

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

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בניסן נגאלו ובניסן עתידין ליגאל ר"ה יא

פרשת ויקרא תש"פ

Proceed slowly in serving Hashem

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

And He called to Moshe, and the Lord spoke to him from the Tent of Meeting, saying. (1:1) ולכל דברות ולכל אמירות ולכל צוויים קדמה קריאה, לשון חבה, לשון שמלאכי השרת משתמשים בו, שנאמר Rashi comments: And He called to Moshe: Every time Hashem communicated with Moshe, whether it was represented by the expression of ויקרא, "And He spoke," or וידבר, "and He said," or צו, "and He commanded," it was always preceded by Hashem calling to Moshe by name. The word קריאה is an expression of affection, the expression employed by the angels when addressing each other, as it says, ויקרא זה אל זה "And one called to the other..." (Yeshayah. 6:3). The heilige Apta Rav, HaRav Avraham Yehoshua Heschel זיע"א, author of the Ohev Yisrael, comments: that Rashi is teaching us a lesson how to serve Hashem. He is referring to people who want to rise in their level of Avodas Hashem. Moshe Rabbeinu served Hashem in his utmost ability, in the sake of just serving Hashem, and never aspired to rise to higher levels, until Hashem called him with affection, and imposed on him to rise up to a higher level. The Rebbe continues, the fact is that many people served Hashem and aspired to reach higher levels in Avodah, simply faltered, as they became depressed and despaired. Their is a famous saying and insight from the Baal Shem Tov זיע"א on the posuk end of Parshas Yisro לא תעלה במעלת על מזבחי אשר לא תעלה עליו: (כ כג) And you shall not ascend with steps upon My altar, so that your nakedness shall not be exposed. (20:23) The word במעלה steps, are levels in Avodah. Hashem is warning: Do not ascend, until I advise you too. Otherwise your weaknesses will be exposed, and you will fallback. Serve Hashem for the sake of serving, and levels will come as Hashem calls upon you, and Hashem raises one's level. The previous Stoliner Rebbe, HaRav Yochanan Perlow זיע"א always warned his Chassidim from rising to higher levels in Avodas hashem in a short period of time. He advised to rather rise slower at a normal pace, and as such one would reach higher levels and stay at that level for the time being, until he is ready to ascend to the next level. He used a Maashel: when one wants to race up the stairs, one can do two steps at a time. The Oiber Chacham, the wise guy, will try to race up three steps at once. Not only would he fall, but he might hurt himself so bad, and not be able to get up on his feet. This call of affection we learn from Moshe. When Hashem wanted Moshe to rise to a higher level, Hashem called him, and Moshe ascended to the higher level.

This concept is really a Gemarra in Berachos 35b When Klal Yisrael performs Hashem's will, their work is performed by others, as it is stated: in the posuk Yeshayu 61:5 "And strangers will stand and feed your flocks, and foreigners will be your plowmen and your vinedressers" The gemarra continues many have acted in accordance with the opinion of Rabbi Yishmael, and combined working for a living and learning Torah, and although they engaged in activities other than the study of Torah, were successful in their Torah study. Many have acted in accordance with the opinion of Rabbi Shimon ben Yochai and were not successful in their Torah study. "They were ultimately forced to abandon their Torah study altogether." Here we see clearly, by trying to be reach a high level, they abandoned and lost their level in Torah. One must know their limit and ascend accordingly. Leave your ascending up to Hashem. (Yehuda Z. Klitnick)

The voice of Hashem reaches the right recipient

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

And He called to Moshe, and the Lord spoke to him from the Tent of Meeting, saying. (1:1) Rashi has a question: what is the meaning that Hashem called to Moshe and spoke to him? ויקרא אל משה: הקול הולך ומגיע לאזניו, Therefore, Rashi explains, And He called to Moshe: The Divine voice reached Moshe's ears, while all the rest of Klal Yisrael did not hear it. This is stressed in the word אליו to him. Only Moshe heard the words of Hashem and then Moshe related those words to Aharon and Klal Yisrael. Rashi continues later: One might think that this was because the voice was low. The Torah therefore says, "And when Moshe came into the Tent of Meeting, he heard the voice" (Bamidbar 7:89). What is the meaning of "the voice" [with the definite article]? It is the voice referred to in Tehilim (29:4-5): קול: "The voice of Hashem is in strength; the voice of Hashem is in beauty. The voice of Hashem breaks cedars." It was a powerful voice. Yet Hashem made sure that only who was at a certain level, would hear the voice. The Midrash Eicha states בת קול מכרות ואומרת Return, backsliding children, says Hashem Yirmiah (3:14). The Baal Shem Tov asks: If Hashem says this everyday, who is hearing it? He answers: that any Yid that really wants to do Teshuva, merits to hear this voice, which would make is easier for their repentance. Tzaddikim, say Torah and it reaches only those that have to hear it. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** Reb Meir Premishlaner's brocho pays big dividends for a sincere but poor Yid ****

In Krakow lived Reb Yossel Zehnwrith, son of the gaon and tzaddik Rav Avrohom Abish of Vishnizta. who told his story. He was poverty-stricken and as Pesach approached he was faced with a real financial crisis. He had no funds to bring in a proper Pesach and refused to borrow money, knowing that he had no way of

repaying any loans. In desperation, he left his wife and child at his father-in-law's and then set off for his Rebbe, Reb Meir Primishlaner, hoping to collect from the chassidim at the Rebbe's court. He was used to a warm reception from the Rebbe, but this time was greeted initially by a cold and angry rebuke: "You're

destroying Simchas Yomtov for your family and have the nerve to while your time away by a Rebbe? Who asked you to come, and who needs you here?" But a total change in the Rebbe's tone set in, as he spoke, "Nu, somebody travels home, borrows enough money to make a comfortable Pesach, then goes to Lemberg to close a business deal earning him ten thousand Reinish, after which he spends Shavuos as a rich man, back with the Rebbe." Reb Yossel left the Rebbe overflowing with brochos and celebrated a deluxe Yomtov with his family amidst joy and plenty of Simcha.

After Pesach, brimming with emunah and faith in his Rebbe, he hired a wagon and headed straight for Lemberg. After renting a room, he set off for the local Beis Medrash for his daily seder of davening and learning, from which he never deviated. Then it was off to the marketplace in search of a business deal to complete the Rebbe's vision. But four days slipped by, with not even a glimmer of a deal on the horizon. But finally, on Day Five, a shopkeeper, who had noticed his wanderings in the marketplace, inquired about his situation. Yossel explained the obvious: that he was trying to arrange a business deal, but had no capital and was davening for Hashem's assistance. The kindly merchant warmed up to Yossel and made him a generous offer. "I see that you are a G-d fearing Jew and I feel I can trust you. Listen to me. I have to go out of town for a few weeks and need someone to manage my store while I'm away. It's not that I actually need the business, but I'm afraid my steady customers will head to the competition and it might be hard to woo them back. So: you tend the store during business hours and any profit the business realizes will belong to you. You just pay me for the expenses of keeping the store open, including the wholesale cost of any merchandise you sell. What do you say?" "I accept, and promise to do a faithful and loyal job." They shook hands on the deal. Yossel's job was to record all cash sales, so as to determine the wholesale cost, which would have to be returned to the store owner, with Yossel retaining the markup as his profit. The owner departed, and Yossel managed with a fervent and constant prayer in his heart to Hashem for success, in keeping with the Rebbe's brocho.

One fine day, on the way to open the shop, Yossel noticed a great tumult in the marketplace square. A string of richly appointed wagons had pulled into town, driven by men in fancy clothes. Yossel quickly learned that they were from the royal palace, seeking goods for the Court. A neighbouring shopkeeper explained that the Court would send buyers a few times a year, but that now, large purchases were in the offering for an upcoming royal wedding. The buyers would solicit bids with the lowest prices, and if accepted, paid with cash on the barrel. Yossel sensed a golden opportunity staring him in the face, and was sure it stemmed from his Rebbe's brocho. In his position, he could afford to add only a small markup to his wholesale cost, relying on volume to realize a good profit on the overall transaction. Yossel ran to his store and promptly made a list of anything the palace buyers could possibly need. The captain made a copy of the bid and returned to confer with the palace officer. Meanwhile, Yossel resumed his usual business dealings

in the shop. To his delight, a week later, the buying team returned and headed straight for his shop, told him his bid was the lowest, and wanted to complete the sale. Yossel had scored a deal beyond his wildest dreams when he saw soldiers fetching merchandise and loading up the palace's wagons. The captain kept a running tally. Before long, they had completely cleaned out the store and paid the tab with a small sack of gold, right into Yossel's hands. The wagons returned to the palace, sure that their overseer would be very happy with the goods and the price they had obtained.

At this point, Yossel was left to watch over an empty, sold-out store. He saw no point in that, shuttered the store and repaired to the Beis Midrash and became immersed in Torah learning. Meanwhile, the owner returned on schedule and rolled into town. The first thing he did was to hurry to inspect his shop, expecting to find it running like a well-oiled Swiss watch with Yossel in charge. When instead he found it shuttered and padlocked, he became livid. Fearing the worst malfeasance on Yossel's part, he tracked him down to the Beis Midrash, sitting calmly and coolly, bent over a sefer. This sight only served to pour fuel onto the fire. He let loose his entire vocabulary of abuse and opprobrium upon poor Yossel's head, accusing him of dereliction of duty and laziness to boot. Yossel absorbed the verbal assault without answering back, until the owner simply ran out of steam. When he could squeeze in a word edgewise, Yossel gave the man a full account of the amazing good fortune which his business had reaped -- and that, after all, there was nothing to be accomplished by sitting in an empty store. The man was openly incredulous, but, still seething, agreed to go with Yossel to the premises. Actually seeing the bag of gold pieces convinced him to lower the heat on Yossel. After the owner calmed down after his tirade, and saw the empty shelves in the shop, he actually viewed the deal with the palace as better than he originally thought. After all, he managed to sell a lot of inventory that had not been moving for a long time. Yossel and his benefactor settled their accounts, as did Yossel with his hotel. He hired a wagon back to Krakow, repaid the money he had borrowed from making the past Pesach, and made an overall accounting of his new-found profits. Wonder upon wonders, his take from the management stint added up to exactly ten thousand Reinish -- the Rebbe's prediction to the penny.

That Shavuos, Yossel arrived in Premishlan to almost a hero's welcome at the Rebbe's. Said Reb Meir: "This is how somebody comes to the Rebbe for Yomtov. He has ten thousand Reinish in his pocket, gives handsome tips to the gabboim, buys the most prestigious aliyos to the Torah reading and provides a lavish kiddush for the shul which makes everybody happy." The Yomtov Shavuos was exalted beyond words. When Yossel took his leave of the Rebbe, there was another message: "Now that you have ten thousand reinish in your pocket. There's no reason for you to stay here in Poland. Move to Eretz Yisroel without delay, and make Torah your profession. You will merit to have more children there."

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