

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Tzav 5778

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שבת הגדול

פרשת צו תשע"ח

Dressing proper for davening

וּפָשַׁט אֶת-בְּגָדָיו וְלָבַשׁ בְּגָדִים אֲחֵרִים וְהוֹצִיא אֶת-הַדָּשָׁן אֶל-מִחוּץ
לַמִּחֲנֶה אֶל-מְקוֹם טְהוֹר: (ו ד)

He shall remove his garments and don other garments, and he shall remove the ashes... (6:4) Rashi explains that although it is not an absolute obligation to do so, it is nonetheless not proper to mix a cup of wine for one's master in the same clothing in which one cooked a pot for his master. From this we learn that even the laws of proper decency and dress code are requisite on the individual. This is perhaps the source of the obligation to be respectfully dressed for davening. If one wears improper garments when decent clothing are available, it is almost an admission that he does not know that he is praying before the King. (Darash Moshe, Vol. 1 by Hagaon R' Moshe Feinstein -) As an addendum to this powerful insight, I will add that the wearing of proper garments for davening is a gemarra Shabbos 10a.

הַבּוֹן לְקִרְאתֵי-אֱלֹהֶיךָ יִשְׂרָאֵל: (עמוס ד יז) *"Prepare to greet your God, Israel"*, The Navi Amos says: The Gemarra relates the acts of our sages רבא בר רב הונא רמי פוזמקי ומצלי אמר הבון לקראת וגו רבא שדי גלימיה וכבר ידיה ומצלי אמר כעבדא קמיה מריה אמר רב אשי חזינא ליה לרב כהנא כי איכא צערא בעלמא שדי גלימיה וכבר ידיה ומצלי אמר כעבדא קמי מריה כי איכא שלמא לביש ומתכסי ומתעמף Rava bar Rav Huna would don expensive socks and pray and he said he would do this as it is written: "Prepare to greet your God, Israel." On the other hand, Rava would not do so; rather, in his prayer he would remove his cloak and clasp his hands and pray. He said that he would do so as a slave before his master, who appears before him with extreme submission. Rav Ashi said: I saw that Rav Kahana, when there is suffering in the world, would remove his cloak and clasp his hands and pray. And he said that he did so as a slave before his master. When there is peace in the world, he would dress, and cover himself, and wrap himself in a significant garment, and pray, and he said that he did so in fulfillment of the verse: "Prepare to greet your God, Israel." This is one of the reasons to don a gartel for davening, as to add a greeting to Hashem. **True to the fact, Reb Moshe wore a gartel under his Kapata.** [YZK]

The spark of a Yid can be lit

וְהוֹצִיא אֶת-הַדָּשָׁן אֶל-מִחוּץ לַמִּחֲנֶה אֶל-מְקוֹם טְהוֹר: (ו ד)
"...and he shall remove the ash to the outside of the camp to a pure place." (6:4) The Beis Yaakov by the Rebbe of Radzin Izbizta interprets this verse as follows: The spiritual leaders of the nation, "the Kohein," must always attempt to raise the "ash," those without spiritual achievement, and "place them near the Altar," giving them a connection to sanctity. Even if they "have left the camp," the leaders must make sure to provide them with "a pure place." We must never believe that a Jew's spiritual embers are completely extinguished. We must provide them with an environment that will help them come alive. As long as the Yid has the spark in him, it can be lit to a bon fire to serve Hashem with fervor and life. (based on the Torah Treasury)

The Torah respects the privacy of others

דְּבַר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר זֹאת תוֹרַת הַחֲטָאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחֶט
סֵפֶר אֶל-אַהֲרֹן וְאֶל-בָּנָיו לֵאמֹר זֹאת תוֹרַת הַחֲטָאת בַּמָּקוֹם אֲשֶׁר תִּשְׁחֶט
Speak unto Aaron and to his sons, saying: This is the law of the sin-offering: in the place where the burnt-offering is killed shall the sin-offering be killed ... (6:18)
The Torah, after teaching the laws of the Korban Olah and Chattos respectively, now stresses the punchline of having both korbanos (sacrifices) slaughtered in the same exact place. There is a significant reason for this as the Talmud Yerushalmi (Yevamos 5:3) teaches us the reason is not to cause embarrassment to the bringer, and in order to minimize the publicity of a sinner who wants to repent and confess his sins as follows: The "Olah" was usually brought as a gift to Hashem, a *nedava*, as well if one had inappropriate sinful thoughts that made him feel guilty. Sinful thoughts, however, could happen to anyone and therefore bringing an "Olah" is not a humiliating experience. Bringing a "Chatas" is for committing a sin, which albeit inadvertent, *Shogeg*, could be humiliating. Someone who sees his friend offering a *korban* might be able to assume it was an "Olah," rather than a "Chatas." The Torah's concern for the feelings of all people is simply remarkable. In connection with this, the Torah Temimah cites the Gemara (Sotah 32) which states that the quiet *Shemone Esrei* was established in order that no one should hear his friend confessing his sins. This shows how far the Torah goes to protect the privacy of people. Also the first few chapters in Mesichta Baba Basra is full of discussions on paying for damages upon infringing the privacy of neighbors. (based on the Peninim on the Torah - Vol. 7)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** **Reb. Aharon of Karlin plants a Bracha in a forest but the children dissipated it** *****

Rav Aharon of Karlin, the Bais Aharon the son of Reb Asher was niftar 17 days in Sivan and is buried in Melinov, which is between Dubno and Loitzk. His son Reb Asher the second said

that he believes full heartedly that just as his father spent his life praying for Klal Yisrael so too will he continue praying not that he is in the spiritual world. Recently his Ohel was rebuilt after it

was determined where his resting place was. Yidden travel from all over the world to be mispallel at his Kever י"ע"א. The Bais Aharon had a chosid named Sender from Dubrowitz, -a shtetl near Stolín where many chassidim from the Rebbe resided- who bought and sold livestock, primarily oxen, which played a key role in the agricultural economy of the time. In advance of a major livestock fair in Warsaw, Sender borrowed a large sum of money with which he assembled a large stock of oxen, intending to resell them in Warsaw for a handsome profit. But he was in for a shock. Just as he was making his way with his herd to Warsaw, the price of oxen on the livestock market took a nosedive, for no real apparent reason, and he was unable to sell the animals for anything near his asking price, and even then only on the last day of the fair, all he would manage to do a "distress sale." He was left with only 110 rubles in hand instead of the thousands he owed to his lenders. He feared the wrath of the creditors and this made him stay in Warsaw long past his intended return date. He actually feared total bankruptcy because of the debt burden he now had to shoulder. Eventually he had to leave and on the way home made his way to Karlin to share his troubles with the Rebbe, Rav Aharon. The Rebbe heard him out patiently, but offered not a word of response. Sender, by now a Yid crushed with fear of financial ruin, took the Rebbe's silence very much to heart. He decided to linger a bit in Karlin, desperate for some kind of breakthrough in his plight. It came soon, or so it seemed.

Rav Aharon let it be known that he urgently needed 100 rubles for a private tzedaka purpose, and that he would reward anyone who came forth with the money with a nice favour. None of the poor townfolk could put their hands on a sum like that, but Sender, sensing that this was the *Ais Ratzon*/Favourable juncture for which he was waiting, put up the money from the bills he was carrying home from Warsaw. He brought the money in to the Rebbe's inner office and laid it on his desk. But: this time again, the Rebbe uttered no response of any kind. Still upbeat as a chassid should be, Sender left the Rebbe's quarters and straightaway encountered the Rebbetzin who pressed him to contribute to a tzedaka cause she was supporting. Recall that he had a total of ten rubles remaining in his pocket; the Rebbetzin requested eight of them, and Sender handed them over. He was now in possession of just two rubles.

The Rebbetzin's keen eye on the level of chassidus of Sender, now injected herself into Sender's situation and entered the Rebbe's room to advocate his cause. The Rebbe told her to summon Sender to his chamber. Sender knew what was forthcoming to him and hastily entered the room. "Take your two rubles to the marketplace and buy a piece of

fur with them. On that basis, you can continue trading and will be quite successful, *be'ezras Hashem*." Sender took the advice literally, took up trading in fur and before long parlayed the sale until it yielded some nice profits. His simcha was almost touchable and he gave a deep hearted Thanks to Hashem.

On the way home, *Hashgacha Pratis*/Heavenly Providence arranged for him to meet up with a prominent real estate broker who offered what seemed to be an attractive deal -- a forest known to yield highly marketable hard lumber. The seller was even willing to forego payment until Sender began to realize some cash flow from the property. This turn of events, which he attributed directly to Rav Aharon's brocho, helped pull Sender even further away from the despair which had been surrounding him. His emunah and bitachon brought him a firm offer from a real estate investor to buy, at an inflated price, the forest which Sender had so recently acquired. Sender lost no time in consulting the Rebbe, Rav Aharon, who sternly advised him not to sell the forest at any price. As a true chosid, Sender did not think further about the deal and continued his success in harvesting and selling the wood from his forest, and contenting himself with that. A new era dawned in Karlin when Rav Aharon was niftar, and his son Rav Asher from Stolín inherited the leadership. Shortly thereafter, another offer to buy the forest came across Sender's desk, this time at an even higher price than before. Rav Asher bluntly ordered Sender to turn down the sale, just as his father had done.

History repeated itself yet again. Rav Asher was nistalek ט"ו אב תרל"ג and a new dealer tried to buy the property for the highest price anyone could have dreamed of. Sender turned to the new Rebbe, the Reb Yisroel, Son of Reb Asher known as the Holy Yenuka, who is buried in Frankfurt. As before, Sender asked for an *Eitza* and received the same response: *Don't sell the forest!* The status quo was continued until Sender's time to leave This World arrived. His sons inherited the forest -- and promptly sold it for the latest lucrative offer. The family's prosperity came to a halt and the heirs approached the Yenuka for guidance. "It's too late for you. My grandfather, the Bais Aharon, embedded a bracha into that forest and entwined it into your father's parnassa. The brocho was secure as long as the forest stayed in your family. You rashly sold it and the brocho went along with it, not necessarily to the new owner, but surely away from you. A pity." The sons inherited a charmed forest, but did not inherit the wisdom they needed to manage it wisely. They lacked *emunas tzaddikim*. A proper store of *emunas tzaddikim* would have sustained them prosperity.

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