

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Devarim 5780

Year 11 #400

פרשת דברים תש"פ שנת ה'ת"ת

***** ANOTHER MILESTONE AS WE REACH NUMBER 400 *****

The rebuke of Moshe was a path to serving Hashem

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר
 בערבה מול סוף: (א א)

These are the words which Moshe spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea..(1:1) Rashi states: These are the words: Since these are words of rebuke and Moshe enumerates here all the places where they angered Hashem, therefore it makes no explicit mention of the incidents in which they transgressed, but rather merely alludes to them, by mentioning the names of the places out of respect for the Yidden. According to many Chassidish Seforim, the places mentioned are actually words of Chizuk. The Heilige Bais Aharon of Karlin has many insights on this Posuk. He explains that the words עבר הירדן can have an interesting meaning. עבר means to go through, הירדן can mean a fall in spirituality as ירידה. When a person feels he is lacking in his serving Hashem, there are many solutions. דבר means to talk to Hashem and pray that you shall be successful. Secondly בערבה means sweetness as we say everyday Hashem should וְהַעֲרֵב נָא ה' אֱלֹהֵינוּ אֶת דְּבָרֵי תוֹרָתְךָ sweeten the Torah learning, which means to learn with sweetness and with fervor. However, the most important thing is מול סוף, know that Hashem is always in front of you, and is watching your every move. This is one meaning מול סוף. However, there is another insight to מול סוף, If a person wants to get Chizuk and elevate himself in Avidas Hashem, then do as the Gemarra Berachos 5a states: אָמַר רַבִּי לְוֵי בַר חָמָא, אָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: לְעוֹלָם יִרְגְּזוּ אָדָם יֵצֵר טוֹב עַל יֵצֵר רָע, One should always incite his good inclination against his evil inclination, i.e., that one must constantly struggle so that his evil inclination does not lead him to transgression...נִצְחָה, If he subdues his evil inclination, excellent; if not, נָא, he should remind himself of the day of death, whose silence is alluded to in the continuation of the verse: "And be still, Selah." This says the Bais Aharon is the meaning מול סוף remember what is the end of a person, when one will give a complete accounting of his life, and nothing will be overlooked. Every good deed will be rewarded and the opposite.... Let us be Zoche to do the Mitzvoths with a Geshmak and sweetness, and וְהִתְעוּיָהּ עֵינֵינוּ בְּשׂוּבָה לְצִיּוֹן בְּרַחֲמִים אִמֵּן

The reason why Moshe had to explain the Torah in 70 languages

בעבר הירדן בארץ מואב הואיל משה באר את התורה הזאת לאמור: (א ה)

On the other side of the Jordan...Moshe began explaining this Torah. (1:5) Rashi explains that Moshe elucidated the Torah in 70 languages. The Ksav Sofer -son of the Chasam Sofer-

explains the significance of the elucidation in 70 languages: Throughout our history, opponents of Torah have sought to place geographical limitations on our Torah obligations. Some have claimed that Torah is only conducive to a lifestyle in Eretz Yisroel, but while dwelling among the nations we must compromise our observance of Torah to assimilate into our surrounding secular culture, G-d forbid. Others maintain the opposite – that mitzvohs are needed only in the Diaspora, to maintain Klal Yisroel's identity and unity, while Jews living in the Holy Land do not need the Torah identity, G-d forbid. To dispel both of these falsehoods, Hashem commanded Moshe to explain the Torah in 70 languages. This demonstrates that Torah speaks to us in all places and at all times. (Sefer Ksav Sofer) To add an insight to this: At that time there were no 70 languages spoken in the world, therefore Moshe spoke these languages through Ruach Hakodesh. The purpose of this; since we say in the Ani Maamin בְּאֵמוּנָה שְׁלֵמָה, שְׂכַל הַתּוֹרָה שֶׁכָּל הַתּוֹרָה I believe with perfect faith that all the Torah presently in our hands is the one that was given to Moshe Rabbeinu. Moshe had to explain the Torah in 70 languages, even though there was no such languages at that time, but, to have the Kedusha and strength of Sinai, it was taught in all languages for the future generations. (Yehuda Z. Klitnick)

A SHORT STORY ON MIDDOS

The idea of being a wise man

הָבוּ לָכֶם אֲנָשִׁים חֲכָמִים וְנִבְנִים וְיָדְעִים לְשִׁבְטֵיכֶם: (א יג)

Prepare for yourselves and understanding men, known among your tribes..(1:13) Rashi states: "A wise man is like a rich money changer: When people bring him dinars to examine, he examines them. When they do not bring money to him, he sits doing nothing. An understanding man, however, is like a merchant money changer: When they bring him money to examine, he examines it, and when they do not bring it to him, he goes out and brings his own money. This reminds me of a story; Hagaon Rav Aryeh Leib Shteinman ztz"l attended a wedding of one of his big donors as Hakaras Hatov, to show gratitude. Rav Shteinman came with his colleague Hagaon Rav Yechezkel Levinstein ztz"l. After being at the wedding for a period of time Rav Shteinman asked Rav Yechezkel "what was the time"? Rav Yechezkel answered: 11:50. Rav Shteinman said OK we will stay until 12. However, Rav Yechezkel looked at his watch again and saw that he made a mistake and that it was actually only 10:50! When Rav Yechezkel told Rav Shteinman that he made a mistake, Rav Shteinman answered: "Once I said from my mouth, I will stay until 12, I must obey". Rav Shteinman took out a Gemarra and sat on the side until 12 and then left. Rav Shteinman was the wise man, and occupied himself for an hour. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

If you are told not to tell, you don't tell!! ** Reb Zusha was taught ********

Rabbi Zusha was the brother of Rebbe Elimelech of Lizhensk; Rabbi Elimelech older by about one year. They both went into exile for many years as a way of atonement for their 'sins'. However, it was known that they did it to rectify the world and to advance the coming of Moshiach. They went from town to city to village and so on. Their Minhagim were different; Reb Elimelech would always try to stay for Shabbos by a rich person, so to have a real Oneg Shabbos with a lavish seuda. Whereas, Reb Zusha would stay at the home of a poor person, who was a talmud chochom.

At one of their wanderings, they came to a little shtetl. Reb Zusha decided to stay there in that small shtetl, whereas, Reb Elimelech knew of a very rich person in a close-by city, and decided to spend the Shabbos by that Rich person. Reb Elimelech asked his brother, "For me, there is no rich person in this shtetl so I can't stay here. But for you, there are many poor people in the big city. Why don't you come with me?" Reb Zusha answered: "I have a strong feeling that in this city resides one of the 36 hidden Tzaddikim and I want to have the z'chus of stay by him". Reb Elimelech understood and he parted ways from his brother.

Reb Zusha went to the home of a Yid where he sensed kedusha, and knocked on the door. He asked if he can be their guest for Shabbos. The husband was not at home, so in his stead his wife answered, "It might be a problem since we barely have bread and water for ourselves, and would not have enough to share with a guest!"

Reb Zusha answered: "No need to worry, I have enough food and can also share some of my food with you and your husband!"

She called her husband to tell her that they would have a guest at the meal and that he has his own food. Reb Zusha was ushered in and was shown where to put his belongings and where to prepare his meal. The husband was dressed as a pauper with patches on his clothing. He didn't even acknowledge or say hello to Reb Zusha, as if there was no guest by him!

After davening Friday night, Reb Zusha walked home with the poor person; still no acknowledgment from him. At the seuda, Reb Zusha did not take his eyes off the poor person. He saw clearly that he was holy and had to be from the 36 hidden Tzaddikim, but externally he noticed the seuda was performed through a simple and ignoramus person, who rattled off the Zemiros and Bentching! Reb Zusha was surprised again when they sat at the Shabbos day Seuda and again the poor person ate a simple seuda and rattled off the Zemiros. Reb Zusha was mystified, and baffled how a person could cover up such a high level of holiness, as the poor person has done?"

But! at Shalosh Seudos as Reb Zusha was going to wash, he suddenly found himself in an open field! He looked around the area and noticed that there was no food to be found, and what would he eat for Shalosh Seudos? Reb Zusha regained his composure, knowing that everything Hashem does is for the best. Reb Zusha walks around the field and finally he noticed an opening to a tunnel. He descended and he saw inside the 36 Hidden Tzaddikim, sitting around a table and eating Shalosh Seudos. His host sat at the head, with an aura of Kedusha!

Reb Zusha was invited in to wash and sit at the table. Reb Zusha was in Oilam Habba, with such ziskeit of Torah and Kedusha! After Shalosh Seudos, his host greeted him warmly with a Shalom Aleichem. He told him that after Maariv, he would be returned to his home. "However, I must warn you not to dare tell a soul what you saw, lest you would be punished harshly!" After Maariv, Reb Zusha was back; he said Gut Vach to his host and thanked them.

Sunday morning, Reb Elimelech met up with Reb Zusha, and noticed that Reb Zusha on a ruchniyosdiga high; elevated, and full of Simcha! When he asked what happened on Shabbos, Reb Zusha did not answer. However, Reb Elimelech prodded him, and Reb Zusha revealed all that he saw Shalosh Seudos. That week the brothers continued their exile and one night they slept in an inn. They always woke up before dawn, prepared themselves to Daven, and afterward move on. In that inn, there was a Poritz was staying there too. He was on the way to a business deal, and had a large sack with gold coins. When he woke up, he noticed the money was gone, and when he heard that there were two Jews that left the inn unusually early, he ordered his servants to run after and bring the Jews back. The Poritz had strong horses, and his servants managed to catch up with the two brothers. The brothers were brought back to the Poritz who accused them of stealing his money. When they denied it and offered to have their belongings checked, the Poritz ordered his servants to whip Reb Zusha to force him to reveal where they hid the money. The Poritz was so angry and ordered his men to continue the beating. Suddenly, the door opened and a second Poritz dressed in a Military Uniform drew his gun and ordered the Poritz to cease hitting this person. It is clear that he is not a thief! Reb Zusha was baffled and relieved that the beating was over. As Reb Zusha walked by the second Poritz, the Poritz whispered to him: "If you are told not to tell, you don't tell!!" Reb Zusha understood the message, and everything was clear to him.

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