

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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פרשת ויצא תשפ"ז

Yaakov is sending a message not to use the place you are as an obstacle to serving Hashem

ויפגע במקום וילן שם כי בא השמש ויחל מאבני המקום ושם מראשיתיו וישכב במקום ההוא: (כח יא)

And he, Yaakov, arrived at the place and lodged there because the sun had set, and he took some of the stones of the place and placed [them] at his head, and he lay down in that place. (28:11) It's interesting to note that the Posuk mentions the word "place" three times. The word מקום has two meanings. One is a place, and the second means Hashem. When we console an Avel we say המקום ינחם. May the Omnipresent comfort you among the rest of the mourners of Zion and Jerusalem. The word המקום is referring to Hashem who is all over.

The heilige Rebbe of Karlin, Harav Aaron Perlow expands on this Posuk as it guides a person in the right frame of mind on how to serve Hashem even if there are obstacles that may distract his Avodah. The Rebbe explains: Many people want to learn and Daven and serve Hashem, and Hashem sincerely appreciates, and has satisfaction from a Yid who serves Him. Yet many a person listens to the Yetzer Hara who always comes with an alibi. To the bachur he would say, if you learned in a different Yeshiva, you would learn better. To the older person he would say if you were in a different place you would be a lot better. In other words the Yetzer Hara is stressing that the place where you are is causing your lax in serving Hashem.

Says the Rebbe of Karlin, think for a moment and focus. Isn't it Hashem that put it in your mind to be in this place. Hashem set a plan for you to be there. If Hashem felt that in a different Yeshiva or Shul you would be better off, then Hashem would turn over worlds, and place you there! Be clear to yourself that Hashem put you in this particular situation, because He knows that that is the right place for you. The only obstacle is in you, yourself, either because you being lazy to work on yourself, or it is your imagination. Hashem put you in this place, because this is where you belong, and Hashem expects from you to serve Him in this place. When Hashem would want your Avodah in another place, He would make sure that you end up there.

We see this clearly when a Bachur has to end up in a certain yeshiva, Hashem would send some sort of a messenger, or a circumstance and something would happen, that the Bachur ends up in a different yeshiva. The same is with adults. Something external would occur

and through that he would become affiliated in another place. This should not come from the person's desire to go somewhere else, only from an external procurance.

This idea is what we can interpret in our Posuk: ויפגע במקום. The word ויפגע has two meanings. One is He met, and the second is He prayed, as Chazal in Gemarra Berachos 26b derive from our Posuk that Yaakov instituted the evening prayer of Maariv, as it is stated:

"And he encountered [ויפגע] the place and he slept there for the sun had set" (Bereishis 28:11). ואין פגיעה אלא.

The word encounter means nothing other than prayer. Based on this we can say ויפגע that Yaakov prayed במקום to Hashem. His prayer was for the other meaning of במקום which means "place". This means that the place where I am in should not be the obstacle for not serving Hashem, rather וילן שם he lodged there, and

וישכב במקום ההוא took advantage of that place to serve Hashem, knowing that even if there were many obstacles and inconvenience, he served Hashem in the place. The Beis Aron continues on this insight from the Posuk ויחל מאבני המקום and Rashi brings the Midrash ויהיה לבך חלוק על המקום is that your heart should not be divided with Hashem. The Rebbe explains here too: That his heart may not be divided over the place. The heilige Rabbi Shlomo Karliner, says what is stated in the Midrash means: That wherever a person is, he will serve Hashem. Because people say when they are in a certain place and do not serve Hashem, they say that the place is a cause, but if he were in some other place, he would certainly serve Hashem. The Midrash says, "Your heart may not be divided over the place." Because it is not the place that causes you any obstacle to His work. Because since everything is from Hashem and Hashem's will is that man be in this place now, it is obvious to Him that this place will not cause any obstacle to Hashem's work. Therefore Yaakov prayed that wherever he is, his heart should not be divided over the place. This is a powerful lesson to be at peace wherever you are and serve Hashem there, as that is the place where Hashem wants you to serve Him. This will bring Simcha to the person!

(Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** **Reb Moshe Leib of Sassov frees a Jewish servant from the Poritz with a Miracle.** *****

The heilige Rabbi Reb Moshe Leib of Sassov was born in the year 5505 to his heilige father Reb Yaakov, the Rav in Brody and his mother Rifka. He studied for 13 years at the Yeshiva of Reb Shmelka of Nikelsberg, and later by Rebbe Elimelech of Lizhensk. He became the deputy of the Holy Maor Einayim of Chernobyl, who were active in the mitzvah of redeeming captives/Pidyon Shvuim. Reb Moshe Leib was fluent in many languages, and thus he always found a friendly discussion with all the Poritzim, rich landlords who would imprison unfortunate Jews who could not pay their rent. Reb Moshe Leib would negotiate a price to redeem them, and set out to collect the funds for the redemption of captives.

In the city of Sassov, there was a place where there were good baths and a beautiful garden where the Poritzim used to come. Reb Moshe Leib used to talk to the Poritzim in their own language and constantly asked if they had any Jews with them that were under arrest and thus able to work on it. One Friday afternoon, Reb Moshe Leib wanted to go to the mikvah to prepare for Shabbos. When he saw a beautiful carriage with a Poritz who had just spent one day in Sassov and was already going home, Rabbi Moshe Leib sensed with Ruach Hakodesh that there was a Jew on the wagon, and Reb Moshe Leib asked the poritz what language he spoke. The Poritz answered: "Hungarian. Reb Moshe Leib had a nice conversation with the Poritz in Hungarian, and he found grace in the eyes of the Poritz.

Rabbi Moshe Leib asked the Poritz, who was sitting with him in the carriage? And he replied that only his wife and children were there. Reb Moshe Leib asked again, "Are you sure that there is no Yid sitting in the carriage? The Poritz answered: "Only his family sat in the carriage, however the wagon driver is a Yid". The poritz continued that he is his servant for life, because his parents owed him a lot of money from the inn they rented, and since they weren't able to pay their debt, I made a deal to make life easier for them. I released them on the condition that they gave up their child to me forever as a slave. They had no choice, and we wrote up a contract! I've had him now for years since he was a child, and he doesn't even know that he's a Jew!

Reb Moshe Leib realized that there wasn't ample time before Shabbos to raise money for redemption of captives, and there was certainly no point in persuading the Poritz

to free the driver. He had to perform a miracle! He told the Poritz, "I promise you will have no use for your driver slave. He is unstable and lazy, and will put your lives in danger. Therefore, let him go to me! The Poritz mocked the Rebbe saying, "The driver has always been very loyal to me and is not at all lazy, and drove off. However, a few minutes later, the carriage turned over suddenly, and Reb Moshe Leib and his attendants ran over to help turn the wagon back to its place.

The Poritz lost his cool and shouted at the driver, "Why did you do this? Reb Moshe Leib said to the Poritz, "I told you he would become unstable." The Poritz thanked Reb Moshe Leib for helping with the wagon, and ordered the driver to continue on. But," said Reb Moshe Leib, "the driver is unstable to drive the wagon, and you are putting you and your family in danger. Therefore, free him, now! The Poritz ignored the Rebbe, and as they drove on a little further, the carriage turned over again. The Rebbe and his attendants came to help them put the carriage back in place. This time the Poritz lost his temper and began to beat the driver, but Reb Moshe Leib rebuked the Poritz, and said that the driver is insane now and your beating will not help! But the Poritz ignored the Rebbe again and ordered the driver to continue.

It didn't take long, and the carriage crashed into a rock. The Poritz became so angry that he wanted to beat the driver again, but Reb Moshe Leib told the Poritz that the driver is not at fault. He has become deeply unstable and can no longer be your servant because he will not obey you, and rebel against you! Reb Moshe Leib kindly said to the Poritz, "I have a couple of golden Rendlach and I will give them to you, and release to me your servant!" The Poritz fully understood that he was dealing with a holy man, who had supernatural spiritual powers, and he relentlessly agreed, and freed the driver to go with Rabbi Moshe Leib.

Rabbi Moshe Leib revealed to him that he was born a Jew and explained to him that Shabbos was approaching and taught him some basic laws. Reb Moshe Leib studied Torah with the young man, and in a short time he became an Observant Yid, learning Torah and performing the Mitzvoths. In a short while, Reb Moshe Leib found a shidduch for him and built a beautiful Jewish home. All with great wisdom and help from Hashem. א"ע

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