

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת במדבר תשפ"ה

Strength is measured by defeating the Yetzer Harah

פקד את בני לוי וגו' כל זכר מבן חדש ומעלה תפקדום: (ג' ט"ז)

"Count the sons of Levi ... from one month and up you shall count them" Shevet Levi was counted twice: when they were a month old, and again when they reached the age of thirty, the time to perform the service in the Mishkan. If so, why count them from one month old and recounting at the age of thirty? However the Rambam (end of Hilchos Shemitta) and Rabbeinu Nissim (Mesichta Nedarim) compare Shevet Levi to Talmidei Chachamin. This counting is a lesson in Chinuch. The preparation of Chinuch for a child begins at 30 days. Indeed, we find that the mother of the Tanna Reb Yehoshua Ben Chananiah, wheeled his cradle into the Beis Hamidrash so that he would absorb the sounds of Torah study. Later on he reminded the sages of forgotten halachos that he remembered from when his mother took him to the Beis Hamidrash. The Chazon Ish always told his Talmidim that chinuch starts at birth. Hence the counting of Shevet Levi at the age of one month is a guideline for all future generations. However, one cannot only rely on chinuch of the parents. He must toil on his own to achieve greatness in Torah and Avoidas Hashem. Therefore, there was the counting of Shevet Levi again, when they were thirty years old, to see if they had achieved the requisite level of Holiness to serve in the Mishkan. This also applies to Klal Yisrael to make a Cheshbon Hanefesh at the age of thirty, to see where they stand in spirituality, and what they achieved in Torah. The Mishna in Avos chapter 4:1 says Who is strong? One who overpowers his inclinations. As is stated (Mishlei 16:32), "Better one who is slow to anger than one with might, one who rules his spirit than the captor of a city." The Mishna Avos 5:21 states "Thirty, for strength" Therefore, a person who reaches thirty and be strong, is by defeating his Yetzer Harah. That is the prerequisite for serving in the Beis Hamikdash. (Yehuda Z. Klitnick)

A sharp insight to prepare for Kabalas Hatorah

The Rogachover Gaon once gave a lecture to his students in which he proved that chametz is permitted on Passover. He then asked his students to refute his proof. They tried

in vain to do so. When they gave up, the Rogachover opened the Chumash and read them: "ולא יאכל חמץ" *"Do not eat chametz"* (Shemos 13:3). That, he said, is the only refutation necessary. All the intellectual in the world cannot alter one sentence in the Torah. When Klal Yisrael were asked if they want to accept the Torah they answered "ויענו כל העם יחדו ויאמרו כל אשר דבר ה' נעשה" *"And all the people replied in unison and said, 'All that Hashem has spoken we shall do!'"* No ifs or buts. We just follow!

Pirkei Avos Chapter 6 The heavenly voice

אמר רבי יהושע בן לוי, בכל יום ויום בת קול יוצאת מהר חורב ומבדות ואומרת אוי לזהם לבריות מעלבוניה של תורה: (פרק ו משנה ב)

"Rabbi Yehoshua ben Levi said: Every single day a heavenly voice emanates from Mount Horeb...." (Avos 6:2)

The mefarshim question what is the reason for the heavenly voice to come forth every single day. Would it not suffice to be heard once a week or so? The answer can be The gemarra (Berachot 32b) states תיר ארבעה צריבין חווק ואלו הן תורה ומעשים טובים תפלה ודרך ארץ Four things require bolstering, constant effort to improve, and they are: Torah, good deeds, prayer, and occupation. The reason for this bolstering is since every day brings its own challenges, and sometimes even seemingly insurmountable obstacles, along the road to Divine service. Likewise, the Yetzer Harah/Evil Inclination gains additional strength every day (Succah 52b). Anticipating those developments, Hashem provided the perfect antidote -- the daily renewal of the Ten Commandments. In the Shema we remind ourselves of this renewal, saying: that I command you today (Devarim. 6:6) -- the Enochi, the word "I" with which the Ten Commandments begins, is experienced anew every day. Moreover, this heavenly voice is imploring us to regain our freedom by immersing ourselves in Torah study. Just as we were liberated from Pharaoh, so we can be extricated from the clutches of the Evil Inclination. Hence the heavenly voice is to bolster our drive to serve Hashem and to gain strength to overcome the Yetzer Harah. (Yehuda Z. Klitnick based on the Sfas Emes)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Zlotchuver Maggid causes the Duke to become friendly to the Yidden*****

In Zlotchuv there lived two Yidden who were partners. They hired a Bookkeeper who lived in their courtyard. One day the partners decided to expand their homes, and asked the

bookkeeper to sell them his house. The bookkeeper answered: "I inherited this house from my parents and I won't sell it." They told him if he won't sell the house he

would be fired from his job. He still refused, and he was fired. The bookkeeper had some money saved up, and opened a store in his house, but he wasn't successful. In a short time he became so poor, that he had no money for food. He went back to the partners, and agreed to sell the house, and to work for them. They agreed, but only on the condition he sells the house for a third of the value, and his salary will be a third of before. He reluctantly agreed. A contract was drawn up and signed, and the partners bought the house. The stress of all this caused the bookkeeper to get sick, and he died. His children came after the shiva to claim their father's house, and his belongings. They were shocked to find out there was no house, and no belongings. When they asked the partners what happened to the house, and the belongings? They answered "your father was desperate for money, and sold all his belongings, and we bought the house for a third of the value, and they took out the contract to show to the children.

The children knew very well their father, and figured that was wrong here, and they summoned the partners to a Din Torah by the Zlotchuver Magid, Harav Yechiel Michel, a Talmid of the Magid of Mezritch. When the Magid heard the arguments of both sides he asked to see the contract, lo and behold, the contract was blank and no words were written on it! The Rebbe got upset at the partners and scolded them: This is proof that there was fraud involved, and ordered the partners to pay the children the balance of 2 thirds of the house.

The partners had to pay, but they decided they would take revenge on the Rebbe. They were close to the Duke, and went to visit him. They told the Duke that he was always wondering why did the Yidden who rent your holdings always owe you money! There is a Rebbe who forbids all Yidden to rent anything that a Yid holds, therefore, they are not afraid that someone will take it from them, that is why they don't pay. The Duke became furious, and thanked them for the information. He relayed this information to his fellow friends. The Duke came up with a idea. He will arrange a party, and invite all the dignitaries of the surrounding areas. The duke incited the crowd against the Rebbe! Then and there it was agreed that in three months, they will send armed soldiers to bring the Rebbe to the Palace, where they will behead him. There were two Jewish Peddlers who used to sell jewelery outside the Palace. One of the ladies who used to buy jewelry from them, approached them, and said if they give her some jewelry for free, she will tell them a very important secret. They agreed, and she told them the decree on the Rebbe.

They thanked her, and traveled to the Rebbe, to warn him

of the evil plan. However, the Gabbay from the Rebbe after asking what they wanted from the Rebbe, yelled at them: The Rebbe never met or had an encounter with the Duke. It can't be true. It's a joke! Don't bother the Rebbe with your nonsense. They were relieved that it was only a lie, and they went home. Meanwhile, three months passed, and armed soldiers came to the Rebbe with orders to come to the Duke. The Rebbe was told that the Duke wanted to see him, and armed soldiers are waiting outside. The Rebbe calmly walked over to the soldiers and said: "I must daven first, and after I finish davening, I will come with you. The soldiers amazingly agreed as they respected the Rebbe. The Rebbe davened for a long time, and the Duke was uptight why the soldiers have not come yet. He sent more soldiers, but the first soldiers told them not to start up with the Holy Rebbe, as he must first finish Davening.

The Gabbay didn't tell the Rebbe anything. But now he reminded himself that the peddlers had then come to warn the Rebbe. After finishing davening, the Rebbe came out and told the soldiers he is going with them. The Yidden in Zlotchuv were worried, but the Rebbe assured them that He will return soon.

At the Palace the Duke had his executioner, ready to behead the Rebbe. The Duke had a daughter who wanted to give the Rebbe a smack before being beheaded. However, as soon as she lifted her hand it froze. The executioner lifted his axe but his hand froze as well. The Rebbe then went looking for the Duke, and asked some ministers where was the Duke? They were petrified from the Rebbe, and showed him where the Duke was. When the Rebbe came before the Duke, he asked him why did he summon him? The Duke was shocked, and asked "how did you survive this ordeal?" The Rebbe answered 16 generations of not doing, any sins guarded me. The Duke saw that the Rebbe was a Holy person and asked forgiveness. The Duke asked the Rebbe to heal them. The

Rebbe told the Duke to write a declaration that he forgives all the money that the Yidden owe him, and that he will be good to the Yidden. The Duke did as requested and the soldiers came back to normal. However, the Dukes daughter was still paralyzed, and the Duke came crying to the Rebbe to heal his only daughter. The Rebbe agreed to that on the condition the Duke summoned the 2 Yidden who caused this turmoil. When the Yidden were brought to the Duke, he was so furious that he wanted to have them both executed. But the Rebbe just wanted their apology, and said: "I will deal with them." The Dukes daughter became well, and the 2 partners lost all their money and became wanderers.

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