

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick  
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Parshas Ki Sisa 5776

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פרשת כי תשא תשע"ו

רָאָה קְרָאתִי בְשֵׁם בְּצִלְאֵל בֶּן־אֹרִי בֶן־חֹר לְמַטֵּה יְהוּדָה: וְאָמַלְא אֹתוֹ רֹחַ אֱלֹהִים בְּחֶכְמָה וּבְתוּבָנָה וּבְדַעַת וּבְכָל־מְלָאכָה: לְחֹשֶׁב מְחָשְׁבָת: (ל"א ג-ד)  
*See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah, and I have imbued him with a G-dly spirit, with wisdom, with insight, with knowledge, and with every craft; to do master weaving... (31:3-4)* A lexical question: what is the import of *לְחֹשֶׁב מְחָשְׁבָת*, coming after the fact of Bezalel's *חֶכְמָה תּוּבָנָה* and *דַּעַת*? The vocabulary bespeaks Bezalel's approach to the avodah. All donations for the Mishkon had been consolidated, yet some of the components had a higher degree of sanctity than others. (*The כְּלֵי שֵׁרָת, the service vessels (ritual shovels, forks, fire pans etc.), which were kodesh kedoshim were at one end of the spectrum and the אֲדָנִים/sockets were at the other. [YZK]*) It was right to match up honestly-earned, untainted funds with the components of the highest sanctity. Bezalel was able to discern the intentions of every donor -- the loftier the innermost thoughts, the more prestigious the corresponding Mishkon element he funded. After all his "wisdom, insight, and knowledge" were applied to fabricate the Mishkon, his ability to "discern thoughts" determined how to apply donated funds to pay for it. *לְחֹשֶׁב מְחָשְׁבָת* is being read as referring to thinking, beyond the simple meaning of "weaving." (קהלת יצחק)

וְאָתָּה דַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ: (ל"א י"ג)  
*And you, speak to the children of Israel and say: 'Only keep My Sabbaths! (31:13)* The Ohr HaChaim HaKodosh points out that this posuk does not reflect the usual mode of discourse between Hashem and Moshe. The usual commend is couched as *וְאָתָּה דַבֵּר אֶל־בְּנֵי יִשְׂרָאֵל*. Whom could the "you" be addressing other than Moshe, and if so why is it needed in the posuk? For that matter, *לֵאמֹר to say* also needs explaining, since we have just read *דַבֵּר, speak to..*  
 The explanatory key is to recall that Moshe had previously exhorted the Yidden about *shmiras shabbos* while still in Mitzrayim, but at that point he was reflecting his own initiative, as it were, and not any Divine precept. (We see this in Shmos 15:25, *שָׁם שָׁם לוֹ חַק וּמִשְׁפָּט, There He gave them a statute and an ordinance*, which Rashi informs us consisted of, *"שַׁבָּת וּפְרֵה אֲדוּמָה וּדְיָיִן"* *Shabbos, Red Heifer and jurisprudence*). Now the preamble to our posuk's definitive, authoritative command *וְאָתָּה דַבֵּר* "and YOU" falls into place, as does the *לֵאמֹר*, which we were at pains to explain: Hashem was saying (*kaviyochol*, if one may write such a conjectured text), "YOU, MOSHE, ON YOUR OWN VOLITION, HAVE ALREADY EXHORTED THE YIDDEN TO KEEP SHABBOS. NOW, I AM TELLING YOU VIA *לֵאמֹר*, IN MY HOLY NAME, THAT THEY ARE TO OBSERVE SHABBOS FOR MY SAKE, AS AN OBLIGATORY MITZVAH FROM ME." We can also recall another usage of *וְאָתָּה דַבֵּר* from last week's Parsha Tetzaveh. "The message you are about to convey to Klal Yisroel should be with the concept of *Tetzaveh/commanding*, as an absolutely binding precept for Hashem's sake, with the command emanating from the

אזור אליהו - הורשובסקי)" Shechina, through Moshe as messenger." (מדרוהוביטש)

אַךְ אֶת־שַׁבְּתֹתַי תִּשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם: (ל"א י"ג)  
*'Only keep My Sabbaths! For it is a sign between Me and you for your generations (31:13)* The Chasam Sofer focuses on two thematic poles: Mishkon and Shabbos. He identifies a disparity in the relative sequencing of these themes in the different contexts of Parshiyos Terumah/Tetzaveh, followed by Ki Sisa, on the one hand -- and next week's Parshas Vayakhel on the other. The Terumah/Tetzaveh/Ki Sisa triad first lays out directions for the Mishkon and then the precept of Shabbos. Vayakhel's sequence is the reverse -- first Shabbos, and then the details of the Mishkon. We have similar themes, but sequenced differently in the texts. [*This cannot be mere random sequencing, for randomness is inimical to Torah. [DPR]*] The Rav Chasam Sofer's reconciliation is a brilliant chain, involving several Gemara teachings, and touching upon operative fundamentals, but each link must be followed closely.

1. The Mishkan's aim was to secure atonement for Yidden by the vehicle of *korbonos* offerings. The Gemara (Zevachim 7b) confirms that a sin offering ("*chatas*") precedes an elevation offering ("*olah*"), since the supplicant must cleanse himself of his sin and find appeasement before Hashem and only then bring a *korban olah*, which is a purely voluntary gift.
  2. A second Gemara (Beitzah 16a) teaches that Shabbos itself is a gift. In line with this, we find first the description of the Mishkon, which triggers the *korban chatas*, followed by *Shmiras Shabbos*, which is a supreme gift, and hence parallels the *olah*. (Thus far Terumah/Tetzaveh.)
  3. But to Ki Sisa, which contains the sordid and shameful episode of the Golden Calf *דָּחַל*, the epitome of idolatrous Avodah Zarah, we bring yet another Gemara to bear (Shabbos 118b): *"כל המשמר שבת כהלכתו אפילו עובד עו"ז כדור אנוש מוחלין לו."* Whoever observes Shabbos according to its law, even if he worships idols like the generation of Enosh, is forgiven." (The Gemara rechannels the impact of *מְחַלְלֵי מְחַלְלֵי לֹא יִקְרָאוּ לָנוּ מְחַלְלֵי לֹא יִקְרָאוּ לָנוּ*) The clear message: Shabbos atones even for the most severe of the cardinal sins, that of idolatrous worship.
  4. The general order of precedence for atonement *korbanos* is: first for more serious *aveiros*, then for the lesser *aveiros*.
  5. Shabbos, (contingent on scrupulous observance!) which atones as much as an actual *korban* for the unspeakably severest *aveira* of idolatry, should have priority of mention.
  6. Parshas Vayakhel, whose setting is after-Calf, mentions *first* the atonement-rich Shabbos, (needed as at least a partial antidote to the impurity of the Calf), with the description of the Mishkon -- which atones for the "lesser" *aveiros* -- following in due course.
- With these golden links in the chain of learning, the Heiliger Chasam Sofer has made his case. (תורת משה חתם סופר)

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***More than Yidden have guarded Shabbos, Shabbos has guarded Yidden.***

This space usually contains wondrous stories of how tzaddikim obtained salvations for Yidden in need. They are popular among our readers because they strengthen emunas tzaddikim/faith in our Rabbanim, by directly viewing Hashem's intervention in this Lower World of ours. This week we take a different tack. We write of simple, "ordinary" Jews who sacrificed greatly to uphold the sanctity of Shabbos, and were defended and aided from Above. These men and women of untainted and unshakeable, bedrock faith -- many of them living on the Lower East Side of Manhattan -- through their weekly self-sacrifice for Kedushas Shabbos, paved the way for our generation to observe Shabbos unhampered. Their devotion was also a miracle of its own sort. All hail these Giborei Chayil, stalwart heroes of Am Yisroel! Why this week of Ki Sisa in particular? One reason is that shmiras Shabbos is a recurrent theme in the Sedra. Further, last week I (YZK) merited rejoicing at the wedding of my beloved grandson Mordechai Kessler נ"י. This provides an opportunity to put into practice what Dovid HaMelech writes in Tehillim (קכא:א) אֲשָׂא עֵינַי אֶל הַהָרִים *I shall raise my eyes to the mountains*. Rav Shimon Ben Nachmani (in Yalkut Shimoni 878) homiletically substitutes אֶל הַהָרִים ("to one's parents"), one should always look "up", with boundless esteem, to his ancestral roots. Accordingly at this exalted time, I wish to dwell on some family history which I trust our readers will find interesting. The patriarch of our family was Rav Yitzchak HaLevi Klinick ע"ה. He came to America in תרע"ד 1914 from the village of Telechan, near Stolin, Belarus. He was a young bochur whose yiras shomayim and chassidische outlook and values were rooted in his close relationship with the Holy Stoliner Rebbe Reb Yisroel זצוק"ל, who was a frequent guest in his family's house. This was because his father, Reb Zavil Leib ("Yehuda Zevulun") was the local shochet. In America, he was a steady denizen of the Stoliner Shul at 84 Orchard Street.. As an appealing Chassidische bochur, he was taken as a son-in-law by Rav Aharon Yitzchok Pilchik ז"ל. Rav Yitzchak developed a close bond with his brother-in-law Reb Nissan Pilchik ז"ל. Those were years of extreme *mesiras nefesh* for Shabbos in America. Livelihood was meagre in the extreme, yet the two brothers-in-law went from job to job to avoid desecrating Shabbos. Eventually, Hashem Yisborach came to the rescue when Nissan's brother, Zvi Hersh ע"ע managed to open a coat factory where the family could work as 100% shomrei shabbos. In that merit, they raised up a chain of generations of Chassidische offspring.

Brownsville, Brooklyn was a teeming Jewish neighbourhood in the early and mid 1900's. There was a Stoliner Shul there, with Reb Shraga Feivel Chechik ע"ע as a member. He owned an appetizing store. In those days, the neighbourhood had such a strong Jewish character that one didn't even bother locking the store door. But the demographic makeup changed for the worse and one was compelled to worry about security. One Erev Shabbos, during his Shabbos preparations, Shraga Feivel could not locate the padlock for the store, but was confident of Hashem's protection during Shabbos Kodesh. He conducted his usual peaceful and joyful Shabbos, with nary a care about his weekday business. After Shabbos, when he went to the store to try to secure it again, up came a police officer. He was more than a bit alarmed until the officer told him, "Mr. Chechik, we noticed that your store was missing its padlock, so we guarded it all Shabbos for you." It was a clear sign from Shomayim, that in the merit of pure shmiras shabbos, he had suffered not the

slightest loss. "The Guardian of Israel neither sleeps nor slumbers." Shabbos itself guarded its devoted Shomer Shabbos Yid.

We modern-day Yidden are obliged to look back with gratitude to the earlier generations in America who paved the way for our standards of shabbos and kashrus. It was common for individuals to go direct to the shochet for meat and poultry and to the farms for kosher milk. The Holy Gaon Tzehlemer Rov זצוק"ל was the one who set in place a supervision and processing chain that brought kosher milk, wine and meats directly into retail outlets.

The well-known "Shomer Shabbos" shul in Borough Park (13th Avenue/53d Street) was founded in response to Yidden going to work on Shabbos ה"י -- but not before davening in their early minyan. This would be unthinkable to us now, but was then seen literally as *pikuach nefesh* -- a life-threatening exigency.

Denver, Colorado, which now boasts a thriving Jewish community, had nothing of the sort in the early 1900's. There was but one Chassidic Jew who kept a store, which he closed for Shabbos, needless to say, in the face of his few Jewish neighbours who held that they were forced to do business on Shabbos to save their lives. The parnassah picture was so dire that even the man's family began to wail from hunger and insistence that he take action to improve their lot. One Erev Shabbos, just before closing time, a wealthy, well-dressed non-Jewish man appeared in the shop, wanting to make a large purchase. The Yid declined, since it was too close to shabbos to put together the order and close the sale. He explained to the man that he was a Sabbath-observing Jew and would be pleased to serve him after Shabbos, but the man left in huff and headed off to a competitor. The Yid's wife and daughter, who helped out in the store, began to protest frantically, but the loyal Yid stood his ground.

The avoda that Shabbos -- tuneful seudos, intense davening and limud haTorah -- passed on an exalted level. Our Yid tried to encourage his family with his solid faith that the Eibershter would surely send their yeshua, but they were not placated. After Shabbos, the Yid returned to his meagre store and opened for business again. Whom did he see, to his astonishment, but the same wealthy gentile customer he had turned away the Friday before, waiting at the door to the shop!

The gentleman explained that he had reflected on the incident and came to respect the sincere religious convictions of the Jew. He realized that a religious person would surely have to be honest and trustworthy in his business dealings. He went on to make an extremely large purchase, saying that actually the Yid's merchandise was of a much higher quality than he found elsewhere. This one sale put the Yid back on his feet and turned his lot around. He earned enough to build a bright future. His family were strengthened to the core from witnessing first-hand the salvation that flowed from guarding and observing Shabbos the proper -- and ONLY -- way. Their descendants have remained shomrei mitzvos to this day.

*Chovos HaLevovos* teaches (Gate of Self-Accounting, chapter three, section thirty) that one must believe that even if the earth were empty, with only himself remaining, he would not receive anything *more* than is predetermined for him. Likewise, were the world filled with other people, he would not receive anything *less* (not even a "mustard seed's" worth!) than what was predestined. The Eibershter has his balance sheet for every Yid, and the cornerstone is Shmiras Shabbos.