

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Bahaloscha 5780

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פרשת בהעלותך תש"פ

Leadership is different in every generation

עשה לך שתי חצוצרות כסף מקשה תעשה אתם והיו לך למקרא העדה ולמסע את המהגות: (י א)

“Make for yourself two silver trumpets . . . and they shall be yours for the summoning of the assembly.” (10:1) The Gemara (Menachos 28b) teaches that all of the vessels that Moshe made could be used by later generations as well. However, the trumpets were for Moshe to summon the nation and could not be used by subsequent leaders. Why? The answer may be that there is a simple lesson here. The way that the leader of one generation calls his flock and relates to his congregants will not necessarily work for the leader of the next generation. (Eileh HaDevarim Rabbi Shlesinger)

PIRKEI AVOS - Perek 2

Hashem keeps track

אף הוא ראה גלגלת אחת שצפה על פני המים. אמר לה, על דאטפת, He also saw a skull that was floating on top of the water. He said (to it): "Since you drowned [others, others] drowned you. And in the end, those that drowned you will be drowned. (2:6) There are consequences to our actions -- consequences that reflect those actions. If you commit murder and drown others in a river to hide your crime, you will receive your punishment in the form of your crime. On the positive side, if you introduce something that benefits others, that thing will ultimately come to benefit you as well. In Hebrew it is called: מדה כנגד מדה - a measure for a measure. (Ramban on the Mishna). Dovid Hamelech says: ויך ה' And You, Hashem, have kindness, for You repay a man according to his deed. Rashi states: And You, Hashem, have kindness, because You have “the power” to repay a man according to his deed. The Chofetz Chaim always preached, that Hashem has patience too. He doesn't always punish or give a reward right away.

The Chofetz Chaim waited 25 years for an evil person to be punished, and afterwards said: “the punishment fit the evil act”. Tzaddikim say over from the Baal Shem Tov: “Every good deed gets rewarded”. There is an accurate and reliable accounting.

Tehilim Chapter 68 this Shabbos

The famous Siddur Avodas Yisrael, cites a custom to recite Tehilim Chapter 68 on the Shabbos on which Parashat Bahaloscha is read. Accordingly, we present here some verses from, and commentaries on, that Chapter. Rav Ovadiah Seforno z”l (1470-1550:) writes: This psalm is a prophecy and a prayer about the future redemption. The Malbim (1809-1879) writes: After looking at the details of this song and its arrangement, I believe that it was written about the many wars that David had with Moav, the Plishtim, Aram Tzovah and Aram Damesek [two kingdoms in Syria], and Edom, as described in the book of Shmuel II. [Malbim then describes the locations of some of those battles.] Because Hashem appeared to Yisrael with wonders in those very same places in “the olden days,” whether at the Giving of the Torah or during the wars against the Emorites, Dovid Hamelech dressed up this song with references to that prior era. His mind flowed freely between past and present, as if the miracles that happened in the earlier time were still ongoing, for Hashem's kindness never runs out. The Chapter ends: תנו עז לאלקים על ישראל גאותו ועזו בשחקים: (פסוק לה) Attribute strength to God; over Israel is His pride, and His strength is in the skies. The last verse is גורא אלקים ממקדשיך You are feared, Hashem, from Your Sanctuary; the God of Israel- He gives strength and power to the people; blessed be Hashem. Chapter 68 gives Klal Yisrael strength and Chizuk to go on in the exile, and the hope for Moshiach to come soon.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** **Mysterious grass - from Gan Eden?- heals the Rebbetzin's foot.** ****

Harav Yisochor Ber ben Reb Yitzchok of Radoshitz was known as the Saba Kadisha. His Yahrzeit is 18 days of Sivon. He promised whoever would light a candle for him, or give 19 coins for his Neshama, could ask what he needs! It happened that his wife had a illness on her foot. It began as a simple infection but then it began to spread and the doctors said they would have to amputate her foot before it spread to her whole body. The Radoshitzer would not agree to such a drastic measure. He sent two messengers to Rabbi Chaim David Bernhard of Piotrkow –who lived in Petrikov, a nearby town.

[He was a Rebbe and Physician. In his youth, Rabbi Chaim David Bernhard was far from Yiddishkeit, living his life much like a Polish nobleman. In fact he was the personal physician of King Wilhelm II of Prussia, and everyone knew him as Doctor Bernhard. On account of a medical miracle that he witnessed, however, Doctor Bernhard did teshuvah. One of his patients, who suffered from an incurable disease (which the physicians of the time deemed fatal), went to see the tzaddik Rabbi David of Lelov for a bracha, after which he completely recovered. When he returned to Doctor Bernhard, he examined him and was amazed to discover that he was in perfect health. He therefore decided to go and see this rabbi from Lelov for himself. Rabbi David spoke in private with the doctor for several hours, and at the end of their conversation he said to the doctor, “When you return

to Yiddishkeit, you will bring happiness to your Father in Heaven." In fact Doctor Bernhard became another man – Rabbi Chaim David Bernhard – for he was determined on completely returning to Hashem. When he came back home, he broke all his dishes and purchased new ones, becoming a G-d-fearing Jew. In fact he became such a chassid of Rabbi David of Lelov that he eventually became one of the tzaddikim of the generation, having many disciples of his own. Near the end of his life, the Rebbe of Radomsk, the Tiferet Shlomo, visited him and said: "The former days be void" (Numbers 6:12). To this Rabbi Chaim David replied, "When we do teshuvah out of love, deliberate sins are transformed into merits. Therefore even the 'former days' are mitzvot." On Shevat 20, 5618, Rabbi Chaim David Bernhard departed from this world and was buried in the Piotrkow cemetery in Poland. He was also known as "der heilige doctor".]

This famous doctor charged a minimum of 10 gold coins and a maximum of 25 gold coins to visit a patient, but for the Rebbe he said he would only charge 10 gold coins. Even so, it was an exorbitant sum and the messengers told the doctor they couldn't afford to pay a fee like that. The doctor was adamant and said that without the 10 gold coins, he would not visit the Rebbetzin. The chassidim had no choice but to go collecting hand to hand to obtain the coins for the doctor. The doctor traveled to Radoshitz and when he examined the already-infected foot he said that he agreed with the other doctors that the foot would have to be amputated, r"l. However he said he could perform the surgery right there in the house without needing to go to the hospital. The doctor said he would return to Pietrikov to get his instruments and the necessary medications and return to treat the Rebbetzin. The Rebbe having no choice agreed to this plan.

Meanwhile the Rebbe had a close chosid, Reb Yisrael Halevi, who held strong opinions and was not afraid to air them. He was shocked when he heard that the Rebbe agreed to the operation, and blurted out, "Holy Rebbe, you can help the whole world but for your own wife you do nothing! I will not allow the Rebbe to daven until he promises that the Rebbetzin will have a refuah without this extreme operation." The Rebbe ignored him and proceeded to his davening. Reb Yisroel was totally determined to save the Rebbetzin at any cost and brazenly blocked the Rebbe's way. The Rebbe saw that he would not prevail and said: "If you let me daven, I promise that the Rebbetzin will have a complete Refuah and will not need any operation." Reb Yisroel said "Fine. The Rebbe can daven now."

The Rebbe said since it was getting close to nightfall he would daven Mincha and Maariv, and after Maariv he would tell Reb Yisroel what to do in order to heal the Rebbetzin's foot. The Rebbe immersed himself in tefilla with Reb Yisroel anxiously waiting until he finished. When the Rebbe finished, he called over Reb Yisroel and gave him the knife that he used for cutting the Shabbos chalah. Then he said: "Go to the cemetery now and right next to the grave of so-and-so there is some grass that you are to cut with this knife. From that grass I will prepare a medicine to heal the

Rebbetzin's foot." Reb Yisrael was stunned and exclaimed, "Rebbe, it's dangerous to go alone to the cemetery at night. Also, how can I possibly find one particular grave when I don't know the layout of the place?" The Rebbe told Reb Yisroel, "Here is my cane; take it with you and you need have no fear. It will guide you to the grave and the grass." Reb Yisrael was used to the wondrous miracles that the Rebbe routinely performed and did as the Rebbe directed. He entered the cemetery, closed his eyes and felt as if he were in a different world. Upon opening his eyes, he found himself at the grave and the grass. He went over and cut some grass and he returned to the Rebbe who was happy that he fulfilled his mission. The Rebbe took the special grass, went to his private room, and prepared to heal the Rebbetzin. When the Rebbe emerged, he asked that the grass be put on the ailing foot and then bandaged up. As soon as the bandage was applied, the Rebbetzin began to feel better. By morning, amazingly, the wound was almost healed, but in order to counter an evil eye, the Rebbe directed to let the bandage stay in place with the Rebbetzin staying in bed.

Meanwhile, the doctor returned with his tools, ready to make the operation and when he unbandaged the foot, he didn't believe what he saw! The Rebbe must have practiced witchcraft here. There was no known medicine in the world for such a wound! Meanwhile the Rebbe gave some wine to the Rebbetzin and told her to climb out of bed. She did so and began to walk around without any pain. Reb Yisrael told the doctor the whole story of the cemetery grass and the Rebbe's applying it to the foot with a bandage, and the subsequent rapid healing. The doctor asked Reb Yisroel if he could show him where the grass grew since he could use it professionally. He gave him a few gold coins to entice him to show it. They went together to the grave but there was no sign of any grass – supernatural or otherwise! The Doctor said: "This is an outright miracle. The Rebbe must have taken the grass from Gan Eden. If so, then the Radoshitzer Rebbe is the Tzaddik I have looked for. Let me stay here for Shabbos and see if I can accept him as my Rebbe."

At the Tish Friday night the Rebbe sat the doctor right next to him. In the middle of the seuda when the soup was served, the doctor took up the soup spoon and without warning, his hand became paralyzed while still holding the spoon in the bowl. When everyone had finished their soup, the doctor exclaimed: "Heilige Rebbe! What did I do that you have punished me like this?" The Rebbe answered, "You extorted an exorbitant fee of 10 gold coins from my messengers. Return them to me, and your hand will return to normal." "But today is Shabbos!" "Then give me your gold watch as collateral." The doctor took off his watch and gave it to the Rebbe, and his hand came back to normal. It's not hard to see why the doctor became a staunch chassid of the Radoshitzer Rebbe.

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