

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Pinchas 5779

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שנת מברכין החודש מנחם אב

פרשת פינחס תשע"ט

The reason Hashem showed gratitude to Pinchas

לכן אמר הנני נתן לו את בְּרִיתִי שְׁלוֹם: (כ"ה י"ב)

Therefore, say, "I hereby give him My covenant of peace."

(25:12) Rashi comments, *My covenant of peace*: "That it should be a covenant of peace for him. Just as a man owes gratitude and favor to someone who did him a favor, so here Hashem expressed His feelings of friendship to him." The question is: why did Hashem show such an unusual level of gratitude to Pinchas, when Moshe and Aharon, on more than one occasion, also saved Klal Yisrael from Divine wrath? Our answer: there is a difference between a distinguished person's doing a good deed and that of an ordinary person. Hashem expects Rabbanim and community leaders to show self-sacrifice to help Klal Yisrael as a matter of course. However, when an average person such as Pinchas does the same, then Hashem shows him a special degree of gratitude. This holds true for all future generations. Even a plain, simple person has the obligation to sacrifice himself for Klal Yisrael, secure in the knowledge that Hashem will always bestow upon him His gracious covenant of peace, in the time of His choosing. (Rav Zalman Sorotzkin)

Pinchas deserves his reward in this world

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(25:12) In a well-known dictum, the Gemara (Kiddushin 39b) states clearly that Hashem does not bestow rewards in this

world for Mitzvah performance; those rewards are reserved for the Next World, in each person's personal Gan Eden. שכר מצוה. בהאי עולמא ליכא *The reward for fulfilling a mitzvah is not given in this world.* Yet do we not see here that Pinchas *did* receive his reward in this world? However, the Mishna (*Avos 5:18*) says: כל המזכה את הרבים, אין המא בא על ידו. *One who causes the community to be meritorious--- no sin will come by his hand.* Now, one reason that Hashem does not bestow merit and reward in this world is that the person will sin afterwards, potentially nullifying the reward. However, Pinchas made a public Kiddush Hashem and caused the community to be meritorious, and it would not sin again; therefore his reward was bestowed in this world, since there was no chance of subsequent transgression. (Chasam Sofer)

Another reason why Pinchas deserves his reward in this world

There is another insight to answer this question: Pinchas was the grandson of Aharon, who sinned by allowing Klal Yisrael to make the golden calf, the Eigel. That behavior resulted in many Yidden dying. Now, Pinchas rectified and caused Hashem to spare many lives, as the Posuk confirms. This act of rectifying Aharon's error is one of Kibbud Av, and the Mishna states (Peah 1:1) that the reward for honoring parents is given in on this world as well as in the next world. Therefore, Pinchas received his reward in this world too. (Bais Avraham)

YAHRTZEIT AND STORY OF THE WEEK

(By Yehuda Z. Klitnick)

**** **Reb Shloime of Karlin** כ"ב תמוז ****

The 22nd day of Tamuz is the yahrzeit of Rebbe Shloime of Karlin. Rebbe Shloime was considered so great that chassidim used to say that if they had the power, they would make it permissible to get married on this day, even though it is during the Three Weeks.

Rebbe Shloime of Karlin lived to the age of 52, the same age as King Solomon. Since he was killed in 5552 (1792), that means that he was born some time in 5500 (1740).

Many great tzadikim considered Rebbe Shloime to be the "Moshiach ben Yosef" of his generation, because he was killed while sanctifying the Name of Hashem. The Beis Aharon says that there are Tzaddikim who were personally redeemed, and Moshiach was fully revealed to them.

Rebbe Shloime was adopted as a young child by Rebbe Aharon the Great of Karlin, the founder of the Karliner dynasty. He would travel with Rebbe Aharon, to the Maggid of Mezritch, and became the latter's disciple. Rebbe Aharon passed away at a very early age, of 36, and following his passing, Rebbe Shloime took upon himself the mantle of leading the Karliner chassidim until Reb Asher, the son of Rebbe Aharon, who was only 12 years old, was able to lead the Chassidus, and a strong bond occurred between them.

Reb Shloime introduced the power of Tefila and was the first

Rebbe to scream by the davening. All his students, as Rav Uri of Strelisk, Rav Mordechai of Lechovitz, Strettin, Kobrin and Slonim all followed this Avoda of screaming by the davening.

Supports family of the Rebbe, and earns Gan Eden

Before becoming famous, Rebbe Shloime of Karlin would sit all day in shul and learn Torah, and totally ignored his financial needs. Things became so bad that his young wife was devastated from having no means of support. A certain Jew heard about this dire situation, that a young husband was learning all day and not able to care for his family. This Jew was not observant, yet he could not bring himself to ignore the family's situation. He decided to settle matters with the young man, so he made his way to the shul where he was learning.

As he entered the shul, he was immediately overwhelmed with the sweetness of Rebbe Shloime's learning and prayer, and changed his mind completely, deciding that he himself would provide for the family and free them from their dependency upon Rebbe Shloime, who was obviously very gifted in other areas.

As the years passed, Rebbe Shloime became famous, and the

family's livelihood became easier. In time, this Jew passed away. Rebbe Shloime attended the funeral and at the very end of the burial, stuck a wooden stick into the mound of earth piled upon the grave. He then went back home, and the angel Duma appeared to him. Duma is the angel responsible for bringing the dead before the Heavenly tribunal for judgment. The angel had arrived at the grave to collect the soul. But because of the stick that Rebbe Shloime had wedged into the grave, the angel was unable to perform its mission. Obviously, Rebbe Shloime had done something with the stick. Duma asked Rebbe Shloime: "What have you done? I can't collect this man's soul." Rebbe Shloime responded, "Come back in three days." The angel had no choice, so it waited and came back after three days. Again, it approached Rebbe Shloime. This time, Rebbe Shloime said, "I know that this man transgressed every commandment in the Torah. But at the same time, he sustained an individual who keeps the entire Torah, and he sustained that man's family as well!" The angel asked him: "Why did you wait three days to tell me this?" Rebbe Shloime responded that it had taken him three days of introspection to verify that he was indeed "an individual who keeps the entire Torah".

The Bracha was expensive, and he lost his chance for child

A Chassid who lived in Vitebsk remained childless for many years. Several times, he had traveled to Liozna to beseech his Rebbe, Rabbi Shneur Zalman (founder of Chabad Chassidism), to arouse Heaven's mercy through the Rebbe's prayers and blessings; but strangely, the Rebbe responded each time that it wasn't in his power to help him.

Once again, he decided to seek the Rebbe's help. He enclosed a charitable contribution (called a "pidyon nefesh" a "soul redemption") with his written request to merit children. Again, the Rebbe answered that it was not within his power to help him, but this time he offered a surprising recommendation: he advised his Chassid to go to the Chassidic master, Rabbi Shloime of Karlin, saying that "the Karliner" would be able to help him.

Now, it is well known how Chassidim feel about seeking help from Rebbes other than their own. Nevertheless, his own Rebbe had suggested it, the need was great, and the years were slipping by, so off the Chassid went to Karlin.

Arriving at Karlin, he consulted with some of the local Chassidim. They advised that the best time to gain access to the Rebbe was when he would set out on one of his journeys. On the way, the Rebbe would regularly dispense advice and blessings to those who accompanied him. So the Chassid stayed in Karlin for several days, until finally Rabbi Shloime announced that he was about to leave on a trip, and that anyone who needed anything from him was welcome to come along. The Chassid climbed aboard the caravan of coaches and

wagons, which shortly thereafter set off.

Rabbi Shloime and his entourage passed through many towns and villages. The journey continued, but still the Chassid had not received any encouragement to present himself to the Karliner Rebbe, nor, for that matter, any clue as to the purpose of the journey. Finally, after they stopped at a certain village, the Karliner summoned the Chabad Chassid and told him that if he would turn over to him a certain large sum of money, he would merit to be blessed with offspring.

The Chassid was by no means a wealthy man. Already, the extended traveling had cut deeply into his resources. What could he do? Eventually, he decided that he just could not meet the Karliner's request. He respectfully took leave of the Rebbe and departed for home, and in his heart he felt resentful: how could a tzaddik ask for so much money for a blessing?

After he was home for a period of time, the Chassid decided to go again to Liozna to visit his own Rebbe, Rabbi Shneur Zalman. When his turn came for a private audience, the Rebbe asked him if he had gone to the Karliner Rebbe, and if so, what had the tzaddik advised him?

The Chassid answered that indeed he had gone, and he had invested a lot of time and money in a long journey with him, but in the end the Karliner Rebbe had requested a large sum of money, which he wasn't able to provide; and "what kind of business is this anyway, to demand so much money for a blessing?"

Rabbi Shneur Zalman had no choice and revealed: "The reason you don't have children is that you once gravely insulted a Torah Sage." "But I never insulted a Torah Sage in my life!" cried the Chassid. "Yes, you did," insisted the Rebbe, "the great scholar and righteous man, the Rav of Lubavitch, Rabbi Yissachar Ber, זצ"ל."

"But I never thought him to be anything special," said the Chassid. "Is that so?" marveled the Rebbe. "You should know that Eliyohu -Elijah the Prophet - revealed himself to him every day!" "It is written in the Talmud," continued the Rebbe, "that the penalty for insulting a Torah sage is one litra (about a pound) of gold (Talmud Yerushalmi, Bava Kama, 8:6). But as Rabbi Yissachar Ber, is no longer in this world, it is no longer possible for you to apologize to him and make amends. There are certain later rabbinical authorities, however, who have ruled that even paying the litra of gold posthumously, helps to ease the censure. The Karliner Rebbe took you around with him to all the places where those rabbinical authorities are buried, in order to garner support for you. The large sum of money he requested from you was exactly equivalent to a litra of gold. Unfortunately, you passed up the opportunity. "I myself am not able to help you in this matter," explained the Rebbe, "because Rabbi Yissachar was my teacher, and a student cannot forego the honor of his teacher."

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