

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
Edited and Revised By Dovid Pinchas Rose

Parshas Vaeira 5776 [year 6] 240 שבת מברכין שבט פרשת וארא תשע"ו

וְגַם אֲנִי שָׁמַעְתִּי אֶת־נַאֲקַת בְּנֵי יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבָדִים אֹתָם וְאָזְכֹר אֶת־בְּרִיתִי (ו' ה')

And also I heard the moans of the children of Israel, whom the Egyptians are enslaving, and I remembered My covenant. (6:5)

The words וְגַם אֲנִי, and I also ... needs explanation, since it raises the question, Who was there other than Hashem who could have heard the Yidden's outcry? During the bondage, each afflicted Yid, despite focusing on his own suffering, was keenly attuned to the grievous plight of his brother Jews, and felt their pain. Says Hashem: in the merit of your empathy with your brethren, I will also attune my ears to the outcry, and will take corrective action. How? וְאָזְכֹר אֶת־בְּרִיתִי, I will recall my covenant with Klal Yisroel. (Chasam Sofer)

Community unity implies that one feel the pain of his fellow. The Holy Rebbe Moshe Leib miSassov defined the notion of love of one's fellow in a classic way. Two drunkards were carousing, when a dialogue ensued: "Do you love me?" "Such a stupid question! Of course I love you, brother!" was the besotted reply. "If so, do you know what causes me heartache?" "Actually no, now that you mention it." "If you don't know what pains me, then you can't say that you love me!" Drawing on this sage exchange, the Rebbe's teaching was that genuine Ahavas Yisroel necessarily means that one feels the pain and anguish of a fellow Jew as much as if it were his very own. The Shela"h Hakodesh adds another polished facet to the diamond:

"כִּן מְצִינּוּ בַּמִּצְרַיִם שְׂלֵא נִגְאָלוּ יִשְׂרָאֵל אֲלֵא בְּשִׁבִיל שְׂלֵא הָיָה בְּהֵם לְשׁוֹן הָרַע"
"The only reason the Jews were redeemed from Mitzrayim was that Loshon HoRah (derogatory speech about fellow Jews) was not found among them." (Drush 3, Shabbos Hagadol, chelek sheni) There could be no more compelling sign of the unity which prevailed than the refusal to speak ill of a fellow -- and that is what enabled the Redemption. [Yehuda Z. Klitnick]

וַיְהִי דָם וַיְהִי דָם בְּכָל אֶרֶץ מִצְרַיִם: (ד' י"ט)
... and they will become blood, and there will be blood throughout the entire land of Egypt (7:19) What lesson can we derive from the variant grammatical tenses of "coming into being": וַיְהִי and וְהָיָה? The Gemara (Megila 10b) teaches the general rule that וַיְהִי expresses misfortune or anguish, בימי ידדי אחרשוּרוֹשׁ, ... דבר זה מסורת בידינו ... כל מקום שנאמר וַיְהִי אינו אלא לשון צער...whereas the Midrash (Bereishis Rabba 42) informs us that

בכל מקום שנאמר ויהי משמש צרה והיה והיה points to a joyous event והיה Ohr HaChaim HaKodosh (7:22) states that when a Yid and a Mitzri drew from a single bottle, blood poured out for the goy and water for the Yid. This phenomenon led to wealth for Yidden who were able to sell good water to thirsty Egyptians. This sheds light on the alternation of verb tenses with which we began: וַיְהִי דָם, expresses anguish: "the plague of blood caused the Egyptians to suffer", whereas וְהָיָה דָם expresses joy, "the Yidden, with their water, became wealthy."
(הצדיק ר' משה איוויאר- חבר היסוד ושורש העבודה)

As we review this week's Parsha in the context of *Shnaim Mikra veEchad Targum*, let's take note of the *second-longest word in the entire Tanach* which it contains. The Rambam, in Hilchos Sefer Torah (7:6) rules that there are words in Tana"ch having nine, ten, or eleven letters, each permitting a Sofer/scribe to overflow the margin of the line containing them. But this presents a puzzle, since the Rambam does not tell us what the words are! The Bach's daughter (wife of the Taz, an erudite woman, as evidenced from her knowledge of Rambam) asked her father for explanation of this cryptic halacha: to which words is the Rambam referring? Here is the Bach's reply:

- 9 letters: (בראשית ח' יט) למשפחתיים
- 10 letters: (שמות ח' א) ובמשארותיך
- 11 letters: (אסתר ט' ג) והאחשדרפנים

Since we've had a look at the longest words in Tanach, how about inspecting the longest *posuk*? For that, we turn again to Megilas Esther (8:9), where this "mega-posuk", of **forty three words** is found:

וַיִּקְרָאוּ כַּפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוֹאֵל־הַדָּשׁ סִיּוֹן בְּשִׁלּוּשָׁה וְעֶשְׂרִים בּו וַיִּכְתֹּב בְּכָל־אֲשֶׁר־צִוָּה מְרַדְכֵי אֶל־הַיְהוּדִים וְאֵל הָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוּת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר מֵהַדּוֹ וְעַד־כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כִּכְתֻּבָּה וְעַם וְעַם כָּל־שֵׁנוּ וְאֶל־הַיְהוּדִים כִּכְתֻּבָּם [Observations like these are not mere textual curiosities. If the Rambam and Bach offer revelations about word and posuk length, then they are imbued with Torah wisdom. Is it "coincidental" that one source -- Megilas Esther -- contains both the longest word and verse in the entire Tana"ch? Sifrei Chasidus teach that Megilas Esther is replete with hidden remozim/references to Holy Shemos. So may we not conjecture that that notable posuk containing 43 words hints, perhaps, at the Holy שם מ"ב of Forty Two letters, in a way that is hidden from us? [We view the 43 words in the pasuk as a hint to the שם מ"ב (42) with an extra "point" for "hakollel", i.e. the entire name itself. Bnei Yisoschar cites mekubalim who state that the great miracles which Hashem wrought for Klal Yisroel were achieved through the שם מ"ב -- including Purim.] [DPR and son BzSR]

STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by Dovid Pinchas Rose)

**** Reb Meir Premishlaner's brocho pays big dividends for a sincere but poor Yid ****

In Krakow lived Reb Yossel Zehnwirth, son of the gaon and tzaddik Rav Avrohom Abish of Vishnitsa (not the same as Vizhnitz). On one occasion, he traveled to Reb Meir Primishlaner, and this is his story. Reb Yossel was poverty-stricken and as Pesach approached he was faced with a real financial crisis. He had no funds to bring

in a proper Pesach and refused to borrow money, knowing that he had no way of repaying any loans. In desperation, he left his wife and child at his father-in-law's and then set off for the Rebbe, hoping somehow to scrounge through Yomtov amidst the chassidim at the Rebbe's court. He was used to a warm reception

from the Rebbe, but this time was greeted initially by a cold and angry rebuke: "You're destroying Simchas Yomtov for your family and have the nerve to while your time away by a Rebbe? Who asked you to come, and who needs you here?" But a total change in the Rebbe's demeanour set in, as he spoke, seemingly to himself, and in a dreamlike reverie, "Nu, somebody travels home, borrows enough money to make a comfortable Pesach, then goes to Lemberg to close a business deal earning him ten thousand Reinish, after which he spends Shavuos as a rich man, back with the Rebbe." Reb Yossel left the Rebbe with a cup overflowing with brochos and celebrated a deluxe Yomtov with his family amidst joy and plenty. After Pesach, this fine man, brimming with emunah and faith in his Rebbe, hired a wagon and headed straight for Lemberg. After renting a room, he set off for the local Beis Medrash for his daily program of davening and learning, from which he never deviated. Then it was off to the marketplace in search of a business deal to complete the Rebbe's vision. But four days slipped by, with not a even a glimmer of a deal on the horizon. But finally, on Day Five, a shopkeeper, who had noticed his wanderings in the marketplace, inquired about his situation. Yossel explained the obvious: that he was trying to arrange a business deal, but had no capital and was davening for Hashem's assistance. The kindly merchant warmed up to Yossel and made him a generous offer. "I see that you are a G-d fearing Jew and I feel I can trust you. Listen to me. I have to go out of town for a few weeks and need someone to manage my store while I'm away. It's not that I actually need the business, but I'm afraid my steady customers will head to the competition and it might be hard to woo them back. So: you tend the store during business hours and any profit the business realizes will belong to you. You just pay me for the expenses of keeping the store open, including the wholesale cost of any merchandise you sell. What do you say?" "A capital suggestion! I accept, and promise to do a faithful and loyal job." They shook hands on the deal, sealed with a hearty "mazel un brocho!", as is the custom among Jewish businessmen. Key to Yossel's job was recording all cash sales, so as to determine the wholesale cost, which would have to be returned to the store owner, with Yossel retaining the markup as his profit. The owner departed, and Yossel launched his interim managerial assignment, with a fervent and constant prayer in his heart to Hashem for success, in keeping with the Rebbe's brocho.

One fine day, on the way to open the shop, Yossel noticed a great tumult in the marketplace square. A string of richly appointed wagons had pulled into town, driven by men in fancy clothes. Yossel quickly learned that they were from the royal palace, seeking goods for the Court. A neighbouring shopkeeper explained that the Court would send buyers a few times a year, but that now, large purchases were in the offing for an upcoming royal wedding. The buyers would solicit bids with the lowest prices, and if accepted, paid with cash on the barrel. Yossel sensed a golden opportunity staring him in the face, and was sure it stemmed from his Rebbe's brocho. In his position, he could afford to add only a small markup to his wholesale cost, relying on volume to realize a good profit on the overall transaction. Yossel ran to his store and promptly made a list of anything the palace buyers could possibly need -- at rockbottom prices. The captain made a copy of the bid and returned to confer with the palace procurement officer. Meanwhile, Yossel resumed his usual business dealings in the shop.

To his delight, a week later, the buying team returned and headed straight for his shop, told him his bid was the lowest, and wanted to complete the sale. Yossel had scored a deal beyond his wildest dreams when he saw soldiers fetching merchandise and loading up the palace's wagons. The captain kept a running tally. Before long, they had completely cleaned out the store and paid the tab with a small sack of gold, right into Yossel's hands. The wagons returned to the palace, sure that their overseer would be very happy with the goods and the price they had obtained. And so it was.

At this point, Yossel was left to watch over an empty, sold-out store. He saw no point in that, shuttered the store and repaired to the Beis Midrash and became immersed in Torah learning. Meanwhile, the owner returned on schedule and rolled into town. The first thing he did was to hurry to inspect his shop, expecting to find it running like a well-oiled Swiss watch with Yossel in charge. When instead he found it shuttered and padlocked, he became livid. Fearing the worst malfeasance on Yossel's part, he tracked him down to the Beis Midrash, sitting calmly and coolly, bent over a sefer. This sight only served to pour fuel onto the fire. He let loose his entire vocabulary of abuse and opprobrium upon poor Yossel's head, accusing him of dereliction of duty and laziness to boot. Yossel absorbed the verbal assault without retorting (as advised in the Sifrei Mussar), until the owner simply ran out of steam. When he could squeeze in a word edgewise, Yossel gave the man a full account of the amazing good fortune which his business had reaped -- and that, after all, there was nothing to be accomplished by sitting in an empty store. The man was openly incredulous, but, still seething, agreed to go with Yossel to the premises. Actually seeing the bag of gold pieces convinced him to lower the heat on Yossel. After the owner calmed down after his tirade, and saw the empty shelves in the shop, he actually viewed the deal with the palace as better than he originally thought. After all, he managed to sell a lot of inventory that had not been moving for a long time. Yossel and his benefactor settled their accounts, as did Yossel with his hotel. He hired a wagon back to Krakow, repaid the money he had borrowed from making the past Pesach, and made an overall accounting of his new-found profits. Wonder upon wonders, his take from the management stint added up to exactly ten thousand Reinish -- the Rebbe's prediction to the penny.

That Shavuos, Yossel arrived in Premishlan to almost a hero's welcome at the Rebbe's. [The Rebbe sometimes had a way of speaking obliquely, in the third person, even referring to himself as "Meir'l". [DPR]] Said Reb Meir: "This is how somebody comes to the Rebbe for Yomtov. He has ten thousand Reinish in his pocket, gives handsome tips to the gabboim, buys the most prestigious aliya to the Torah reading and provides a lavish kiddush for the shul which makes everybody happy." The Yomtov Shavuos was exalted beyond words and when Yossel took his leave of the Rebbe, there was another unexpected message: "Now you still have a lot left from the ten thousand reinish in your pocket. There's no reason for you to stay here in Poland. Move to Eretz Yisroel without delay, and make Torah your profession. You will merit to have more children there." Yossel did as Reb Meir Premishlaner prescribed and raised up children and grandchildren. One of his sons-in-law was the Rebbe Rav Shimon Noson Nuta Biderman -father of Reb Moshe Mordechai- of Lelov. נפ' ג' תשרי תרצ"ה זיע"א. (ספר אספקלריא המאירה - ר' מרדכי גרליץ)

Our editor and translator, Mr. Rose (תשואת הן הן לו) ג"י *is reachable at davidrose10@gmail.com, and is available for Anglo-Judaica editorial assignments. A publication of **Seforim World**. 1000's of seforim: new and old; 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. 718 438 8414 718 633 5500 -www.seforimworld.com or pardesyehuda1@gmail.com - hours 11-7:30 It is available by email or on Ladaat <http://ladaat.info/gilyonot.aspx> or www.parshasheets.com. Also available for pickup at our store from Thursday.*