

And you shall engrave upon it, engrave like a signet ring Holy to Hashem. (28:36)

The *Tzitz Hakodesh* was a Head-Plate inscribed with the words *Kodesh l'Hashem*, Holy to Hashem, that was worn by the *Kohen Gadol*. These words were engraved on the Head-Plate similar to a signet ring.

Pituchei chosam – “engraved like a signet ring” is used by the **Gaon m’Vilna** as an allusion to a statement made by *Chazal*. “Three keys (*mafteichos*, which have the same root word as *pituchei*) were not given to man. They remain in the domain of the Almighty (Only He can “open the door” to these events). They are: *chayah*, to give life to a child, the key to fertility – a *chayah* is also a midwife; *Techiyas HaMeisim*, the Resurrection of the Dead; *matar*, the blessing of rain. These three events are alluded in the word *chosam*: *cheis* – *chayah*; *taf* – *techiyas hameisim*; *mem* – *matar*. They are all *Kodesh l'Hashem*, Holy to Hashem. Only He has the key to them.

I came across an incredible story which demonstrates the power invested in a *tzaddik*, holy and righteous person, to petition Hashem on behalf of a supplicant. **Horav Aharon Rokeach, zl**, the *Admor m’Belz*, took a trip to Lishensk, so that he could pray at the grave of the *Noam Elimelech*. The *Rebbe* would have to spend two nights in Lishensk. As a result, his attendants sought out suitable hospitality for him. They selected the home of one of the community’s distinguished leaders as an appropriate place for the *Rebbe* to reside. The *Belzer* entered the home and, after making a “walk through,” decided that it did not feel right. He did not have a secure spiritual feeling about the home. Apparently, it lacked the correct holy atmosphere required for such a saintly person.

As the *Rebbe* prepared to leave, a young boy about ten years of age, blocked his passage. “Please *Rebbe*, stay in my home,” the child pleaded. “Since my family is wealthy, I have my own room. I am sure that my room will measure up to the *Rebbe*’s standards.” The boy was on the floor, lying by the *tzaddik*’s feet, preventing him from leaving.

The *Rebbe* listened to the boy and walked back to his room. Apparently, whatever had troubled him earlier, was no longer of concern. The room was suitable for him. The *Rebbe* stayed in Lishensk for two days and nights, using the boy’s room for his hospitality.

Years passed. The Holocaust took its terrible toll on European Jewry. The *Rebbe* was spared, and he escaped to *Eretz Yisrael*. The young boy, who was now an adult, miraculously survived the war and also came to *Eretz Yisrael*. The *Rebbe* was visiting Tel Aviv, and throngs of Jews came to visit him. They came to petition his blessing, to ask him to intercede with the Heavenly Tribunal on their behalf. This young man was among those who came to ask the *Rebbe* for a blessing. He had been married a number of years and had yet to be blessed with a child.

When it was his turn to enter the *Rebbe's* room, he gave the *Rebbe* a *kvitel*, paper with his request written on it, and then told the *Rebbe* that he was that ten-year old young boy in whose room the *Rebbe* had slept. The *Rebbe* listened and said two words: "Two nights, two children."

The man was blessed with two G-d-fearing sons who were greatly successful in Torah study. Indeed, to whichever endeavor they turned, their success quotient was unusual. Hashem had "turned the key."