

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

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פרק ו'

פרשת ראה תשע"ז שנת מברכין

## Be a role model for your children

ראה אנכי נתן לפניכם היום ברכה וקללה: (יא כו)

See! I present before you today a blessing and a curse. (11:26)

The Daas Zekeinim Baalei Tosfos offers a powerful interpretation of the word ראה, see, focusing on what it was the nation was to look at. Moshe Rabbeinu said to Klal Yisrael: "See - look at me. I chose the path which leads to blessing. As a result, I look different." This is reference to the *karnei Hod* or, rays of Divine light, which emanated from Moshe, causing his countenance to radiate. In our generation many wonder: How is it that there are parents who are strict to their children and insisting them sitting next to them by davening and yet their children when they grow older do not have the respect for davening. Yet there are parents who are not so strict about this and their children turn out to respect the davening. The same is with parents prodding their children not to waste time and sit and learn. Then there are parents who are not as strict, yet their children love and learn the Torah. The Gedolim answer: that this idea applies to everything that we teach to our children and expect them to accept. The theme of today is: "Do as I say - not as I do" But this is a very difficult concept, hardly serving as a deterrent for the today's intelligent child. We cannot expect our children to do and act in a manner to which we personally do not ascribe. Instructing our children not to speak during davening - when we do not adhere to our own advice; admonishing our children to learn - when we do not seem to find the time to follow suit; and the list goes on. We must show them what it means, and what the advantages are of such living, if we expect them to listen and follow. This is what Moshe is teaching us. Be a role model for your children, and they will mold into Ehrliche Yidden. There is the sarcastic but sad joke: A young boy told his father "I can't wait to get married, then I will be allowed to shmooze in middle of davening". (compiled by Yehuda Z. Klitnick)

## The secret to becoming wealthy

עשר תעשר את כל תבואת ירעה היצא השדה שנה שנה: (יד, כב)

"You shall tithe all the seed crop that the field gives forth, year by year." (Devorim 14:22) There is a famous insight that Chazal derive from this phrase: בעא מיניה רבי מר' ישמעאל ברבי יוסי עשירים שבא"י במה הן זוכין? א"ל בשביל שמעשרין שנאמר (דברים יד, כב) עשר תעשר, עשר בשביל שתתעשר: (שבת קי"ט ע"א) Rabbi Yehuda HaNasi raised a dilemma before Rabbi Yishmael, son of Rabbi Yosei: With regard to the wealthy of Eretz Yisrael, by what virtue do they merit their wealth? He said to him: Because they tithe, as it is stated: "A tithe you shall tithe [עשר תעשר] from all the crops of your seed that

come out of the field each year" (Devorim 14:22). The Sages interpreted this homiletical: Take a tithe [עשר] so that you will become wealthy [תתעשר]." (Shabbos 119a). In order to understand how this insight is concluded? The heilige Barditchever Rebbe explains, When a person gives *tzeddakal* charity, what he gave to charity rises up before the Holy One, blessed is He. Now by way of example, if a person gives one piece of gold or one measure of produce for *Maaser*, when the *tzeddaka* rises to Heaven, and the *Maaser* is examined as to its source, and did it not come because the owner had ten pieces of gold or ten measures of produce? – then the ten gold pieces and the ten measures of produce enter into the mitzva. Because it was because he had ten gold pieces or ten measures that he gave those amounts. And by this, he merits the following year to give ten pieces of gold and ten measures of produce, because he will have one hundred gold pieces and one hundred measures of produce. Thus, each amount that he had originally is multiplied by ten the following year. In the third year, he will have one thousand gold pieces and one thousand measures of produce, because each base amount enters into the mitzva. And that is the meaning of עשר: when you give a tenth, תעשר "You will multiply by ten all the produce that you have" – the following year, you will have ten times that amount, as explained above. Hence Chazal derive: Take a tithe [עשר] so that you will become wealthy [תתעשר] "Give a tenth of your earnings in order that you become rich". (Kedushas Levi Barditchev) There is a similar Gemara (Taanis 9a) which records a fascinating conversation between R' Yochanan and his young nephew. R' Yochanan asked his nephew, 'Recite to me the Torah verse [you have learned today]. The latter replied, עשר תעשר 'You shall surely tithe.' At the same time, his nephew asked, 'What are the meaning of these words?' R' Yochanan answered, עשר בשביל שתתעשר 'Give tithes that you may be enriched.' The boy then asked, 'How do you know this?' R' Yochanan replied: 'Go test it [for yourself]. The boy thereupon asked, 'Is it permissible to test the Holy One, blessed be He? Do we not have a verse (Devarim 6:16) that says "You shall not try the Lord?"' R' Yochanan replied, "Thus said R' Oshaia: The case of tithe-giving is excepted [from the prohibition], as it is said (Malachi 3:10) ובהננני נא בזאת, אמר ה' עבארות: אם-לא אפתח ובהננני נא בזאת, אמר ה' עבארות: אם-לא אפתח and try Me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall be more than sufficiency." With this you may test me and I will give you wealth. [YZK]

## STORY OF THE WEEK (By Yehuda Z. Klitnick)

### Got an *Aliya* in Shul and that saved someones House

Rav Shimon Shkop (1860–1939) was the outstanding Rosh Yeshiva of Yeshivos Telshe and Grodno. A student of Rav Chaim Soloveitchik of Brisk and the Reb Naftali Tzvi Berlin the Netziv. He embarked on fund-raising assignments for the Yeshivos in England, Canada and the United States. While in the United States in 1928 he delivered many Torah lectures. He started an American branch of the Grodno Yeshiva. He returned to Europe, and Rav Zelig Epstein, a grandson-in-law, succeeded him as Rosh Yeshiva. Rav Zelig Epstein was niftar in 2009.

Rav Shimon Shkop had traveled to Montreal to raise money for the Yeshiva. He stayed at the home of a certain wealthy man, who was known for his generous contributions to worthwhile causes. When he arrived on this particular occasion he found his usually magnanimous host in joylessness and frustration. He had conveyed to Rav Shkop that great trouble loomed for him and his family. As his family grew, more room was needed for the children. An addition was built onto the side of the house, but it was found out later that the addition extended a total of one foot onto the neighbor's property, a very petty amount, considering that both he and his neighbor had ample property to begin with. The problem was that a malcontent lady lived next door, and demanded that something be done about the extension. But it wasn't just "something" that she was after. Under Canadian law at the time, if an extension had been built onto another person's property, purposely or inadvertently, the law said that the encroached-upon property's owner had the right to tear down the entire house of the neighbor, and not merely the addition. This was the case with the evil neighbor. She demanded that the entire house be demolished. Rav Shkop's host and his lawyer first fought with the old woman. They screamed and they yelled. He then tried entreating her, but she was not moved. He brought her lavish gifts. And then there was more yelling. Finally, upon Rav Shkop's visit, he asked him for an eitzah (advice). Surely, Rav Shkop could think up some sort of solution. And this is what Rav Shkop had to say: "Go to shul and the next time the Torah will be taken out, make sure you're called up for an aliya. Afterward, go with your lawyer to speak with the woman one more time." Was that all? Would getting an aliya save his house from being demolished? The next morning, Monday, he went to request an aliya from the Gabbai. After davening the two rushed to the stubborn woman's house next door. And the man said to her, pleadingly, PLEASE don't let the city tear down my home. It's only one foot of land. I'll cut away at the extension if you would like, but please not the entire home." The woman, now confused, looked him in the eye, and said,

"Tear down your house? Why would I want to tear down your house? Who would be such a miserable person to tear down a neighbor's entire home over a disputed foot of land? keep it as a gift from me!" The man and his lawyer were flabbergasted. They offered the woman a polite "thank you" and tiptoed out of the house. The two, elated, went back to Rav Shkop for some clarity. After all, the woman had been adamant for months about tearing down the house. It just didn't make any sense.

Rav Shkop explained, "It is brought down in the Mishna Berura that the person getting an *aliya* should follow along with the (Torah reader) by actually looking down onto the *klaf* (parchment). One should also look into the *Torah*, close enough that he sees the (letters) during *hagbah* (the lifting of the Torah). During an *aliya*, however, he sees the *osiyos* up close, and this brings him a special *zechus*. In addition, there is a special light that emanates from the Torah, and when one looks into the Torah he becomes infused with this light. You went to the woman's house almost directly after becoming infused with this light, and when she looked into your face, the radiance of the light touched her soul, and this woman, who was formerly irrational, unreasonable, now became sensible, reasonable and decent. And this is how she came to change her mind. This story became famous throughout the Jewish community of Montreal, and also among the family of Rav Shkop. The deeper answer lies in the mystical concept of Ohr Haganuz: This was a light, say our Sages, which enabled one "to see from one end of the world to another." What happened to this light is explained in the gemara (Mesechta Chagigah 12b) quoted by Rashi in Parshat Bereishet (1:4): אור שברא הקב"ה ביום ראשון אדם צופה בו מסוף העולם ועד סופו כיון שנסתכל הקב"ה בדור המבול וכו' עמד וגנוז מהו. ולמי גנוז לצדיקים לעתיד לבא שנאמר וירא אלהים את האור כי טוב *The light* ואין טוב אלא צדיק שנאמר (ישעיהו ג, י) אמרו צדיק כי טוב *that the Holy One, Blessed be He, created on the first day was not that of the sun but a different kind of light, through which man could observe from one end of the world to the other. But when the Holy One, Blessed be He, looked upon the generation of the Flood ... He arose and concealed it from them. And for whom did He conceal it? For the righteous people in the future, as it is stated: "And God saw the light, that it was good" (Genesis 1:4), and "good" is referring to none other than the righteous, as it is stated: "Say of the righteous that it shall be good for them, for they shall eat the fruit of their actions" (Isaiah 3:10).* When one learns Torah he gains some of that world-spanning perspective provided by this magical light. This holy and magical light brought some senses to the lady. Rav Shimon Shkop saved the house with the aid of the Mishna Berura.

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