

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

**Parshas Lech Lecha**

**year 4 #145**

**פרשת לך לך תשע"ד**

ואעשך לגוי גדול ואברכהך ואגדלה שמך ויהי ברכה: ואברכה מברכה

ומקללה אחר: (י"ב ב-ג)

*And I will make you into a great nation, and I will bless you, and I will glorify your name, and you shall be blessed. Rashi comments, traveling causes three things: 1) diminishes procreation, 2) diminishes money, and 3) diminishes ones reputation, therefore, he required these three blessings, namely that Hashem blessed him with children, גוי גדול, money, ואברכה, and fame ואגדלה שמך.*

There is a great difficulty here: first, What is the connection of Avrom being blessed to the posuk which follows ואברכה מברכה ומקללה אחר I will bless those who bless you and I will curse those who curse you? Second, What is the difference to Avrom what will happen to other people after he received his guarantee of a bracha from Hashem. The answer can be, that the nature of many people is to be jealous of a rich person. This jealousy leads to hatred which eventually leads to cursing, which are terrible sins. Avrom after he receives his blessing and becomes a rich person, will then have the heartache of all his new enemies and people cursing him. Can this a true blessing? Of course not! Therefore, Hashem promised Avrom that people who bless him will also become blessed with wealth. Therefore they will not be become jealous of Avrom as they too will have wealth. These people will not become his enemy or curse him and the blessing will be a true blessing. This is the connection of the pasukim.

(Yehuda Z. Klitnick based on 'ס' שלמי שמחה - הר' אטלס)

ונלך אברם ונלך אתו לוט: ויקח אברם את שרי אשתו ואת לוט בן אחיו: (י"ב ב-ה)

It says in the pasuk that Lot went with Avrom. The question is; Why does the following pasuk have to report again that Avrom took Lot with him? Second if Hashem commanded Avrom to leave behind his homeland and his family which includes Lot, how then did Avrom take along Lot? The answer can be that Avrom did not want Lot to come along with him. However Lot came on his own as it says וילך אתו לוט and Lot tagged along and kept on begging Avrom to accept him into his family of Balei Teshuva and Geirim. When Avrom saw the sincerity of Lot he then was willing to accept him. That is what the next pasuk is saying ויקח אברהם את לוט. The same scenario happened with Naomi and Ruth. After Elimelech passed away, Ruth wanted to join Naomi, and Naomi tried to discourage her from coming with her. However after Ruth came along on her own and pleaded with Naomi to accept her, Nammi saw her sincerity and she agreed to accept her as a convert to Yiddishkeit

(אגודת אוזב בויםגאלד)

ויאמר לו כה יהיה ורעה: (טו ה)

At the beginning of the Sidra Rashi explains the meaning of ואגדלה שמך and I will glorify your name as follows: I will add. I will add a letter to your name, for until now, your name was אברם. From now on your name will be אברהם, and אברהם equals 248, corresponding to a person's limbs. Rashi brings the Midrashic interpretation, He said to him, "Escape from your astrological fate" for you have seen in the signs of the zodiac that you are not destined to have a son. Indeed, Avrom will have no son, but Avrohom will have a son. Similarly, Sarai will not give birth, but Sarah will give birth. I will give you another name, and your destiny will change (Nedarim 32a) *Hagaon Reb Moshe Feinstein* asks What is the reason that Hashem chose to add letters to their names? Was that needed for the miracle to happen? He answers that the actual episode of them having children was a great miracle. However Hashem always chooses to do things to seem as if it were done by nature. Therefore Hashem told Avrom "Escape from your astrological fate". By you and Sarai's changing your names you will enter a different zodiac and people will not consider your having a child as a miracle. That is the way Hashem wants the world to operate. (Darash Moshe)

ואתה תבוא אל-אבותיך בשלום: (טו טו)

You shall come to your ancestors with peace. The meaning of peace alludes to joining them in Gan Eden. Rashi asks; If Terach the father of Avrom was an idol worshiper, how did he merit Gan Eden? Rashi answers that Terach repented and did teshuva and therefore merited Gan Eden. The question is raised; How does Rashi derive that Terach did teshuva? We can say the reason that he merited Gan Eden, is understood in the Gemerah Sanhedrin 104a that a son can bestow upon his father merits. Therefore, Terach merited Gan Eden and behalf of the zchus his son Avrom. However where is proof that Terach did teshuva? The Great Gaon the Marsha known for his commentary on Shas was asked the question when he was a child and answered a mind boggling answer as follows: The posuk says ואתה תבוא אל-אבותיך בשלום The word אבותיך is plural. The difficulty is why doesn't the pasuk say ואתה תבוא אל-אביך? You will go to your father? But now that the Torah says אבותיך, it refers to more than one, who are Terach and Nachor who both merited Gan Eden, and that Avrom will join them. Here is the punchline! How did Nachor merit Gan Eden? Yes, Terach merited it in zchus from his son Avrom? How then does Nachor fit into the picture? Therefore we must say that Terach did Teshuva and received Gan Eden on his own merit. Then, Nachor merited Gan Eden in the Zchus of his son Terach. This proves that Terach did Teshuva. (Yehuda Z. Klitnick based on sefer בשבילי התורה)

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## Story of the Week (By Yehuda Z. Klitnick)

### The train stopped suddenly in Kerestir in honor of the Rebbe

Reb Shayala the Rebbe of Kerestir was a Miracle Rebbe to whom people came from all over for Brochos. The climax of Shabbos was the Melavah Malka he used to make every week, which was very uplifting and spiritual. Hundreds of Chasidim came together from far and near to be at the Melavah Malka for hours as the Rebbe said Torah and stories of Tzaddikim, until dawn. For the Chasidim who lived close by, there was the regular train which had a stop in Kerestir. Then there was the Express train that ran from Budapest to Uhel in which the Chasidim used to come from Budapest and surrounding cities. However, since Kerestir was a small town, the train didn't stop there and the Chasidim had to continue on to Uhel and then hire a wagon to take them to Kerestir which was very difficult in the winter cold and also time consuming, and therefore the chasidim often came very late to the Rebbe.

The Chasidim always begged the conductor to stop a few minutes in Kerestir as the train passed through the station anyway, but it always fell on deaf ears. They asked the Rebbe to do something about it. The Rebbe went to visit the manager of the train station and asked him if he could do something. The manager respected the Rebbe, however he answered that he had no power to do anything. The Rebbe asked to write a letter to Budapest stating that the Rebbe of Kerestir requests that the express train make a stop in Kerestir on Motzei Shabbos. The manager consented and wrote a nice letter to Budapest on behalf of the Rebbe. When the letter was received in Budapest, they answered that larger towns than Kerestir don't either have a stop and they also mocked the Rebbe.

That Motzei Shabbos as the train neared the station it suddenly stopped. The conductor went to check what was the problem but he couldn't find anything. The doors were open now and the Chasidim walked off the train and headed straight to the Melaveh Malkah and came early enough. After the Chasidim all left the train a strange thing happened and the train was able to start running again. This was a real mystery. The same scenario repeated again the following Motzei Shabbos and again the next Motzei Shabbos and again the following Motzei Shabbos. The officers in Budapest suspected that the chasidim sabotaged

the train in order for it to stop in Kerestir. They had engineers inspect the train from A to Z but they found nothing. The police were called in to investigate and when they approached the chasidim in Kerestir they received an answer that the Rebbe is a Wonder Rabbiner and it is a act of Heaven for the honor of the Rebbe. The officers of Budapest contacted the train manager of Kerestir to find out if he knows that the Rebbe is a Wonder Rabbiner and he said that even the gentiles respect the Rebbe and enjoy his blessings. After all this, they decided that from now on every Motzei Shabbos the express train would make a stop in Kerestir. The officers wrote a letter of apology to the Rebbe.

The impact of the Rebbe was still felt many years later as the grandson of the Rebbe, Rav Mendel Rubin visited Kerestir in 1970 and he traveled by train. When the train stopped in Kerestir, the conductor yelled out very loudly: "Bodrog Kerestir Bodrog Kerestir". When Rav Mendel inquired about the odd behavior of the conductor, he received the following answer. "I have been a conductor on this train for over 60 years. Once the Chasidim came to visit the Rebbe and after they left the train, I tried starting the train and it wouldn't start. I was about to contact Uhel to send a train to Kerestir to pick up the passengers. I went from wagon to wagon to wake up the people. I noticed a elderly Yid sleeping very deeply and I woke him and asked him what his destination was? He answered "Kerestir"! I told him that we are now in Kerestir and he jumped up, grabbed his packages and ran off the train. I decided to try my luck and the train started up. I saw that the Wonder Rabbiner looked out for this Yid. Since then, anytime I come to Kerestir, I yell out Bodrog Kerestir in order to wake up any passengers and not have to go through again any ordeals

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