

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Vayishlach 5778

year 8 #316

פרשת וישלח תשע"ח

The deeper difference of Yaakov and Esav!

וַיֹּאמֶר עֵשָׂו יִשְׂרָאֵל רַב אֲחֵי יְהוָה אֲשֶׁר-לָדָד: וַיֹּאמֶר יַעֲקֹב אֶל-נָא אִם-נָא
מִצְעָאֵתִי חֵן בְּעֵינֶיךָ וְלִקְחָתָּ מִנְּחֻמֵּי מִיָּדַי וְכִי יִשְׂרָאֵל-כָּל וּפְצַר-בוּ וַיִּקְּחָהּ:

"And Esav said 'I have plenty, my brother, let what you have remain yours'. Thereupon Yaakov said, "Please no! If indeed I have found favor in your eyes, then you shall take my gift from my hand.. Now take my gift, which has been brought to you, for God has favored me, and I have everything." He prevailed upon him, and he took it.' (33:9-11) Yaakov pleaded to Esav please accept my sacrificial gift. Rashi gives us an explanation to the clarity of distinction between the ideologies of Esav and Yaakov as conveyed within the Torah: and states: *I have everything: All my necessities. Esav, however, spoke haughtily, "I have plenty," [meaning] much more than I need. [Tanchuma Vayishlach 3].* The lesson here was that Esav spoke in an arrogant way saying that he has plenty, he has more than he needs. Yaakov conveyed a different sentiment. He states that he has everything, meaning that he has his basic needs to live and for that he is tremendously grateful. There is a interesting point which has to be clarified. If Esav did have more than he needs, why did he indeed accept the gift from Yaakov? The Kli Yakar expands on this concept further, and through this analogy we will understand why Esav accepted the gift: The differences in their language is indicative of the mindset of each one. Esav is representing the wickedness that can overpower man's view of the world. He is never satisfied with what he has and always wants more. A man of this kind can amass that greatest of fortunes, he can accrue holdings and property beyond what anyone can imagine, yet when he is on his deathbed and you ask him, "Now that you are close to death and have achieved riches surpassing your wildest dreams, is there anything else that you want before you leave this world?" This person would answer: "I would just want a little bit more." The issue is that he is never satisfied with what he has because he always sees what he does not have. More so, he dislodges from the actual focus of the world. He strove his whole life for extravagance and indulgence alone; the contentment of past gratification in this world does not satisfy the urge to fulfill more desires which have not yet been experienced. The mindset of Esav is this - this world is to maximize pleasure, hence the words "I have plenty" are indicative of the emphasis on physical accumulation as the objective in life. The Midrash Koheles states in the name of Rav Yuden *No one leaves the world and half of his desire in his hand.* On the other hand, Yaakov understands that this world is a medium to the Next World. It is a place of opportunity to

connect with Hashem via Torah and mitzvot. The pleasures of the world are peripheral and not the primacy. They are amongst the tools to be used to reach the true goal of this life. The Ramchal in his sefer Mesilas Yesharim chapter 11 states: It is the lust for money which binds a man in the shackles of this world, harnessing thick ropes of labor and preoccupation upon his arms, as scripture says *אורה ה*: *one who loves money will never be satiated with money* (Koheles 5:9). He continues: It is what takes a person away from the service of G-d, for so many prayers are lost and so many mitzvot are neglected due to excessive preoccupation and much laboring after profit. How much more so regarding Torah study as our sages said (Eruvin 55a): "it is not over the sea' (Devarim 30:13) - with those who travel over the seas for business".

What consolation was it that it is a son?

וַיְהִי בְהִקְשָׁתָהּ בְּלִדְתָהּ וַתֹּאמֶר לָהּ הַמַּיְלֶדֶת אֶל-תִּירְאִי כִּי-נִסְיָנָה לָךְ בְּנִי:
When she [Rachel] was having difficulty delivering, and the midwife said to her do not fear, because this too will be a son for you.(35:17) It is self evident that people try to comfort others in pain. Sometimes they are even successful. It is obvious that the midwife was saying something important to Rachel, for these were the last recorded words said to her, and the Torah is the one revealing them to us. Yet, what was the statement meant to do for Rachel? why was she not to fear because this child was also a son born to her? The basic answer can be that since the maidservants Bilhah and Zilpah each had two sons, then Rachel will not be esteemed even as one of the maidservants.[see Rashi 30:21 when Leah gave birth to Dina.] Rav Yosef Nechemia Kornitzer, grandson of Chasam Sofer, writes that Rochel was one of the quintessential examples of a Jewish mother. She lived, breathed and wanted nothing else than for her family, her children, and life to stand for, live for and follow in her ways, in the ways of the Avos and to serve Hashem. In her last waning moments of life, in an act that lets us know who she was and what she worried about, Rochel wasn't thinking of her pain and misery, but was worried whether this child will be brought up in the right way. This was integral to her being, and this was what mattered to her. The midwife, to assuage her obvious fears and to strengthen her last moments, told her "Don't worry, don't fear, don't give it a second thought, this son will be for **you** a son. He will surely follow in the way that you want him too." This was a great consolation to Rachel. My great uncle Reb Nissan Pilchick always said: When parents have children go in their parents way of Torah and Yiras Shamayim, they are millionaire's. His children followed him and always boasted that he was a millionaire!

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** *Reb Meir'l Premishlaner's pipe-cleaner provides the key to a bride's dowry* *****

Reb Yitzchak lived near the famous city of Premishlan. He was impoverished, but had trust in Hashem's beneficence and guidance. He had worthy and pious children of refined character, and a shidduch-match was proposed for his oldest child, a daughter, and the shidduch was finalized and a wedding date set. Only plans for the "small matter" of the dowry were left hanging, but Yitzchak's trust in Hashem made him sure that he would provide it honourably. Yet as the calendar moved on day after day, the wedding was approaching and Yitzchak still had no solution for the looming unsatisfied dowry. Although he was not of the chassidic persuasion, he heard convincing accounts of the tzaddik Reb Meir of Primishlan's ability to open the gates of heavenly blessing through his fervent and exalted prayers. How could he fail to pursue an appeal to the tzaddik in his hour of need? He headed straight for Rav Meir's inner sanctum and laid forth his plight to the tzaddik. Rav Meir was duly impressed with Yitzchak's seriousness, and calm and serene demeanour, even in pressing straits. But instead of hearing words of encouragement and sound direction, Yitzchak was dumbfounded when Rav Meir asked, out of the blue, "Would you perhaps have a pipe-cleaner on you (a flexible wire covered with absorbent fabric for cleaning the inside walls of the stem of a smoker's pipe.)?" Yitzchak exclaimed: "Rebbe, what would I be doing with a pipe cleaner? I have never smoked a pipe in my life." "Well, it's a pity for you. Unless you bring me the pipe-cleaner I need, don't bother coming back here, because I have no solution for your problem."

Yitzchak was beside himself with confusion and dashed hopes. "What does a pipe-cleaner have to do with a dowry for my daughter?" Still, his measure of trust in a tzaddik, surely transferred over from his trust lehavdil in Hashem, spurred him on to say, "Rebbe, of course I will bring you the pipe-cleaner, even if it means turning the whole world upside down!" Rav Meir'l seemed glad to hear this, and Yitzchak launched a search for the needed pipe-cleaner. It was not a simple matter, since no shop was able to supply the item. In desperation, Yitzchak turned to a gentile metal-smith who offered to fabricate one for him, but at a high price. Apparently, Yitzchak was looking at a custom-made product requiring highly skilled and intricate work to produce. The metal-smith seemed to take a liking to his customer and invited him to remain in the shop for the duration of the job. They got to talking about everything under the sun until the smith revealed that he was alone in the world. Yitzchak asked where he kept his money and surprisingly, the man showed him one empty barrel among the wine barrels which held his life savings in cash from a lifetime of hard work. He said that he had decided to close his metal shop and spend the rest of his life touring the world and living off his savings. When the custom-made pipe-cleaner was ready, the metal-smith let Yitzchak take it on credit, to be paid for when he was able, and Yitzchak, with a new spurt of encouragement, sped off for Rav Meir'l's court to deliver the merchandise. To his dismay,

the gabbai met him with the news that the Rebbe was not accepting visitors that day, but that he should return the next day and hope for admittance then. Yitzchak retained his composure and set out to find a place to spend the night. What does he hear, though, but a man pounding on a drum in the town square, with people gathering around him. This was the way of making public announcements in those days. Yitzchak perked up his ears and listened to what the man was shouting. "By order of the court, there will be an estate liquidation auction tomorrow of the holdings of the metal-smith who lived on the edge of town and who passed away this morning, and left no heirs. Proceeds from the sale will pay for an honourable burial for the deceased."

After these words, Yitzchak thanked Hashem for leading him to the tinsmith's hut, striking up a friendship there, and learning about the small fortune stashed away there in a nondescript old barrel. He went canvassing his friends to borrow enough money to buy the property at auction -- and, of course, all that it contained. He appeared at the appointed place and time and bid up the price so much that the other bargain-seeking bidders thought he was deranged, little suspecting what the property really held. The competing bidders soon dropped out, shaking their heads at this crazy man who was paying so much for a ramshackle house and shop. Yitzchak was carrying enough money to close the deal with the city auctioneer and walked away with the deed and keys to the tinsmith's estate, such as it was. He lost no time in inspecting the property, and quickly found the "magic barrel." Boruch Hashem, the treasure was intact, with enough gold and silver there to pay for all his children's weddings. His first action was to skim off enough funds to repay the auction lenders, and then to secure the rest. Now his theme was *הודו לה' כי טובו*, and he marveled, in hindsight, as it so often happens, at the open ruach hakodesh of Reb Meir'l Premishlaner for setting in motion all of the events which led to his salvation, even going so far as denying him an audience the day before, which led the way to the life-altering auction. He rushed to report back to the tzaddik and found Rav Meir'l waiting for him with open arms, but with the key question on his lips, "Nu? Did you bring me my pipe-cleaner?" Truth be told, Rav Meir had no need for a custom-built pipe-cleaner, but chose that object as the vehicle for a Yid's salvation. Needless to say, Yitzchak was transformed overnight from a pauper to a wealthy man. He rented a fine wagon for his trip home, which, to avert suspicion, he loaded with all the wine barrels from the tinsmith's house. His agenda was first paying for the dowry he had promised, and then undertaking chesed programs for Yidden in need. He also rebuilt the tinsmith's shack and furnished it as a guest house for Jewish travelers visiting Premishlan. This was pure Ruach Hakodesh and as such he remained tightly bound to Reb Meir'l and became one of his staunchest supporters, using his new-found wealth -- a direct fruit of Reb Meir's brocho. (מרגניתא דר' מאיר)

A publication of **Seforim World** 1000's of seforim: new, old and out of print and Rabbinical Letters for sale. As a new service we will accept your used seforim and english books. at 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or seforim@gmail.com 718 438 8414 718 633 5500 T/f Hours are 11:30 - 7:30 pm, Fri till 2, Just in 5 volumes of Mishna Brura with authentic Muggah plus a Ahavas Chesed 2 Muggah's \$2000. A Rif signed by the Marcheshes \$2500 Mateh Efraim belonged to Rav Pam \$180 The Gilyon is ready for pick up Wednesday evenings. Email us pardesyehuda1@gmail.com to suscribe

לע"נ ידיד נפשי המקובל הצדיק ר' מיכאל בן רחמים נימוני זצ"ל כ"א תמוז תשע"ו