

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Shemini 5778

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אבות א

פרשת שמיני תשע"ח

*Only through teshuva will we be redeemed from Golus*

כי היום ה' נראה אליכם: (ט ד)

"For today Hashem appears to you." 9:4. The word "היום" alludes to the word in, "היום" אב-בכלו תשמעו " "Today, if you shall heed My words." Sanhedrin 98a – As soon as Klal Yisroel will return to Hakodosh Boruch Hu completely, which means they will do teshuva, the Bais Hamikdash will be rebuilt, and Aharon the Kohen Gadol will be together with מלאך טוב, מלאך מיכאל who is the good angel, to redeem us from Golus. אהרן, נראה אליכם are the same letters as, "היום" = Teshuva. This is what the Posuk is teaching us. By doing teshuva we will merit that the redemption come speedily in our days. (The Chida in sefer במן דררי כמן)

*The solution to overcoming the Yetzer Hara*

יה הדרבך אשר-צנה ה' תעשו וירא אליכם כבוד ה': (ט ו)

"This is the thing the Lord has commanded; do and the glory of the Lord will appear to you." 9:6 The Chida says in the name of his grandfather Rav Avraham Azulai, the Chesed L'Avrohom, that if one has four hundred consecutive days during which he remains completely *Kodesh*, Holy without sin, the Yetzer Hara will no longer have any power over him. This can be the insight to this phrase: יה הדרבך אשר-צנה ה' – If one heeds the commands of Hashem, perform Mitzvos, and live in a state of Kedusha, How? תעשו – which is the letters עשו – ה' one shall do so for ה' = four hundred days, then he will achieve that, וירא אליכם כבוד ה' – The glory of Hashem will be revealed to him, and the Yetzer Hara will no longer have any control over him. (בן איש חי)

*Eating strictly kosher foods brings one closer to Hashem*

זאת החיה אשר תאכלו מכל-בהמה אשר עלי-הארץ: (יא ב)

*These are the creatures that you may eat among all the animals on earth* (11:2). The Medrash Tanchuma says (Shemini 8) This posuk is connected to what Dovid HaMelech stated (Tehillim 40:9) לעשות רצונך אלכי הפצתי "To fulfill Your will, Hashem, my G-d, I desire, and Your Torah is in my innards." A real difficulty!

The heilige Apta Rav, in sefer Ohev Yisrael, explains our pasuk as follows: He asks why the pasuk uses the language זאת החיה, *These are the creatures*, implying that Moshe pointed out which animals were pure and kosher. Obviously Moshe did not point out which animals were kosher; rather, using the signs of purity, he taught Klal Yisrael how to identify each species through identifying marks and characteristics. The gemarra Menachos 29a says that Hashem

did show Moshe each species, but Moshe did not do the same for Klal Yisrael, preferring to teach them the identifying signs and marks to distinguish kosher animals from nonkosher ones.

Based on this idea, we can explain the message of our posuk and its connection to the words in Tehilim: The Apta Rav introduces the idea that we too can recognize and identify signs and characteristics that tell us what is kosher and pure to eat. Anyone who wishes to give Hashem nachas will be unable to put something impure and nonkosher into his mouth. The reason is that all kosher foods have a היות (vitality) and kedusha in it which desires to be uplifted and rise back to its root source in holiness. However, impure and nonkosher foods do not have this sanctity and have no desire or draw pulling them up with desire to the higher worlds. Secondly, nonkosher foods place a barrier between us and Hashem, causing the one who consumes them to have his heart clogged up, so that he is cut off from holiness altogether. Hence a person who desires to grow spiritually and draw closer to Hashem, when confronted with forbidden foods will find he has no desire to eat that food. When food is brought before a Tzaddik, that pure, kosher food was placed there by Hashem, Who desires that the היות and kedusha in that food should be uplifted by this person who eats them to serve Hashem. This, says the Apta Rav, demonstrates how the pasuk in Tehillim is true: לעשות רצונך To fulfill Your will, Hashem, my G-d, I desire, therefore ותורתך בתוך מעי, and the Torah is in such a person's innards. In his digestive tract there is a guiding force of Torah that guides him what to eat and what to refrain from eating. For such a person, if his innards hunger for the food, this is a sign of purity and kashrus, and if his innards detest the food and are disgusted by it, this is a sign of the food's impurity and nonkosher status. This, explains the Apta Rav, the pasuk says זאת החיה אשר תאכלו – "this is the animal" those to which we point and say, "You shall eat them" – those animals that you have a desire and appetite for are surely kosher and pure to eat, and holiness will be drawn from into such a meal. This, is true regarding Tzaddikim who are completely holy. Their sole desire is to serve Hashem and fulfill His will and therefore His Torah is in their innards guiding them to eat and desire those foods that are kosher, in order to fulfill His will. The Apta Rav concludes with the prayer: May we merit to be counted among those who fulfill His will, truly wholeheartedly, Amen! The lesson from this insight: that by being careful and strict what we eat will help us to become closer to Hashem.

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\**The lost money ended up in the right hands*\*\*\*

R' Yisrael Moshe Sheinfeld, the son of Reb Chaim Tzvi who was a Dayan in Berzovo, Slovakia, had a brilliant technological mind, especially in the area of wine-making. After he married his wife who was from Beregszasz, Hungary he opened a wine factory there. With the right skills and an extensive knowledge of the wine-making craft, he was able to improve his equipment in order to produce the very finest wine, and in ample quantities. His brand of wine became a household name and was sought after from far and near. To no one's surprise, R' Yisrael Moshe became a wealthy man. He and his wife were very good hearted and they shared their wealth with the less fortunate. His wife ran a children's clothing store and was always on the outlook to offer large discounts to needy customers.

Every Erev Shabbos Mrs. Sheinfeld worked hard to prepare food packages for the poor in Beregszasz, all done in a discreet manner so as not to embarrass anyone. Over time the distribution grew. No one in town knew about the Sheinfelds' great chesed. They knew that doing a mitzvah without fanfare is a huge source of merit. The Sheinfelds were always seeking to do chesed and were at their happiest when they could help a needy family. They always prayed to Hashem for success in their holy endeavours of ahavas yisroel and chessed for the poor.

One Friday Mrs. Sheinfeld sent her 14 year old daughter to a customer in a nearby town to pick up a large sum of money. The young girl was reluctant to undertake such a weighty task but wouldn't dare disobey her mother. She set out to the nearby town and picked up the money and hastily hurried home. She carefully hid the money in order not to lose it. The girl had no wristwatch and didn't know the time of day. All of a sudden the sky darkened and the winds started blowing and the young girl became befuddled. Since it started to get dark she assumed that it might be already close to Shabbos and, being an ehrliche girl she decided to find a place to hide the money. She noticed a Yiddishe home with a large courtyard with a large thornbush in the corner, under which she placed the money and headed home, hoping to return after Shabbos to retrieve the money.

She was glad that she would not be Mechalel Shabbos. As she was walking home the sky suddenly cleared and the sun shone with a bright light. The girl realized now that there would be ample time to get home before Shabbos and she headed back to the thornbush to retrieve the money. However, to her understandable dismay, the money was not

there. She didn't know what to do now.

She was sure she did the right thing under the circumstances when she thought that it was almost sunset when she concealed the money. When she came home she told her mother the whole story. Mrs. Sheinfeld comforted her daughter by saying, "I'm sure the money ended up with a truly needy family." Her mother continued to comfort and reassure her that since she hid the money as not to be Mechalel Shabbos, Hashem has watched that the money end up in good hands and she felt at ease.

Throughout Shabbos the Sheinfelds were delighted and were sure that they were able to come to the help of yet another needy family in addition to the packages that they regularly sent. Hashem brought the real outcome of the money to them on Monday afternoon as a young woman with a large family of children entered the Mrs. Sheinfeld's store and asked to see nice clothing for all of them since their clothing was very worn. Mrs. Sheinfeld began outfitting the children. When it came time to pay, Mrs. Sheinfeld, who knew the family was poor, asked how the lady was in the position to buy new clothing. The lady told Mrs. Sheinfeld: "An amazing thing happened. I was drying my clothes on the clothesline when I noticed the sky darkening. I anticipated rain and went out to take in my laundry. The winds started to howl and some of my clothing went flying. I feared that the clean clothes would get dirty and I ran after them. They landed at the feet of a thornbush in my courtyard. As I picked up the clothing I noticed a packet of money under the bush. I figured Hashem sent me money in a miraculous way to buy new clothing for my children."

Mrs. Sheinfeld praised Hashem that He sent the family such a generous gift and wished the lady all the best. That night when Mrs. Sheinfeld came home she had a bright smile on her face when she saw her daughter. She exclaimed: "Because of the pains you took to avoid Chillul Shabbos, Hashem sent us a great Mitzvah. The money ended up in the hands of a very poor family, just as I thought it would." She described what had happened in the store that day. The Sheinfeld family was immensely gratified that their campaign and commitment to chesed had a great boost that day. Shlome Hamelech promises in Koheles 8:5 שׁוֹמֵר מִצְוָה לֹא יֵדַע דָּבָר רָע *Whoever keeps the commandment shall know no evil thing.* When keeping a commandment, nothing bad can come out of it. Hashem will see to it.

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