

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Bereishis 5781

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שבת מברכין חשוון

פרשת בראשית תשפ"א

Division is sometimes good, not always!

וַיֵּרָא אֱלֹהִים אֶת הָאֹר כִּי טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ: (א ד)
And Hashem saw the light that it was good, and Hashem separated between the light and between the darkness.(1:4)
 Hashem expressed his approval, "Hashem saw that it was good". Here in the beginning of the creation, on each day except for the second day, does the Torah state **כי טוב** it was good? In the second day it states: וַיַּעַשׂ אֱלֹהִים אֶת הַרְקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר לְרַקִּיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לְרַקִּיעַ וַיְהִי כֵן:
And Hashem made the expanse and it separated between the water that was below the expanse and the water that was above the expanse, and it was so. The Midrash answers the reason: that since on the second day there was division of the waters of the heavens of the sky, and the earth on that day, Hashem did not want to ascribe "goodness" to any type of division, for controversy is the direct opposite of peace and goodness. There is great difficulty to this Midrash, as on the first day of creation, there was also a division between light and darkness – why did Hashem declare on that day **כי טוב** "that it was good"? The great Gaon Rav Yosef Chaim Sonnenfeld explains the following insight: Light and darkness are two opposing forces which cannot function together. It is a necessary division and therefore described as "good." The division between the upper and lower waters, however, was a separation between items of the same substance, therefore it does not mention **כי טוב** "that it was good" The Gaon explains that we can learn a valuable lesson from this. When struggling against the forces of evil, we must make a clear and total separation between ourselves and our opponents (like the division between light and dark). Yet when two parties strive for positive goals, but disagree as to the manner of pursuing those goals, that conflict and strife must be avoided at all costs. There is always that common ground that can be found to make peace. (R' Yosef Chaim Sonnenfeld on the Parshah)

Mesiras Nefesh is adorned by Hashem

וַיְהִי מִקֵּץ יָמִים וַיָּבֵיא לָנוּן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה: (ד ב)
Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to Hashem.(4:2) Then after it says: וְהֶבֶל הֵבִיא גַם הוּא מִבְּכֹרוֹת צֹאנוּ וּגְוִי וַיֵּשֶׁע ה' אֵל הֶבֶל וְאֵל קַיִן וַיִּפְּלוּ: (ד ג)
And Hevel he too brought of the firstborn of his flocks and of their fattest, and Hashem turned to Hevel and to his offering.(4: 3-4). The question is, why does the verse have to add: Hevel הוא גם "he too" brought. It would be suffice to state that Cain brought his offering etc. and Hevel brought his offering? Another difficulty is, why did Hashem turn to the offering of Hevel, and not to the offering of Cain? The answer can be, as we find in the second Posuk in Vayikra. The Torah

states: אָדָם כִּי יִקְרִיב מִכֶּם קָרְבָן לַיהוָה When a man from among you brings a sacrifice to Hashem. Chazal teach us from the word **מִכֶּם** from you, that when the person brought the animal as a sacrifice, he must have in mind that in reality, he himself should have been the sacrifice, however, Hashem substituted the animal in his stead. Only then is the sacrifice complete. The reason for this, since this is called Mesiras Nefesh, ready to give your soul to Hashem. This is the meaning of **מִכֶּם** from you, your soul. The same can be said by Cain and Hevel: Both brought a sacrifice, however, Hevel "he too" brought. He was ready to give his own soul with Mesiras Nefesh. To Hashem, Mesiras Nefesh is a giant Middah and great satisfaction to Him. That is why Hashem turned to the sacrifice of Hevel. (Panim Yafos, Rav Pinchus Horowitz of Frankfurt)

On this topic of Mesiras Nefesh, there is the famous Gemarra, Brachos 20a, Rav Pappa said to Abaye: What is different about the earlier generations, for whom miracles occurred and what is different about us, for whom miracles do not occur? If it is because of Torah study; We are greater then them! While, with regard to miracles, after declaring a fast to pray for a drought to end, when Rav Yehuda would remove one of his shoes the rain would immediately fall, whereas we torment ourselves and cry out and no one notices us. אָמַר לֵיהוָה: קָמְאֵי הוּוּ קָא מְכַרֵי נַפְשֵׁיהוּ.
 Abaye said to Rav Pappa: The previous generations were wholly dedicated to the sanctification of Hashem's name, while we are not as dedicated to the sanctification of Hashem's name. They had Mesiras Nefesh. The Baal Shem Tov relates how simple peasants rose to high levels in spirituality through Mesiras Nefesh. A person who serves Hashem with Mesiras Nefesh will merit, that Hashem will make miracles for him. The same idea is to give away your soul to help another Yid. The fact has showed that the Yidden who came to America in the teens and twenties, and had Mesiras Nefesh for Torah and the Mitzvo's, especially keeping kosher, and Shemiras Shabbos, they merited to have children who continued in their ways, and were Shomer Torah too. Avraham Avinu was ordered to sacrifice his beloved son Yitzchok. This was true Mesiras Nefesh, and the merit of Akeidas Yitzchok is mentioned throughout the High Holy Days for a Zchus for us. many thousands of years later! Yet the first person to have Mesiras Nefesh was Hevel. The Ariza'1 reveals that Moshe was the Neshama of Hevel. The soul of Hevel entered into Moshe Rabbeinu, who redeemed the Yidden from Egypt. The Prophet Micha states in chapter 7:16 כִּימִי מֵאֶרֶץ מִצְרַיִם מֵאֶרֶץ מִצְרַיִם אֲרָאנוּ נִפְלְאוֹת: As in the days of your exodus from the land of Egypt, I will show him wonders. The upcoming Geula will be full of great Miracles to Klal Yisrael In the Zchus of our Mesiras Nefesh in Yiddishkeit, we will be Zoche to be redeemed with the coming of Moshiach Amein. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

Why did the Rebbe need beer in middle of the night?

Zychlin זיכלין is a Chasidic dynasty originating from the town of Zychlin, Poland, where it was founded by Harav Shmuel Abba Zychlinski (1809–1879), author of the *Sefer Lahav Aish*. Zychlin is a branch of Parshischa Hasidism, Harav Shmuel Abba Zychlinski was a leading disciple of Harav Simcha Bunim of Parshischa (1765-1827).

The Zychliner Rebbe was a Wunder Rabbiner, and a holy Tzaddik and as such people would honor him to be Sandik at the Bris of their children. The Rebbe would always make an effort to attend. One occasion, the Rebbe was invited to the distant City of Shlidiziva, near the Russian border. The Rebbe left early to be on time for the Bris. The Rebbe was Sandik, and participated at the Seuda with the guests. The people begged to Rebbe to stay a little as many Yidden would like come to the Rebbe for a Bracha and advice.

A prominent Yid took the Rebbe as his host, and gave the Rebbe a private room and a waiting room for all the people who wanted to see the Rebbe. It was very busy, and people came all day as well into the night hours. The Rebbe davened Maariv and ate supper and then went into his private room. The Gabbaim were given a different room. Close to midnight the Rebbe summons his Gabbaim, and they quickly came to the Rebbe who told them he was very thirsty and wanted them to go out and buy him some beer, as it was very urgent!

The Gabbaim were stunned, since the Rebbe never asked them for beer, and especially not in middle of the night. The Rebbe told them to ask the host where would they be able to buy some beer at this late hour? The host told them that in the train station there is a store who sells beer and since it is a busy station, the store is open 24 hours. The Gabbaim were happy to hear this, and set out to the train station. That night was a blustering cold night and all the waiting passengers entered the waiting room inside which was heated. The Gabbaim knocked on the door but they were puzzled that no one answered as there should have been many waiting passengers inside! And where was the storekeeper? They knocked and knocked until the station guard woke up and came running to find out what the problem was.

They told him that they wanted to buy some beer from the store inside the waiting room, and they are knocking for a while and no one is answering! The guard was shocked and said it is impossible, the waiting room is probably packed with people, and how is it that no one answers? Then the guard lets out a scream and says, "I smell a strong odor of burning coal, I must run to my office to get a key to open the door." The guard came back and opened the door of the

waiting room and he went inside with the Gabbaim and to their astonishment, there were hundreds of people who had fainted from the strong odor of the burning coals, which overcame them. They quickly called for help and a few doctors and police officers came, and opened all the windows and put out the fire, and tended to the passengers with cold water and took them out of danger.

When everything was under control, and the doctors examined everyone, they saw that all the passengers were Ok. The doctors told all the people that they have to thank these two Rabbis and the guard who saved their lives. Everyone thanked them dearly. Then the guard asked the two Gabbaim, what brought them to the train station that night? They answered that it was real peculiar, however the Rebbe from Zychlin was very thirsty and sent them to buy him some beer at the train station, and the rest is history. This brought about a Kiddush Hashem, and it even more interesting that most of the waiting passengers were Yidden, who thanked Hashem for saving them from a certain death, hadn't the Gabbaim come to buy some beer!

The store keeper was also saved from a sure death and told the gabbaim, they can have as much beer as they would like, and thanked them dearly. The Gabbaim were happy that they were instrumental in saving so many lives. Yet they were glad that they now had some beer to quench the thirst of the Rebbe. They drove quickly to their host and went to the room of the Rebbe, and were anxious to give the Rebbe the beer. But to their amazement the door was closed and it was quiet which meant that the Rebbe was sleeping.

They were quite disappointed, and hoped that the Rebbe was not upset at them for coming late, and not able to drink the beer. However, it was not their fault, and they went to sleep. In the morning when the Rebbe woke up, the Gabbaim brought the beer to the Rebbe, and the Rebbe greeted them warmly, and told them to tell him all that transpired at the train station. They told the Rebbe all that happened and this was the cause for the delay of bringing the beer!

The Rebbe simply smiled and answered I saw what was going on in the train station, and realized that there were many Yidden who were in danger, that is why I sent you to buy beer. You know I seldom drink beer, and have never asked you to get me a beer in middle of the night. The Gabbaim were amazed at the Ruach Hakodesh of the Rebbe, and the Hashgacha Pratis, Divine Providence, that the Rebbe was at the right place at the right time, and was able to save so many Yiddishe lives.

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