

# Pardes Yehuda

פרשת חיי שרה  
תשע"ז  
Parshas  
Chayei Sarah  
5777 Year 6 #282

Weekly Torah insights translated and revised by Dovid Pinchas Rose, based on the Yiddish יהודה פארדס by Yehuda Zvulun Klitnick

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לעילוי נשמת אביו מרדכי בן ראובן ואמו שרה לאה בת אביגדור ע"ה

## "City of four" -- for two reasons

(ותמת שרה בקרית ארבע הוא חביון: כג ב)

*Sarah died in Kirias arba, which is Hebron (23:2)*

The unusual place name "Kiryas Arba" ("City of Four") evokes an explanation from Rashi, by way of a pair of alternatives: 1) There were four giant humans there, whom he names; and 2) Four couples were destined to be buried there: Adam and Chava, Avrohom and Sarah, Yitzchok and Rivka, and Yaakov and Leah. Ideally, the two explanations should be compatible with each other. In line with 2), the four patriarchal marital couples, the posuk's informing us of Sarah's demise makes perfect sense (ותמת שרה בקרית ארבע) But how would her death be linked to the four giants? The Medrash relates that the Soton informed Sarah of Avrohom's intention to bring her son Yitzchak as a *korbon*. She requested that the giants tell her how that plan unfolded, because of their ability to see great distances. They reported that they saw Yitzchok bound and Avrohom standing over him. The shock of that report was enough to cause Sarah's *neshama* to depart from her. So it is clear that the giants triggered Sarah's demise. So now we read "Sarah died" [because of the giants] in Kiryas Arba." Both of Rashi's explanations are plausible and internally consistent one with the other.

(אמרי יצחק - הגאון ר' יצחק מאיר הלוי קאצינעלינביגען)

## Not the usual agenda at a funeral

ויבא אברהם לספד לשרה ולבכתה: (כג ב)

*Abraham came to eulogize Sarah and to bewail her. (23:2)*

The sefer of the Shverzna Rav wonders why the word order is not *ויבא אברהם לספד ולבכתה לשרה* Why does Sarah's name intervene between the two actions Avrohom performed in her memory? An insight of Rav Dovid Pardo in משכיל דוד yields the answer. If the customary sequence at funerary events were reflected in the posuk, we would expect *לבכתה ולספד* -- first, from overwhelming grief, to bewail the deceased, and then after regaining some composure, to eulogize. But Sarah's death came on the heels of the Akedah, and Avrohom was still reveling in the exaltation of having fulfilled Hashem's commandment, in the most difficult of his Ten Trials, to the extent that he could not weep from grief. But when he began to deliver the hesped/eulogy, and spoke of Sarah's unparalleled virtues and of the enormity of his personal loss, then unbridled tears and sobbing were the only possible human reaction. This confirms our understanding of why "to eulogize" occurs first in our posuk.

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Out of respect and honouring the nifteres, Avrohom's initial aim was only to eulogize Sarah, because crying was not yet in order for him, or even possible. Only then could "bawling" her take place, for the reason given by Maskil LeDovid.

(שמח זבולון - י.ז. קליטניק)

## Eliezer : convinced that he had followed the right path

והאיש משתאה לה מחריש לדעת ההצליח ה' דרפו אם לא: (כד כא)  
*the man was astonished at her, standing silent, [waiting] to know whether Hashem had caused his way to prosper or not. (24:21)*

Two close textual questions arise here: 1) Why do we need "at her"? A wording such as *והאיש משתאה לדעת ההצליח ה'* "the man was astonished and sought to know if he were successful in his mission" would have made the point. So why then "at her"? 2) And why did the man stand totally silent? (מחריש) What happened is this: Eliezer looked in Rivka's direction, and made a face pretending to look at something interesting in her direction -- "at her." He said absolutely nothing about his wonderment: "he kept silent". Rivka also was silent. His aim was to assess Rivka's level of *tznius/modesty*, for a modest woman would never engage a male stranger in conversation, asking what his business was. At that point, Eliezer knew with certainty that his mission was a success, that here was the fitting match for Yitzchak, and that Hashem had led him to the proper destination to fulfill his mission.

(באר יצחק - הרה"צ ר' יצחק אבי"ד אליק)

## Har HaMoriah sealed the shidduch

ויען לבן ובתואל ויאמרו מיהנה יצא הדבר לא נוכל דבר אליך רע או טוב: (כד נ)

*Laban and Bethuel answered and said, "The matter has emanated from Hashem. We cannot speak to you either bad or good. (24:50)*

Lavan and Besuel, wicked schemers that they were, tried to block the shidduch, claiming that Rivka was such a *tzadekkes* that Yitzchak could not possibly be worthy of her. Medrash Rabbah (Beraishis 60:10) supplies the grounds for Eliezer's rejoinder: מהר המוריה: "From where did the matter emanate? From Mount Moriah." The events at Moriah proved Yitzchak's suitability. Eliezer revealed that he had been ready to be brought as a *korbon* to Hashem. When the wily schemers heard this rebuttal, they were reduced to no more than humble acquiescence.

(בית ישראל השלם למוח"ז האדמו"ר ממאסטערסדארף צוק"ל)



**Rav Yosef ben Simcha Bunim Waltuch** was a hidden tzaddik and a miracle-worker. He was a direct grandson of the holy Zlotschover Maggid Yechiel Mechel זצ"ל. He was close to Reb Shlom'ke Zhviller and the mekubal Moshe Yair Weinstock. The

latter connected him with the mekubal Rav Chaim Sanvani זצ"ל. His biography, called *HaTzadik Hapleoi*, was recently published and draws a picture of his greatness. Reb Chaim Ehrenthal of Yerushalayim was a close friend of Rav Yosef, and relates this amazing episode in the sefer: There was a Yid in London whose gentile landlord never tired of making life miserable for him, including imposing all sorts of unwarranted monetary charges on him. There was no legal recourse for the Yid, who bore his misfortune silently and stoically. One day, a sizeable business cheque intended for the landlord was mistakenly delivered to the Yid. He saw a chance to recoup some of the losses the landlord had swindled from him and proceeded to cash the cheque at the bank on which it was drawn. Things were quiet for a spell, until one day a stern letter from a lawyer arrived. He wrote that the landlord was suing him in court for the misappropriated funds on the basis of indisputable documentary evidence supporting the man's lawsuit. He also threatened to publicly shame the Yid by publishing details of the alleged fraud in the press and, in a word, promising to ruin him. The family engaged a solicitor (a British lawyer) to represent the head of household and secure the most favourable outcome for him, but things seemed bleak in light of the incriminating evidence. The court date was scheduled for the first day Chol HaMoed Pesach, and, on the basis of his experience at law, the solicitor predicted a judgement against the defendant, but promised to strive to lighten the penalties. Of course, a Jewish family's first and last resort is always *tefilla* and *tehillim*, and everyone took to their well-thumbed and tear-soaked seforim. One of the family then recalled their friend Reb Chaim Ehrenthal, who had spoken so often of Rav Yosef Waltuch and the wondrous deeds he performed, outside the bounds of natural laws. Chaim promised to relay the whole sorry story to Rav Yosef when he next saw him, which was to be soon, since Rav Yosef was to be a guest at his Pesach Seder. After hearing the story before Yomtov, Rav Yosef told Chaim that he could inform his friend in London that his legal

problems would soon be over, and that they should have a tranquil and confident Seder Night. He needed to know only the names of the judge and the plaintiff, gentile landlord, and that he would "take it from there." The Seder at Chaim's house was exalted beyond words. It was graced also by the presence of Hamekubal Hatzaddik Menachem Minchen and the two tzaddikim together drove the Seder to lofty heights. When **דם ואש ותמרות עשן** "Blood, fire and pillars of smoke" was to be recited, Rav Yosef extracted an ancient, yellowed Haggadah from his kaftan's pocket and proclaimed the words loudly, after which he repeated over and over, in an unsettling, other-worldly voice, the names of the judge and plaintiff in London. When things quieted down, Rav Yosef instructed Chaim to take the bowl which held the wine spilled from the cups during the recital of the Ten Plagues -- and pour it into the toilet. But he warned him not to spill even a single drop onto the floor -- because

**STORY**  
**OF THE WEEK:**  
**The Yerushalmi tzaddik's exalted Pesach seder acquits a Yid in far-away London**

it could start a fire! When he returned to the table, having fulfilled his mission perfectly, Rav Yosef confidently stated that the Yid in London, Chaim's close friend, would emerge totally acquitted from the trial he was facing. Chaim had to wait another day to telephone London with the electrifying news, since it was still Yomtov there. The family in London became simply hysterical with the news from the charmed Seder in Yerushalayim, since they held that only a miracle from Shomayim could, in the face of seemingly intractable evidence, short-circuit the case against the head of the family. But with a renewed and strengthened bitachon/full trust in Hashem, they resigned themselves to meet their solicitor in court the next morning, where he would reply to the government barrister's legal arguments, hoping to achieve the most lenient judgement possible for his client. But every ear in the courtroom was incredulous to hear the barrister say, somewhat sheepishly, "May it please the court: Upon further analysis, we fail to find any firm grounds to prove any wrongdoing on the part of the defendant. We have no choice but to drop all charges against him." The presiding judge officially discharged the Yiddishe defendant from court, with a decisive "Case closed. You are free to go, sir." The family now saw the veracity of the stunning miracle which Rav Yosef Waltuch had achieved in Yerushalayim, Ir HaKodesh, on behalf of their family. The Yid lost no time in calling Reb Chaim, who was the go-between for the whole episode. Rav Waltuch passed away on 20 Iyar, day 35 of sefiras ha'omer, in the year 1983 למספרם and came to rest on Har Hazeisim. (ספר הצדיק הפלאי)

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