

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

פרשת מטות מסעי תשע"ז חוק מברכין אבות ב Parshas Matos Masei 5777 [year 8] #315

*Be'ezras Hashem we have reached another milestone in Harbatzas Torah as we enter our 8th year of Pardes Yehuda in English. Parshas Matos Masai 5770 was our inaugural issue. A thank you and hakaras 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.*

## The main work of a Tzaddik

וַיְדַבֵּר מֹשֶׁה אֶל־רְאִשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה ה': (ל' ב')

"And Moshe spoke to the chiefs of the tribes of Bnei Yisrael to Say. This is the word that Hashem had ordered." The obvious question is: what is the meaning of the word לְאָמַר — to say? It would suffice to say, "Moshe told the chiefs what Hashem had ordered him." The mefarshim also ask that the posuk does not say what to say to the Yidden! We can explain this Posuk based on a Pshat from the sefer Shema Shlome from Rabbi Shlome of Karlin -Yahrzeit 22 days in Tamuz: The Midrash says, "After Moshe Rabbeinu had performed all the miracles, the splitting of the Yom Suf, the war with Amalek, and all the other miraculous things he had done, only then did he make the *Luchos*/tabernacle. And after he had made the tabernacle he sat down to rest from his work. HaShem said to him, 'Why are you sitting? You still have a difficult job to do. You must teach the Jewish people how to perform the mitzvos'" (Yalkut Shimoni). The meaning of this Midrash is that performing miracles is not a Tzaddik's main job. Their main job is to teach the Jewish people how to serve Hashem. Rebbe Shlome Karliner said, "The greatest of all miracles is to be able to inspire a Jew to the point that he says a word before Hashem." Based on this insight, we can derive a pshat to our Posuk. Rashei Hamatos, the chiefs, are the Tzadikim whom Hashem instructs לְבָנֵי יִשְׂרָאֵל לֵאמֹר that other Yidden should be able to say וְזֶה הַדְּבָר אֲשֶׁר צִוָּה ה': this is the word of Hashem. (Yehuda Z. Klitnick)

## The strength of Klal Yisrael is Emunah

וַיְדַבֵּר מֹשֶׁה אֶל־רְאִשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל: (ל' ב')

"And Moshe spoke to the chiefs of the tribes." The Yalkut (Vayeshev 145) tells us that "If you throw a stick into the air, it will always land on its root." A stick is a *mateh*. The Yidden are referred to as *matos*, as in our passuk above. The Divrei Yisrael from Modzitz says that this indicates that even though the Yidden are still in their exile, and are journeying and wandering about, nevertheless, they remain faithful to Hashem. The reason is that their *Emunah*/faith is their "root." In Parshas Shemos [4:2-4], Hashem asks Moshe, "What is that in your hand?" Moshe answers, "A staff." -a *mateh*- Moshe is then instructed to cast it down to the ground, and it becomes a snake. But when he grabs a hold of it again, it returns to its original state - a staff. This proves exactly what was just said. Klal Yisrael are "faithful sons of the faithful," which is precisely why they are referred to as

Matos. Even though they are cast about in galus, wandering amongst the snakes and scorpions, nevertheless, they always "land on their feet -root-" - they remain faithful. It was precisely in response to the Moshe's doubts about Klal Yisrael's Emunah- faith- that Hashem demonstrated this point to him. (Divrei Yisrael Modzitz)

## Forty two journeys

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל (ל"ג א')

*These are the journeys of the Children of Israel (33:1)* The Sedrah recounts forty-two journeys through the wilderness. One should be aware that the very names of these stations convey hidden messages. Seforim teach that great secrets are contained in the exalted travel, and "the 42 places" allude to the mystical 42 Letter Name of Hashem." This alludes to the prayer of אָנָּה בָּכָה. As an example of one amazing secret/*remez*, throughout the list of encampments we do not find the letter זיין occurring in any of the toponyms. The letter זיין, expressing the number seven, alludes to the day of Shabbos, the Seventh Day. This teaches us that the journeys were taken only during the six days of the week. Therefore there is no mention of the letter זיין during the journeys, because it would convey an erroneous message. Its absence teaches a lesson to the discerning about the sanctity of Shabbos. (ספר אהבת תורה -הורוויץ)

## Hakaras Hatov

וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוֹזֵם אֶת שֵׁשׁ־עָרֵי הַמַּקְלָט אֲשֶׁר תִּתְּנוּ לָגֵם שָׂמָּה הַרְצֵתָּ וְעָלִיהֶם 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 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)

\*\*\*\* *The good deed that paid tremendous benefits* \*\*\*\*

Rabbi Yechezkel Shraga Halberstam the Shineva Rav - son of the heilige Reb Chaim, the Sanzer Rav author of the Divrei Chaim and more - traveled a lot to his chassidim and this uplifted the many lost souls/neshamos of Yidden who were hungry to connect to Hashem. Once when he was returning from a trip, he was standing in the train station when he suddenly heard the sound of someone crying. "Who is crying?" he asked Berel, the tailor, a chosid of the Rebbe, who was also waiting for the train. "It's a little girl," answered Berel. "Why is she crying?" the tzaddik asked. "I don't know," said Berel. "I'll go ask her." After a few minutes he came back and said, "The little girl's purse is lost. She has no money to buy a ticket to get home and the conductor will not allow her on the train."

The tzaddik looked at him strangely and he suggested. "Perhaps you should help her out, Berel,". "One day it might stand you in good stead in a time of need."

Berel paid for a train ticket for the girl with his money and gave it to her. She thanked him profusely as she wiped away her tears. She asked for his name and address as she would have her parents repay him. However the train arrived and they both had to board and left the girl behind. When Berel reached the station of his tailor shop, he got off.

A short time later a general came into the shop and ordered new uniforms for all the soldiers under his command. Berel was very happy because the large job would ensure him a good income.

As soon as the general left, Berel set to work. He brought the material, measured it, and cut it. Then he sewed the pieces together to make uniforms. Berel was excited at receiving this large order and got carried away and made a drastic mistake. The uniforms were sewn a bit shorter than it was ordered! After finishing the order, Berel noticed his blunder and prayed to Hashem that the general would not notice his mistake.

But the general did indeed notice. When he received the uniforms and inspected the order, he saw that they were short, he became very angry and suspected that Berel did it intentionally to defraud the army. Berel pleaded that he is innocent but the general was furious at Berel -who was a Yid- and sent for some soldiers to arrest the Jewish tailor.

Berel saw the soldiers coming. Frightened, he sneaked out through the back door, running as fast as his legs could carry him. "The Shinever Rav will surely help me," he thought desperately. "I'll go to him."

He ran and ran. Finally, he reached the home of the Rebbe.

"I am in terrible trouble," Berel cried out. "Rebbe, please help me!" "What is it, my son?" the Rebbe asked, concerned. Berel told the Rebbe his whole story. The tzaddik promptly advised him to go to Vienna and speak to the officer who was in charge of his case. Berel didn't waste a minute and dashed off to catch the train to Vienna. It turned out to be very difficult to find out who was the officer he needed to see and where to locate him. Finally he met someone who said he knew which official it was and where he lived, and he wrote down the information for him. But then, when the friendly man handed Berel the slip of paper with the name and address, he warned him, "This officer is mean. And he does not like Jewish people."

Berel was scared, but he had emunah in the rebbe and knew he must follow the Rebbe's instructions. He went to the officer's house and knocked on the door. The door opened. A little girl stood there - the same little girl who had cried at the train station. She ran inside excitedly calling, "Father! Father! Come quickly! It is the man who was nice to me when I lost my purse and gave me money to buy a train ticket!"

Berel was amazed. "This is a miracle from Hashem," he said. The girl's father appeared. "So you are the man who saved my precious daughter," the officer exclaimed, taking Berel's hand in his. "I have wanted to thank you all this time, but I did not know your name or where you lived. How can I ever thank you and show you my gratitude?" "I am in danger of being arrested and you are the officer in charge of my case," Berel said. "You can help me by pardoning me for making the uniforms short, after all it was only a mistake."

"Of course I will pardon you," the officer promised. "I always thought the old uniforms were too long, anyway. The soldiers used to trip on them when they ran. And I will make sure you are paid in full for the work, as well."

Berel left Vienna with a light heart and pockets full of money. Sitting on the train on the way home, Berel thought about how he had been saved because he had been kind to a little girl in need. Suddenly he remembered the strange look that the Shinever Rav had given him at the train station when he told him to help the little girl. "The Rebbe knew from the beginning what was going to happen," Berel said. "And then later, when I was running away, he knew just where I should go. [By helping this little girl the Rebbe was following the strong advice of King Solomon in Koheles.

שְׁלַח לַחֲבֵדָה עַל פְּנֵי הַמַּיִם, כִּי בָרַב הַתְּמִימִים. (קהלת י"א א) Cast thy bread upon the waters, for you shall find it after many days...Berel certainly found the bread he cast earlier.(YZK)]

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- 7:30 pm, Fri till 2, Wishing all our readers a Happy and healthy Summer and thanks for helping us reach 7 complete years

**Our motto is: greet you with a smile and have you leave with a smile. Always Besimcha.**