

## Blessed shall you be when you come in and blessed shall you be when you go out. (28:6)

*Chazal* (*Devarim Rabbah* 7:5) explain that one should leave this world as free of sin as when he entered the world at birth. Rabbi Berachyah says, “Shlomo *Hamelech* says in *Koheles* (3:2), *Eis laledes v’eis lamus*, ‘There is a time to be born and a time to die.’ Do we not know this? Everyone is born and we will all one day leave this world. (What is Shlomo *Hamelech* teaching us?) Fortunate is he whose moment of death is like his moment of birth – innocent, pure of sin.” Is the sole purpose of man to leave this world as innocent and as pure as the day he was born? If so, what happens concerning the toil that he expended in his life? Does not the farmer who goes to market to sell his wares expect to make a profit? What happens to accomplishment? Certainly, Hashem expects us to do something with our lives. While not negating he who leaves this world without sin, are we to ignore the fact that he did nothing for others?

*Horav Yissachar Shlomo Teichtal, zl*, suggests that this *pasuk* is a follow up to the previous *pasuk* (28:4). *Baruch pri vitnecha*, “Blessed shall be the fruit of your womb,” which bespeaks the blessing of children. Understandably, this blessing is truncated if the children fall prey to an anti-Torah way of life. The *levush ruchni*, spiritual raiment, of the parents will be tainted as a result of their failure to raise their children in the Torah way. [I must qualify this statement. Sadly, we find parents who have tried and tried to provide their children with a meaningful way of life. Unfortunately, it does not always produce successful results. Things happen. The world has changed, with negative influences permeating the most committed homes. Last, it may well be Hashem's decree. Under such circumstances, the parents cannot be held in contempt. Their spiritual wardrobe is contingent upon their positive participation in their children's education. If they set a poor example, or do not heed the advice and guidance of those in the know, then they are to blame.] We find that *Yehoshua Kohen Gadol* was considered to be wearing “stained” vestments. *Rashi* explains that this family had a stain on it, since his own sons had married forbidden women. Once their sin was rectified, *Yehoshua's* soiled garments were removed from him. *Yehoshua's* innate righteousness was no longer blemished.

Having said this, we realize that the behavior manifested by his children greatly impacts the purity of a parent's spiritual garments. Ostensibly, one whose children represent *Yiddishe nachas* at its apex are not only a credit to themselves, but their parents will also have a pure spiritual persona. This is the meaning of “praised is he whose death is like his birth” – pure and untainted. He toiled to the best of his ability to raise children that are a credit to Hashem – and it shows.