

# Pardes Yehuda

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

Parshas Vayikra/Zachor 5776

[year 6] 249

פרשת ויקרא זכור תשע"ו

ויקרא אלי-משה וידבר ה' אליו מאהל מועד לאמר: (א' א')

And He called to Moses, and Hashem spoke to him from the Tent of Meeting, saying... We can combine three of Rashi's comments to demonstrate just how beloved Moshe was to Hashem.

יכול מכל הבית, תלמוד לומר מעל הכפורת. יכול מעל הכפורת כולה, תלמוד לומר

Hashem's voice emanated from the exalted

place between the Keruvim [which was a place where the

Shechina rested".] Hashem "called" Moshe to come to Him.

(The very first Rashi in Sefer Vayikra explains that the root

"calling" is an expression of affection). Contrast this to

Hashem's encounter with the wicked Bilaam: לנביאי אומות העולם

נגלה עליהן בלשון עראי וטומאה, שנאמר (במדבר כג ד) ויקרא-להים אל

He revealed Himself through expressions denoting

coincidence and impurity, as the verse says, "and G-d happened

to [meet] Balaam." (Bamidbar 23:4) (also from Rashi 1:1)

Employing a parable, Da'as Zekeinim Baa'l HaTosefos explains

why Moshe merited an affectionate "call" whereas with Bilaam

Harsaha, Hashem went out to meet him, *kaviyochol*, in a

less-than-honourable manner. A king in his palace is told that a

leper is waiting for an audience. Says the king, "Don't let him in.

He will contaminate my palace. I'll go outside to talk to him."

But when a close confidante seeks admission, the king summons

him inside. This is the import of learning that Hashem's call

came to Moshe from the hallowed place between the Keruvim.

Hashem's call to his closest human yedid, *kaviyochol*, was

special not just because of its source, but as a call of affection,

summoning him to confer in the Palace, as it were. When

dealing with the impure and tainted Bilaam, on the other hand,

Hashem encounters him in a chance, seemingly random manner

. (בן יאיר מזרחי)

As said above, the very first Rashi in Sefer Vayikra teaches that the

root ויקרא expresses affection. A true story about HaGaon Rav

Pinchas Hirshprung of Monreal זצ"ל provides a look at what a "call

of affection" means in our era. Reb Shmelke Klein from

Williamsburg, Brooklyn very much wanted to own a copy of Rav

Hirschprung's sefer מנחת סולה, but it was not to be found in any

bookshop. A friend of his was traveling to Montreal and R' Shmelke

asked him for the favour of going to Rav Hirshprung's house and

trying to buy a copy of the sefer for the \$6 "list price." The Rav said

he had but a few copies left and was loathe to part with them. The

friend said that Shmelke was willing to pay any price. "Even

\$100?" "Yes." "If so, you can have one." The Rav brought one up

from his basement and handed it over, to the man's great delight.

When he left, the Rav's bochur called him back in. He feared that

the Rav regretted having made the sale, and that he was facing a

problem. But no! The Rav returned the \$100 bill! "I wanted to see

how strongly your friend desired the sefer. It's his as a gift." The

"call" to return was an example of דרך חבה (per Rashi) -- grounded

in pure love for another Jew. (Yehuda Z. Klitnick)

אדם כי יקריב מכם קרבן: (א' ב)

When a man from among you brings a sacrifice to Hashem...(2:1)

The Holy Zohar (ויקרא 5b) defines the "odoom/man" in our posuk in

an unexpected way: Only a married man was permitted to offer a

korbon. Tractate Gittin (90b) concludes with a passage which is

cited by all Jewish marriage counselors in trying to forestall

divorces *ראשונה* *אשתו ראשונה* *אפילו מוכח מוריד עלי דמעות* *When*

*someone divorces his first wife, the Altar sheds tears on his*

*account.* How is a get linked to consequences on the Mizbeach? In

light of the Zohar, we understand. If a man is without a wife, he can

no longer offer sacrifices. In losing him, the Altar weeps -- may it

never happen. (מרו"ח הרה"צ ר' יוסף טויסיג זצ"ל הגדה בית ישראל מאטטערסדארף)

אדם כי יקריב מכם קרבן ליהוה מן הבקרה מן הצאן תקריבו את

קרבנכם: (א' ב) והקריב מנזב השלמים אשה ליהוה את החלב המכסה את

הקרב ואת כל החלב אשר על הקרב ואת השתי הבליית ואת החלב אשר עלהן

אשר על הכסלים ואת היתרת על הקבר על הבליית וסירנה: (ג-ד)

When a man from [among] you brings a sacrifice to Hashem; from

animals, from cattle or from the flock you shall bring your sacrifice.

(1:2) And from the peace offering, he shall bring a fire offering to

Hashem [comprised of]: the fat covering the innards ..., and the two

kidneys [along] with the fat that is upon them which is over the flanks.

And he shall remove the diaphragm with the liver, along with the

kidneys. (3:3-4) Ever since the cataclysmic events of the two

original Tisha b'Av's, Yidden have had to approach the entire

parsha of *korbanos* -- animal sacrifices -- in the context of

Hoshea 14:3, ונשלמה פרים שפתינו: let us render [for] bulls [the

offering of] our lips. But let's turn back the clock to the time of

the Mishkan: What could have been the Torah *shebichsav's*

reason for enumerating the sacrificial animal's internal organs in

such detail? Our Torah *sheba'al peh* teaches the myriad details

of mitzvos such as *treifos* and *schechita*. Why the detailed

specification of bovine innards in the written text?

The hashkafic basis for the entire process is found in Thillim

51:19: ובהי אלהים רוח נשברה, *The sacrifices of God are a broken*

*spirit*; The man who brought the Peace and Sin Offerings

witnessed the Kohen's opening up the slaughtered carcasses. He

viewed the inner organs listed in our posuk. Combined with the

understanding (conveyed to him by the Kohen) that the korban

substitutes for HIS being sacrificed, and viewing first-hand the

incredible *niflaos haboreh/wonders* of Hashem reflected in the

intertwined working of the liver, kidneys, intestines etc. would

spur the Yid on to teshuva/repentance -- admitting his guilt in

the face of Hashem's staggering design and conduct of His

creations, and resolving never to repeat his sin. He would attain

that "broken spirit" which Thillim describes.

We present-day Yidden can only learn about *Korbanos* with

nostalgia and yearning for their reinstatement. But we do have the

marvelous brocho of *Asher Yotzar* to teach about the marvels of

our innards. We now possess diagnostic imaging tools such as

CT scan and MRI which provide a detailed, close-up look at all

of our life-sustaining internal organs. Our ancestors did not have our window into the workings of the human body. Animals were revealed to them, and that revelation engendered teshuva in the context of korbanos. Our modern imaging tools give us a far more humbling and exquisitely detailed view of the working of our own bodies. And that is what Asher Yotzar expresses. Saying this magnificent brocho should imbue us with the same awe and reverence which seeing the korbonos did for our

ancestors. There was no brocho "*asher yotzar es habeheima be chochma*"! But there surely IS "*asher yotzar es ho'odom bechochma*." We lack korbanos, true. But when אָדָם כִּי יִקְרִיב מִקָּמָם אֲדָרָם כִּי יִקְרִיב לֵה', קָרָבָן לֵה', one wants to become close to Hashem, with the broken spirit associated with a korbon (Thillim above), let a fervent Asher Yotzar bring him to his goal. (Rav Yisroel Mendel Fischman, Boro Park)

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

### **Relics from the Ba'al Shem Tov are all that were needed to heal a sick Jew**

Rav Shlomo Zucker, son of Rav Eliezer, Rav of Halas, Hungary (Halászi), author of Be'er Shlomo, contracted a serious illness in תרצ"ה, so grave, in fact, that the local doctors despaired for his survival. But there was one medic who told him that he might find a cure in the capital city Budapest. Since he was only forty years old, and hoped for more longevity with Hashem's favour, he turned to the holy Munkatscher Rebbe, the Ba'al Minchas Eluzar, for guidance and brocho. Just at that exact time, the Rebbe was inspecting the Baal Shem Tov's personal Sefer Torah (to verify its kashrus for communal reading), and had reached the posuk (במדבר כו: ט) בני גר למשפחותם; *The sons of Gad according to their families.* (Bamidbar 26:15) After Shlomo had given his "shalom" greeting to the Rebbe and laid forth his bitter plaint about his malady, the Rebbe shone bright light into his sullen soul. "You have come at a very propitious time, my son, since the "roshei teivos" (initial letters) of the posuk before me have the same gematria (numerical value) as the Holy Name of Hashem corresponding to "refuah"/healing. So make the trip to Budapest and you will find your complete recovery there." And so it happened, that in the large city his path lead eventually to a devoted doctor who administered exactly the right medicine he needed for a total recovery. He hastened back to the Minchas Eluzar to convey the good news, which he naturally attributed the the Rebbe's brocho. The Rebbe deflected the "credit." "Don't think that there was any miraculous factor at work here when I advised you. I was merely relying on an incident which happened with my great-uncle, the Heichal HaBrocho of Komarna, Harav HaKodosh Rav Yitzchok Yehuda Yechiel זצוק"ל.

*A childless Komarna chosid lived in Triskovitz, (Truskavets, Ukraine near Druhibitch) a spa and vacation resort, but thanks to copious tefillos, came to be expecting a child. To his unspeakable dismay, with the chevlei leida (hard labour pains) at hand, the attending doctor found that both mother and child were in great danger רה"ל. The man was distraught and, desperate for any help, remembered that the Komarna Rebbe was then in Triskovitz and he turned to him, weeping bitterly. As it happened, the Stoliner Rebbe Rav Asher, son of the famed Rav Aharon HaGodol זצוק"ל was also taking the mineral baths in the town. Rav Asher had with him as an inheritance the actual copy of the Holy Zohar which had belonged to the Ba'al Shem Tov, and in which there lay one single hair of the Ba'al Shem's beard. [Many people refrain from discarding even a hair of their*

*beard. [DPR]] The Komarna said, "My dear son, let us go together to the Stoliner Rebbe and there, be'ezras Hashem, you will find your salvation." They did so, and when the chosid caught sight of Rav Asher, he tearfully implored him to help rescue his wife and new firstborn from their perilous state. The Stoliner Rebbe turned to the Komarner: "Komarna Rebbe! [It was common for distinguished Rebbes and rabbanim to address one another by their geographically-derived "Title", and remains so to this day. [DPR]] You are known to work wondrous salvations for Yidden in need. I beg you to rescue the mother and child who are in danger." "If you really feel that way," said the Komarna Rebbe, "give me the Ba'al Shem's Zohar." With the strand of hair from the Holy Ba'al Shem Tov's beard in his hand, the Rebbe proclaimed: "I hereby solemnly proclaim (and I am confident that the Stoliner Rebbe will concur) that the woman now in labour should safely deliver a healthy child and that she should emerge strong and healthy from the birth!" The Stoliner Rebbe was in full agreement and both tzaddikim conferred their heartfelt brochos. The Komarna Rebbe turned to his chosid: "Go back home with a clear mind and unburdened heart. Everything will be beshalom. Just be sure to come back to me, bringing good news". [It has been known to happen, even in our day, that sometimes brochos from Rebbes are fulfilled and they wait in vain for a phone call informing them of the success or mazal tov they were waiting to hear. A chosid is quick to come to them in time of need (be'ays tzara shelo tavo) but fail to follow through with glad tidings. This causes disappointment for the Rebbe, who has been awaiting good news which may reach them only second- or third-hand. [DPR]] The chosid had Boruch Hashem his long-awaited mazel tov of a robust child.*

The Minchas Eluzar commented on Reb Shlomo's recovery: "I cannot state with 100% assurance that the Ba'al Shem Tov's Sefer Torah is comparable to the hair from his beard. But both are authentic relics from the Holy Tzaddik and when you came, I was focusing on the posuk [see above] which, through its gematria, pointed straight to your recovery." Rav Shlomo recovered completely and survived until the bitter war year תש"ג (1943). זיע"א

#### ברכת מול טוב הבן עם הבת

בן לחתני הר' בן ציון מאיר זילברשטיין נ"י בן למחוטני הר' אברהם נ"י בת לבני הר' חיים אהרן הלוי קליטניק נ"י ומחוטני הר' יוחנן הכהן נ"י ולאבי מורי הרה"ח ר' אליעזר הלוי קליטניק, והרה"ח ר' מרדכי יונה הכהן להולדת הנינה שיתברכו לאריכות ימים ושנים טובים עד ביאת גואל כב"א

A publication of Seforim World. 1000's of seforim: new and old: Our editor and translator Mr. Rose נ"י is reachable at [davidrose10@gmail.com](mailto: davidrose10@gmail.com), and is available for Anglo-Judaica editorial assignments. 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. 718 438 8414 718 633 5500 - Subscription requests: [pardesyehuda1@gmail.com](mailto: pardesyehuda1@gmail.com) or [seforimworld.com](http://seforimworld.com) - hours 11-7:30 This Gilyon is available by email or on Ladaat, <http://ladaat.info/gilyonot.aspx> or [www.parshasheets.com](http://www.parshasheets.com). Also available for pickup at our store from Thursday.