

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Balak 5777 year 6 # 313 פרקי אבות ו

פרשת בלק תשע"ז

Hashem fights our battles

וַיָּגֵר מוֹאָב מִפְּנֵי הָעָם מְאֹד כִּי רַב הוּא: (כ"ב ג)

Moav became terrified of the people, for they were numerous, (22:3): The gentile nations will never admit that Hashem stands by Klal Yisrael in a special relationship. Balak saw all that the Bnei Yisroel did to the Emorite nation and realized that their success was supernatural. However, the Moavite nation took a very narrow view, with blinders on. They attributed the Bnei Yisroel's success to **כִּי רַב הוּא** their sheer numerical superiority. Little did this unholy nation realize that the Yidden had Hashem fighting for them. (Yismach Moshe)

The tzaddikim sanctified their bodies and limbs

וַיֵּרָא פִּינְחָס בֶּן אֱלֶעָזָר בֶּן אַהֲרֹן הַכֹּהֵן וַיִּקָּם מִתּוֹךְ הָעֵדָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ: וַיָּבֵא אַחֵר אִישׁ יִשְׂרָאֵל אֶל הַקִּבְיָה וַיִּדְקֶר אֶת שְׁנֵיהֶם ... וַתִּעְצֵר הַמִּגְפָּה מֵעַל וַיֵּרָא פִּינְחָס בֶּן אֱלֶעָזָר הִבְיָה וַיִּקַּח רֶמֶחַ בְּיָדוֹ: (כה ז-ח) *Pinchas the son of Eleazar the son of Aaron the kohen saw this, arose from the congregation, and took a spear in his hand. He went after the Israelite man into the chamber and drove [the spear through] both of them;... and the plague ceased from the children of Israel.* There are two difficulties in this posuk: The Gemara Sanhedrin 82:a asks: Why does it have to state **וַיֵּרָא פִּינְחָס** *Pinchas saw this*, The gemarra answers Rav says: He saw the incident taking place before him and he remembered the halacha. However, why does it have to state **וַיִּקַּח רֶמֶחַ בְּיָדוֹ** *and took a spear in his "hand"*? The answer can be based on same acts that occurred by Avrohom Avinu and Dovid Hamelech: At the Akeida we find the posuk informs us, "Vayishlach Avrohom es yado – Avrohom extended his arm and took the knife" (Bereishis 22:10). Why does the Torah relate to us the obvious fact that Avrohom Avinu was going to shecht Yitzchok using his

hand? Rav Yosef Shaul Nathanson, -*The Lemberg Rav, the author of the Shoel Umeishiv*,- answers in his sefer Divrei Shaul that Avrohom Avinu, had sanctified his body to such an extent that he naturally did mitzvos and the will of Hashem, Hence Avrohom's hand did not act automatically. He had to, so to speak, force his hand to take the knife and prepare to shecht Yitzchok. Yet on the same token the mefarshim say that when the angel told Avrohom not to shecht his son, Avrohom saw that his hand wouldn't budge to take the knife. This was a sign that Hashem didn't really want him to shecht as it was only a test. The same notion we see by Dovid Hamelech who said (Tehillitn 119:59), "I reflected on my ways and I turned my feet to your testimonies." The Yalkut Shimoni comments on this verse (Bechukosai), "Dovid Hamelech said before HaKadosh Boruch Hu, 'Master of the Universe, each day I would think: "I am going to this place; I am going to that house," and yet my feet bring me to the synagogues and Batei Medrash, as the verse said, "I turned my feet to your testimonies.'" We see that Dovid Hamelech did not pay attention to where his feet took him. On their own accord they brought him to the Beis HaMedrash. He was so connected to the Beis HaMedrash that Torah and the Beis HaMedrash became part of his essence and nature. His legs therefore automatically carried him to a place of Torah.

The tzaddikim sanctified their limbs to be guided only to do Hashem's will. The same insight can be said in our posuk by Pinchas: He saw the incident taking place before him and lo and behold his "hand" by self instinct by the will of Hashem, stretched out and took the spear. This reminded Pinchas the halacha and knew that it was the proper thing to do and he *drove the spear through both of them.* (Yehuda Z. Klitnick based on Bais Yisrael, Harav Yisrael Toisig *The Mattersdorf Rebbe*)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The lost money was miraculously returned to Reb Levi Yitzchok of Bardichev*****

Reb Levi Yitzchok of Bardichev lived in Levertov in the home of his father-in-law Reb Yisrael Peretz, a wealthy businessman who provided for all his needs. One day Reb Yisrael approaches Reb Levi Yitzchok and says "It's time you gave some thought to earning your own living. I gave you a large dowry, you need to learn how to put that money to work for you. Find a good business and invest. The annual trade fair in Leipzig is coming up soon. Take ten thousand silver rubles, and go to the fair. I will send one of my employees with you to guide and advise you." Reb Levi Yitzchok wan't too happy to close the gemarra, but packed his bags and left for Leipzig together with his father-in-law's

employee. He took along the bag of rubles and several Seforim. They arrived in Leipzig and settled into their lodgings. The next day, his companion awoke and said to Reb Levi Yitzchok, "there is no point in your coming with me now. If I see a good deal, I'll come for you. In the meantime, keep the money with you and you'll bring it when you come." Rav Levi Yitzchok realized that he needed some seforim that he had not brought with him. He put the bag of coins into the deep pocket of his coat and went out to find the nearest Shul. After wandering and asking directions, he found a shul that served his needs perfectly. That evening, his companion returned from the fair, but Reb Levi Yitzchok

was nowhere to be seen. He waited for hours and finally went to sleep. Just after dawn, he heard the door open, and Reb Levi Yitzchok appeared. "Where have you been?" he asked him. "In the beis medrash." "All night?" "I lost track of time." "How can you expect to do business if you are in the beis medrash all day and all night? "What's the use of sitting here in the hotel? You know where to find me. I'll be in the beis medrash two streets over, and I'll have the money with me. When you have something, come and get me."

After his companion left, Rav Levi Yitzchok went off to the beis medrash again. Having been there the day before, he thought he knew the way, but before long, he was hopelessly lost in Leipzig's streets. Soon he found himself in a slum neighborhood populated with drunks. He saw an open door and thought he might find respectable people inside, but when he entered he saw it was a tavern filled with degenerate men and women far worse than those he had seen on the streets and he immediately turned and fled into the street. Several of the people in the tavern followed him into the street and ran after him as he tried to escape. He ran as fast as he could, but they were faster. How could he get away from them? He reached into his pocket and pulled out the bag of coins. Without a second thought, he flung it at them. The money caught their attention, and they forgot about him. Relieved, he ran and ran until he was back in the center of the city. After asking for directions, he found the beis medrash. He entered the shul and collapsed into a chair. Then he calmed himself, opened his seforim and was quickly absorbed; his experience was no more than a bad memory. In the evening, his companion appeared in the beis medrash and said. "I found some really excellent merchandise to sell, and if we buy all of it, we can buy it to us at an exceedingly low price." "But there is one problem I've lost the money," said Rav Levi Yitzchok. "There's no need to worry," said Rav Levi Yitzchok. "Someone will find the money and return it to me." When they returned to Levertov nearly a week ahead of schedule, Reb Yisrael Peretz was all smiles. "You must have been very successful," he said, "if you cut your trip so short. Tell about your business deals, my son."

"There were no business deals," said Rav Levi Yitzchok. "Why not? You certainly had plenty of money, more than most buyers bring to the fair." "I lost the money. So we returned home. But there's is no need to worry. The Master of the Universe who watches over all of us will undoubtedly return the lost money."

Reb Yisrael Peretz was so furious he could hardly speak. "Get out of my house." Rav Levi Yitzchok accepted his fate and headed for the beis medrash. During this time, one of the townspeople had a fire in his granary. Based on affidavits of false accusations, the squire became convinced that Reb Yisrael Peretz had caused the fire by using a Kabbalistic formula. Reb Yisrael Peretz vehemently protested his

innocence, but to no avail. A date was set for a trial. Beside himself with worry, Reb Yisrael Peretz traveled to Reb Elimelech of Lizhensk to ask for his blessing and advice. "What shall I do?" he wailed. "Go home, and ask your son-in-law what you should do." Reb Yisrael Peretz did not mention that he had driven his son-in-law from his home.

He went home, dejected and bereft of hope. When the day of the trial drew near, he went to Lizhensk once again to ask for Rav Elimelech help. "Ask your son-in-law," the rebbe replied. Once again, Reb Yisrael Peretz left without divulging what he had done. He waited in Lizhensk for two days, then he returned to the rebbe again. "Ask your son-in-law," the rebbe said sharply. "Listen to his sage words as you would to the words of a prophet. Then do exactly as he says. Do not return to me unless you have done as I am telling you to do." Reb Yisrael Peretz returned to Levertov and invited Reb Levi Yitzchok to his house for a meal. "Forgive me," he said. "I'm sorry for what I did. It was wrong." "Of course I forgive you," said Rav Levi Yitzchok. "And now I need your help." "What do you need? If I can help you, I will." "I am falsely accused of a crime," said Rav Levi Yitzchok, and he gave the details of the story. "Reb Elimelech of Lizhensk said I should turn to you. So please help me. The trial takes place tomorrow." "I will pray for you," said Reb Levi Yitzchok. "I will ask the Master of the Universe to save you from the villains who have conspired against you." That night, the courthouse of Levertov burned to the ground, and all the documents and the falsified evidence relating to the case against Reb Yisrael Peretz were incinerated as well. With no evidence, all charges were dropped. The next day, Reb Yisrael Peretz and Reb Levi Yitzchok traveled together to Lizhensk. As soon as they entered Reb Elimelech's study, he handed Reb Levi Yitzchok the bag of coins he had lost in Leipzig. "Is this yours?" asked Reb Elimelech. "Yes, it is," said Reb Levi Yitzchok. "How did my money get here from Leipzig?" "Last night, a woman came here holding the bag," said Reb Elimelech. She put the bag on the window sill and begged me to take it. I refused. So she told me the entire story of your unfortunate experience in Leipzig. She explained that you had thrown down the money to save yourself from being lynched. Your pursuers grabbed the money, but from the moment they took it, they could find no rest. They were gripped by terrible fear without cease. Realizing that their only hope was to rid themselves of the money, they dispatched her to Lizhensk to deliver the money intended for you." The Rebbe urged Reb Yisrael to allow his son in law to continue learning and to be fully supported. Reb Yisrael promised to do so.

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