

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick  
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פרשת נשא (חז"ל) תשע"ז

**Neither "anti-Hashem" or "anti-Man" takes precedence**

אִישׁ אֹו אִשָּׁה כִּי יַעֲשׂוּ מִכָּל חַטָּאת הָאֵלֶּם לְמַעַל מֵעַל בְּה' וְאִשְׁמָה הַנֶּפֶשׁ (הו"א) When a man or woman commits any of man's sins by committing a trespass against Hashem, and that person is [found] guilty (5:6) Our posuk could have just described the consequences of "a man or woman trespassing against Hashem" without referring to "committing any of man's sins." And, bearing in mind that no letter in the Torah is superfluous, what does "that person is found guilty" teach? There is a lesson inherent here about the grand taxonomic divide between Interpersonal Mitzvos (*bein adam lechaveiro*) and Man/G-d mitzvos (*bein adam lemokom*). Infractions in either domain leave a stain on one's soul, which remains until a full and proper teshuva process has been accomplished. Dovid HaMelech (Tehillim 51:4) yearns for this: הַרְבּ כִּכְסֵּנִי מֵעֲוֹנֵי וּמַחֲטָאֵי טַהַרְנִי: Wash me thoroughly of my iniquity, and purify me of my sin. It is a grievous error to think that only the Man/G-d mitzvos are serious, and only for transgressions against them is there a serious debt to pay. "Committing any of man's sins" points to the **Interpersonal** Mitzvos, which the posuk equates in seriousness to "trespassing against Hashem." *That person is found guilty* -- equally guilty in each case. The total picture is clear: neither the Interpersonal nor the Man/G-d Mitzvos take precedence over the other.

(שמח זבולון עפ"י אהל ברוך להגה"צ ר' ברוך גרינפעלד תלמיד ערוגת הבורשם)

**A prerequisite for the Shechina to rest on Yidden**

וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וְאָנֹכִי אֲבָרְכֵם: וַיְהִי בַיּוֹם כִּלְוֹת מִשְׁחַת לְהַקְיִים אֶת־הַמִּשְׁכָּן: They shall bestow My Name upon the children of Israel, so that I will bless them. And it was that on the day that Moses finished erecting the Mishkan... (6:27-7:1) How are 'blessing the Yidden' and 'completing the Mishkan connected?' As background, let us study Vayikra 9:23 (Parshas Shemini) with Rashi's expansive comment: וַיִּבֶא מֹשֶׁה וְאַהֲרֹן אֶל וַיִּבְרַכּוּ אֶת הָעָם וַיֵּרָא כְבוֹד ה' אֵל כָּל הָעָם And Moses and Aaron went into the Tent of Meeting. Then they came out and blessed the people, and the glory of the Lord appeared to all the people

כיון שראה אהרן שקרבו כל הקרבנות ונעשו כל המעשים ולא ירדה שכינה לישראל היה מצטער ואומר יודע אני שכעס הקב"ה עלי ובשבילי לא ירדה שכינה לישראל אמר לו למשה משה אחי כך עשית לי שנכנסתי ונתביישתי מיד נכנס משה עמו ובקשו רחמים וירדה שכינה לישראל. When Aaron saw that all the sacrifices had been offered and all the procedures had been performed, and yet the Shechinah had not descended for Israel, he was distressed. He said, "I know that the Holy One, blessed is He, is angry with me, and on my account the Shechinah has not descended for Israel." So he said to Moses, "My brother Moses, is this what you have done to me, that I have entered and been put to shame?" At once, Moses entered [the Tent of Meeting] with him, and they prayed for mercy. Then the

Shechinah came down for Israel. Moshe and Aaron, in tandem, begged for Divine Mercy, aft which the Holy Shechina came to rest upon the Ohel Moed. If it were only the brothers' entreaty which called down the Shechina, then can the posuk not be read as saying that it was they in their own capacity who bestowed blessing? וַיֵּצְאוּ וַיְבָרְכוּ אֶת־הָעָם, Then they came out and blessed the people, A fully accurate account, if we may say so, would have informed that "Moshe and Aaron entered the Tent, begged for mercy, and then the Glory of Hashem rested on the entire people," or words to that effect. It would seem that a crucial link in the chain of events is lacking. On the surface, the text would seem to indicate that the Divine Presence occurred directly pursuant to the Holy Brothers' benediction. The Holy Zohar (Emor 90b) illuminates this question through Tehillim 3:9: *Salvation belongs to Hashem; Your blessing is upon Your people.* [Davka Tanach 1.5 translation] When does Hashem have "his" yeshua/salvation? When [His] blessing is upon his people! The Shechina's resting on the Mishkan was contingent on the Yidden having been blessed. We understand now why the passage from Vayikra cited above describes Moshe and Aaron's invoking blessing on Klal Yisroel. By doing so, the Oibershter gained "his" salvation כביכול, as a result of which, וַיֵּרָא כְבוֹד־ה' אֶל־כָּל־הָעָם, the glory of the Lord appeared to all the people. We are now in a solid position to answer the question with which we began this segment. The Mishkan's work was completed, and from the start it had to be a vessel for the Shechina. To enable this state, Klal Yisroel had to *have been gebentsched* וַיִּבְרַכּוּ אֶת־הָעָם וַיֵּרָא כְבוֹד־ה' אֵל כָּל הָעָם And when was this? With the concurrent completion of the Mishkan. (ליקוטי דברי ישראל מאדויק)

**Transporting the Luchos: not a job for wagon-drivers**

וְלִבְנֵי קֹהַת לֹא נָתַן כִּי־עֲבַדַת הַקֹּדֶשׁ עֲלֵהֶם בְּפָתְחָם יִשְׂאוּ: But to the sons of Kohath he did not give, for incumbent upon them was the work involving the holy [objects], which they were to carry on their shoulders. (7:9) Moshe did not apportion wagons to the Kohathites for the reason stated. Two wagons with four oxen were issued to the Gershonites, with the Merari-ites receiving four wagons and eight oxen to perform their Mishkan-related work. Not so the Kehathites, who physically carried the Aron with its priceless cargo of the original Luchos on their shoulders. The Luchos from Sinai embodied the actual Torah. Their bearers were the outstanding Torah scholars, and thereby the most exalted spiritual leaders. Physically transporting the Luchos could not be relegated to wagon drivers, however distinguished and prestigious. (אהל ברוך להגה"צ ר' ברוך גרינפעלד תלמיד ערוגת הבורשם)

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

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

\*\*\*\* *The Shineva and Bobover tzaddikim* ל'צדק partner to save a Yid's parnassah \*\*\*\*

Near Bobowa in Galicia was the town of Plowinka, where there lived a certain Reb Shaya Planter, a wealthy and devoted chasid of Rav Yechezkel Shraga Halberstam of Shinava, ל'צדק the eldest son of the Holy Divrei Chaim of Tzanz. This Reb Shaya's business was in real estate, trading in houses and properties. In addition, he brokered deals for the local poritz, the gentile landowner Dabrowski of Siplawinka. The poritz valued Reb Shaya's business acumen highly and would often seek his counsel in important matters. After that poritz's death, his son inherited his wealth and continued the warm relationship with Shaya. One day a letter arrived from the Heiliger Shinava Rebbe who wrote about a poor Yid from Yaroslavl, who had been operating a small shop as a tenant of the local poritz named Zabitka, but who was now intending to evict him and give the business to a gentile. The Rebbe begged Shaya to use whatever influence he enjoyed with the local poritz to help his fellow Jew in dire straits, for which he promised great benefits in This World and the Next. Although always more than ready to help another Yid in any way possible, Shaya was at loss with this request. He had never been to Yaroslavl, knew not a soul there, much less a poritz named Zabitka, and didn't see any way to be of assistance. He showed the letter to Rav Shlomo, the first Bobover Rebbe and pleaded for an "eitza"/concrete advice as to what he should do. The Rebbe's response: "To me, it seems obvious. You are very close to the Dabrowski family. Ask the new young poritz there if he has any business contacts and influence with Zabitka that we could leverage to thwart the pending eviction." Shaya lost no time in going to the Dabrowski house, where he entered casually through a side door. The old matriarch, widow of the previous poritz, received him joyfully. "You can't believe how glad I am to see you, Reb Shaya. Truth is, we need your help and I was just about ready to send a wagon to bring you and here you come walking into the house by yourself, as if on cue. Amazing coincidence! In any case, listen to our problem. My son had what we thought was a good business relationship with a poritz named Zabitka, from the Yaroslavl area. We recently bought a large estate with many acres of lumber in a village near Yaroslavl from him. Things turned sour when we found out after the fact that the forests were subject to flooding, which rendered the lumber from them too soft to use. We tried to back out of the deal, but Zabitka would have none of it. He countered that some of the properties we had sold him had not turned out to be as advertised, and yet he never canceled any deals with us. The dispute has been heating up of late and the flames of hatred are burning. Zabitka is threatening to haul my son into court, where he will reveal some damaging information. I'm actually afraid they may come to blows, which would damage

the good name of all of us. I suggested to my son that we submit the dispute to binding arbitration -- with you as the arbitrator! We will accept whatever decision you reach. Zabitka is on board with the suggestion. Can you help us?" Shaya was amazed and inspired by the clear *ruach hakodesh* of the two tzaddikim -- the Shinever and the Bobover -- but kept his thoughts to himself. Here was his chance to encounter the shadowy Zabitka and help a Yid save his parnassah, and incidentally to help make peace between two warring business partners -- which could only yield good fruits for the future. Shaya knew well that there was a risk that if the negotiations hit a snag, he would be caught between the two poritzim, each of whom could pour their wrath on him. Still, he told the widow that he was willing to try to help resolve the dispute and she informed her son about the solution she had brokered. He endorsed the idea. Truth be told, neither side in the dispute wanted things to become public, with official lawsuits and countersuits, because there was plenty each wanted to hide from the government. Each feared that if things imploded, both could sit in jail, so they welcomed Shaya's intervention to keep things discrete. A meeting was arranged and Shaya promised to render a fair decision, but adjured both sides to accept the outcome amicably. The case had several twists and turns and Shaya called a recess in order to analyze the situation more deeply, and in private. In due course, he revealed his findings, which was downright Solomonic. Yes, Zabitka had sold a defective package of forests and fields, but from his side, Dabrowski had peddled some shady properties also. The only course was to strike a compromise, which Shaya laid out in detail on the table. Both sides, at the end of the day, were shrewd businessmen and were wise enough to see that the compromise was the only way forward for them. They shook hands and peace was restored between them. There was only one unsettled matter: how to compensate Reb Shaya for his excellent arbitration services? Shaya refused any payment, saying he was not a professional and accredited judge. He asked only one favour from Zabitka. "Honourable Mr. Zabitka, I have a relative who rents a shop from you and it has come to my attention that you intend to evict him in favour of a new tenant. I beg you to allow him to remain in the store. That's the only consideration I would ask from you." "Done!" shouted the poritz, subsuming his latent hatred of Jews. "It was a mistake to look for a new tenant. After all, the man pays his rent on time. What more do I need?" The Shineva Tzaddik's request was fulfilled, and Reb Shaya directed in his will that the Rebbe's letter be buried with him after his demise, as a good reference for the Next World.

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