

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Bhar Bechukosei 5778 year 8 #337 פרשת בהר בחקותי תשע"ח שנת חזק-מברכיך

Be keen and help your brother before he falls

וְכִי־יָמוּד אֶחָיִךְ וּמָטָה יָדוֹ עִמָּךְ וְהִתְחַנְּקָה זֶוּ: (כ"ה ל"ה)

"When your brother becomes impoverished and loses his ability to support himself in the community, you must come to his aid. Help him survive." (Vayikra 25:35). The question is why does the Torah interpret the word of "When" as וְכִי and not אֲם which would be more appropriate. The word וְכִי usually means "as"? The answer can be that the Torah is teaching a valuable lesson: There is a Mitzvah regarding supporting and lending money interest-free to someone who has fallen upon hard times. Now Rashi comments on this posuk, this means one should give a person the ability to continue standing on his own two feet, by lending him money, before he falls and gives way. Rashi gives the following analogy. When a donkey is carrying a heavy load which is causing it to lose its balance, then as long as it hasn't fallen yet, one person alone can support it, and reestablish it to stay on it's feet. However, once it has fallen, even five people won't be able to stand it up again. The Torah wants us to be keen and notice on our friends "וְכִי" as they begin to struggle, come to their aid. Do not wait until they have fallen, since at that time it would be very difficult for them to stand.

We find in Chazal that a Yid must emulate Hashem. The gemarra Sota 14:a says: What is the meaning of that which is written: "After the Lord your God shall you walk, and Him shall you fear, and His commandments shall you keep, and unto His voice shall you hearken, and Him shall you serve, and unto Him shall you cleave" (Devarim 13:5)? But is it actually possible for a person to follow the Divine Presence? But hasn't it already been stated: "For the Hashem is a devouring fire, a jealous God" (Deuteronomy 4:24), and one cannot approach fire. Just as Hashem Is Kind so must we be kind and in all other ways of Hashem. He explains: Rather, the meaning is that one should follow the attributes of the Holy One, Blessed be He. Dovid Hamelech says in Tehilim 145:14 Hashem sustains and upholds all who fall And raises up all who are bowed down. Therefore we must do the same to our brother and not to wait until it is too late. (Yehuda Z. Klitnick)

The soul can be content to remain with us if we give it a proper home

וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם וְלֹא־תִנְעַל נַפְשִׁי אֶתְכֶם: (כ"ו י"א)

And I will place My dwelling in your midst, and My Spirit will not reject you (26:11) On the posuk from our daily Shacharis (Tehillim 150:6), כל הנשמה תהלל קה, the Medrash (Bereishis Rabbah 14:9) teaches: "על כל נשימה ונשימה" "for each and every breath, one is obliged to thank the Al-mighty". The neshama/soul strives continually to be joined with its origin, which is the Heavenly Throne. Through Divine kindness, the soul is permitted to continue residing in the body. And it strives to be reunited with its root source when its host body is drawn to materialistic activities. However when the person in whose body the soul resides is elevated spiritually and is involved in mitzvohs and ma'asim tovim, the soul is content to continue its residence there. So: returning to the opening posuk of our Parsha: אֲם־בְּחַקְתִּי תִלְכוּ If you will be immersed in my statutes, then וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם Hashem will cause his Presence to rest within you. Since you conduct yourself properly, in keeping with His will, and then in culmination of the process, וְלֹא־תִנְעַל your neshama will be content to remain in the body.

(תורה מהר"י"ץ - דושינסקי)

To add to above: The term the posuk uses "מִשְׁכְּנִי" echoes the status of one's neshama as a "mashkon", a pledge, reclaimed by Hashem every night, as we say in our nightly nusach, אַפְקִיד, בְּיַדְךָ. אַפְקִיד In Your hand I entrust my spirit. Every night when our neshama leaves our body, Hashem makes the decision whether to return the neshama, hence we recite the Modeh Ani, thanking Hashem for returning our neshama! The Mishneh in Avos 4:17 states: שְׂעָה אַחַת בְּתְשׁוּבָה וּמַעֲשִׂים שְׂעָה אַחַת בְּעוֹלָם הַזֶּה, מְכַל חַיֵּי הָעוֹלָם הַבָּא One hour of repentance and good deeds in this world is better than all the time in the world to come. (Yehuda Z. Klitnick)

This year (5778) the seventh day of Pesach was on a Friday, so the diaspora has an 8th day of Yom Tov on Shabbos but Israel does not. The diaspora will read Shemini on that Shabbos whereas the diaspora will first read Shemini the following week. This causes a disparity. We then wait until Behar-Bechukotai to split because at that point there's no choice - they have to do so in order that Bamidbar be read on the Shabbos before Shavuot. However in a leap year, the Parshiot of Matos-Masei get us back in sync because then Parshas Naso is before Shavuot and not Bamidbar.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** The Rebbi Reb Leib Sarah's rescues a Yid from a blood Libel*****

The Great Tzaddik Reb Leib Sarah's (1730-1796 תקנ"ו) was a Chassidische Rebbe and a talmid of the heilige Baal Shem

Tov. He once stopped off at an inn near Vilna. The innkeeper was a Ehrliche Yid and very wealthy. The

innkeeper, who recognized that Reb Leib was a heilige person, offered him a deluxe room and treated him with great respect. After a few days at the inn, Reb Leib asked to speak with him. He requested the innkeeper to go visit the Duke of Vilna and tell him that Leib Ben Sarah is in your inn and he would like to meet him immediately.

The innkeeper politely answered, "Rebbe! I cannot go! A Jew is forbidden to enter the area around the Duke's residence. If anyone notices me, I will be stoned to death." Reb Leib assured him that no one will be harmed, however if he will not go, he will suffer very severe consequences. The innkeeper was adamant and reiterated to Reb Lieb "I will not put my life in danger and will not go to the Duke." The innkeeper realized that he caught the wrath of the Rebbe as suddenly his wife and children became very ill. He quickly went to Reb Leib and apologized and said, "Rebbe! I'll go to the Duke. The Rebbe said, "OK everyone will be healthy." The innkeeper ventured into the neighborhood of the Duke and surprisingly no one said a word to him. He went straight to the home of the Duke and knocked on the door. When the Duke opened the door he was surprised to see a Yid. The innkeeper told the Duke that Leib Ben Sarah wants to meet with the Duke immediately. The Duke was in state of shock and stated: "sure I'll go with you right now." The Duke left the house, despite his servants trying to convince him to stay as they were concerned for his well being. But he assured them, "Don't worry, I will go with the innkeeper and I will be fine." They arrived at Reb Leib Sarah's room, and the Duke spoke to Reb Leib privately for a few minutes, and the duke then returned home. A few days later the innkeeper's wagon driver, a young goy, suddenly disappeared. As usual the innkeeper was accused of a blood libel, and being a Yid, he was guilty and was thrown into jail. A date for sentencing was set. However the law was, that the Duke had to sign a death verdict. The Duke approached the judge with a request that since he must purchase some horses at the market in a distant city, and the innkeeper is an expert on horses, he wanted to take him along. After we purchase some horses, I will return him to the court and then you will sentence him. The judge answered that he sees no problem and gave his permission to take along the Yid.

The trip was a long one and when they finally arrived at the market the Duke set out scouring the dealers to purchase fine horses. Lo and behold the innkeeper was waiting for the Duke and thought he was hallucinating when he suddenly noticed the young wagon driver who disappeared, walking towards him! As he came closer to him the young goy ran

towards him and embraced his old boss with tears in his eyes. He explained, "I was taken captive from you and was promised a lot of money as well as shelter, however, the captors then negated on their promise. I became a hungry man and am very cold. I beg of you: Please! can I return home with you?" The innkeeper was delighted and answered: "Sure I will!" He took the young man to his hotel, fed him and told him to rest up and wait there until he leaves home. The Duke found some nice horses with the help of the Yid and when he finished his business, told the Yid that have to return home. The Yid told the young goy to wait at the hotel and the innkeeper drove the Duke home, but he deliberately made the horses go wild and the Duke got nervous. The innkeeper told the Duke that he was nervous about his court case and cannot not focus on his driving. However I met a young man who is an expert wagon driver and he will be able to take them home. The Duke agreed and the innkeeper drove the wagon back to the hotel and picked up this young man.

The Duke was happy to enjoy a safe trip and sat in the back together with the Yid. When suddenly The Duke started talking with the innkeeper, I have to confide: "That the old Rebbe I met at your inn predicted the future to me that you will be accused of a blood libel and that I should take you to a certain city where there was market for horses. At the city of the market you will be proved that the innkeeper is innocent. We already went to that city and are now heading home and I don't see your innocence!" The Yid knew the Rebbe and exclaimed to the Duke, "The Rebbe foresaw everything! At the market I was able to prove my innocence." The Duke gave the Yid a puzzled look. The Yid now pointed to the young driver. He is proof! The Duke questioned the young driver who testified that the innkeeper was being framed. The Duke was ecstatic that his trip was really a success and the words of the Rebbe came true.

The day of sentencing arrived and witnesses came forth testifying that the innkeeper used the blood of his young man for Matzos. The Judge accepted their testimony and sentenced the Yid. The judge handed the document to the Duke to be signed, the Duke tore up the paper, and ordered the young wagon driver to be brought into court. He attested to the Judge that he was kidnapped and how his former boss treated him so nicely. The Judge reversed the sentence of the Yid and he sentenced the accusers. The Duke saw the greatness of Reb Leib Sarah's and became a good friend to the Yidden in his town. It was a great Kiddush Hashem.

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