

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Devorim 5785 Year 16, #639

שבת חזון

פרשת דברים תשפ"ה

Why did the Yidden receive the Holy Torah?

ותקרבון אלי בלכם ותאמרו נשלחה אנשים לפנינו ויחפרו לנו את הארץ ותקרבון אלי כל ראשי שבטיכם וזקניכם ותאמרו הן הראינו וגו' (Devorim 5:20-21) it says when Hashem was ready to give the Torah, ותקרבון אלי כל ראשי שבטיכם וזקניכם ותאמרו הן הראינו וגו' "You approached me, all the heads of your tribes and your elders, and you said, Behold Hashem has shown us His glory and His greatness." That ותקרבון אלי was proper, with Derech Eretz, young people respecting their elders, sending these before them. Here, you approached me all of you, in a state of disorder, the young pushing aside their elders, the elders pushing aside their heads.

Hence, we see that the spies, lacked Derech Eretz, and didn't approach Hashem in an appropriate manner. However, later before receiving the Torah, the approaching Hashem was proper with Derech Eretz. Based on this Rashi, we can understand a difficulty in Parshas Shlach that Moshe prayed to Hashem that Yehoshua should not go with the advice of the spies, and this is difficult to understand, how did Moshe know that the spies would return from their mission to survey the land and go against the will of Hashem, that he should have to pray for Yehoshua?

There is a powerful insight from the heilige Chidushei Hari'm of Gur, who asks: It is written in Chazal that Hashem went to all seventy nations and asked if they wanted to receive the Holy Torah, and everyone had a different reason as to why they did not want to receive the Torah. The Chidushei Hari'm asks, if so why don't we find that Hashem approached the Yidden to ask if they wanted to receive the Torah? And he answers that Hashem gave the Jews the commandment of restriction והנבילת את העם כקביב לאמר השמרו לכם עלות בהר ונגע בקצרו (Shemos 19:12) and he restricted the

people around him, saying, "And you shall set boundaries for the people around, saying, Beware of ascending the mountain or touching its edge; whoever touches the mountain shall surely be put to death." Rashi explains: Set boundaries for them as a sign that they should not come nearer to the mountain than the boundary. Explains the Chidushei Harim that Hashem wanted to test the Yidden with the proper behavior in Derech Eretz. Since the nature of a person is not to stand in a border, and if the Yidden would fulfill the mitzvah of the restriction and stand in a definite border with Derech Eretz, they deserve to receive the Torah. When Hashem saw the Yidden behave properly and withstood the temptation and stayed restricted in the border, they received the Torah. According to this, it is now understood that Moshe saw that the behavior of spies was in a state of disorder, without Derech Eretz, this was the sign to Moshe that good would not come out, and therefore he prayed for Yehoshua. Moshe was aware that that the Yidden who acted in a proper manner, came out good, and they received the Torah. (Sefer Ahalei Shem, Rabbi Shem Klinberg ז"ל of Zlushitz)

According to this, we can explain the Chazal "Derech Eretz Kadma Latorah" -Derech Eretz precedes Torah. This means the act of behaving properly with Derech Eretz by the Yidden, therefore they received the Torah. This can be added as an insight what the Gemarra Avodah Zara 2a says: In the future, the Holy One, Blessed be He, will bring a Torah scroll and place it in His lap and say: מייד מתקבצין ובאין אומות העולם בערבוביא, אמר להם הקדוש ברוך הוא: אל תבנסו לפני בערבוביא, אלא תבנסו כל אומה הקדוש ברוך הוא: *Immediately, the nations of the world will gather together and come intermingled with each other, as it is stated: "The Holy One, Blessed be He, will say to them: Do not enter before Me intermingled; rather, let each and every nation enter. This is powerful as Hashem knew that the gentiles would not act proper with Derech Eretz, therefore, they didn't deserve the Torah! (Yehuda Z. Klitnick)*

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** The Lemberger Rav, Rav Yosef Shaul Natanson, praises the tzedaka of the Rebbe of Viznitz ****

Rav Baruch Sternschuss was among the prominent Chassidim of Harav Menachem Mendel Hager, known as the Tzemach Tzaddik of Viznitz (1830 -1884). He related this story that happened to his uncle, Rav Chaim Sternschuss. Rav Chaim was a merchant and had business

ties in many countries, and therefore traveled a lot. He was blessed with wealth, and also didn't waste his time. He made sure to toil in learning, and was a Talmid Chacham. This contributed to his success, as he was well respected by the merchants, and he frequently told over "a

nice Dvar Torah.” Lemberg, a major city, was always thriving with fairs and markets, and as such, Rav Chaim frequently traveled there. The Rav of Lemberg at the time was the great **Rav Yosef Shaul Natanson**, author of Responsa **Shoel Umeishiv**, as well as of **Divrei Shaul** and other seforim (1800- 1875). Rav Chaim went to the shul where Rav Yosef Shaul davened, and it came about that they immersed themselves in a discussion in learning. Being Talmidei Chachamim, they spoke for a few hours in heated debate. Rav Yosef Shaul asked a question, Rav Chaim answered, and so forth. After a few hours had gone by, without realizing the time frame, Rav Yosef Shaul the merchant and asked Rav Chaim: who was his Rebbe? He answered that he was a Chosid of the Viznitzer Rebbe. Rav Yosef Shaul smiled and said: “I will tell you a beautiful story showing the greatness of your Rebbe.”

Rav Yosef Shaul continued: “In Lemberg there is a resort area where many Rabbonim and Rebbes come to rest and use the warm spas. I have noticed that some Rabbonim don’t necessarily go just for pleasure. Many Yidden who come there are relaxed and ready to discuss anything. This is the perfect time for bringing them closer to Hashem with Divrei Chizuk and Mussar, which really works wonders! A wealthy Yid from Russia, a Talmid Chacham, was at the resort at the same time as the Viznitzer Rebbe, and they really connected to each other in learning. The Yid was so excited with the time spent with the Rebbe, that he made sure to come every year to the resort at the same time that the Viznitzer Rebbe came.

One year, someone proposed a shidduch for the daughter of the Russian Yid. Since he was wealthy, a very good boy from Lemberg was offered to his daughter, and a large dowry was set. Being wealthy, he had no problem in promising such a dowry. The Yid met the boy and saw that he was a good learner and the shidduch was made. The contract was written up, and the dowry and presents were to follow in due time.

The Yid came home with the good news that his daughter was engaged to a special boy from Lemberg. He told his wife that the dowry and presents would be forthcoming soon. Hashem had other plans however, and slowly he began to lose money in his dealings, until he lost all his money!

Meanwhile, the boys father began to inquire when the presents and dowry would to be delivered to them in Lemberg. However, the letters were not answered, and therefore a warning letter was sent, stating that they would cancel the shidduch if there was no response! The Yid

from Russia had no choice, and answered that he would be’ezer Hashem, bring the dowry and presents to the wedding, and the plans for the wedding should proceed. The boys father was satisfied, as he knew the Yid was a wealthy and prominent Talmid Chacham, and he answered that he would be setting a day for the wedding.

The date of the wedding was approaching. The Yid felt that since he was very close to the Viznitzer Rebbe, and the Rebbe was known to be a big Baal Tzedaka, he would make a stop in Viznitz on the way to Lemberg, and the Rebbe would help him out with the expenses of the wedding. The family came along, and while in Viznitz they went to a hotel to rest, and the Yid went to visit the Rebbe, who was excited and glad to see him and immediately they began a discussion in learning. After a while, the Yid told the Rebbe that he was on the way to Lemberg for the wedding of his daughter and that he must come up with the dowry and presents; however he is now a poor man and has no money to give for the wedding!

The Rebbe asked how much he needed, and he answered. The Rebbe gave him a warm bracha and told him to go "l'chaim ul'eshalom! The Yid was led out of the room, totally in shambles. How could the Rebbe do this to him? But then, something told him that the Rebbe would definitely be of help, and he calmed down. He now decided to make the trip to the wedding, and Hashem would help him. The Yid picked up his family from the hotel and went to get the train to Lemberg. It was a long trip. When the family embarked from the train, the Yid heard that someone was looking for him. He inquired who it was, and he noticed two young Chassidim waiting for him.

He introduced himself to the Chassidim, and they told him to meet them at the Shul in Lemberg. The Yid had no idea what they had in mind; however he went to the Shul. They told him, that they were Viznitzer Chassidim and the Rebbe sent them a message to deliver a package! When he opened it, he noticed that there was a large sum of money inside, and he thanked the Chassidim for the money.

At the hotel in which he stayed, he counted the money, and to his astonishment, the money was enough for the dowry and presents, as well as some extra! The Yid went straight to the Mechuten and paid the dowry and gave other the presents. The wedding was performed with Mazel. On his way back, he went to thank the Rebbe for his kindness. The Lemberger Rav concluded: **To such a Rebbe, who knows how to give Tzedaka in a discreet manner, I would travel to him too!**

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