

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Tazria Metzorah

year 6 #302

פרשת תזריע מצורע תשע"ז

The gates of heaven are closed for the Metzorah

(תְּמָאָה | תְּמָאָה יְקָרָא: י"ג מ"ה)

"And he is to call out, "Impure! impure!" (13: 45) The Gemarah (Shabbos 67a) asks a question: why does the Torah repeat the words תְּמָאָה תְּמָאָה? The Gemarah answers that the Metzorah must proclaim "I am Tamei, I am Tamei!" This verse teaches us that the metzorah should inform the public of his misfortune, and spread the word so that people will pray for him. (Moed Kattan 5a)

Hagaon Rav Yonoson Eibishitz זצ"ל asks a question: Why don't we find the same obligation in our day when someone is sick? Shouldn't he inform the public of his illness so that people will pray for him? The Gaon answers: We find in Parshas Vayeira (21: 17) וישמע אלקים את קול הנער "Hashem listened to the voice of the sick lad." Rashi proves from this that Hashem listens to the prayer of the sick person himself, more than the prayer from a stranger. If this is the case, then the question arises, why doesn't the metzorah who is indeed a very sick person pray on his own behalf? Why does the metzorah have to inform the public of his misfortune so that the public will pray for him? The Holy Zohar states that the Torah refers to a metzorah as a תְּמָאָה מוּסָגֵר, a quarantined impure person. But there is a deeper meaning, teaches the

Zohar. It is that the gates of Heaven are closed off to the prayer of the metzorah. Therefore, since he cannot effectively pray for himself, he must announce his misfortune publicly so that others will know to pray for him. The gates of Heaven are then open to those who pray for the health of the metzorah. However, in the case of an ordinary sick person, the gates of prayer are open to the sick person for his own entreaties and these are more appreciated by Hashem. (מדרש יונתן אייבישיץ)

Learning Torah wins the battle of the Yetzer Hara

זאת תהיה תורת המצורע: (יד ב')

"This shall be the law of the Metzorah." The true purpose of Torah learning is to become a Ben Torah, that the Torah becomes part of your behavior and you are able to refrain from doing Aveiros and going after bad desires. מְצַרֵּעַ is in essence two words מְצַרֵּעַ רָע to take away the bad from a person, which refers to sins and bad desires. This is what the Posuk means זאת תהיה תורת what is the true way of learning Torah? Only when you are able to refrain from sin and bad desires מְצַרֵּעַ רָע after you learn Torah. (בית אהרן קארלין)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

Reb Shaya Kerestirer 3rd day of Iyar 1924 **performs Techias Hamaisim to save a Yid**

At the Levaya of Reb Shayala from Keresteir, a Yid named Yitzchok, who was unknown to the Chassidim, was crying uncontrollably. After the Levaya, a few Chassidim come over to him to ask what his connection to the Rebbe was, and why he cried so bitterly? He answered, "I owe my life to the Rebbe! Now I can finally tell my story which I had to keep to myself for many years."

"I own a successful bar in a city not far from Kerestir. The Goyim were very friendly neighbors, and there was peace between us. When World War 1 broke out, the economy was shattered and people began to blame the government and the Yidden for the problems. On weekends the Goyim didn't work, and they had free time. Fearing that the Goyim would start rioting against the Government and the Yidden if they got drunk, the government placed a ban on selling alcoholic beverages on those days. One Shabbos, a neighbor of R' Yitzchok's came knocking on the door. He had to have just one drink. R' Yitzchok pleaded with him: "It's against the law and if they catch me selling to you today I will be put to death. The Goy answered "I am your friendly neighbor. I won't tell anybody." R' Yitzchok tried to evade the sale, but the Goy threatened him, and R' Yitzchok finally

gave him one cup.

That was more than enough. The Goy now said that if he wasn't given another cup he would tell the authorities about the sale. R' Yitzchok was now in a dilemma – either way he would be in trouble. Petrified, he gave the Goy another cup. The Goy became very drunk, and began acting wild. R' Yitzchok pleaded with him to calm down but it was to no avail. The Goy said that he would tell everyone that he had brought a drink on Shabbos from R' Yitzchok. R' Yitzchok lost his cool, and took a thick stick and hit the Goy. The Goy collapsed to the ground. and died!

Now R' Yitzchok was in shambles. But he composed himself, took out a Tehilim, and began to daven to Hashem to direct him to the right course of action. After finishing Tehilim a thought came to his mind. Not far from him, there was a Wonder Rebbe in Kerestir. He decided to hide the Goy under a bed, and as soon Shabbos would be over, travel to Kerestir. On Motzei Shabbos, R' Yitzchok came to Kerestir just as the Rebbe finished making Havdallah. R' Yitzchok ran over to the Rebbe hysterically. The Rebbe tried to calm him down, and brought him into his room. R' Yitzchok told the Rebbe the story. The Rebbe listened and asked sternly

“Why did you do such a wild thing?” The Rebbe then went into a deep trance. After a few minutes the Rebbe awoke, went to his closet, and took out 2 coins. He then put them over the candles from Motzei Shabbos, said a blessing over them, and handed them to R' Yitzchok. The Rebbe instructed him to put these coins in the hands of the Goy and say, “Yeshaya Ben Moshe the Talmid of Reb Hersh from Liske and the Sanzer Rav, orders you to pick yourself up and go home!” R' Yitzchok thanked the Rebbe, and ran home to do what the Rebbe had told him to do. Lo and behold, the Goy began to move and then got up on his feet! R' Yitzchok told the Goy that he had fallen and that he should go home now, as it was very late.

The Goy came home and his wife confronted him. “Again! you spent our last money on your drinking and here we are

in hunger” she said. They got into an argument, and after a brief altercation, the Goy fell to the floor and died.

R' Yitzchok heard what had happened, and quickly traveled to Kerestir to tell the Rebbe, and thank him for the wondrous miracle that he had performed. The Rebbe brushed aside the miracle, and said sternly, “You killed a Goy on Shabbos. Even though it was unintentional you still sinned. In order for you to rectify the sin you must go into exile for one year. Another condition is that you are not allowed to tell the story to anyone as long as I live.” R' Yitzchok left the Rebbe, and did as was told.

R' Yitzchok concluded, telling the Chassidim, “Now that the Rebbe passed on I can finally tell over the story”. Rav Aaron Bleich and Rav Mendel Rubin were live witnesses who retold this story many times.

Yahrtzeit ג' אייר ***“The Stoliner Rebbe from Detroit”*** By Yehuda Z. Klitnick

Pillar of Chesed

In July of 1923 כ"ד תמוז תרפ"ג, Harav Hatzadik Rav Yaakov Chaim Perlow born 1888, the son of Harav Yisroel the Rebbe of Stolin, came to America. There were already many Stoliner Chassidim in the USA. 3rd day of Iyar 1924 3rd day of Iyar 1924 3rd day of Iyar 1924 3rd day of Iyar 1924 The Rebbe as soon as he put his foot in America, got to work on his thousand of chesed projects together with the Rebbitzin Chana Chaya. they began to work tirelessly to open a kitchen for all. The Rebbe had a history of being a Baal Chesed and that is why his heilige father agreed he come to America They didn't rest a moment and were always busy helping another Yid especially in those days when the economy was very bad and it was common that the landlords evicted many Yidden who couldn't pay the rent. The Rebbe raised the thousands of Dollars to pay for rent, electric bills, and other expenses. and for food which was scarce. He was instrumental to help Yeshivas to cover their payroll.

There is so much that can be told of their chesed. The Rebbe was the back bone of the Vaad Ha'ezra to help Rabbinim during the war. He received thousands of letters from Europe for all kinds of help, and he never turned down anyone. There is not a person that doesn't have a fond memory of the Rebbe. Always with a smile and his extra ordinary Ahavas Yisrael.

Hundreds of Bachurim at the Table

The Rebbe himself lived very plain. All his seforim were in crates as to buy a bookcase was a waste. The money can be used to help a Yid. His Shabbos table was full with guests and the Stoliner Shul on Rodney St. in Williamsburg after Davening friday night became a dining room full with hundreds of boys who learnt in Yeshiva. The Rebbe and the Rebbitzin were the host and parents to all. The Simcha and delight on their faces were obvious. Most Bochorim from Torah Vadaas ate at the Rebbes Table. This was besides the Tish that the Rebbe made where there were many guests and which ran till the wee hours of Friday Night.

A Home for all

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The shul also was a welcome home for many Chassidishe Yidden who came from Europe, as there weren't many Rebbes then in NY. Here they found their warmth. The Rebbe was a maven in music and he introduced many niggunim and he had music notes, from the past Rebbe's and composers. Reb Ben Zion Shenker helped the Rebbe with reading those notes.

Mechaya Maisim

Mariam'ke the wife of Volf Aba Bigman who was by the Heilige Bais Aron from Karlin was a Chassidista and when the Rebbetzin Chana Chaya passed away in 1939, She did the housekeeping and cooking. One day while walking up the steps of the Rebbe's house at 159 Rodney St., she slipped and tumbled down the steps. She was around 90 years old then and she lost her consciousness and looked as she had passed away. One of the Chassidim ran up to the Rebbe to pray for Mariam'ke. The Rebbe smiled and told the chosid to whisper in her ears: "The Rebbe wants You to make a kugel for him!" That revived her and she got up as if nothing happened to her.

Final Trip

The Rebbe led the Chassidim for 23 years. He traveled to many cities to spread Yiddishkeit and to raise money. He visited Bangor Maine, Chicago, St. Louis, Toronto, Montreal and Detroit. There it was his untimely passing at the age of 58, 6 days in Iyar 1946, while visting his Chassidim in Detroit. After mincha on ג' אייר he said the time has come and put his head down and his Heilige Neshama passed on. When there was a question where to bury the Rebbe they opened his suitcase and noticed the Rebbe had prepared his Tachrichim -burial clothes- now they understand that the Rebbe chose Detroit his resting place. Till today the Stoliner Chassidim and Yidden in Detroit visit the Heilige Tzion on ג' אייר. Hence, the Rebbe is always to be known as "The Detroiter" ז"ע"א The Rebbe didn't leave over any children but his Chesed and Good name will always be remebered. Also to remember the Rebbetzin who passed away 15 days in Cheshvon 1939. May the Rebbe be a Mailitz Yosher for all as he was a Pillar of Chesed and had Ahavas Yisrael to all.