

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Bereishis 5779 year 9 #354

שבת מברכין

פרשת בראשית תשע"ט

The judge who follows the truth is a partner with Hashem

בראשית ברא אלהים: (א א)

The Baal HaTurim (Rabbeinu Yakov ben Asher the son of the commentary on Shas the Rash) points out that the three last letters of the words **בְּרָא אֱלֹהִים** can be combined to spell the word **אֱמֶת** Emes - "truth" which begin the account of Creation, that the world was created with truth. Another reason that the end words are Emes, to place at the beginning of the Torah the signature of Hashem which is Emes. **בְּרָא אֱלֹהִים ס"ת**

אֱמֶת מלמד שברא העולם באמת כמו שנאמר ראש דברך אמת. And the Baal Haturim repeats this point later on in Chapter 3:2 that the last letters of the three words of **בְּרָא אֱלֹהִים לַעֲשׂוֹת** is also **אֱמֶת** Emes - "truth". Hence we see that the Torah at the onset of the creation as well as when it was concluded, there is the same word of Emes revealed at the last words. To better understand this: we can point out that the repetition of the words Emes, is to connect the Torah to a saying of Chazal Shabbos 10:a **כל דין שדן דין אמת לאמיתו אפילו שעה אחת מעלה עליו הכתוב כאילו נעשה** *Any judge who judges a true judgment truthfully, even if he sits in judgment only one hour, the verse ascribes to him as if he became a partner to the Holy One, Blessed be He, in the act of Creation* This teaches us that the attribute of truth permeates all of Hashem's creation. Without truth, the world would cease to exist. (Yehuda Z. Klitnick)

בראשית ברא אלהים: (א א)

The Heilige Rav Simcha Bunim of Pashischa based on the Baal Haturim that Hashem placed his signature of Emes at the beginning of the Torah. The Pashischa noted that it is the custom among authors to hint to their names in the titles of their seforim. It is for this reason that Hashem included His Name at the outset of His sefer, as our Sages teach us (Shabbos 55a) that "the seal of Hakodosh Boruch Hu is Emes – truth."

The meaning of Hashem's question of Kayin

וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לְךָ וְלָמָּה נִפְלִי פָנֶיךָ: (ד ו)

"And Hashem said to Kayin, 'Why are you angry and downcast?'" (4:6) Hagaon Rav Chaim of Brisk asks what was the purpose of the question that Hashem asked of Kayin? Hashem's question to Kayin (in the above verse) is perplexing, for the Torah already related, "But to Kayin and to his offering He showed no regard." (4:5) Kayin seems to have had a very good reason to be downcast, as Hashem refused to accept his offering. Is it any wonder, then, why Kayin was upset? The Brisker Rav answers a powerful lesson which is derived from the question. The trait of jealousy has the ability to completely override a person's intellect. A man can tolerate losing thousands of rubles – as long as he knows that he has not lost them to someone else! But if he loses it to someone else – that he cannot bear. Hashem was rather asking Kayin for the true reason behind his mood. "Was it because I did not accept your offering or was it because I accepted his? (Rav Chaim Brisker)

The Chasam Sofer כ"ה תשרי By Yehuda Z. Klitnick

25 days in Tishrei כ"ה תשרי is the yahrtzeit of the heilige Chasam Sofer, Reb Moshe ben Reb Shmuel, who passed from This World in ת"ר, 1840. He was born in Frankfurt on 8 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. 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 started out as a Rebbe for young boys in the city of Prusstitz. There was a Yeshiva for older bachurim under the leadership of Harav Daniel the son of Reb Shmuel Kelin author of the Machtzis Hashekel on Shulchan Aruch. Once Reb Daniel had to make a trip to raise money for his Yeshiva and he asked Reb Moshe if he can fill in as Rosh Yeshiva. This proved to be the turning point in the life of the Chasam Sofer as word passed quickly of the greatness of Reb Moshe.

In 1783 he was offered the Rabbinate in Drezden, Moravia and opened his Yeshiva which attracted the finest scholars from afar. He had a brother in law that supported his Yeshiva, however in 1888 when he went broke and the Chasam Sofer was offered the Rabbinate in Mattersdorf, which he stipulated that the Kehilla -community- support the Yeshiva, which they did in full, and Reb Moshe accepted the position. The Yeshiva blossomed for 19 years until 1803 when Mattersdorf suffered a devastating fire which left people homeless as well as jobless

and the Kehilla.

Reb Moshe was not a fund raiser and saw that the Yeshiva could not continue on without support. Hashem answered his prayers and the city of Pressburg, Bratislava offered him the Rabbinate as well as a pledge to fully support his Yeshiva. Reb Moshe accepted the offer as in Pressburg the Yeshiva flourished with outstanding students such as Reb Moshe Shick

the Maharam Shick and Reb Hillel Kolomeia and Ksav Sofer to name a few.

The Torah commentaries and responsa were all printed after Reb Moshe passed away as he always said he would rather utilize his precious time to spread Torah to his students, then to spend time with printing. The task of printing was given over to Reb Yosef Ginz Shlezinger a student of the Chasam Sofer.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

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

The Kozhnitzer 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 sources maintain further that the joy of the Shabbos 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 (א"ח רמב: א) In a turnaround, the lady "chanced" upon a gold button, which bought them a respectable 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 strong impression in Heaven 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 Simcha, 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 תקע"ה 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.

ר' יצחק הלוי בן יוסף הלוי שליט"א Mazel Tov to my grandson Klitnick on his Bar Mitzvah Simchas Torah. A mazel tov to my dear Father Reb Lazer Klitnick שליט"א

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