

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Bamidbar 5780

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שנת מברכין סיון אבות פרק ו

פרשת במדבר תש"פ

*Be the role model for your children*

וידבר ה' אל-משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים: שאו את-ראש כל-עדת בני ישראל למשפחתם לבית אבותם במספר שמות כל-זכר לגלגלתם: (א א-ב)

Sefer Bamidbar begins: *Hashem spoke to Moshe in the Sinai Desert, in the Tent of Meeting on the first day of the second month, in the second year after the exodus from the land of Egypt. Take the sum of all the congregation of the children of Israel, by families following their fathers' houses; a head count of every male according to the number of their names.* The last Posuk of Seder Vayikra ends with:

אלה המצוות אשר צוה ה' את משה אל בני ישראל בהר סיני: *These are the commandments that Hashem commanded Moshe to tell the children of Israel on Mount Sinai.* The Midrash Yalkot Shimoni 684 explains the connection of these Phrases: After Hashem delivered the Torah to Klal Yisrael, the Gentiles came forth and asked why was the Torah not given to them? Hashem answered

bring me your book of lineage. as Dovid Hamelech says: *Ascribe to the Lord, families of people (Tehilim 96:7).* Since the Gentiles have no Sefer Yichus, book of lineage, they cannot receive the Torah. therefore the Torah states: These are the commandments that Hashem commanded Moshe on Mount Sinai, which is only to Klal Yisrael whose families follow their fathers' houses. To understand the significance of the word , *ספר יוחסין "שלכם"* your book of genealogy! Rabbi Moshe Chaifetz, explains a maashel which we can adapt to this Midrash:

"A fool and a wise man were walking together through a cemetery when they came upon a rather large tombstone. The stone told of the deceased's long line of great and distinguished ancestors. The fool said how he too wished he had come from such a lineage. The wise man however, desired for such a lineage to come from him." Many people unfortunately boast of their ancestors *יהום אבות* that they were Rabbanim and scholars, but they have nothing to show for it. This is called *יהום עצמי*. According to the Mashel of Rabbi Moshe Chaifetz, 'the head of one's family is someone who is the beginning of a new lineage. The 'head' is the start of a new line. *יהום עצמי*. We have to be proud of our ancestors and look up on them, however to receive the Torah, Hashem wanted that the receiver should be the head of the family. This is what Hashem stated *הביאו לי ספר יוחסין "שלכם"* bring Me "your" lineage, that which begins with you. If a father acts with integrity and follows the Torah, this would bounce upon the children, to follow his ways. Be a true role model, and Hashem would bless you with fine generations.

*The great love that Hashem has for Klal Yisrael*

שאו את-ראש כל-עדת בני ישראל: (א ב)

Sefer Bamidbar begins with G-d commanding Moshe to take a census of the Jewish people. Rashi comments that Hashem loves Klal Yisrael, therefore, He is always counting them. Sefer Bamidbar is also known as "Sefer HaPekudim", counting as well as "Numbers". It's little wonder that Bamidbar is also called or, as it is known in English, "Numbers." Hashem doesn't demand a census because He doesn't know how many Jews . Rather, the act of counting is demanded because of the incredible love Hashem has for us. The Ramban says that we should be inspired by knowing that Hashem is counting us. The realization that every single person is being thought about and appreciated should make one's heart melt. Every Jew is very precious in Hashem's eyes. The Kli Yakar adds: this act of counting also shows that Hashem watches over and cares very much about every single Jew. What makes Jews so special? The Sefas Emes, in the name of the Chiddushei HaRim of Gur says: that every person has a job in this world that only he can do. No one can do that job for him and he can't do anyone else's job. Every challenge and opportunity that one has in life is uniquely suited for him according to his strengths and weaknesses. The service that Hashem requires of each person is unique, and if a Jew fails to complete his mission in life he has deprived the entire world of all the things he had to offer. Hashem specifically hints to this when commanding Moshe Rabbeinu to take the census. Every Jew should know that he matters a lot and his actions have a profound impact on the world. Therefore, the responsibility that being a Jew entails is enormous and ignoring one's obligation deserves severe punishment. The Sfas Emes explains, this is what Hillel meant in Pirke Avos chapter 1:14 when he said *מי לי, מי לי* "If I'm not for myself, who will be for me?" If one does not do what he was put in this world to do, nobody can take his place. Reb Elimech of Lizhensk comments a powerful point: "Hashem would not come to Meilech and ask why were you not like Avraham Aveinu. He will ask why weren't you Meilech"! This in fact is the point of *יהום עצמי* self lineage. A person shall never give up, as it is never too late to be a ardent servant of Hashem, Now is the time! The most important thing is *יהום עצמי* And if not now, when? Hashem is constantly counting Klal Yisrael and gathers great satisfaction to see His children becoming higher. Therefore, do not procrastinate, rather be ready for when Hashem will count you, He should not be disappointed.

**ROSH CHODESH SIVON SUNDAY**

A freilichen Chodesh to all

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

\*\*\*\*\* *The Reb Shlomke of Zvhill became the Rebbe of Yerushalayim* \*\*\*\*\*

Rabbi Shlomo Goldman of Zvhill, his Yahrzeit is 26 days of Iyar, also known by the Sefiras HaOmer of Yesod SheBeyisod. The Yichus of Zvhill begins with Reb Yechiel Michel of Zlotchuv, a Talmid of Baal Shem Tov. He had five sons, who he attributed each son to the spirit of one of the five books of the Chumash. His son Rebbe Moshe of Zvhill personified the Chumash Bamidbar because he possessed great humility, which is the theme of the book of Bamidbar." His grandson was Reb Shlome who eventually emigrated to Eretz Yisrael. While he was on the ship with his son-in-law Reb Mordechai, Reb Shlome told him that I am throwing into the sea my Rabbanut of being a Rebbe in Eretz Yisrael. "When he arrived in Jerusalem, he didn't tell anyone that he was the famed Zvhiller Rebbe. He'd sit in the back of the shul, acting no different than any of the other thousands of "random" jews of the city. He continued the same path of Torah, Avodah (prayer) and Chessed (acts of kindness) as he did being the esteemed leader of a Chassidic group back in Europe. But rather than do all of this while being known as The Rebbe, he did it under the guise of a regular person..."

He would have hundreds of cats in his courtyard, all coming to have their souls rectified, and Reb Shlome was busy with this act of Chesed. All in a hidden manner. People thought that Reb Shlome was strange and interesting, but no one dreamt that they had one of the biggest Tzaddikim in their backyard. Reb Shlome sat and learnt in Yeshivas Chayei Olam in Jerusalem and was one of the regulars. His grandson summed it up: "Reb Shlomke wanted to break any morsel of ego that he had. He continued to do everything that he had done in Zvhill, but in Jerusalem, he had the opportunity to do it without the recognition that he had in Europe so that there was zero "ulterior motive" possible in what he was doing. Here, he blended in anonymously with everyone else..."

### *The secret has been brought to light*

But, Hashem wanted it different and his name spread as the famous Rebbe of Zvhill, a Tzaddik who has a say in heaven. One day the heads of the Yeshiva invited a wealthy Yid to visit the Yeshiva Chayei Olam and that Yid noticed Reb Shlomke and ran over to him with a loud and warm "Shalom Aleichem Zvihler Rebbe!" The Rebbe begged him to be quiet, but the damage was done. People began leaking word that the great Zvihler Rebbe was learning in the yeshiva. This episode went a step further, and it solved a mystery as the Gaon Rav Yosef Chaim Sonnenfeld had received a large sum of money from the chassidim in Zvihel to give to the Zvihler Rebbe. Rav Yosef Chaim had searched in vain for over a month and no one knew of such a Rebbe. Finally, he decided to do some detective work

and Hashgacha Pratis had it, and someone mentioned the episode from the yeshiva. Rav Yosef Chaim visited the yeshiva and approached Rav Shlome and asked if he comes from Zvihel? When he answered yes, he asked if he was the Zvihler Rebbe. He answered "I was." Rav Yosef Chaim understood the point and greeted him with a respectful "Shalom Aleichem Rebbe!" and told him about the money he had for him. Then word got around that the great Reb Shlomka Zvihler lives in Yerushalayim. Reb Shlomka wasn't able to hide anymore and people flocked to him day and night and he never turned down anyone. When he was at the Kosel Hamaaravi, it was the opportune time to get the Yeshua that one needed.

### *How Reb Shlomke supported endless people?*

How he helped fund the endless tzidakos was a mystery which was solved years later. In Yerushalayim there was a Yid called Moshe the Kamtzen - a stingy person - everyone shied away from him. When he passed away, signs were put up that Reb Shlome requests all Yidden to close shop and come to the Levaya and that Reb Shlome will say a Hesped. This was a mystery to all. At the Levaya, Reb Shlome started crying and requested from the whole crowd to ask forgiveness from the Niftar! Reb Shlome started saying, "Now I can share the secret with you. Reb Moshe was a wealthy Yid and wanted to serve Hashem in a humble and quiet way. He approached me with the offer that any money I would need for Tzedaka, he will give me. Through his generosity I was able to help many of you marry off your children as well as your other needs. I request that from now on we will remember the niftar as Rav Moshe the Baal Tzedaka." On his gravestone it is written so.

### *Saves Eretz Yisrael from the Nazis*

During the dark days of the Second World War, he would reassure worried friends that "Eretz Yisrael will survive." Even when the Nazi armies were advancing and coming nearer to Eretz Yisrael, he stood by his assertion that they would not reach Eretz Yisrael. On the eighth day of May 1945, the world rejoiced at the news of the German final surrender. On that day, כ"ז אייר תש"ה Reb Shloimka was niftar. The man who had put every drop of his strength into the spiritual fight against the Germans ironically ended his campaign on the day of the German defeat, his task in this world complete. At his levayah, thousands of people in Yerushalayim accompanied this great Tzaddik, who had helped every Yid who came to him for help. All had witnessed the life of holiness and selflessness.

The Rebbe had a reliable gabbay: Reb Eliyahu Roth, who was his right hand man and himself a Tzaddik. Reb Elleh, as he was called, was always happy, even though he had a life which any normal person would have been devastated and depressed, yet Reb Elleh was uplifted and very supportive to all and always preached the words of his Rebbe.

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*Gezeira, and send us Moshiach.*

*הגליון מוקדש לע"נ הבחור החשוב יוחנן ע"ה בן יחזקאל בנימין רובי נ"י י' סיון תשע"ט שם טוב משמן טוב*