

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Acharei Kedoshim year 8 #335

אבות ג

פרשת אחרי קדושים תשע"ח

Every minute has its purpose in life

וְאֵלֶיךָ בְּכָל־עֵת אֶל־הַקֹּדֶשׁ: (ט"ז ב')

You shall not come at all times to the Sanctuary. We can derive an important mussar principle from this posuk. The word עֵת means "a defined time", a fixed moment. A person must serve Hashem *every* minute of his life. A Yid cannot say, "Right now, I cannot serve Hashem, since I'm involved in other matters." This is what the Posuk teaches us: A person shall not come to the Kodosh, which means, serving Hashem only at a certain time which is convenient for him. A loyal, devoted Jew serves Hashem all his waking hours. Of course, conducting one's business matters consciously in accord with Shulchan Aruch is also a form of Avodas Hashem. (Tiferes Shlome Radomsk) We can delve a little deeper into these holy words. The mishna Avos 4:2 states: וְאֵל תֹּאמַר: לְבִשְׁאֲפָנָה אֲשַׁנֶּה, שָׂמָא לֹא תִפְנֶה: Do not say, "When I will be available I will study [Torah]," lest you never become available. The nature of the person is to procrastinate and push off the difficult things whether a hard gemarra or in way of life, hoping to accomplish it at a later time. The Mishna begs you otherwise. Since now is the time that the difficult came to you, accomplish it. Do not come with an excuse that there will come a time that you will accomplish the difficult thing. Do not place a "Time" as the posuk tells us. The Bais Aharon of Karlin says that every minute of the day has a different accomplishment. Therefore by saying "You will serve Hashem at a certain time", is defeating the purpose as the next time, your tikun/purpose will be for something else. (Yehuda Z. Klitnick)

Guard your words

לֹא־תֵלֵךְ רֵכִיל בְּעַמֶּיךָ: (יט יד)

You shall not go around as a gossipmonger-talebearer amidst your people. (19:14) This is the sin of talking lashon hara. The Dubno Maggid said that people have a tendency to make light of the sin of lashon hara. Their rationale is that they are not harming their friend, rather simply speaking about him. The Torah therefore requires that the metzora be brought to the Kohen in order for him to witness what man's speech is capable of doing. The Kohen will say just one word either טָמֵא impure or טָהוֹר Pure which defines the status of the metzora, making him either pure or impure. By declaring him impure, requires the Metzora to live in exile and to go through a process of cleansing and followed by the Korbanos. Such is the power of man's words!

Shlome Hamelech states in Mishlei 18:21 *Death and life are in the power of the tongue* (משלי יח כא) .
There is a famous Midrash: The king of Persia took ill and

was advised by his doctors that he needed to drink the milk of a lioness in order to be cured. Someone volunteered to bring the king fresh lion's milk; he only asked for ten goats. He took the goats and traveled to where the lions hang out. On the first day, when he was sure that a lioness saw him clearly, he threw her a goat from far away. The next day he came closer... by the tenth day he had won her trust and managed to obtain a full jug of lion's milk.

On his way back he had a vision; the parts of his body had a major argument. The legs said, "None of the other limbs can compare to us. If we would not have transported the body, it would have been impossible to obtain this milk." The hands argued that they were without parallel. If they hadn't performed the various actions necessary, it would have been impossible to obtain the milk. The heart argued that if it had not come up with the idea of the goats the entire project would have been impossible. The tongue argued that if it had not spoken up, all would have been for naught.

All the other limbs were enraged at the tongue, "How do you even dare to make any claim? You are in a dark place hidden away, you can't do anything and can't think of anything!" The tongue told them, "You will see, this very day you will all agree that I am your master."

After the man heard all this, he went to the king and told him, "Your majesty, here is the bitch's milk." The king was enraged and demanded that he should be hung. On the way to the execution, all the limbs began to cry. The tongue told them, "Didn't I tell you that you are all helpless? If I save you, will you all acknowledge my superiority?" They all agreed.

The man then asked the executioner to let him speak with the king once again, and his request was granted. He told the king to try the milk as it would surely cure him, and anyway many people also refer to a lioness as a bitch. The king tried the milk and was cured, and the man was spared. Indeed "death and life are in the hands of the tongue"! (Midrash Shochar Tov, Ch. 39) Guard your words!! (Yehuda Z. Klitnick)

A matter of Halacha, anger causes hatred

לֹא־תִשְׂנֵא אֶת־אָחִיךָ בְּלִבְבְּךָ: (יט יז)

You shall not hate your brother in your heart. (19:17) Then the Torah continues וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ *you shall love your neighbor as yourself.* The Mussar seforim bring that anger brings to hatred. Hence it is for the benefit of a person to refrain from getting angry. The Tzemach Tzedek zt"l of Lubavitch was especially vigilant never to become angry. Whenever he felt himself about to give vent to anger, he would ask his talmidim to give him a Shulchan Aruch Yoreh Deah. The chassidim wondered – what did Yoreh Deah

have to do with preventing anger? The Rebbe explained to them: Our Sages say that whoever gives in to anger is said to be worshiping idols. We see from this that anger is a serious matter, no less so than matters of issur (the prohibited) and heter (the permitted). If so, how can a

person allow himself to get angry without first inquiring whether it is permissible, without examining the halachic authorities on the matter? That is why I seek an answer in the Yoreh Deah.” Then the Rebbe would turn to the Yoreh Deah – and by that time his anger would have passed.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Liska Rebbe reprimands a Yid many years later*****

Rav Hershel of Liska was the Rebbe of the famed Reb Yeshaya from Kerestir. He frequently traveled to visit his chassidim. Once he traveled to Munkatch where a large gathering of chassidim had come to visit the Rebbe. The chassidim gave the Rebbe large sums of money. The Rebbe had always been weary of accepting money for himself, as he was humble, not knowing for sure if the people were being truly helped.

At that time, a person came over to the Rebbe with tears in his eyes. He had a daughter who was engaged a while and since he did not deliver the dowry the chosson wants to break the engagement. The Rebbe asked him "how much he needed"? He answered "100 Reinish". The Rebbe did not hesitate and took 100 reinish and gave it to the Yid. A prominent person in the congregation asked the Rebbe "how is it that you gave a very large sum of money to a person that can go collecting door to door for that amount"? The Rebbe answered "I will tell you a story: When I -Reb Hershel- was a young man, I was very poor and could not even afford to get a ride to the Rebbe of Belz for Shavuos. I had no choice and I decided on walking to Belz and on the way trying to get a hitch from place to place until I would arrive in Belz. Meanwhile I was walking and hitching and my feet became swollen. I was ready to abandon any hope to get to Belz for Yom Tov.

I entered the city of Lemberg on the way to Belz, where the the great Tzadik Rav Eizikel Ziditchover founded 3 shuls with the names: רבה אמונתך, לבקרים, חדשים. In the shul called "חדשים" the Belzer chassidim davened. I -Reb Hershel- went to that shul there get some rest for my aching feet. There I hoped to find a ride to Belz. I was gratified to see a wagon pull up and after asking them if they were going to Belz they answered "yes". But when I asked if I can join them they pointed to a young man, who organized the wagon, to get permission from him. When I asked him if I can join the trip he stated you will have to pay 60 gratsiz. I told him I have no money, so he told me to go around town to collect. I showed him my swollen feet and he said. "He will wait 2 hours until I collect the money". I had no choice and started making my rounds.

In Lemberg, whoever collected tzedaka, was given a special

plate. You went around with that plate from business to business and the custom was to ask "did you want money or merchandise" that could be redeemed for cash.

I -Reb Hershel- went out to collect and entered the first store and asked for tzedaka and they asked me "do you want money or merchandise"? I answered, "merchandise" and the merchant gave me a roll of thread. At he second store I was asked the same question, and was given a pack of needles. At the third store I was asked the same question, and I was given a pack of buttons. Meanwhile the clock was ticking and an hour had passed. I -Reb Hershel- wasn't even close to collecting the 60 gratzis. I was feeling helpless and considered abandoning my plan to go to Belz for Yom Tov to be by the Rebbe. I tried my luck in the fourth store. Again the person asked the same question, and I -Reb Hershel- couldn't contain myself and burst out in a terrible cry. The store keeper had compassion and asked me what had happened? I told the store keeper about the pain in my feet and that I needed 60 gratzis and for the merchandise I collected I won't come close to that amount! The storekeeper a warm jew, had pity on me and took out 60 gratzis and gave it to me. I thanked him whole heartedly and I was now a happy man. I went to the shul and paid the 60 gratzis to the person in charge and I was able to travel to Belz for Yom Tov and rest my aching feet.

After this whole ordeal I took upon myself a strong commitment: when Hashem will bless me with money and a person that will be in need will come to me, I will not have him go and collect in the city. Rather I will give him the full amount that he needs."

After finishing the story Reb Hershel turned to the Yid who asked him the question, "how is it that you gave a very large sum of money to a person that can go collecting door to door for that amount"? Do you know the Yid who organized the wagon trip to Belz? His answer was no! The Rebbe looked him in his eyes and said "it was you"! and it was because of you that I undertook to always give the full amount that a needy person would request of me if possible. The Yid, now felt the pain and hardship that he caused the Rebbe years ago and was really ashamed what he had done. He asked the Rebbe forgiveness. The Rebbe did forgive him.

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