

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick
 Edited and Revised By Duvid Pinchas Rose

Parshas Shoftim 5775 [year 6] #223

פרשת שופטים תשע"ה

שופטים ושטרנים תתן להם בכל שעריך אשר ה' אלקיך נתן לך לשבטך ושפטו את העם משפט צדק: (ט"ז י"ח)

You shall set up judges and law enforcement officials for yourself in all your cities that Hashem your God, is giving you, for your tribes, and they shall judge the people with righteous judgment.

(16:18) Parshas Re'eh concludes with the mitzvah of "aliya leregel"/going to Jerusalem three times a year to observe the three Pilgrimage Festivals.

שלוש פעמים בשנה יראה כל זכורך את פני ה' אלקיך במקום אשר יבחר בחדג המצות ובהג השבועות ובהג הסכות: (ט"ז ט"ח)

Three times in the year, every one of your males shall appear before the Lord, your God, in the place He will choose: on the Festival of Matzoth and on the Festival of Weeks, and on the Festival of Sukkoth (Devarim 16:16)

There is often some thematic connection between the concluding posuk of one weekly parshah and the opening posuk of the following parshah. What is the "keshar" between "aliya leregel" and the appointment of judges? The answer is that the Supreme Court chamber of the Jewish people, the lishkas hagazis, the Stone-Hewn Chamber, was in the precincts of the Beis Hamikdash. The Chamber was the seat of the high Sanhedrin, the epitome of Torah authority for Klal Yisroel. This was an ideal arrangement for the Pilgrims, since if two Yidden had a dispute hinging on Halacha, they would both be in Yerushalayim together. What better opportunity could there be for resolving their case before the Sanhedrin. In fact, the importance of timely judgement with integrity is expressed in the Mishna (Avos, perek 5, mishna 8): Procrastination in justice brings the sword to the world. תרב באה לעולם על ענוי הדין. Therefore the Torah teaches us that it is crucial to establish a structure for jurisprudence in small towns, since one cannot cause another person pain and anguish by forcing him to await a tardy judgment from a distant court. (אור החיים הק')

והיה כשבתו על כסא ממלכתו וכתב לו את משנה התורה הזאת על ספר מלפני הכהנים הלויים: (י"ז י"ח)

And it will be, when he sits upon his royal throne, that he shall write for himself a [double] copy of this Torah on a scroll from before the Kohanim, the Levites. (17:18)

The Torah commands a king to write not one, but two Sifrei Torah. Rashi explains: the king was to keep one Torah scroll inside his palace treasury, and to carry the second one when venturing forth in public. To better understand this Rashi, we can offer an insight based on the Gemara (Shabbos 128a)

כל ישראל בני מלכים הם: In this light, when Rashi is referring to the king he is also referring, by extension, to each individual Jew. Each one of us should have two metaphorical Sifrei Torah. One Torah is for when we are at home, בהדרי הדריים ("in rooms hidden within rooms"),

when no one can see our actions. We still must conduct ourselves according to the Torah as the Navi says so pointedly: אם יסתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני יודע: (ירמיהו כג כד) מלא נאם ה'. *Can a man hide in secret places that I should not see him? says Hashem. (Yirmiyahu 23:24)* We hold fast to our second Sefer Torah when interacting with the public; here we are also bound to act according to the Torah, but in this context, the focus is on the Halachos of Derech Eretz and middos tovos, as taught in our holy Sifrei Mussar. (אמרי חיים וויניץ)

ויספו השטרנים לדבר אל העם ואמרו מי האיש הנרא ירך הלכב גלף וישב לביתו: (כ"ח)

And the officers shall continue to speak to the people and say, "What man is there who is fearful and fainthearted? Let him go and return to his house. (20: 8) Rashi brings the Gemara (Sotah 44a): Rabbi Yose HaGlili says that *fearful and fainthearted* means *"one who is afraid of his sins"* [that they will cause him to fall in war, as he is unworthy]. Therefore, the Torah gives him the pretext of returning home because of an as-yet uninaugurated house, an unredeemed vineyard, or an unmarried bride, to provide cover for those who really return because of their sins, so that it should not be evident that they are sinners. As a result, a fellow soldier who sees this man returning home would say, "He has probably built a house, or planted a vineyard, or betrothed a woman." We see that Hashem didn't want to have the person being embarrassed by letting his sins be known to others. The Rebbe of De'esh, Rav Menachem Mendel Panet, derives a powerful insight based on this Gemara. The Torah forbids the sinner to go to war (again Sotah 44a); however since it remains a great Mitzvah to go to war [in the case of a milchemes mitzvah, declared by Sanhedrin [DPR]] , and if, because of his sins, he is not allowed to participate, he becomes embarrassed on account of his own shortcomings. The Gemara (Taanis 15b-16a) states מעצמו למתבייש אינו דומה מתבייש מעצמו למתבייש מאחרים. "Being humiliated by one's own hand does not compare to being humiliated at the hands of others." When a person repents based on his own inner shame it is far more effective than when one is compelled to repent because other people embarrass him. In a similar vein, the Gemara (Berachos 7a) teaches טובה מרדות אחת בלבו של אדם יותר מכמה מלקיות. "A single impulse of self-discipline in one's heart is better than many lashes." Self-motivated, self-driven teshuva is far more efficacious than an externally-imposed penance. This is the Torah's aim in not revealing the soldier's sins to others; far preferable is it for that soldier to reproach himself over his sins and himself undertake a genuine, effective teshuva which will allow him to fight his destined skirmishes in the war. (מעגלי צדק דעש)

Our editor, Mr. Rose is reachable at davidrose10@gmail.com, and is available for Anglo-Judaica editorial assignments. A publication of *Seforim World*. 1000's of seforim: new and old; 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. 718 438 8414 718 633 5500 -www.seforimworld.com or seforim@gmail.com - hours 11-7:30

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Husyatiner Rebbe ascends to Shomayim to defend a Yid before the Heavenly Court*****

In the city of Kiev there lived a prominent and very pious Yid, R' Yechiel, whose avodas Hashem was prodigious. Before his passing, he left a will. In the will he stipulated that his only son R' Yaakov bury him with the brand new tallis that was lying in his cabinet. After he was niftar the will was read. R' Yaakov went to check in the cabinet and found the new tallis, and he packed it up for the Chevra Kadisha. Meanwhile, word spread about this unique wish of being buried with a new tallis. Why would anyone procure a spanking-new tallis, made of the finest wool (called "Turkish") for the express purpose of being buried in it? As the preparations for the Levaya were going on, there was a knock on the door. A young fellow introduced himself as a choson who had no money to buy a tallis. Word of the local *cause célèbre* had reached his ears. He said, "the Mitzvah of Hachnasas Kallah would be a big zechus for the Niftar. I hereby offer to wear Reb Yechiel's unused tallis for his merit."

R' Yaakov now had a singular dilemma: which took precedence -- his father's express wish, or performing a great Mitzvah? He discussed it with the Chevra Kadisha, who, not surprisingly, had never confronted a thorny shaila like this. They deliberated long and hard and reached the conclusion that since the old tallis was full of holy sweat from years of davening in it and the great mitzvah of Hachnasas Kallah would be a merit to Reb Yechiel, it made sense for him to be buried with his old tallis, with the new tallis given *takeh* to the choson. R' Yaakov did as advised and went to his father's room, retrieved the old tallis and gave it to the Chevra Kadisha, who duly used it for the burial.

After the Shiva, R' Yaakov's father appeared to him vividly in a dream, very angry that his son hadn't faithfully executed his Will. Now he was very embarrassed, since all the Neshamas had new talleisim, while he had to make do with his old, yellowed tallis! R' Yaakov woke up, didn't know what to make of the dream and so he basically disregarded it. The dream didn't recur, so life went on as usual for Yaakov.

However a, short time later R' Yaakov took grievously ill and his state worsened until he felt that his time had come to leave this world. He fell asleep and dreamt that he died and the angels took his Neshama through a long dark tunnel and afterwards into a place of overwhelming light. He heard his name being called in summons to the Heavenly Bais Din. He was terrified as he stood before the Bais Din, who indicted him with violating the Mitzvah of *Kibud Av* -honoring one's parents-inasmuch as he violated his father's will. [In Jewish wills and estates, there is a principle of *מצוה לקיים דברי המת* (Taanis 21a), "it is a mitzvah to fulfill the deceased's words" which seems to have been violated *prima facie* in this case. [DPR]] The prosecution demanded punishment for this offense. The Bais Din asked if there were to be any defense for R' Yaakov. All of a sudden, an angel with an awesome and shimmering countenance, adorned in a flowered beketcha robe, took the podium. He argued persuasively that R' Yaakov's intentions were noble and upright and that the cardinal mitzvah of *Hachnasas Kallah* would redound to his father's eternal merit. Secondly, the old tallis was full of sweat from the toil that R' Yechiel had poured into his davening over the years, and as such was more elevated in Kedusha than any new tallis could

ever be.

The Bais Din heard both sides and deliberated. The defending angel carried the day. The verdict handed down was "not guilty" and R' Yaakov was permitted to return to life in this world. R' Yaakov was relieved beyond words, and felt a strange sense of being lowered until he awakened.

The entire episode shook R' Yaakov from head to toe, inside and out. He had experienced a reality which is given to few mortals -- that of standing before the Heavenly Bais Din and returning to our world to tell about it. In response, he firmly resolved to become closer to Hashem and to seek a Rebbe to teach him the right Yiddishe path in life. But since he lived in Kiev and no Rebbe lived there, he threw himself into affairs of livelihood and family life, which hindered his search for Truth. One day a true friend told him that the son of the Heiliger Rizhiner Rebbe, Reb Mordechai Shraga, Rebbe in Husyatyn, served as a Rebbe in Shomayim as well as in this physical world. This ignited a fire in R' Yaakov and he lost no time in traveling to Husyatyn.

When he came to Husyatyn he entered the shul, brimming with the warmth of Torah and chassidus, where young and old were immersed in Torah learning and avodas Hashem. He felt that this was his destined place. He yearned to have some private time with the Rebbe. However, he was told that the Rebbe's door was closed and it could take sometimes a week or more till the Rebbe would see people. R' Yaakov felt that it was worth the wait. Finally, one day the Rebbe's door was opened and R' Yaakov prepared a kvitel to take and lay before the Rebbe.

When R' Yaakov entered the room and beheld the Rebbe he was dumbfounded --- and fainted straight away. The gabbai dragged him from the room and revived him. When R' Yaakov came to himself the gabbai asked why he thought he fainted. R' Yaakov told the gabbai the story of standing before the Heavenly Court, with the Defending Angel having a glowing visage and wearing a coloured, flowered robe. R' Yaakov choked back tears and exclaimed: "I know you won't believe me -- I barely believe myself. The Husyatyn Rebbe was the one who defended me! That same face and exactly the same robe!" The gabbai replied matter-of-factly: "Calm down, my good brother. It is a normal event for the Rebbe to ascend to Shomayim to help a Yid. But now I see even more greatness of the Rebbe: genuine *Ruach Hakodesh*! The Rebbe told me this morning to bring him his flowered robe to wear when he receives visitors. I was wondering why the Rebbe wanted this robe specifically, since he generally wears his black robe! But now it's all clear. The Rebbe saw with *Ruach Hakodesh* that you were coming and donned his flowered robe for the obvious purpose of inspiring you and drawing you closer." [A word of background on the robe, the key to Yaakov's recognizing the Rebbe. A distinctive element of chassidic Shabbos garb is a long, black robe-like garment --- the *bekitche* (spelling varies). It is often embroidered with floral-like designs. The version often worn by some Rebbes is coloured. And a subset of those Rebbes wear the flowered, coloured *bekitche* on weekdays also, sometimes only for special occasions, such as a *simcha*. [DPR]] R' Yaakov understood now that the Rebbe was to be his true guide to serving Hashem. R' Yaakov worked hard to cultivate a close bond with the Rebbe, which eventually bore fruit until he attained the highest echelon among the chassidim.

לע"נ אבי מורי ר' יהודה ב"ר יעקב הלוי שוחט ז"ל נפטר ו' אלול תשע"ד תנצב"ה יהא זכרו ברוך הונצח ע"י בנו ידידינו ר' משה הלוי שוחט נ"י