

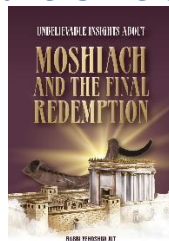
Fascinating INSIGHTS

יב' אדר ב' תשפ"ד
March 22, 2024

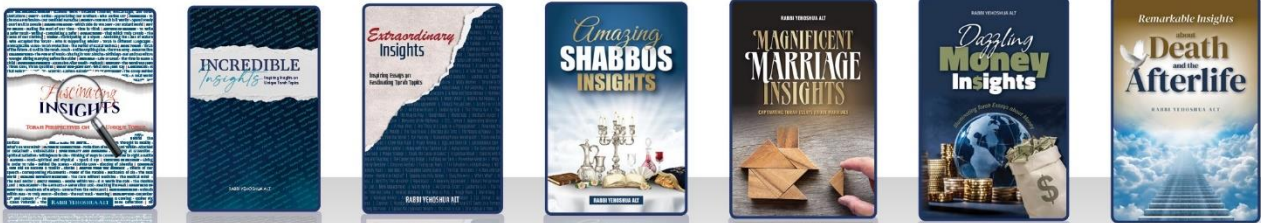
פרשת ויקרא
12th year, edition 525

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לעילוי נשמת הירש בן שלמה
ומנחם מענדיל בן יוסף מאיר

Success of War

In the war with Amalek, it says that Yehoshua weakened Amalek and its people לפי חרב, with the sword's blade.¹ R' Yosef Tzvi Dushinsky explained the words לפי חרב that the mouth (פי can refer to the mouth) was the sword. That is to say,

their Torah and tefilla, which is done with the mouth, is what determines the success of a war.

¹ Shemos 17:13.



Let us take these words to heart in light of the situation the Jewish people currently find themselves in.

Euphoric Unity

Rashi² tells us that ויקהל, Moshe assembled the Jewish people, occurred the day after Yom Kippur. The Oililos Efraim teaches that even after Yom Kippur we still must have ויקהל, unity (on Yom Kippur we naturally have unity). Someone once said, “While it’s important to act properly between Rosh Hashana and Yom Kippur, it’s perhaps as important to act properly between Yom Kippur and Rosh Hashana.”

This idea also applies to after Purim, the day of unity (where we give Mishloach Manos and Matanos L’evyonim). Purim we naturally have unity, but it must continue even after Purim. In fact, Purim is compared to Yom Kippur as it is called יום כפורים. Just as after Yom Kippur we must hold that unity, the same applies to after Purim.

R’ Kalman Krohn was once in a cab in Israel driven by an anti-religious driver. Although R’ Kalman tried to be amiable, the driver was very curt and abrupt. Suddenly, in middle of the ride, R’ Kalman told the driver “We are brothers.” With antipathy, the driver tersely retorted “We are not brothers. You are religious and I am not.” R’ Kalman replied, “My rebbe taught me that we are brothers.” Who is that, the driver inquired. The response: “Hitler.³ He didn’t differentiate between those who were religious and those who weren’t. He killed them all.”⁴



² Shemos 38:1.

³ As crazy as it sounds, there were a nice amount of Jews in New York in 1933 who had the last name Hitler. A JTA article from June 1933 entitled “Kiss the Mezuzah — and meet the Brownsville Hitlers” begins, “Herr Adolf Hitler of Germany would be covered with confusion if he dared to enter the strictly kosher home of Mrs. Rose Hitler, pretty young Jewish housewife, who lives at 233 E. 92nd Street, in the heart of Brooklyn’s Brownsville.” In 1933, more than 30 families across New York had the last name Hitler, the same name as the man who became the leader of Nazi Germany that year. Rose Hitler said, “My father-in-law, may he rest in peace, used to say when he was living that he never heard of a Hitler who wasn’t Jewish. Take my brother-in-law, Louis Hitler, who lives on Pulaski Street. Take all the other Hitlers in New York.”

⁴ R’ Moshe Shapiro (1935-2017) related that when he was growing up, the Chevron yeshiva would make plays. One year the play was about an irreligious person who was murdered in the Holocaust and ascended to heaven. Now they were going to judge this soul. They acted out the following scene: in heaven, they asked the martyr some questions before he would be able to enter paradise. They asked him, “Did you observe the laws of kashrus? “No,” was the reply. “Did you keep the laws of Shabbos?” “No.” “Tefillin?” “No.” The question was then posed, “So what makes you Jewish?” The soul answered, “Well, Hitler thought I was Jewish.” This reply caused a commotion in heaven. Finally, they came up with a verdict: “Halacha K’Hitler.”

⁵ Yerushalmi Megila 1:5. We know that the mazel of Adar is דגים, fish. The Sefas Emes points out that the mazel is דגים (plural), not the singular דג, because it hints to both Adars.

⁶ Orach Chaim, 417.

⁷ Brachos 55b.

⁸ Sanhedrin 12a, Rambam in Hilchos Kidush Hachodesh 4:1.

⁹ Parshas Shekalim, s.v. טעם. Chidushai Harim, Chodesh Adar, s.v. שמונת

¹⁰ Breishis 48:5. A noted educator once told an audience that when he gave a bracha to his children on Friday night when they were growing up,

The Double Month

The miracle of Purim occurred during a leap year, in the second Adar.⁵ The Tur⁶ teaches that the 12 months correspond to the 12 tribes. If that is so, who does the second Adar correspond to on a leap year?

Adar links up with Yosef. Indeed, we know the Mazal of Adar is דגים, fish, and Yosef is likened to fish which have no עין הרע.⁷

We know that Adar is the only month that can be a leap month.⁸ It therefore comes as no surprise, as the Kedushas Levi⁹ points out, that Yosef has two children who are comparable to Shevatim as it says אפרים ומנשה כראובן ושמעון וישראל.¹⁰ They correlate with the two Adars.¹¹

With this we can appreciate the words Yosef said about Efraim and Menashe, בני הם אשר נתן לי אלהים בזה, they are my sons whom Hashem has given me here.¹² The word זה has a numerical value of 12, referring to the 12th month, which can have two months.

Vital Visit

One of the mitzvos where a person who fulfills it enjoys the fruits in this world but the principle remains intact for him in the next world is Bikur Cholim, visiting the sick.¹³ What are the reasons for Bikur Cholim?

The Tur¹⁴ tells us that one reason for this mitzvah is in order to motivate the visitor to daven for their recovery. Then it is considered as if he renewed the sick person’s life. In fact, the Rema¹⁵ cites that one who visits a sick person and doesn’t daven for him hasn’t fulfilled this mitzvah.

Another reason for this mitzvah is to tend to any needs that are not being attended to. Indeed, *bikur* means to check and to tend to as in *avakeir es tzoni*, I will tend to My sheep.¹⁶ *Bikur* is also related to *boker*, morning, since that is when things are clear and bright. This is what a person must do for a sick person — brighten his day, encourage him, buy him a present and the like.¹⁷

Saddi. Attributed to Adam under the tutelage of R’ Mendelsohn Friedlander zt”l for close to five years. He received samchas from R’ Zalman Nechama Goldberg zt”l. Saddi did his research on numerous topics for various websites and publications, and is the author of six books including the recently released Dazzling Money Insights. His writings, some of which have been translated into Yiddish, Hebrew, German and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. He lives with his wife and family in Kiryat Yearim (where the Aron was for 30 years [Shemos 1, 7:12]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

he would whisper in their ear something special he noticed about them that week and tell them how much he believed in them.

¹¹ Maharsha, Sanhedrin 12a, s.v. זוג. Yosef corresponds to Adar. Sometimes he is counted as one while at other times he is like two because of Efraim and Menashe. Incidentally, there were always 12 Shevatim. When Levi was removed, Yosef became two Shevatim (when they traveled and split up the land, Yosef was divided into two).

¹² Breishis 48:9.

¹³ Shabbos 127a. In a letter dated Tuesday, the 22nd of Sivan, 5697 (1937), the Chazon Ish wrote to R’ Isser Zalman Meltzer that he really wanted to visit him, because R’ Isser Zalman was sick. However, he overcame this desire in order not to disturb R’ Isser Zalman’s rest, as he heard that doctors said that there is nothing better than silence (Igros Chazon Ish, 1:114).

¹⁴ Yoreh Deah, 335. Also, see the Beis Yosef, s.v. *u’mitzvah gedola*.

¹⁵ Yoreh Deah 335:4. R’ Chatzkel Levenstein (Ohr Yechezkel, Darchei Ha’avoda, p. 369) writes that we increase our tefillos for a sick person. However, if that sick person passes away, we stop these tefillos because we think that there is nothing more we can do with our tefillos for this person. Yet, it is possible that now we should increase our tefillos on behalf of the deceased more than when he was sick because he now needs our tefillos more than ever. The main tefilla for a sick person is from the sick person himself whose tefilla is more accepted than the tefillos of others, but now that he passed away, he is incapable of helping himself and only others can help him. The Alter of Kelm would say that the main mourning is to be *noai beol*, carry the burden, with the deceased, because he still has what he endures after this world, and so we must daven and do what we can.

¹⁶ Yechezkel 34:12. See also Vayikra 19:20 and Menachos 49b.

¹⁷ The Kli Yakar (Bamidbar 16:29) suggests another reason for Bikur Cholim — to benefit the visitor. Seeing a person sick influences the visitor to think about the importance of doing teshuva. This is similar to *tov lalech es el beis eivel... v’hachai yitein el libo*, better to go to the house of mourning than to go to a house of feasting for that is the end of all man, and the living should take it to heart (Kohelos 7:2). This influence provides extra merit for the sick person since he caused someone else to do teshuva.