

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Ki Seitzei year 9 #351

פרקי אבות ב

פרשת כי תצא תשע"ח

Why did Amon and Moav deserve such a harsh punishment?

לא יבא עמוני ומואבי בקהל ה' גם דור עשירי לא יבא להם בקהל ה' עד עולם על דבר אשר לא קדמו אתכם בלחם ובמים וגו' ואשר שָׁכַר עֶלְיָד אֶת בְּלָעָם בֶּן בְּעוֹר: (כ"ג - ד - ה)

An Ammonite or Moavite shall not enter the assembly of Hashem; even the tenth generation shall never enter the assembly of the Lord. Because they did not greet you with bread and water on the way, when you left Egypt, and because he [the people of Moav] hired Bilaam the son of Beor against you, to curse you.

There are some difficulties here. First, we see that Amon and Moav were harshly punished, never to enter the assembly of Hashem because they did not greet Klal Yisrael with bread and water on the way. Why did they deserve such a severe punishment for not giving the Yidden water and bread? Secondly, the Torah uses the phrase "אֲשֶׁר לֹא קָדְמוּ אִתְּכֶם בְּלָחֶם וּבַמַּיִם"

Because they did not greet you with bread and water on the way which really has no meaning. It would be sufficient to state "אֲשֶׁר לֹא קָדְמוּ אִתְּכֶם בְּלָחֶם וּבַמַּיִם"? Thirdly, What was the sin of hiring Bilaam? The answer can be: Rashi explains the words "עַל דְּבַר" "because of the word," "because of the advice they gave you, to cause the Jewish girls to sin". — [Sifrei 23:114] Now to come to the answer: the Gemara Yevamos 79a states אמר שלשה סימנים יש באומה זו הרחמנים

David Hamelech said: There are three distinguishing marks of this nation, the Jewish people. They are merciful, they are bashful, and they perform acts of kindness. Based on this we see that Amon and Moav lacked all three of these qualities. They lacked: *רחמנים*, by hiring Bilaam to harm the Yidden. They lacked: *גומלי חסדים*, by not giving bread and water. Now we come to the punch line, it is found in the words "עַל דְּבַר" *because of the advice they gave you, to cause the Jewish girls to sin*. The sin was that they deprived the Jewish girls of their natural modesty. This is they lacked: *ביישנין* being bashful. This is why the Torah must add the words "עַל דְּבַר" to solidify in the posuk the lacking of the three qualities that they lacked and the reason for the harsh punishment. (ספר אבני ש"ש - ר' ש"י שווארץ אב"ד שטיינאמאנאר)

another insight on the same posuk Why do we have to list two sins?

לא יבא עמוני ומואבי בקהל ה':

The Torah lists two transgressions that Amon and Moav committed. One *they did not greet you with bread and water on the way, when you left Egypt*. Secondly, *They hired Bilaam to*

curse the Yidden. The consequence was the punishment *An Ammonite or Moavite shall not enter the assembly of Hashem; even the tenth generation shall never enter the assembly of the Lord*. All the commentaries ask: Why was it necessary for the Torah to give two reasons why Amon and Moav are perpetually excluded from the congregation of G-d? Wasn't their hatred sufficiently apparent in their failure to greet the Jewish People with bread and water after the Exodus? The answer can be: For the single sin of not giving bread and water to Klal Yisrael, Amon and Moav had an excuse. They could have said, "We would love to have rushed out and brought bread and water to the Jewish People but we just couldn't pick up the tab for a couple million people. We are really sorry about that". Therefore the Torah adds the idea of Bilaam! They certainly found enough money to hire the greediest and highest paid sorcerer in the world, Bilaam, to curse the Jewish People. [We see in Parshas Balak where Bilaam says to the emissaries of Balak even if you pay me with a house full of gold I cannot go against the will of Hashem. Hence we see how much they were willing to pay Bilaam to do the job, YZK] So Hashem exposes their lie and says clearly to Amon and Moav: "If you were willing to spend an enormous amount to bring in the star wizard of his generation, you could have certainly found bread and water for the Jewish People". That is why the Torah lists these two transgressions, to prove that this act showed their hatred to Klal Yisrael and therefore do not deserve to be in their congregation. (*Mayana shel Torah*)

Why did Amon and Moav deserve such a harsh punishment?

עַל דְּבַר אֲשֶׁר לֹא קָדְמוּ אִתְּכֶם בְּלָחֶם וּבַמַּיִם

they did not greet you with bread and water on the way, when you left Egypt. The question is: Where do we find a punishment for not being kind to another, yet such a severe punishment? The answer is in Beraishis we see that Lot the nephew of Avraham was a resident of Sedom which all inhabitants were to perish. Yet it was Avrohom who saved Lot. Were it not for Avraham there would not be an Amon and a Moav in the world at all. They are descendants of Lot. Therefore Amon and Moav failed to be thankful to Klal Yisrael who descend from Avraham Aveinu. This is *כפוי טובה* which we see in Parshas Beraishis that this bad Middah brought death to the world. Secondly, Klal Yisrael who descend from Avraham who was the epitome of chesed for all, by abstaining from chesed, they do not deserve to be in the congregation of Hashem. (*Yehuda Z. Klitnick*)

STORY OF THE WEEK (by Yehuda Z. Klitnick)

**** **The Rebbe's business acumen and secure promise recover a fortune for his chasid** ****

Reb Zvi Matyavitz lived in a town near Kashau (Košice, Czech Republic) where he served as the local shochet. He was a chosid of Harav Yosef Mayer, the Spinka Rebbe, author of

Imrei Yosef. Reb Zvi often recounted the following episode from his life. In that mountainous area, the army set up camps and conducted training. Their quartermaster service

used competitive bidding to appoint local kiosks for drinks and snacks for the soldiers. Reb Zvi wanted to enter a bid as a boost to his parnassa. He headed his Rebbe for advice and a bracha. The Rebbe consented to the idea, and even told him precisely how much to bid, and dispatched him with a bracha. Reb Zvi confidently went to the bank to take out a loan to cover the bid and to purchase an initial inventory of food and drink. The auction took place, with Reb Zvi emerging as the winning bidder, just as the Rebbe had foretold. He set up a huge tent to store the food and drinks, as well as a small sleeping tent for himself. He had to be on premises around the clock to guard the enterprise. The quartermaster was satisfied with Reb Zvi's performance and the training camp was over, a officer settled the account with Reb Zvi for a little over 2000 Rubels -- a substantial sum. Reb Zvi stashed the money in a sturdy leather money belt he had prepared for that moment.

The soldiers moved out late that night. Meanwhile Reb Zvi dozed off in his tent, exhausted from his round-the-clock stint. Then calamity! Upon awakening, he realized his money belt was missing. He frantically caught up with the officer-in-charge, and pleaded with him to conduct a full shake-down inspection of all the soldiers. However the officer answered that a civilian could not accuse a soldier of a crime unless he had an eyewitness account. The officer however agreed to log the complaint and report it up the chain-of-command.

Reb Zvi was in a state of shock when he realized his debt to the bank, and the total loss of any profit he had realized. But he recalled the Rebbe's promise of success, so the next day he traveled to Spinka to brief the Rebbe. The Rebbe counseled Zvi not to worry, because, before the end of the next Pesach, Hashem would arrange for him to regain his money. It was early Cheshvan and Zvi was impatient, but the Rebbe repeated his promise. Zvi had Emunah in the Rebbe and braced himself to be calm for the coming winter.

Zvi had never known a winter to drag along as drearily, with still no news of the money. He refinanced the loan with the bank, to have it fall due just after Pesach. A repeat visit to the Rebbe brought the same assurance: "*Zorg dich nisht. Biz Pesach vest du hoben tzirik dein gelt.*" -Do not worry, Until Pesach your money will be returned to you-

But Pesach finally arrived and Zvi conducted the Seder with no word of his money, but still had his faith in the Rebbe. In the morning, he received an aliya in shul, and after his brochos, a boy ran in to shul that a postman was waiting for Zvi outside the shul. The postman read him a telegram which said there was good news for him at Regimental Headquarters in Ungvar (Uzhgorod) and that he should

appear there without delay. The Rav paskened that it was permitted that he could take the trip Chol Hamoed.

After Havdala the second day of Yom Tov, Zvi traveled all night by horse and wagon to Ungvar. After davening in the first shul he found, he made his way to the compound and showed the telegram to the officer at the Regiment, who directed him to the military office. The officer, a full colonel, checked his papers and in a flash, handed Zvi the money belt which had most of the money intact. Zvi was overcome with gratitude, and asked how the money came to be recovered. This is what the colonel told him. "The soldier who stole your money spent away all the smaller bills, but he was left with two 1000 Ruble notes, which were difficult to spend. A lowly private, he could not change the large notes at a bank, since that would have aroused suspicion. So he turned to his priest for help in changing one of the bills. The priest asked how he had gotten such a large sum. The soldier answered that he had a brother in America who sent him the money. But unknown to his knowledge, the soldier's sister-in-law, wife of that absentee brother, had been living on loans from that very same priest to aid her over until her husband in America would send her money.

The priest summoned the wife and told her, "It seems that your husband has been doing well in America. Look at this 1000 Ruble note he sent to your brother-in-law! Let him know in no uncertain terms that it's more important for him to send *you* money like that!" Now the woman knew something was fishy. She knew her husband well enough to know that he would never send money to his brother and not to her, his loyal wife. She lost no time in running straight to the authorities, accusing her brother-in-law of somehow getting his hands on a 1000-Ruble note that was really intended for her.

The brother-in-law - our soldier - was summoned to the police station and after interrogation, confessed that he stole the money in the early winter while on training maneuvers in Kashau. Now it was up to us to find the rightful owner of the money. We located you through the complaint in the logbook placed by the local officer at the time. The Army apologizes for the delay since it took a while to find your current address."

Zvi thanked the officer and now he saw the hasgacha Pratis that the officer had entered then the theft in his logbook. The rest of Pesach turned into a Simchas Yom Tov for Reb Zvi and his family. He hurried to share the happy news with the Spinka Rebbe and spread the story far and wide among Spinka Chassidim, who savored every word. Zvi's emunas chachomim turned out to be very well invested.

A publication of Seforim World 1000's of seforim: new, old and out of print and Rabbinical Letters for sale. As a new service we will accept upon examination, your used seforim and English books. We reserve the right to charge you if they are unsaleable or Shaimos. 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 T/f Hours are 11:30 - 7:30 pm, Fri till 2, Sefer belonged to the Netziv with hagahos \$5000, Sefer Yechava Daas that Rav Ovadia gave to the Baba Sali with confirmation \$5000 5 volumes of Mishna Brura with authentic Muggah plus a Ahavas Chesed 2 Muggah's \$2000. sefer belonged to Rav Pam \$180, Gemarah of Rav Shlome Heiman \$600, Gemarah of Rav Gedalya Schorr \$300, Personal sefer from Rav Mayer Shapiro \$900, seforim from the library of Reb Benzion shenker and signed.

Unique ----- Personal Gemarra Niddah and Taharos signed by the Peleh Yoetz, Reb Eliezer Papo \$4500.

Super special on Mesivta Gemarros large size \$15 smaller size \$10 very slight water damage but very learnable.