

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת נחמו פרקי אבות ג

פרשת ואתחנן תשע"ח

Moshe Rabeinu wanted the Kedusha of Eretz Yisrael

אֶעֱבְרָה-נָא וְאֶרְאֶה אֶת-הָאָרֶץ הַטּוֹבָה הַהִיא הַיּוֹדֵה הַהִיא וְהַלְבָּנוֹן: (ג-כה)

Pray let me cross over and see the good land that is on the other side of the Jordan, this good mountain and the Lebanon." (3:25) The

question is if Moshe is praying already to *cross over and see the good land*, why does he have to add: this good mountain

and the Lebanon? The answer can be that Moshe wanted to clarify his prayer as we see in the Gemarra (Sota 14:a) מִפְּנֵי

מָה נִתְאוּה מֹשֶׁה רַבֵּינוּ לִיכַנֵּם לֹא"י וְכִי לֹאכּוֹל מִפְּרִיָּהּ הוּא צָרִיךְ אוֹ לִשְׁבוּעַ

מָה? For what reason did Moshe Rabbeinu greatly desire to enter Eretz Yisrael? Did he need to eat of its

produce, or did he need to satisfy himself from its goodness? From here we see clearly that there would be a doubt that

Moshe desired the good fruit in Eretz Yisrael! In order to rectify this doubt, Moshe added to his prayer הַהִיא הַטּוֹבָה הַהִיא

וְהַלְבָּנוֹן *this good mountain and the Lebanon* and as Rashi brings from the Sifri: הַהִיא הַטּוֹבָה הַהִיא: זוֹ יְרוּשָׁלַיִם

This good mountain: *This is Jerusalem.* וְהַלְבָּנוֹן: זוֹ בֵּית הַמִּקְדָּשׁ. and the Lebanon: *This is the Temple.* Moshe strived the holiness of

Eretz Yisrael, with all the different Mitzvos. He also strived to the Bais Hamikdash with all the Karbanos and Avoidah.

Now this is what the Gemmara quotes: Rather, this is what Moshe said: Many mitzvot were commanded to the Jewish

people, and some of them can be fulfilled only in Eretz Yisrael, so I will enter the land in order that they can all be

fulfilled by me. That is the reason why Moshe had to add in his prayer: *this good mountain and the Lebanon*, as not to

suspect Moshe desired good fruit. After all Moshe Rabeinu

himself stated to the Bnei Gad and Reuven when they requested that they get their part of land on the other side of the Jordan River: וְהִיִּיתֶם נִקְיִם מִיְּיָ וּמִיִּשְׂרָאֵל and the Land will be conquered before the Lord, afterwards you may return, and you shall be freed [of any accusations] from the Hashem and from Israel, and this land will become your heritage before the Lord. This condition that Moshe Rabeinu stipulated, was for the sake that Klal Yisrael will not badmouth the Tribes of Reuven and Gad. A person is not allowed to bring upon him that people will accuse of of doing something wrong. Therefore Moshe had to clarify himself in his request of entering Eretz Yisrael. (Yehuda Z. Klitnick)

Real tzedaka implies observing Torah and Mitzvos too!

וְצִדְקָה תִּהְיֶה לָנוּ כִּי נִשְׁמֹר לַעֲשׂוֹת אֶת כָּל הַמִּצְוֹת הַזֹּאת: (ו' כ"ה)

And it will be for our merit that we keep to observe all these commandments (6:25) The question is what is the connection

of giving charity / צִדְקָה to *observing all these commandments*? Hashem is teaching a lesson: It is all too

tempting for some donors of tzedaka to delude themselves with the thought that "since I am donating generously, that's

the main thing" and then slacken off in Torah learning and in mitzvah fulfillment in an ideal way. The Torah tells us

explicitly in our posuk, that the merit of *bona fide* tzedaka is in our hand when -- and only when -- it is

intertwined with diligence in learning Torah and fulfilling all Mitzvos completely, *אֶת כָּל הַמִּצְוֹת הַזֹּאת*, in all their aspects.

(ו' אליהו חיים מייזל אב"ד לאדז)

YAHRTZEIT AND STORIES OF THE WEEK

(by Yehuda Z. Klitnick) ר' אשר מוסמאלין השני יארצייט מ"ז אב תרל"ג.

**** *The Sefer Torah and Hair of the Baal Shem Tov had power to Heal-The Rebbe brings Emunah into his Chasid* ****

The Rebbe Rav Asher Perlow of Stoln 7 זק"ק was born on the 2nd day of Tamuz 1827 to Harav Aharon from Karlin 7 זק"ק,

the author of the Bais Aharon. His mother Chava was the daughter of Harav Mordechai from Kremnitz the son of the

Zlotchover Magid Rav Yechiel Mechel. Reb Aharon was niftar 17 days in sivan 1872 and Reb Asher took over the reins, however

for a very short period of time: It is known that in the nearby city of Druhobitch, Triskovitz, a resort town where many

Rabbonim went to rest up in the summer. Reb Asher was then before he was Niftar There was an epidemic in Druhobitch, and

many people died and the doctors ordered all people to leave the city. When Reb Asher the Stoliner Rebbe heard about the

plague, He wanted to help and he decided to enter the city. The Rav of the city pleaded with him that he is risking his life by

entering. The Rebbe wanted to be a sacrifice for the City. As soon as the Rebbe entered the city he got sick and was Niftar on

Friday 15 days in Av 1873 at the young age of 46. According to the Minhag of the Karliner Stoliner Rebbes, they were

buried as close to the place they were Niftar. -Reb Aharon was buried in Melinov near Ludmir and Kovel and Reb Yisrael was buried in Frankfurt. Reb Yaakov Chaim the Stoliner Rebbe from Williamsburg is buried in Detroit.- In zchus of the Rebbe, the epidemic subsided. The history of this tragedy is published in the sefer Ezor Eliyahu, from the Rav Of Druhobitch at that time, Harav Eliyahu Varshavsky in Parshas Devarim.

Near Munkatch in the city of Halas, there lived the Rav, Harav Shlome Zuker author of the sefer Beer Shlome and more. [born 1895 niftar 1943] In the year 1935 he was diagnosed with a sickness that the doctors were not able to cure. He was devastated as he was still rather young only 40 years old. He found a doctor who recommended he try a friend doctor in Pest. Being a chasid of the Munkatch Rebbe, Harav Chaim Elazer, author of the Minchas Elazer and many more, he decided to visit the Rebbe for advice and a bracha.

When he came to the Rebbe and he told of his situation, The Rebbe comforted him and said “you came in the right time as I am now looking through the Sefer Torah from the heilige Baal Shem Tov, and as you walked in I finished the posuk: **בְּנֵי גַד לְמִשְׁפַּחְהוֹתָם** *Bnei Gad Lemishpichosam*: and **גַּד** *Gad*, Gad means Mazel and twice Gad means Mazel Tov. You should go to Pest to that doctor and Hashem will give you Mazel and have a Refuah Shelaima. Also according to the Ariza”l this posuk has the name of Hashem for Refuah. Rav Shlome gained strength and Emunah and thanked the Rebbe, promising to keep the Rebbe informed of his situation.

A few weeks later Rav Shlome came back to the Munkatch Rebbe with the good news that the doctor was able to find a cure and with the help of Hashem he had a complete recovery. He thanked Hashem and he thanked the Rebbe. The Munkatch Rebbe told Rav Shlome “do not consider what I did as a miracle. My reasoning was based on a story that I heard from my great uncle the Komarna Rebbe, Harav Yitchak Yechiel Yehuda the Heichel Habracha.-The Munkatch Rebbe was a son in law of Reb Yaakov Moshe of Komarna.- He had a chasid whose wife was due to give birth. The doctors found complications and were alarmed that both had a slim chance to survive! The chasid lived in Triskovitz, a resort town where many Rabbonim went to rest up in the summer, and Hashgacha had it that the Komarna Rebbe was there. The chasid went to the Rebbe and cried to him to help his wife have a normal healthy child. The Rebbe told the chasid, Hashem is with you as the Stoliner Rebbe, was there also and with the help of Hashem both of us will be able to help you.

They went to visit the Stoliner Rebbe, Reb Asher, who greeted them very warmly. When he was told of the reason they came to him, The Stoliner Rebbe said to the Komarna Rebbe: “ You are a Miracle Rebbe. Why can’t you help your chasid?” The Komarna Rebbe answered: This is a very difficult situation and I know that you have the Zohar Hakadosh that belonged to the heilige Baal Shem Tov. In that Zohar there are strands of hair from the Baal Shem Tov. With the holy hair of the Tzaddik which is full of Kedusha, We both will have the power to help the chasid. The Stoliner Rebbe smiled at the idea of the Komarna Rebbe. They both held the hair and gave a Bracha to the chasid that everything should go smoothly and he should come soon to them with good news”! Hashem helped the chasid and he had a normal healthy child. He soon came back with the good news. Now the Munkatch Rebbe told Reb Shlome. I relied on the words of the Komarna Rebbe. If the hair of the Baal Shem Tov had the power to help a chasid in a very difficult situation, I was

sure that the heilige Sefer Torah from him, definitely has the power to heal. Besides, since you came also at the time when I ended the Posuk with Mazel, I knew you would have a Refuah. Rav Shlome thanked the Rebbe. Rav Shlome lived another 8 years until 1943 and was buried in Bergsaz. The Zohar was in the otzar of the Stoliner Rebbes until the war.

As mentioned before Reb Aharon was niftar 17 days in Sivan 1872. The first gathering for the thousands of Chassidim to be with Reb Asher, following the Petirah of the Baid Aharon, was Rosh Hashana 5673. A rather large crowd of chassidim had gathered. One young chasid was going through a difficult time in his spirituality as the days of Haskalah were penetrating deeper into the diaspra. This chasid was suddenly having doubtful thoughts in emunah **רַח"ל** and it was bothering him. Rav Asher was known to be able to read the minds of his chassidim. He would do so only to instill faith in Hashem into his chassidim. At the Rosh Hashana tisch, the thousands of guests are anticipation the Rebbe making Kiddush for the New Year. The Rebbe had already lifted his Becher / silver goblet in preparation to make Kiddush. Suddenly to everyone’s disbelief the Rebbe is in a trance and seems to be in a outer world when finally the Rebbe came to reality and the Rebbe put down the Becher and turned to look around at the large crowd of chassidim. The Rebbe was looking for someone in the large crowd when the the Rebbe stopped and focused his eyes on a young chasid. The Rebbe motioned with his finger that he should come stand near the Rebbe. When he approached the Rebbe, the said whispered in his ears “from this fact, I know exactly what you were thinking in your mind, which is living proof that there is a G-d”. The Rebbe sent him back to his place and the rebbe made Kiddush. This was the medicine that the young man, who had started to have questions in Emunah and the Rebbe read his mind, was enough to get him on the right track. Harav Hersh from Krenik, who later settled in Eretz Yisroel and lived in the Old City of Yerushalayim and he built the Karliner shul on the second floor above him, was close with this young chasid who told him the exact words of the Rebbe. Reb Hersh was at that Tisch. Whenever he used to repeat this story he started to weep with extreme emotion. Reb Asher was zoche to his son Reb Yisrael. The **בְּרִית** was **י' כסלו תרכ"ט** Yud Kislev 1868. Reb Yisrael was 4 1/2 when his father passed away. Reb Yisrael took over the reins at this young age, hence he is known as the Yenuka from Stolin. Reb Yisrael led the Chassidus for 45 years. He had 6 sons who were Rebbes in there respective places, and 4 daughters who married Rebbes. **ז"ע א'**

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