

"A gold bell and a pomegranate on the hem of the robe, all around... Its sound shall be heard when he enters the sanctuary." (28:34,35)

Resplendent in his *bigdei kehunah*, priestly vestments, the *Kohen Gadol* was a sight to behold. The dignity and beauty of the vestments, their glory and splendor, were intended to increase the reverence reflected upon his exalted station in Jewish life. However, there is one seeming enigma about the vestments -- seventy-two bells were attached to the bottom of the *Kohen Gadol's* robe. Does making noise when walking add to one's dignity? It definitely calls attention to the individual! Apparently, there was a profound purpose in having these bells hanging from the robe. The *Torah* states that when the *Kohen Gadol* enters the Sanctuary, it should be heard. From the fact that the *Kohen Gadol's* entry was announced by bells, *Chazal* derive that one should not barge into someone else's home without giving prior notice to his entry.

Horav Mordechai Gifter, Shlita, makes an insightful observation. Because they were encircled by wool pomegranates, the sound the *pa'amonim*, bells, made was undoubtedly a pleasant one. Nonetheless, the *Torah* demands some sound, regardless of its intensity. Indeed, every movement of the *Kohen Gadol* produced a sound. The slightest stirring was accompanied by a vibration of the bells. This teaches us that a *Torah* leader should not permit a movement to be without purpose. Everything he does should produce a "sound" --but it should be a pleasant one. A *ben Torah* should never waste his power of motion. Every activity should be deliberate and meaningful.

Horav Eliyahu Lopian z.l., was once waiting for a bus. The bus seemed unusually late in arriving. After a while, someone mentioned that the bus was coming. *Horav Lopian* looked up and turned his head to confirm the arrival of the bus. He suddenly stopped. He remarked afterwards that had he been in Kelm (a city in Europe known for its *yeshiva* whose focus on *mussar*, character refinement, ethical behavior and control over one's natural disposition was exemplary), he would have received a *p'sak*, reprimand, since his movement was totally unnecessary. This is the hallmark of a great person, never to waste a movement, never to perform a non-essential motion.