

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת שירה

פרשת בשלח תשע"ט

Bitachon is a higher level than Prayer

וַיֹּאמֶר ה' אֶל-מֹשֶׁה מִה-תִּצַּעַק אֵלַי דְּבַר אֶל-בְּנֵי-יִשְׂרָאֵל וְיִסָּעוּ: (יד טו)

"Hashem said to Moshe, Why do you cry out to Me? Speak to the children of Israel, and let them travel." (14:15) All of K'lal Yisroel were standing at the shores of Yam Suf as the Mitzriim were coming from the other direction. Moshe Rabbeinu, trying to alleviate their fears, told the Yidden that they need not worry, as Hakadosh Baruch Hu would surely save them. Most likely, Moshe Rabbeinu would have next led the people in reciting a few chapters of Tehillim and tefillah; but before he could do so, Hashem interrupted him and said: "Why should you scream out in tefillah? Tell them to go!" This is quite perplexing. What is a Jew supposed to do in such a situation, other than daven? Furthermore, it is quite clear that the entire geulah from Mitzrayim had begun because Hashem had heard their cries!

The Ohr HaChayim Hakodosh explains, that at a time of midas ha'din, even tefillah won't help. Since the midah of din is prominent, invoking Hashem's rachamim is a difficult task. There is one thing, however, that can work. That is bitachon. Hashem told Moshe that the only way for K'lal Yisroel to be saved would be to jump into the waters before they parted. This would demonstrate that they truly believed that Hashem would save them. The Nesivos Sholom of Slonim explains, that although they may have had full bitachon in their hearts and minds, putting it into action would bring it to an entirely different level. As believing Jews, we have to understand that sometimes tefillah is not enough, and action must be taken, even when the chances for success seem poor. If our motivation is l'sheim shomayim and we move forward despite a forecast of certain failure, we can merit siyata di'shmaya in all endeavors. The heilige Rishiner Tzaddik said: when a person feels his prayers aren't being answered that is the time to just have faith and trust in Hashem.

הַתִּצַּעְבוּ וְרֵאוּ אֶת-יְשׁוּעַת ה' אֲשֶׁר יַעֲשֶׂה לָכֶם הַיּוֹם Don't be afraid! Stand firm and see Hashem's salvation that He will administer for you today,

The reason for splitting the sea

וְאַתָּה הָרֹם אֶת-מִסְכָּךְ וְנָטָה אֶת-יָדְךָ עַל-הַיָּם וּבָקַעְתָּהּ וַיָּבֹאוּ בְּנֵי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם בִּיבָשָׁה: (יד טז)

And you, raise your staff and stretch out your hand over the sea and split it, and the children of Israel shall come in the middle of the sea onto dry land. (14:16) Hashem split the Yam Suf in order for the Bnei Yisroel to escape from the attacking Mitzriim. The question is: why was it necessary for Hashem to split the sea, when He could have directed Bnei Yisrael to use boats or rafts, which would have minimized the need for such a great miracle, while at the same time still saving them? Rav Shimon Sofer, Rav in Krakow, son of the heilige Chasam Sofer, answers based on Medrash Rabbah (Shemos 21:7), which states that the splitting of the sea was a reward for Avraham Avinu splitting

wood for Akeidas Yitzchok (Bereishis 22:3). Avraham could have kept the wood complete in its natural state, which would have taken longer to burn and build a proper fire, which would enable him to spend more time with Yitzchok. Instead, he chose to split the logs, so that the fire would start quicker. In this merit, Hashem ensured that the Bnai Yisrael would be saved in a quicker fashion, by entering the split sea and not having to travel on boats with the constant fear of capsizing, which would only end when they reached the other side. Hashem ensures that even the smallest of details of efforts which a person invests in Him will be properly rewarded in kind! (Michtav Sofer)

Simcha through preparing for Shabbos

וְהָיָה בַּיּוֹם הַשְּׁשִׁי וְהָכִינוּ: (ט"ז ה)

"And it shall be that on the sixth day, they will prepare what they will bring." Here, the posuk is referring to preparation for the upcoming Shabbos. The Midrash says that the word וְהָיָה always indicates an occasion of Simcha. The Chidushei HaRim of Ger asks: Why does the concept of Simcha belong in this possuk of preparation for Shabbos? The Rebbe answers, that Chazal teach us, that apart from one's bodily needs of cooking and home preparation, one must prepare himself spiritually for Shabbos. The Rebbe explains further that the Torah is here revealing that the ideal spiritual preparation one can have for the approaching Shabbos is to be b'simcha on יוֹם הַשְּׁשִׁי, the sixth day, because Shabbos is coming imminently. With this insight, we can approach the Possuk in a new way: "וְהָיָה" means, one should be B'Simcha; when? בַּיּוֹם הַשְּׁשִׁי - on the sixth day, Erev Shabbos, when we sense that Shabbos is arriving soon. וְהָכִינוּ: And that exalted Simcha is the keystone of our spiritual preparation for Shabbos. (Chidushei HaRim)

STORY # 1 Middos Toros with Chochmoh

Once, Rav Shlomo Zalman Auerbach's sister asked him about a possible Shidduch for her daughter, in the presence of Rav Shlomo Zalman's wife. Rav Shlomo Zalman replied, "He's a fine boy." When his sister was ready to leave, Rav Shlomo Zalman suggested that she visit their other sister, who lived in the same neighborhood. She thought it was a good idea, and went to visit her sister. After visiting the sister, upon leaving her house, she was surprised to see Rav Shlomo Zalman waiting outside for her. Immediately, he approached her and said: "You asked me about a certain young man for a Shidduch. It would have been more appropriate if you had asked me the question in private. You see, the Rebbetzin was also there in the room, and why should she have to hear Lashon Hara?" He then told her: "Don't go ahead with the match. He's a fine boy, but he's not for your daughter." Rav Shlomo Zalman's son-in law, Rav Yitzchok Yerucham Borodiansky, said about this story: "This is what is called 'living according to the Shulchan Aruch'. Rav Shlomo Zalman was required to report the negative

opinion to his sister; however, to someone not involved, like the *Rebbetzin*, it would be considered *Lashon Hara*. We can also see the remarkably delicate manner in which Rav Shlomo Zalman behaved. He didn't want to tell the *Rebbetzin* to leave

the room, but he also didn't want her to hear *Lashon Hara*. Therefore, he devised a plan whereby he sent his sister to his other sister's house and then waited to speak to her there. His sensitivity is truly remarkable!"

STORY #2 OF THE WEEK (By Yehuda Z. Klitnick)

**** *The Sanzer Rav "kept tabs" on 300 rubles many years later* ****

From the earliest years of Chassidus, the standard practice among Chassidim who need a yeshua has been to approach a tzaddik with a "kvittel", along with a monetary "pidyon nefesh," or "soul redemption," for the disposition of the Tzaddik. Some Tzaddikim would pass the money on to other supplicants, keeping nothing for themselves. The heilige Sanzer Rav, the Divrei Chaim, had distinctive ways of accepting money from people who came to seek a "yeshuah". The Divrei Chaim once travelled to Budapest, and chassidim came from far and wide to get a brocho from the great tzaddik. A couple who were not frum came to the Rav and tearfully told him about their only son, who was terminally ill; the doctors had given up hope. The couple poured out their hearts knowing full well the great miracles the Rav could perform. The husband put 300 rubles, a huge sum then, on the table and said to the Rav, "I am well-to-do and can easily afford the money. Please, Rebbe, heal our only child!" The Rav concentrated and focused deeply, and promised them that the boy would soon have a refuah with, Hashem's help.

The couple thanked the Rav profusely, but as they turned to leave, the Rav, as he often did, pushed the packet back across the table. The couple showed great consternation, since they saw the money as a guarantee for the efficacy of the brocho. They pleaded with the Rav to keep the money. The Rav told them that a heavenly brocho does not depend on any sum of earthly money, and again refused the donation. Not surprisingly, before long, the sick boy recuperated fully.

Time passed, and a Sanzer chasid came to the Rav to discuss his eligible daughter's prospects. A suitable shidduch had been offered to her with a budding talmid chacham, but the father was demanding 300 rubles as a dowry. The girl's father had no way to get his hands on such a sum. The Rav answered: "Finalize the shidduch, and when the time comes to deliver the dowry, come to me, and I will help you." The two sides drank l'chaim, broke a plate, and set a date for the wedding.

The date was fast approaching, and the mechuten approached the chasid for the dowry. The chasid answered calmly: "I have to make a stop in Sanz to pick up the funds." He proceeded to visit the Divrei Chaim and reminded him of his promise to assist with the dowry. The Rav remembered well, and wrote out a letter on his behalf. He directed the chasid to travel to Budapest and deliver the letter to "Moshe

the Gvir". "I don't know his family name, nor where he lives. But I know you are resourceful and will track him down."

The chasid traveled to Budapest, and began inquiring in the various shuls for help in finding "Moshe the Gvir". However, everyone scoffed at him. "How do you expect to find a Moshe in such a large city, when you don't know his family name?" The chasid didn't despair and kept forging on in his quest, when a Yid recommended visiting the retired Shamash, who was a Sanzer chasid and might know for whom the Sanzer Rav had intended the letter.

The chasid came to the Shamash's house. After some thinking, he exclaimed: "Sure I know who the Rebbe means! Make it worth my while, and I'll take you to the right Moshe." The chasid agreed, and was soon standing at the entrance to a large factory. The chasid asked to see the manager, and then asked him to allow him to see the owner, Moshe. The manager sized him up as a charity collector, and took out a few coins for tzedaka. The chasid said: "I didn't come for a handout. I come bearing a personal letter from the Sanzer Rav for the owner." The manager took the message to the owner, and returned to escort him to the executive office.

Moshe received the chasid in a businesslike way, and asked him to read the letter to him. The Sanzer Rav was requesting him to pay a debt of 300 rubles which he owed the Rav, and to give it to the Chasid. Moshe couldn't believe his ears, and asked a Jewish worker to reread the letter and confirm what the chasid had said. It was precisely so.

Moshe summoned his wife to ask if she remembered owing 300 rubles to the Sanzer Rav. At first she couldn't remember, but then it came to her: "Of course! Don't you remember? When we asked the Rav to grant a bracha for our child's recovery, the Rav returned the 300 rubles you put on his table. I need hardly remind you that the brocho came true. It seems to me that we really do owe that money to the Rav, and now's the time to repay it!" Moshe agreed fully with his wife's wise words. He asked the chasid if he needed anything beyond the dowry. In a heartbeat, the chasid listed: clothing for the kallah and housewares. Moshe delivered the 300 rubles, along with a wagonful of household goods. The chasid thanked Moshe effusively for his generosity, and went on to celebrate his daughter's wedding with a happy heart and soul, all drawing upon the amazing foresight and accounting of the Sanzer Rav. [Sefer Tzaddikim and Chassidim]

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