

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Vayishlach 5781

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פרשת וישלח תשפ"א

How did Eisav deserve to see angels?

וישלח יעקב מלאכים לפניו אל עשו אחיו: (ל"ב ד')

Yaakov sent angels ahead of him to his brother Eisav, (32:4) Rashi explains that Yaakov sent: מלאכים ממש, literally angels (Midrash Rabbah 75:4). The Chasam Sofer asks a obvious question: How will Eisav who is a evil person, a Rashah, be able to see an angel which is Spiritual? He answers by quoting an interesting Ramban, **Rebbi Moshe ben Nachman**, who says "that in the beginning when Yaakov sent the angels to Eisav, he wasn't able to see the angels, and only when Yaakov was Mispallel that Hashem should open the eyes of Eisav did he see the angels. Based on this insight, we find in Chazal when a person makes a Mitzvah, he creates an angel, and that angel will watch over the person. These angels that Yaakov sent to Eisav, were created from his Mitzvochs. Yaakov did his Mitzvochs with completeness, and therefore the angels he created were at the same level. They indeed were a great army of security for Yaakov. Therefore, Yaakov was certain that in the zchus of his Mitzvochs, and his prayers, Eisav would merit to see the angels and become soft, and forgive Yaakov of his taking the Brachos away from him. We find this concept with Bilaam and his donkey. Hashem opened the eyes of the donkey who saw the angel, yet Bilam didn't see the angel. Hence, Bilaam hit the donkey when she acted wierd. Only later does it mention that Hashem opened the eyes of Bilaam. This was in the zchus of Yaakov.

Interestingly, when Bilaam is asked to curse the Yidden, and instead blesses them, he mentions Yaakov many times. This can attribute, to his being able to see the angels, in the merit of Yaakov. (Yehuda Z. Klitnick)

Why did Yaakov risk his life to return bottles?

וינתר יעקב לבדו: (לב כה)

And Yaakov was left alone, (32:25) Rashi explains: And Yaakov was left: He had forgotten small bottles and returned for them. [Bereishis Rabbah 77:2, Chullin 91a] The Mefarshim explain that by Tzaddikim, every item they use, has a part of their Neshama in that item, whether clothing or utensils etc. Therefore, the small bottles were a part of the Neshama of Yaakov. However, it is difficult to understand, why would Yaakov risk his life, that because of his returning, he had to put up a fierce fight with the angel of Eisav? The Sifsei Kohen, a talmid of Arizal states: that one the bottles left behind, Yaakov used to pour oil on the stone that formed around his head, in order to purify it to sacrifice a Korban on it. Then, a miracle happened, and the bottle refilled itself with oil. Hence, Yaakov realized that this bottle was very important enough to risk his life. According to chazal, indeed this bottle was used later on to annoint the Mishkan, and according to others, it was the bottle of oil which was found by the miracle of Chanuka. Yaakov foresaw all this, and had Mesiras Nefesh to return the bottle.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** *The Chozeh's long distance vision saves a Jew's life from far, far away* *****

The celebrated Rebbe Reb Elimelech of Lizhensk, rightly known as the "Rebbe of all Rebbes" transmitted aspects of his spiritual greatness to his most prominent students, much as a father bequeaths his assets to his sons. Chief among them was Reb Yaakov Yitzchok from Lublin, who was known by all as the "seer" -- the "Chozeh"-- because he "inherited" the power of vision from Reb Elimelech. He was able to perceive events happening from one end of the earth to the other. He explained that the physical eyes of an exalted individual are transformed into tools of spiritual perception which physical barriers even like a wall are powerless to obstruct from seeing what needs to be seen, wherever it may be. Among Reb Meilach's other talmidim, the Heiliger Apter Ruv "inherited" his unique power of speech, the Kozhnitzer Maggid Reb Yisroel, inherited his heart, with boundless capacity of love of all Yidden, while Reb Menachem Mendel from Riminov assumed his all-knowing and all-understanding brain.

A certain talmid of the Chozeh, thinking himself worthy of something he did not merit, strove to experience for himself the power of seeing from one end of the earth to the other and repeatedly begged the Chozeh to enable that power for

him -- just one time. Each time, the Chozeh rebuffed him, explaining that were he to have the power he sought, he would suffer great anguish and would rue the day he made the request. The man persisted, saying that he was prepared to suffer any consequences. For reasons of his own, the Chozeh relented and granted admission to a hidden area not usually granted to an ordinary bosor v'dom. He summoned the follower to his private room, telling him to look through one of the windows and relate what he saw. This is the scene which unfolded before his eyes. A frozen forest road in faraway Russia slowly came into view from the fog. A nobleman's horse and carriage ambled down the road when it encountered a pauper dressed in rags, huddled against the bitter cold. The man begged to come up into the carriage to thaw his frozen body. But the nobleman refused, fearing that he was a highwayman in disguise waiting only to do him in. The poor wretch cried bitterly, claiming that he was on the verge of freezing to death and surely meant the nobleman no harm. The rich man finally had pity on him, set aside his fears and took the bedraggled wayfarer into his

warm cabin. The pauper wailed, "You have surely saved me from a frozen death; may you be blessed for your mercy." The rich man then let his guard down, wrapped the man in warm blankets and gave him some hot tea from the coach's samovar. But in a flash, the miscreant pulled out a long knife, brandished it at the nobleman, and demanded his entire purse, threatening to kill him otherwise in a trice. Witnessing this gruesome scene from far-away Poland, the Chozeh's talmid could not contain his anguish. "Rebbe, is this what happens to a man who saved another man from a frozen death? Is this justice?" "I warned you, my son, that you would see things you would regret seeing, would confuse you and which would shake you to the core. But still we have to rescue that well-meaning nobleman. I see a thick heavy wooden cudgel lying on the carriage floor. It's within his reach; let him clobber the robber in the head, knock him out and push him back out onto the road, whip up the horses and drive away full speed." And that's exactly what happened. By now the talmid was totally shaken. Merely witnessing this scene, fraught with trauma, shook him to the core. He struggled to sort out the events he had witnessed in that abnormal fashion – but reached no clarity. In particular, he wondered what the outcome of this episode would have been had he not seen it all through the "wonder-window" in the Chozeh's room. He realized his limitations and that he had had no business prying into affairs that were not his domain -- namely the Chozeh's legendary long-distance vision and was cured of any self-delusion for the rest of his life.

Time passed and memories of this unsettling vision had more-or-less faded from the talmid's memory. Every few years a major trade fair took place in the region, with dealers of all sorts of merchandise converging on a large city to transact business. One year, Lublin, which was a large commercial center, was the venue for the fair. Many wealthy merchants from Russia made the trip to Poland, many of whom were actually talmidei chachamim who took advantage of the many shuls and botei midrashim in the city when the day's trading had ended. One of these traders was inclined to Chassidus, and was determined to encounter the famous Chozeh and seek his brocho. The Chozeh's talmid noticed this man in his shul and a light went on in his head. The man looked oddly familiar, although he was sure he had never seen him before -- at least not in the usual way. "Are you by any chance from Russia?" he asked him. "Actually, yes. Why do you ask?" "Tell me if you know anything about an incident in your area where a well-to-do merchant's warm carriage was invaded by a highwayman under false

pretenses who tried to rob him at knifepoint and was only thwarted when the merchant gave him a thorough drubbing with a cudgel and expelled him back onto the road." "Wait a minute! That man was me; but how could you have possibly known about all that? I never mentioned it to a living soul?" The talmid revealed the amazing details of how he witnessed the events from far, far away under the aegis of the Chozeh of Lublin. The merchant's own heart unexpectedly prompted him to credit the talmid with saving his life just by virtue of his having viewed the events, albeit in a way far beyond the bounds of nature. He gave the talmid a generous gift in appreciation and recognized that the Chozeh of Lublin was the Rebbe and spiritual guide he had been seeking. The man became a devoted follower and major financial supporter of the Rebbe.

Our story - A link to Chanuka

The Gemara Chagiga 12a: relates a famous teaching of Chazal. Rabbi Elazar said: The light that Hashem, created on the first day was not that of the sun but a different kind of light, through which man could observe from one end of the world to the other. But when Hashem, looked upon the generation of the Flood and the generation of the Dispersion and saw that their ways were corrupt and that they might misuse this light for evil, He arose and concealed it from them, as it is stated: וַיִּמְנַע מִרְשָׁעִים אֹרָם וַיִּרְוַע רָמָה תִּשְׁבֵּר (איוב לה טו) "And from the wicked their light is withheld" (Iyov 38:15). And for whom did He conceal it? For the righteous people in the future, as it is stated: "And Hahem saw the light, that it was good" (Bereishis 1:4), and "good" is referring to none other than the righteous ...). [

The Zohar HaKodosh (Zohar Chodosh) cements the connection. Tehilim (97:11) אֹרֶךְ יָרַע לְצַדִּיק "Light is sown for the righteous..." alludes to that hidden light being used by future qualified tzadikim.

In summary: The Creator hid away the intense, spiritual light present during the Six Days of Creation for the benefit of future tzadikim, since it was too intense for ordinary human beings to tolerate or use properly. The Chozeh's powers of vision was a latter-day embodiment of harnessing some of the "ohr haganuz" -- that other-worldly light -- to illuminate exalted, far-off visions, unattainable by lesser beings. The Chozeh revealed that once every year, during the sacred half hour of gazing into the Chanukah lamps, even an ordinary Jew, with the proper preparation, can merit to bask in a small glimmer, a tiny spark of that hidden primeval light, which can then enlighten his path in avodas Hashem.

This week's story was edited and revised by Dovid Pinchas Rose. תשואות חן חן לו

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