

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Nitzavim Vayelech 5780

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פרשת נצבים וילך תש"פ

Forgiveness depends on the intention and mind set of the sinner

וְהָיָה כִּשְׁמַעְתֶּם אֶת דְּבָרֵי הָאֱלֹהִים הַזֹּאת וְהִתְבָּרַךְ בְּלִבְכֶם לְאֹמַר שְׁלוֹם יְהוָה לִי כִּי בִשְׂרָרוֹת לִבִּי אֵלַךְ וְגו' לֹא יִאֲבֹה ה' סִלַּח לִי... וְרִבְצָה בּוֹ כָּל הָאֱלֹהִים הַבְּתוּבָה בְּסֵפֶר הַזֶּה: (כט יח-יט)

And it will be, when he [such a person] hears the words of this oath, that he will bless himself in his heart, saying, "I will have peace, even if I follow my heart's desires,... Hashem will not be willing to forgive him... and the entire curse written in this book will rest upon him; (29: 18-19) There is a difficulty in this phrase, as say in the Shemone Esrei: *for you are a good and forgiving almighty*. We acknowledge that Hashem forgives, why then does the Posuk state "Hashem will not be willing to forgive him"? Also, what is the meaning "entire curse"? The answer may be: there are two types of people who sin. There are people who have a weak character, and have a difficult time in fighting the Yetzer Harah. They have Emunah in Hashem, and they know that if they sin, they would be punished. Yet, they lack the strength to fight, and after they sin, there is regret and strong soul searching. They do Teshuva, and beg Hashem for forgiveness, and Hashem who sees the sincerity and intent of the person, does forgive him. However, there are people who sin, and they say that there is no such thing as punishment, and they are satisfied with their way of life, they feel that Hashem will not account for every act that a person does. The Ramban states in the Ani Maamin which we say everyday #10. *I believe with complete faith that the Creator, blessed is His Name, knows all the deeds of men and all their thoughts, as it is said, He Who forms all their hearts as one, Who comprehends all their deeds.* #11. *I believe with complete faith that the Creator, blessed is His Name, rewards those who keep His commandments, and punishes those who transgress His commandments.* Such a person who willingly sins, and does not expect to receive a punishment, he will face the wrath of Hashem, and Hashem will not forgive him. This leads us to a Posuk in Parshas Ki Savo, where there are a long list of punishments and curses. The Torah questions why will Hashem give such harsh punishments? The Torah answers it all in one Phrase; *תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ*, because you did not serve Hashem, your G-d, with happiness. The obvious question is: for not serving Hashem with happiness, does Klal Yisrael deserve such punishments? The answer is given by the Talmidei Baal Shem Tov: *תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹהֶיךָ* because you did not serve Hashem, your G-d, and you were *בְּשִׂמְחָה*, with happiness, that you were at peace with yourself, and happy to transgress, therefore, the harsh punishments. This is what our Posuk is referring to *לֹא יִאֲבֹה ה' סִלַּח לִי*. *Hashem will not be willing to forgive him*. Why not? *וְרִבְצָה בּוֹ כָּל הָאֱלֹהִים הַבְּתוּבָה בְּסֵפֶר הַזֶּה?* and the entire curse written in this book will rest upon him, which the reason for the

curses in Parshas Ki Savo, because the people transgressed, and were at peace and happy to sin. Hashem is good and a forgiving almighty and knows that a person is not an angel. However, He expects that one should not be at ease if he sinned, but should feel guilty and full of regret, and be ashamed of himself that he caused agony to Hashem, and to do Teshuva, and Hashem will forgive and erase the blemishes caused by his acts. (Sefer Zahav Sheba, Rabbi Greenfeld Rav of Semihai)

Shirah is the Torah and a song

וְעַתָּה כְּתַבּוּ לָכֶם אֶת הַשִּׁירָה הַזֹּאת וְלַמָּדָה אֶת בְּנֵי יִשְׂרָאֵל שִׁירָה בְּפִיהֶם לְמַעַן תִּהְיֶה לִי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִגְדֵי יִשְׂרָאֵל: (לא יט)

And now, write for yourselves this song, and teach it to the Children of Israel. Place it into their mouths, in order that this song will be for Me as a witness for the children of Israel. (31:19) This is Mitzvah #613 according to the Rambam in Sefer Hamitzvoths, and in Hilchos Sefer Torah, and the source is the Gemarra Sanhedrin 19b: "With regard to the mitzvah for every Jew to write himself a Torah scroll, even if a person's ancestors left him a Torah scroll, it is a mitzvah to write a scroll of one's own, as it is stated: "Now, therefore, write for yourselves this song and teach it to the children of Israel". Rashi is of the opinion that "write for yourselves this **song**", is referring to the song of Shiras Haazinu until end of that Shira. Many commentaries elaborate on why the Torah is compared to a song. A song is a composition of music notes which can be written for beginners as well as for more advanced musicians. The same is the Torah. Every person can understand the Torah, the beginner as well as the advanced Talmid Chacham. Also a song has the unique sweetness every time it is sung, the same is Torah. Every time someone learns a piece of Torah, there is a deeper understanding and it is sweet. The Ksav V'Hakabala from Harav Yaakov Tzvi Mecklenburg explains that the word *שִׁיר*, is the same as *יָשָׁר*, straight and forward. He explains that for music to sound pleasing to the ear, it is essential for the notes to be arranged in a precise order and be played in the proper sequence. If the notes in a song are not straight, the music will be transformed from a pleasant sounding melody into a mix of discordant sounds. In Sefer Yehoshua 10:13 it states *הֲלֹא הָיָא כְּתוּבָה עַל סֵפֶר הַיָּשָׁר*, *Is this not written in the book of Yashar which is the Torah?* The word *הַיָּשָׁר* is the same as *יָשָׁר*. The Netziv, Rav Naftali Zvi Berlin, says that Sefer Bereishis which describes the Avos and the Shevatim, who were honest and sincere in all their ways. The same can be true to the Torah, as Rav Shlome of Karlin says, the Torah straightens out the mind of the person and sets him in the right path. The Ramban explains that the Shir of Haazinu is full of Mussar and details the coming of Moshiach. This is the ideal connection of Devarim which ends off with Shira- Yashar, and Bereishis which is also called Yashar. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Belzer Rav saves Yidden through his Ahavas Yisrael*****

The first Rebbe of Belz was Harav Shalom Rokeach, the Sar Shalom. Once a simple peasant came with his son, who was getting married, to get a bracha from the Belzer Rebbe. The Rebbe greeted them warmly, and gave a Bracha to the Choson. As they were about to leave, the Rebbe told the peasant: "A Yid must always know, that when he is in dire situation, he must pray strongly to Hashem. When the situation is dangerous and life threatening, then prayer alone is not enough. The only solution is to scream to Hashem and repeat the Posuk Shmah Yisrael with all your might, and then Hashem will help you." The peasant looked at the Rebbe as to say I don't understand what you mean, however the Choson was a learned boy, and told his father, that he understood the intention of the Rebbe, and told the Rebbe, "he would follow the Rebbe's advice."

They left the Rebbe when it was already dark, however the peasant knew the forest by heart and was sure he would not get lost in the thick forest at night. Somehow, they veered the right path and the horses went deeper and deeper into the thick forest. It was blustering cold night and snow began to fall. They were freezing cold as well as the horses were tired from the cold and the snow which made it difficult to go. The wagon got stuck in the snow and the horses just stopped cold, and didn't have the strength to maneuver the wagon anymore. The Choson remembered the words of the Belzer Rebbe, and understood that the rebbe foresaw what was to come, and he told his father that the rebbe had told them what to do when such a dangerous situation arises. They began to scream to Hashem and said Shmah Yisrael repeatedly with the bit of strength they had, and they waited for the help of Hashem to come.

All of a sudden they heard from far a wagon and suddenly the wagon was coming towards them, and they noticed the Gentile driver was holding a thick stick. The peasant was frightened, maybe this was a murderer and he began to scream Shmah Yisrael. The wagon came closer, and the driver shouted: "I came to help you, please do not be afraid!" The Gentile came out of the wagon and took the thick stick and managed to pull the wagon out of the snow. He attached his wagon to their wagon and told them to come with him to his house as they could warm up as well as the horses, and give them something to eat.

They were reluctant to go along with the Gentile, but the Gentile spoke with them so caring and promised them he would not harm them, that they listened to him and they

went along with him. They were glad to be in a warm house and gather their strength as well as the horses would be able to drive further.

The Gentile began: "You probably are surprised why I came in middle of the cold night to save you" Let me tell you my story. I used to work for the Poritz of my town and was his trusted servant, and the Poritz always sent me on important matters. Once the Poritz wanted that I should go to a distant place for him, and offered me to use his best horses and luxury coach. I was glad to have such a good coach and horses, however in middle of my trip a robber stole the coach and the horses. I was devastated and feared for my life from the Poritz. I ran away and became a beggar going from town to town. One cold night I came to a town and knocked on the first door and a Jewish man answered the door and told me to enter. I asked if I can just sit near the oven and warm myself and the Jew agreed. The Jew noticed that I am deeply worried and in despair, and asked why I was so? I told him my story. He said, In the next town of Belz, there is a big Rabbi who many Gentiles come to him for blessings. I will go with you, and I am sure the Rabbi will be able to help you. I was pleased to go, as long as there was some hope for me. I went to the Rebbe and the Rebbe was nice to me and comforted me. Then the Rebbe told me, not to worry about the horses, they were returned to the Poritz, and you can return home peacefully!

I thanked the Rebbe, and the Rebbe told me I will bless you with wealth if you promise to even risk my life to help any Jew who is in danger. I promised the Rebbe, and he blessed me. In a short while I was able to acquire some large properties, and became wealthy. Then tonight as I fell asleep I see the Belzer Rebbe is prodding me to wake up, and go into the forest to save a few Jews who are in danger. I was too tired to listen, and went back to sleep. The Rebbe again came to me and prodded me to wake up as time is of essence!

I told the Rebbe, I have no idea where they are located, and he told me he would show me, and the Rebbe guided me, and when I heard you screaming, I knew where to go! Then, I found you, and I saved your lives." The Yidden thanked him, and when it was light they went off on their way. The Yidden now understood that the Belzer Rebbe saved their lives, with his Ruach Hakodesh, and the Ahavas Yisrael displayed his great love for Yidden.

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