

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Lech Lecha 5785 Year 15, #602

פרשת לך לך תשפ"ה

Every minor quarrel will eventually become a major quarrel.

וְהָיָה רִיב בֵּין רְעֵי מִקְנֵה אַבְרָם וּבֵין רְעֵי מִקְנֵה לוֹט וְהַכְּנַעֲנִי וְהַפְּרִזִּי אֲזִי יֹשֵׁב בְּאֶרֶץ: וַיֹּאמֶר אַבְרָם אֶל לוֹט אֵל נָא תְהִי מְרִיבָה בֵּינִי וּבֵינְךָ וּבֵין רְעֵי וּבֵין רְעֵי וְהָיָה כִּי אֲנָשִׁים אַחִים אֲנַחְנוּ: הֲלֹא כָל הָאֶרֶץ לְפָנֶיךָ הִפְרָד נָא מֵעַלְי: (יג ז-ט)

And there was a quarrel between the herdsmen of Avram's cattle and between the herdsmen of Lot's cattle, and the Canaanites and the Perizzites were then dwelling in the land. And Avram said to Lot, "Please let there be no quarrel between me and between you and between my herdsmen and between your herdsmen, for we are kinsmen. Is not all the land before you? Please part from me (13:7-9).

There are many major difficulties in these Psukim: The first difficulty is that Posuk 7 states that there was only a quarrel between the herdsmen. Why does Avram tell Lot in Posuk 8 "Please let there be no quarrel between me and between you" when there was no quarrel between Avram and Lot mentioned? Another difficulty is: Why does the Posuk 7 have to mention "and the Canaanites and the Perizzites were then dwelling in the land?" What is this relevant to the quarrel of the herdsmen? Another difficulty is in Posuk 8 when Avram says to Lot, Please let there be no quarrel between me and between you and between my herdsmen and between your herdsmen, for we are kinsmen. What does being Kinsmen have to do with quarrel?

To understand the Psukim, It quoted from the Shela Hakadosh the difference between the words רִיב and מְרִיבָה. מְרִיבָה is a minor quarrel, and רִיב is a major and fiery quarrel. There is also a difference when simple people have a quarrel, which is perceived as normal. However, when prominent people quarrel, everyone talks about it. Based on this introduction, we can now explain: Posuk 7: וְהָיָה רִיב בֵּין רְעֵי: A quarrel between the herdsmen; the Torah uses the word רִיב, a minor quarrel.

Avram knew that a minor quarrel, if not stopped soon enough, evolves into a major one and is very difficult to control. Therefore, he said, אֵל נָא תְהִי מְרִיבָה, stop and squash the quarrel among the herdsmen now, before it would evolve into a fiery quarrel and we and the herdsmen would get involved in the dispute.

That is why Avram says וְהָיָה רִיב, a futuristic term; it

shouldn't come to a quarrel. Hence this answers the first difficulty of the quarrel between them. Avram tells Lot we are kinsmen, Anashim. We all know the famous Rashi in Bamidbar 13:3: כלם אנשים - כל אנשים שבמקרא לשון השיבות. that Anashim means prominent people. (Rashi states this point 15 times in Tanach.) When Avram tells Lot that we should avoid a dispute between ourselves, Avram has a deep intent here. Lot then asks Avram, What are the consequences of a dispute among us? Avram answers: Anashim Achim Anachnu; we are prominent people. When prominent people have a quarrel, it is noticed and talked about!

To answer the Posuk 7 that relates that the Canaanites and the Perizzites were then dwelling in the land. Here, Avram was concerned about Chillul Hashem if a quarrel would occur between him and Lot. Chazal tells us that Avram would preach Emunah in Hashem. He would reach out and convince people. Shlomo Hamelech tells us in Koheles 9:17: דְבַרֵי הַכְּמִים בְּנִחָה נִשְׁמָעִים. The words of the wise are heard when spoken softly. In order to have people listen, one must speak in a pleasant manner.

Avram was a humble person and always pursued peace. Hence, if he got involved in a quarrel with Lot, both being prominent people, the news of this dispute would become the talking point. Then people would wonder how Avram, the humble and peace seeker, could get involved in a quarrel, and this would cause a Chillul Hashem. It would also affect Avram's preaching Emunah, as people would have second thoughts about him. Therefore, in order to avoid all this agony, Avram was very careful and spoke with wisdom to Lot. Hence in Posuk 9, Avram begs Lot. Is not all the land before you? Please part from me.

This is a lesson to be learned for all: Never quarrel with anyone, even a minor one, as a minor quarrel, if not stopped, would evolve into a major one and become fiery, and it is almost impossible to quell and extinguish it.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

***** **The Zichliner Rebbe solved the mystery of a Chosid falling asleep before Kiddush** *****

R' Nosson was a Chosid of the Rebbe from Zichlin, Poland, Reb Shmuel Abba. He was a flour mill manager. Every Shabbos night for years, the household members would sing together the praises to Hashem before Kiddush. Everyone looked forward to this all week. Yet on this Shabbos night, after R' Nosson poured the

Kiddush cup with wine, everyone was silent and came closer to hear the Kiddush. The father took a deep breath and suddenly he sat down and fell asleep in his chair! "Tatty Tatty," all the family members screamed, but there was no response. They tried to wake him up by shaking his shoulder but to no avail. They decided to call a doctor.

He came, but he didn't manage to wake him from his deep sleep or understand what had happened to him. After an examination and finding nothing, the doctor suggested letting him sleep until he woke up by himself.

R' Nosson didn't wake up until morning. He was amazed and embarrassed to hear what happened, and he didn't know what to do with himself. The next Shabbos night it happened again. And before he started the Kiddush he fell asleep again, without being able to wake him up "When he woke up in the morning and realized that it happened to him again like last Shabbos, He exclaimed. "What's going on here? I can't go on like this. Tomorrow I'm going to the Rebbi."

The next day, he went to the Rebbi in Zichlin and told him the whole story. With tears, he begged him to cure him of this strange affliction. "It seems to me," the Rebbe told him, "that in some way you have desecrated the Shabbos and the Shabbos is prevented your Kiddush!

The Chossid stood surprised and embarrassed and said: "I don't understand. I am so careful with Shabbos laws. I can't even imagine how it could have happened." He replied. The Rebbe answered: "Go home and surely you will find the answer".

Heartbroken, he returned home. When he told his family what the Rebbe said they were amazed. Everyone knew very well how much he observed Shabbos. But then one of his adult sons said: "Father, I must tell you that the Rebbe's words are right. One Shabbos night, when I stayed up late, I saw that you got up in the middle of the night. It was clear you were still half asleep, and you lit a candle to light the way you wanted to get a glass of water, and you blew out the candle when you were done.

When I saw you the next morning and you remembered nothing of the events of the past night, I decided not to embarrass you and tell you about what happened. But now when the Rebbe himself said this, I feel obliged to tell you." The man immediately set his sights again on the city of Zichlin. He told the Rebbi what his son told him and the Rebbe responded, "Indeed so: this is the source of the problem. There are two main obligations towards Shabbos: To remember her and keep her. Hashem said both in one breath. "Remember" is carried out through speech, by expressing the holiness of Shabbos in words by Kiddush. Both are connected! When you inadvertently fail to "keep" the Shabbos, it's hard for you to "remember" her. R' Nosson begged, "How can I atone for my sins, can the Rebbe give me a cure"! The only "cure" for you is if you go through a testing experience in observing Shabbos and successfully comply with it."

These words made R' Nosson feel a little better. He believed in the holy words of his Rabbi and decided to stand the test no matter what. A short time later he was called by the Poritz from whom he leased his mill in exchange for an annual salary and a certain percentage of his income. The Poritz told him that he planned to greatly increase the production capacity of a mill flour, by adding modern machinery, and to recover the large sums of money he would invest, the mill would have to operate on Saturday From now on. "I won't be able to do that," said the miller in a decisive tone. "I only work six days, I will never work on Shabbos."The Poritz raised his voice. "Fool! Well, really," said the poritz, "I know that you can agree with a gentile that you won't need to work on Shabbos, and the mill will remain open so will my income grow."

The renovations will take Two months, and you must answer me now, if you intend to continue working seven days and is not, I'll throw you out now of the mill." "I have never been lenient to make it easy to observe Shabbos, and I will not this time either," declared R' Nosson firmly. The Poritz carried out his threat and drove away R' Nosson from the mill, leaving R' Nosson without any source of income. It came hard times for the miller and his family. It was hard to satisfy even basic food for their children. Also, he was not yet cured From the "Shabbos sleep", but R' Nosson was determined not to fail the test of keeping Shabbos, how hard it would be.

Meanwhile, the Poritz completed the renovations and appointed a manager new to the station, one who was ready to work all week. The Poritz admired the new machinery and dreamt of a major production from the mill. But then strange mishaps occurred. The modern machinery kept on malfunctioning and the engineers had no solutions for what caused it. The mill began to accumulate large losses. The Poritz had to admit that the problems were related to the fact that he destroyed the livelihood of the Jewish miller. He went to the home of R' Nosson and told him about the situation in the mill and offered to come back and work for him. "And what about Shabbos?" asked R' Nosson.

"Look," the Poritz replied. "After all the strange problems and losses, I understand that G-d is on your side. Do as you see fit." R' Nosson was cured of his Shabbos night illness just as the Rebbe told him. He had great success in the mill and became very rich. R' Nosson always said: "Kiddush" on Shabbos remained his greatest pleasure, much greater than his riches.

The place to buy that unique gift and piece of history. A rare sefer, or a letter from Rabbonim. As a service, we will accept at no charge, upon examination, your antique seforim and English books. We specialize in out of print seforim, and Rabbinical Letters for sale. A Teshuva from Rav Akiva Eiger, a sefer belonged to the Chidushei Harim, a letter from Rav Shimon Shkop Rav Chaim Ozer and many more. Seforim that belonged to Rabbanim. Sefer belonged to Chemdas Shlomo. We have a list of our antique seforim and letters for sale, available upon request. 4403 16th Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 Hours are Sun. - Thurs. 12 - 7:30 pm, Fri until 1:00 pm. The Pardes is ready for pickup on Wednesday. We sell coins, bills and coins for Pidyon Haben and all coin holders and supplies. Thousands of out of print seforim available. We are organized and know our stock.