

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Ki Savo 5781 Year 11, #453

שבת מליחות

פרשת כי תבא תשפ"א

The significance of showing our gratitude to Hashem

וְעִנִּיתָ וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ אֲרָמִי אֲבִד אָבִי וַיְרֵד מִצְרָיִמָּה וַיִּגְדֵר שָׁם בְּמִתְיָ
מֵעַמְּ וַיְהִי שָׁם לְגֹי גְדוֹל עֲצוּם וְרַב: (כ"ד ה)

And you shall call out and say before Hashem "An Aramean sought to destroy my forefather, and he went down to Egypt and sojourned there with a small number of people, and there, he became a great, mighty, and numerous nation. וְאָמַרְתָּ אֵלָיו.

and say to the Kohen: that you are not ungrateful for all that Hashem has done for you. This Parsha is about the Bikurim which is the first fruit that grew, which is brought to the Kohen on Yom Tov Shavuot as an offering.

We find the main reason for bringing it, is to show our gratitude to Hashem that our toils produced fruits. This trait of showing gratitude to Hashem or other people who have helped you, is very important. Already in the beginning in Parshas Beraishis, Hashem commanded Adam and Chava

But וּמֵעֵץ הָדָעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אֲכָלְךָ מִמֶּנּוּ מוֹת תָּמוּת *of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die. The*

וַתִּרְאֵהָ הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֵאֲכָל וְכִי תֹאווֶה הוּא לְעֵינָיִם וְנִחְמָד הָעֵץ לְהַשְׂכִּיל וְתִקַּח מִפְּרִיו *And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise; so she took of its fruit, and she ate, and she gave also to her husband with her, and he ate.*

And וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הוּא נִתְּנָה לִי מִן הָעֵץ וְאָכַל *Adam said, "The woman -Chava- whom You gave to be with me she gave me of the tree; so I ate."*Rashi states: Here Adam showed his ingratitude. — [from Gemarra Avodah Zarah 5b]. This sin caused death to the world, as chazal teach us if

they wouldn't have eaten from the forbidden fruit, people would have live forever. Hashem also wants Klal Yisrael to show their gratitude to Egypt. Even though they were servants and worked hard for Egypt, the Egyptians still fed and gave hospitality for 600,000 Jews. Hashem wants us to constantly remember to show gratitude. Even to Lavan who was a crooked person and a liar, and we still say: *An Aramean sought to destroy my forefather*, Yaakov still had to show gratitude for hosting him, and giving him his daughters, which brought Yaakov the twelve tribes, and they went on to become a great nation. Therefore, when we bring the Bikurim and thank Hashem for giving us the earth that produced the fruits, and we have good fruit to eat, we are obligated to thank Hashem. The Steipler Gaon says an interesting gematria "וְאָמַרְתָּ בְּנֵימִ" "וְהוֹדַע לוֹ שְׂאִינְךָ כְּפוֹי טוֹבָה" We are to announce to Hashem that we are not כְּפוֹי טוֹבָה. we show gratitude. In reality, by showing our gratitude to Hashem we are thanking Him for all he has done for us. The Chovas Halevovos states in many places, that the biggest satisfaction that Hashem has from his creatures, is when they thank him. He states a parable to an extremely wealthy person who has a few children. Those who honor and show appreciation to the father, they would receive from him whatever they desire. The same is with Hashem who owns everything in the universe. When we thank Hashem, He bestows more and more goods on those that thank Him. As we approach Rosh Hashana, it would be appropriate to thank Hashem for a wonderful year and pray to Him, that next year should be a great one too! (Yehuda Z.Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick) (Revised and edited by Duvid Pinchas Rose)

*****A "high-priced" kvittel to Rav Hershel of Rimanov proved to be a good investment*****

Krakow was the home of a successful and respected wine merchant whose business consisted in importing high quality kosher wines in barrels from Tokay, Hungary, then bottling and selling them to his local Polish customers. His quality products allowed him to amass quite a handsome fortune over the years. But if it is Hashem's decree, even the most prosperous business can suffer a reversal, and so it was with that wine merchant. He went bankrupt and was forced to subsist on the very small profits he realized by trading just one or two barrels at a time -- nowhere near his previous volume, and that only by using borrowed funds for each trip, since he had no working capital of his own any longer. This situation dragged on for a few years until he decided to turn to the miracle-working Tzadik Rav Hershel of Rimanov for help. He wrote the customary kvittel and gave it to the

Rebbe, with a small portion of the funds he had borrowed to enable the trading for that trip. The Rebbe duly read the kvittel but told him straight out that if he sought a powerful brocho, he would have to extend a specific sum of money -- which happened to be the entire borrowed amount the Yid was carrying -- in other words, his entire borrowed working capital. [See last week's story parshas Ki Seitzei 5781 for an introduction to Rav Hershel Rimanover's characteristic darko bekodesh / holy practice of accepting kvittlach.]

The man was not prepared for a response like that, but, drawing on his emunas chachomim focused on the Rimanover Tzaddik, he didn't break stride and emptied out his whole wallet on to the Rebbe's desk in his kodesh penimah / "Inner Sanctum." What he received in return was an effusive bracha for success in business, surpassing

anything he had ever known before. With a heart full of uplifting joy, he proceeded to Tokay, Hungary, the source of the most sought-after Hungarian wines.

The wine trade in Tokay proceeded through brokers who brought samples from the vintners to dealers, who congregated in a lodging house during certain fixed trading dates throughout the season. Our merchant borrowed more money so he could join them, but nothing that he fancied came his way, one day after the next. The other merchants started to dwindle away and return home until he was the only one left at the lodge.

Prospects did not seem promising and he began to question his strategy but then one broker sought him out -- each of them a straggler from the general flow to which he belonged. He had an inside track on a deal no one else could match, a deal which would elevate our merchant's wine-trading to an entirely different level.

It seems that two brothers had inherited a winery from their father but could not see eye to eye on operating the business. They became estranged and since the winery came to a standstill under a lack of clearheaded management, with the owners at loggerheads, the only prudent course was to shutter and padlock the entire operation. Now it seemed that after 20 years the brothers had reconciled but thought it best to just liquidate the entire holdings for a bargain price, to dispose of it quickly. The broker offered to serve as go-between. Our merchant was intrigued by the prospect of moving from being a barrel trader to being the owner and operator of an entire winery, "lock, stock and barrel." The fly in the ointment was the obvious one: the man could barely scrape two copper coins together, so how could he possibly come up with the purchase price? The broker soothed his qualms: "Don't worry about a thing. You -- the man from Krakow" -- have always had a top-notch reputation for honesty in the industry here. I'm sure it won't take too much persuasion for the brothers to sell you the property totally on credit, with a private mortgage from them to you. Go for it! This is the break of a lifetime! (And I'll only take my usual percentage of the sales price as commission.)"

It was at this point that the enormity of the Rebbe's bracha hit our merchant like a ton of bricks. Not only did this unheard-of deal fall into his lap, but along with it came terms for acquiring it more favorable than one could have ever dreamt of. The Rebbe's brocho was a total success package.

The merchant was as prudent as he was scrupulously honest, and insisted on sampling the wines which had been sequestered for over 20 years in the winery. He tasted several barrels and proclaimed them "a genuine taste of Gan Eden!" The entire stock was loaded onto wagons and it remained only for the principals to sit around the table, sign all the legal deeds and documents before witnesses and notaries, drink l'chaim to a hearty "Mazal un brocho" and shake hands on the deal [the customary formula used by trusting Jews in finalizing a business deal, be it of diamonds, land or, in our case, a winery [DPR]]. Thus was launched a new career for our hero as a vintner of choice, rare Tokay wines.

The wagons with this newly-acquired wine arrived in Krakow and caused a sensation on the market. The new owner let it be known that he had managed to obtain a stock of wine that had not been seen for decades but that the price would be correspondingly high. The premium price actually stimulated sales, as often happens. In the case of wine, of course, "old" merchandise is not necessarily bad and can in fact be very appealing to connoisseurs, which Krakow had in abundance. The wines sold out in an eyeblink once people tasted them, with many oenophiles taking entire barrels at a time for their private cellars, while others snapped up the single bottles that were available. In a word, our hero raked in enormous profits -- far more than enough to satisfy the mortgage on the winery, and other debts as well, and enough to put him back on the way to considerable wealth and prestige. Within months, he became the unchallenged king of wine-sellers in the large and lucrative Krakow wine market.

When he stopped to catch his breath and think about everything that had happened to him, our hero was overwhelmed with awe and appreciation for the blazing ruach hakodesh shown by the holy Rav Hershel of Rimanov, which unleashed the flow of shefa from Shomayim, which set him on a new and prosperous path in life.

(Source of this story was Rav Avrohom Borenstein of Sochatschov, author of Shailos uTeshuvos Avnei Nezer, who would often relate it personally, to demonstrate that pure, unblemished emunas tzadikim can readily yield limitless benefits for a Yid and his descendants after him.)

Our story editor, Mr. Rose תשואת הן הן לו נ"א is reachable at davidrose10@gmail.com, and is available for Anglo-Judaica editorial assignments.

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The next edition of Pardes Yehuda will depend on the available time. כתיבה ותמימה טובה