

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Tetzaveh 5779

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פרשת תצוה תשע"ט

The power of prayer

וְאַתָּה הִקְרַב אֵלֶיךָ אֶת אֶחָיוֹ אַהֲרֹן וְאֶת בָּנָיו אִתּוֹ... לְבַהֲנֹנִי לֵאמֹר: (כח: א)

And you, bring near to yourself your brother Aharon, and his sons with him,... to serve Me as Kohanim. (28:1) Here, Hashem designates Aharon and his sons to serve as Kohanim. What is unique about this command? Moshe Rabbeinu was just as worthy as Aharon to become a Kohen, yet Moshe was the one who installed Aharon as Kohen, as well as his children. This shows Moshe's great level, having Emunah P'shutah and never doubting the will of Hashem. But all the Mefarshim ask: Why was Aharon, and not Moshe Rabbeinu, appointed as the Kohen Gadol? As the leader of Am Yisrael, Moshe would obviously be the best candidate for the role of Kohen Gadol. The answer may be: True leadership in Klal Yisrael consists of praying to Hashem for His chesed and goodness to Yidden. We see in Tehillim: מִשָּׁה וְאַהֲרֹן בְּבִהְיוֹתָם בְּקִרְבִּי שָׁמוֹ קָרָאִים אֵל ה' וְהוּא יִשְׁמָעֵם: (צט: ו) *Moshe and Aharon among His priests, and Shmuel among those who call His name, call out to the Lord, and He answers them. (99:6)* Here we see that Dovid Hamelech equates Moshe and Aharon as being Kohanim. Dovid describes Shmuel Hanavi as the one who calls His [Hashem's] name. Yet Dovid states that all three have the power of having their prayers answered. In prayer, there are many different approaches. Every tzaddik has his Avodah in Tefilah. Hashem is eager to hear all Tefilos. Moshe and Aharon were always praying for Klal Yisrael. Hashem had Moshe pray in his Avodah, and Aharon prayed in his Avodah. Moshe prayed as a leader, whereas Aharon prayed as a Kohen. Shmuel Hanavi prayed as a prophet. All these avenues of Tefila are precious to Hashem. Hence, once Moshe was the leader of Klal Yisrael, Hashem derived pleasure from his Avodah. Then Hashem wanted the Avodas Hatefila from a Kohen, which went to Aharon. Later on, Hashem wanted the Avodah of a Novi, Shmuel. Today, Hashem wants our Tefilos, as Dovid Hamelech says: כָּנָה אֵל *He, Hashem has turned to the prayer of those who cried out, and He did not despise their prayer.* Then Dovid concludes: 102:18 תִּכְתֹּב זאת לְדֹר אַחֲרָיו. *Let this be inscribed for the last generation.* The last generation is ours! Hashem waits, and accepts our prayers. (Yehuda Z. Klitnick)

The reason for the eight garments

וַעֲשִׂיתָ בְּגָדֵי קָדֶשׁ לְאַהֲרֹן אֶחָיוֹ: (כח:ב)

You shall make holy garments for Aharon, your brother. (28:2) We know that a unique quality of Loshon Hakodesh

is that it has no synonyms. No two words mean exactly the same thing although the difference may sometimes be minute. Rav Yehonason Eibeshutz writes that there are two different terms used in Loshon Hakodesh to describe a person's clothing שְׂמֵלָה and בְּגָד. The word בְּגָד comes from the root בָּגַד, meaning a traitor or rebel. The second word is שְׂמֵלָה, which through rearrangement of the letters spells the word שָׁלֵם and has the connotation of shleimus, completeness or perfection. If so, why are the Bigdei Kehunoh of Aharon referred to as Begodim? The answer can be found in the Midrash, which speaks of the occasion when Yaakov came to Yitzchok for a brocho (blessing) wearing Eisov's clothing. The possuk states: וַיִּרְחַם אֶת רִיחַ בְּגָדָיו. He smelled the fragrance of his clothing. The Midrash says that this should be read as רִיחַ בְּגָדָיו, the smell of the rebellious ones in Bnei Yisrael. The explanation is that the most rebellious Jews smelled beautiful, because ba'alei teshuva (those who return to full Jewish observance) are on a more elevated level, when they return to the proper path, than tzaddikim (the righteous) who have never sinned. Similarly, Aharon played a role in the חַטָּאת הַזֶּהָבִית (sin of the golden calf), while the Mishkan acted as an atonement for that sin. Each of Aharon's eight priestly garments represented atonement for a different, sin. This is why the Torah calls them Begodim. They had the attractive scent of sins having been changed into mitzvos through teshuvah, repentance.

Learning Torah connects us to Moshe

Parshas Tetzaveh always falls in the week of ז' אדר, which is the Yahrzeit of Moshe Rabbeinu. Moshe was our teacher, who brought us the Torah that Hashem had taught him. There are many ways to connect to the holy souls who depart from us: lighting a candle, giving tzedaka, and also by learning the Torah of the neshama. Today, many people visit Kivrei Tzaddikim in Europe and Russia. Many groups put together booklets of the Torah of the Tzaddikim whose graves they will visit, and at the kever of that Tzaddik, they learn his Torah. According to the Gemara Bechoros 31b, this is of great benefit to the Tzaddik: כָּל תַּלְמִיד הַקֵּם שְׁאוּמְרִים דְּבַר שְׁמוּעָה מִפִּי בְּעוֹלָם הַזֶּה שְׁפֹתָיו דּוֹבְבוֹת בְּקֶבֶר, *Any Torah scholar in whose teachings in a matter of halakha are recited in this world, his lips mouth words in his grave (as though he were speaking).* Through this learning, we connect our souls to the soul of the Tzaddik, and it becomes easier to have the Tefilos answered at the Kever. Hence, by learning Torah, we connect to Moshe Rabbeinu. (Yehuda Z. Klitnick)

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STORY # 1 OF THE WEEK (By Yehuda Z. Klitnick)

**** *The act of Chesed rewards them with a son a great Tzaddik* ****

R' Yakov was a rich merchant who lived in the city of Sharei, Russia, in the time of the Baal Shem Tov. He was a great Baal Tzedakah who went to great lengths to help another Yid, and was a true "ehrliche Yid". However, he had no children. Once, when he went on a business trip, he met **Reb Hersh Leib**, a pious person, a student of the Baal Shem Tov, and he noticed **Reb Hersh Leib** talking to himself. R' Yakov asked him what he was saying? He answered that he was reciting Mishnayos. R' Yakov begged **Reb Hersh Leib** to teach him how to learn, and he promised to help him. As time went on, R' Yakov became a Talmid Chochom.

Near Sharei, there lived a Yid Gershon Yitzchok, who leased from a Poritz an inn, as well as the rights to catch fish in the vicinity. He was very successful, and had a good relationship with the Poritz. Everything went well until the old priest died and a new priest took over, who was an anti-Semite. He was jealous of Gershon Yitzchok, and in anyway looked to hurt a Yid. He was successful in convincing the Poritz into raising the rental of the inn to an astronomical amount that the Yid would never be able to pay. The evil intention behind all this was to have the 12-year-old son of Gershon Yitzchok, Dovid, converted. Gershon Yitzchok somehow managed to pay the first few months, but then he stopped paying and their son Dovid was taken as a hostage. The priest went to work on young Dovid and tried to convert him. But Dovid was very strong. Meanwhile, Gershon Yitzchok decided to sell all his holdings at a loss, in order to pay the interest and gain freedom for his son. However, the priest intervened and convinced the buyer to ask to have his money refunded,

since in a short time he would be able to have it all back for much less. This was another setback. Gershon Yitzchok decided to visit some rich friends to help him out. However, the priest, who was monitoring all the moves of Gershon Yitzchok, alarmed the Poritz and told him that he intends to flee. He was summoned to the Poritz. Gershon Yitzchok aroused the compassion of the young Poritz, vouching that all he was trying to do was have his fellow Yidden help him. The elderly Poritz allowed him to go. Gershon Yitzchok went to Sharei to visit R' Yakov, whom he knew from the inn. He knew that R' Yakov had a heart of gold. When R' Yakov heard the story, he consulted with his wife, and they agreed to sell all of their belongings in order to save Gershon Yitzchok and his son Dovid. R' Yakov who knew the Poritz, went along with Gershon Yitzchok to see him and gave the Poritz money owed to him. R' Yakov persuaded the Poritz to agree to restore the original price. However, when the Poritz sent a message to the priest to release Dovid, he refused, until the young Poritz intervened and Dovid was released. Young Dovid was sent off to a Yeshiva, and R' Yakov returned home. To his surprise, **Reb Hersh Leib** came to visit him, and told him that he had been sent by the Baal Shem Tov to tell him that his act of chesed was so great, that in Heaven a decree had been issued that he would have a son that year who would be a great Tzaddik. He also gave him money which the Baal Shem Tov had raised for him, to enable him to get back on his feet. **R' Yakov and his wife were grateful for everything, and that year a son named Yosef Yitzchok was born to them. He later married the sister of the father of the Baal Hatanya.**

STORY #2 OF THE WEEK (from the book Visions of Greatness, vol. 5)

The act of Chesed rewards them years later with a son, a Ben Torah

Morris started attending a Reform temple on a regular basis. But it did not appeal to him, as it seemed to contradict the ancient traditions of Judaism, such as the Torah reading he had witnessed in a small shul in Israel. Morris then tried a Conservative synagogue, but again, Morris felt that something was wrong with that ideology. Morris found out about a beginner's minyan at an Orthodox shul in Cleveland, where he lived. He decided to give it a try. Morris eventually became fully observant, as did his parents. One Shabbos, when Morris's parents were eating with him, Morris began telling his father about some of the people he was learning with from the Telshe Yeshivah. His father asked: "Are you learning with people from Telshe? You may not know that my mother, Gittel Mintz, was very active in Telshe during her lifetime. In fact, she was the president of the women's auxiliary for over fifty years." His father then related an interesting story: "In 1953, when you were born, you were very ill and the doctors did not think you would make it. That same week, a new rabbi came to town and started a shul. He went from door to door, collecting money to purchase a used Sefer Torah for the shul. My mother was always eager to help and never would turn down a solicitor.

When she asked how much a Sefer Torah would cost, the rabbi told her that it would cost about \$3,500. That was a lot of money for my parents in those days. But my mother offered the entire amount to the rabbi – provided that he make a "Mi-Sheberach" for her sick grandchild. The rabbi agreed, and my mother wrote out a check for the full amount. The following Shabbos the rabbi made the *Mi-Sheberach*, and shortly afterwards, you took a turn for the better and eventually recovered." Morris was astounded at what he had just heard. That pivotal moment had been the beginning of his spiritual trek. Years later, Morris discovered that the rabbi who had purchased the Sefer Torah had eventually moved to Israel, taking the Sefer Torah with him, where he joined a shul near the hotel where Morris had stayed on that fateful trip to Israel. Morris wondered if the Sefer Torah that had led to his interest in his Jewish heritage had been the same one. In either case, it was clear that Hashem had led him back and healed his soul through a Sefer Torah, in the merit of the chesed that his grandmother had done many years earlier, to heal him, her baby grandchild, and bring him back to Yiddishkeit.

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