

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
 Edited and Revised By Dovid Pinchas Rose

Rosh Hashana 5777

[year 6] 278

ראש השנה תשע"ז

Keep your word to the Oibershter; you won't regret it!

A traveling salesman was on a business trip to sell his wares in a town when he came upon a small bridge over a stream in his path. But the bridge seemed quite narrow and a bit rickety and he was afraid of not traversing it safely. But he relied on the power of prayer that a Yid commands, and he launched into a serious and heartfelt *tefilla* to the Ribono shel Olam. He beseeched Hashem to conduct him safely across the bridge, and in return he pledged to add an hour to his daily *limud haTorah*, to daven with added intensity and *kavvonos*, and various other worthy resolutions for self-improvement. He stepped timidly on to the shaky span, dreading each step, but remembered his urgent prayers of just a few moments before, with full faith that Hashem would come to his aid. And so it happened. But as he proceeded, he began to think, "You know what? This bridge is not turning out as bad as I thought. I'm sorry I made all those resolutions. An extra half hour a day learning, and just a bit more *kavvana* would have been enough." By the time he made it to the opposite side, his tone changed totally. "This bridge is a piece of cake. I'm sorry I undertook all those *kabbolos* on myself." What a fool! It was obvious that he crossed the bridge safely *davka* because Hashem granted

his request. He should have thought, "Now I have to keep my part of the agreement." Doesn't this remind us of Rosh HaShanah? When we tremble from the fearful and awesome mood of the *Yom HaDin*/Day of Judgment, we beg the Oibershter to send us a *kesiva vechasima tova*. In the gripping words of the *Unesaneh Tokef* prayer, the malachim, "are seized by trembling and shaking." People are known then to accept various improvements in their conduct, concretely and spiritually, and refined practices -- in whose merit, they trust, Hashem will guide them safely through the Yom HaDin's courtroom. Come Yom Kippur, when they see that they are still standing intact and whole, it is all too easy to think that their situation is not as dire as they previously thought, and to regret the extent of all the worthy undertakings made earlier. *Some* improvement and even stringencies, yes; but not going as far as they thought they would. By the time the entire Tishrei is behind them, they get accustomed again to their old way of doing business in This World, which is "*really not all that bad*," they think, and the noble resolutions fade away. But the "*ehrlicher Yid*," the serious, committed Yid of integrity, remembers that the Creator is the יודע מחשבות, "*knower of thoughts*", who remembers well the unvarnished resolutions that each person accepts, and expects compliance with them as a prerequisite for a good new year. (ספרים קדושים)

STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by Dovid Pinchas Rose)

****Yahrzeit of Reb Yisrael of Stolin 2nd day of Rosh Hashana****

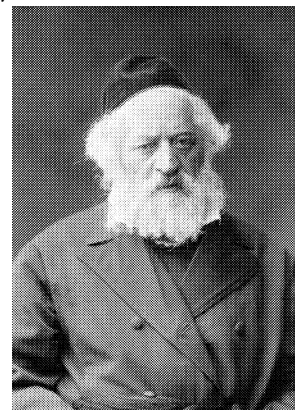
מרן אור ישראל מסטאלין זצוק"ל י' כסלו תרכ"ט – ב' דר"ה תרפ"ו

The second day of Rosh HaShanah is the Yahrzeit of the Tzaddik Rav Yisroel of Stolin, son of Rav Asher, son of Rav Aharon, author of *Bais Aharon*. In Stolin circles, he is known as "the Frankfurter", after his final resting place in Germany, but as "the Yanuka" in the wider Chassidic world. 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-ב"ו 1896) author of many great seforim as נחל יצחק על חושן משפט, שו"ת באר יצחק, שו"ת עין יצחק 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 Stolin is well versed in all of Rambam and knows it by heart as well as any Yid reciting Ashrei!

When his exalted father' Reb Asher was *nistalek* in תרל"ג he was a mere four-and-a-half



years old, but the elder Chassidim crowned him as Rebbe to continue the holy unbroken chain of Stoliner-Karlin Rebbes.

The tzaddik Rav Avrohom Elimelech of Karlin, the fifth son of Maran Ohr Yisroel, was martyred for Kiddush Hashem in the Holocaust *י"ד מר השון 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 *שו"ת שאילת דוד, פסקי הלכות יד דוד אבן העזר*), 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."

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 וְאֶת־שַׁבְּתוֹתַי תִּשְׁמְרוּ אֲנִי ה' 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 you 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. 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 Frankfort. The Rebbe is buried in the same row as the great Gaon Reb Shmshon Refael Hirsh. In the zchus of the Rebbe the cemetery survived the destruction of World War II intact. *י"ע"א*

In zchus of Reb Shaya Kerestir we are giving away Leshaim Mitzvah large cans of fresh Sunrise formula Just call Rebetzin Klitnick 718 435 4725 located in Boro Park מיר ווינמשן כלל ישראל א כתיבה וחימה טובה

Our editor and translator Mr. Rose *ני"י* (תשואת חן חן לו) is reachable at davidrose10@gmail.com, and is available for anglo-Judaica editorial assignments. A publication of *Seforim World*. 1000's of seforim: new and old: 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. 718 438 8414 718 633 5500 For subscribing- pardesyehuda1@gmail.com - hours 11-7:30. This Gilyon is available by email or on Ladaat, or www.parshasheets.com or www.seforimworld.com

אתרוגים מארץ ישראל און לולבים דרי