

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת וישלח תשע"ט

How would Eisav see an angel?

וישלח יעקב מלאכים לפניו אל עשו אחיו ארצה שעיר שדה אדום: (ל"ב ד)
Yaakov sent angels ahead of him to his brother Eisav, to the land of Seir, the field of Edom. Rashi explains that Yaakov literally sent מלאכים, angels (Midrash Rabbah 75:4). The Chasam Sofer asks an obvious question: What was the purpose of sending angels to Eisav? Even a regular human being cannot see an angel, which is a spiritual entity without the permission of Hashem. How would Eisav, who was an evil person, a "rasha", be able to see an angel? The Chasam Sofer quotes an interesting Ramban in Parshas Vayeira (17) who says that in the beginning, when Yaakov sent the angels, Eisav wasn't able to see the angels, and only when Yaakov was mispallel that Hashem should open Eisav's eyes did he see the angels. Therefore, Yaakov understood that Eisav could not see a spiritual angel, but through prayer, Hashem would open the Eisav's eyes, and he would see the angels. The Chasam Sofer asks: if this was the case why did Yaakov send the angels, if he realized that Eisav would not be able to see them? The Chasam Sofer answers: We find elsewhere the concept of Hashem opening the eyes of a rasha. Avimelech saw an angel in the merit of Avraham: ויבא אלקים אל אבימלך בחלום הלילה: (Bereishis 20:3) Lovon also saw an angel in the merit of Yaakov: ויבא: (31:24) We also see with regard to Bilaam and his donkey: The Torah (Bamidbar 22:27) states, ותרא האתון את מלאך ה' ותרכב תחת בלעם. *The donkey saw the angel of the Lord, and it crouched down under Bilaam.* Only the donkey saw the angel: however, Bilaam didn't see the angel. Bilaam hit the donkey when she acted weirdly. Afterwards, the Torah says: ויגל ה' את עיני בלעם וירא אתמלאך ה' *Hashem opened Balaam's eyes, and he saw the angel standing in the road.* Only at a later stage does Hashem open the eyes of Bilaam. This was in the merit of Klal Yisrael. We derive from here that Hashem opens the eyes of evil people to see a spiritual angel. Therefore, Yaakov was sure that Eisav would see the angels in his merit. However, Yaakov came to understand that Eisav was such a "rasha" that Hashem would not allow him to see an angel, even in the merit of Yaakov. Therefore, Yaakov had to pray that Hashem should open Eisav's eyes. With this insight of the Chasam Sofer, we can explain why we pray every day in Shacharis *Hashem, unite our hearts to love and fear Your name.* If fear of Hashem is only in the person's hands, how can we pray to fear Hashem? The answer is that prayer can achieve everything; just as Yaakov prayed that Eisav should see angels, a Yid can pray for Yiras Shamayim. (Yehuda Z. Klitnick)

How could Yaakov fight with an angel?

ויותר יעקב לבדו ויאבק איש עמו עד עלות השחר: (לב כה)
And Jacob was left alone, and a man wrestled with him until the break of dawn (32:25) Rabi Chiya says that this Malach was

the Sar of Eisav, and there are those who say that it was the Malach Michael. The question is: How could Yaakov have fought with a Malach (angel), when he was but a man? The Sifsei Cohen a Talmid of the Ariza'i comments: When Malachim come down to this world in the guise men, they take on the persona of the men. As we see when the Malachim came to Avrohom, they ate. So too here, being that the Malach came as a man, Yaakov was able to do battle with him, for the Posuk says, ויאבק איש עמו it was a man whom Yaakov was battling. However, we see that they fought all night, as the posuk states עד עלות השחר *and a man wrestled with him until the break of dawn.* We must conclude that if angels come down to earth as men, their strength also diminishes. Yet where did Yaakov get the strength to fight all night? The answer is found in the episode in which Yaakov was searching for a wife. When he saw Rachel, the Torah states: ויהי כאשר ראה יעקב את-רחל בת-לבן אחיו אמו ואת-צאן לבן אחי אמו וישק את-צאן מעל *And it came to pass, when Yaakov saw Rachel, the daughter of Lovon, his mother's brother, and the sheep of Lovon, his mother's brother, that Yaakov drew near and rolled the rock off the mouth of the well, and he fed water to the sheep of Lovon, his mother's brother (29:10)* Rashi comments: "That Yaakov drew near and rolled:" As one who removes the stopper from a bottle, to let you know that he possessed great strength (Midrash Rabbah 70:12). When it came time for the angel to ascend to heaven and pray, the angel had to confess that he was a angel and not a man: ויאמר *And he (the angel) said, "Let me go, for dawn is breaking," but he (Jacob) said, "I will not let you go unless you have blessed me."* (32:27) Yaakov knew the power of a blessing from a angel, and he got his Bracha. (Yehuda Z. Klitnick)

The ultimate way to having one's prayer answered

קמנתי מכל החסדים ומכל האמת אשר עשית את עבדך: ... הצילני נא מיד אחי מיד עשו: (לב יא - יב)
I have become small from all the kindnesses and from all the truth that You have rendered Your servant...Now deliver me from the hand of my brother (32:11-12). Rabbeinu Bachya derives a powerful lesson from these pesukim. Yaakov Avinu is showing Klal Yisrael the ultimate way for their prayers to Hashem to be answered. First of all a person must realize how small and lowly he is -- utterly insignificant, compared to the greatness and might of Hashem. Then, he must praise Hashem for all the kindnesses He has given him. Then, and only then, can one make his request of Hashem. This is exactly what Yaakov did. 1. קמנתי I am humbled 2. הצילני נא מיד אחי מיד עשו: Please from all the kindnesses that You have granted to Your servant. 3. Therefore my request: הצילני נא מיד אחי מיד עשו: Please

deliver me from the hand of my brother. (*Rabbeinu Bachya*) Based on this insight we can explain what many say Friday night before Kiddush: מודה אני לפניך יי אלקי ואלקי אבותי. על כל החסד אשר עשית עמי The question is: We can thank Hashem for the past, but how can we thank Him for the future; how do we know what will happen in the future? However,

based on the Rabbeinu Bachya: when one thanks Hashem for the past and prays then for the future, Hashem will grant his desires. Similarly, we say in the Zemiro: first "Modeh Ani" in humbleness. Then, "we thank you, Hashem, for the past and then we pray for the future," and therefore we are confident that Hashem will listen to our prayers for the future. (*Yehuda Z. Klitnick*)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

*****The Sanzer Rav gets upset and the chosid gets his fields*****

The Heilige Tzadik Rav Hershel Lisker had a chosid who was very wealthy. The chosid leased a large field from a Poritz. The field yielded a large crop of fruit every year. One day the chosid came to the Rebbe for advice, as he was on the verge of bankruptcy. He hadn't paid his rent for a while, and the Poritz was threatening to lease the field to someone else. The Rebbe felt bad for the chosid. He went into deep thought, and the people around the Rebbe became worried. After a few minutes, the Rebbe awoke. The Rebbe smiled and told the chosid, "I have a solution for you. Go to the Sanzer Rav. If you can get the Sanzer Rav upset, he will shake you and even give you a smack and then you will have your yeshua (salvation)!" *[It was well-known among chassidim that whoever did this to the Sanzer Rav got a yeshuah.]*

The chosid thought that it must be easy to get the Sanzer Rav upset. When he came to Sanz, he went to the Rav and poured out his heart. The Sanzer Rav answered sharply, "If you can't pay the rent, then buy the field." Then the Rav told him, "Kindly leave." The chosid left in shock and confusion. How could he buy the field when he couldn't even pay the rent? The chosid decided to return to the Rav the next day. When he poured out his heart again, the Sanzer Rav repeated, "If you can't pay the rent then buy the field," and told him to leave. Now the chosid was really confused, and he felt helpless. How was he going to get the Rav upset, if the Rav was so calm and composed?

He decided to go into the Rav every day. But every day he received the same calm answer from the Rav. The chosid wanted to follow his Rebbe's instructions, but he couldn't manage to get the Sanzer Rav upset. He decided to approach Harav Moshe Yehoshua, the Gabbai. He described the situation and poured out his feelings. He added that he was a chosid of Rav Hershele Lisker, who was a devoted follower of the Sanzer Rav, and that Rav Hershele had shared with him the secret of upsetting the Sanzer Rav in order to have a yeshua. "But what can I do to get the Rebbe upset?" the chosid asked.

His request touched the heart of the Gabbai, who knew of the secret too. He told the chosid that he had a plan. The Sanzer Rav used to take a long time to prepare for Mincha. During that time no one dared to enter his room. It was certain, that if the

chosid would enter the room during that time, the Rav would get upset at him and he would have his yeshuah. The chosid entered the room, but nearly fainted at the sight of the Rav. The Rav was wearing white clothes and was standing in the corner, surrounded by fire. The chosid started trembling, and was about to run out of the room. His situation, however, as well as his emunah in his Rebbe, strengthened him, and with all his strength he screamed out: "Rebbe, help me!" He couldn't say more. The Sanzer Rav was distracted by the chosid and scolded him, saying, "Don't you see that I am preparing for Mincha? How do you dare disturb me now? Get out of this room right now!" The Rav took the chosid by his lapels and started shaking him, and escorted him to the door. The chosid was now in seventh heaven, and screamed out aloud to the Rav: "Thank you! Now I will have my yeshuah!" The chosid left, and on his way out thanked the Gabbai and went home.

When he came home, his wife told him that the Poritz was looking for him. She was sure that the Poritz wanted to throw them out of their home. She was surprised to see her husband calm and composed. He said to her, "I have emunah in the Rebbe that the brocha of the Sanzer Rav will work, and the Poritz will sell us the field."

She was puzzled, but hoped for the best. The chosid came to the Poritz and he noticed that the latter's reception was warm. The Poritz told the chosid that he, the Poritz, had to move away from the village and that he was thinking of putting up the fields for sale or auction. But he was concerned that no one would be able to meet his price. There was also the chance that no one would want the property. "One way or another," said the Poritz, "precious time will be wasted. I'm in a rush to move. Therefore, since I know you to be an honest person, I arranged with a bank to lend you 10,000 gulden as a down payment, and the balance can be paid over a period of 10 years. It's a deal you can't refuse." The chosid knew that this was the work of both Tzadikim, the Sanzer Rav and Reb Hershele. The chosid agreed to the deal, and thanked the Poritz for being so kind to him. That very day the deal was signed and sealed.

The words of the Sanzer Rav were ringing in the chosid's ears "If you can't pay the rent, then buy the field." With the right Emunah, the chosid was blessed again with wealth.

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