

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Emor 5778 year 8 #336

אבות ד'

פרשת אמור תשע"ח

The obligation of awareness from the Kohen or Gadol

אמר אל-הכהנים בני אהרן ואמרת אליהם לנפש לא-ישמא בעמיו: (כא א)
 Speak to the kohanim, the sons of Aaron, and say to them:
 Let none [of you] defile himself for a dead person among his
 people: (21: 1) Rashi: אמר ואמרת "Speak to the Kohanim ...
 and say to them," "Say...and you shall say." This double
 expression comes to admonish the adult Kohanim to be
 responsible for the minors that they must not contaminate
 them להזהיר גדולים על הקטנים (Mizrachi). This Rashi is
 commonly translated as "to warn the adults to be responsible
 for the behavior of the minors." Rebbe Reb Elimelech of
 Lizhensk says that the meaning can also be as follows: To
 warn the great people, "גדולים" to be very careful to avoid
 every sin, even the seemingly insignificant ones, "הקטנים."
 People tend to look and learn from our Gedolim and the
 omen on them is to behave and avoid even the most minor
 sins. When a Gadol is lax and lenient in his doing Mitzvoahs,
 the will cause the simple person to really fall and relax off in
 his doing Mitzvoahs. (Based on the Noam Elimelech) The same
 idea we find in the sefer Yismach Yisrael from the Rebbe of
 Alexander on the Posuk קדשים יהיו ... ולא יחללו שם אלקיהם
 They shall be holy to their G-d and not desecrate the Name of their
 G-d.(21:6): - If the Kohanim are to be holy to Hashem, isn't it
 self-evident that they dare not desecrate His name? This teaches
 that the Kohanim have to uphold a higher standard of "Chilul
 Hashem." Behavior which could be proper for an average
 person could easily constitute a "Chilul Hashem" for a Kohen.
 With the Chidush of the Noam Elimelech, we could combine
 the same lesson from both of these verses. There is the moral
 obligation of the Kohen or the Gadol to act with extreme
 caution as not to cause a "Chilul Hashem." Besides the fact that
 the simple person will also become lax as said before.

Why does the Torah bring the Shabbos within the Yomim Tovim

דבר אל-בני ישראל ואמרת אליהם מועדי ה' אשר תקראו אתם מקראי
 קדש אלה הם מועדי: ששת ימים תעשה מלאכה וביום השביעי שבת
 שבתון מקרא-קדש כל-מלאכה לא תעשו שבת הוא לה' בכל מושבותיכם:
 אלה מועדי ה' מקראי קדש: (כג ב-ד)
 Speak to the children of Israel and say to them: The Lord's
 appointed holy days that you shall designate as holy
 occasions. These are My appointed holy days: Six days,
 work may be performed, but on the seventh day, it is a
 complete rest day, a holy occasion; you shall not perform
 any work. It is a Sabbath to the Lord in all your dwelling
 places. These are the Lord's appointed holy days, holy
 occasions, which you shall designate in their appointed time.
 (23: 2-4): Rashi asks a powerful question Six days...: Why
 does the Sabbath designated by Hashem, appear here amidst
 the festivals which are designated by the Sanhedrin and are

only a דרבנן / Drabanan? To teach you that whoever
 desecrates the festivals is considered to have transgressed as
 severely as if he had desecrated the Sabbath, and that
 whoever who fulfills the festivals is considered as if he has
 fulfilled the Sabbath, and his reward is as great. (Be'er
 Basadeh; Torah Kohanim 23:144) The Gaon Rabbi Yaakov
 Kamenetsky z'atzal (1891-1986) Rosh Yeshivas Torah
 Vadaas and Beth Midrash Elyon Monsey NY states: It
 appears to me that all nations and ethnicity have their
 different festivals and appointed times. Given that this is the
 case, in order to prevent us from erring and thinking that our
 festivals are no different in kind or degree from those of the
 other nations of the world, the Torah begins with the notion
 that without the Shabbat there would be no importance
 whatsoever to the Mo'adim. The reason for this is eminently
 clear – for without the declaration of the holiness of Shabbos
 by Hashem, no holiness would inhere in the Mo'adim (Sefer
 Emes L'Yaakov, Parashat Emor 23:2) The Holy Zohar states
 that all the blessings of the Six days stem from the previous
 Shabbos. Hence when a Yom Tov falls out in the middle of
 the week, the holiness / Kedusha of the Yom Tov really
 began on Shabbos. Therefore it must be that in every Yom
 Tov, there is a great part in it that is Kedushas Shabbos,
 which is designated by Hashem. This is the reason the Torah
 integrated the Shabbos together with the Moadim. That is
 what Rashi implements: the reward of Yom Tov as great as
 reward of Shabbos. (Yehuda Z. Klitnick)

לפרקי אבות רבי אליעזר בן יעקב אומר, העושה מצוה אחת, קונה לו
 פרקליט אחד. והעובר עברה אחת, קונה לו קמינור אחד. (פרק ד משנה י"א)
 "He who does even one Mitzvah acquires for himself one
 advocate, and he who commits even one Aveira, acquires for
 himself a single accuser." There is a difficulty with the
 grammar: as the opposite of the word העובר should be המקיים
 and not העושה. Another point poses a question that when a
 person does a Mitzvah he also merits the thought to do a
 Mitzvah and Hashem gives him merit for this too. Then for
 doing the Mitzvah, a person should really acquire 2 advocates.
 The Sefer Beshem Betzalel answers: That our Mishna is really
 referring to the case of a person who intended to do a Mitzvah
 and something came up and he wasn't able to do the Mitzvah.
 In this case we see distinctly in the Gemarrah Brachot 6:a
 that Hashem considers it as he had done the Mitzvah. Therefore
 Hashem will give him merit. Therefore our Mishna uses the
 phrase העושה which means he thought and intended to do the
 Mitzvah, which in this case he acquires only one advocate.
 However in the case where he is a מקיים, and he has the thought
 and the actual doing of the Mitzvah, in this case he will acquire
 2 advocates. (ספר דורש לפרקים ר' יהודה רובינשטיין)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The Five Angelic Rabbonim and their Mission Succeeds******

The Year was 1810 and the Reform movement was formed. There was great friction between the Reform and the Orthodox as both sects davened in the same Shul and basically shared the same community. The holy Chasam Sofer - Reb Moshe Sofer z''tzal - was the strongest of the opposers to the reform movement and he decided that because of the changes brought about by the Reform movement, Orthodox Jews should create separate communities for themselves in Hungary. [Rav Shamshon Refoel Hirsch z''tzal was the staunch opposer to them in Germany.]

However, first it was necessary to receive the royal approval for this. Therefore, the Rabbonim decided upon and chose of five of the most famous Rabbonim and Tzaddikim of Hungary to send them as a a delegation to the Kaiser Franz Josef. Among the delegation were Rav Yehudah Assad, the famous author of Yehudah Ya'aleh and Chidushei Maharia on the Torah, Rav Akiva Yoseph Shlezinger the Lev Haivri and many more seforim, and his father-in-law, Rav Hillel of Kolomyia author of Eis Laasos and Maskil El Dal. Rav Akiva Yoseph, in his sefer Bris Olam, relates that the night before their meeting with the Kaiser, he was lodging with his father-in-law Teb Hillel. In the middle of the night he was awakened by Rav Hillel, who asked him, "Are you asleep?" Rav Akiva Yoseph replied that he was awake. "Do you see anything?" asked Rav Hillel of his son-in-law. "No," came the answer. After a while Rav Hillel asked again, "Do you see anything?" Again, Rav Akiva Yoseph replied, "No, I don't see anything." After that, Rav Hillel woke him once again with the same question, and once again Rav Akiva Yoseph gave the same reply.

Rav Hillel politely explained, "I just saw my Rebbe the Chasam Sofer in a dream and he told me, "You have davened well. Go to the Kaiser, and your mission will be successful." I told the Chasam Sofer that the guards would never allow us an audience with the king! The Rebbe answered Hashem will have you seen as angels and the guards will not notice you!

The next morning the entire delegation went to the Kaiser's palace. They found all the gates open, with no guard or anyone else to stop them or ask them questions; so they walked right in to the palace grounds. The Kaiser was taking his morning stroll, was not notified of the sudden guests, was only wearing a simple house robe. When the Kaiser saw

them, he exclaimed, "Five angels!"

The members of the delegation had removed their hats, as is customary when standing before a king. Rav Yehuda Assad approached the king and said, "If His Majesty will allow it, I would like to put on my hat so that I can recite the blessing we say when we see a king." The Kaiser graciously answered, "Of course, but please wait a minute. I too would like to cover my head." Then the Kaiser then went into the palace and put on his crown, and afterwards Rav Assad and the others recited the Bracha as is the Halacha in Shulchan Aruch Orach Chaim 224:8: *ברוך אתה ה' אלהינו מלך העולם שנתן לנו מוכבודו לְבָשָׁר וְדָם* "Blessed are You, L-rd our G-d, Who has imparted of His honor to flesh and blood." Afterwards the Kaiser asked them what was the purpose of their visit.

The Rabbonim had originally chosen one of the Rabbanim, a talmid of the Chasam Sofer, since he was a eloquent orator and fluent in the language that he would present their request; but now he found himself unable to open his mouth. The Kaiser realized that the young man was overcome with awe before him and therefore could not speak. He said, "Instead of speaking, just put your request in writing, and whatever you wish, I will grant." They immediately wrote their request, that the Kaiser give them the necessary recognition so that they could function as a separate community with due legal authority. The Kaiser took their request and, without even reading its contents, folded it. This was the royal sign that the request had been granted.

Afterwards, the Kaiser was about to take leave of his five guests, but first he asked for a blessing from Rav Yehuda Assad, who appeared to him as handsome as an angel. Rav Assad blessed him with a long life and a long and successful reign. It is known that the blessing was fulfilled, for the Kaiser was still king at the age of eighty-four. When they left the Kaiser, they met the palace director, who was astonished to discover that five strangers had entered the palace without any hindrance. He asked them, "How did you enter without permission?" They answered, "No, we are not entering. We are leaving." Upon hearing this he was so astonished that he simply walked away.

This miracle was performed from the Holy Chasam Sofer in order to allow the separation of the communities and the continuation of the Orthodox Jews in Hungary and eventually throughout the world.

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