

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
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Parshas Devarim 5776

[year 6] 268

פרשת דברים תשע"ז שנת חזון

Time for exhaustion past, it's time for mussar

אלה הדברים אשר דבר משה אל-כל-ישראל בעבר הירדן במדבר בערבה מול סוף: (א א)
 These are the words which Moses spoke to all Israel on that side of the Jordan in the desert, in the plain opposite the Red Sea... (1:1)

We often seek to connect one Parsha to the following one, thereby solidifying the continuity of the Torah HaKedosha as a unified, flowing whole, even when it may not be superficially obvious. The Ohr HaChaim HaKodosh points to the opening word אלה, which is usually a limiting operator, minimizing what has gone immediately before. What is it teaching in our posuk? He offers several explanations, one of which is that during Klal Yisroel's entire forty-year saga in the Wilderness, Moshe Rabbeinu never delivered harsh words of admonition. The term for speech - דבר - used here itself connotes stringency. So now, building on Ohr HaChaim, the question becomes: why indeed did Moshe not speak words of תוכחה / rebuke previously? The Gemara (Shabbos 86b) teaches "On that Sunday, Moses did not report anything [to the people] because of exhaustion from the journey." On the Yidden's first day of arrival at Har Sinai, they did not receive any significant teaching or message for the reason stated. Truth be told, Parshas Maasai contains the details of the Yidden's numerous journeys in the Midbar, one way station after the other, at exhausting length. In that context, it is quite plausible to posit that any words of admonition would not have been well absorbed or received. At the time of our parsha, on the other hand, the nation was at rest, on the cusp of entering Eretz Yisroel. That was a fitting time for their faithful shepherd to deliver focused words of moral teaching and rebuke. So אלה הדברים, these strict words were NOT spoken earlier, for good reason, as we learn from the Ohr HaChaim's insight. (תפוחי חיים פאנעט קארלסבורג)

Only a true Yorel Shomayim is qualified to transmit Mitzvos

Further on our opening posuk (cited above), Rashi points out that Moshe addressed his words inclusively, to all -- אל-כל -- members of the Nation, lest any errant absentees have an opening to refute him. Here is another linkage, this time between entire Seforim from the Chumash. The Gemara (Brochos 6b) teaches: כל אדם שיש בו יראת שמים דבריו נשמעין שנאמר (קהלת יב) סוף דבר הכל נשמע - את "The words of one who fears Heaven are heard, for [Koheles 12] 'The sum of the matter, when all has been heard, is to one who fears Hashem.'" The Oibershter appointed Moshe Rabbeinu to deliver the comprehensive admonition to Klal Yisroel, the acceptance of which was the primary goal which lay before them. Since Moshe was a genuine -- perhaps the most genuine -- Yorei Shomayim, then his words would be accepted and absorbed. Now we appreciate the juxtaposition in the Torah, not merely of individual parshiyos, but of entire chumashim as well: Sefer Bamidbar ends with אלה המצוות והמשפטים אשר צוה ה' ביד משה אל בני ישראל These are the commandments and the ordinances that Hashem commanded the children of Israel through Moses" Moshe was the conduit because of his Fear of Heaven, and therefore his words would be accepted, and hence (now Devorim): אלה הדברים: אשר דבר משה אל-כל-ישראל, Moshe spoke to the entire corpus of

Klal Yisroel, as Rashi emphasizes, so that the vital mussar message of the entire Sefer Devorim would be comprehended and embraced by the entire people. (חיד"א).

Merit of our forefathers is always applicable

ה' אלקי אבותיכם יסף עליכם ככם אלף פעמים ויברך אתכם כאשר דבר לכם: (א י"א)
 May Hashem G-d of your forefathers add to you a thousandfold as many as you are, and may He bless you, as He spoke concerning you! (1:11)

The word דבר connotes a message of stringency, verging on harshness; how does it find a place in a soothing promise of bracha? The expression אלקי אבותיכם also needs understanding. Parshas Miketz (Beraishis 43:23) provides an instructive precedent. "Fear not. Your G-d and the G-d of your father gave you a treasure..." Rashi comments: In your merit, and if your merit is insufficient, the G-d of your father -- hence, here, in the merit of your forefathers. Similarly, In Avraham Avinu's case, when he posed the question O Lord G-d, how will I know that I will inherit [the Land]? (Beraishis 15:8), the classical commentators explain that Avrohom was asking Hashem how he would merit to share in the sweet feelings of joy which his descendants would experience upon entering Eretz Yisroel, by which time he would already be in the World of Truth, the Next World. To which the Oibershter replied וידע תדע כי גר יהיה זרעך בארץ, You shall surely know that your seed will be strangers in a land that is not theirs (15:13): you will indeed share their bitter taste of exile, and to offset that, you will taste their simcha/happiness in the future. All of this analysis equips us to approach our posuk in a new light: enlisting "אלקי אבותיכם your forefathers" indicates "in the merit of" your forefathers. and Hashem will bless you," כי גר, just as Hashem's utterance had a tone of harshness, דבר, indicating the bitterness and suffering of exile, in which Avrohom Avinu had shared vicariously, as it were; but regarding a good event, a fine brocho, then you will share in the merit of your forbears, and even more so, in "a thousandfold" greater measure, that the Holy Avos will share in your joy. (ויגד יעקב פאפא)

Let the Heavenly Court consider our lowly status!

אל תזכר לנו עונות ראשונים מהר יקדמונו רחמיך כי דלוננו מאד. (תהלים עט ה)
 Do not remember for us the early iniquities; may Your mercies quickly come before us for we have become very poor. (Tehillim 79:8) Merely because we are poor, does this mean that our sins should be overlooked? Rav Dovid of Dinov views this posuk altogether differently. Consider the well-known episode of the souls from the Upper Worlds appearing to Rav Mendel miRimanov with a complaint: "the holy tzaddik Rav Mechel miZlotschov is seated on the Heavenly Tribunal judging cases, without having ever tasted of sin in This World! Hence it is unfair for him to empathize with mortal men in his judgments." Rav Mendel managed through his great and holy powers to arrange for a replacement Dayan who could view that generation's shortcomings in a broader perspective, as it were. Here is our tehillim: something considered a sin in earlier generations ("the earlier iniquities") should be set aside,

because ("for we have become very poor") we have become spiritually poorer since then. (צמח דוד דינור)

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

*****Seeing Eliyahu HaNavi twice in one day launches Rav Uri Sambor's career of leadership*****

HaRav HaKodosh Uri HaKohen Yalles from Sambor, Poland, was born in Lemberg, כ"ד אייר תקצ"ב, to his distinguished father, Rav Efraim Tzvi, who named him after his Rebbe, Rav Uri MiStrelisk, who was a close talmid of the Holy Rav Shlomo of Karlin, זיע"א. Rav Uri's Rebbes were the Sar Sholom of Belz, and Yehuda Zvi miStretin, the ba'al *Degel Machane Yehuda*, and also his son Rav Avrohom of Stretin. The chosid Reb Meir Eliezer Lifshutz from Lemberg described this episode in תרצ"ג of how Uri miSambor's greatness was revealed and why he felt compelled to travel from Komarno to Sambor.

Rav Uri dwelled in Komarno from where he traveled often to the Sar Sholom of Belz. After his marriage, his was a clear case of *toraso umanoso*: he spent all his time in Beis Medrash learning Torah, all the while suffering from extreme poverty, which left him and his wife to suffer near-constant pangs of hunger. With it all, Uri maintained an upbeat and joyful outlook on life, laced through with endless trust in Hashem. His faithful and righteous wife considered herself fortunate to have an accomplished talmid chacham as a husband. She took a lowly job sewing shipping bags at home for a manufacturer, but the pay was so meagre that the household subsisted on bread and water. The woman was physically weak from malnutrition. It was so extreme that on one trip toting finished sacks from her home to the factory, she fell and fainted away from the heavy load. Some women from the town rushed to her assistance and carried her home, hoping to find some victuals to refresh her. They were scandalised to see that all the cupboards were bare. They sent for Reb Uri to be summoned from shul and berated him from all sides for allowing the burden of parnasa to rest solely on his frail wife's shoulders, with him all the while spending a peaceful life on the bench in Beis Medrash. The chastened husband decided that it was time to seek counsel from his Rebbe, Rav Sholom of Belz. On the way from Komarno, night fell and, as is well known, Chazal advise against traveling alone on the roads at night, since דרכים בהזקת סכנה "roads are presumed to be dangerous." Uri asked a man if he might spend the night with him, but the man directed him to the shul, which had a spare room set aside for wayfarers. The man asked if he had eaten and, truth be told, Uri had not eaten for two days. The man went over to the Aron Kodosh and took out a loaf of bread and a bottle of wine. Uri devoured both, with intense brochos before and after, of course, and was full of simcha and gratitude to Hashem for caring for his needs. He lay down to sleep. In the morning, the shamash of the shul came in and tried to find the bread. Not finding it, he looked high and low until he saw Uri sleeping. He woke him up and demanded to know if he had eaten the missing loaf. Uri admitted that he had, whereupon the shamash started

beating him. Suddenly, the shul door opened, and there stood the man who had helped Uri the day before. "Stay your hand, Mister! It was I who gave the bread to our guest because he looked like he could not survive another hour. This Uri from Komarno is no thief, but someone else entirely!" The shamash pitied Uri and actually asked his forgiveness for suspecting him of common thievery. The benefactor disappeared from view and Uri continued his journey to Belz. While at the Rebbe's reception desk, he bitterly bewailed his abject poverty and said he was at risk of totally succumbing to the grinding starvation. The Belzer Rebbe became immersed in his deepest thoughts, and seemed to drift away from This World. Suddenly, he exclaimed: "Someone who merits seeing Eliyahu HaNavi twice in the same day is assured that money will never be a problem for him. That's exactly whom you encountered yesterday and I can tell you that from now on, you needn't worry about your finances." Uri could not believe his ears as he heard words of open Ruach HaKodesh from the Rebbe. He was overcome with gratitude to the Rebbe for acting as such a powerful shaliach for Shomayim. Word of the episode spread widely in town and some chassidim, acting either from envy or scorn, playfully engaged Uri in a mock-coronation, calling him the King of Belz. The Rebbe himself got wind of this farce and acted decisively to spare Uri embarrassment. He laid his hands on him and said: "I am hereby giving you smicha/ordaining you as a Rebbe. Return to your home and apply your powers to help your fellow Jews, וכל היצא מפך יתקיים, and all your words on their behalf will be fulfilled!" The newly ordained Rebbe Uri returned home to Komarno and resumed his tried-and-true practice of sitting and learning. But now things were different. Of their own volition, people started coming to him spontaneously, bringing their problems and petitions to him. His warm and wise words of advice and counsel were well-received and he began to accumulate wealth as his reputation as a *poel yeshuos*/wonder-worker grew steadily. On that foundation, he was able to dispense tzedaka liberally. The Sar Sholom's words about him were fulfilled to a "Tee." The ba'al Heichal HaBracha, Rav Aizik'l, was living in Komarno at that time, along with many of his chassidim. Rav Uri did not want to be Rebbe and continue the Sambor chassidus as his father. But when his Rebbe, Rav Avrohom miStretin was niftar, in 1865 he did agree to succeed his exalted father, and did conduct a Sambor court in Komarno. But out of deference to Rav Aizik'l, and not wanting to impinge on his holdings, he relocated to Sambor, where his chassidus flourished. He lived to a ripe old age and surrendered his neshomo while reciting Keser during Musaf. (סיפורי ר' ישראל בעקמיסטער)

Looking for someone to dedicate \$500 to enhance the Gilyon with nice graphics

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ועל ידי השלום ואהבת ישראל יתעפרו הימים האלו לימי ששון ושמחה וליום טוב בביאת המשיח ובנין בית המקדש השלישי אמן-