

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

**Parshas Ki Sisa 5775**

[year 5] #203

**פרשת כי תשא תשע"ה**

## ***Half Shekel the Connection to Purim***

הַעֲשִׂיר לֹא יִרְבֶּה וְהַדֵּל לֹא יִמְעוֹט מִמַּחְצִית הַשֶּׁקֶל: (ל' ט"ו)

"The wealthy shall not increase from giving a half shekel". The main reason that the wealthy shall not increase from giving the half shekel, because the half shekel was to count the census of Klal Yisroel and if someone gave more, the count won't be accurate. The Daas Zkeinim offers a different insight. Since the half shekel was for an atonement for the sin of the gold calf, and if a rich person will give more than the poor person, he might become arrogant and boast that he gave a larger portion to the cause of the Mishkan. In essence this is not a sin, however, the Mesilas Yeshorim states that the root of all bad Middos stems from arrogance. That's the reason why everyone gave an equal amount.

The Alshich explains that the half is to remind us that we are not complete, but we are still working towards completing ourselves. Alternatively, the half-shekel was for the Mishkan, which, in turn, atoned for the sin of the golden calf. And since the women did not sin at the calf, the shekel-per-household was reduced to half a shekel - for only the men needed atonement for having sinned. In fact, the Baal HaTurim (30:13) writes that shekel has the same gematria as "nefesh" which means soul, since the shekel came to purify the soul from the sin. Based on the Dvar Torah from last week, that the main objective of Purim is Ahavas Yisrael and unity. And that is why we send Mishloach Manos and give a lot of Tzedaka. Hence it is important to have all Klal Yisrael united by everyone giving a Half Shekel, to show that all are equal. (Yehuda Z. Klitnick)

וְשָׁמְרוּ בְנֵי-יִשְׂרָאֵל אֶת-הַשַּׁבָּת לַעֲשׂוֹת אֶת-הַשַּׁבָּת (ל"א ט"ז)

"The children of Israel shall observe the Shabbos to make the Shabbos." The Torah is telling us "One must observe the Shabbos." However the Ohr Hachaim offers a beautiful insight to the posuk:

To be a Shomer Shabbos means to wait and anticipate when it will arrive, like one awaits an important guest. He learns this from Yaakov who rebuked Yosef outwardly for revealing the dreams to his brothers but the verse records that he privately kept the matter, וַיִּבְיֶי שָׁמֵר אֶת הַדָּבָר, and Rashi explains that he waited with great anticipation when it will be realized. From there we learn the definition of keeping the

Shabbos! We live for and work for, investing in Shabbos a whole week.

My great uncle Reb Nissan Pilchick ז"ל always told us of the great work that the elderly Stoliner Chassidim put into a Shabbos. Their uplifting feelings which didn't allow them to sleep a minute, hence not to miss a minute of the Geshmak of Shabbos. Their Davening and learning and the saying of Tehilim always accompanied Reb Nissan and he relayed it to his followers. When one has the great feeling and love of Shabbos, the anticipation of the coming of Shabbos brings happiness and Simcha to a person. Then it was not a coincidence that Reb Nissan would dance with joy on Motzei Shabbos, as he would say I am so happy that Shabbos will be here in 6 days. Once Reb Nissan met a Yid Motzei Shabbos and said "Reb Yid, I have great news for you, Shabbos is in 6 days. Of course when one has the feeling and anticipation that the Shabbos is coming and one wants to part of the aura and heiligkeit of Shabbos, then the Torah adds לַעֲשׂוֹת אֶת-הַשַּׁבָּת one must work on his spiritual preparation for the Shabbos. That is what is meant by "Make the Shabbos". (Yehuda Z. Klitnick)

וְרָאִיתָ אֶת-אֲחֻרָי וּפְנֵי לֹא יֵרְאוּ: (לג כ"ג)

"And You shall see my back but my face may not be seen." The posuk is referring to the request from Moshe to be able to see the face of Hashem The Chasam Sofer offers a brilliant insight to this posuk: Things happen and occur in ones life.

Everything is done through a master plan from Hashem, yet the sequences and obstacles along the way seem odd and are not understood but after the goal of Hashem was attained, one then sees the tremendous path and wisdom of Hashem. The same idea we see by the miracle of Purim. The path begins with Achashverosh who became king. The Gemarah Megillah 11a states he wasn't bright at all. He wasn't a descendant of a king, and all his weaknesses led to his agreeing to kill his wife Queen Vashti. Then Esther was taken to be the queen. This path again was odd and the Yidden were worried, but at the end it was Esther who persuaded Achashverosh to kill Haman. It was through her that Klal Yisroel was spared. At the end line of the story we realize and follow step by step the hand of Hashem and see how everything was done with wisdom and now makes sense. This is what the posuk is saying: You will see my back, meaning only at the back end of the story will you see how beautiful my plan was, but my face, meaning in the beginning, till the plan was achieved, you will not understand my plan. (תורת משה התם סופר)

## Why isn't Moshe mentioned in Parshas Tetzava

מתני ז'א מספרך: (לב לב)

Moshe told Hashem if you won't forgive the Yidden on the sin of the Eigel, the Calf, erase my name from the Sefer Torah. In Parshas Tetzava there is no mention of the name Moshe. There are many reasons for this. The core of the answer is from this Posuk. Since Moshe Rabeinu told Hashem to erase me from Your Sefer, if Hashem won't forgive the Yidden on the sin of the Calf. Even though Hashem did forgive the Yidden, however a curse from a Talmid Chacham has an effect. Therefore Hashem erased the name Moshe from

Parshas Tetzava. But the question arises: Why did Hashem choose Parshas Tetzava. Many answer: That Hashem kept on pushing off erasing the name until all the parshas were read after Ki Sisa and the final Parsha is Tetzava, therefore Hashem had to erase the name then. My uncle R' Daniel Klitnick ז"ל told me a awesome pshat that he heard. The word מספרך can be divided into two words מספר-ך which means from the 20th sefer! If we count the Parshios from Bereishis, the 20th one is Tetzava. Hence that is where the erasing of the name was held.

## STORY OF THE WEEK: (by Yehuda Z. Klitnick)

\*\*\*\*Hakaras Hatov for descendants of Reb Aryeh Leib from Polnoah\*\*\*\*

The city of Kiblich Ukraine was like any other city in the area where uncertainty was always the norm. The poverty was bad and most people suffered from this. R' Yosef was a Chasid but had no special Rebbe as no Rebbe lived in that part of Ukraine. He leased a inn from the poritz. The Hashgacha had it, that there were too little customers and R' Yosef wasn't able to pay to the poritz the rent. The poritz was a compassionate and patient person and admired the Yidden. However, Business is business and since giving all warnings and the end off patience, R' Yosef was given one final warning: Pay or you're to be thrown into the street. The worst part of this was, that it was in the midst of a freezing winter and the thought of him and his young children sleeping in the cold snow was a nightmare for R' Yosef. But what can he do? The few Yidden in Kiblich were also poor people. That dreaded day came and R' Yosef found himself and family evicted from the inn into the snow.

The few Yidden there took in the family for shelter. Meanwhile, that night the Poritz was sleeping a pleasant sleep when all of a sudden the bells of the Monastery in his courtyard started ringing louder and louder and the Poritz couldn't sleep that night till finally someone stopped the bells from ringing. The second night the same thing happened. And the third night too. The Poritz sent his ministers to see who was playing pranks on him! The guard at the Monastery swore that no one entered the courtyard at night. The poritz decided that He and his servants would guard the bells to see who is playing pranks! Lo and behold in the middle of the night, out of nowhere, the bells

started ringing. Swiftly the servants ran up to the bells to catch the prankster, but no one is there. The bells started ringing by themselves. Now the Poritz understood something spiritual was happening here.

In Kiblich there lived a Tzadik R' Aron Schwartz known as Rav Aron Kiblichter. He was respected by all as he always had a smile and a good word for everyone. The Poritz admired R' Aron and was very close to him. That day the Poritz went to visit R' Aron to discuss the situation of the bells and the mystery of them ringing in middle of the night. R' Aron thought a while and said "Your father in heaven is very upset at you for evicting R' Yosef and his family in the cold snow. He wants to wake up your spirits and that you should rectify the evil deed that you did. But how do I know that you are telling the truth? R' Aron exclaimed: "You will see that once you return the inn to R' Yosef, the bells will stop ringing, and you will sleep well at night. The Poritz felt the truthful words of R' Aron and he sent a servant to bring to him R' Yosef, and promised to help him renovate the inn, and he forgave him his debt. R' Yosef was excited and happy and thanked the Poritz. That night the Poritz felt good and went to sleep and slept through the night without any disturbance.

R' Aron was the happiest person in the world that he was the messenger of Hashem to save a Yiddische family from despair.

According to the Halacha, one must begin learning Hilchos Pesach 30 days before Pesach. One of the reasons is since there are so many Halachos to learn, one needs enough time before Pesach to study the Laws

Mazel Tov to my nephew Avrumi Klitnick from Lakewood -the son of my dear brother Reb Aron Noach - on the birth of his son. To My father Reb Lazer Klitnick. Mazel Tov to Reb Elimelech ben Reb Mayer Klitnick on birth of son.

*Due to the Purim rush this is a compilation of issues from previous years. Next week we will have our regular edition edited by our distinguished editor and revised by my chaver and partner in Pardes Yehuda, R' Duvid Pinchas Rose תשואת חן חן לו נ"י*

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