

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
 Edited and Revised By Duvid Pinchas Rose

Parshas Beraishis 5777

פרשת בראשית תשע"ז

Our regular edition will be forthcoming next week

The Chasam Sofer By Yehuda Z. Klitnick, Edited by Duvid Pinchas Rose

25 days in Tishrei כ"ה תשרי was the 177th yahrtzeit of the heiliger Chasam Sofer, Reb Moshe ben Reb Shmuel, who passed from This World in ת"ר, 1840. He was born in Frankfurt on 7th of Tishrei 5523 (1762.) His mother Reizel was the granddaughter of the Gaon Rav Shmuel Schotten, author of sefer Kos Hayeshuos, known as the מהרש"ש Maharsheshach. Her righteousness was widely known [and even today people flock to her grave in Frankfurt, seeking yeshuos]. Labour pains set in on Friday close to Shabbos. She feared that should the birth be prolonged, and the townspeople begin Kabbalas Shabbos, the birthing might entail normally forbidden melochos, and be considered Shabbos desecration, however slight. [During pregnancy it is common practice to pray that the birth not occur on Shabbos, so as not to cause Chillul Shabbos, even though normative Halacha dictates performing forbidden melocho for a woman in labour, who is initially considered to be in mortal danger.[DPR]] She sent a messenger to the Rav, Reb Abish Chosid with her request that the congregation delay their Kabbalas Shabbos until she would give birth! The Rav was convinced of her righteousness and, as a worthy spiritual leader, agreed to the unprecedented request. He told the congregants, "It is worth the wait. The whole world is waiting for this child". When word came of the healthy birth, the shul immediately launched Kabbalas Shabbos. The future Chasam Sofer was born as a treasure for all Klal Yisroel. (Sefer Ksov Zos Zikaron)

The Chasam Sofer's first position was as a Rebbe for young boys in the city of Prusstitz. There was a Yeshiva for older bachurim there under the leadership of Rav Daniel the son of Rav Shmuel Kelin, author of the *Machtzis Hashekel* on Shulchan Aruch. Once Rav Daniel had to make a trip to raise funds for the Yeshiva

and he asked Reb Moshe if he could substitute as Rosh Yeshiva. This proved to be the turning point in the Chasam Sofer's career, as word spread quickly of his greatness.

In 1783 he was offered the Rabbinate in Drezden, Moravia and opened his Yeshiva, which attracted the finest scholars from near and far. He had a brother-in-law that supported his Yeshiva, but unfortunately in 1788 he fell into bankruptcy. The Chasam Sofer was then offered the Rabbinate in Mattersdorf, by which he stipulated that the Kehilla/community, and not a private individual, support the Yeshiva. They agreed to the terms, and Reb Moshe accepted the position. The Yeshiva flourished for 19 years until 1803 when Mattersdorf suffered a devastating fire which left many people homeless and jobless and the Kehilla struggled mightily to get back on its feet.

Rav Moshe was not a fund raiser and saw that the Yeshiva could not continue without support. Hashem answered his prayers and the city of Pressburg (Bratislava) offered him the prestigious Rabbinate along with a pledge to fully support his Yeshiva. Reb Moshe accepted the Pressburg offer and the Yeshiva was highly successful, producing outstanding students such as Reb Moshe Shick (the Maharam Shick), Reb Hillel Kolomaya and the Ksav Sofer, to name but a few. The Chasam Sofer's renowned Torah commentaries, *drashos* and halachic responsa were all published after Reb Moshe's *petira*, since he always gave priority to spreading Torah among his students, rather than spending time on editorial work. The task of preparing the materials for print was entrusted to the Chasam Sofer's close student, Reb Yosef Ginz Shlezinger, who published the responsa in 6 volumes over the course of 23 years. (Yehuda Z. Klitnick)

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

****.After his passing, the Kozhnutzer Magid repays even a gentile's kindness ****

The Kozhnutzer Magid, Harav Yisrael Hopstein, was a close talmid of Reb Elimelech of Lizensk. His post of magid, or preacher, preceded that of tzaddik as the Magid. He was always physically weak and frail; legend has it that when he was born, owing to a bracha

of the Baal Shem Tov, his parents were already elderly. Chasidic legend maintains further that the joy of the Sabbath played an important part in his birth. His parents, Reb Shabsi the impoverished bookbinder and his wife, had long resigned themselves to the necessity

of a weekday-style shabbos, [in keeping with the Shulchan Aruch's directive "Have a weekday-like Shabbos rather than be dependent on others." עשה שבתך חול ואל תצטרך [DPR]] In a turnaround, the lady "chanced" upon a gold button, which bought them a resplendent Shabbos seuda. Reb Shabsi, seeing this marvel, broke into a dance with his wife with such elevated exuberance that the Baal Shem Tov himself revealed to them that their dancing had made a "royshem"/impression in Shomayim and had pleased Hashem, and that as a reward they were to be granted a son in their old age, a great son with a holy soul. From this exaltation, the Magid of Kozhnitz was born.

The Magid was a great tzaddik, whom even gentiles revered as they came to him for advice. But he was a pauper and could not afford a horse and wagon, let alone a driver to take him places. Hence he was forced to walk to his different destinations. A wealthy local gentile from Kozhnitz learned of the Magid's hardship and offered to provide a horse and wagon and to personally serve as the Rebbe's wagon-driver. He reasoned that since he was well-to-do, with his businesses being run by competent managers, he would always be available to serve the most holy Rebbe.

The Kozhnitzer Magid gratefully accepted the offer. Now the Magid was able to travel around more freely and to raise money for his numerous tzedakas as well as doing his outreach work in drawing Yidden closer to Hashem. One day after a successful trip, the Magid told the driver that in light of his devotion, "I want to give you a blessing for whatever you might need or lack." The faithful gentile answered, "I have all I could ever want. Thank G-d, I have many fruitful fields and forests and am healthy with upright children".

This devotion to the Rebbe went on for a long time and this discussion was repeated verbatim. "Rabbi, I have everything I need. Let me just continue to be your driver." One day as the Magid was getting weaker and he knew his days on this world were about to come to an end, he told the gentile wagon driver, "Listen to me. Since you have been so devoted to me I promise to you that whenever you will be in any need, no matter how dire, I will be there to help you". The day came י"ד תשרי 14 days in Tishrei 1815 and the Kozhnitzer Magid was niftar and called to his reward.

Sometime later a raging fire broke out in the town bordering Kozhnitz. Strong winds hampered the

firefighters' work. The stubborn and nasty blaze slowly spread to Kozhnitz. The local Kozhnitzers did all they could to fight the fire, but it was a losing fight. Gustly winds swirled and the amateur firemen were no match for the fire and it began to devour the first houses in its path. The gentile wagon driver wasn't worried at first, since his holdings were at the far end of town and was sure the fire wouldn't reach that far.

But a long time went by with the fire raging out of control and he began to worry seriously about rescuing his fortune from destruction. He remembered the Rebbe's holy promise to be his advocate and rescuer when he would be in dire need of help. If there were ever a time of need, with the flames closing in on his home, and smoke in his nose, it was then. The driver hastened quickly to the Magid's grave and poured out his heart and tearfully begged the Rebbe to save him from total destruction.

The gentile believed that the Rebbe had answered his prayer and ran home to await the miracle that he knew in his heart would be forthcoming. Lo and behold, as the fire came within yards of the house, it suddenly changed course and raged in a different direction. The gentile was spared completely. He returned to the Magid's kever and prostrated himself in thanks. A palpable Kiddush Hashem accompanied the tale as it spread far and wide throughout the region and beyond.

Reb Mendel Zeilingold, a Stoliner Chassid attached to three successive Rebbes, related that there was a tall, high-ranking General in the Russian army who heard that the Stoliner Rebbe, Rav Yisrael Perlow was a "Wunderrabbiner" and that by merely gazing at his face one could be helped. The general needed a personal Yeshua (which he would have termed a "salvation") and journeyed to Stolin. But just when he arrived, a huge throng of hundreds of Chassidim was surrounding the Rebbe and he was not able to even glimpse the Rebbe's face. Yet, he was a firm believer and lifted and held his hands above the crowd, saying to one and all, "It is enough that my hands see the face of the Rebbe. Now I will surely be helped." [A famous posuk, so pertinent to our story, comes to mind "Your eyes shall behold your teacher. [DPR]]

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In zchus of Reb Shaya Kerestir we are giving away Leshaim Mitzvah fresh cans of Sunrise formula Just call Rebbetzin Klitnick 9-9 718 435 4725 located in Boro Park

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