

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Shoftim 5780

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פרשת שופטים תש"פ

Hashem provides leaders according to the generation

שָׁפְטִים וְשֹׁטְרִים תִּתֵּן לָךְ בְּכָל־שְׁעָרֶיךָ אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ: (ש"ז י"ח)

Judges and officers shall you appoint for yourself in all your cities which Hashem gives you. [16:18]. Rashi explains that Hashem wanted that every city should have Judges and officers, in order to uphold the laws of the Torah. There seems to be a difficulty, as the word לָךְ is repeated twice. The first לָךְ is needed to teach of having a presence in every city. However, the second לָךְ is superfluous. It could have simply stated

"in all your cities that Hashem gave? The answer may be: we find in the Mishna Rosh Hashana 2:10 (שמות 2:10) וַיַּעַל מֹשֶׁה וַיֹּאמְרוּן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מְזֻקְנֵי יִשְׂרָאֵל. (שמות 2:10) כִּי טַהֲרָה לְלִמְדָה, שְׂבָל שְׁלֹשָׁה וְשִׁלְשָׁה שְׁעֻמְדוֹ בֵּית דִּין עַל יִשְׂרָאֵל, הַרְי הוּא כִּי טַהֲרָה לְלִמְדָה it says in Parshas Shemos 24:9, "Then Moshe and Aharon, Nadav and Avihu and seventy of the elders of Israel went up". Why were the names of the elders not mentioned? To teach that every group of three which has acted as a court over Israel, behold it is like the court of Moses. Chazal are teaching that in every generation, when there are three Dayanim, it has the same qualifications as the Bais Din of Moshe. The Talmud Rosh Hashanna 25b tells us that "Yiftach Bdoro k'Shmu'el bdoro". Yiftach, was equivalent to the great prophet Shmuel. Therefore, even though we realize that we do not have the caliber Rabbanim and leaders from the past, this does not allow us to ignore our Rabbanim and leaders, since Hashem gives Rabbanim and leaders according to the followers. If our generation would have been more elevated, we would also have different leaders. Therefore, one must be influenced and to listen to our Rabbanim. This can be the insight for the second time "אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ" "which Hashem gives you. The Torah is referring to each generation, that Hashem gives the Judges and officers, and He is giving it to "You" accordingly, in your situation in the level of spirituality. The Bais Yisrael of Gur told one of his Chassidim who complained; "Why doesn't Hashem give us the Tzaddikim of the past, who were miracle workers, and had Ruach Hakodesh?" The Gerer Rebbe answered him sharply: "You want people to act as Chassidim of today, yet you want have Rebbe's of the past!" It does not click together. It all depends on our behavior. This fits in nicely with the Vort of Tzaddikim on the Posuk

Be wholehearted with Hashem, your G-d. (18:13). Being wholehearted with Hashem, is listening and following the leaders that Hashem gives us. If Hashem felt that the generation warranted bigger Tzaddikim, He would give so. This is the Juxtaposition of the words אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ in both Psukim.

wealth for a king is challenging

וְכִסֶּף וְזָהָב לֹא יִרְבֶּה לוֹ מֵאֹד: (יז יז)

and he shall not acquire much silver and gold for himself. (17:17) The Torah has guidelines on which things must a King restrain himself and one of them is not to acquire wealth

for himself. There are two questions on this Posuk; First why does the Torah have to stress the words "לוֹ מֵאֹד" for himself, when it would suffice to state he shall not acquire wealth? Secondly; we find in the Gemarra Baba Basra 11:a which relates what the Sages taught: **There was an incident involving King Munbaz, (the son of Helene (Helena), Queen of Adiabene, north of Syria on the banks of the Euphrates, in the time before the fall of the Second Temple) who literally gave away his treasures and the treasures of his ancestors in the years of drought, distributing the money to the poor. His brothers and his father's household joined together against him to protest against his actions, and they said to him: Your ancestors stored up money in their treasuries and added to the treasures of their ancestors, and you are liberally distributing it all to the poor. King Munbaz said to them: Not so, my ancestors stored up below, whereas I am storing above, as it is stated: "Truth will spring out of the earth and righteousness will look down from heaven" (Psalms 85:12), King Munbaz literally supported the building of the Second Beis Hamikdash. Hence we see that our sages commended the acts of a King who has great wealth! The answer is: there are two types of kings who have wealth. When a King loves his money, and enjoys spending time on counting his wealth, such a act is forbidden for a King. Whereas, a King who has wealth and distributes it to his followers and the needy, as King Munbaz, that is commended by Hashem. Therefore is appropriate the words in the Posuk "לוֹ מֵאֹד" for himself, as we find in Gemarra Berachos 54a. וּבְכָל מְאֹדְךָ בְּכָל מְמוֹנְךָ. "And with all your might" means with all your money, as money is referred to in the Bible as might. Therefore, the word מֵאֹד in our Posuk means money. This teaches us that the Torah forbids a King to have wealth for himself and his enjoyment. A King must utilize his wealth for the benefit of others. (Beer Shmuel, Rav of Unsdorf)**

The Gilyon is in honor of my grandfather **Reb Yitzchok Klitnick z"l**. הרי יצחק בן ר' יהודה זבולון הלוי קלישניק ע"ה. It is 39 years since the head of our family "Zaida Yitzchok" has passed on. There is a whole new generation of siblings who didn't know this great man. He was a true Ehrliche Yid. He arrived in America 1914 as a lone bachur, leaving his parents back home in Telechany, Belarus. Yiddishkeit in America was very challenging, especially for a young boy, but he found refuge in the East Side in NYC in the Stoliner Shul at 48 Orchard St, where there were chassidim who were present by the Bais Aharon, Rav Aharon of Karlin. He married Fradel, the daughter of Reb Aharon Yitzchok Pilchick, approximately 1923. She was his first cousin, as his mother Dinah and her mother Masha, were sisters. Their maiden name was Matezky. After his wedding, the life of Mesiras Nefesh for Shemiras Shabbos and Kashrus began. The economy after World War one was tough, and most jobs required to work 7 days, including Shabbos. Unfortunately, many Frum Yidden had no choice, and after

davening in shul on Shabbos, they went to work. However, Zeida Yitzchok would never consider working on Shabbos, and his saga of being laid off from job after job for not showing up on Shabbos went on, until Hashem helped him with a steady job. The Kashrus too was very lax, and they went themselves to the Shochet, and at home Koshered the chickens. Zaida Yitzchok was a very humble but smart person. He sat in the back of the Stoliner Shul on 159 Rodney St. in Williamsburg,

never a loud word was heard from him, and always with a smile and was very calm. When he moved in his last years to Boro Park he opened up a bit. He revealed that in his youth, his Rebbe taught them the meaning of whole Tehilim, and he knew it well all his years. He also farbrenged with the bachurim and Yungerleit, telling stories and giving Chizuk. He has merited and reaped a reward of having many generations of Bnei Torah. His Yahrzeit is א' אלול תשמ"א

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Rebbe sent Eliyahu Hanavi but the Yid was not up to it*****

הרה"צ רבי יצחק אייזיק אייכנשטיין מוידיתשוב זצוק"ל (תקס"ה - ט' סיון תרל"א)
Rav Eizik of Ziditchov was the successor of his uncle Reb Tzvi Hersh of Ziditchov. Before he became Rebbe he traveled freely to raise money for needy people. His features attested to all that he was a holy person and people would ask him who he was? His answer was always: "A Yid!" One thing was clear to everyone, that whoever gave money to this Yid and received a Bracha from him, the Yeshua was certainly on the way.

In a distant city there lived a chasiddische Yid Reb Mendel Hauzer. He worked in a whiskey refinery. At the facility there was a private room and Reb Eizik came to visit Reb Mendel and ask to be able to stay at the refinery at night and during the day to go around the city collecting. Reb Mendel understood that Reb Eizik was a heilige Yid and consented. Reb Mendel offered the Rebbe to sleep in his bed but Reb Eizik refused and said "put some straw on the floor and that will be fine for me." Reb Mendel was up all night learning and in the morning, Reb Eizik thanked Reb Mendel for the hospitality. After being in town for a few weeks Reb Eizik gave Reb Mendel his blessing for great wealth. It didn't take long and the owner of the refinery offered the factory to Reb Mendel and he became very wealthy in a short time.

Soon afterwards, The Rebbe of Ziditchov, Reb Tzvi Hersh, passed away and the heir of the Chassidus went to his nephew, Reb Eizik. Thousands of Yidden came from far to get brachos from Reb Eizik and all he asked for was Tzdaka to give out to needy people. Reb Mendel, who already knew Reb Eizek from the factory, became an ardent Chasid of Reb Eizik and a staunch supporter of him, and the more money Reb Mendel gave to the Rebbe, his business flourished, and he was able to support the Rebbe.

After a while, Reb Mendel had a unique request from the Rebbe that was very special. He wanted to have the honor/*zechia* to meet Eliyahu Hanavi. He visited the Rebbe and laid forth his request. The Rebbe said bluntly "in order to meet Eliyahu Hanavi, one must be at a tremendous spiritual level and you are not at that level yet!" Reb Mendel wasn't ready to take no for an answer. He took out a stack of money and said "I will give the Rebbe this money if the Rebbe gives me a Bracha that I shall be zocha to see Eliyahu Hanavi!" The Rebbe answered: "I will give you a bracha, but it is up to you to be able to merit seeing Eliyahu Hanavi. I promise that I will send

him to you!" Reb Mendel was elated and began preparing himself spiritually to get ready to greet *Eliyahu Hanavi*.

Meanwhile Reb Mendel had to travel to a distant city for business. One night the heavens opened up with heavy rains and winds. The home of Reb Mendel was always open to guests and that night Reb Mendel's wife heard knocking and in walks in a poor person who was emancipated and wearing rags and thin clothing. Reb Mendel's wife offered to prepare the poor person some food. But he sternly said I didn't come here to eat. I want you should give me 200 Reinish. Reb Mendel's wife said to him: "That is an astronomic amount of money and my husband never gives such an amount to anyone!" The Yid says "if you won't give me this amount, I will look elsewhere!" Reb Mendel's wife had pity and didn't want the poor person to be out in the rain and cold with his meager clothing. She said she would go to a neighbor and get the money. She took her jewelry and left it as collateral and brought the 200 reinish to the poor person.

He thanked her. Now he said sternly I want to sleep in your husbands bed and you go sleep with the maids. She wasn't to happy about it, but she agreed and showed him the room. He requested not to be woken up as he is very tired from his journeys and she promised to be on guard.

Meanwhile Reb Mendel had to cut his trip short and returned home that night. His wife ran downstairs to greet him, and quietly told him about the unusual guest that came and asked for 200 reinish and wanted to sleep in your bed. He doesn't want to be woken up. Please let him stay and we will sleep in the maids room. Reb Mendel couldn't control himself and began screaming: such chutzpah I will go see how he dared to want to sleep in my bed! Reb Mendel ran up the stairs in rage and his wife pleading with him not to wake the Yid and they opened the door of the room: No one was there! The bed was clean. They went downstairs and his wife noticed the 200 reinish was on the table!

This was very strange! Reb Mendel went to Reb Eizik to clarify what had transpired at their house. When the door opened, Reb Eizik said with a smile: "I sent you Eliyahu Hanavi, but your level of spirituality was not up to it. However, your wife was at a higher level then you were, and she had the merit to meet and greet Elyahu Hanavi. I, however, kept my word"

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