

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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ראש השנה תשע"ח

פרשת נצבים תשע"ח

We are close to the King: make the most of it!

אתם נצבים היום בלפני ה' אלקיכם: (כ"ט ט')

You are all standing this day before Hashem, your G-d. (29:9) A unique event in human history took place when this posuk was delivered by Moshe: the entire membership of Klal Yisroel were assembled before the Creator. But just what did this act of "standing" entail, beyond confirming and binding them to the Covenant? The Toldos Yaakov Yosef, by way of a parable which he himself heard from the mouth of the Holy Ba'al Shem Tov, his Rebbe, commented on a posuk from Tehillim (102:1), תְּפִלָּה לְעָנִי, *A prayer for a poor man when he enwraps himself and pours out his speech before Hashem.* A King once made a celebration and promised his subjects that they each could request one favour from him, and it would be granted. One very wise man stood out from the others; he asked that he be able to converse with the king three times a day. This astute request pleased the king so much that not only did he grant the request, but went beyond it and gave the wise man gifts which he had not even requested. So it is with Hashem and the Yidden: Hashem listens to the prayer of the humble Yid. תְּפִלָּה לְעָנִי, standing "enwrapped in his tallis", when he is standing upright before Hashem, pouring out his heartfelt needs, "three times a day" לְפָנֵי ה' יִשְׁפָּךְ שִׁירָו. These are the words of the Holy Ba'al Shem Tov. Now to our posuk: How does a Yid become נִצָּבִים upright? By having his prayers answered! This accomplishment is only לְפָנֵי ה' אֱלֹהֵיכֶם when he sees himself always standing in Hashem's presence, graciously allowed to make any request. (תולדות יעקב יוסף) The Chovas

Halevavos elaborates on the subject of being close to Hashem. Since Hashem has the traits and abilities beyond what one can imagine, in His wealth or strength, by being close to Hashem there is an open door to anything one would want. Loving a fellow Yid is a connection to loving Hashem and getting close to Him.

Two angels accompany a Yid Rosh Hashana by night

On the night of Rosh Hashanah, the custom is to go around the shul and wish your fellow congregants "לשנה טובה תכתב ותחתם", "May you be inscribed and sealed for a good year." Let it be known that two angels accompany a Yid and they listen in as he wishes his friends warm hearted with friendship and they see unity among Klal Yisroel, this inspires them to ascend to Heaven and plead for a good and sweet year for Klal Yisroel. This should prod one to have Ahavas Yisrael and wish all full hearted. By doing so it is a cinch to have a good and prosperous year. (Tzemach Tzedek third Rebbe of Lubavitch) We can comment on this insight a step further as David Hamelech states in Tehilim 91:11 כִּי מַלְאָכָיו יִצְוֶה-לָךְ לְשָׁמְרְךָ בְּכָל דְּרָכֶיךָ: *For He will command His angels on your behalf to guard you in all your ways.* The angels are for our benefit and are also our prosecutors. They also benefit from our good deeds. However on the day of Judgement, these angels that guarded you all along will attest to your behavior. By doing good deeds and helping a fellow Yid and praying for their good welfare, the angels will guard you on this world as well at the time of need at the Heavenly court.

*****The Yahrtzeit of the Stoliner Rebbe - Reb Yisrael Perlow*****

(By Yehuda Z. Klitnick) מרן אור ישראל מסטאלין זצוק"ל י' כסלו תרכ"ט – ב' דר"ה תרפ"ב

Never a child

Reb Yisrael Perlow was the son of Reb Asher the son of Reb Aharon the Bais Aharon of Karlin. Reb Asher was זצוק"ל, *nistalek* in מ"ו אב תרל"ג, Reb Yisrael was a mere four-and-a-half years old, he had shown brilliancy at that young age and the elder Chassidim, even though broken hearted at the passing of their Rebbe, found condolence in the young crowned him as Rebbe to continue the holy unbroken chain of Stoliner-Karlin Rebbes. Thousands of people came to see a Tish headed by a young boy. Hence he is known as the **Yenuka**, a young boy. However in Stoliner he is known as the **Frankfurter**, since he is buried there. His son Reb Yochanan, the Stoliner Rebbe, when he heard someone stating on his holy father, Yenuka, he would say in Yiddish דער מאמע איז קיינמאל נישט "My father was never a young child!" He strove to conceal his greatness and it was only his followers and other tzaddikim themselves who recognized his high stature in Torah and *avodas Hashem* -- as well as his remarkably

perceptive vision of human events. The great Gaon Reb Yitzchok Elchonon Spector (1817–1896) אדר תרנ"ו) author of many great seforim as שו"ת נחל יצחק על חושן משפט, שו"ת had a very close relationship with the Rebbe. He was once at a gathering where one of the Rabbanim began casually repeating the slander that the Chassidic Rebbes don't know how to learn. Reb Yitzchok Elchonon let out the secret that Reb Yisrael of Stoliner is well versed in all of Rambam and knows it by heart as well as any Yid reciting Ashrei!

Respected by all

Many gentiles in Europe were believers in tzaddikim and until today the non-Jews in Ukraine and Poland go to the graves of Baal Shem Tov (in Mezhibuzh) and Reb Elimelech (in Lizensk), as well as in Vilednick. Reb Mendel Zeilingold, a Stoliner Chassid attached to three successive Rebbes, related that there was a tall, high-ranking General in the Russian army who heard that the Stoliner Rebbe, Rav Yisrael Perlow was a

"Wunderrabbiner" and that by merely gazing at his face one could be helped. The general needed a personal Yeshua (which he would have termed a "salvation") and journeyed to Stolin. But just when he arrived, a huge throng of hundreds of Chassidim was surrounding the Rebbe and he was not able to even glimpse the Rebbe's face. Yet, he was a firm believer and lifted and held his hands above the crowd, saying to one and all, "It is enough that my hands see the face of the Rebbe. Now I will surely be helped." This was attested at the times of Pogroms, that the city of Stolin was passed over, as many of the hoodloms respected the Rebbe.

A strong bond with his son

Reb Yaakov Chaim Perlow זצוק"ל the Stoliner Rebbe from Williamsburg, known as the Detrouiter, (he was niftar there 6 days in Iyar 5746) was a pillar of chesed during his stay in America from 1923 to 1946. He helped thousands of people along with Mosdos Hatorah in those hard times. He traveled to many cities on fundraising missions. Once a year he would travel to Bangor, Maine, since the shochet there was a Stoliner Chasid. One year the Rebbe called the shochet informing of his visit, but the shochet told the Rebbe that there was no one left in the community for the Rebbe to visit. One day the Rebbe informed his gabbai R' Zelig Tenner that they were going to Bangor. Zelig was a loyal chasid and didn't object, even though he knew that the shochet advised the Rebbe not to come. Their train entered the station in Bangor, Maine at 3 am and to Zelig's astonishment, the shochet was at the station waiting for them. Zelig asked the shochet, "How did you know when to meet the train?" He replied, "Last night the Rebbe's father, Reb Yisrael זצוק"ל came to me in a dream and told me that his son was arriving in Bangor at 3 am. I woke up not knowing what to do, but as I tried to fall asleep I just couldn't close my eyes. So I got dressed and came to the station!" The Rebbe said humbly: "This is hardly surprising; wherever I go, my father precedes me." א"ה חידוש? וואו מיר גייען, גייט אונז דער מאמע פאראויס!"

The Rav of Karlin has Emunah in the Rebbe

The Tzaddik Rav Avrohom Elimelech of Karlin, the fifth son of the Rebbe, was martyred for Kiddush Hashem in the Holocaust י"ד מר חשון תש"ג הי"ד. He used to speak about the Rav of Karlin, HaGaon Rav Dovid Friedman (author of many volumes of responsa in Halacha אבן דוד ר' דוד, פסקי הלכות יד דוד אבן, who was a close associate of the Rebbe, Reb Yisrael, whom he honoured highly. [It was known that the Karliner Rav, Reb Dovid, was very strict about granting Semicha for Rabbanus. He would test the candidates thoroughly and they would have to wait in Karlin many months to get their certificate of semicha. However when Reb Yisrael sent a letter of recommendation that the candidate was being considered for a rabbinical post, the Rav speeded up the process.] The Gaon once became seriously ill and a famous professor of medicine from Warsaw was summoned at great expense. The prognosis was dire, and Rav Dovid's life hung in the balance. The doctor prescribed drinking large amounts of fluids but at the same time strictly forbade alcoholic beverages of any kind. A chosid named Yosef Dovid from Telichan happened to be visiting the

Rebbe at that time. The Rebbe dispatched him to visit Rav Dovid and sent along a bottle of wine for the patient to drink. When he arrived at Rav Dovid's sickroom, the children, who had been acting as liaison with the doctor, were reluctant to admit him. But when Rav Dovid heard that Yosef Dovid was bearing greetings from the Stoliner Rebbe, he overrode the children's instructions and the two men began conversing. The chosid delivered the bottle of wine from the Rebbe, and the Gaon Rav Dovid asked him to pour him a large cup of it. The children were aghast, since this directly countermanded the doctor's strict ban on alcohol for the patient. Rav Dovid put them at ease, saying that if the Holy Rebbe sent him this wine it was for a good reason, and certainly would not harm him in any way. He made a "borei pri hagefen" and drank the wine. As Rav Avrohom Elimelech put it, "From then on, it was obvious to all that the Rav would be totally healed. The solid faith that he had in the tzaddik was all that he needed for a full recovery -- Warsaw doctor or no Warsaw doctor. What was more amazing, though, was that such a distinguished Gaon would have such unsullied and total emuna in my father." זי"ע

The drasha that had an impact

The Rebbe became ill at a very young age and traveled back and forth to Warsaw and when his condition became serious, he was taken to Baden Neuheim, Germany. The Rebbe was well respected by the Yekish community there and the last Shabbos before he entered the hospital, The Rebbe asked if he could deliver a Drasha and the community consented. The Rebbe spoke on the first posuk in Kedoshim קְדוּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם , אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ יְיָ אֱלֹהֵיכֶם: You shall be holy, for I, Hashem, your G-d, am holy. Every man shall fear his mother and his father, and you shall observe My Sabbaths. I am Hashem, your G-d. The Torah is addressing different levels of Yidden. The top level that one should attain is *You shall be holy for I, Hashem your G-d, am holy*. The next level is *Every man shall fear his mother and his father*. The third level is at least *you shall observe My Sabbaths*. The last and most basic level is to remember *I am the Hashem your G-d*. The Rebbe begged the congregation even though you may not be at any of the top levels at least remember the last level and don't assimilate. A Yid who was at the drasha and later ended up in a Kibbutz and was not observant, said that drasha penetrated deeply into our hearts and we didn't assimilate and made sure that a bris was performed on our children and grandchildren.

Untimely passing

The second day of Rosh Hashana the Rebbe passed away. Due to the Minhag of his predecessors to be buried as close as possible to the place of death, the choice was Frankfurt. The Rebbe is buried in the same row as the great Gaon Reb Shmshon Refael Hirsh. The cemetery survived the destruction of World War II intact. Thousands of people visit the grave yearly and many stories of Yeshuos. זי"ע

מיר ווינטשן כלל ישראל א כתיבה וחתימה טובה

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