

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת מטות מסעי תשע"ח חזק אבות Parshas Matos Masei 5778 [year 9] #345

**Be'ezras Hashem we have reached another milestone in Harbatzas Torah as we enter our 9th year of Pardes Yehuda in English. Parshas Matos Masai 5770 was our inaugural issue. A thank you and hakaros hatov to R' Shimon Shlome Weinberg who was the force behind it, and to the many thousands of readers and still growing. May Hashem grant us all health to continue enjoying Pardes Yehuda. By the same token, Mizmor Lesodah to Hashem as we near the completion of 10 years of Pardes Yehuda In Yiddish.**

## Proving that Hashem does only good

וַיְדַבֵּר מֹשֶׁה אֶל־רִאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה': (ל ב)  
*Moshe spoke to the heads of the tribes of the children of Israel, saying: This is the thing Hashem has commanded (30:2)* Having just said וַיְדַבֵּר מֹשֶׁה "Moshe spoke" seven words earlier, why does the posuk write לֵאמֹר "saying"? Is it not redundant? And if it is there, why does it occur in the middle of the posuk, as opposed to the end, after *This is the thing Hashem has commanded, "saying"* -- where it might have more impact as a connective word to what follows? The Gemara (Brochos 60b) teaches an important principle: **ONE SHOULD TRAIN HIMSELF TO SAY THAT WHATEVER HASHEM DOES IS ONLY FOR A PERSON'S BENEFIT.** Let us reference the posuk referring to righteous judgment: **לֹא תַעֲשׂוּ עוֹל בְּמִשְׁפָּט** (ויקרא יט: *You shall commit no injustice in judgment.* (Vayikra 19:15) Hashem judges each person on an ongoing basis, and there can be no injustice in that process. We can parse our posuk against the dual background of this posuk and this Gemara, and thereby answer the questions which we posed earlier. Moshe, the Rebbe of Klal Yisroel is teaching the Yidden the importance of "Laimor", "saying" constantly-- what? *This is the thing Hashem has commanded*, that anything that happens to a person is as a result of Divine judgement, and that Hashem decrees only goodness for each person. (תפארת שמואל – אלכסנדר)

## By saying it repeatedly you will achieve

ארי שבחבורה ואריה רבי אילעילאמר זה הדבר אשר צוה ה': (ל ב)  
*saying: This is the thing Hashem has commanded (30:2)* We can add a twist to the above insight of the Alexander Rebbe: based on what Rav Shlomo from Karlin explains the pasuk (תהלים קטז) *I believed so that*

*I spoke; I humble myself exceedingly* (Tehilim 116 :10). Dovid Hamelech is teaching Klal Yisrael how he attained the Midah of Emunah and Humility? The answer is though my talking about them. Constantly talking about emunah a person will attain emunah. The same is with humility. This might be seen clearly in the posuk: *I believed* -how did I believe in Hashem- *so that I spoke*, -about Emunah. *I humble myself exceedingly* - also because I spoke constantly about it-. Now we can understand this pasuk, *saying: This is the thing Hashem has commanded*, How will one train himself to say **WHATEVER HASHEM DOES IS ONLY FOR A PERSON'S BENEFIT?** By saying so constantly a person will make this a part of his routine. (Yehuda Z. Klitnick)

## Hakaras Hatov is a great Middah

וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹזִים אֵת שְׁש־עָרֵי הַמִּקְלָט אֲשֶׁר תִּתְּנוּ לָנֶס שָׁמָּה הָרָצָח וְעֲלֵיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר: (לה ו)  
*"And the cities which you shall give to the Levi'im - six cities of refuge which you shall give so that a killer can flee there, and in addition to them you shall give forty-two cities."* (35:6) It seems that the reason why Hashem commanded Klal Yisrael to give to the Levi'im exactly forty two cities was because they made forty two journeys in the wilderness, and thus they also made camp forty-two times. And at each of these encampments Hashem turned the desolate wilderness into a place fit for living. Therefore, Yisrael were required to repay Hashem for His kindness, and they did this by separating forty two cities from the lands allotted to them for the Levi'im, the servants of Hashem, one city for each encampment. By doing this they gave to the Levi'im who had no land of their own a place to live, and thus this was a fitting way to repay Hashem for His similar kindness to them in the wilderness. (Reb Shlome Kluger)

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

\*\*\*\*\* Reb Aryeh Leib from Vishnitsa's shrewd detective work retrieves his chosid's stolen money \*\*\*\*\*

Harav Hatzadik Reb Aryeh Leib Lipshutz, (1727 - 1846) the Rav of Vishnitsa, Ukraine, he was born in Jaroslaw and was the student of Hagaon Reb Aryeh Leib ben Yoseph Hakohen Heller, author of Ketzot Hachoshen, Avnei Miluim and Shev Shmattsa and in Chassidus of Harav Yaakov Yitzchok Horowitz the Chozeh of Lublin. He was the son-in-law of Harav Moshe Teitelbaum of Ujhely, the heilige Yismach Mosheh. His last Rabbanus post was at Brigal, where he wa

niftar. He is the author of two seforim על מס' ארי שבחבורה על מס' אריה רבי אילעילאמר. בתובות, והיודשי הש"ס ותשובת אריה רבי אילעילאמר, which provided him a comfortable income. Alas, the tides turned and R' Moshe could not seem to be able to produce the top wine his customers were used to. He tried again and again, but to no avail: he seemed to have lost the knack.

Being a Talmid Chacham he decided to journey to Hungary to find a job as a melamed. He went to his Rebbe to get a Brocho and to take his leave. He saw true *siyyata dishmaya* in his new enterprise. As soon as he arrived in Hungary he found favor in the eyes of a wealthy Jew, a certain Reb Gershon, who hired him for two years, at a very nice salary. R' Moshe was a brilliant teacher, and the boys were very successful in learning with him. It happened that R' Gershon was also a successful wine merchant and R' Moshe offered to share his past expertise. In recognition of R' Moshe's hard work, R' Gershon rewarded him with a hefty bonus.

At the end of his two years, R' Gershon paid R' Moshe the sum of 2000 Reinish, a considerable sum. He added "I'm also giving you 6 barrels of wine as a bonus for your superior work and in a seventh one I'll hide your coins by pouring wine on top of them, with no one the wiser." Both men realized that it was dangerous to transport such a large sum of money openly. R' Moshe told R' Gershon he remained worried about the weight of the coins.

R' Gershon thought for a moment and said to R' Moshe, "It is Hashgacha Pratis, that a wine dealer I know who always purchases wine for Pesach is now heading for the city of Vishnitza." R' Gershon knew this dealer had a reputation for scrupulous honesty and he asked him if he could transport an additional 7 barrels of wine. The wine dealer agreed and said he would gladly deliver them to R' Moshe's home in Vishnitza. Now the problem seemed solved. R' Moshe set out for home. He sent a letter in advance to his wife telling her of his success and that he was shipping home 7 barrels of wine. He even added that she could borrow money to buy what she needs and he would pay it back when he returns home. However, he didn't mention the money hidden in one of the barrels.

The "honest" wine dealer arrived in Vishnitza to deliver the barrels to R' Moshe's address. When he lifted the barrels, he noticed for the first time that one barrel was heavier than the others by far. He opened it up and saw all the coins inside. He couldn't resist his evil inclination and greed overcame him. He switched the barrel! He dropped off the seven barrels, including the switched one, to R' Moshe's house. His wife didn't know anything about the hidden coins and innocently thanked the dealer for the delivery. R' Moshe came home to a very warm reception. When he settled down, his wife asked him where he stored the money he had earned for his two years' service. He told her that it was hidden in one of the barrels. The family's joy vanished swiftly when R' Moshe saw that the barrel with the hidden coins had been

swapped with another barrel. This episode thrust R' Moshe into deep depression. He couldn't bring himself to leave the house and give Shalom Aleichem to his Rebbe. Meanwhile a few days went by, and when the Rebbe heard that R' Moshe had come home, and hadn't come to give Shalom, he realized that something must be wrong. So he Rebbe, the faithful shepherd, went to visit R' Moshe.

When the Rebbe came to the house, R' Moshe immediately apologized to the Rebbe for not coming to him sooner. The Rebbe asked him what was troubling him. R' Moshe opened his heart and told the Rebbe about the scoundrel wine dealer switching the barrels and stealing his money. The loss of 2000 Reinish doomed him – or so he thought. The Rebbe was very agitated by the story. After pondering for a few minutes, the Rebbe told R' Moshe not to worry. The Rebbe promised that he would soon receive every Reinish back and very soon.

The Rebbe sent a messenger to R' Gershon to verify the truth of the story and to make sure that the barrel with the coins was loaded onto the wagon. When all the facts were verified, the Rebbe summoned the rogue wine dealer. He steadfastly denied any knowledge of any missing 2000 Reinish that belonged to R' Moshe. The Rebbe dismissed him and without delay, issued a decree that the wine dealer's wares were not kosher and hence forbidden to Yidden shomrei Torah!

The wine dealer soon realized that his entire trade would vanish into thin air if the issur held firm. He went to the Rebbe to plead his case and beg him to revoke the issur. He persisted in arrogantly denied that he switched any barrels. "Then where is the barrel with the coins that were hidden inside?" the Rebbe challenged him. The dealer, falling into the trap, blurted out "probably the Goy switched the barrels." "Then you admit that you didn't watch the barrels the whole time! That is the reason the wines are not kosher!" Now the dealer realized that he had dug himself into a hole, and he hung his head in shame. He pleaded with the Rebbe that he wanted to do Teshuva.

The Rebbe sensed that he was sincere and told the dealer to return all the money to R' Moshe and to compensate R' Moshe for the agony he caused him. In addition he ordered him to beg R' Moshe's forgiveness. The dealer readily agreed. When the money was delivered to R' Moshe, and the wine dealer had his mechila, everything was sorted out. For his part, the Rebbe issued a new *teudas kashrus* that the dealer's wine was now reliably kosher for all, *af lemehadrin*.

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