

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Pesach 5778

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פסח תשע"ח

## INSPIRATIONAL STORIES FOR PESACH AND INSIGHTS TO THE HAGGADAH

### *Eating regular matzah with Simcha*

וְשִׂמְחָה בְּחֶגְדְּךָ, וְהָיִיתָ אֶדְ שִׂמְחָה

A chosid once came to the Rebbe, Rav Yitzchok of Neshchiz, and opened his heart with worry: "This year, my shmurah matzos became chometz'dig, and I will be forced to eat regular matzos." The Rebbe replied, "Shmurah matzah is only a hidur mitzvah, but simchas Yom Tov is a mitzvah from the Torah וְשִׂמְחָה בְּחֶגְדְּךָ, וְהָיִיתָ אֶדְ שִׂמְחָה. It is better to eat regular matzos with simcha than shmurah matzos with sadness."

### *No chometz to be found but turkish wool is available!*

One year on Erev Pesach afternoon, the holy Berditchever, known as the Kedushas Levi, sent his shammas to find a piece of chometz in a Jewish home. "Rebbe, it is after the zman of biur chometz," said the shammas. "How can I possibly find a piece of chometz?" The Rebbe didn't reply. He asked the shammas again to fetch him a piece of chometz at any price. After an hour of knocking on doors and being sent away in humiliation, the shammas returned empty-handed. Now the Kedushas Levi sent the shammas to the black market to buy a piece of Turkish wool, which was outlawed by the government. He returned a short while later with the fabric, which had cost him a pretty penny. Elated, the holy Berditchever thanked the shammas and raised his hands heavenward. "Ribono Shel Olam, look at Your beloved nation. The king has outlawed the sale of Turkish wool, and has ordered soldiers to guard the borders to ensure that none of the fabric is brought in, under pain of imprisonment. Nevertheless, it is possible to procure the fabric for the right price. "On the other hand, You have written in the Torah that we may not eat chometz. There are no guards and no threats of imprisonment. Nevertheless, there is not a crumb of chometz to be found in a single Jewish household! See how loyal we are, and please take us out of golus!"

קָדַשׁ | יוֹרְחָן | כְּרֶפֶס | יְהִי | מְגִיד | רְחֻצָה | מוֹצִיא, | מִצָּה | מְרוֹר | בּוֹרֵךְ | שְׁלֶחַן  
עוֹרֵךְ | צָפוֹן | בְּרֵךְ | הַלֵּל | נִרְצָה

### *So the small children shouldn't fall asleep...*

One year, when the Shpoler Zeide asked his son to enumerate the 15 steps of the seder, the little boy said, "קָדַשׁ / Kadeish: on the night of Pesach when the father comes

home from shul he puts on his white kittel and makes kiddush immediately." The little boy then asked the four questions. "Didn't your Rebbe say why the father should make kiddush immediately?" the Rebbe asked his son. "My melamed didn't say anything else," the little boy answered. The Shpoler Zeide taught him the rest of the verse, "The father makes kiddush immediately, so that the little children shouldn't fall asleep, and can ask the מָה נִשְׁתַּנָּה / Mah Nishtanah." The following day, when the melamed came to the Rebbe's tish, the Shpoler Zeide asked why he didn't teach the boys the entire "kadeish." The melamed said, "I didn't want to make the children memorize such a long thing. Besides, it is not completely correct; even families with no young children make kiddush right away. It makes no difference whether the children are tired or not." The Shpoler Zeide was very polite and not wanting to offend the melamed said: I will explain it to you: 'Pesach at night, when the Tatteh, which means our Father, comes home from shul- Hashem comes to visit our homes and sees how we abandon our everyday burdens, and rejoice with His Yom Tov, and He immediately makes 'kiddush,' and renews His sacred bond with the Jewish nation. This is done so that the 'small children should not fall asleep,' so we shouldn't fall into apathy in the depths of our pain, and we should ask, 'mah nishtanah,' why is this golus longer than all the other times in golus?" When the Shpoler Zeide said these words, he burst into tears, and all those assembled cried with him. Then he stood up and said with enthusiasm, "Now we have to show our Father that we can dance and celebrate in the midst of our darkness and golus."

הָא לְחֶמֶת עֵינָא דִּי אֶבְלוּ אַבְהֵתָנָא בְּאַרְעָא דְמִצְרַיִם

Why is Matzah eaten on Pesach? We eat Matzah which is called poor mans bread / לחם עוני, in order that Hashem should forgive the sin of Aharon and Moshe that ate a meal in Egypt in the house of Pharaoh. As we see in Posuk that the meal of Mitzraim was called לחם רע עין, *the bread from an evil eye* and in order to rectify this evil eye we must show that we have a good and a kind eye. How do we do this? We eat Matzah. We can also add as follows:

That is also the reason why we repeat כל דצריך, כל דכפין because we went to show our compassion to another Yid. When one invites a poor person to come to him The poor person will usually refuse. It is only when the host asks

again to come then the poor person feels welcome. That is why we repeat it twice כל דכפן, כל דצריך, so that the poor person sees that he is welcome and that we Yidden have a good and kind eye. (ר' זושא אַניפּאל)

### *Never despair*

כל ימי תמיד - הלילות

The Chozeh of Lublin interpreted the words, "We remember Yetzias Mitzrayim at night," to mean the following: Even when a person finds himself lost in the darkness, surrounded by bitterness and pain, one may not despair of the geulah and Yeshuas Hashem. We must recall the miracles of Yetzias Mitzrayim, how Klal Yisroel was redeemed in one moment.

### *The time to ask is now!* וכאן הבן שואל

Rav Aharon Perlow the Rebbe of Karlin recalled that his saintly father, Rav Asher of Stolin, said one year during the seder, "And here the son should ask. Shoel is from the loshon of sheilah and bakashah. During the seder, one can ask for anything. "One who serves Hashem can accomplish great things on the seder night," said the Stoliner Rebbe. "This does not apply only to people of a lofty spiritual level, but to ordinary people as well."

The Tiferes Shlome of Rodomsk once told a couple who had no children, to pray for children before they say the Ma Nishtana. As it says וכאן הבן שואל "and here the the son asks!" Which can be interpreted: "Here one can ask for a son"!! Hence one can ask for what he desires at the Seder.

### *Three times of heavenly mercy*

ואני תפלתתי לך ה' עת רצון אלקים ברב חסדך עניני

Rav Eliezer of Dzhikov said, "There are three times of Heavenly mercy, when we can daven for anything. These are: every Motzoei Shabbos during Melava Malka, on Acharon Shel Pesach, and on Shemini Atzeres." This is alluded to in the following parable: A king came to visit a city. During his visit, there was constant music and celebration. No one wanted to bother the king with their private requests. However, on the last day, when the king was about to leave, the townspeople came to plead and beg for whatever they needed. After being treated with great honor during his visit, the king graciously agreed to their requests. The same thing applies to these three times: During Shabbos and the Yomim Tovim, it is not proper to bother the King with personal requests. Only at the end of these holy days, when the King is about to leave, do we ask for whatever we need.

This mashel is for us to apprehend. However there is a

deeper reason which is according to Kabbala, this world is under the seven middos. Everything above the seven is higher than this world. Hence the Divine Presence is closer and the prayers are answered. There is another opinion as to when are the times of heavenly mercy: Pesichas Haaron/ Opening the Ark, Hagbaos Hatorah / Lifting the Torah after Keria, Birchas Kohanim / When the Kohen gives his blessing. (Yehuda Z Klitnick)

### *Greater than Gilui Eliyohu*

שפך המתך אל הגוים

The Chidushei Harim Rebbe of Gur once related the greatness of Rav Yechezkel Landau, Rov of Prague, the Noda B'Yehuda, who would open the door on the seder night at שפך המתך, and then escort Eliyohu Hanovi down the stairs. The Chidushei Harim added, "It wasn't that he saw Eliyohu Hanovi, but he believed with his heart and soul that Eliyohu comes to every Jewish home. That powerful emunah is greater than Gilui Eliyohu." There are endless stories of Tzaddikim who saw Eliyahu Hanavi entering and drinking from the Becher prepared for Him.

### *Our special fortune*

אחד מי יודע, אחד אפי' יודע

The Belzer Rebbe, Rav Yissochur Dov, would ask, "Why do we enumerate the "אחד מי יודע" after the seder night? Shouldn't we say it every single night of the year? The Rebbe would then answer that, "A wealthy man never reveals the secret of his fortune until he drinks wine, and the secrets emerge. The same applies to us: Only after drinking the four cups of wine do we enumerate our good fortune: One is Hashem, two are the luchos, three are the avos".

### *Chad Gadya, to protect us*

חד גדיא, חד גדיא

Why do we say Chad Gadya on the seder night? Rav Eliezer Horowitz the rebbe of D'zikhov related that he was once at the seder of the Chozeh, Lubliner Rebbe, along with his father, Reb Naftali Tzvi the Ropshitzer Rebbe. When the Chozeh finished the seder, he asked if anyone knew the reason the baal hagadah wrote the Chad Gadya at the end. When everyone was silent, the Chozeh explained, "When the heavenly angels see the nachas ruach that Hashem has from the seder of the hagadah, they are very jealous of us, because they can't say the hagadah. Since we are afraid that they will harm us will their ayin horah, we say 'Chad Gadya,' which is a prevention against the עין הרע Evil Eye.

## STORY OF THE WEEK (by Yehuda Z. Klitnick)

### \*\*\* Naming his baby the right way brings salvation for a Skvere chosid \*\*\*

On the outskirts of the city of Skver in a small village lived a wealthy chosid of Harav David from Skver, named Reb Fischel. He had a large estate with diverse agricultural activities: livestock, dairy and egg products, wool, fruits and vegetables production. But as we will see, it wasn't always

thus. Reb Fischel had many sons who lived near him who helped in the business. They only left the village on Shabbos to walk to the Skverer shul to daven with the Rebbe. These were good times for him. Reb Fischel was a machnis orech and baal chesed. Every Pesach he would have many

guests at the seder table and found a bed for all the guests. At the seder table Reb Fischel used to tell the following story, year after year, and his children drank in every word.

Fischel had once been prosperous. However, one year, his fate changed drastically. He was on the verge of having to beg for food and was on the list to receive a food package from the soup kitchen. Reb Fischel took to working as a street peddler and earned barely enough to put food on the table. The winter was so blustrous and snowy that people stayed off the streets and Reb Fischel hardly made a kopeck. He was expecting his seventh child around Purim time. He made it through the winter, but Pesach was looming and he saw no way to afford even the most basic Yom Tov needs. He had an old candelabra and an antique becher which he pawned off for 5 rubels, which he felt would carry him through Pesach, hoping that when the weather warmed up he would be able to repay the 5 rubels and get back on his feet. Reb Fischel came home holding the 5 rubels when he was greeted with a Mazel Tov on his newest baby son.

Reb Fischel now had a dilemma. He needed the 5 rubels in hand to cover expenses of the new baby and a bris, but how would he have the money to make Pesach, which was just around the corner? A thought of going to the city and asking for Maos Chitim / charity for Pesach, briefly crossed his mind, but he ruled that out. He had never resorted to tzedaka to bring Yomtov to his home. He decided to turn to the Skverer Rebbe for help and advice.

Upon arriving in Skver he found that the Rebbe's door was closed. All the gabbaim had gone home along with all the other frum Yidden of the town. In the still of the night, Reb Fischel heard the Rebbe learning in his chamber with a sweet nigun. Reb Fischel was desperate for help and slowly and tremulously opened the door to the Rebbe's room. The Rebbe took note of his visitor and warmly invited Reb Fischel to come in for an uninvited visit.

"What brings you here so late at night and before Pesach as well? Have you prepared everything for Pesach yet?" asked the Rebbe with fatherly concern. Reb Fischel was finally able to unburden himself with his account of his new son with Mazel; how he was facing big expenses for childcare and the bris seuda; how he pawned some heirlooms to raise 5 rubels for Pesach expenses, but now had to use the money for the Bris. The prospect of having to appeal for Maos Chitim – something he had never done! What to do?

The Rebbe sank deep in thought for a while and told Fischel: "Yidden live with Bitachon every day. Hashem has enough for both the Bris and Pesach --- and infinitely more. Now you go home and prepare for the Bris. Use the 5 rubels and buy food for a nice seuda and in the zechus of the holy mitzvah, Hashem will provide all your needs for Pesach, without your resorting to Maos Chitim. After a pause of a few minutes, the Rebbe continued. "Listen carefully, Fischel. Go right now to Reb Shimon Dinner's house and tell him I said he should be sandek at your Bris and he should invite his extended family. Every man in the family should get a

kibud. Now this is crucial: name the baby after Shimon's late father Chaim Yoel. After this Bris your life will be that of a wealthy man again."

Wasting no time, Fischel hurried to Reb Shimon's house and talked his way past the doorkeeper by invoking the Skverer Rebbe's name and mission.

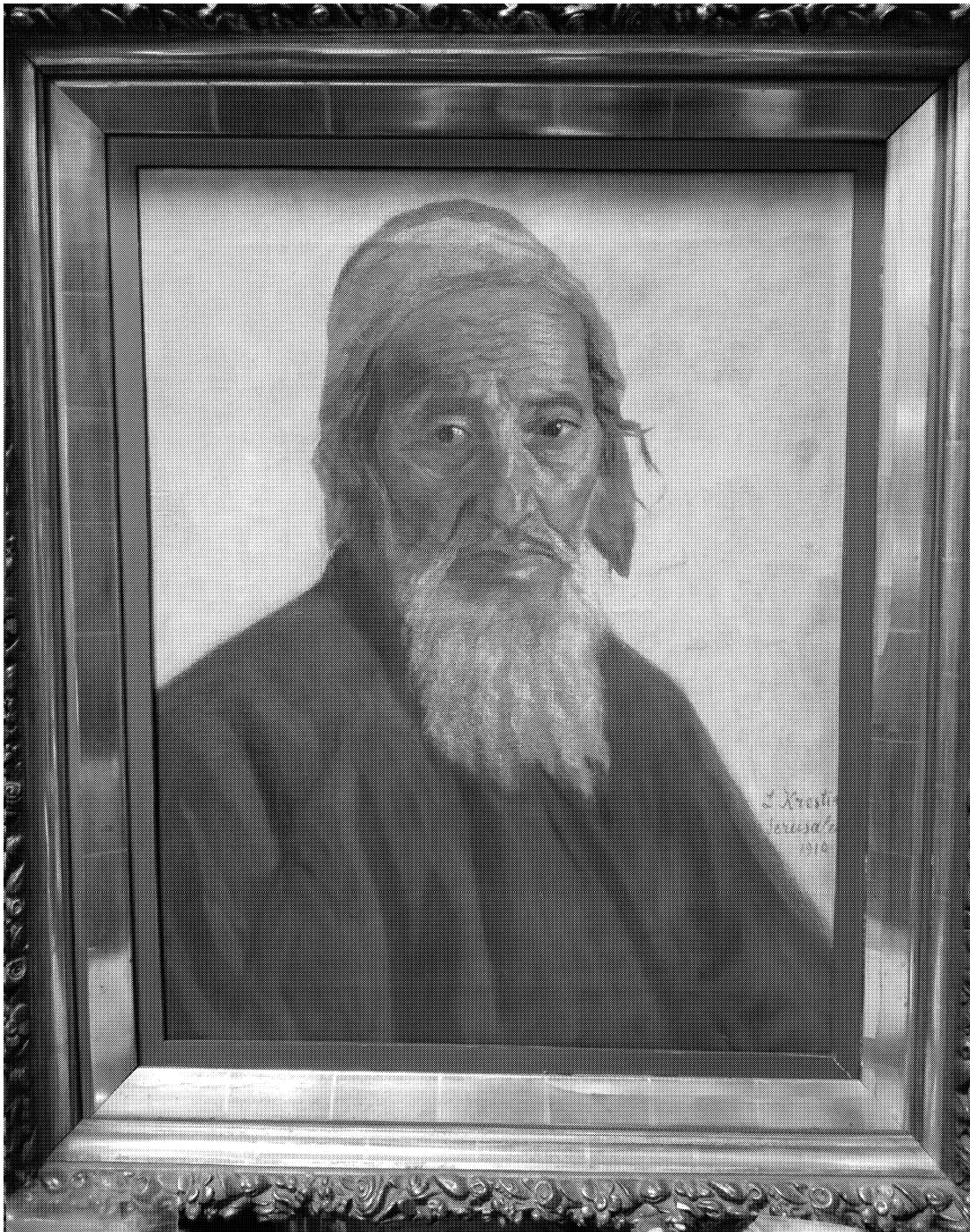
Reb Fischel told him, "I get a Mazal Tov! I'm making a bris next week Be'ezras Hashem. The Rebbe said I should honor you as sandek and that your whole family should be there, with each man getting a kibud. Reb Shimon was thrilled by the prospect and promised to take part and asked for all the details. Reb Shimon started lining up all his family and friends, adding the word that the Skverer Rebbe insisted he be sandek. This became the talk of the town, since such a chain of events was unheard of. For his part, Fischel began shopping for the great event. The town baker greeted him warmly and told him to take as much as he needed and to pay him after Pesach. The same thing happened at the butcher shop. The Rebbe's brocho was clearly unfolding before Fischel's eyes.

Reb Fischel prepared a seuda, with the entire Dinner family in attendance. As planned, Reb Shimon served as Sandek. Then, the climax: when the crowd heard "Veyekoreh shmo beYisroel ... Chaim Yoel" jubilation broke out and everyone began to either cry from emotion or cheer from excitement. This was the first name bestowed in memory of Shimon's father who recently passed away and hence was treasured by Shimon in the extreme.

At the seuda, with Reb Shimon at the head table, he began to speak. "My dear family, now that we have a name for our dear father we must arrange a nice present for little Chaim Yoel. I'll start by giving a cow that will give him lots of milk." Another brother said, "I'll give enough sugar from our sugar factory to last anyone for two years." A third brother promised a few wagonloads of wood. And so it went. Then came the turn of the youngest brother Zalmen who had been very close to his late father. "I will give Reb Fischel 50 rubels, but on two conditions. One, he has to quit peddling and go into a real business; and two, when he will become rich, he will donate the 50 rubels to tzedaka." After this litany of largesse, they bentsched.

The next day wagonloads full of fresh goods arrived at Reb Fischel's home along with the 50 rubels – everything the Dinners had promised. Needless to say Reb Fischel had a Pesach to remember. The cow gave so much milk that he was able to sell milk and butter to other people; with the profits, he purchased more livestock, which yielded more profits and allowed him to diversify his holdings in different directions. Before long, Reb Fischel amassed a goodly fortune.

Reb Fischel would repeat this story every Seder night, as a tale of his personal liberation from poverty to riches. The Hallel his family sang year after year shook the rafters as they celebrated Yetzias Mitzayim and, secondarily, their own salvation. The Skverer Rebbe's brocho was the catalyst.



Above painting of Yemenite Chacham done by the famous artist Lazer Krestin 1910. This painting is very rare and has not been on auction. Asking price is \$12,000

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***Wishing all a Chag Kasher. Next edition will be after Pesach***

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