

Pardes Yehuda

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

A MIRACLE HAS TO TRIGGER SPECIAL TEFILLOS

ויפגע במקום וילן שם כי בא השמש: (כח יא)

He arrived at the place and lodged there because the sun had set (28:11).

Rashi holds the key to an important lesson. He comments:

ויפגע א לשון תפלה ותיקן תפלת ערבית. ושנה הכתוב ולא כתב ויתפלל, ויפגע Our Rabbis ... interpreted as an expression of prayer, ...and this teaches us that Yaakov instituted the evening prayer. The posuk did not write ויתפלל [the usual expression for prayer], and this teaches that the earth sprang toward him, ... In a word, ויפגע teaches two separate things: 1) Yaakov established Maariv, the evening prayer and 2) the earth contracted and sped his journey. Yet, if the two teachings emanate from the same word, we would expect a connection between them, if only homiletic. Yaakov was well aware that the earth's contraction, which enabled his mission to succeed, was miraculous. And it was precisely for that reason that he stood in prayer for his well-being, out of fear that the miracle caused his merits to diminish. Yaakov alluded to this same phenomenon -- miracles and favours diminishing his store of merits -- later in 32:11, in the run-up to his encounter with Esav: קטנתי מכל החסדים ומכל האמת אשר עשיתי את עבדך, I have become small from all the kindnesses and from all the truth that You have rendered Your servant, about which Rashi writes explicitly theחסדים על ידי החסדים, "My merits have diminished because of the kindnesses." Eliezer, reporting details of his mission to Lavan, could likewise have had similar qualms: וזבא היום אל העין So I came today to the fountain, (explained by Rashi: ומאתי והיום באתי, מכאן היום יצאתי לך הארץ, שקפצה לך הארץ, Today I left, and today I arrived. From here we learn that the earth shrank for him) -- and hence, he also stood in prayer. There is a commonplace saying, that אין סומכין על הנס, "don't rely on a miracle to happen for you", which is usually construed to mean that one should not factor a personal miracle into his operational plans. Here, the message is the converse: if a miracle has already taken place, the beneficiary should not assume that he can rely on that miracle to drive his further good fortune. No, he is well advised to redouble his efforts in prayer to Hashem as the only fitting response.

(תפוחי חיים - פאנעט קארלסבורג)

A HINT OF RESURRECTION

ויקרא את שם המקום ההוא בית אל ואולם לזו שם העיר לראשנה (כח יט)
He named the place Beth El, but Luz was the original name of the city. (28:19)

Quite apart from conveying a toponymic fact, our posuk contains a veiled reference to the future *Techias HaMeisim*/Resurrection of the Dead, belief in which is a cardinal precept of Yahadus, attested to by the last of the thirteen "Ani Ma'amin"'s said after Shacharis/morning prayers. Medrash Rabbah (Beraishis 28:3) speaks of a bone in the spine named "Luz" (known elsewhere as 'nischui'), which is indestructible and does not decay in the grave, which will serve to launch the regeneration of each person at Resurrection time. The

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Mishna Berurah (סי' ש סק"ב) cites this fact in a halachic context - that of all the bones and organs in a living body, the Luz/Nischui bone derives sustenance and pleasure only from the Melava Malka meal. Now we can apply this knowledge to our posuk: ואולם לזו: "Only the bone called Luz" שם "there, in the future" -- meaning the Great Future, [we find an echo of this in a rather unexpected place -- the Haggadah, where we say of the Simple Son, ותם מה הוא אומר, evokes the Russian word ТАМ meaning "there", whence "there, what will he say?", i.e., addressed to every Yid, again, by extension, "what will your defense be in the World of Truth?"] when העיר "at the Awakening" [as in העיר "I will awaken the dawn" (Tehillim 108:3)] -- לראשנה -- that bone will be the first to be "awoken" on the Great Day. (שמח זבולון י.ז. קליטניק)

YAAKOV'S MULTIFACETED LOVE

ויאהב גם את רחל מלאה: (כ"ט ל)

He also loved Rachel more than Leah.

The Yismach Moshe is troubled by the "also" here. "Also"? He didn't love Leah at all! The question is compounded by the מלאה "more THAN Leah"? The posuk informs us that Leah was actually hated: ((לא)) Yaakov's witnessing Rachel's righteous, self-sacrificing transfer of the identity *simanim* to Leah, to spare her the humiliation of rejection, were additional grounds -- (גם) to increase his love for her and her sterling character. Now the Yismach Moshe parses the מלאה differently: through Leah, because of what Rachel did for Leah did Yaakov love her. His reading: "GAM" means he loved her ALSO on account of the exalted chesed she performed for her sister. (ישמח משה)

MALACHIM: TWO CLASSES, SUMMONED OR NOT-SUMMONED

ויעקב הלך לדרכו ויפגעו בו מלאכי אלקים: ויאמר יעקב פאשר ראם מחנה אלקים זה: (לב ב-ג)

Jacob went on his way, and angels of G-d met him. And Jacob said when he saw them, "This is the camp of G-d," (32:2-3)

Rav Shimon Sofer of Krakow, the Michtav Sofer, is quoted saying: "It is not a particularly awesome achievement to summon a Malach/Angel by employing holy Names of Hashem. But when a Malach comes down to a person of its volition, without being summoned, now that is truly remarkable." Jacob went on his way -- and made no effort to bring Malachim down from On High -- and angels of G-d met him -- coming of their own volition. So And Jacob said when he saw them, appearing to him, "this must be the camp of G-d" -- an assemblage which The Oibershter has sent to me to rescue me from the clutches of Esav and to cast fear into him and his legions.

(בית ישראל השלם למוח"ז האדמו"ר ממאטטערסדארף זצוק"ל).

The Holy Tzaddik Rav Simcha Bunim of Przysyscha was born in תקנ"ה to Rav Tzvi Hirsh Bonhard, Voydislover Maggid. After marrying, he drew near to the Kozhnitzer Maggid, who arranged for him to be a lumber trader, working with the wealthy Berel Bergson from Warsaw, who was known for his generous support of widows and orphans. Danzig was his usual place of business, and after trading trips he returned home for uninterrupted immersion in Torah and Avodah. Rav Dovid of Lelov lead him to view the Avodah of the Holy Chozeh of Lublin and while there, he became close to the Yid HaKodesh, the Chozeh's talmid and eventual successor.

On one fateful trip to Danzig, Reb Bunim was entrusted with a much larger than usual inventory of lumber to sell. His boss, Reb Berel, had sunk large sums in the lot and even had to hire a ship and large crew to make the transport. Berel was counting on enormous profits from the shipment, which he anticipated using to expand his charitable endeavours. so there was a lot riding on Bunim's success in managing the transactions. Bunim arrived in Danzig and as usual set out to assess the local market conditions. His eyes glazed over when he read the quotations chalked in on the trading boards: the going price for his type of goods had nosedived since his last visit, and were he to sell his wares at the current rock-bottom rates, his boss would suffer a major setback -- a loss so great, in fact, that it could jeopardize his entire enterprise. But there was much more at stake. Berel's non-religious competitors, had needled him mercilessly about relying upon an untried youngster to transact business for him. Bunim's head lay only in Torah, they taunted Berel, and he was sure to wreak havoc on Berel's balance sheet -- just wait and see.

Returning from Danzig with disastrous results would cast Bunim into disrepute, and cause a grievous chillul Hashem. This bothered Bunim above all else. With it all, Berel maintained his trust in Bunim's skills and integrity. Bunim surveyed the gloomy scene in the Danzig bourse and saw that the other dealers threw up their hands and liquidated their stocks for unheard-of prices, suffering great losses in the process. This was not for Bunim. He made a cool calculation: have the ship's crew offload the wood into a safe, dry and clean warehouse and wait until the price would regain its former levels, and then pounce at the first chance to sell at a meaningful profit. Bunim repaired to a beis medrash, to his Torah and Avodah, determined to sit out the depressed lumber market. But the other dealers in town urged him to unload the wood for any price he could get, because prospects seemed bleak for any recovery. A grim letter then arrived from Reb Berel with dire news: he lost a large sum in an unrelated business, and was literally facing bankruptcy, which only a quick sale of the warehoused lumber could forestall.

Bunim shuddered at the impending Chilul Hashem which would have been laid at his feet, but even worse, over the loss of support for dozens of widows and orphans. He paced to

and fro in the Beis Medrash until he found himself standing in front of the Aron Kodesh. He flung open the doors and beseeched Hashem with every fibre of his being, and with no hesitation: *"Ribono shel Olam! You sent blessings to the house of Potifar, the pagan Egyptian, in the merit of Yosef HaTzaddik. Now I am surely not like Yosef, but on the other hand, my boss Reb Berel stands infinitely higher than Potifar, and so doesn't need a Yosef to manage his affairs. So please, Father, combine Berel's merits of his huge tzedaka activities with my poor and few merits and cause the price of wood to climb to its former levels, so that Berel can escape ruination. The welfare of widows and orphans hangs in the balance."* Wonder of wonders, no sooner had Bunim finished his passionate plea to the Creator than a lumber broker burst into the shul, saying that he represented a major furniture factory which, because of a large imperial order, urgently needed an enormous amount of high-grade lumber -- just the kind Bunim had stored up in the warehouse. "I hear you're sitting on a huge stash of top-grade solid Polish wood, clean and free of bugs and rot. I'll take everything you've got. Name your price." Bunim replied, "I'm sure we can do business, but the price won't be cheap. I want 700 zlotys per board-foot." "Are you out of your mind?" roared the merchant. "You know full well that's four times the market price." "What's past is past and that's the price today, for immediate delivery." The man stormed out, seething. "When you want to reconsider, you know where to find me," shouted Bunim after him. He was 100% confident, beyond a shadow of a doubt, that Hashem would ensure the success of his dealings. He drew on the Mishna in Brochos (perek 5, mishna 5) for support:

אם שגגרה תפלתי בפי יודע אני שהוא מקבל
IF MY PRAYER IS FLUENT AND FLOWS EASILY FROM MY MOUTH, THEN I KNOW THAT IT IS ACCEPTED.

The next day, news of the London fix on lumber came in and triggered a total turnaround in the market. The price in Danzig skyrocketed to a level well higher than Bunim had quoted the merchant. He spread the word that he had a large, very choice lot of the best grade lumber, for sale at that day's current price. It sold in an eyeblink. When the earlier disgruntled man came back breathlessly to pay Bunim's price, he found that it was too late, and the wood was already on its way to its new owner. Bunim brought his profits back to an overjoyed Reb Berel, who praised and thanked the Oibershter for directly setting him back on his feet. As for Bunim, his commission was large enough to let him leave the business and devote himself exclusively to Torah and Avodah, comfortable in the knowledge that he had avoided a Chilul Hashem and could continue his Avodah untrammelled. He matured into a great tzaddik and succeeded the Yehudi HaKodosh in Lublin. He left illustrious talmidim, who spawned important Polish Chasidic dynasties: Yitzchok miVorka, Yitzchak Meir miGur (Chiddushei HaRim), Chanoch Henoch miAleksander, and others. זע"י.

STORY OF THE WEEK:
INSIDER TRADING WITH HASHEM AS A PARTNER: REBBE REB BUNIM'S EARLY CAREER

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