

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick  
 Edited and Revised By Duvid Pinchas Rose

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פרשת ויקהל תשע"ו

ויקהל משה את כל-עדת בני ישראל: (ל"ה א)

Moshe called the whole community of the children of Israel to assemble (35:1)

Rashi's comment here draws on the grammar of Loshon HaKodesh, as we see frequently, to teach a lesson deeper than the simple semantic meaning. "The verb is in the causative *hifil* conjugation because Moshe did not gather people by hand (i.e. going from one to the other to lead them to a meeting) but instead they were gathered by his *speaking* to them." [Artsroll Rashi acknowledged.] Contemplating this brings to mind an incident of the "Saba Kadisha", the first Sadigura Rebbe, Rav Avrohom Yaakov זצוק"ל. One of his chasidim from Tzfas *ir hakodesh* was once visiting Sadigura on ה' אב, the yahrtzeit of the Arizal. The Rebbe inquired as to whether the Sadigur chassidim in Tzfas visit the Arizal's tzion (which is perhaps the main focal point of the ancient Bais HaChaim in the holy city) on the yahrtzeit. The reply was negative. The Rebbe exclaimed, "Hayitochon? How could that be? Yidden make pilgrimages to Eretz Yisroel to visit the holy places and you're telling me that the denizens of Tzfat don't go to the Arizal in their own city on that auspicious day!?!". The Rebbe drank a *lechaim lekovod* the yahrtzeit and the man returned home but forgot to convey the Rebbe's admonition about going to the Arizal's kever on the yahrtzeit. Come the next year's ה' אב, the Yid could not find a minyan at the usual time in the Sadigura *kloiz* [as *Ruzhiner dynasties customarily term their botei midrashim*. [DPR]], if not for the participation of some kindly Sephardic neighbours. Where the Yid *did* find his usual compatriots was at the holy tzion of the Arizal. They told him that the previous ה' אב, they suddenly and "inexplicably" sensed an exhortation and implied rebuke about their neglecting their "local" yahrtzeit when Yidden came from round the globe to mark it. The yid was astounded that the Rebbe's words of the previous year had hit home in Tzfas itself. The Sadigura Rebbe had been nowhere in the proximity of the Tzfas Yidden. He had no direct contact with them at all. Yet his words from a long distance worked their powerful inspiration on them and spurred them to action. This incident reflected Rashi's words on our posuk to a "T": "נאספין על פי דבורו" They were gathered by his speaking." At Moshe's mere proclamation -- and nothing more --the Klal roused themselves to assemble. (אביר יעקב)

Rav Yitzchak miSkvira זצוק"ל provides another example of a tzaddik's speech working marvels of inspiration even at great distance. The Holy Rav Aharon "HaGodol" of Karlin זצוק"ל was known to have been *mekarev* eighty four thousand *baalei teshuva* -- but certainly not by traveling and preaching around Karlin and Pinsk, White Russia. No, it sufficed for him to turn his face to the Aron Kodesh; the holy power of his Toyreh and Tefillah is what redirected wayward Yidden to repentance.

אלה הדברים אשר צוה ה' לעשות אתם.... וביום השביעי יהיה לכם קדש שבת שבתון לה' כל-העשה בו מלאכה וימת: (ל"ה ב)

He said to them: These are the things that Hashem commanded to make. Six days work may be done, but on the seventh day you shall have sanctity,

a day of complete rest to Hashem; whoever performs work thereon [on this day] shall be put to death.

This admonition -- couched in *positive* terms (לעשות) -- is immediately antecedent to the prohibition of *melacha* on Shabbos, which should have sparked a negative expression (such as שלא לעשות) Citing word- and letter-based numerical values, the Gemara (Shabbos 70a) learns from the words אלה הדברים in our posuk that there are thirty-nine categories of Mishkon-sourced creative labours ("melachos")\*. We now approach our posuk thusly: *to make* -- is to *perform* the *melocho*s which Hashem prescribed for the Mishkon, but emphatically not on Shabbos, when that set of activities is forbidden. Yes, build the Mishkon, with its 39 melocho categories, but don't dare do those same melocho (or any of their derivatives!) on Shabbos. The positive precept directly implies the negative prohibition, straight in its wake.\* (אלה = 36; דברים = 2; the ה adds one more, to total 39) (ליקומי יהודה - אדמורי"י גור)

והנשאם הביאו את אבני השהם ואת אבני המלטים: (ל"ה כ"ז)

And the princes brought the shoham stones and filling stones(35:27)

The posuk can mean something other than its surface content, because נשיאים has a meaning other than "princes." It can also mean "clouds." The Gemara (Yoma 75a) establishes this: הנא נשיאים ממש, וכן הוא אומר נשיאים ורוח וגשם אין (משלי כה, יד) נשיאים ורוח, "These were actual clouds, as seen elsewhere (Mishlei 25:14), נשיאים ורוח, Clouds and wind, but without rain.: ["The shoham stones, which are not found in the desert, were brought there by clouds, along with the heaven-sent manna. Artsroll Yoma 75a51n65"]

But there is a problem with this teaching. The Radak in מלכים writes that something that comes into being by way of a miracle is *hefker*/ownerless to the extent that if one tries to acquire it, according to the usual rules for *hefker*, he will not legally succeed. Therefore, a tree fruit of miraculous growth would be exempt from ritual tithing of *terumos* and *maaseros*, since it would be ownerless! In this light, we have a problem with the donations for the Mishkan, which were required to be *owned* (מאתכם) (לה:ה) קחו מאתכם תרומה לה' which goes on to specify (ו') *Shoham stones and filling stones*. How could anyone have owned them if they were delivered miraculously by clouds? The answer is simply that under normal circumstances, when the world is operating according to the natural order of nature, one cannot acquire property through a miracle. But Midbar life was different. The entire course of life embodied miracle after miracle. Hence, one was able to legally acquire the stones needed for the Mishkan. Along these lines, an interesting question arises: Were our forefathers in the Midbar able to fulfill the mitzvah of eating matzah on Pesach? Two factors intertwine to answer the question. Meforshim write that Matzah made from *manna* is not valid for Pesach, because it is not made from the five cardinal species of grain [(barley, rye, oats, wheat and spelt, acronym **BROWS**

(heard by DPR from Rav Avrohom Blumenkrantz זצ"ל). The Gemara (Pesachim 38a) proves that matzos used for the mitzvah on Pesach must **belong** to the eater. Just as an esrog must be "owned by you", likewise the factor of "מצתכם" applies -- "matzos belonging to you" are required. And that would have been a disqualification if in the Midbar there were a problem of acquiring property via supernatural means, a nes. But we have just learned that the legal context of acquisition was different then, because the entire way of life entailed miracles. Yet, the disqualification of BROWS did remain, so we conclude that our forbears could NOT fulfill matzos mitzvah while sojourning in the Midbar. But the Shoham stones and Filling stones *did* satisfy the need for מאתכם, and hence their donation was valid. (מקרא מפורש - קומנא)

קָחוּ מֵאִתְּכֶם תְּרוּמָה לַיהוָה כֹּל כֹּל נְדִיב לְבֹו יְבִיאֶהָ: (לה ה) Take from yourselves an offering for Hashem; every generous hearted person shall bring it (35:5) The posuk spurs us to account for the alternation between compulsory and voluntary, and between singular and plural. קחו is a compulsory command, in imperative mood; נדיב לבו (a generous person) is fitting to describe a voluntary approach to giving, not one that is compelled. Whereas קחו is a verb of plural number; that same לבו נדיב (generous person) takes a singular verb -- יביאה shall bring (sg.) (not יביאו, (pl.)) The command mode applies to the community as a whole, who must be, shall we say "urged", if not commanded to donate. Donation from an individual, if it is to be meaningful, needs to be voluntary and sourced in his own good will. The grammatical and semantic variants occur as they are needed to drive home the posuk's message. (הגרי"ז מבריסק)

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

### The Apter Ruv's accounting skill explains the true reason for shortening his tenure in Apta

The Holy Darchei Teshuva, Rav Tzvi Hersh of Munkatch זצוק"ל, related that the Holy Ohev Yisroel, HaRav HaKodosh Avrohom Yehoshua of Apta (known as the Apta Rov זצ"ל) served as Rav in three towns prior to Opatów, Poland: Iasi, Romania; Kolbuszowa, Poland; and Medzhybizh, Ukraine. After a long stint in Apta, he informed the townspeople that he was stepping down as Rav. His departing Apta did not sit at all well with the local denizens, and they were particularly put off by his desire to return to Mezhybizh. They were loathe to see their faithful shepherd go tend to a different flock. In Apta, he had access to ample funds for his personal support alongside his charitable purposes and also basked in boundless *kovod*/communal honour. The Rav took his congregants' qualms seriously. Hoping they would be mollified, he decided to review with them how he had come to Apta in the first place. "My father was a *melamed* in a small town, and his brother, a wealthy man, lived in this larger city of Apta. They became separated in boyhood and lost contact with each other. Neither merited to have children. My uncle died first but not before informing his wife that he had a brother so that she could obtain the *chalitza* which the Torah prescribed for her. But he failed to tell her exactly where Father resided and hence arranging the *chalitza* was no simple matter. Her Rav advised her to send letters to all of the rabbanim in the province, and to place notices in the newspapers about her being a widow in need of *chalitza* from her brother-in-law. She gave my father's name and also, hoping to flush out the *yovom*/levirate husband, the pertinent fact that my father was named in his brother's will for half of his sizeable estate. A certain Rav knew my father and heard about the situation. He counseled him to travel to perform the *chalitza* and claim the inheritance and offered to loan him *tzeida laderech* (provisions for the road), expecting repayment when he had the funds. My mother couched the events in a very noble light. Even though there was considerable effort involved in traveling, and even a measure of embarrassment (being spit upon!), she told my father to cherish the opportunity to fulfill a Torah mitzvah which occurred very rarely indeed, and that his intention should be purely to honour Hashem's will and give glory to His Name. My

worthy father told my saintly mother that he had no intention of taking any money in connection with performing the Torah-prescribed ritual of freeing a widow to remarry. Nevertheless, said my mother wisely, the *yetzer horoh* for money can be irresistible, so take this Korban Mincha siddur in your hand and undertake a solemn vow that you'll not take even a penny for carrying out the mitzvah. My father did so, and exceeded even that measure by declining any loan from the Rav, instead going to Apta on foot the entire way! The bereaved widow could not express her sense of relief to my father for actually coming, at great exertion. In gratitude, she ordered him a new suit of clothes and deluxe lodgings for his comfort. After the *chalitza*, the widow extended a pouch of money to my father as his share of the estate, but he steadfastly refused to accept it, since he viewed it as payment for doing the mitzvah, which he totally ruled out. On the other hand, the woman refused to hold on to money which she felt did not belong to her. They joined forces and decided to transfer the entire amount to a local tzedaka fund (such as *Maos Chitin* or *Kipas Chasanim*). My father doffed the fancy new clothes and headed back home -- again totally on foot. This entire episode of my father's *mesirus nefesh* and his withstanding the temptation of money evoked a wave of amazement and an outpouring of beneficence in Shomayim ("a *ra'ash in himmel*"). As a result, it was "gepaskened" (decreed) that my parents should be blessed with a child, even at their advanced age, and hence you see me standing before you. The funds which you good citizens of Apta expended to support me and my household during my years here amounted to the same sum total of money which would have come to me by way of the inheritance, to all of which I was rightfully entitled *al pi din*, of course, in any case. So the time has come for me to move on to other cities to serve other Yidden, but, because of the loyalty and kindness which you always extended to me, I will be known for posterity as the "Apter Ruv," and no other designation. The citizens of Apta were humbled by their Ruv's narrative and esteemed him even more highly as a result. זיע"א.

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