

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Pinchas 5777 year 6 #314

פרקי אבות א

פרשת פינחס תשע"ז

**Every Yid can attain the covenant of peace in his lifetime**

לכן אמר הנני נתן לו את-בריתי שלום: (כ"ה י"ב)  
 Therefore, say, "I hereby give him my covenant of peace"  
 (25:12): The question is why did Hashem show such an unusual level of gratitude to Pinchas, when Moshe and Aharon – on more than one occasion -- also saved Klal Yisrael from the Divine wrath? The answer may be: Rashi comments, *my covenant of peace*, "That it should be a covenant of peace for him. Just as a man owes gratitude and favor to someone who did him a favor, here too, Hashem expressed His feelings of friendship to him." Therefore the gratitude is deserved. However there is a difference between a distinguished person's doing a good deed and that of an ordinary person. Hashem expects Rabbanim and community leaders to show self-sacrifice to help Klal Yisrael as a matter of course. However when a more typical person like Pinchas does the same, then Hashem shows him a special degree of gratitude. This holds true for all future generations. Even the plain simple person has the obligation to sacrifice himself for Klal Yisrael, secure in the knowledge that Hashem will always bestow upon him His gracious covenant of peace, in the time of His choosing. (Reb Zalman Sorotzkin)

**The act of Pinchas was purely for the sake of Hashem**

ושם איש ישראל המכה אשר הכה את-המדינית זמרי בן-סלוא:  
 The name of the Person who Pinchas killed was Zimri the son of Salu. The Question is, why the Torah relays the name of the person killed only after the whole story, and after the

reward of Pinchas? The answer is: that many times when someone does an act to someone even though it might look that his intention is pure, [the samething is by a machlokes] however there is a underlying intention to settle a score and the bottom line is revenge. However, now with this act he can mask his evil intention. Therefore, by the act of Pinchas, the Torah witnesses that Pinchas didn't even know who the sinner was. Only later did Pinchas find out who the culprit was. Hence, Pinchas meant this act purely for the sake of Hashem. (בית ישראל השלם אדמו"ר ממאטערסדארף)

**Pirkei Avos insight - Love peace**

הלל ושמאי קבלו מהם. הלל אומר, הווי מתלמידיי של אהרן, אוהב שלום ורודף שלום, אוהב את הבריות ומקרין לתורה: (פרק א משנה יא)  
 Hillel and Shamai received (the tradition) from them (Shmaya and Avtalyon). Hillel says: Be from among the students of Aharon; one who loves peace, one who pursues peace, one who loves others and brings them closer to Torah.(1:11) This Shabbos Parshas Pinchas we start the third cycle of reciting Pirkei Avos on Shabbos. How appropriate it to connect this mishna to our parsha. The reward bestowed upon Pinchas was the covenant of peace. The Torah also traces his pedigree to Aharon. Pinchas the son of Eleazar the son of Aharon the kohen (11:52). The covenant of peace / Shalom means to be from the disciples of Aharon. Pinchas did his pure act out of loving a Yid and bringing them closer to Torah. (Yehuda Z. Klitnick)

**YAHRTZEIT AND STORIES OF THE WEEK** (By Yehuda Z. Klitnick)

\*\*\*\*\* **Reb Shlome of Karlin** זצוק"ל ב"ב תמוז תקנ"ב זצוק"ל \*\*\*\*\*

The 22nd day of Tamuz is the yahrzeit of Rebbe Shlome of Karlin. Rebbe Shlome was considered so great that chassidim used to say that if they had the power, they would make it permissible to get married on this day even though it is during the Three Weeks.

Rebbe Shlome of Karlin lived to the age of 52, the same age as King Solomon. Since he was killed in 5552 (1792), he was born some time in 5500 (1740).

Many great tzadikim considered Rebbe Shlome to be the Mashiach ben Yosef of his generation because he was killed while sanctifying the Name of Hashem. The Beis Aharon says that there are Tzadikim who were personally redeemed and had the Mashiach revealed to them fully. In this respect he cites the well known passage in the Talmud which includes sayings from various Talmudic academies that the master of the academy's name is the name of the Mashiach. The meaning of this passage is then that each of the heads of these academies had the soul root of the Mashiach revealed to them, which translates into each of these tzadikim having revealed the essence of their own

soul, the point of the Mashiach within themselves. Rebbe Shlome of Karlin was adopted as a young child by Rebbe Aharon the Great of Karlin, the founder of the Karlin dynasty. With Rebbe Aharon, he would travel to the Magid of Mezritch, and became the latter's disciple. Rebbe Aharon passed away at a very early age and following his passing, Rebbe Shlome took the mantle of leading the Karliner chassidim until Reb Asher the son of Rebbe Aharon was able to lead the Chassidus.

**Bracha was Expensive and he lost chance for child**

A Chassid who lived in Vitebsk remained childless for many years. Several times he had traveled to Liozhna to beseech his Rebbe, Rabbi Shneur Zalman, (founder of the Chabad Chassidism) to arouse Heaven's mercy through the Rebbe's prayers and blessings, but strangely, the Rebbe responded each time that it wasn't in his power to help him. Once again he decided to seek the Rebbe's help. He enclosed a charitable contribution (called a pidyon nefesh — "soul redemption") with his written request to merit children. Again the Rebbe answered that it was not within his power to help

him, but this time he offered a surprising recommendation: he advised his Chassid to go to the Chassidic master Rabbi Shlome of Karlin, saying that "the Karliner" would be able to help him. Now, it is well known how Chassidim feel about seeking help from Rebbes other than their own. Nevertheless, his own Rebbe had suggested it, the need was great, and the years were slipping by, so off went the Chassid to Karlin.

Arriving at Karlin, he consulted with some of the local Chassidim. They recommended that the best time to gain access to the Rebbe was when he set out on one of his journeys. On the way, the Rebbe would regularly dispense advice and blessings to those who accompanied him. So the Chassid stayed in Karlin several days, until finally Rabbi Shlome announced he was about to leave on a trip, and that anyone who needed anything of him was welcome to come along. The Chassid climbed aboard the caravan of coaches and wagons, which soon after set off.

Rabbi Shlome and his entourage passed through many towns and villages. The journey continued, but still the Chassid had not received any encouragement to present himself to the Karliner Rebbe, nor, for that matter, any clue as to the purpose of the journey. Finally, after they stopped at a certain village, the Karliner summoned the Chabad Chassid and told him that if he would turn over to him a certain large sum of money, he would then merit to be blessed with offspring.

The Chassid was by no means a wealthy man. Already the extended traveling had cut deep into his resources. What to do? Eventually he decided that he just could not meet the Karliner's request. He respectfully took leave of the Rebbe and departed for home, but in his heart he felt resentful: how could a tzaddik ask for so much money for a blessing?

After he was home for a period of time, the Chassid decided to go again to Liozhna to visit the his own Rebbe, Rabbi Schneur Zalman. When his turn came for a private audience, the Rebbe asked him if he had gone to the Karliner Rebbe, and if so, what had the tzaddik advised him?

The Chassid answered that indeed he had gone, and invested a lot of time and money in a long journey with him, but in the end the Karliner Rebbe had requested a large sum of money, which he wasn't able to provide, and what kind of business is this anyway to demand so much money for a blessing?

Said Rabbi Schneur Zalman: "The reason you don't have children is because you once gravely insulted a Torah Sage."

"But I never insulted a Torah Sage in my life!" cried the Chassid. "Yes, you did," insisted the Rebbe, "the great scholar and righteous man, the Rav of Lubavitch, Rabbi Yissachar Ber, זצ"ל.

"But I never thought him to be anything special," said the Chassid. "Is that so?" marveled the Rebbe. "You should know that Eliyohu -Elijah the Prophet - was revealed to him every day!" "It is written in the Talmud," continued the Rebbe, "that the penalty for insulting a Torah sage is one litra (about a pound) of gold (Yerushalmi Talmud, Bava Kama 8:6). But as Rabbi

Yissachar is no longer in this world, it is no longer possible for you to apologize to him and make amends. There are certain latter rabbinical authorities, however, who have ruled that even posthumously, paying the litra of gold helps to ease the censure. The Karliner Rebbe took you around with him to all the places where those rabbinical authorities are buried, in order to garner support for you. The large sum of money he requested from you was exactly equivalent to a litra of gold. Unfortunately, you passed up the opportunity.

"I, myself, am not able to help you in this matter," explained the Rebbe, "because Rabbi Yissachar was my teacher, and a student cannot forego the honor of his teacher."

### ***Supports family of Rebbe and earns Gan Eden***

Before becoming famous, Rebbe Shlome of Karlin would sit all day in shul and learn and totally ignored his financial needs. Things became so bad that his young wife was devastated with no means of support. There was a Jew who heard about this awful situation, that a young husband learns all day and cares nothing for his family. This Jew was not an observant Jew, yet he could not bring himself to ignore the family's situation. He decided to go settle things with this young man, so he made his way to the shul where he was learning.

As he entered the shul, he was immediately overwhelmed with the sweetness of Rebbe Shlome's learning and prayer and changed his mind completely and decided that he himself would provide for the family and free them from their impossible dependency on Rebbe Shlome, who was obviously very gifted in other areas.

As the years passed, Rebbe Shlome became famous and the family's livelihood became easier. In time, this Jew passed away. Rebbe Shlome attended the funeral and at the very end of the burial stuck a wooden stick in the mound of earth gathered over the grave. He then went back home and the angel Duma appeared to him. Duma is the angel responsible for collecting the dead and bringing them before the heavenly tribunal for judgment. The angel had arrived at the grave to collect the soul. But, because of the stick that Rebbe Shlome had wedged in the grave, this angel was unable to perform its mission. Obviously, Rebbe Shlome had done something to the stick. Duma asked Rebbe Shlome: "What have you done? I can't collect this man's soul." Rebbe Shlome responded, "Come back in three days." The angel had no choice, so it waited and came back after three days. Again, it approached Rebbe Shlome. This time, Rebbe Shlome said, "I know that this man transgressed every possible commandment in the Torah. But, at the same time, he sustained an individual who keeps the entire Torah, and he sustained that man's family as well!" The angel asked him, "Why did you wait three days to tell me this?" Rebbe Shlome responded that it took him three days of introspection to verify that he was indeed "an individual who keeps the entire Torah."

**Yahrtzeit is this Sun, 22 days in Tamuz. He is buried in Ludmir**  
ר' שלמה בן מאיר הגו"מ יוטא זיע"נ

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