

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick
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ערב שבווע

פרשת במדבר (ח'ו"ל) תשע"ז

Scheduling the communal census when it was feasible to do so
 וַיְדַבֵּר ה' אֶל מֹשֶׁה בְּמִדְבַר סִינַי בְּאַהֲל מוֹעֵד בְּאַהֲל לַחֹדֶשׁ הַשֵּׁנִי בַשָּׁנָה
 הַשְּׁנִי לְצֵאתְכֶם מֵאֶרֶץ מִצְרַיִם... שָׂאוּ אֶת רֹאשׁ כָּל עֵדַת בְּנֵי יִשְׂרָאֵל... (א א)
 Hashem spoke to Moses in the Sinai Desert, in the Tent of Meeting
 on the first day of the second month, in the second year after the
 Exodus from the land of Egypt, saying. Take the sum of all the
 congregation of the children of Israel... Why did the census take
 place at the seemingly-late date of Rosh Chodesh Iyyar?
 Rashi explains: מתוך חיבתן לפניו מונה אותם כל שעה, כשיצאו
 ממצרים מנאן, וכשנפלו בעגל מנאן לידע מנין הנותרים. כשכא להשרות
 שכינתו עליהן מנאן. באחד בניסן הוקם המשכן, ובאחד באייר מנאם
 Because they were dear to Him, He counted them often.
 When they left Egypt, He counted them; when [many] fell
 because [of the sin] of the golden calf, He counted them to
 know the number of the survivors; when He came to cause
 His Divine Presence to rest among them, He counted them.
 On the first of Nissan, the Mishkan was erected, and on the
 first of Iyar, He counted them.

A rather obvious question emerges from this commentary: If
 the Mishkan's erection was culminated on Rosh Chodesh
 Nissan, why did Hashem wait until Rosh Chodesh Iyyar to
 enumerate the Yidden, the builders of the Mishkan? [A
 population census is essential for public administration. For
 example, The United States Constitution, lehavdil, [Article 1,
 Section 2, clause 3] explicitly mandates a decennial census.
 [DPR]] If we recall the swirling activities during that historic
 month of Nissan, we will understand the schedule clearly
 and our question will melt away. For the first twelve days of
 Nissan, the tribal princes were engaged in bringing their
 korbanos/ritual offerings, and every one of those days had
 the status of a Yom Tov. The full-fledged Yom Tov of
 Pesach followed immediately. When Pesach was completed,
 there was scarcely any time left over in the month to launch
 any new communal initiatives. Most of the month had
 elapsed, so it was understandable that one wait until the next
 calendrical milestone and for that, the new month of Iyyar
 was most suitable. (ובהרת בחיים ר' חיים פאלאוי.)

A winning combination for success in leadership

אֵלֶּה קְרִיאֵי הַעֲדָה נְשִׂאֵי מִטּוֹת אֲבוֹתָם רֹאשֵׁי אֲלֵפֵי יִשְׂרָאֵל הֵם: (א ט"ז)
 These were the ones summoned by the congregation, the
 princes of the tribes of their fathers; they are the heads of the
 thousands of Israel.

We can derive a lesson from this posuk about the optimum
 credentials for communal leadership. Why does the Torah
 place so much stress on the familial and genealogical titles
 held by the tribal leaders alongside the fact that they were
 able leaders of thousands of Jews? If the purpose were
 merely to underscore their prominent communal leadership

roles, then describing them as קריאי העדה, that they were the
 most distinguished members of Klal Yisroel, would have
 been sufficient. But these men derived their excellence from
 a combination of personal excellence *alongside* lineage from
 the historically prominent founders of the Tribes. This
 melding of "yichus atzmi" (personal excellence) and "yichus
 avos" (familial lineage) has always been a hallmark of
 Jewish leadership whose importance cannot be
 minimized. (מקרא מפורש - י. טראנק-קוטנא.)

The sweetness of hearing one's actual name

שָׂאוּ אֶת־רֹאשׁ כָּל־עֵדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפַּחֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר
 שְׁמוֹת כָּל־זָכָר לְגִלְגָּלְתָּם: (א ב)

Take the sum of all the congregation of the children of
 Israel, by families following their fathers' houses; a head
 count of every male according to the number of their names
 (1:2) This call to conduct a census seems to contain some
 extraneous details. "Families following their fathers' houses"
 "A count according to the number of their names" --?-- Why
 the emphasis on names and fathers' names? Taking a
 different approach from our previous toyreh, the Holy Chid'a
 (Sefer Pnei Dovid) explains: One can hate someone so much
 that he cannot bring himself to call him by his actual name.
 Instead, he uses a circumlocution, such as "Son of Ploni", or
 some other derogatory nickname. [Beware! Sefer Chafetz
 Chaim states clearly that calling a kosher Yid by a
 pejorative epithet is forbidden as a form of lashon hora
 [DPR]]. The Medrash indicates this: "Dovid said that "Doeg
 and Achitofel do not know my name" -- because they hated
 him. The exchange between Shaul and Yonason (Shmuel I ,
 20:27) is a clear case study in hatred-driven circumlocution:
 וַיֹּאמֶר שָׂאוּ אֵל יְהוֹנָתָן בְּנוֹ מַדּוּעַ לֹא בָּא בֶן יִשַׁי גַּם הַמּוֹל גַּם הַיּוֹם אֵל
 הַלְהֵם: "Why has not the son of Yishai come to the meal
 either yesterday or today?" (Shmuel I 20:28) Because of his
 antagonism, Shaul could not let the name "Dovid" pass his
 lips. Yet stemming from the love between himself and
 Dovid, Yonason responded defiantly by expressly saying
 Dovid's name and not merely a personal pronoun, which
 would have been more in keeping with diplomatic protocol
 before King Shaul: David נִשְׂאָל נִשְׂאָל דָּוִד מֵעַמְרֵי עַד בֵּית לְהֵם:
 David asked leave of me (to go) to Bethlehem (20:28) Shaul's
 rejoinder in turn, continuing to reflect his animosity towards
 Dovid: Did I not הֲלוֹא יָדַעְתִּי כִּי בָחַר אֶתְּהָ לְבֶן יִשַׁי לְבִשְׁתֶּךָ ...
 Did I not know that you choose the son of Jesse, to your shame
 (Shmuel I 20:30) .. Against this background, we understand
 the text of our posuk more readily. The Oibershter wanted
 his love for Yidden and their leaders to be clearly manifest.
 Therefore, he did not merely designate them "according to

their fathers' houses" (compare Shaul's deprecatory "Ben Yishai") but rather by their actual names, almost on a "first name basis", as it were, as taught homiletically by **בְּמִסְפָּר שְׂמֹרָה** [We perceive that even from a baby's earliest days, one's personal name (as opposed to e.g. "Friedman") is one of the sweetest and most soothing sounds one can hear. In our communal life, using a friend's actual name is a token of a true bond between two chavairim -- similar to that of

brothers. "Veyikorei shmo beyisrael ...[DPR]] ר' אברהם אנכי-ר' אברהם פאלאדו'

Wishing all our readers a Good Yom Tov and a meaningful Kabbalas Hatorah

גליון מוקדש לזכות ורפואת מרת פרידא אסתר בת רבקה פערל תחי' בתוש"י

STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by Duvid Pinchas Rose)

.A moyfes for Shavuos:

******The Belzer Rebbe's wondrous gartel rescues a Yid from oblivion******

A chosid of the first Belzer Rebbe, Hatzaddik Rav Yehoshua זצוק"ל ("Reb Shia'le miBelz") once traveled from deep in Russia, from a faraway shtetl, to bask in his Rebbe's holiness for the great Yomtov of Shevuos. But things did not unfold as he anticipated. When he approached to give the customary "Sholom Aleichem" greeting to the Rebbe, he was met with an altogether unnerving response: "Return now to your home. You will reach it in time for Yomtov. I am giving you this gartel as a gift. When you are awake throughout the night of Shavuos, make sure that you wear it the entire time. Go *lechaim ule'sholom*, my son." The Rebbe's enigmatic pronouncement struck the man like a thunderbolt from the blue. With a bitter wail, he remonstrated: "But Heilige Rebbe, I beg you, let me stay here in your presence. I suffered greatly on the long and hard road from my town, just to be here in the Rebbe's hoif for Yomtov Shavuos. How can I just turn around and repeat the journey in reverse, devoid of any *nachas d'kedusha* from the Rebbe?" The Tzaddik appeared unmoved. He merely emphasized, almost scolding the Yid: "Now is not the time to ask kushyas/challenging questions. Just follow my instructions to the letter. Another detail: Beware of removing this gartel the entire night, and don't go to beis medrash as you usually do to recite Tikkun Layl Shavuos. Say the entire nusach at home after your Yomtov meal and all will be well." Having exhausted all appeals, he had no choice but to return home. After an exhausting and strenuous journey, he rolled into the shtetl late in the afternoon on Erev Shavuos. Needless to say, his wife was chagrined to see him back so soon and quickly surmised that something was amiss. "What are you doing back here, Husband? The idea was for you to spend Shavuos with the Belzer Rebbe, so what happened? Not only that, but do realize how late it is? The zman is in forty-five minutes, barely enough for you to run to mikva and dress for Yomtov. "Believe me, Dear Wife, I am as befuddled as you are. With barely a word, the Rebbe sent me back home with this gartel in hand, which he instructed me, without the slightest hint of

an explanation, to wear the entire night of Shavuos." The good woman, whose *emunas tzaddikim* was, if anything, more staunch than her husband's, was assuaged. "If the Rebbe told you what to do, then we have to obey. We daren't think into it. There's obviously something going on here that we don't understand." Later on, the chosid sat at home, enwrapped in the gartel as the Rebbe had directed, and saying the Tikkun Layl Shavuos as he did every year, with a loud and studious niggun. Suddenly, he heard heavy footsteps at his door and knew instinctively what they meant. His *gubernia* had been plagued by an elusive band of merciless, marauding highwaymen who would invade houses, steal what they could and eliminate any witnesses. He prepared to meet his Maker when the brigands starting pounding on the door with their hatchets. They managed to break in, but upon seeing the Yid, they became paralyzed and speechless, glued to their spot helplessly. Our valiant chosid doffed the Rebbe's gartel and used it to tie the leader's hands and feet as the others watched helplessly. He ran to call the police who came and arrested the whole band, showering our hero with praise for apprehending the vicious fugitives. Now the Rebbe's intentions became clear as day: the purpose for the man's return home was to rescue his wife from a cruel end and to save his property, but one thing remained veiled: why did the paralysis envelop the intruders the instant they stepped across his threshold? Upon interrogation, the truth emerged: the robbers revealed that they had heard that the man would be away for the Jewish holiday, which made his family and property a tempting and easy target. Their plan was to kill the family רח"ל and empty the house of all valuables. But when they viewed the chosid encircled in the Rebbe's gartel, an other-worldly panic took them in its grip and their criminal career came to a crashing end. The chosid saw now, in perfect 20/20 hindsight, that the Belzer Rebbe's wondrous gartel and Ruach HaKodesh guarded him at long distance from the Rebbe, and kept him whole in body, spirit, and worldly possessions.

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