

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת מברכין אלו

פרשת ראה תשפ"ז

The Educational Model of Divine Blessing, and With Faith in Divine Providence, One Merits Only Blessing

ראה אנכי נתן לפניכם היום ברכה וקללה: את הברכה אשר תשמעו אל *"See, I set before you today a blessing and a curse: The blessing, that you obey the commandments... and the curse, if you do not obey"* (11:26–28). The Torah introduces the dual paths of ברכה וקללה. Commentators ask: Why does the Torah phrase the blessing using the relative pronoun "that/which תשמעו אשר" "The blessing that you obey", whereas the curse is introduced with a conditional "אם" "if" "And the curse if you do not obey"?

The Sefer Apiryon, authored by the famous Rav Shlomo Ganzfreid, the Kitzur Shulchan Aruch, explains that Hashem relates to the Jewish nation in the manner of a loving parent guiding a young child. A wise parent proactively offers rewards to motivate the child dedicate themselves to learning. The gift precedes the effort, serving as the foundation and motivation for growth.

Hashem gifts goodness upfront. The gift of the Holy Land was granted to the Jewish nation as a proactive foundation meant to enable the fulfillment of the divine commandments, as stated in Tehilim 105:45: *ויתן להם ארצות גוים ועמל לאמים ירשו בעבור ישרו חקיו ותורתיו ינצרו:* (תהלים 105:45) "He gave them the lands of nations... so that they might keep His statutes". Hashem rewarded them even though He knew they would sin with the spies.

By contrast, punishment is never proactive. Even though Hashem foresees all future actions, Divine justice strictly operates on present reality. As the Talmudic sages learn from the narrative of Yishmael *כי שמע אלקים אל קול הנער* Hashem heard the voice of the boy where he is", a person is judged solely based on their current state, not on potential future transgressions. Thus, the blessing is framed as a present reality already set in motion *אשר תשמעו*—that you shall hear, while the curse remains merely a conditional possibility *אם לא תשמעו*—if you do not hear, holding off until a transgression actually occurs. We can add to this Posuk based on what is written in the heilige Sefer Pri Ha'Aretz by Rabbi Mendel of Vitebsk regarding the Posuk, *וידיק באמונתו יחיה* (חבקוק ב) "And the righteous shall live by his faith" (Chabakuk 2:4). He explains that when a righteous person believes the Almighty is with him and that everything that occurs happens under His complete Divine Providence *השגחה פרטית*, that person possesses the power to transform the

situation into a blessing and a good outcome.

This is the deeper meaning of *אשר תשמעו אשר* "The blessing, that you obey..." : You will always have a blessing *אשר תשמעו* if you listen and internalize *אשר תשמעו* that the Almighty directs everything through Divine Providence.

We see this principle in the Gemarra Berachos 60b regarding Rabbi Akiva, who consistently said: *כל דעביד רחמנא לטב עביד*, "Whatever the Merciful One does, He does for the good." Because he held firm faith in Divine Providence, every circumstance transformed for the good in his life.

With this in mind, we can understand the phrase *ראה אנכי נתן לפניכם היום אשר תשמעו אשר* a blessing..." If you desire to experience constant blessing and goodness, it is *לפניכם* "before you"—meaning, it rests in your hands. Maintain strong faith that the Almighty guides everything, and everything will yield only blessing. (Ach Pri Tevuah by the heilige Rebbe of Liska).

Following this idea, we can connect this passage to another verse: *ראה נתתי לפניך היום את החיים ואת המוות ואת הטוב ואת הרע: ואת הברכה ואת המalediction* "See, I have set before you today life and good, death and adversity..."* (Devorim 30:15) In both verses, the Torah uses the same phrasing: This indicates that the outcome depends entirely on you: *ראה נתתי לפניך* "I set before you", means it is given into your hands. Hashem has granted a extraordinary gift today: if you truly believe that everything that transpires occurs by direct providence of Hashem, then everything will become purely good and a source of blessing.

This idea is clearly seen in 2 Psukim in Eicha 3: 38-39 *מה יתאוונן אדם חי גבר. לא תצא הרעות והטוב* From the mouth of the Most High, evil and good do not issue forth. *מה יתאוונן אדם חי גבר. לא תצא הרעות והטוב* Why should a living man complain, a man for his sins? Rashi's Commentary *מה יתאוונן אדם חי גבר. לא תצא הרעות והטוב* —Rabbi Yochanan said And if I come to say, "This bad thing did not come to me from His hand; it was merely a coincidence that happened to me"—it is not so! For whether evil or good, "who is it that spoke and it came to pass, if Hashem did not command it?" Every From the mouth of Hashem, evil and good do not issue forth" Therefore, why should a person complain or rage, if not about his own sins? Do Teshuva and good deeds, and all will transform to good.

(Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The Ziditchver Rebbe sent Eliyahu Hanavi to a large donor******

הרה"צ רבי יצחק אייזיק זידיתשוב (תקס"ה - ט' סיון תרל"ג) was the successor of his uncle Reb Tzvi Hersh of Ziditchov. Before he became Rebbe he traveled to raise money for needy people. His features spoke out that he was a holy man and when people would ask who he was? His answer was always: "A Yid!" Everyone knew that by giving money to this Yid and getting a Bracha from him, the Yeshua was on the way.

In a distant city lived Reb Mendel Hauzer. He worked as the manager in a whiskey refinery. At the facility there was a private room, and Reb Eizik came to visit Reb Mendel and asked if he can sleep at the refinery at night and during the day go around the city collecting. Reb Mendel realized that Reb Eizik was a heilige Yid and consented. Reb Eizik said "put some straw on the floor and that will be fine for me." Reb Eizik was up all night learning, and in the morning, he 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 after his uncle Reb Tzvi Hersh passed away, and Reb Eizik became the heir of the Chassidus. Thousands of Yidden came to get brachos from him and all he asked for was Tzedaka to give out to the needy people. Reb Mendel became an fiery Chosid of Reb Eizik, and a loyal supporter of him and the more money Reb Mendel gave to the Rebbe, his business flourished, and was able to give more to the Rebbe.

After a while, Reb Mendel felt that he should be rewarded for his helping the Rebbe, and requested from the Rebbe something very special. He wanted to have the honor/Zchus to meet Eliyahu Hanavi. The Rebbe said clearly "in order to meet Eliyahu Hanavi one must be at a 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 this money if the Rebbe gives me a Bracha that I shall merit 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 filled with high spirits, and began preparing

himself spiritually to get ready to greet Eliyahu Hanavi. One time, 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 pale and wearing rags and thin clothing. Reb Mendel's wife offered to prepare the poor person some food. But he 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 astronomical 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 consignment and brought the 200 reinish to the poor person.

He thanked her. Now he said in sincerity, I want to sleep in your husbands bed, and you go sleep with the maids. She was a righteous woman and she agreed and showed him the room. He requested not to be woken up as he was 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 was 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 a very mysterious situation! Reb Mendel decided to visit 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 evidently you weren't up to the level. However your wife was at a higher level than you, she had the Zchus to meet and greet Eliyahu Hanavi. I however kept my word"

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