

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Acharei Kedoshim 5777

year 6 #303

פרשת אחרי קדושים תשע"ז

Reason why the son's of Aharon passed away and the connection to sefira

אחרי מות שני בני אהרן בקרבנתם לפני ה' וימתו: (טו א)

After the death of Aharon's two sons when they approached before Hashem, and they died. (16:1) The question is why

does the Torah have to elaborate Aharon's two

sons, when it states clearly that it was Nadav and Avihu,

hence we know they were two? The answer can be based

on the Midrash that states four reasons for the untimely,

tragic deaths of Nadav and Avihu. Among these is the

*idea that, *Lo natlu eitzah, zeh mi'zeh*, "They did not take*

*counsel one from another. *ויקרו בני אהרן איש מהקרתו**

"Each man took his firepan" (Vayikra 10:1). This intimates that each

one acted on his own without consulting the other. This

would imply the meaning of "two" each was separate in

his way. Yet the question is why would they deserve the

punishment of death for such a minor offense? The

*answer is in the posuk *בקרבנתם לפני ה'*. This alludes to the*

fact that they approached Hashem in a level of Kedusha,

in the company of Tzaddikim, and the posuk says in

*Tehilim 50:3 *ויכביבו נשערה מאד* "And around Him it storms*

*[nisara] mightily", The Gemarrah explains *שהקב"ה מודקדק**

עם הצדיקים כחוט השערה (ויבמות דף קמא ע"ב ב"ק דף נ ע"א)

which teaches that the Holy One, Blessed be He, is exacting with

His surroundings, i.e., the righteous who are close to Him,

up to a hairsbreadth [sa'ara], so that even slight deviations

can elicit severe punishment. This is the meaning of

**בקרבנתם לפני ה'* they approached before Hashem, being at*

such a high level caused this punishment. However the

mefarshim say that such a punishment from Hashem is a

show of love. The same can be understood what chazal

teach us that in the days of Sefira, 24,000 students of Reb

Akiva passed away. The reason was similar to the sin of

the two sons of Aharon, they didn't show respect one

another. Of course the question is, we are talking about

students of Reb Akiva who was the pillar of love. He said

**ויאהבת לרעהך כמוך* זה כלל גדול בתורה*

the principle that one should

treat other people in the manner in which one would want

to be treated by them. How then can we explain the

students not following the advice of their Rebbe? But

according to our words before, the students of Reb Akiva

were tzaddikim and the not showing respect one to

another was a minor aspect, but Hashem showing his love

for them gave the punishment as David Hamelech said

"The Holy One, Blessed be He, is exacting with His

surroundings". (Yehuda Z. Klitnick)

Love your neighbor, Love G-d, the connection

קדושים תהיו כי קדוש אני ה' אלהיכם

Be holy, for I your G-d am holy. (19:2)

Love your neighbor as yourself: I am your G-d." (19:17) The

question is: Hashem commands us to be holy because He

is holy. This is enigmatic. How can we compare ourselves

to Hashem? Just because He is holy, does that mean that it

is so easy for us to become holy? Another question: What

is the connection between these verses?

Obviously, if Hashem demands Kedushah of us, it is

within our reach. As our Creator, He knows our

capabilities and potential. Consequently, He makes only

those demands that are feasible for us to achieve. In this

parsha, Hashem offers the method for attaining kedushah.

Is it not coincidental that in the same chapter of the

Holiness Code we are commanded not only to love our

neighbors as ourselves but also to love the stranger as you

love yourself. It is no coincidence that we find by both

*phrases the word *אני ה' I your G-d*. There is a famous*

gemarra (Shabbos 31a) Hillel is asked by a potential

convert to teach him the entire Torah while he stands on

one foot. Hillel responds: "What is despised by you do not

do to your friend. This is the entire Torah, the rest is

commentary; go learn!" According to Rashi, the friend

which you should not mistreat is none other than Hashem

Himself! Hillel, according to this understanding, literally

had in mind the entire Torah, ethical and ritual,

interpersonal relationships as well as the human

relationship with God. Hashem is holy and us, by being

holy, pushes away the Yetzer Hara who is always

bringing machlokes/conflict, causing hatred amongst

people. By being holy and close to hashem a person will

*be humble. Shlome Hamelech says *תועבת יהוה כל**

*(משלי מז ה) *Hashem will not tolerate the arrogant person**

*and Hashem will not place his *Shechina*/divine presence on*

such a person. Hence "Love your neighbor as yourself"

does not refer only to your earthly neighbor but also to

your spiritual neighbor- Hashem. This is the connection of

Kedusha/holiness and loving your neighbor. If you will be

*holy you will love your neighbor, Why? *אני ה' I your G-d*.*

I am holy and love every creature in the universe so you

too shall be holy and through Kedusha you will elevate

yourself from the net of the yetzer hara, and despise

machlokes and love Shalom/peace. By being holy

Hashem will rest his devine presence on you and have a

life of peace and tranquility, Amein. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Apta Rav teaches a lesson of importance how Tzdaka can rectify a Neshama*****

Harav Hatzadik Reb Avraham Yehoshua Heschel, the Apta Rav, author of the famous sefer *Ohev Yisrael*, and student of Reb Elimelech of Lizensk, had a chossid Harav Eliezer, the Rav of Greidung who often related the following story with great enthusiasm and intensity. Once when Rav Eliezer traveled to the Apta Rav to seek some advice, he had to wait his turn in the line as many people were also waiting. The Yid before him was from the "elite" chassidim who was highly respected by the Rebbe as well as the Kehilla. When his turn came, the chosid left the door open and Rav Eliezer saw how he presented his Kvitel to the Apta Rav. The Rebbe glanced at the Kvitel and asked the chosid what his request was. Rav Eliezer wasn't interested in eavesdropping on other people's conversations and so stood off to the side. But the chosid spoke loudly and Rav Eliezer couldn't help but hear the request. The chosid stated: "I have two daughters whom I have to marry off. Up to this day I have been very careful not to take any money or gifts from other people. But now I lack funds to make any shidduchim. My request from the Rebbe today is only that Hashem should continue to send me what I need without having to take money from other people."

Rav Eliezer sympathized with the chosid and felt that the chosid was making a reasonable request. Rav Eliezer noticed that the Apta Rav became very serious and gazed again into the Kvitel and fell into a deep state of *dveykus*/trance, as if he were off in a distant world. Rav Eliezer was terrified at the sight of the Rebbe's face. After a few minutes the Rebbe awoke from this trance and stared at the chosid. He started speaking very loud to the chosid, almost screaming, "In *Shomayim* they are very angry at this request of yours. What you have requested is not the will of Hashem. You should know that there are many *Neshamos*/souls that are waiting for their *Tikkun*/rectification in this world where we dwell. Even after all their Torah and good deeds they still lack a certain *zechus*/merit which will complete their *Tikkun* and secure their place in *Gan Eden*. Now for your knowledge I will advise you that their *zechus* is to help an ehrliche Yid like you in a time of need. By thinking only of yourself and wanting Hashem to send you what you need directly, you are going to delay the *Tikkun* for those *Neshamos* who are waiting to give you money for Hachnasas Kallah! Now you see why they are upset at you in heaven." "Go out into the world and give the *zechus* to those *Neshamos* who are waiting to help you financially. One

thing I can do to make things easier for you is to give you a warm recommendation-letter attesting to your ehrlichkeit. I will also give you a bracha you that you should only meet with those *Neshamos* that are waiting anxiously so that they can earn their *Tikkun* while helping you in your hour of need."

Hearing this interesting conversation, Rav Eliezer was astonished by the Rebbe's advice and the words of the *Neshamos* that are waiting anxiously! With great suspense, he waited what will evolve. The Apta Rav summoned his son Harav Yitzchok Meir, the Rav of Zinkov, and directed him to compose a warm letter of recommendation for this chosid, asking everyone to receive him with respect and to respond generously to his appeal. This was too much for Rav Eliezer, But the most intriguing part of it was that to the chosid this whole scenario didn't affect his emotions at all, as if the Rebbe didn't mean him. This proved to Rav Eliezer how elevated this chosid was! The letter was drafted and the Apta Rav asked to review it. Rav Eliezer was further amazed to hear the Apta Rav tell his son to add in some more impressive and respectful titles to describe the chosid. The Apta Rav approved the new text and handed the letter over to his chosid along with a Brocha for Hatzlacha.

Reb Eliezer was in a daze when his name was called to see the Rebbe. A short time later Rav Eliezer encountered the chosid and apologized for intruding into his private conversation and asked how the Rebbe's bracha worked? The chosid told him with a great sense of relief that, thanks to the Rebbe's brocho, which was to a tee, he had been very successful and in a very short time was able to raise all the money he needed for both his daughters' weddings. "Of course I am thankful to the Rebbe for what he has done for me". However the chosid confided in Rav Eliezer and said very humbly that he felt totally undeserving of the honorific titles the Rebbe had bestowed upon him in the letter, and that this "ornamentation" caused him much *tzaar*/anguish.

After this discussion Rav Eliezer held this chosid in the greatest esteem, and realizing why he was from the "elite chassidim". Also the fact that he was zoche to be the channel for the Rebbe's brocho to help yiddishe neshomos attain their *Tikkun*. This served as a living Mussar sefer for Rav Eliezer as he saw firsthand how a Yid could be so spiritually elevated. For this reason Rav Eliezer related this story very often.

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