

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת כי תבוא תשפ"ז

Serve Hashem with Joy:

וְהָיָה כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ נַחֲלָה וּרְשֻׁתָּהּ וַיֵּשְׁבֶתָ בָּהּ: (כ"ו א')

"And it shall be when you come into the land that the Hashem gives you as an inheritance, and you possess it and settle in it..." (26:1) The heilige Ohr HaChaim notes that the phrase וְהָיָה "And it shall be" always denotes joy (citing Bereishis Rabbah 42:3). We can expand on this idea by understanding אֶל הָאָרֶץ "the land" is a reference to this physical world. this means that a soul should be happy that it is coming down to this world from the upperly spiritual world. What is the significance of joy here in this world? The Heilige Rebbe Levi Yitzchok of Barditchev teaches that when a soul descends to earth, it weeps bitterly over leaving behind the divine sweetness of closeness to the Creator. To this, the Posuk responds: כִּי תָבֹא "And it shall be—one must be filled with joy. וְהָיָה "When you come—when the soul arrives אֶל הָאָרֶץ "into the land —into this physical world, it must do so with joy. Only through joy can a person successfully navigate this world in peace. the rest can be explained in the final words of the Posuk אֲשֶׁר ה' אֱלֹקֶיךָ נָתַן לְךָ נַחֲלָה וּרְשֻׁתָּהּ וַיֵּשְׁבֶתָ בָּהּ Hashem gives you as an inheritance, and you possess it and settle in it. This means through doing mitzvohs and following the Torah, you would get rewarded and for this וַיֵּשְׁבֶתָ בָּהּ you will gain a nice and important place to sit the Yeshiva in heaven.

Joy as the Key to the World to Come Rashi comments on a later verse (26:14): עָשִׂיתִי: "I have done"—meaning, שִׂמְחָתִי וַיֵּשְׁבֶתָ בָּהּ "I rejoiced, and I brought joy to others" (Sifsei Chachamim). The power of bringing joy to others is immense. The Gemarra (Taanis 22a) relates that Rabbi Buroka Chuza'ah met Eliyahu Hanavi in the market of the city Bei Lefet. he asked Eliyahu if there are people in this market that will merit Olam Habah? Eliyahu Hanavi pointed out two men and revealed that they were destined for the World to Come. When Rabbi Buroka asked about their deeds, they replied, "We bring שִׂמְחָה joy to those who are heartbroken. "Furthermore, the word "with joy" בְּשִׂמְחָה can be read as "Beis Simcha"—a double joy. One should rejoice first in coming to this world to earn spiritual merit, and second in the eternal delight awaiting in the World to Come.

The heilige Sefer Beis Aharon of Karlin, teaches that in this context, הָאָרֶץ "the land" refers directly to the World

to Come. Since וְהָיָה signifies joy בְּשִׂמְחָה, we can deduce a profound hint: "And it shall be—by being joyful and bringing joy to others, כִּי תָבֹא "you shall bring joy onto others"—this practice will lead you אֶל הָאָרֶץ "into the land—meriting you a place in the World to Come, as we see in the gemarra above.

The Severity of Serving Hashem Without Joy

תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב: (כ"ח מ"ז) "Because you did not serve the Lord your God with joy and a glad heart..." (28:47) Why does the Torah place such a harsh punishment for simply lacking joy in serving Hashem? At the beginning of the Parsha, the Torah emphasizes the importance of avoiding ingratitude, which is why the declaration "V'Amarta" and the instruction to "rejoice in all the good" are required. Our Sages teach that ingratitude brought death into the world. When a person lacks joy, it reflects a subtle form of ingratitude for God's gifts—hence the severity of the consequence.

The heilige Rambam writes (Laws of Lulav 8:15): "The joy a person experiences in performing a mitzvah and loving Hashem Who commanded it is a supreme form of service. Anyone who holds back from this joy deserves retribution, as it is written: תַּחַת אֲשֶׁר לֹא עֲבַדְתָּ אֶת ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב: (כ"ח מ"ז) "Because you did not serve the Lord your God with joy and a glad heart..." This highlights just how essential it is to rejoice whenever we perform a mitzvah and engage in the service of Hashem.

We can go a step further, as the Posuk states: הַיּוֹם הַזֶּה ה' אֱלֹקֶיךָ מְצַוְךָ לַעֲשׂוֹת אֶת הַחֻקִּים הָאֵלֶּה וְאֵת הַמִּשְׁפָּטִים: (דברים כו טז) This day, the Lord, your God, is commanding you to fulfill these statutes and ordinances, and you will observe and fulfill them with all your heart and with all your soul. (26: 16) Rashi explains: Every day, you shall regard the commandments as if they are brand new, as though you are just today being commanded regarding them!-]

When a person is full of joy, their heart is open to doing mitzvot. But when a person is sad or in a bad mood, they lack the enthusiasm to perform mitzvot with all their heart. Therefore, being happy is a necessary first step. This is the commandment of Hashem וְעָשִׂיתָ וְשָׂמַחְתָּ observe and fulfill them with all your heart and with all your soul. Only through joy and Simcha, can one truly connect with all their heart and soul! (Yehuda Z. Klitnick)

In Wallachia, there lived a wealthy and prominent businessman. Though blessed with abundant success, a sudden tragedy befell as: his wife was struck with a mysterious frailty in both of her arms, rendering them completely paralyzed, unable to lift or move them. Determined to find a cure, her husband took her to the most renowned physicians and medical specialists. Yet, despite all their remedies, efforts, and expertise, the doctors were helpless, and they eventually lost all hope for her recovery. Desperate, he resolved to travel with her from city to city, hoping that perhaps a holy Miracle-Worker.

As they journeyed, rumors reached them of the heilige Rabbi Yisrael, the "Ba'al Shem Tov" -the Besht-. Inspired by hope, they redirected their course and traveled directly to Mezhibuz. Upon their arrival, they came before the Besht to seek his blessing and guidance. The Besht instructed the woman to remain in Mezhibuz. She stayed there for many days. During this time, they visited the Besht on several occasions, and each time he simply instructed them to remain a while longer.

After many days had passed, the holy Besht suddenly ordered his followers to prepare a horse-drawn wagon. Turning to the wealthy man, he commanded him to follow behind them in a second carriage, bringing his ailing wife along. As they traveled through the countryside, they arrived at a small village where one of the Besht's disciples lived as an innkeeper. Upon their arrival, the Besht asked the innkeeper if he would grant him lodging. The innkeeper was astonished by the question, for he considered it an immense privilege and merit to host the holy Master under his roof. However, the Besht placed a strict condition upon him:

"If I am to stay here, all the windows, gates, and doors must be closed and locked. They are not to be opened for any person—regardless of who they are—even if a great nobleman comes knocking. If someone insists intensely, you shall only answer them through the door: 'The holy Besht is residing here.'" The innkeeper promised to fulfill the Tzaddik's condition. He immediately locked up the premises, and prepared the evening meal. After dining, the guests retired to sleep, except for the Besht, who sat alone at the table immersed in learning. The paralyzed woman sat quietly in the corner of the house.

On that very day, a local nobleman's brother had arrived in the area. The two brothers had not seen each other for

over twelve years. Overjoyed by their unexpected reunion, they feasted, drank heavily, and became quite drunk. During their drunken conversation, the local nobleman began to boast about a splendid and luxurious inn he had recently constructed nearby, praising its beauty and craftsmanship. His visiting brother became eager to see it and requested a horse so he could ride out to inspect the place immediately. They provided him with a fine, choice horse. Because the inn was quite close, the visitor set off wearing only a light garment.

The moment he set out, a fierce, freezing blizzard suddenly erupted. Caught unprepared, the traveler battled the harsh snowstorm and cold for several hours before finally stumbling upon the inn. Freezing to death, he knocked frantically at the door, begging to be let inside.

From within, the household replied through the locked door that it was impossible to open it, as the holy Besht was residing inside. The nobleman pleaded repeatedly with deep desperation, crying out that he was freezing to death. Yet, they held firm to the master's instruction. Finally, as the man's cries grew desperate, the Besht signaled for the door to be opened.

The nobleman burst inside, pacing back and forth frantically to regain his body heat. Once his strength began to return, his relief quickly turned into anger. He demanded to know who this "Besht" was. They pointed out the holy Rabbi. Rage burned within the nobleman, and he walked back and forth, asking again angrily, "Who is this Besht on whose account I was nearly left to freeze to death outside?" For a third time, his anger flared uncontrollably. As they pointed to the Besht once more, the nobleman drew his sword from its case and raised his arm high, preparing to strike and kill the holy Rabbi.

At that moment, the Besht cried out to the paralyzed woman sitting in the corner: "Raise up both of your hands!" She immediately raised her hands. In that exact instant, a spiritual decree of exchange took place: The woman's hands were instantly restored to full strength and complete health, just as they had been originally. The nobleman's raised hand froze on the spot; he was entirely unable to lower or move his arm. Terrified and helpless, the nobleman fell to his knees and begged the Besht for mercy and healing. But the holy Besht turned to him and replied: "I cannot help you. The exchange has already been sealed in the Heavens, and it can never be undone."

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