

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

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פרשת תצוה תשע"ח פרשת זכור

Torah must have a continuation

ואתה תצוה... ויקחו אליך שמן זית זך כתית למאור להעלות נר תמיד: (כז כ)
And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting, illumination, to kindle the lamps continually. (27:20) The olive oil שמן זית is alluding to wisdom of Torah. למאור crushed for lighting, The only way one can gather in him the wisdom of the Torah, is to crush oneself. Then the Torah will have a continuation. We can go a step deeper. The Gemara Chagiga 3:b states. Just as this plant [neti'a] flourishes and multiplies, so too matters of Torah flourish and multiply. By toiling and crushing, the Torah will flourish and multiply by you. This is the meaning of תמיד continually. (Yehuda Z. Klitnick)

Hashem taught Moshe a valuable lesson

ואתה תצוה את בני ישראל ויקחו אליך שמן זית (כז כ)
 "And you shall command the Bnei Yisrael to take to you pure olive oil, (27:20). Here the Parsha begins: Hashem commanded Moshe Rabbeinu that he should command the Yidden to bring him oil for the Menorah. In last week's Parsha Teruma as well, Moshe Rabbeinu was commanded to tell the Jews to bring all sorts of materials for the construction of the many facets of the Mishkan.

The sefer Chen Tov (Rabbi Tuvia HaLevi. Venice, 1605). comments that Moshe Rabbeinu learnt from Hashem a valuable lesson. He was instructed to command the other Jews, but he himself was not commanded. Hashem perceived that Moshe Rabbeinu was upset because of this, Hashem taught him that "one who causes others to do good is greater than the one who does good himself." After hearing this great lesson, Moshe Rabbeinu did not feel bad that he did not get to bring anything for the Mishkan himself – it was much greater that he was the one who Hashem selected to command the Bnei Yisrael to bring these things. Thus, the Torah tells us, ואתה "and you" Moshe, what is your purpose here? תצוה "you shall command the Bnei Yisrael," and thus their entire Zechus will be dependent on you. Indeed, he elaborates that the reward that one receives for encouraging another to do a Mitzvah is just as great as the

reward for doing the Mitzvah itself. Indeed, if Moshe Rabbeinu caused the entire Jewish people to give, then it could very well be considered as if he received equal in the Mitzvah and maybe even receive more reward.

The Chen Tov elaborates that the reward that one receives for encouraging another to do a Mitzvah is just as great as the reward for doing the Mitzvah itself. Indeed, if Moshe Rabbeinu caused the entire Jewish people to give, then it could very well be considered as if he received equal. Therefore when Hashem asked Moshe to sacrifice the kehuna to Aharon. He did so without any hesitancy, as he too will have an equal part in the kehuna.

Moshe sacrificed his part in Kehuna

ואתה הקרב את אחיך אחיך (28,1)
And you, bring near to yourself your brother Aaron, and his sons with him. The Ohr Hachaim Hakadosh raises 3 difficulties in this posuk. 1: Why does the Torah have to say ואתה "And You" when Hashem is already talking to Moshe. It would have been suffice to say הקרב אליך? 2: What is the verse bring "הקרב" which generally refers to a sacrifice, when it should have said את אחיך "Take your brother?" 3: Also the verse אליך to you is superfluous. And he answers according to the Midrash seen above that Moshe was to have been a Kohen and Aharon a Levi. Then Moshe was punished for a misdeed and had to surrender the Kehuna to Aharon as an atonement. Therefore the flow of the pasuk is meaningful: ואתה "And You" shall give over the Kehuna full hearted and the reason for this is: הקרב this will go as a sacrifice for your atonement. And with this act אליך you will have your atonement. (Ohr Hachaim Hakadosh)
 Based on this we can learn a powerful lesson. When one gives away something from himself to another, full hearted, this is a sacrifice and it is as one brought a Korban. We can also answer the first difficulty why the Torah states ואתה "and you"? Hashem wanted that Moshe shall relinquish the kehuna on his own willingness and not that he is being forced to give it up. Therefore the command "and you". (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** *The water carrier drank wine on Purim and the secret leaked out* ****

Reb Nissan was a wealthy man who lived in Yargin, a small town near Pressburg. He had been a student of the famous Chasam Sofer. He was already married for many years, when finally, a son was born to him in 5583 (1823).

He honored the Chasam Sofer, to be the Mohel. The Bris took place on Purim! The boy was named Baruch Mordechai, which means "blessed be Mordechai." At the Bris when the Chasam Sofer dipped his finger in the wine to

place a drop in the baby's mouth, he raised his voice and called out very loudly the Talmudic expression, **בְּכַנְסֵי יַיִן יֵצֵא סוֹד** (עירובין פה ע"א) "*Nichnas yayin, yatza sod*"

When wine goes in, secrets come out. It wasn't till years later when these words from the great gaon were understood. Baruch Mordechai at an early age, was already outstanding in character and religious observance. However, much to the distress of his parents, his ability to understand Torah was not at par. After his Bar Mitzvah, when he entered the famous Pressburg Yeshivah, it seemed that he was having major difficulties in his studies. In truth, he was very diligent. He would sit absorbed in the seforim from morning to evening. But whenever he was asked to repeat or explain anything, he would only sit silently.

When Baruch Mordechai turned eighteen, the Chasam Sofer's son, the Ksav Sofer advised Baruch Mordechai's parents to send him to Eretz Yisrael. Perhaps there, where "the air of the Holy Land makes wise," his studies would prosper. His parents decided to do it. Baruch Mordechai arrived in Jerusalem with a letter of recommendation from Rabbi Shraga Feldheim, mashgiach at Pressburg, which said that he "is truly pious, prays with great devotion, and that his desire to learn Torah is sincere and enormous."

One of the leaders of the Jerusalem community then, Rabbi Yeshaya Bardaki, saw greatness in Baruch Mordechai, and busied himself with all of his needs. He was impressed with the young man's sterling character and piousness, but he could not understand how someone who had done nothing but study Torah diligently all his life could have retained so little. When Baruch Mordechai reached age twenty, Rabbi Bardaki found a bride for him: a simple girl from a good family in Jerusalem who wouldn't mind that her husband wasn't a scholar.

Several years after the wedding, Baruch Mordechai began to work as a water-carrier. He was very honest and as a result quickly became very popular. Every Rosh Chodesh he would deliver water to his regular customers for free; he worried that over the course of the previous month water might have spilled, whereas he had charged for full buckets. For more than forty years Baruch Mordechai toiled at his chosen profession. Still he spent many hours learning Torah. He took special satisfaction from serving the many Torah scholars within the walls of Jerusalem; he considered this a great merit, and refused to accept payment from them. It anguished him that the great scholar Rabbi Yehudah Leib Diskin refused to take water from him. "I cannot allow myself to be served by the likes of Reb Baruch Mordechai,"

he would say, but refused to explain his words.

Finally the secret leaked out. On Purim 5653 (1893), when most scholars of the Old City Jerusalem crowded, like every year, into the home of Rabbi Schneur Zalman Fradkin of Lublin, the author of *Toras Chesed*. The atmosphere was exceptionally joyous, and there was a complementary flow of wine and wise words.

All of a sudden, Baruch Mordechai called out to the host in a loud voice from the midst of the swaying scholars, "Rebbe! Today is seventy years exactly since my Bris." Immediately a large tumbler of a special strong wine was poured and passed to Baruch Mordechai, who speedily dispatched it as commanded. It had an immediate effect. The elderly water-carrier began to sing and dance energetically.

Rabbi Schneur Zalman looked up at Baruch Mordechai and shouted over the crowd: "It would be nice if you would stop fooling everyone, and honor the assemblage with some strong words of halachah and aggadah." Suddenly there was silence. Everyone's gaze shifted in anticipation to Baruch Mordechai, as he climbed up to stand on the table and began to speak. But then, all the grins slowly gave way to wide-eyed stares of astonishment as it penetrated their ears that the water-carrier was discoursing enthusiastically on scholarly Purim topics, and relayed his words with learned citations from the Gemarrah Megillah and a variety of Midrashim and works of Halacha. And he rolled on and on! Indeed, if the strong wine hadn't finally taken its toll, it seemed that he could have continued indefinitely. But the secret had leaked out already!

Before Purim was over, the news of the extraordinary scholarship of the unassuming simple water-carrier had spread throughout Jerusalem. The community was in an uproar. How had they allowed such an accomplished scholar to be disdained in their midst, and to labor as a mere water-carrier for so many years? And how had his Profound scholarly knowledge remained hidden for so long? The elders of the community recalled hearing of the mysterious words of the Chasam Sofer seventy years before. Now, they could finally be understood.

"בְּכַנְסֵי יַיִן יֵצֵא סוֹד" Wine enters, secrets emerge. יַיִן (wine), spelled yud-yud-nun, has a numerical value of seventy, and so does סוֹד, the Hebrew word for "secret's"

This act of hiding his knowledge of Torah was an act of great humbleness as well as extraordinary character development. The Yerushalmi's were experts at hiding their achievements.

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wishing all a Freilichen Purim