

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת זכור

פ' תצוה פורים תש"פ

One king cannot wear two crowns

וְאַתָּה הַקֶּרֶב אֲלֶיךָ אֶת-אַהֲרֹן אָחִיךָ וְאֵת בְּנָיו אִתּוֹ מִתּוֹךְ בְּנֵי יִשְׂרָאֵל: (כח א)

And you, bring near to yourself your brother Aharon, and his sons with him, from among the children of Israel. (28:1) Rashi says: After you complete the work of the Mishkan. The Gemara (Chullin 60b) states: "It is impossible for two kings to make use of one crown." In the same way one king cannot wear two crowns! Moshe Rabbeinu received the Torah and gave it to Klal Yisrael, and Moshe was *בְּתַר תּוֹרָה*, the crown of Torah. Aharon was *בְּתַר כְּהוּנָה*, the crown of Kehunah. Therefore, Moshe Rabbeinu did not receive Kehunah, so that Aharon would receive it. This was the will of Hashem, to have Shlaimus, completeness, by having *"בְּתַר תּוֹרָה"* and *"בְּתַר כְּהוּנָה"* throughout the world. The two crowns would be worn by two separate kings. This is what Rashi is referring to: After Aharon will complete the Mishkan, Moshe should bring Aharon closer to him, and in that way, the world will benefit from *"בְּתַר תּוֹרָה"* and *"בְּתַר כְּהוּנָה"*.

The Kedusha of Moshe made the holy garments

וַעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאָרֶת: (כח ב)

You shall make holy garments for your brother Aaron, for honor and glory. (28:2) Here, Hashem is commanding Moshe to make the holy garments. Yet there is a difficulty here: In the following Posuk, it states: *וְאַתָּה תְּדַבֵּר אֶל-כָּל-חֲכָמֵי לֵב אֲשֶׁר מִלְּאֵתִי: רֹחַ חֲכָמָה וְעָשׂוּ אֶת-בְּגָדֵי אַהֲרֹן לְקָדְשׁוֹ לְכֹהֵנִי לִי: And you shall speak to all the wise-hearted, whom I have filled with the spirit of wisdom, and they shall make Aaron's garments to sanctify him, [so] that he may serve Me [as a kohen].* Here it says that the wise-hearted will make the holy garments. This contradicts the first Posuk! The answer may be: Hashem wanted the holy garments to be made by the wise men, and Hashem wanted that the Kedusha of Moshe should rest upon the garments. Moshe knew the Kavanos that were needed to be invested in the holy garments. This is the meaning of *וַעֲשִׂיתָ בְּגָדֵי קֹדֶשׁ*: Moshe made the garments spiritually holy, through his Kavanos, and then they were given to the wise men to make them physically. This is the meaning of Moshe being instructed to speak to the wise men and to teach them to have the right Kavanos when making the holy garments; this would sanctify the garments for Hashem. In essence, the Kedusha of Moshe Rabbeinu "made" the garments. Hence, the reason for commanding: "You shall make the holy garments." Afterwards, the wise men would physically finish the garments. (קַרְן לְדוֹד, הַרָה"צ ר' אֱלִיעֶזֶר דּוֹד גְּרִינּוֹוֹאֵל מִסַּטְמָר)

We can only rely upon our Father in Heaven.

וַיִּסְרֹף הַמֶּלֶךְ אֶת טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהָמָן ... צָרָה הַיְּהוּדִים: (אסתר ג:ז)

The king removed the ring from his hand and gave it to Haman ..., the adversary of the Jews. (Esther 3:10) The Gemara, Megillah 14a, states concerning this Posuk: The removal of

Achashveirosh's ring for the sealing of Haman's decree was more effective than the forty-eight prophets and the seven prophetesses. For, they were all unable to bring the Jewish people back to the right way, but the removal of Achashveirosh's ring returned them to the right way, since it brought them to Teshuvah, repentance. It is interesting to note that the Gemara says, that the 48 prophets introduced no changes or additions to the mitzvos except for the reading of the Megilla, which they added as an obligation for all future generations. This fits beautifully: since the 48 prophets foresaw the powerful force of Teshuva that emerged from the miracle of Purim, they saw fit to add a Mitzvah of reading the Megillah on Purim.

In retrospect, is it possible that the removal of the king's ring would be more powerful than the words of the prophets? The answer may be: The prophets were righteous, and meant the well-being of Klal Yisrael. It was up to every Yid to accept or not accept the rebuke of the prophet, especially when the Yetzer Hara always finds an alibi for one to continue doing as before. The Yidden respected Achashveirosh and held him in esteem as being a friend of the Yidden. On the other hand, Haman was known to be the arch-enemy of the Yidden. However, when Achashveirosh removed his ring, which had the royal seal, this revealed to the Yidden that Achashveirosh despised the Yidden even more than Haman. Besides, Achashveirosh was so anxious to sell the Jews out that he demanded no money from Haman. This brought the reality to their attention that they had a vicious enemy on the throne. This caused their souls to awaken to do Teshuvah. There was no where to turn, only to Hashem. When Hashem saw the sincerity of the Teshuvah, He performed unbelievable miracles. This scenario has always followed Klal Yisrael throughout history. We settle in a country and feel some security and trust in a king or leader there. Yet suddenly out of nowhere, it is proven that the hatred is so great, that our friend is really our arch-enemy. The Gemara, Sotah 49a, states: *עַל מִי לֵנוּ לְהִשָּׁעַן עַל אֲבוֹנֵי שְׁבַשְׁמִים* Upon whom can we rely? Only upon our Father in Heaven. (Yehuda Z. Klitnick)

Yeshuos on Purim with Simcha and drinking

Harav Hatzadik Rav Avraham Elimelech Perlow, Admor of Karlin, זצוק"ל, was in Eretz Yisrael on Purim 1933. During the *Shikur Tisch*, a chassid approached the Rebbe and told him: "I must leave now; my son is very sick, and I need to take him to the doctor, and I won't be able to drink and dance." The Rebbe exclaimed, "Purim! You need a doctor? Drink wine with us, and your son will have a complete recovery." The chassid followed the Rebbe's words, and danced and drank with the Chassidim, and his son had a complete recovery.

The Chidushei Harim of Gur זצוק"ל used to say: Purim is a day when our prayers are answered. A normal person would sit and pray all day! Yet Chazal teach us that one must drink and be happy. This is proof that the Simcha and drinking on Purim is greater and more far-reaching than praying all day.

March 1953: The Jews of Russia suffered tremendously under the murderer Joseph Stalin, who loved to see people's blood flow. There was a sense of worry among the Stoliner Chassidim. The **Stoliner Rebbe Rav Yochanon Perlow** זצוק"ל assured the Chassidim, saying: "I have other ways to take care of him!" Purim day, On Purim day at 159 Rodney St. in the Stoliner Shul in Williamsburg, the Rebbe was in an extraordinary state of Simcha, and this overflowed to the

Chassidim, who felt tremendous simcha and danced with fervor. The Chassidim were just dancing and dancing, and were feeling with over-whelmed happiness. At the Tish, the Rebbe smiled and said: "With this Simcha we got rid of the evil Stalin." מִיט שְׂמֵחָה הָאֶבֶן מִיר גַּעֲפִיטערט קטאלין. This took place on March 1st. Soon afterwards, the news spread that Stalin had suddenly become paralyzed, and he died just four days later, on March 5th.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The Vurker Rebbe softens the heart of a stingy rich Yid******

Harav Yitzchok Kalish זצוק"ל, Rebbe of Vurka [5539-5608] was a Talmid of Reb Simcha Bunim Bonhart, the Rebbe of Pshischa. He was also a close friend of the Chidushei Harim of Gur. Both worked tirelessly to help other Yidden. Reb Yitzchok was renowned for having an influence upon many people. Even assimilated Jews formed a close bond with the Rebbe. The Rebbe traveled often to Warsaw to be with his Chassidim for Shabbos. Once, a chosid of the Rebbe, who was very poor and needed to marry off a child, came to the Rebbe with a problem. "I have a cousin who is very wealthy and is able to help me with money," said the chosid, "yet his servants won't allow anyone to come near him!" "How much money do you need?" the Rebbe asked. As soon as the chosid uttered the sum of one hundred rubles and gave his cousin's address, the Rebbe went off to the rich cousin's house. "With the help of Hashem, we will get one hundred rubles from your cousin," the Rebbe said. "Who is asking to see my master?" the servant asked at the door. A few moments later the servant returned to say that his master had no dealings with the Rebbe of Vurka. Hence, the Rebbe returned empty-handed to the chosid at the host's house. "One hundred rubles is not simple to get. We must have Bitachon and faith that Hashem will help us!" he said to the dismayed chosid. The next day, the Rebbe again went and knocked on the wealthy man's door. This time the rich cousin himself answered the door. Upon seeing his visitor, he shouted at the Rebbe with great anger to leave him alone, and slammed the door shut. Once again, the Rebbe placated the chosid and promised him that with Hashem's help they would have the money a day later. Sadly, the story repeated itself the next day. The Rebbe knocked, "Reb Yid," the enraged cousin yelled "either you leave peacefully, or I will throw you out!" Calmly, the Rebbe went back to the awaiting chosid. Although he hadn't succeeded yet, the Rebbe reassured the chosid that soon he would have the needed amount of money. The chosid believed his Rebbe and promised to be patient.

Meanwhile, in Warsaw there lived a Jewish activist named Mattias Rosen, who, even though was an assimilated Jew, helped many Yidden. Mr. Rosen had special respect for the Vurker Rebbe and would "go through fire and water" to help him. It so happened that Mr. Rosen and the Chosid's rich cousin frequented the same club. Proudly, the cousin told Mr. Rosen how a Rebbe had come to him three times for Tzedaka,

and what treatment he received! Upon hearing that it was the Vurker Rebbe, Mr. Rosen fired back: "Do you know who you started up with? If you don't go soon to beg forgiveness, I am afraid for your life! Besides, I will not talk to you again until you beg forgiveness from the Rebbe. You should give him whatever he asks of you!" The rich cousin became pale and frightened, realizing the seriousness of his offense. "How can I ask forgiveness now?" he asked. "The Rebbe is a warm and forgiving person. Send a coach to pick up the Rebbe, and he will come to you," Mr. Rosen advised him.

The next day, a coach wagon stopped at the home of the Rebbe's host. A servant came out to do his master's bidding, kindly requesting that the Rebbe return to the wealthy man's house. As predicted, the Rebbe consented and went along with the servant. On the way to the rich man, the Rebbe thought to himself that, although initially he was only going to ask for 100 rubles, the hassle and belittlement he went through called for receiving an extra hundred rubles. Additionally, the Rebbe thought, one hundred rubles would barely cover the chosid's needs, but with two hundred rubles, there would be a comfortable chasunah and a bit left over for the chosid to live on.

When the Rebbe arrived, the rich cousin begged for the Rebbe's forgiveness, with tears streaming down his face. The man was ashamed to have treated the Vurker Rebbe the way he did. Now, he was willing to give as much Tzedaka as the Rebbe would request. "I forgive you," replied the Rebbe. "The truth is, that I wanted you to help your cousin with one hundred rubles to enable him to marry off his child; but after all that has transpired I'm requesting that you give two hundred rubles for the cause!"

"Of course! I will bring the Rebbe the amount right away," exclaimed the relieved tycoon. Two hundred rubles exchanged hands, and the Rebbe thanked the man. "Your patience and Bitachon in Hashem was rewarded by your receiving double your request," the Rebbe explained. He handed over the enormous sum to his chosid. The Rebbe wasn't swayed by the arrogance of a rich person. When the time comes to help a fellow Yid, we must do all we can to assist, and not be turned off by small obstacles.

Wishing all a Simchas Purim. May all our prayers be answered!

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