

Yaakov showed that he had mercy on his children

וַיִּקַּח לְרֵחַת בֶּן יִצְחָק בֶּן קָהָת בֶּן לֵוִי וּדְתָן וְאֶבְיָרִם בְּנֵי אֱלִיאָב וְאוֹן בֶּן פִּלֵּת
בְּנֵי רְאוּבֵן: (טז א)

"And Korach, son of Yizhar son of Kohas son of Levi, betook himself, along with along with Dasan and Aviram sons of Eliav, and On son of Peles—descendants of Reuven— (16:1). The Torah traces the lineage of the instigator of the rebellion. Looking closely at this family tree, the commentators notice that he Torah stops at Levi. Why does it not continue and say, "the son of Yaakov"?

Rashi, quoting the Midrash, provides a famous answer: Yaakov foresaw this tragic rebellion through prophecy, and he pleaded for Divine mercy, begging: "Let my name not be mentioned alongside them in their dispute." Therefore, the Torah deliberately leaves Yaakov's name out of Korach's genealogy.

But this gives rise to an obvious and classic textual difficulty: If the Torah already states that Korach was the "son of Levi," do we not already know that he is a descendant of Yaakov? What anonymity did Yaakov actually achieve by omitting his name, if his presence in is still completely obvious?

To understand the depth of Yaakov's request, we must first analyze a Posuk in Parshas Eikev, where Moshe is pleading with Hashem to forgive the Jewish people after the sin of the Golden Calf. Moshe prays: וְכַּחַל עַל־עַמְּךָ יְיָ אֱלֹהֵינוּ

“לִיִּצְחָק וְלִיעֲקֹב אֵל תִּפֹּן אֶל קִשִּׁי הָעָם הַזֶּה וְאֶל רָשָׁעוֹ וְאֶל חַטָּאתוֹ.”
 "Remember Your servants, Avraham, Yitzchok, and Yaakov; do not turn to the stubbornness of this people, nor to their wickedness, nor to their sin." (Devorim 9:27)

This phrasing is highly problematic. If Moshe is invoking the merit of the Avos to shield the nation, why does the verse immediately say, "do not turn to the stubbornness of this people"? The flow of the text almost implies that invoking the Patriarchs is somehow inherently connected to—or might cause Hashem to focus on—the wickedness of the generation. Why would remembering the Avos trigger a reminder of the people's sins?

A beautiful insight is brought down in the Sefer Shlomo Mul Adar to resolve this. Invoking Zechus Avos—the *spiritual credit of our ancestors*—is undoubtedly a powerful force for good. However, it carries a hidden, dangerous spiritual risk. It can inadvertently trigger a harsh heavenly prosecution against the Jewish people. Because the moment you remind the Heavenly Court of how righteous, and refined the parents were, the question

against the children becomes dramatically more severe.

To understand this, two individuals were brought before a judge for committing the exact same crime. The first defendant comes from a broken home, raised by an uneducated and crude father. The judge looks at him with mercy and hands down a lenient sentence, rationalizing: "The poor man didn't know any better. He had no role model, and no one to teach him right from wrong."

The second defendant is the son of the town's most highly respected citizen. To this defendant, the judge shows no leniency. He hands down a severe, crushing punishment, declaring: "You have no excuses! You grew up in a home filled with integrity and wisdom, yet you chose to throw it away!" This is the dual nature of lineage. When we are worthy, our connection to greatness protects us. But when we sin, our connection to greatness convicts us, because we should have known better.

This was the exact essence of Moshes' prayer. He was saying to the Almighty: **זְכוּר לַעֲבֹדֶיךָ לְאַבְרָהָם לְיִצְחָק**—please look at the great merit of our ancestors to protect the Jewish people. But at the very same moment, **“אַל תִּפְּן אֶל קִשֵּׁי הָעָם הַזֶּה וְאֶל רִשְׁעוֹ וְאֶל חַטָּאתוֹ”**. Do not let their lineage become the source of their prosecution. Let the memory of the Patriarchs be used purely for mercy, and not to highlight how far the children have fallen. With this piece of depth, we can beautifully understand the holy patriarch Yaakov.

Yaakov was not trying to hide a historical fact; he knew everyone would know Korach was his grandson. Rather, Yaakov was acting out of profound, grandfatherly compassion. He foresaw that Korach was going to commit a catastrophic, unpardonable sin. Yaakov knew that if his own name, **יַעֲקֹב** "Yaakov"—the ultimate symbol of truth and perfection—was explicitly attached to Korach at the moment of the rebellion, the heavenly prosecution against Korach would be absolute and devastating. The Heavenly Court would scream: "How could a grandson of Yaakov act this way?!"

To lessen the blow, to soften the judgment, and to lighten Korach's ultimate punishment as much as possible, Yaakov begged that his name be removed from the equation. He chose to step back, removing the high standard of his name, so that Korach would be judged with a measure of leniency. (Rav Tzvi Farber, Kerem HaTzvi)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

****The Mohel merited to see Eliyahu at a Bris via delivering a shtreimel to the Nadvorna Rebbe****

On the 19th of Iyar, 5584 "Rabbi Mordechai Leifer", a holy Neshama descended into the world. He was born to Rav Yissachar Bertzi, the founder of the Nadvorna Chassidic dynasty. Rav Yissachar Bertzi was a son of Rav Yitzchak of Kalish, who was the son of Rav Aaron Aryeh Leib of Premishlan.

The Nadvorna Rebbe would travel frequently from town to town, dedicated to drawing the hearts of his fellow Jews closer to Hashem. One Thursday, the Rebbe planned to spend the upcoming Shabbat in the town of Tertzal. To ensure everything was ready in time, he sent his Chassidim ahead with the carriage containing all of his food, and personal belongings. The Rebbe himself set out on Friday morning, traveling through "Czenger" a city populated by Oberlander Hungarian Jews.

As the Rebbe's carriage rolled into Czenger, a local Jewish man ran out to meet him. "Rebbe!" the man cried. "I am overjoyed that you are here! Tomorrow morning, I am making a Bris for my son. It would be the honor of my lifetime if the Rebbe would serve as the Sandek."

To Rav Mordechai, this mitzvah was precious and he rarely turned it down. He paused, and agreed to accept the honor. He ordered his attendants to halt the carriage, and the grateful father immediately set off to secure a proper lodging place for the Rebbe's unexpected Shabbat stay.

However, a heavy heart washed over the Rebbe. He had sent all of his luggage ahead to Tertzal—and inside those bags was his "shtreimel"! While he was perfectly willing to sacrifice his personal comforts, a "shtreimel" was different. He could not compromise on that.

He became deeply distressed. Czenger was an Oberland community and there was absolutely nowhere to find a "shtreimel" in the entire town. The Rebbe was staying as a guest in the home of a distinguished Torah scholar, "Rabbi Yonasan Binyamin Katz". His son would become the renowned Rav Asher Anshel Katz, the Rav of Serdahely.

Noticing the dark cloud of worry on his holy guest's face, Rabbi Yonasan Binyamin asked what was wrong. When the Rebbe confided in him about the missing "shtreimel", he sprang into action. He ran through the streets of Czenger to a local tailor, carrying 13 bunches of black sheep's wool. He instructed the tailor to sew the pieces together in a circular crown, doing his best to mimic the appearance of a shtreimel. When the hat was completed,

Rabbi Yonasan Binyamin proudly presented it to the Nadvorna Rebbe. The Rebbe's face lit up with pure joy. It wasn't a real shtreimel, but it bore the resemblance of one, and that was enough.

Throughout that Shabbos, the Rebbe walked through the streets of Czenger wearing the odd, homemade creation. Years later, the Rebbe recalled that Shabbos with a smile, saying: "You can only imagine how I felt with everyone staring at me. But it never once entered my mind that a Yid could walk on Shabbos without a shtreimel!" In fact, the Rebbe treasured that shtreimel, that he kept it for the rest of his life. Years later, at the wedding of his son, Rav Bertzi of Satmar, the Rebbe proudly wore that shtreimel! On Shabbos morning, after davening, Rabbi Yonasan Binyamin, the host, served as the Mohel at the Bris, while the Nadvorna Rebbe sat regally as the Sandek. Deeply moved by his host's ingenuity and kindness regarding the hat, the Rebbe wished to repay the favor with a spiritual gift. He turned to Rabbi Yonasan Binyamin and said:

The world says that Eliyahu Hanavi attends every single Bris. However, the truth is that he only reveals himself if both the mohel and the Sandek are perfectly righteous, G-d-fearing men. But I will tell you a secret: whenever I am the Sandek, Eliyahu never fails to come. The Rebbe smiled warmly at his host. "Because you brought joy to my Shabbos with your resourcefulness, I bless you that you shall merit to see Eliyahu Hanavi standing right here at this Bris!"

The Rebbe then explained why he held such a unique bond with Eliyahu Hanavi: "When I was a young, married man, I was desperately poor," the Rebbe shared. "But when Pesach approached, I wanted nothing more than to have the finest possible wine for the Four Cups and for the Cup of Eliyahu. I scraped together every spare penny, penny by penny, denying myself food, until I had saved enough to buy a bottle of expensive Tokay wine. I did it solely to honor Eliyahu with the most beautiful wine for his arrival at my Seder. In the merit of that sacrifice, Eliyahu promised to accompany me whenever I serve as a Sandek."

Rabbi Mordechai of Nadvorna passed away on the first day of Chol HaMoed Sukkos, the 15th of Tishrei, 5655 (1894). He was buried in the town of Bishhtina, leaving behind a legacy of profound love for his fellow Yidden.

The place to buy that unique gift and piece of history. A rare sefer, a letter from a Rov or Rebbe. As a service, we will accept at no charge, upon examination, your antique seforim. New and out of print, rabbinical Letters for sale. Letters from Reb Shimon Shkop, Divrei Malkiel, Reb Elya Mayer Bloch, Kapishtitzer Rebbe, Toldos Aron Rebbe, Pictorial Review of Vaad Hatzalah \$800. Letter from R' Eliezer Silver 1943 on saving the Jews from the Nazis \$500, Sefer with Hakdasha of Hagaon Rav Avraham Kalmonowitz \$1000 and more. 4403 16th Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 Hours are Sun. - Thurs. 12 - 7:30 pm, Fri until 1:30 pm. The Pardes is ready for pickup on Wednesday We sell coins, bills and coins for Pidyon Haben and all coin holders and supplies. Thousands of out of print seforim available.

ברכת מול טוב לנכדי הדקדק ישראל מרדכי בן בני ר' יוסף הלוי קליטניק נ"י על אירוסיו עב"ג בשעה טובה וכול טוב לאבי מורי הרה"ח ר' אליעזר הלוי שליט"א