

# Pardes Yehuda

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פרשת פרה

פרשת פרה שמיני תשע"ו

## A tried-and-true formula for Ahavas Yisroel as a prelude to Tefillah

ויקרבו כל־העדה ויעמדו לפני ה': (ט' ה')

*The entire community approached and stood before Hashem. (9:5)*

The Radomsker Rebbe provides a lens to sharpen our view of this posuk. Ahavas Yisroel -- love of one's fellow Jew -- is a cardinal character trait, a bedrock value to which all Yidden strive. A way to help attain this sometimes-elusive goal is to contemplate how before souls come into this Lower World, they are all closely bound to each other in the supernal World of Souls, basking in Hashem's glory. Should not our hearts and souls continue to be bound to each other in unity, even when our corporeal shells -- our physical bodies -- are dispersed and distant? The beautiful brocho recited under each Jewish chupah alludes to this ideal: שְׁמַח

תְּשַׂמַּח רְעִים הָאֲהוּבִים "Grant abundant happiness to the beloved friends..." Yidden should rejoice with each other in this world, בְּשִׂמְחָה יִצְרַךְ בְּגֵן עֵדֶן מִקֶּדֶם, "just as You gladdened Your creation in the Garden of Eden of old," the way that souls were once bound one with the other in Gan Eden, before their birth, and to which they will return in Olam Haba. Our posuk teaches precisely this message, with interpolation: ויקרבו

ויקרבו Klal Yisroel's souls were bound together [in the Upper Worlds], because ויעמדו לפני ה' they stood near to Hashem [there]. This is a call to all Yidden to hold fast to each other in unity and love throughout all future generations. Many siddurim contain the admonition to confirm the mitzvah of

"Love thy neighbour as yourself" as a pressing morning priority as prelude to one's tefilos' being readily accepted On High. The Gemara (Brochos 6b) expounds on the posuk וישבם אברהם בבקר אל המקום אשר עמד שם שם

Avrohom arose early in the morning to the place where he had stood before Hashem (Bereishis 19:27) that the root "stood" means specifically "prayed". Returning to our posuk, weaving all these threads together: The Khal should draw close, one to the other, with true Ahavas Yisroel, because they are merely continuing the bond between their souls of supernal, pre-birth times, and then, and only then, can they as a group, and each person as his own entity, stand before the Eibershter in prayer -- with confidence that the prayers will find favour before the Throne of Glory. (חסד לאברהם – ראדאמסק)

## Defining Aharon's true role in the episode of the Golden Calf

ויאמר אל אהרן קח לך עגל בן בקר להשאת: (ט' ב')

*He said to Aaron, "Take for yourself a bull calf as a sin offering*

להודיע שכפר לו הקב"ה ע"י עגל זה על מעשה העגל (9:2) Rashi's comment: "to inform [Aaron] that the Holy One, Blessed is He, had granted him atonement through this calf for the incident involving the [golden] calf, which he had made" This perspective is puzzling because it is taught in a host of Gemaras and Midrashim that Aharon himself was not complicit in the Sin of the Calf, so what need was there for him to have an atonement? Furthermore, why is the verb "take" addressed to Aharon? The Holy Zohar teaches that if Aharon had not actually *taken* the gold brought for the idol with his own hand, but rather directed that it be placed on the ground, then no Calf would have coalesced from it, and there would have been no sin. This Zohar explains our posuk nicely: Aharon's act of *taking* the tainted gold was offset by another act of *taking* -- that of the atonement bull, and our Rashi's meaning becomes clear. (לקוטי בשמי"ם בשם הגאון ר' דוד לידא)

## Directing righteous anger to the proper target

ואת שְׁעִיר הַחַטָּאת דָּרַשׁ דָּרַשׁ מֹשֶׁה... ויקנף על־אלֶעָזָר וְעַל־אִיתָמָר בְּנֵי אֶהֱרֹן מֹשֶׁה הַנּוֹתֵרִם לֵאמֹר: מִדּוּעַ לֹא־אָכַלְתֶּם אֶת־הַחַטָּאת בַּמָּקוֹם הַקֹּדֶשׁ: (י"ז-י"ח) *Moses thoroughly investigated concerning the sin offering he-goat, ... So he was angry with Eleazar and Ithamar Aaron's surviving sons, saying, Why did you not eat the sin offering in the holy place?*

(10:16-17) Rashi's comment: בשביל כבודו של אהרן הפך פניו כנגד "To spare Aharon's dignity, Moshe turned his anger at his sons." (The context was a difference of opinion between Moshe and Aharon regarding the disposition of the *korban chatas* by the kohanim having the status of *onen*.) But didn't Aharon, no less than his sons, also deserve to feel the brunt of Moshe's wrath in this dispute? The answer lies in the Gemara (Nedarim 9b). Shimon HaTzaddik, a Kohen, declined to eat from an Asham Nazir, because he held that there was a sin inherent in the Nazir's status. The Rosh explains that it is unseemly for a distinguished person to eat from a korban which is somehow rooted in sin, however remotely. The purpose of the he-goat sin offering was for atonement, just as the goat brought on Rosh Chodesh atoned for ritually-impure people who had consumed ritually pure food. Since it would have been unseemly for Aharon, a distinguished personage, to partake of either that Se'ir Chatas, or that of Rosh Chodesh, it devolved to his sons to eat it instead. Hence, Moshe aimed his wrath at the sons, in that they burned the korban instead of consuming it. (טעמא דקרא – סטייפלר גאון)

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## Story of the Week (By Yehuda Z. Klitnick and translated by Duvid Pinchas Rose)

The Ahavas Yisroel of Vizhnitz foresaw an American shidduch for a bochur -- but not the one "he" thought it would be!

HaRav Chaim Sender Neiman זצ"ל, was from the "crème de la crème" of the chasidim of the Ahavas Yisroel and Imrei Chaim of Vizhnitz זיזניץ. He spoke of his time residing in the town of Satmar, where there lived a poor young widow with several children. She scrimped and scrounged to pay for their chinuch so that they could grow to be upstanding, ehrliche Yidden, bnei Torah. When her oldest son came of marriagable age, her main focus was on his avoiding conscription and in finding a suitable mate. Her Tehillim became dog-eared and tear-soaked as she begged Hashem for mercy. One day, a letter arrived unexpectedly bearing an American postmark. It turned out to be a lightning bolt in the night. The writer was an old friend and former neighbour who had moved to New York and had an eligible daughter. She remembered the widow's quite appealing oldest bochur and had visions of a shidduch between the two youngsters. The lady in America had taken the bull by the horns and sent paperwork to the American consulate in Frankfurt -- an affidavit promising support and a visa application. She proposed that the boy obtain a Romanian passport in Bucharest, go to Frankfurt to pick up the USA visa and relocate to America, where she would put together a modest, yet suitable wedding. The widow viewed this amazing letter as a clear sign from Shomayim that her Tfillos had been answered favourably. If they accepted the arrangement, not only would the boy escape the army (which had spelled the end of Yiddishkeit for many a young man (יהודי), but he could also be expected to send money home to help his mother with her heavy burden. The mother lost no time in sharing the letter with her son, who for his part turned to Rav Chaim Sender for advice about the life-changing choice that was staring him in the face. In effect, he deflected the question, saying that yes, the bochur had nothing to lose in obtaining a passport but that he had to pass through Grossvardein (which was the home of the Vizhnitzer Rebbes during a certain period in the dynasty's history) in any case on the way to Bucharest, and, while there, should consult the Rebbe the Ahavas Yisroel about his course of action. It did not take much thought for the bochur to realize that he could not go forward without a firm brocho from a Tzaddik, so he and Rav Chaim Sender, with the mother's consent, decided to go to Grossvardein for Rosh HaShanah, and speak with the Rebbe after which he would proceed on to Bucharest himself.

At the close of Yomtov, there was a long line waiting to consult the Rebbe, and the word from the gabboim was "Keep it short". Their turn came late in the night. Rav Chaim Sender served as spokesman for the boy, describing the entire picture, with all of the attractive aspects of the shidduch, and the crucial factor of relocating to America. They requested a brocho from the Rebbe. But they were dumbstruck by the words they heard: "Yes, let him go to Bucharest to obtain a passport. But he should not continue on to Frankfurt to get the American visa". By the time the bochur recovered from the shock of the unexpected answer,

and tried to continue the conversation, the two had already been shunted to the door by the surging line of petitioners.

The bochur felt embittered by the sudden apparent downturn in his fate, and took issue with Rav Chaim Sender's advice to consult the Rebbe. Chaim Sender tried everything he could to assuage the young fellow, by dwelling on *emunas tzaddikim*, and how a tzaddik always has only the best intentions for his chassidim. With it all, though, Chaim Sender felt that because of the pressure of the large crowd, he had not been able to bring out the seriousness of the case at hand, especially the fact that the bochur's mother was a needy widow. He decided to wait in line for a second audience, and this time he did succeed in elaborating on the family situation, ending with the fact that the girl's name was Rivkah and the mother's name was Rachel, and so that there would be no conflict on that account. Retorted the Rebbe: "Did I mention anything before about the girl's name not being Rivka? No! I've already said, and I'll say it again, that he should take out a passport, but not a visa. He will become a chasan when the time is right. That's my final advice on the matter"! By this time, the boy had more or less discerned that the shidduch was not meant to be. He did obtain the passport in Bucharest, but returned directly to Satmar, where he begged Rav Chaim Sender to let him spend Sukkos with him, while he thought of a gentle way to break the discouraging news to his mother of what had taken place in Grossvardein. Throughout the Yomtov, which was actually quite exalted, Rav Chaim Sender did his level best to encourage and strengthen the bochur's will to persist in finding his basherte shidduch. What should arrive Chol HaMoed but a letter from a close friend in America (of all places) with an eligible daughter looking for a heimishe chassidishe bochur and who would soon be arriving in Satmar. The friend wrote that if Chaim Sender knew of a suitable candidate, he should bring the two young people together, and drink *lechaim* on behalf of the girl's parents *in absentia*. The father wrote that the girl would be carrying a blank visa, a blank support affidavit and an open ship passage ticket, along with sufficient funds to cover all expenses for a suitable chasan to relocate to America. [In the 1920's, the time of this story, activists brought many European Yidden to America with documents like these, although they would be inconceivable in our current environment. Descendants of both the helpers and the helped live on as *shomrei torah umitzvos* in America to this day. [DPR]] Chaim Sender saw the Hashgocha Elyona guiding this turn of events, and had the bochur extend his stay. The girl arrived safely, and her name was -- Rivkah! The Rebbe's previous mention of this name rang loud in the bochur's ears: "Did I ever say that her name could not be Rivkah"? Chaim Sender finalized the shidduch respectably, but in an eyeblink. The young widow was joyful beyond words as she blessed her son before he sailed for America, and to his new life in a warm chassidishe home.

It was clear that the Rebbe saw that the bochur's shidduch was destined to come from America, but it was not to be the shidduch the widow and bochur had thought. The success of the *second* American shidduch demonstrated the *ruach hakodesh* of the Ahavas Yisroel for all to see. ז"ל

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