

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת חזק

פ' בהר בחקתי תש"פ

Learn Torah and observe it too!!

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם: (כו ג)

I'm begging you to go with My decrees and observe My commandments and perform them. (26:3) The Torah is telling us the conditions under which Hashem will provide the Jewish people with peace and sustenance. The question is: the verse seems repetitive in that it uses three separate clauses; go, observe and perform, all seem to involve keeping the Torah. What is the difference between each phrase? Rashi, quoting the Midrash, explains the first part of the verse, writes that "If you will go with My decrees" refers to Ameilus Ba'Torah toiling in Torah. The second part, "and observe My commandments" builds on the first, meaning, "you should toil in Torah in order to guard and fulfill it." This means that the Torah first tells us that to receive reward we must toil in Torah, but it continues that the toiling must be with the intention of keeping the Torah. There is a powerful lesson here. The depth of Torah is great and the deeper one toils in learning, he realizes how sweet the Torah is. There is the famous Ohr hachaim which states Parshas Ki Savo **היו בני אדם מרגישים במתיקות ועריבות טוב התורה** שאם היו בני אדם מרגישים במתיקות ועריבות טוב התורה **היו בני אדם מרגישים במתיקות ועריבות טוב התורה** משתגעים ומתלהטים אחריה ולא יחשב בעיניהם מלא עולם כסף וזהב **למאומה כי התורה כוללת כל הטובות שבעולם** If people would know the sweetness of Torah they would drop all material items like gold or silver, and run to learn Torah as Torah has in it all the goods of this world. It is told that the Maskilim in Vilna toiled in Torah as they loved the Torah and its sweetness, however, they did not keep the Torah. This is the lesson we learn: The Torah is sweet and Hashem wants up to toil in Torah and observe and keep what it states in the Torah. For that Hashem will give upon the learner all the Berachos in the Parsha.

פרקי אבות פרק ה

Two righteous men: Noah and Avraham.

עשרה דורות מאדם ועד נח, להודיע כמה ארך אפים לנפני, שכל הדורות היו מכעיסין ובאין עד שהביא עליהם את מי המבול.

עשרה דורות מנח ועד אברהם, להודיע כמה ארך אפים לנפני, שכל הדורות היו מכעיסין ובאין, עד שבא אברהם וקבל עליו שבר כלם: (ה ב)

There were ten generations from Adam until Noah. This shows how slow it is to anger Hashem, for all those generations increasingly angered Him until He brought upon them the waters of the flood. There were ten generations from Noah until Avraham. This shows how slow it is to anger Hashem, for all those generations increasingly angered Him until our forefather Avraham came and received the reward of them all. (5:2) We see two righteous men: Noah and Avraham, as the Torah states so clearly "Noah was a righteous man; he was perfect in his generation" (Bereishis 6:9). Avraham was the first of our Avos -Father-. He was the epitome of Chesed and he spread the word of Hashem and Emunah to his generation. He and his wife Sarah, brought thousands of people to Yiddishkeit,

as it states Avraham converted the men, and Sarah converted the women. To say who was a bigger tzaddik is not for us to discuss. Of course both were giants and merited that Hashem praised them, which we do not see too many others that Hashem praised! Hashem created the world and every generation has a specific role that they must accomplish. Throughout the generations there were persecutions and Hashem wanted them to sanctify His name. Then there were generations of calamity. There was the generations of Giants in Torah but the majority were simple Jews, who many of them did not even know how to read. In our generation we are zoche to have Torah all over, with every Yid having his seforim and being able to understand Torah. We have Yeshivos who teach every youngster how to read and be able to daven. Then we have great acts of Chesed and Charity, that there was none as vast, since creation. The reasons of all this, was in the master plan that Hashem had when He created the world. We are His servants and have to follow the lead and give Hashem the Nachas Ruach and satisfaction. Now Noah and Avraham were leaders in two different eras, and their role of serving Hashem was also different. Noah built a ark for 120 years and preached everyday that Hashem would bring a flood on the world. He didn't argue with anyone, nor did he try to influence people. His role was to build a ark and follow orders from Hashem. Of course, he met an enormous amount of embarrassment, as our sages teach us, yet he had Emunah in Hashem and that was his part in serving Hashem, and become humiliated and a laughing-stock, but Noah continued on and showed the generation that even though they have angered Hashem, He still is an ארך אפים and He had patience. This was a tremendous Avoidah for 120 years. Then came the next ten generations and they also angered Hashem. This time Hashem sent a different Tzaddik, with a different way of serving Hashem and that was Avraham who went around and preached Emunah and did Chesed as the Torah states that when he was sick after his Bris, he still waited outside in the baking sun and anxiously waiting for guests. Yet both Noah and Avraham were similar, in that they were role models for their generation, showing what the will of Hashem was in that era. Both relayed the message of Hashem that even though He has patience, there was the need of repenting sooner, before incurring the severe punishment. However, since Avraham converted many people and his interaction with all he met, he merited to receive the rewards of all these that he converted. Hence, the Mishna is describing that Hashem has patience, but there is also a time limit. By doing Teshuvah sooner, that will remove the wrath of Hashem, and a person would become attached to the tree of life and connect to Hashem. However, every generation has its role, and a part of the master plan of Creation. Hashem sees the tremendous power of Torah, Tefilla and Chesed from our precious Yidden of this generation, and He should send us already Moshiach Amein.

STORY - A different generation!!

The above reminds me of an actual episode that happened only 72 years ago. Rav Yochanan Perlow, זצוק"ל, was the seventh Rebbe of the heilige Stolin - Karlin dynasty (1900-1956). He was born in Stolin, a suburb of Pinsk, White Russia, to HaRav Yisrael, the "Yenuka" of Stolin, who is known as the "Frankfurter", as he was niftar the second day of Rosh Hashana 5622 (1921) and was buried there. His third son Reb Yaakov Chaim moved to the U.S. in the Summer of 1923 to lead the Stoliner community in America. The youngest son Reb Yochanan remained in Russia and built his Chassidus with a thriving Yeshiva in Loitzk, until the war broke out.

Meanwhile Reb Yaakov Chaim in NY, was the backbone of every chesed organization around, and worked diligently with the Vaad Hatzalah and the Agudas Ha'Admorim, to help the

Rebbes who settled in the USA. Reb Yaakov Chaim covered the budgets of these organizations, as well as hundreds of others. Reb Yaakov Chaim passed away suddenly at the young age of 58, and left a void in these fine organizations. When Reb Yochanan, who survived the war, and after staying in Israel for two years, arrived in America in spring of 1948, the Rebbes and Rabbonim were thrilled, that the brother of Reb Yaakov Chaim arrived, and he would definitely continue on the chesed of his brother. However, they were astonished to hear from Reb Yochanan: When my brother was here, the world needed chesed. Now after the war, the generation needs Torah, and denied their request. He began to look to start a Yeshiva and stated: without a Yeshiva, he had no reason to stay in America even a few minutes! A difference of a generation!!

STORY OF THE WEEK (By Yehuda Z. Klitnick)

********The Zichliner Rebbe rebuilds the business of a Yid********

R' Aron Nonowitz retold this story that he had heard from the woman with whom this story happened with her father and the Rebbe Rav Shmuel Aba of Zichlin, זצוק"ל. Her father R' Chaim, had a very successful hardware store with a full line of building materials, and builders and contractors came from all over the area to buy their building needs, as he had high-quality merchandise. One day a Gentile became jealous of the Yid and began to build a huge modern hardware store with up to date features and lower prices than the Yid, and slowly but surely the builders flocked to the Gentile's store and only for some minor items did customers come to shop at the Yid. It was almost no point to keep his store open. R' Chaim's mother was a strong woman with ties to all the higher-ups in Government. She was very instrumental in having many Yidden freed from jail as well as having reduced sentencing for Yidden. His mother advised her son to meet the Zichliner rebbe and discuss the matter with him. R' Chaim knew that his mother literally risked her life to release the Zichliner Rebbe from jail, after all the avenues were closed for him.

The Zichliner Rebbe was a miracle worker, and only a miracle would save R' Chaim from despair and poverty. R' Chaim made the trip to Zichlin and asked the Rebbe to save his business from the Gentile. R' Chaim also mentioned that his mother had saved the Rebbe too. The Rebbe answered: "of course I owe gratitude to your mother, but I love every Yid and have to help you as a Yid"! The Rebbe read his Kvitel and after a while the Rebbe said: Go home and everything will be fine. The Gentile will soon come and buy the nails in your store to close his store"!

R' Chaim was grateful for the Bracha of the Rebbe.

However, the last sentence did not make much sense to him, but he did not pay much attention to that. The main thing was that he got a Bracha and was full of hope that everything would turn out for his benefit. R' Chaim went back to his store as usual, but instead of despair, he was anticipating light. The situation did not change at all. One day there was a rumor that the nails that were bought at the gentile's store were contaminated, as the health officials received many complaints of people feeling ill in their homes and they traced the source to the nails in the walls.

They began an investigation into the source of the nails, and it led them to the Gentiles' store. The health department sent police to lock the building of the hardware store until they can test the merchandise in the store. the Gentile was devastated and could not believe what had happened. Meanwhile he had to secure the back of his building as thieves should not break his windows and steal his merchandise. The Gentile sent his worker to buy wood and strong nails. The worker went to R' Chaim's store and purchased the items and brought them to his boss, and they secured the building. Meanwhile, the health officials found suspected contamination in the store of the Gentile and ordered everything in the store to be destroyed.

The Gentile was ordered to compensate the customers who had bought from him. This caused the Gentile to go bankrupt and had to close his business. R' Chaim saw the words spoken from Ruach Hakodesh by the Rebbe: "The Gentile will soon come and purchase the nails in your store to close his store"!

R' Chaim regained his former customers who apologized to him, and R' Chaim became very successful again.

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