

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klimick  
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פרשת תזריע-החודש תשע"ז

### The Kohen of old is the Rebbe of today

והיה בעור-בשרו לִנְגַע צָרָעַת וְהוּבֵא אֶל-אֶהֱרֹן הַכֹּהֵן אוֹ אֶל-אֶחָד מִבְּנֵי הַכֹּהֲנִים: וְרָאָה הַכֹּהֵן אֶת-הַנִּגְנַע בְּעוֹר-הַבָּשָׂר: (י"ג ב-ג)

... it forms a lesion of tzara'as on the skin of his flesh, he shall be brought to Aaron the kohen, or to one of his sons, the kohanim. The kohen shall look at the lesion on the skin of his flesh (13:2-3)

The victim does not intentionally reveal his affliction to the Kohen; rather, the Kohen himself observes the "negah"/lesion. The Holy Chozeh of Lublin draws a parallel to a chosid's appearing before his Rebbe, the tzaddik. The Rebbe perceives clearly the spiritual flaws the man is harbouring internally, even though he does not admit to them. (אמרי צדיקים) A different posuk hints more succinctly at what the holy eyes of a tzaddik can accomplish: וְרָאָה הַכֹּהֵן וְהִנֵּה נִרְפָּא... the kohen shall observe, and behold, the lesion of tzara'as has healed in the afflicted person. The tzaddik (our latter-day analogue to the Kohen) "observes" a spiritual lesion (a deep character flaw) in a person and that very act of seeing triggers a healing for the supplicant victim. (תפארת שלמה)

### Steadfast comrades inhibit a man from sinning

Our posuk above opens the door to a grammar-based inquiry. Why does it use the passive voice ("he shall be brought") instead of stating "the man shall appear before the Kohen" -- actively, on his initiative? The Holy Menachem Mendel of Kosov זצוק"ל provides the very deep answer: If a person damages himself by sinning, the tzaddik senses it straightaway, because Yidden parallel and mirror the limbs and organs of a tzaddik. Just as a Yid feels pain from a blow to one of his limbs, the tzaddik likewise feels the pain reciprocally -- even at long distance -- because the Yid is actually one of his own component limbs. This comes about purely because of the genuine and indelible love, close bonds and unity between the two. In fact the degree of a tzaddik's ahavas yisroel determines his rank as a leader and spiritual shepherd. The man need not appear before the tzaddik, because the tzaddik is aware of the pegam/spiritual flaw, and can repair it, because of the indissoluble bond between the two. In a similar, though lesser vein, the same applies to a dear devoted friend, which is so important for a person to have. One person's "radar" must register when a defect has taken hold in a close friend, and he must then go on to help him heal the breach. There was an episode with a Rizhiner chosid who felt sorely tempted to commit an aveira רח"ל. Although well aware that it was contrary to Hashem's will, his belief in Divine reward-and-punishment was not what it should have been, and he perversely trudged ahead to perform the evil deed. The

thought occurred to him, however, that since his Rebbe was likely to discern his flaw, it would be prudent not to visit his Rebbe in the near term, and that when he would appear later, the Rebbe would no longer perceive the flaw. So with this warped approach, he continued on his path. But then it dawned on him that his close comrades would likely detect his wrongful activity, and would not refrain from reproving him as he deserved. It was only avoiding this embarrassment that stopped him in his tracks. He said "No !" to the temptation, doing the right thing for the wrong reason. When he next presented himself to the Heilige Rizhiner, the Rebbe, to no one's surprise, unhesitatingly sized up this man's twisted bundle of thoughts: "Do you somehow think that the Creator kaviyochol, fails to perceive your wayward thoughts? And that your Rebbe also doesn't know where you are coming from? But only your good buddies knew what was going on with you?" The man listened shamefacedly and actually understood the value of loyal comrades who can hold a man back from sin.

### Proclaiming one's status affects both himself and others

וְהִצְרִיעַ אֶשְׂרָר-בּוֹ הַנִּגְנַע וְגו' וְטָמֵא אֶשְׂרָר: (י"ג מ"ה)  
The person with tzora'as, in whom there is the lesion, ... will call out, "Unclean! Unclean!" (13:45) Rashi illuminates the posuk:

"He announces that he is unclean, so that everyone should stay away from him." But we are well informed that בדרך ישב מחוץ למחנה (י"ג מ"ו) his dwelling shall be outside the camp. Whom, then, must he inform of his impurity? Who will hear his shouts? He proclaims his sorry state even to other impure people who are likewise outside the camp. He who is טָמֵא shouts to the other טָמֵא people that they must keep their distance. (בן יאיר - מורה)

There is another approach, to the posuk, apart from the social interaction which we have just seen, which states plainly that the impure one, the tzarua, must proclaim for all to hear that he is "tamei"/impure. Why should he need to rub salt in his wounds? Wouldn't being quarantined outside the camp suffice to confirm his lowly status? There are two reasons for banishing him. One is that he should be totally healed from his malady; but the second, more important one is that he must repent in true sincerity from the sin of loshon horah/slanderous speech, which brought on the tzora'as in the first place. His heartfelt anguish in proclaiming "I am impure" will penetrate his heart and spur him on to meaningful repentance. דברים היוצאים מן הלב נכנסים אל לב. The Karliner Rebbe Rav Shlomo זצוק"ל viewed the posuk from Hallel (תהלים קט"ז) as teaching that the path to reach true emunah/faith "האמנותי" is to practice "כי אדבר", to speak repeatedly about the topic, by which means he will in time become a "ma'amin". (שמח זבולון)

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

\*\*\*\***The Rebbe partners with the Skala Gaon to usher a Yid into Gan Eden**\*\*\*\*

The Holy Rizhiner Rebbe Rav Yisroel זצוק"ל was forced to flee from Ruzhin to Sadigora when his rivals and opponents defamed him to government authorities, but he stayed en route in Skala, Galicia for a short spell. It was one late Friday afternoon when the Ruzhiner was dwelling in an elevated spiritual revery while smoking his pipe [a distinctive minhag not only of his, but of other early Chassidic leaders, who discerned a spiritual dimension to tobacco smoke [DPR]]. He roused himself and told his gabbai to invite the distinguished Rov of the town, Rav Shlomo ben Yaakov Drimmer, Rov of Skala and author of *Shu"t Bais Shlomo* and *Yashresh Yaakov on Maseches Yevamos*, to visit him. The Gaon was already bedecked in his Shabbos finery, but out of respect for the Rizhiner Rebbe, accompanied the gabbai. He found the Rizhiner still dressed in weekday clothes -- and engrossed in pipe-smoking. Naturally, the two tzaddikim were very happy to be in each other's company, but Rav Drimmer could not refrain from wondering aloud to the Rebbe what the pressing reason was that induced him to set out on a trip an hour before Shabbos. The Rizhiner's reply was couched in a story.

*"In a Russian city there lived a wealthy Yid, a talmid chacham and ba'al tzedaka who derived his fortune from the government. The Ministry of War held auctions in Kiev for exclusive concessionary contracts to provision the Czar's troops. Whoever won the rights to sell food to the quartermasters profited quite handsomely from the deal. This naggid staked his entire bank account, along with hefty loans from backers, to compete in the concession auction. The bidding became quite heated, but B'H the Yid prevailed and walked away with the lucrative contract. But his winning sparked envy among the non-Jewish competitors and they set out to undermine him in any way possible. The terms of the auction were that the successful bidder had to deliver a hefty down-payment at the auctioneer's desk, with the balance to be paid to a government office in Petersburg on a specific date. Failure to pay in full on the designated day meant forfeiture of the down payment, and loss of the contractual rights. The disgruntled competitors schemed with their contacts in the government to schedule the settlement day on a Shabbos which, if carried out, would spell ruination for the Jewish investor. The good man was not privy to the evil plot and enjoyed his good fortune, with high hopes for a comfortable living drawing on the profits of commissary service for the local troops. Light changed to darkness when a letter arrived informing him that the settlement date was to be on Shabbos. The man arrived at the appointed office in Petersburg on Erev Shabbos, cash in hand, wanting to close the books on the deal. "Sorry, Mister," said the clerk. "The law requires payment tomorrow only, with you signing off on the ledger. Come back then." All of the man's protests were to no avail. He was in a terrible predicament. Desecrating Shabbos by paying and signing was obviously not a defensible option. Pikuach nefesh -- violating Shabbos to save a life -- did not apply here. But*

*forfeiting the deal, into which he had sunk all of his own funds and heavy loans to boot would leave him destitute and a debtor and pauper for life. Sad to say, this man was unable to quash the temptation for money which was staring him in the face -- and surrendered to it. He paid the money and signed the documents on Shabbos. True to plan, he repaid his business loans and before long, became quite wealthy. As a man of leisure, he began to spend numerous hours learning Torah and he dispensed large amounts of tzedaka quite liberally. This went on for several years."*

Now the Rebbe brought matters to a head with respect to Rav Drimmer. "The man has died and his judgment is in progress in the Beis Din Shel Ma'alah, the Heavenly Tribunal. The merits he gained from his Torah learning and tzeddakos are standing him in good stead and would ordinarily pave his way to Gan Eden -- except for one critical factor. His one act of Shabbos desecration is being held against him by the prosecutors and is barring his way to Gan Eden, because it had all the signs of being "bemeizid", a brazen and purposeful act of *chillul Shabbos*. The man's fate is hanging in a delicate balance of merits and sins. My dear K'vod HaRav Drimmer: I am asking you to draw on your vast erudition and experience in applied Halacha to rule on whether, in the case at hand, *chilul Shabbos* driven by the temptation of money is legally considered "bemeizid" or is a special more lenient category of "ohness mamon" and whether that could be a mitigating factor. The Rav's decision will be accepted in the Upper World in this case. The Gaon Rav Drimmer deliberated long and deeply, consulting seforim of Halachic precedents and reached the "psak" that sinning while driven by monetary gain could, in the case at hand, be deemed a case of involuntary compulsion, and not deliberate and purposeful transgression. He stood by his ruling and put it in writing. The Rebbe thanked the Gaon for his scholarship and only then proceeded to don his Shabbos finery. The psak was accepted in Shomayim and the defendant was admitted to Gan Eden -- but into which place we do not know.

[Editor's note: One should by no means leave this story with the mistaken notion that a certain number of mitzvos can "outweigh" a certain number of "aveiros." Our Sifrei Mussar teach that mitzvos are rewarded in the Next World, while aveiros are punished. A mitzvah does not "cancel out" an aveira. No mortal man can fathom the calculus of precise reward and exacting punishment meted out in a balance of Mercy and Justice by the Judge of all the Earth, HaShem Yisborach. The sin of Shabbos desecration is extremely grievous. But in the judgment, one's heartfelt teshuva/repentance for a single rebellious act, for example, may play a mitigating role. That determination is in Hashem's hands, and only His. This story shows, however, that a towering tzaddik, such as the Holy Rizhiner, could be privy to the judicial process from his vantage point in This World. What is more, he can have the power to elevate the ruling of an earthly Dayan to prevail in the Heavenly Court. And his love for a fellow Jew could not permit him to embrace Shabbos without knowing that a Yid would have a favourable judgment. [DPR]]

ברכת מזל טוב לנכדי ר' יעקב לעבאוויטש נ"י חתן חתני ר' חיים מאיר קעסלער נ"י, קיימישא לייק, לזולת הבת, ולהסבא הר' אליעזר דוד הלוי ראזענבערג נ"י, והר' נחום עזריאל לעבאוויטש נ"י, קיימישא לייק ולבניו הר' משה אליעזר נ"י מאנסי, והר' בנימין קעסלער נ"י מאנסי, ולבני מורי הר' אליעזר הלוי קליטניק נ"י

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