

# Pardes Yehuda

Weekly Torah insights translated and revised by David Pinchas Rose, based on the Yiddish יהודה פארדס by Yehuda Zvulun Klitnick

פרשת תרומה  
תשע"ז  
Parshas  
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לעילוי נשמת אביו מרדכי בן ראובן ואמו שרה לאה בת אביגדור ע"ה

## Tzedaka must be habitual, and not resented

וְיִקְחִי לִי תְרוּמָה מֵאֵת כָּל־אִישׁ שֶׁיִּדְבְּנוּ לְבֹו תְקוּחוֹ אֶת־תְּרוּמָתִי וְזֹאת הַתְּרוּמָה אֲשֶׁר תִּקְחוּ מֵאֵתָם: (כה ב-ג)

Speak to the children of Israel, and have them take for Me an offering; from every person whose heart inspires him to generosity, you shall take My offering. And this is the offering that you shall take from them... (25:2-3)

The three occurrences of תְּרוּמָה denote three different types of offering, all of which were needed for the Mishkan (Rashi). Why were there exactly three categories? And furthermore, why do we twice find the relative pronoun אֲשֶׁר, which adds a tone of surety to the donation, obviating the possibility that the donation might not happen? (An expression such as אֲשֶׁר שֶׁיִּדְבְּנוּ לְבֹו could have been used to admit the possibility of doubt about the gift.) We can see the power of threefold repetition from a different germane source, (explained by Sefer Akeidas Yitzchak, and also in Sefer Meil Tzedaka) whose focus is tzedakah. אֲשֶׁר תִּתֵּן לוֹ וְלֹא־יִרַע לְבָבְךָ. You shall surely give him, and your heart shall not be grieved when you give to him. Something done habitually becomes almost second-nature for a person, and when it comes to tzedakah, that is what the Torah intends for us to attain – that we should give it cheerfully, and not with a begrudging heart. The Gemara (Bava Basra 28b) establishes that something done thrice establishes a “chazaka”, a presumption of continuation. אֲשֶׁר combines with תִּתֵּן לוֹ to forge the three-stranded cord of giving tzedakah, firmly established, happily and without reservation. The terumah donation of our posuk also reflects this: the Torah wants it to be sourced in totally free-willed devotion, rooted in strong chazaka of definitely giving, allowing no wavering – and that expressed three times. We see now that the אֲשֶׁר reflects the certainty of giving, established by the chazaka of the three “trumos” rendering a good-natured donation second nature for Yidden. The Novi Yeshua (32:8) provides another compelling source for the power of chazaka:

וְנָדִיב נְדִיבוֹת יַעֲזֵן וְהוּא עַל נְדִיבוֹת יִקְוֶה the generous person plans generous deeds, and he, because of generous deeds, shall stand. The tripled נְדִיב forms the chazaka by which the generous man will have a firmly-entrenched fundament on which to stand.

(תנופה חיים - ר' חיים פאלאוי')

### Further on our source posuk:

We have both וְיִקְחוּ and תִּקְחוּ, seemingly meaning the same “you shall take.” Wherein lies the difference? On וְיִקְחוּ, Rashi writes מְנוּחָה, “They shall set apart from their property”. Rashi’s point is that if one earmarks and sets aside a portion of his wealth, when the time to donate it presents itself later, it will be easier for him, since it has already been allocated. The posuk’s sequence is: תִּקְחוּ אֶת - first set aside the charitable funds. Then, when it is time to make the actual donation, it will be a case of וְיִקְחוּ לִי תְרוּמָה - take that money which you had earlier earmarked and convey it to the gabbai tzedakah. Then it will be a heartfelt gift, with no undertones of stinginess or grudge.

(תפוחי חיים פאנעט קארלסבורג)

## Salvation from Haman: Preview of Purim!

בְּשָׂמִים לְשִׁמּוֹן הַמְּשִׁחָה: (כה ו)  
...spices for the anointing oil (25:6)

The word-final letters form the name הַמְּשִׁיחַ – and there is a lesson to be gleaned. The key word בְּשָׂמִים embodies themes from Mordechai and Esther. The Torah itself hints at “Mordechai” by the similar-sounding words מֵרֹר (Shemos 30:23), which

Onkelos renders as מִירָא דְכִיָּא, “pure myrrh spice” (an ingredient in the שמן המְשִׁיחַ/Anointing Oil) – a clear allusion to Mordechai. (Gemara Chullin 139b) Esther’s alternative name is Hadassah, the myrtle twig, as fragrant a plant as any. Mordechai and Esther’s teamwork, as agents of the Creator, nullified the evil Haman’s genocidal decree. Chazal teach, based on the posuk from Esther 2:5 אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבֵּיִרָה וּשְׁמוֹ מֹרְדֵכַי There was a Judean man in Shushan the capital, whose name was Mordechai -- that the word הָיָה always describes an event of redemption prepared during the Creation of the Universe. [Likewise, the construction of the Mishkon mirrored the Creation, and hence is also linked with the rescue from Homon. [YZK]]

(אהל יצחק - ר' יצחק חסון ממקובלי בבל)

## The banquet wine indicted the Jews

וְהִשְׁתִּיָּה כְדַת אֵין אִנְס כִּי כּוּ יִסַּד הַמֶּלֶךְ עַל כָּל רַב בֵּיתוֹ לַעֲשׂוֹת כְּרַצוֹן אִישׁ וְאִישׁ: (א ח)

And the drinking was according to the law [with] no coercion, for so had the king ordained upon every steward of his house, to fulfill every man's wish. (Esther 1:8)

The Gemara Megila (12a) states שהשקה לכל אחד יין ממדינתו “this teaches that each reveler drank wine from his own country.” How is this relevant? One might also wonder why the king did not in fact compel the banqueters to imbibe wine, in order to enhance the festivities. And further, why did the Jewish revelers deserve the death penalty for their wine-drinking? (See the same Gemara: “They deserved destruction because they derived pleasure from the feast of that wicked one”: מפני שנהנו מסעודתו של אותו רשע.) Let’s analyze the legal status of the wine in question. The wine was in the category of “Stam Yeinam” (regular gentile wine, banned to curtail “interfaith” social familiarity), and not the much more serious Yayin Nesech used in idolatrous worship, [which Halacha forbids even today. [DPR]] But Stam Yeinam became forbidden only in the time of the Mishna, when Beis Shammai ordained the Eighteen legally-binding Enactments (see the long sugya (most dealing with tumah/ritual impurity), found on Gemara Shabbos 13b-17b). [ASHH] -- which occurred well after the events of Purim. So it was not drinking stam yeinam that imposed a death sentence on them. However, the Gemara (Gitin 47a, אין קנין לעכו"ם, דף פ"ב: ד"ה ירושה) we learn Rabbeinu Tam’s definitive opinion that the holiness of Eretz Yisroel remained in full effect after the First Destruction. So: While not forbidden as Stam Yeinam, and even though the Yidden were in exile after the First Churban, the wine fully retained the status of tevel (untithed produce), drinking of which is a capital offence. Since we see that Klal Yisroel deserved the death penalty owing to the sin of drinking the non-kosher wine at the banquet, we conclude that Achashveirosh – ever the “magnanimous host” – while providing familiar wine from each person’s homeland also imported that illicit wine from Eretz Yisroel in order to indict and entrap the Jews. [Even today, wines from Eretz Yisroel have a special appeal for Jews the world over. [YZK]] Our posuk proves that they could not claim that they consumed it involuntarily, which might have mitigated their guilt. It was Achashveirosh’s perverted intention to lure them into this compromising position and have them drink the wine without compulsion -- more than happy for them to suffer the consequences. Could one imagine a more nefarious scheme?

(ישועה גדולה וגם יערות דבש- הגאון ר' יהונתן אייבשיץ)

## Drinking on Purim provides the cure

The Holy Karliner Rebbe Rav Avrohom Elimelech took his third journey to Eretz Yisroel for Purim in תרצ"ג. One of the local chasidim approached the Rebbe in a subdued mood. Because of needing to take his sick child to the doctor urgently, he would be unable to join together with the crowd of chasidim in the usual Purim festivities of drinking and elevated merry-making. The Rebbe responded:

"What? A doctor on Purim, you say?

No such thing. You'll drink just as everyone else does and I tell you the child will be fine!" With full faith in his Rebbe, that's all the Yid needed to hear. He joined the Purim celebration, drinking wine and dancing animatedly with the crowd of Purim-dik Yidden. Boruch Hashem, the child was healed.

ר' מענדל קירשענבוים נ"י פון זיין טאטע הר"י משה מאיר ז"ל

## Rid of Stalin in the merit of Purim

It was in advance of Purim תשי"ג that Rav Yochanan of Stoliner felt the time had come to rid the world of the monstrous murderer and Jew-hater Josef Stalin, dictator of the Soviet Union. His kehillah recited the Yom Kippur Koton prayers before that Rosh Chodesh Adar, though that was not their usual custom. Some chasidim thought to carry out various plots to eliminate Stalin, but the Rebbe deflected them. "We have other means at our disposal." That Purim saw an unprecedented outpouring of rapturous joy and unbridled exuberance at the Stoliner tisch. During the festivities, the Rebbe held up his hand and announced for all to hear, "Our Simcha has taken care of Stalin for good." That very day, the evil dictator suffered a major stroke and departed this world four days later, leaving the world a far better place. *Yemach sh'mo vezichro.*

הנהגתו של הרב יצחק מוסקוויץ ז"ל

A certain Reb Yitzchak was a staunch chosid of Harav Hakodosh Rav Mordechai Shraga of Husyatim, son of the Heliger Ruzhiner tsaddik, and also of his son, Rav Yisroel. Yitzchak worked hard at serving Hashem and imbibed words of Chassidus from his Rebbes which spurred on his divine service and fear of Heaven. He worked hard and honestly for his livelihood, which prevented him from traveling to Husyatim as often as he would wish. Nevertheless, each visit to his Rebbe warmed his heart with Ruzhiner toyrehs at the tischen, and observing the avoda of the Rebbes bolstered him in his dreary existence far from the court. A day came when Yitzchak was preparing for a trip to Husyatim, but this time he yearned to bring a suitable gift for the Rebbe, one fitting for his honour and status. There were no funds available for any new purchase, but his eyes lit on an heirloom set of Mishnayos, beautifully bound in gilded leather, which he had inherited from his father. "Aha! Just the perfect gift for the Rebbe! He loves beautiful seforim!" he thought. Up he climbed on a ladder

to the high shelf where the precious six-volume set was reposing. After blowing away a layer of dust, he could not help but notice that a volume was missing. He had a serious dilemma. Should he present the bibliographically superb, but incomplete set to the Rebbe, or rather aim for a different complete set? He decided to bestow the five volumes he had in hand of the prime bibliophile edition, hoping to bring the fugitive sixth volume on a future trip – should

he find it. [A difficult decision, because a true bibliophile loathes lacunae in sets of books of any genre. [DPR (retired librarian!)]]

Yitzchak packed the remaining five volumes up tenderly and set out on his journey, still a bit tremulous to place an incomplete set of seforim on the Rebbe's table, but not enough to abort the mission. When his turn came to enter the *kodesh penimah*/inner sanctum, he proudly presented the choice, splendidly-bound set of Mishnayos, but shamefacedly told the Rebbe that a volume was lacking, and thus the gift was lacking in *shlaimus*/completion. The Rebbe peered deeply into the kvittel, and perhaps as a way of salving Yitzchak's embarrassment, launched into an extended chassidic conversation with Yitzchak, as profound as it was diverting. Yitzchak drank in every word thirstily, considering himself honoured to have shared an extended and intimate audience with the Holy Rebbe. He returned home – this time determined to turn over the entire house, top to bottom, in search of the errant volume. His *bedikas chometz* could well have taken a cue from that all-out search, so thorough was it. Yitzchak's consternation knew no bounds when his search again came up empty, and there the matter lay. He had a stalwart son Yonah Tzvi who was also closely bound to the Husyatiner tsaddik. During the son's next audience with the Rebbe, the tsaddik inquired about his father's welfare. "Rebbe, my father is still suffering much mental anguish at not being able to find the missing volume of Mishnayos he needs to complete the set he presented to the Rebbe." "After all this time? If so, we had better help him out." With these cryptic words, the Rebbe started hunting high and low in all the corners of his chamber, until after a few minutes, he issued an amazing revelation to the young man: "Your father should search in the small hidden compartment in the right half of his rolltop desk. That should bring some closure." Yonah Tzvi hurried home to tell his tormented father what the Rebbe prescribed. The man slapped his forehead audibly and blurted out: "Fool that I was! I forgot about that hidden place in the desk. I feel like a squirrel who buries a nut and then forgets the location." To no one's surprise, Yitzchak found the elusive volume of Mishnayos in the hidden compartment, resplendent in its gilded goatskin binding. His joy was uncontainable, and he traveled express to Husyatim to reunite the volume with its mates. The Rebbe received him graciously. The gift he really gave in return to Yitzchak was restoring his peace-of-mind at finding a lost object, and granting a rich measure of nachas at strengthening the beautiful Rebbe-Chosid bond between them.

## STORIES OF THE WEEK:

### 1. Purim; 2. Long-distance vision from Husyatim calms a Yid's nerves

## Parshas Teruma 5777, #295

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