

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Tzav [year 6] #300

שבת הגדול

פרשת צו תשע"ז

צו את בני אהרן ואת בניו לאמר: (ו' ב')

"Command Aaron and his sons, saying", (6:4) What is the purpose of לאמר, to whom should they relay the message to? The answer can be: the Torah is teaching the only way for a *Maggid*-preacher to be successful in his preaching, is as the Gemarrah (Bava Metzia 107a) states: קשוט עצמך ואח"כ קשוט אחרים *rectify yourself first and then you can rectify others*. The same applies to our Pasuk. Hashem is telling Aaron and his children and all the Kohanim, that since their job is to preach to Klal Yisroel to atone them for their sins, and Chazal say that before one brought a Korban, the Kohanim spoke words of mussar and the Levites sang soul searching songs. Therefore they should rectify themselves first and then it can be לאמר to preach to others and it will succeed. (אור המאיר ר' זאב מזיטאמיר)

ופשט את בגדיו ולבש בגדים אחרים והוציא את הלשן אל מחוץ למחנה:

"Then (the Kohen/the priest) shall take off his garments and put on other garments and carry forth the ashes out of the camp unto a pure place" (6:4). Why does the Kohen have to put on new garments to carry out the ashes? Chazal teach us that every Torah mission as well as serving Hashem must be done in a fresh approach, as if this had been a new commandment. *They are new every morning; great is Your faithfulness.* Every day Hashem calls us to do our mission with a new devotion and sacrifice as the Torah states "היום הנה ה' אליהיך מצוה לעשות את-החקים האלה." (Devarim 26:16) This day, Hashem, is commanding you to fulfill these statutes and ordinances, and Chazal teach us from the word "This day" בְּכֹל יוֹם יְהִי בְעֵינֶיךָ כְּתוֹשִׁים that the Torah mission must be accomplished afresh, "בְּכֹל יוֹם יְהִי בְעֵינֶיךָ כְּתוֹשִׁים" as if had been commanded that day. Therefore to show the

importance that to carry out the ashes every day was a new mission, the Kohen put on new garments. (Yehuda Z. Klitnick)

לְכָל-בְּנֵי אֶהְרֹן תְּהִיָּה אִישׁ כְּאָחִיו: (ו' י')

to all the sons of Aaron, one like the other" What is the message of Bnei Aaron to be one like his brother? The answer can be: that Aaron was a lover of peace as chazal tell us he was *Ohev Shalom and Rodeph Shalom*. The Torah wants us to emulate Aaron. How does one be a lover of peace and shalom and act as the son of Aaron? The answer is, by loving each yid אִישׁ כְּאָחִיו. You should feel that every Yid is your brother. We all know that when someone gives you a sharp pat on your back, you turn around and you see that it was your brother or friend you will be calm and even give a smile. But if it was a stranger or enemy, you will get angry at that person. Every Yid is your brother. Forgive everyone as you would to your close friend. Ahavos Yisroel is how the Tzaddkim are judged. (Yehuda Z. Klitnick)

והוציא את הלשן אל מחוץ למחנה אל מקום טהור:

"and carry forth the ashes out of the camp unto a pure place" (6:4). What lesson can we learn from the ceremonious taking out the ashes from the altar each morning? Rabbi Samson Raphael Hirsch comments that the taking out of the ashes that remained on the altar from the previous day expresses the thought of what has already been accomplished. Woe is to him who thinks he can rest on what he has already achieved, and who does not meet the task of every fresh day with full devotion as if it were the first day of his life's work! "Carry forth the ashes out of the camp." Every trace of yesterday's sacrifice is to be removed from the hearth on the Altar, so that the service of the new day can be started on completely fresh ground. (Rabbi Hirsch's commentary)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Rebbe told the right story that the Chosid wanted to hear*****

Harav Hatzadik Reb Yerachmiel Moshe Hopstein, the last Koznitzer Rebbe, was a great-grandson of the Koznitzer Magid, Reb Yisroel, author of the Avodas Yisrael and a Talmid of Reb Elimelech of Lizhensk. He was the father-in-law of the Piaseczna Rebbe known as the Chovas Hatalmidim and the Aish Kodesh. He was raised in the home of the Bais Aharon of Karlin and was a great story teller. Therefore, he had an interesting way of helping his chassidim who needed a yeshua. He would have them come for Shabbos and at Shalosh Seudos, he would tell a similar story that happened by a great Tzaddik. that was relevant to a case at hand. Any chosid who needed a Yeshua would anxiously await Shalosh Seudos to hear if the Rebbe told a

story which was similar to his problem, and if the Rebbe would do so, the chosid knew that his Yeshua was close! In 1905 there was a Kozhniter chosid R' Luzer Dov from Biechov. His wife suddenly took ill. R' Luzer Dov traveled to Kozhnitz. He arrived Erev Shabbos and went to the Rebbe with a kvittel. The Rebbe asked about his wife's condition but didn't comment further. R' Luzer Dov knew that he now had to wait for Shalosh Seudos, to find out if the Rebbe would tell a story that could help him. That Shabbos the Rebbe honored him with Hagbah and made a Mi Shebeirach for his wife. R' Luzer Dov began to feel that his Yeshua was close at hand. He yearned for the Shalosh Seudos tish to start. At the tish the Rebbe sang zemiros and said exalted

Divrei Torah. Suddenly, R' Luzer Dov, who was floating in higher realms, heard his name being called. The Rebbe called him over and said "I want to tell you a story." R' Luzer Dov's heart started palpating. Here is what the Koznitzer Rebbe related. R' Leib was a chosid of Harav Hatzadik Reb Mordechai from Nishchiz.

R' Leib's wife became ill and he came to his Rebbe in Nishchiz, seeking a Yeshua. The heilige Chozeh from Lublin, Reb Yaakov Yitzchok, also a Talmid of Reb Elimelech from Lizensk, used to come often for Shabbos to be together with the Nischizer Rebbe. They davened together and sat together Friday night at the Tish. However, for Shalosh Seudos the Chozeh made his own Tish. After Zemiros he used to drink Lechaim with the chassidim with *mehd*, an alcoholic honey wine. The heilige Chozeh was also in Nishchiz the Shabbos that R' Leib was there. R' Leib asked permission from his Rebbe the Nishchizer to attend the Chozeh's Shalosh Seudos Tish. The Rebbe consented.

At the Shalosh Seudos Tish the Chozeh sent R' Leib a glass of mehd and they both drank Lechaim. The Chozeh bentsched R' Leib: "Your wife should have a refuah shelaimah!" R' Leib was shocked! How did the Chozeh know that his wife was ill? Actually, this was a common occurrence with the Chozeh. R' Leib was greatly uplifted by the Chozeh's Tish and the Bracha he received. But now nagging doubts set in. Why was it that His Rebbe the

Nischizer didn't mention anything about his wife, while the Chozeh did!

Motzei Shabbos, as R' Leib walked into the Nishchizer shul, he heard the Rebbe call him over. R. Leib wanted to crawl into a hole from embarrassment. He regretted that he had harbored negative thoughts about his beloved Rebbe. The Nishchizer Rebbe consoled R' Leib and said, cryptically "The Chozeh sees and says. I see and I don't say. However I will now tell you that I saw your wife go out shopping yesterday, Erev Shabbos, and she is now feeling fine! Go home you will find her in excellent health!"

By the time the Koznitzer Rebbe finished telling this story to R' Luzer Dov, he was excited as can be. He knew that this story was the key to his wife's refuah. A couple of days later, a Yid from Biechov came to the Koznitzer Rebbe. R' Luzer Dov asked him if he had heard anything about his wife. When he answered no, the Rebbe said straight forward "*Boruch Hashem Yisborach* she is well"

The next day R' Luzer Dov received a letter from home that there had been a change to the better by his wife. As if following the pattern of the Neschizer story, she went out shopping with the maid! He was very uplifted and went to tell the Kozhniter Rebbe the good news from the letter. The Rebbe said "Go home and you will find your wife well and healthy". And indeed he did! With this story, truly fitting for the Chosid, the Koznitzer Rebbe was able to bring about a complete Refuah for R' Luzer Dov's wife.

A STORY FOR PESACH (By Yehuda Z. Klitnick)

******Food For Pesach with Chachma******

It was Erev Pesach in Vilna. One of the prominent community members, R' Noach, approached the Rav, R' Chaim Ozer Grodziensky the author of *Achiezer* about a very urgent matter which could not be postponed. He was a genius in his ways of doing Chesed. It seems that R' Noach, who was a very wealthy man, had lost his fortune right then and had become impoverished. He had nothing at all for Pesach, and he and his family were in real danger of starving. They would not have it that they should beg for tzdaka. When R' Chaim Ozer asked why he had not come earlier, R' Noach apologized, saying that he and his wife had refused to let their situation be known as they did not want their enemies to rejoice at their downfall, nor did they want the pity of their friends and relatives. R' Chaim Ozer began to think of a solution that could help R' Noach at this late hour. "Listen, R' Noach," exclaimed R' Chaim Ozer: "come to me tonight after maariv, when the entire congregation wishes me a 'Gut Yom Tov.' and whisper your greeting into my ear instead of saying it aloud. When you will do this, I assure you that all your needs will be taken care of to everyone's satisfaction." R' Noach was astonished and perplexed. "But Rebbe, what miracle is supposed to spring up from my whispered greeting?" R' Chaim Ozer told him,

"This is no time for questions and answers. There is still much to prepare for Yom Tov. Quickly, go to your wife and prepare the table with all the beautiful dishes.' That evening, when R' Noach approached the Rav, R' Chaim Ozer announced to the people, "Wait. I see that R' Noach has something private to tell me." The people drew back and R' Noach whispered his "Gut Yom Tov" into the Rav's ear. Suddenly, R' Chaim Ozer exclaimed, "Chametz! Everything is chametz! There is no way out!" Before R' Noach could react, R' Chaim Ozer continued. "But you don't live in a wilderness, R' Noach. I am certain that the good Jews of Vilna will see to it that you have everything you lack – matzos, fish, meat, wine and everything else." The people understood the situation and immediately came forward with their offers for help. Thus, within a few minutes, R' Noach was assured of all the food he would need for Pesach. And he had no choice but to accept it. After all, it was the Rav's psak. Nothing was missing from his table that year. Above all, R' Noach's pride and self-esteem remained intact for no one in Vilna was aware of his sorry plight. The chachma of Reb Chaim Ozer saved the Simchas Yom Tov. Eventually after Yom Tov, R' Noach was able to get back on his feet. (*Hagaddah Sdeh Tzofim*)

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