

Pardes Yehuda

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פרשת צו תשע"ו

No Mikdash? What do we do now?

ובכפר עליו הכהן לפני ה' ונסלח לו וגו': צו את אהרן ואת בניו לאמר זאת תורת העולה הוא העלה על מוקדה עליהם מן הלילה עד הבקר ואש המזבחה תוקד בו: (ו' ב')

And the kohen shall make atonement for him before Hashem, and he shall be forgiven. (5:26) [*צו/ויקרא <*] Command Aaron and his sons, saying, This is the law of the burnt offering: That is the burnt offering which burns on the altar all night until morning, and the fire of the altar shall burn with it. (6:2) Two issues arise: 1. the continuity between the end of Parshas Vaykra and the beginning of Tzav; and 2. Rashi's insight that "אינן צו אלא לשון זרוז ומיד ולדורות,"

"always denotes urging [to promptly fulfill a particular commandment] for the immediate moment and also for posterity." Just what is "for the immediate moment" and what is "for posterity"? The Gemara (Menachos 110) quotes Resh Lakish: "כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם," One who engages in Torah study is considered as if he offered an olah, a minchah, a chatas and an asham korban." But that ruling applies in the absence of the Beis HaMikdash. With a standing Mikdash *שיבנה*, however, learning about the korbonos avails nothing if one does not physically offer them "in the flesh." This is reflected neatly in our posuk, if we intersperse its component parts with some interpretation: זאת תורת העולה -- כל העוסק בתורה *עולה* merely learning about the Olah can only be pertinent in the dark period of *בְּלִי-הַלְלִיָּהּ*, alluding to the "darkness" of golus and destruction. But that sorry state will endure only *עַד-הַבֶּקֶר*, the dawning of "morning"/Redemption. Then we will physically bring the real, flesh-and-blood korban, as *אֵשׁ הַמִּזְבֵּחַ תִּקְדָּה* indicates clearly. Returning to Rashi will weave all these threads into a beautiful tapestry: *מִיָּד* now makes sense: when we have Mishkan or Mikdash, we have to bring the actual physical korban. *לְדוֹרוֹת* "for generations" teaches that in the absence of the Mikdash, we will have to "suffice" with תורת העולה, studying the Torah of the Olah, for example, as a distinctly second-rate substitute. Furthermore, the juxtaposition of the end of Parshas Vayikra, *ובכפר עליו הכהן לפני ה' ונסלח לו*, falls perfectly into place: The Kohen's bringing a korban and gaining atonement is in order when there is a Mikdash. But if the Mikdash is destroyed, what then? The following word (the first in our Sedra) points the way: *צו*: learning the Torah of the Olah is the "next best thing" to offering it when there is no choice. One can gain atonement by that route.

(שמח זבולון עפ"י ס' אמרות טהורות און ס' עפעפי שחר - הגאון ר' שמואל טייב)

Reviewing the details of our mitzvos

צו את אהרן ואת בניו לאמר: (ו' ב') Why "saying"? Who should say what to whom? The Kohanim are bidden to bring the Korban Olah, whose procedure

differs from other sacrifices, (for example, the Kohanim could not eat its meat). Its halachos need review. "Saying" means "constant review and re-learning" so that the special halachos will not be forgotten. There is a *kal vachomer* (a fortiori) teaching lurking here, just beneath the surface. If Korban Olah, which was a frequent occurrence, required constant review by the Kohanim, then surely a set of mitzvah observances which occurs only once a year needs thorough review by an ordinary Yid. That is the halachically-prescribed stimulus for learning Hilchos Pesach and Sukkos thirty days in advance, lest one forget details from one's previous observances. (חי' ר' יוסף נחמי' קארניצער)

When to urge and when to inform?

צו את אהרן ואת בניו לאמר: זאת תורת העולה הוא העלה על מוקדה: (ו' ב') We perceive alternating imperative verbs. "Command Aharon" about the Olah, whereas "Speak to Aharon" (6:18) suffices for the Chatas. Why? Also, why did the Torah add the seemingly redundant word "הוא" for the Olah ("Command the Olah, that is the Olah ...")? An Olah's ritual began at night, and stretched into the morning. The Gemara (Yoma 22a) teaches that the Kohanim were suspected in being somewhat lax during the overnight hours, since the Olah did not interest them personally, inasmuch as they were not entitled to eat from its meat. (It had to be totally burned on the Mizbeach.) We see a similar concept early in the first Perek of Maseches Brochos, where we see the Chachamim stringently requiring burning of fats before midnight, as a guard against laziness. Therefore, *צו* occurs to egg the Kohanim on in their tending to the Olah; it is an expression of urgency. The word *הוא* which we wondered about earlier reinforces this: it underlines why we have to say *צו*, to express urgency and warning not to yield to laziness. The korban chatas is different. Kohanim did eat from its meat, but could not do so until they had burned the requisite fats and organs. They would move with alacrity, so the mild imperative *דבר* was sufficient to inform them what to do. One had no need for the "punch" of *צו* when a meal stood in the wings for them. (בנין אריאל ר' שאול אמשטרדאם)

Source of "Physician, heal thyself"

Our posuk also points to the right direction for delivering musar, or words of moral instruction. The Gemara (Bava Metzia 107b) prescribes: "קשוט עצמך ואח"כ קשוט אחרים," aim mussar at *yourself* and correct *yourself* before trying to counsel others." Our posuk illustrates this. Aharon and his sons were the moral and communal leaders of Klal Yisroel; they attained atonement for the Klal by their service in the Mishkan; and their task was to offer corrective moral counsel for Yidden. Therefore: *צו את אהרן ואת בניו* -- their first priority was to preach to themselves, with self-scrutiny and self-improvement, and then and only then *לאמר*, did they have warrant to preach to the Yidden with any hopes that their words would be accepted. (אור המאיר - ר' זאב וואלף זיטמיר)

One tzaddik's story heals the wife of another tzaddik's chosid

The Holy Tzaddik Rav Yerachmiel Moshe of Kozhnitz זצוק"ל was the son of Yechiel Yaakov, who passed away at the age of twenty, leaving Yerachmiel Moshe and a daughter. His Rebetzin married Rav Asher of Stoln זצוק"ל and bore him the holy child Reb Yisroel, זצוק"ל known as the "Yanuka of Stoln." Rav Yerachmiel was very close to Rav Aharon HaGadol, and authored the Siddur Beis Aharon, which codified the minhagim of Stoln. This grandson of the Holy Kozhnitzer Maggid had a distinctive minhag: a Yid needing a specific yeshua/salvation would come to Kozhnitz for Shabbos, and at Shalosh Seudos time, the Rebbe would relate a story of tzaddikim. If the Yid detected in the story a mention or allusion to the problem for which he had come, he could be confident of a yeshua.

In the winter of תרס"ה 1905 Rav Eluzar Dov of Yachov (author of Sefer Safran shel Tzaddikim) came to spend Pesach in Kozhnitz in respect of his wife, who was quite ill. He approached the Rebbe in his reception room with a kvittl. The Rebbe inquired about the details of his wife's condition, but did not respond. The chosid was not discouraged, since he knew the minhag in Kozhnitz of pinning his hopes on a Shabbos drosho from the Rebbe. In shul, the Rebbe honoured him with hagba'as ha torah and intoned a *mi shebeirach* prayer for the sick woman. All of these factors made the man hopeful for a personal yeshua. The time for Shalosh seudas came and after zmiros and divrei Torah, the Rebbe launched his customary story about a tzaddik. The chosid hung on every word, filled with anticipation of hearing words targeted to his plight, and leading to a salvation. Sure enough, the Rebbe stared straight at him and related this story:

The Holy Neshchizer Rebbe זצוק"ל had a chosid named Leib whose wife suddenly took to a sick bed. Naturally, he traveled to Neshchiz to spend Shabbos. The Holy Chozeh of Lublin also came often to Neshchiz in those days for Shabbos, but he would

conduct his own Shalosh Seudas, during which he would drink honey wine, known as mehd. The Chozeh was there on the same Shabbos as Leib, and Leib received permission from his Rebbe the Neshchizer, to attend the Chozeh's Shalosh Seudos. The Chozeh's practice was to drink a l'chaim with his chasidim from a bottle of his favorite mehd, and did the same in Leib's direction, but not without a brocho that his sick wife should soon see a total recovery. The man was dumbstruck that the Chozeh had perceived his plight without being told, whereas his own Rebbe had said nothing in response to his plight. Motzoei Shabbos, Leib encountered the Neshchizer, his Rebbe, who on the spot perceived the thoughts Leib had been harbouring about him. Said the Rebbe: "Understand this, my dear Leib. The Chozeh perceives things and reveals them. I also perceive things but do not comment on them. This I can tell you now: your loyal wife has already recovered from her illness. In fact, erev Shabbos she went to the marketplace with the maid to buy provisions for a nice Shabbos. When you get back home, she will greet you as the picture of robust health." And so it happened, exactly as the Neshchizer had foretold.

When the chassidim at the Kozhnitzer tisch heard this wondrous story, they assured Eluzar Dov that all would be well with his wife, but he did not need their proof. He had heard the story he had been awaiting with bated breath! His joy was inestimable and inexhaustible. Another Yid arrived from Yachov the next day, and when Eluzar Dov asked him if he had heard anything about his wife's condition, he replied that she was fine, as far as he knew. "*Panske choroby*" were the Polish words the Rebbe uttered: "a nobleman's disease", meaning 'it should never befall any Yid.' A letter arrived the next day confirming the good news that "Mrs. Eluzar Dov" was feeling hale and hearty again, ב"ה. A properly targeted story from the Kozhnitzer Rebbe was all the medicine she needed.

Baba Sali shows the power of strong drink in forging a yeshua for a Yid

פורים שמח -- דבר בעתו מה טוב.

A wealthy young couple who had not yet been blessed with children approached the Baba Sali זצוק"ל for a brocho. After hearing their account, the Tzaddik poured a glass of Arak liquor for the man to drink. The man made the requisite *shehakol* brocho and took a sip. "Drink it all up," directed the Baba Sali. When he finished, the tzaddik poured out a second full cup with the same instruction. This was repeated yet again until the poor man said in frustration, "Holy Rebbe, I can't drink any more arak!" Said the tzaddik sharply, "If you're serious about being helped, drink as I tell you to drink, otherwise you may as well go home. I'm not forcing you to stay here." The man realized clearly that his salvation hinged on following the Baba Sali's words, so he forced himself to drink, literally with mesiras nefesh, until he collapsed in a drunken stupor. The tzaddik then

told him, "Tell me why you came to me." "I want to have children," was the tearful and plaintive reply. Baba Sali said, "You can return home now, my son, with a clear mind and conscience. You have already been favourably judged for a yeshua." Within the year, a son was born to the couple. The man returned with a gift of gratitude for the tzaddik, but could not refrain from asking why he had had to suffer from force-drinking the full-strength arak. The Baba Sali answered lovingly, "You are a wealthy and prestigious young man. Your prayers had been blended with a harmful element which did not belong: *pride*. Therefore, they did not ascend to Hashem's Throne of Glory. Things are different now. Through your shameful drunkenness, you drank deeply from the cup of abject humility, the best antidote to pride. Your prayers were answered On High and you are a proud Jewish father. Mazal tov on the baby!

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