

Yaakov departed from Beer Sheva. (28:10)

Rashi comments that as long as Yaakov *Avinu* lived in Beer Sheva, he constituted its *hod*, glory, *ziv*, splendor, and *hadar*, beauty. Once he left the community, these qualities left with him – a phenomenon that occurs whenever a *tzaddik*, righteous man, of repute leaves a circle of people. His influence, which consists of these three qualities, departs with him. We must add that every individual *tzaddik* has his own unique form of these qualities. Thus, even though Yitzchak *Avinu* and Rivkah *Imeinu* remained, their form of these qualities left a different impact on those around them. Theirs was a community blessed with three *tzaddikim*. When one left, his particular brand left with him.

Horav Moshe Feinstein, zl, explains the difference between these three qualities and the interplay between them. The *tzaddik* is required to possess all three to be truly effective in influencing those around him. *Hod*, glory, refers to such radiance that can be transmitted from one person to another – specifically from *rebbe* to *talmid*, student. When Hashem instructed Moshe *Rabbeinu* to transfer his leadership of *Klal Yisrael* to Yehoshua, he was told, *V'nasata mei'hodecha alav*; “And you shall give of your glory upon him” (*Bamidbar* 27:20). *Ziv*, splendor, refers to a quality that emanates from within a person and shines forth. The shine of the sun is *ziv ha'shemesh*. Last, *hadar*, beauty, is reference to intrinsic, inherent beauty in an object similar to the beauty of an *esrog*. It is indisputably beautiful.

The *Rosh Yeshivah* explains why all three of these qualities should be inherent in a *tzaddik* if he is to inspire those in his immediate – and far-reaching – proximity effectively. *Hod* bespeaks the *tzaddik's* ability to interpret and explain the *halachah* and *aggada*, ethical renderings of the *Talmud* and *Midrash*, in such a manner that they continue to impact the *rebbe's/tzaddik's* lessons even when he is no longer present. Thus, in a sense, *hod* is different from *ziv*, which constrains the student from veering off the *derech*, path of Torah life, only as long as the *rebbe* is available to “shine” for him. In the *rebbe's* absence, however, the student must fend for himself, being open to the blandishments of society and his personal evil inclination, without the support of the *rebbe's* “splendor.” This is when glory becomes an important factor, by transforming the student into a *koach*, power, unto himself, founded through the inspiration and support of his *rebbe's* glory. We observe this in Yehoshua, whose face shone by itself, albeit like the light of the moon, as compared with his *Rebbe*, Moshe, whose countenance shone like the light of the sun.

Ziv, splendor, demands that the *tzaddik's* greatness must radiate outwards in such a manner that all who see him want to be like him, to emulate his ways. This phenomenon will occur even without any outreach effort on his part. Simply due to his extraordinary splendor, people will be moved to be in some way like him. While *hod* requires effort on the part of the *tzaddik* to reach out and leave a lasting impression, *ziv* is a splendor of such distinction that it requires nothing other than a sense of being on the part of the *tzaddik*.

Last is *hadar*, beauty, which demands that the *tzaddik* maintain a presence and demeanor of such

flawless rectitude that he is considered beautiful, in the sense that he is without blemish. He must reflect perfection in all his ways, such that he practices what he preaches. When people look at him, he is like a beautiful *esrog*. People choose the very best and finest available *esrog*. If there is a shortage of *esrogim*, and the only one that is available is not nearly as *hadar* as last year's *esrogim*, it is still considered beautiful. We judge beauty commensurate with its availability. In other words, we are well aware that in past years, we have been able to obtain *esrogim* of finer, more aesthetic quality and beauty, but this year this is what we have. It is then rendered to be beautiful. If, however, one sees no flaws in what is a second-rate *esrog*, then it is not beautiful. In this instance, beauty is not in the eyes of the beholder, but rather, in its true image – which in this case does not truly live up to accepted standard. Likewise, we do not expect Torah giants of our generation to be on the same level as the ones who lived a century earlier. To refuse to confront the reality of a descent in the generations, however, is to accept a flaw as beautiful and to undermine true greatness. In other words: the giant of our generation is our Moshe, but unquestionably, unfathomable spiritual distance exists between the two “Moshes.”