

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת תזריע מצורע תשע"ח אבות ב Parshas Tazria Metzora 5778 year 8 #334

Kohen must rule impartial

והקסגיר הכהן את־הנגע שבעת ימים: (י"ג ד')

The posuk tells us that the Kohen must quarantine —close off— the negah —affliction— for seven days. The question is: why does the Posuk say to close off the *negah*? In reality the *person* who has been afflicted has to be closed off. The right words should have been והקסגיר הכהן את הנגע, not הקנגע? The answer can be that there is always the possibility that the Kohen might take a personal interest in the matter. If the *person* with the *negah* is someone he doesn't like, he might want to settle the score with his enemy. He might then be subconsciously inclined to rule strictly and impose the quarantine. The same concern might prevail if the person who came to the Kohen is his friend, because the Kohen is liable to be lenient with the affliction. Therefore the Torah commands the Kohen: look only at the affliction —the *negah*— not the person who is afflicted. Therefore the Posuk doesn't say הקנגע but rather הקגע. The Shomer Emunim Rebbe, Harav Aharon Roth Ztz"l said that the only way a Tzaddik can truly answer a chosid who comes to him for advice, is to put all his personal interests on the side. If not He might then be subconsciously inclined to sway from the truthful advice.

The gates of heaven are closed for the Metzorah

וְטָמֵא טָמֵא יִקְרָא: (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 טָמֵא טָמֵא? The Gemarah answers that the

Metzora 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

וישמע "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 טָמֵא מוֹסָר, 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 אייבשיץ)

YARTZEIT OF THE WEEK (By Yehuda Z. Klitnick)

***** **"The Stoliner Rebbe from Detroit a master of Chesed"** *****



The Pillar of Chesed comes to America

On July 7 1923 ב"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. The cream of the crop Chassidim, many who were in the audience by the Bais Aharon, Harav Aharon of Karlin, davened in the East Side in Manhattan at 48 Orchard St. Reb Nisson Pilchick

related to us the impact that their Avodas Hatfilah had on him. The Rebbe, got to work on many chesed projects together with the Rebbitzin Chana Chaya.

Builds a Shul and Home for Chesed

The Rebbe yearned to have a large Shul as well as adequate space for his chesed. The Rebbe made a trip to Detroit where many rich chassidim lived and the Rebbe raised \$7000 which was enough to buy two buildings 159 and 161 Rodney St. One building was renovated into the big Shul and one three story building for residence and chesed. It is told of a Yid who dropped off his sick son at the doorstep of the Rebbe who cared for the sick person and after a few weeks the father came to pick him up, and no thank you was exchanged. The father understood that the home of the Rebbe was for healing sick people for chesed. The Rebbe had an entire floor for all type of homeless people. The Rebbe had one request: All guests must leave their shoes at the doorstep. The Rebbe then inspected the shoes and the

shoes that needed repairs were sent to a private shoemaker who fixed the shoes and brought back to the door step. everything done in a discreet manner. They couple began to work tirelessly to open a kitchen for all the poor Yidden. 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 teamed up with the Boyaner Rebbe and the Kapitchnitz Rebbe to raise thousands of Dollars to pay for rent, electric bills, and other expenses and for food which was scarce. He was also 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, as well as the Agudas Hadmorim to help the Rebbe's settle in America. He received thousands of letters from Europe for all kinds of help, and he never turned down anyone. There was not a person that didn't have a fond memory of the Rebbe. Always with a smile and his extra ordinary Ahavas Yisrael. 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. Whenever Hagaon Reb Shlome Heiman needed some obscure sefer, the Rebbe somehow had it. The Tolna Rebbe who resided in Montreal at the time was desperatly looking one Erev Shabbos for the sefer Meor Vashemesh. The Stoliner Rebbe came to visit then and the Tolna Rebbe was in seventh heaven when the Stoliner Rebbe took out the sefer which was in the wooden crate loaded with seforim that the Rebbe took along with him. His Chesed was great but the Rebbe still managed to learn many hours a day and nights.

Hundreds of Bachurim at the Table

His Shabbos table was full with guests and the Stoliner Shul on 161 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 of the Bochurim from Torah Vadaas ate at the Rebbes Table.

A Home for all

Being the only Chassidishe Tish in Williamsburg the Rebbe's personal Tish drew many Yidden from all different Chassidus. The Rebbe was *Mechabed* the guests with niggunim and *Sippurei Tzaddikim* that the Tish was *Mamash Olam Habah* which ran till the wee hours of Friday Night. Having ended so late, the Rebbe started Davening at 10 am

as the Chassidim should have a chance to regain their strength and stamina to deliver a Stoliner davening with the usual screaming and geshmak. The shul also was a welcome home for many Chassidishe Yidden who came from Europe, as there weren't any Rebbes Williamsburg. Here they found their warmth.

Niggunim

The Rebbe was a special maven in music and had a great musical ear. He played the violin and saxophone. He introduced many niggunim as he had music notes, from the past Rebbe's and composers which he brought along from Stolin. Every year before Rosh Hashana as the Minhag is in Stolin, the Rebbe introduced 6 new songs to be sung Yomim Noraim. Rav Ben Zion Shenker frequented the Tish and was very close to the Rebbe and sat with Rebbe on Friday afternoon reviewing and helping him with reading the stack of music notes.

The Rebbe was a great Baal Tefilah which brought teshuva to those who heard his Davening. Such a Mesikus!

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. There was a question where to bury the Rebbe. But when they opened his suitcase and saw the Rebbe prepared his Tachrichim -burial clothes- they understood that the Rebbe chose Detroit as his resting place. Till today the Stoliner Chassidim and Yidden in Detroit visit the Heilige Tzion on ג' אייר. Hence, the Rebbe is known as "The Detroiter" זייע"ן The Rebbe didn't leave over any children but his Chesed and Good name will always be remebered and the Rebbetzin who passed away 15 days Cheshvon 1939. May the Rebbe be a Mailitz Yosher for all as he was a Pillar of Chesed and Ahavas Yisrael to all.

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 לעיני דיד נפשי המקובל הצדיק ר' מיכאל בן רחמים נימני זצ"ל כ"א תמוז תשע"ז