

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick
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Parshas Tetzava 5776

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פרשת תצוה תשע"ו

וְאָמַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִיב לְמֹארוֹ: (כ"ז ב')
And you shall command the children of Israel, and they shall take to you pure olive oil, crushed for lighting (27:20) There is a teaching hidden here about how the seeds of forgetfulness were sown during the events at Sinai. Consider: We are always bent on accounting for every word and letter in the Torah, there being no superfluities. So what need is there for the word וְאָמַתָּה? "Command the children of Israel" should have sufficed to convey Hashem's precept. The Gemara (Eiruvim 54a) reveals that before Moshe shattered the first Luchos, one always remembered the Torah that one learned; no one ever forgot any of their Torah! While the entire Torah was permanently engraved on the Stones, their breakage engendered forgetfulness. One could say that Moshe, by his decisive action, actually caused people to forget the Torah which they learned, or at least partially. Therefore, in compensation, the parsha says, "Specifically YOU, Moshe" since you caused forgetfulness of Torah, *Command the children of Israel, "middah keneged middah"* to take ownership of pure olive oil, since as the Gemara (Horiyos13b) indicates, pure olive oil is a remedy for forgetting the Torah, and it should be "crushed for lighting" -- so that the Torah which you caused to be forgotten, will be restored, and will enlighten Yiddish lives. (שער בת רבים)

Further on *וְאָמַתָּה תְּצַוֶּה*, one might wonder why the Torah employs the imperative verb for this command, whereas in a parallel context in last week's Parshas Terumah, we find *וְיִקְחוּ* which lacks the tone of a clear-cut command, and seems to be more voluntary in nature. The Gemara (Kiddushin 29a) states: "כל מקום שנאמר צו אינו אלא זיוור מיד ולדורות" every occurrence of the term צו [a form of which launches our opening posuk] indicates immediate zeal, and applies to all future generations." Now the focus of Parshas Terumah was on the Mishkan, which was not built for all subsequent generations, but instead, only until the Yidden would enter Eretz Yisroel and build a permanent Bais HaMikdash. Hence, a form of צו does not occur in that context. But our Parsha speaks about the Bigdei Kehuna, the Priestly Vestments, and those were envisioned for perpetuity, -- and hence "qualify" for the term צו. This also explains why later in Parshas Pekudei, at each and every detail of the vestments' making we find *כַּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה*, whereas in Parshas Vayakhel, containing the details of building the Mishkan, we do not find any

semblance of *צִוָּה*. Based on this insight, we can derive a novel understanding to a passage in Parshas Pekudei (שמות לט), which describes two categories of priestly vestments: *וּמִן הַתְּכֵלֶת וְהָאֶרְגָּמָן וְתוֹלַעַת הַשָּׁנִי עָשׂוּ בְּגָדֵי שָׂרָב לְשָׂרָב בַּקֹּדֶשׁ וַיַּעֲשׂוּ אֶת בְּגָדֵי הַקֹּדֶשׁ: אֲשֶׁר לְאַהֲרֹן כַּאֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה: And out of the blue, purple, and crimson wool they made the meshwork garments to serve in the Holy, and they made Aaron's holy garments, as Hashem had commanded Moses.* In the case of the Bigdei Srod, the knitted garments, which were a temporary enactment of limited duration, the posuk says merely *בְּגָדֵי־שָׂרָד עָשׂוּ*, whereas regarding *בְּגָדֵי הַקֹּדֶשׁ*, Aharon's vestments, which were prototypes for the Beis HaMikdash -- for eternity -- we rightly find *ה' אֶת־מֹשֶׁה*, because *צִוָּה* points forward to posterity. (מרוז הגר"ז הלוי מבריסק)

וְלִבְנֵי אַהֲרֹן תַּעֲשֶׂה כְּתָנִת וְעִשִׂיתָ לָהֶם אֲבָנִימִים וּמִנְבָּעוֹת תַּעֲשֶׂה לָהֶם לְכַבֹּד וְלִתְפָאָרֶת: (כח מ)
For Aaron's sons you shall make tunics and make them sashes, and you shall make them high hats for honor and glory. (28:40) Why at three turns in this posuk -- at each garment's mention -- is there an expression or variant of *וְעִשִׂיתָ*, *you shall make*? The posuk seems unnecessarily "wordy", when a simpler prescription such as *וְלִבְנֵי אַהֲרֹן* should have sufficed and squelched any inquiry about unexplained redundancies (as our frail eyes would see it.) The Gemara (Arachin 16a) sheds its holy light just where we need it: *מה קרבנות מכפרין אף בגדי כהונה מכפרין*, "Just as offerings atone, so do the priestly vestments," with the Gemara detailing how each of the vestments secures atonement for different categories of sin. Now we understand that surely the craftsman who fashioned each vestment had to have specific intention as to which specific sin it targeted. No less so, his intentions had to reflect the differing levels of kedusha /holiness as between the Kohen Godol and a Kohen Hedyot, since their vestments differed. Now it becomes crystal clear why each vestment had to have its own *וְעִשִׂיתָ* -- that repeated instruction reflected the specific intentions the craftsman had to implement, one for the specific kapparah and one for the specific class of Kohen. Our posuk *וְלִבְנֵי אַהֲרֹן תַּעֲשֶׂה כְּתָנִת* encapsulates this neatly: The intention in making the tunic is that it should atone for bloodshed, and that it belongs to the sons of Aharon (and thereby needs to reflect the appropriate level of holiness for Kohanim Hedyotim). The closing words *וְלִתְפָאָרֶת לְכַבֹּד* indicate that if every vestment is made with fitting intentions/kavanos, then the result will be an honor and a glorious beauty for Klal Yisroel. (רחיבות הנהר טענגענבורים)

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STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by Duvid Pinchas Rose)

Reb Yitzchak showed: It's one thing to fast *leshem shomayim*; to eat *leshem shomayim* is much harder

In Ostroh, Ukraine, there lived a wealthy Yid named R' Yuzpa, who single-handedly supported a solid core of scholars whose sole occupation was to "sit and learn" Torah. R' Yuzpa, himself a talmid chacham, joined them when he could snatch away some free time from his business. One day, he climbed the bima in the shul where the Torah study circle convened and made a somber, yet riveting appeal to the members. His daughter had recently contracted a grave illness and the most expert doctors despaired of a recovery. "But we Yidden know that nothing is more powerful than Torah and tefillah. I beg you please, my brothers, to fast all day tomorrow and dedicate your Torah learning as a merit for my daughter's recovery. In return, I will supplement my usual payments to you for your household support." The kollel members (as we'll call them in modern terms) sympathised greatly with R' Yuzpa, who had supported them generously and loyally for years, and would not hear of accepting any bonus as "payment" for tefillos for a Yiddish girl's recovery from illness. "Just the opposite!" replied R' Yuzpa. "My giving you extra money now is reckoned 100% as pure tzedaka, and the added merit of that can only help my dear daughter, *Hashem yerachem*." The men took the new money home and informed their family members that they were all to fast the next day and storm the heavens for the full recovery of the daughter of their benefactor, R' Yuzpa.

All of the men solemnly undertook to fast and transform the next day into a Yom Tefillah dedicated to the girl's recovery -- everyone, that is, except a certain man named Yitzchak, who took a different approach to the situation. He was no ordinary person. He stood out as the "ari shebechabura" ("the lion among the fellowship", the towering leader among the talmidei chachamim) and was a recognized tzaddik and kodosh.

He told his wife that Reb Yuzpa's daughter was ill, and he had given the kollel a bonus, which she should use to buy the finest meat and trimmings, and prepare a deluxe meal in honour of the girl's recovery! He said nothing about fasting or any kind of intense tefillos. The wife suggested that it would be more prudent to buy fine provisions for the next Shabbos. (*Setting aside the best of weekday finds in order to honour the coming Shabbos Queen dates from the time of the Sages of the Talmud [DPR]*). But no, R' Yitzchak instructed her to prepare the lavish meal for the next day. She dutifully went to the marketplace and bought the prime of the prime meats and fanciest side dishes, sparing no expense, as her husband had directed. All of the merchants were at a loss to explain this conduct, since the woman was well known as a frugal customer who always displayed restraint in her purchases, eschewing every luxury, and here she was on a buying spree, enough to stock a king's table. Yet they esteemed R' Yitzchak for his piety and probity and realized that something was afoot, though they knew not what.

The next day, the circle of scholars observed the solemn fast and lengthy tehilim and prayers for the girl's recovery, while R' Yitzchak, true to his announced intent, sat down with his wife to a sumptuous repast worthy of any crowned head in Europe. The worthy townsmen were puzzled to no end by R' Yitzchak's following a path of his own in the face of the communal fast, but no one murmured a word against him publicly. The trying day ended with hopes all around that Hashem would heed their prayers for the girl's full recovery.

The next day, the attending specialist examined the patient again and, for the first time, detected a slight improvement in her condition. Her devoted father was uplifted by even this faint glimmer of hope. He shared the news with the kollel members, asked them to continue their entreaties, and promised a proper *seudas hoda'ah* (thanksgiving banquet) upon the girl's full recovery, for he was confident in Hashem's mercy that the day was soon to come. And so it was; the girl's dread illness vanished. R' Yuzpa scheduled the seuda for all those who had fasted to promote the refuah.

R' Yuzpa provided generously at the thanksgiving meal, also setting up a head table for the most honoured participants. Owing to R' Yitzchak's prominence, he was of course seated there. But something was gnawing at R' Yuzpa, and he vented his exasperation. "Reb Yitzchak, I gave you a nice extra sum of money to reward you for fasting on my daughter's behalf, and instead of fasting, you used the money to lay out a lavish seudah for yourself for no discernible reason. Care to explain yourself?" R' Yitzchak suppressed a retort, but when the other men began to echo R' Yuzpa's complaints, he felt driven to respond. "Let me clarify exactly what happened. I was totally committed to helping with the girl's recovery, but I perceived that the Gates of Mercy in Shomayim were closed shut. I had to take some different kind of action to arouse the Angels in charge of Rachamim. If I had merely joined everyone else's fast yesterday, it would not have made any kind of stir in Shomayim, because I fast most days anyway! I decided to take a totally different tack: to prepare a lavish seuda, fit for a king, precisely when the other members of our circle were observing a strict fast. This had the impact I was looking for. Questions ricocheted in Shomayim: *What's going on? Yitzchak is feasting when everyone else is fasting? And where did he get the money to pay for such a spread?* And on and on... until it was revealed that it was R' Yuzpa who funded everything that day with large sums of money for the kollel, in whose merit he hoped to secure healing for his daughter. That finding was what unlocked the gates that were blocking the yeshua for Yuzpa and his family. The "*ra'ash in himmel*" hit its mark. The decree, now irrevocable, was issued that the day for the girl's recovery had dawned. Maybe I played a small role in the process."

Having heard this revelation, R' Yuzpa was moved to the core with deep emotion. He immediately begged R' Yitzchak's forgiveness for having questioned his sincerity and he even thought to himself that all the fasting would not have broken through the gates, but Yitzchak's feast had done just that. R' Yitzchak grew even more in esteem in the town and Yuzpa undertook to support him and his household even more generously than before. R' Yitzchak eventually became a respected maggid in the town of Drohobych, and the father of Rav Yechiel Mechel, the Zlotschover Maggid.

[Many stories of tzaddikim testify how conducting a seudah became a channel for salvation for Yidden in need. Our present story was just one example of this phenomenon. The hint is in a posuk in Tehilim (119:117) וְאִשְׁעָה בְּחַיִּיךָ וְאִשְׁעָה סִעְדִּי וְאִשְׁעָה Sustain me and I shall be saved, and I shall constantly engage in Your statutes. Homiletically, "By making a seudah I will be saved." (ס' שו"ב ישראל)]