

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Vayakhel Pikudei 5780 Year 10 #384 פרשת החודש - שבת חוקן - מברכין נימן ויקהל פקודי תש"פ

Enjoy every minute of the Shabbos, rush to welcome it, and delay departing it.

וביום השביעי יהיה לכם קדש שבת שבתון לה' (לה ב)
 "...But the seventh day shall be holy for you, a day of complete rest for Hashem" (35:2) In Parshas Beshalach when Moshe Rabbeinu commands the Yidden not to collect the Manna on Shabbos, the Toah says: והוא אמר אליהם היום (טז כג) ויאמר אליהם היום אמר דבר ה' שבתון שבת קדש לה' מהר Moshe said to them, "That is what the Hashem spoke, Tomorrow is a rest day, a holy Sabbath to Hashem" (16:23). An interesting observation in the two Psukim: In our Posuk the word קדש precedes the word שבת, yet in Parshas Beshalach the word שבת precedes the word קדש. To understand this notation: In the Zemiros of Friday night, Kol Mekadesh Shevi, we say: הורשי ה' ירע אברהם אהבו, המאחרים לצאת מן השבת וממחרים לבא, ושמחים לשמרו "those who seek to be close to Hashem, and be considered the child of Avraham His beloved, those are who delay the departing of Shabbos and who rush to welcome the Shabbos. These people rejoice in preserving the Shabbos." Therefore; in our Parsha, the word Kodesh precedes Shabbos, in order to rush to welcome the holiness of Shabbos before it arrives. The second Posuk, in Parshas Beshalach, the word Shabbos precedes Kodesh, are for those who delay the departing of Shabbos, by keeping the holiness even after the Shabbos is over. All this can be achieved when we strive and enjoy every minute we have Shabbos. When something is special and important, we want it to go on forever, and when it's a burden, it can never be too brief. Shabbos is so special. It is a present that Hashem gave only to his loving Klal Yisrael. The Gemarra Shabbos 10b and Beitza 16a state: Hashem says מתנה טובה יש לי בבית נגני ושבת I have a good gift in My treasure house and Shabbos is its name, and I seek to give it to Klal Yisrael. Go inform them about it. Shabbos is a "מתנה טובה" a good gift. Enjoy the Shabbos with Kedusha and Torah, and you will achieve what we sing in the Mah Yedidus Friday Night "מעין עולם הבא יום שבת מנוחה." The world to come is before me today. (Yehuda Z. Klitnick)

We will buy your antique seforim, do not pay for Shaimos, bring them in and you might have a find.

Shabbos, and the Mishkan are very similar. The Shechina rests on both of them.

ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' (לה ב)
 "Six days work may be done; But the seventh day shall be holy for you, a day of complete rest for Hashem" (35:2). Rashi explains the Posuk: Moshe prefaced the discussion of the details of the work of the Mishkan with the warning to keep the Sabbath, denoting that the work of the Mishkan does not supersede the Sabbath. (Mechilta) The question is: why would one think that the work of the Mishkan supersedes the Shabbos? The answer may be: the Chassidishe seforim bring, that the Shechinah, the Divine Presence of Hashem, is present in the Shabbos, just as the Shechinah was present in the Mishkan. Observing the Shabbos and delving into the holiness of Shabbos, brings the Shechina to rest upon that person. The more that one works towards bringing the holiness of Shabbos upon himself, the greater is the sense of close relationship that he would have with Hashem. As such; that person would merit much more, and feel a greater Divine light upon him. Shabbos is also a glimpse of how our Oilam Habbah will be. The Baal Shem Tov says: the aura one feels in Shabbos in this world, one can imagine how much more the aura will be felt in his Oilam Habbah. This is basically stated in Gemarra Berachos 57b: "Shabbos is one sixtieth of Oilam Habbah." Yet there is a difference between the Shabbos and the Mishkan: The Torah states: end of Parshas Pikudei 40:34 ויכבוד ה' מלא את המשכן; and the glory of Hashem filled the Mishkan, therefore, ולא יכל משה לבוא Moshe could not enter the Tent of Meeting because the cloud rested upon it and the glory of Hashem filled the Mishkan. We see that it wasn't always possible to enter the Mishkan. Whereas, Shabbos is for all and everyone can always enter the Shabbos, even though the Divine Presence fills the Shabbos! Therefore, we would think that the holiness of the Mishkan is greater than the holiness of shabbos, and the building of the Mishkan would supersede the Shabbos. That is why Moshe commanded the Yidden to stop all work of the Mishkan on Shabbos. (Yehuda Z. Klitnick)

STORY OF THE WEEK (Yehuda Z. Klitnick)

*****The wisdom of Torah brings a Yid to eat Matzah at the Seder*****

The Mashgiach of Yeshivas Chachmei Lublin, from Hagoon Rav Mayer Shapiro זצוק"ל, was the Tzaddik Rav

Shimon of Zelichov זצוק"ל and author of Sefer Naharei Aish. He earned a small wage from the Yeshiva and

barely made ends meet. For the Pesach seder, he managed to put together some money to have a few guests. He would take a Bachur from the Yeshiva, who was an orphan, as well as a widow too as the Torah states: וְשִׂמְחֶהָ בְּחֵן אֶתָּה ... וְהִגֵּר וְהַיְתוּם וְהַאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ. (דברים טז יד) And you shall rejoice in your Festival, you,... and the stranger, and the orphan, and the widow, who are within your cities (Devarim 16:14). One year a elderly Yid asked if he can attend the seder of Rav Shimon, who was very happy to have another guest and agreed to the request. The Seder night arrived and Rav Shimon led a very uplifting Seder, and the guests were in high spirits. Rav Shimon discussed Divrei Torah on the Haggadah, and especially enjoyed the insights that the elderly Yid had delivered at the table. However, Rav Shimon noticed that the Yid had no teeth at all and began to worry: how would the Yid be able to eat the hard Matzah, when he has no teeth to chew the Matzah!

After reciting the Haggadah, and Rav Shimon was ready to go wash and get ready eat the Matzah for the Mitzvah, Rav Shimon confronted the elderly Yid and asked him how he intended to eat the Matzah? The Yid had no answer for the Mashgiach. Rav Shimon politely said that

the Yid should soak the Matzos in warm water in order that the Matzah would become soft, and be able to eat the matzah!

The Yid stated: “Rebbe are you telling me to eat gebrochts, I never ate gebrochts”? [Chassidim in particular, have the custom to refrain from eating gebrochts on the first seven days of Passover. Gebrochts is a Yiddish word that refers to matzah that has come in contact with water.] The Mashgiach consoled the Yid, that it is only a Minhag and a Chumra, stringent. The Gemarra states Psachim 39b: “Three things cannot become Chometz: A baked item that was soaked in water, a baked item that was cooked in water, etc.” The Rambam (Hilchos Chometz 5:5) and the Shulchan Aruch (463:3) codify the matter clearly as well. Many Poskim, including the Shaarei Teshuva Orach Chaim (460:10), are of the opinion that it does not apply to our Matzah which is well baked. The Yid was still adamant, when Rav Shimon said clearly I am willing to eat gebrochts with you, and I am very sincere about it!

The Yid realized that the Mashgiach was right, and he soaked the Matzah in warm water, and was able to perform the Mitzvah of Matzah. Rav Shimon used his Chochmas Hatorah to help a Yid do a Mitzvah.

ANOTHER STORY OF THE WEEK *(Yehuda Z. Klitnick)*

*****Hagaon Rav Chaim Ozer uses his wisdom to entertain a guest*****

Hagaon Rav Chaim Ozer of Vilna the author of the Achiezer, was one of the greatest minds in Torah, as well as being very smart. He had a photographic memory and was able to concentrate and do two things at once.

One year just before Succos, Rav Chaim Ozer got sick, and was bedridden. According to the Gemarra Sukka 26b and the Halacha, מצטרף פטור מן הסוכה, someone who is ill or is suffering, is exempt from the sukka. Therefore, Rav Chaim Ozer stayed indoors. In middle of Succos, a prominent Rav came to visit Rav Chaim Ozer in Vilna on an important matter. Rav Chaim Ozer realized that the Rav had come on a long trip and was surely hungry. Rav Chaim Ozer had his Rebbitzin prepare a fine meal for the Chashuve guest, which was really appreciated.

The Rabbanim discussed their matter as the meal was being prepared, and the guest who knew that Rav Chaim

Ozer wasn't feeling well, went into the Sukka to eat his meal. However, in a few minutes later, Rav Chaim Ozer entered the Sukka, bundled up with a heavy coat and sat down next to the guest. He also brought along some food to eat. The guest asked Rav Chaim Ozer: “You are not well and halachically, you are exempt from eating in the Sukka. Why then did you bother to bundle up to come eat in the sukka”? Rav Chaim Ozer gave a smile and answered with wisdom: “Of course you are absolutely right that I am exempt from eating in the Sukka. However, from the Mitzvah of Hachnasas Orchim, I am not exempt. Now what kind of Kavod is it, that You should eat alone in the Sukka? Therefore, due to this Mitzvah, I strained myself to do a Mitzvah with Shlaimos.” Rav Chaim Ozer entertained his guest and in the same act, was able to eat in the Sukka too.

The place to buy that unique gift. A rare sefer, a letter from a Rav or Rebbe. A publication of Seforim World. 1000's of seforim: new, old and out of print, and Rabbinical Letters for sale. As a new service, we will accept, upon examination, your used seforim and English books. We have a list of our antique seforim 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. 11:30 - 7:30 pm, Fri till 1:30 pm , A nice letter from the Rogotchover for sale. A letter from the Chazon Ish, a letter from Rav Yaakov Kaminetzky. Ohel Yaakov from Dubna Magid first edition and thousands more! We sell silver coins for Pidyon Haben, Pidyon Nefesh, and all coin holders.

הגליון מוקדש לעי"ג הבחור החשוב יוחנן ע"ה בן יחזקאל בנימין רובי ג"י י' סיון תשע"ט טוב שם טוב משמן טוב