Lublin explains that by Creation, each part of the *beriyah* put a part of itself into man, so that man would be able to rule over all creations (hence the usage of the words '*na'ase odom, let us make man*', by the creation of man). However, the *Malach Hamohves* did not put a piece of himself into man, in order that man could not dominate over him, thereby creating the concept of *bechirah*, free choice. However in the future, the *Malach Hamohves* would be dominated by man, and will cease to exist. Since, by *Matan Torah*, Bnei Yisroel experienced what life will be like in the future, the *Malach Hamohves* had to give a piece of himself to Moshe, and he did this through conveying the knowledge that man could stop a plague (which is controlled by the *Malach Hamohves*) through the usage of the *mizbeach haketores*. This is why the *Malach Hamohves* had to tell Moshe himself.

Rav Schorr continues that the word *ketores* comes from the word *keshet*, connection. This is

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AVI LIEBERMAN (continued from page 1)

needed to do. A comparable example of this from today's society is how among thousands of Chassidim, only their beloved rebbe will wear a nicer garment which bears a fancier lining or more colorful fabric – thus displaying a stature of kingship and awe from all who see him.

From this we can understand how we as well – even though we grow up among gentiles – must give off a sense of dignity and respect. We are Jews and princes of The King, and mustn't dress in a way unbefitting who we are. So many people today get caught up in all the fashions and styles; constantly making sure they are not outdated from this month's latest trend. We must ask ourselves, "Are the clothing I wear directing me in the path of a *chassid*, or are they what will gain the most attention while also keeping up with the times?" What we wear gives us a big responsibility to represent Jews

everywhere, and we must be careful not to give off the wrong message.

Reb Yaakov Kamenetzky *zt'l* would say that when traveling on a bus, he sometimes feels so scared by the responsibility he has in representing Klal Yisroel. "I feel like jumping out of my rabbinic garb, since every move I make can sanctify Hashem's name . . . or possibly not." Our *achrayis* in representing the Jewish People shouldn't be taken lightly, and the cloth we wear should symbolize the Kohen Gadol's stature of giving off the aura of *malchus*. Just like the Kohen Gadol was called a *chassid* for wearing clothes of distinction, we as well must follow the guidelines set before us in our *sefarim hakedoshim* to ensure that we give off a message of the same kind of nobility. Only then can we truly be called a *chassid*.

STORIES OF TZADDIKIM (continued from page 2)

In his later years, Rav Nesanel Quinn *zt'l* used to stay in the Yeshiva Torah Vodaath's dormitory for the Yomim Noraim. He would do this to spend these awesome days together with the Rabbeim and talmidim of the yeshiva, as he did for over seventy years.

Two years ago on Friday *Erev Rosh HaShana*, Rabbi Baruch Rabinowitz noticed Rav Quinn walking from the dorm to his office in the main building, carrying a bag of food for Yom Tov. He had a fridge and hotplate inside his office and he was planning to eat the meals there.

Rabbi Baruch Rabinowitz remembered how when his oldest daughter was a child, she would run to the window every morning to see the shining face and flowing beard of their great neighbor, Rav Quinn, as he left for yeshiva. Rav Quinn used to turn to the window and wish a warm good morning to the three year old. On this *Erev Rosh Hashanah* Rabbi Rabinowitz ran over to Rav Quinn, and asked him if he would honor his family with his presence for the first meal of Yom Tov. "Your presence at our meal will be a special treat and inspiration for my entire family."

Rav Quinn smiled and thanked Rabbi Rabinowitz for his kind offer, but told him he wouldn't be able to make it. "You see, Reb Baruch, I am already expecting two guests for tonight's *seudah*." Rabbi Rabinowitz countered that Rav Quinn should bring those two guests along with the food, and if there is a problem with pots and dishes he could use disposable dishes

and aluminum pans. Rav Quinn responded, "I appreciate the offer, but I am looking forward to their company, and they will only come if I eat by myself." Rabbi Rabinowitz was amazed at Rav Quinn's *hachnosas orchim*, especially since he was eating in the four walls of his diminutive office. He left that conversation with greater respect for such acts of *chesed*.

The next day after davening in Torah Vodaath, Rabbi Rabinowitz spotted Rav Quinn walking to the back of the beis medrash. "Rebbi!" Rabbi Rabinowitz called out. "How was the *seudah* last night? How were the guests?"

Rav Quinn beamed as he responded to the question. "Our meal was filled with singing and words of Torah for hours upon end - it was a great experience!"

Rabbi Rabinowitz was greatly moved by Rav Quinn's description of his Shabbos and Yom Tov *seudah*. "Could you please tell me," Rabbi Rabinowitz inquired. "Who were those two guests you had by your meal last night?"

Rav Quinn grinned, and replied, "The *gemara* speaks about them; Two angels accompany each person home on Shabbos night, and when they come in and see a peaceful home, they proffer their blessings on the person . . . they were my special guests."

May the greatness and eminence of Rav Nesanel Quinn *zt'l* be a source of merit to his family and to all of Klal Yisroel, and bring us closer to the final redemption. May it come speedily in our day.

Rav Quinn *zt'l* together with his talmid Rabbi Leibe Wolf, 10th Grade Rebbe at our mesivta



TZADOK PICKER (continued from page 2)

because it connects man with his Creator, and when one is connected with his Creator, no evil force can control him. That is why the *mizbeach haketores* can stop a plague. Similarly, we find the number 10 many times in regard to *kedusha*, and the *ketores* consisted of eleven "ingredients", one of them being *chalvana*, which had a bad smell. This bad-smelling spice represents evildoers. The point of this was to show that the *ketores* could take someone who does evil and incorporate him into holiness.

We can also explain why the parsha of the *mizbeach haketores* is next to the parsha of the *bigdei kehunah*, the clothing of the Kohanim. As the Sfas Emes explains, while Moshe Rabbeinu used to bring that which was in Shomayim down to us, Aharon HaKohen would take that which is down in this world and lift it up to Shomayim. As the *mizbeach haketores* would bring an evildoer closer to his Creator, it is more like the 'style' of Aharon than that of Moshe, and is therefore placed next to the parsha of the clothing of the Kohen.

# אמת ליעקב

Weekly Insights from Moreinu HoRav Yaakov Kamenetzky zt"l

ולא יזרח חושן מעל האפוד וכת: כחן

AND THE CHOSHEN SHALL NEVER BE REMOVED FROM THE EIFOD

In this week's *parsha* we read about the vestments of both the *Kohanim*, and of the *Kohen Gadol*. The Torah describes in detail how the *choshen* that the *Kohen Gadol* wore was attached to the *eifod* with golden straps and golden rings. The *pasuk* says that it is forbidden for the *choshen* to ever become detached from the *eifod*. The Gemara in *Masseches Yoma* [ע"ג.] states that this prohibition is a *mitzvah lo sasei*, for which one is liable to get *malkos* for violating.

HaRav Yaakov Kamenetzky zt"l asks a question on this idea. What is the integral connection between the *choshen* and the *eifod*, that requires that they must remain attached forever?

Rav Yaakov answers that through the performance of this *mitzvah* the Torah teaches us a very important lesson. The *miforshim* tell us that each of the garments of the *Kohen Gadol* served to atone for a different *aveirah*. The *eifod* is to compensate for the idolatry, and the *choshen* for the *aveirah* of perversion of justice. Through the Torah's insistence that the two not be separated, the Torah reveals to us that the two *aveiros* go hand in hand. That is, that the only way that a person can descend to the level where he comes to serve *avodah zarah* is through distorted thinking, for a truly straight thinking person would never commit such an act. This fits in well with an idea found in the Ran's introduction to Shas. The Ran, in a very lengthy dissertation, writes that the *issur* of *avodah zarah* is a logical prohibition that a person would have thought of on his own, similar to the prohibitions against stealing and murder. The Ran concludes that for a clear thinking person, the concept of *avodah zarah* is contradictory to all logic.



Reb Shraga Feivel Mendlowitz zt"l  
the architect of Torah in America

Rav Yaakov finishes with one last point on this issue. In Parshas Shemos [י"ד:ד] Hashem reassures Moshe, that despite the fact that Aharon is older, Aharon will nevertheless be happy at Moshe's appointment as the leader of Klal Yisroel. Rashi on this *pasuk* writes that it was in this *zchus* that Aharon merited wearing the *choshen*. What connection is there between this episode and the *choshen*? Rav Yaakov explains that truly clear thinking can only come as a result of the development of *midos tovos*. Because of Aharon's exemplary show of *midos* in this episode, and as such his ability to recognize Moshe's abilities as a leader without any resentment, Hashem rewarded Aharon with the *zchus* of wearing the *choshen* which would atone for perversion of thought and judgment.

A great Rebbe passed a jail just as a thief was being released. The officer said to him, "I hope that the thrashing you received taught you a lesson, never to steal again." The thief responded, "I may try again. Perhaps next time I can be more careful or I will be luckier."

The Rebbe took this as a teaching. "When we have a goal we wish to achieve, we should never be discouraged by failure. Just because one failed in the past is no reason to resign oneself. One should try to study the failed attempt and see what might be done better next time. If no mistake can be discovered, one should nevertheless try again. The time and circumstances might be more propitious, and one can indeed succeed."

A woman once came to the Maggid of Kozhnitz asking for his blessing for a child, since after a number of years of marriage she and her husband were still childless.

The Maggid replied, "My parents, too, were childless for many years. Then my mother sewed a coat for the Baal Shem Tov, and after that I was born."

The woman exclaimed, "I will gladly sew a coat for you - a beautiful coat!"

The Maggid shook his head. "No, my dear woman," he said. "That will be of no help. You see, my mother did not know this story."

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We would like to thank  
**Franklin Printing**

for printing this week's  
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