

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Vayikra year 8 #330

שבת ראש חודש ניסן - פ' החודש

פרשת ויקרא תשע"ח

The meaning of the word "man" by Korban

אָדָם בִּיִּיקָרִיב מִכֶּם קָרְבָּן; (א ב)

When a man from among you brings a sacrifice to Hashem...(2:1) The Heilige Zohar (אָדָם וַיִּקְרָא) 5b) defines the "אָדָם /man" in our posuk in an unexpected way: Meaning that only a married man was permitted to offer a korban. The gemarra Gittin (90b) concludes with a passage which is cited by all Jewish marriage counselors in trying to forestall divorces: *כל המגרש אשתו ראשונה אפילו מזכה מוריד עליו דמעות*. When someone divorces his first wife, the Altar sheds tears on his account. How is a get linked to consequences on the Mizbeach? In light of the Zohar, we understand. If a man is without a wife, he can no longer offer sacrifices. In losing him, the Altar weeps as it will be lacking karbanos. (מו"ח הרה"צ ר' יוסף טויסיג זצ"ל הגדה בית ישראל מאטטערסדארף)

The meaning of the words "That he robbed"

וְהָשִׁיב אֶת־הַגְּזוּלָה אֲשֶׁר גָּזַל (ה בג)

And he shall return the robbed item that he robbed. (5:23) The pasuk appears to be redundant, "He shall return the robbed item that he robbed." The words *asher gazal* – that he robbed are superfluous. Obviously, the item which he robbed is what he is presently returning. What else? He is certainly not returning something which he did not rob. The *Sefer Chassidim* asks this question and offers an insightful answer which sheds light on the nadir of theft. One who steals from someone and later has a change of heart and immediately that same day returns the item, he will not have to add to the principle. If however, he allowed time to slip by, time during which the pain of the loss can take a harmful effect on the victim, he should be relegated to add to the principle. A day, a week, a year, any amount of time past the immediate day that the theft was executed adds extra to the amount the thief should return because over time, the loss of the object becomes more profound and has a greater effect. He adds that there are circumstances in which, as a result of his loss, the victim of the theft is forced to alter his lifestyle, cut back on his expenditures and diminish his lifestyle. He no longer has the money that he once had. Furthermore, the victim's loss goes far beyond the economics aspect. There is also an emotional aspect to be considered. When a person takes a monetary hit the ramifications are all-encompassing, often taking an emotional toll on the victim's entire family. This should serve as a powerful admonishment for anyone whose actions have caused a fellow Jew a loss of money. Everything must be considered: the financial ruin; physical and emotional toll on the victim and by extension, his family. For someone who once had money, poverty can be a

serious affliction. It can destroy a family. Children who have been raised to "have" cannot deal with "not having." For some it is an emotional stigma, a taint, smeared by a society that measures success by how much one is "worth" rather than by how "worthy" one is. Children growing up in a home where trips and vacations are non-existent; where going to a restaurant represents a major family milestone; where a *Yom Tov* means another hand-medown, have difficulty with a society regardless of its varied affiliation with Torah Judaism that places a great premium on material possessions.' The *ganov* is not much different than the murderer, claims Harav Chaim Zaitchik, ZT"l. One who murders a fellow Jew is punished not only for the death of the victim but also for every potential offspring that could have emerged from him. We see the present victim; we see the actual monetary loss. Hashem sees it all and He factors in the appropriate punishment to suit the sin.

The angels have material to work on-"That he robbed"

אֲשֶׁר גָּזַל: (ה בג)

"that he robbed." (5:23) Harav Chaim Kreisworth, ZT"l, Av Beis Din Antwerp Belgium, related that the that the *Chofetz Chaim* once visited Warsaw to attend a rabbinical meeting. At one point during the conference he needed a piece of paper to jot down a Torah thought. On the table of the home where he was staying overnight lay a small piece of paper which seemed ownerless. The *Chofetz Chaim* asked if anyone knew to whom the piece of paper belonged. Those who heard the question were stymied by it. Surely, whoever owned the paper would be overjoyed to have the sage use it, especially since it was for the purpose of a *mitzvah*. Furthermore, the paper was worth less than a penny, of no significant value. The *Chofetz Chaim* replied, "**True, the piece of paper may have little value but the material for the prosecuting Angel that would be created by such a lapse in sensitivity to another person's property could destroy all of Warsaw!**". The lesson taught from the *Chofetz Chaim* is powerful. However minute the object taken from someone else, even though that person wouldn't object to it being used. But as long as there was no consent given, the angels of prosecution will find fault in the taker, labeling it as "*that he robbed*". (Yehuda Z. Klitnick)

The opposite is also beneficial

Reb Shalom Shvadron once related a story: The Bais Din in heaven sent a messenger to a neshama in Gan Eden telling him great news. One of his descendants gave a large check for tzdakka and therefore a part of the merit goes to your neshama and you deserve to be elevated to a higher position

in Gan Eden. A few weeks later the messenger returns to take the neshama back to the original level. When the neshama protests, The messenger answers bluntly: The

check was returned as unpaid! Reb Shalom said that in every thing done in this world there is something to account for.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Laundromat that Vanished mysteriously*****

When Rav Yisochor Berish Ruben arrived in America after the Second World War, he arrived poor and penniless. One of the Jews who recognized the Tzaddik's gadlus and tzidkus began to spread the word that one of Rav Yeshayale Kerestir's einiklach had arrived and was now available for counsel and beroshos in Manhattan's Lower East Side. Among the many Yidden who sought his bracha came a wealthy Jew from Bridgeport, Connecticut, who explained that he saw an advertisement proclaiming a grandson of the Tzaddik Rav Yeshayale Kerestir had arrived. He took out four kemiyos (amulets) that the Kerestirer had written and handed one to Rav Ruben as a gift, along with a handsome donation as a pidyon and told Rav Ruben the following story behind the kemiyos that he kept and treasured:

In the days before the First World War, he had made his way from Hungary and settled in the East Side of Manhattan. In those days, the washing machine was a new invention and an expensive luxury. This Jew had a kliger kop and had a brilliant idea to make a parnossa. Knowing that most people could not afford a washing machine, he took out loans, invested in several of the new expensive machines and opened one of the first laundromats. Here people could rent and use the machines to do their laundry, benefit from them and pay for their use in an affordable manner without having to purchase one.

The laundromat was a very successful enterprise and the Jew soon became wealthy. His neighbors were jealous and one of them copied his idea, opening a laundromat just down the street on the opposite side. His clientele of fellow goyim grew since they preferred to do the laundry with him, while the Jew's business dwindled and dwindled. The Jew was very upset and told his woes to a Shad"ar – a meshulach who at that time was sleeping there as his guest from Hungary.

"Back home in Hungary there is a wonder Rav, a Rebbe and Tzaddik in Kerestir, whose beroshos and yeshuos are famous. Surely he can help you. Send a kvittel and a pidyon with me and I will be sure to bring the matter before the Rebbe." The Jew did so and in no time a parcel arrived, containing four amulets with instructions from the Kerestirer Rebbe that the Jew was to affix each kemiya to one of the four walls of the laundromat, and so he did. The nefarious plans of his non-Jewish neighbor did not end with stealing his customers. Apparently, he wasn't satisfied with just

taking away business; he decided to hatch a plan to put a sure end to any chance of this Jew's success. He hired an arsonist and paid him to set the store on fire. He gave the arsonist the exact address of the Jew's laundromat and waited to hear news of his wicked scheme's success. Meanwhile, it was Shabbos night and the stores were all closed. The would-be arsonist arrived at the location where the address said the store should be but try as he might, he searched high and low and

could find no laundromat at the said address! After fruitlessly searching for some time, he almost gave up when he asked a passerby where the laundromat was. They pointed him to the non-Jew's laundromat, which was just down the street. Thinking that his boss must have made a mistake with the store's number, since it was on the same street (not knowing that his boss who hired him also owned a laundromat), he set fire to the goy's laundromat. The sirens blared and the fire trucks came to put out the conflagration. When the police arrived together with the fire inspector, they immediately recognized that the evidence pointed to arson. They tracked the materials down to the arsonist, arrested him and he confessed to the crime and pointed to his hired boss as the culprit. The goy was arrested and sentenced to many years in prison for arson, fraud and other crimes. The kemiya that the Jew gave Rav Ruben contained the sheimos that formed the roshei teivos of the pasuk in Bereishis 19:11, "And the men at entrance of the house they [the angels] struck with blindness from young to old and they failed to find the entrance". וְאֵת-הָאֲנָשִׁים אֲשֶׁר-פָּתַח הַבַּיִת הֵבוּ בַסְּנוּרִים מִקָּמָן. וְאֵת-הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הֵבוּ בַסְּנוּרִים מִקָּמָן וְעַד-גְּדוּל וְיִלְאוּ לְמַצָּא הַפֶּתַח. So had this bully been blinded; wondrously the accomplice had failed to find the laundromat, even though it had been right in front of him!

A segulla from Mekubalim to win over your enemies סגולה יאמר שלש פעמים, ישר והפוך, את הפסוק (בראשית י"א): וְאֵת הָאֲנָשִׁים אֲשֶׁר פָּתַח הַבַּיִת הֵבוּ בַסְּנוּרִים מִקָּמָן וְעַד-גְּדוּל וְיִלְאוּ לְמַצָּא הַפֶּתַח. ואח"כ יאמר פעם אחת את הפסוק (שמות ט"ז): תִּפְּלָ עֲלֵיכֶם אֵימָתָה וְפָחַד בְּגִדְל וְרוּעָה יִדְמוּ בְּאָבְנֶיךָ, עַד יַעֲבֹר עִמָּךְ ה', עַד יַעֲבֹר עִם זֶה קִנִּיתִי. והוא בדוק ומנוסה. (רפואה וחיים מירושלים).

This week Thurs. ו' ניסן the Yahrzeit of my dear mother known fondly as Sheila ר' אברהם יעקב הלוי ויומא ע"ה תשס"ה

A publication of **Seforim World** 1000's of seforim: new, old and out of print and Rabbinical Letters for sale. As a new service we will accept upon examination, your used seforim and English books. We reserve the right to charge you if they are unsaleable or Shaimos. 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 T/f Hours are 11:30 - 7:30 pm, Fri till 2, Just in 5 volumes of Mishna Brura with authentic Muggah plus a Ahavas Chesed 2 Muggah's \$2000. A complete letter from Chafetz Chaim \$22,000. A sefer Mishna Lemelech which the Maharal Diskin gave a present \$2500, A Rif signed by the Marcheshes \$2500, Mateh Efraim belonged to Rav Pam \$180 Email us to suscribe לעי"נ ידיד נפשי המקובל הצדיק ר' מיכאל בן רחמים נימני זצ"ל כ"א תמוז תשע"ז