

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Vaeschanan year 8 #304

פרשת ואתחנן תשע"ז שנת נחמו פרק ד'

## Moshe was praying for the final redemption

וְאַתְחַנֵּן אֵל ה' בְּעַת הַהוּא לֵאמֹר: (ג כג)

*I entreated the Lord at that time, saying.. (3:23).* The reference of Moshe's phrase *at that time* is not entirely clear on its surface. There is a teaching that Moshe was actually entreating Hashem for the final redemption, which is also called "בְּעַת הַהוּא," as we see in the verse said in davening every day (in the "Ata hu" passage just before the biblical Korbonos texts) "בְּעַת הַהוּא אָבִיא אֲתֶכֶם" (Tzefaniah 3:20) *At that time I will bring you back, and at that time I will gather you in -- referring, of course, to the End of Days and: Y'mos Hamoshiach Tzidkeinu.* (Rabbi Shaul Yedidiah of Modzitz)

## Connection of the Parsha to Haftorah "Nachamu Nachamu Ami"

וְאַתְחַנֵּן אֵל ה' בְּעַת הַהוּא לֵאמֹר: ה' אֱלֹהֵינוּ: (ג כג-כד)

*I entreated the Lord at that time, saying. Hashem you are our Lord (3:23-24)* This Shabbos we recite the Haftorah in Yeshayahu 40:1 *Shabbos Nachamu heralds a new era. The sorrows of the past are over and we now trust that a better future is in the offering. On Shabbos Nachamu, Hashem consoles us, encourages us, and promises us that He will yet redeem us from this exile. What is the condolence of Hashem? נְחָמוּ נְחָמוּ עִמִּי יֵאמֶר אֱלֹהֵיכֶם: The Sf'as Emes writes that the condolence is יֵאמֶר אֱלֹהֵיכֶם, that Hashem is our G-d. No matter what occurs, Hashem loves us and is always with us. In this week's *parashah* it states: אִתָּהּ הָרִאיוֹת לְדַעַת כִּי ה' הוּא (Devarim 4:39) *You have been shown, in order to know that the Lord He is God; there is none else.* The Beis Aharon of Karlin זצוק"ל explains, when one knows that אִתָּהּ ה' הוּא אֱלֹהֵינוּ, that Hashem is our G-d, he doesn't need to know anything else. This knowledge is sufficient to fill the heart with love, and to console him from his sorrow. With these insights we have a smooth connection through our possuk *I am praying to Hashem: לֵאמֹר: Hashem is our G-d. This is all we need. Hashem is close to those who are close to Him.* (Yehuda Z. Klitnick)*

## A Mitzvah done properly

וְשָׁמְרֶתֶם וַעֲשִׂיתֶם כִּי הוּא הַכְּמֹתְכֶם וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים: (ד 1)

*And you shall keep [them] and do [them], for that is your wisdom and your understanding in the eyes of the peoples,(4:6)* There are two difficulties in this phrase. First: What is the meaning of *וְשָׁמְרֶתֶם וַעֲשִׂיתֶם* keeping and doing the Mitzvos, in essence it is one thing, then why not just state *do the Mitzvos*? Second: What does keeping the Mitzvos have to do with wisdom and yet in the eyes of the nations? In order to answer this we will bring the words of

the Mesilas Yesharim from the Ramchal (Chapter 17) on acquiring *Tahara / purity*: לְבוֹא אֶת הָאָדָם לְבוֹא לִידֵי מִדָּה זוֹ, הוּא הַזְּמִינָה לְדַבְרֵי הַעֲבוּדָה וְהַמִּצְוֹת, וְהַיִּינוּ, שְׁלֵא יִכְנַס בְּקוּיִם הַמִּצְוָה בְּפִתְעָה פְתָאוּם שְׂאִין דַּעְתּוֹ עַדִּין מִיּוֹשֶׁבֶת עָלָיו וְיִכְוֹלָה לְהַתְּבַנּוֹן כִּמְהָ שְׂהוּא עוֹשֶׂה, אֲלֵא יוֹמִין עֲצֻמוֹ לְדַבֵּר וְיִכִּין לְבוֹ כַּמִּתֵּן עַד *One of the means which lead a person to acquire this trait is to prepare oneself for Divine service and mitzvot, namely, to not enter suddenly in performing a mitzva. For then, one's mind is not yet composed and is unable to think on what he is doing. Rather, one should ready himself to the matter and slowly prepare his heart for reflection.* The Ramchal continues *ומיעוט ההכנה גורם לסבלות* *Insufficient preparation for Divine service causes the natural foolishness.* The Arvei Nachal from Tzfas says in his sefer Megilas Sedarim that when a Yid does a Mitzvah properly it not only benefits Klal Yisrael, it also stirs up Hashem's love for all of Klal Yisrael. With these powerful insights we derive that the prerequisite to a Mitzvah being done properly, is based on the preparation to the mitzvah. We also note from Ramchal "*Insufficient preparation for Divine service causes the natural foolishness*" this teaches us that sufficient preparation to a Mitzvah makes a person wise! We also note that doing a Mitzvah properly causes Hashem to love us.

The Ohr Hachaim offers a beautiful insight:

To be a Shomer Shabbos means to wait and anticipate when it will arrive, like one awaits an important guest. He learns this from Yaakov who R'uked Yosef outwardly for revealing the dreams to his brothers but the verse records that he privately kept the matter, *וַאֲבִיו שָׁמַר אֶת הַדְּבָר* and Rashi explains *שמר* that he waited with great anticipation when it will be realized. From there we learn the definition of keeping the Shabbos! Shabbos Kodesh requires Hachana / preparation as the Torah states in Shemos 16:5 *וַהֲיָה בַיּוֹם הַשְּׁשִׁי הַשֵּׁשִׁי וְהָבִינוּ אֶת אֲשֶׁר יָבִיאוּ* *it will be on the sixth day and they will prepare that which they will bring.*

This is what the possuk is saying *וְשָׁמְרֶתֶם* *And you shall keep*, this is the preparation to a Mitzvah, afterwards *וַעֲשִׂיתֶם* *do them.* This is doing a Mitzvah properly *כִּי הוּא הַכְּמֹתְכֶם* *for that is your wisdom.* For preparing the mitzvah you will be wise. Yet since the Mitzvah will cause that Hashem will love Klal Yisrael, this will have an affect too, and the nations will respect Klal Yisrael. Shlome Hamelech says "*One who obeys orders will not suffer from the dangerous situation*" (קהלת ח ה). *שׁוֹמֵר מִצְוָה* *לא ידע דבר רע: (קהלת ח ה).* Here too the words *שׁוֹמֵר מִצְוָה*, means the preparation of a Mitzvah. (Yehuda Z. Klitnick)

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

\*\*\*\* מ"ו אב תרל"ג זצוק"ל **Harav Asher Perlow from Stoln the son on Harav Aharon the Bais Aharon** \*\*\*\*

The Rebbe Rav Asher Perlow of Stoln זצוק"ל was born on the 2nd day of Tamuz 1827 to Harav Aharon from Karlin, the author of the Bais Aharon. His mother Chava was the daughter of Harav Mordechai from Kremnitz the son of the Zlotchover Magid Rav Yechiel Mechel.

### *Rescues a chosid's parnasa*

R' Asher from Turov, the brother of Harav Aaron Feivel from Stoln, ran a very successful shipping business. He owned a fleet of ships that delivered merchandise from Kiev to Turov. One winter the weather became very cold and the river froze. The ships were left at sea with all the merchandise until the river unfroze. Suddenly the weather became warm and the river thawed. A strong rain followed and caused massive flooding. R' Asher's ships could not withstand the pressure of the intense tides and started to break apart. All the merchandise washed away and R' Asher was now in debt to all his suppliers.

R' Asher sent a urgent letter to his brother Rav Aaron Feivel in Stoln with a request that he deliver the message to the Rebbe, Rav Aharon in Karlin. However, instead he showed it to the son of the Rebbe, Rav Asher in Stoln, who read the letter with great concern. Rav Asher said, "We find in the Talmud a connection between parnasah and the splitting of the Red Sea, just like no one was able to predict that Hashem would split the sea, so too parnasah is unpredictable! Rav Asher told Aaron Feivel that his brother R' Asher should travel to Kiev and Hashem will help him. R' Asher traveled to Kiev and came to the shul of the Stoliner Chassidim where he was welcomed with great warmth. One day he was walking in the market and he met an old acquaintance of his. That person said to R' Asher I'm so happy that you are here. I need a fleet of ships to deliver a large shipment of lumber. That person didn't know that R' Asher had lost all his ships. R' Asher said he would take care of it because he knew where to rent a fleet of ships. His friend gave him a down payment which R' Asher paid to rent the ships. R' Asher made a nice profit from this deal and from there on he regained his wealth.

### *Fifteen minutes to answer all requests*

Rav Yochanon Perlow זצוק"ל, the Stoliner Rebbe, related a story about his grandfather, Rav Asher. The first Erev Rosh Chodesh Eul after the Bais Aharon left this world, his son Rav Asher went with a group of Chassidim to the burial place of the Bais Aharon in the city of Malinev, near Dubna. Rav Asher went inside the *ohel* and closed the door, after a period of time he came outside and announced "Whoever wants a *yeshuah* should make his request within the next 15 minutes. Since there was a very large crowd of chassidim, there was not enough time to write *kvittlach*, so each person gave his request

verbally. After exactly 15 minutes, Rav Asher put down his watch and said, "Time is up. I was able to convince my holy father to grant all my requests but he allowed me only 15 minutes."

### *The Rebbe was a king*

Two chassidim from the Sossnovtzer Rebbe were best of friends and were always together. One of these friends passed away and the other was left all alone. A few months later, he dreamt that his friend was running. He asked him, "Where are you running?" The friend told him, "I heard that they are crowning a new tzaddik in heaven and I want to be present at the crowning." "Who is the Rebbe?" He asked in his dream. "Rav Asher from Stoln." he answered. And then he woke up. That next morning he set off to visit his Rebbe to tell ask him about this dream. When he arrived in Sossnovitz he went straight to the Rebbe's house. After he explained what happened, the Rebbe put his head down for a few minutes and afterwards he looked up and told him, it is true but I beg you never to tell anyone about this dream.

A few years later this chassid moved to Mezhrich and Rav Asher from Stoln traveled to the town for a visit. This chassid noticed the Rebbe was being honored like a king and suddenly the dream came back to him. He could no longer hold himself in and he ran towards Rav Asher to tell him this dream. Rav Asher waved his hands and said "leave go of your foolishness!" Suddenly the chassid reminded himself that his Rebbe told him never to speak about the dream and he walked away, but the chosid saw that the dream was true and Rav Asher was a real king.

### *Sacrificed his life at 46 to save a city*

Rav Asher lived his whole life to help Klal Yisroel and he did so until his last days on this world. Rav Asher traveled to the town of Triskovitz to heal himself in the hot baths. Triskovitz is very close to the town of Druhabitch. During his visit he had heard that a deadly plague spread through the town of Druhabitch. Hundreds of people were dying in this plague. The R'be felt he could save the town and he immediately traveled to Druhabitch. As soon as Rav Asher entered the town he started to feel ill. Soon the sickness overcame him and Friday the 15 of Av 1873 מ"ו אב תרל"ג Rav Asher left this world. The whole town closed and everyone in the town, from children to the elders came to pay their respects to this holy tzaddik. The Rabbi of the city Druhabitch, Rav Eliyahu Harshavsky relates this story in his sefer - Ezer Eliyahu Parshas Devarim page 197. That day his Rebetzin gave birth to a girl Nechama Bas Tzion.

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