

# Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Behaloscha 5778

year 8 #340

פרקי אבות ב

פרשת בהעלותך תשע"ח

*When Aharon is instructed to light the Menora, we find that the Torah emphasises something seemingly out of place:*

דְּבַר אֶל אַהֲרֹן, וְאָמַרְתָּ אֵלָיו בְּהִעָלְתְּךָ אֶת הַנֵּרוֹת אֶל מוֹל פְּנֵי הַמְּנוֹרָה, וַיַּעַשׂ בְּכֵן אֶל אַהֲרֹן אֶל מוֹל פְּנֵי הַמְּנוֹרָה הֵעֲלָה נֵרְתֶיהָ: (ח ב) – *Speak to Aharon, and say to him; “When you rise to kindle the lights on the Menora, light seven.” And Aharon did so; (8:2-3) Rashi notes that the phrase בְּכֵן וַיַּעַשׂ – that the person commanded did as directed, is not regularly found in the Torah; it is assumed that when God speaks to you, you do as told. Rashi explains that it appears here to praise Aharon. The Sefas Emes of Gur takes the praise to mean that Aharon was meticulous to light the Menorah every day himself, when in fact, it could have been done by any member of his family. That is to say, he retained the initial enthusiasm for the job his entire life – וַיַּעַשׂ בְּכֵן as though that were the day he was instructed. We find by Bikurim that Hashem is commanding the Yidden: הַיּוֹם הַזֶּה ה' אֱלֹהֶיךָ מְצַוְךָ לַעֲשׂוֹת אֶת הַחֻקִּים הָאֵלֶּה וְאֵת הַמִּשְׁפָּטִים; וְשָׁמַרְתָּ אוֹתָם בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ: (דברים כו טז) *This day Hashem your God commanded you to do these statutes and ordinances; you shall therefore observe and do them with all your heart, and with all your soul. Rashi here and in Parshas Yisro states on the meaning of “This day”! This בכל יום יהיו בעיניך חדשים כאילו בו ביום נצטוו עליהם suggests: each day Hashem’s commandments should be to you as something new and not antiquated and something of which you have become tired, as though you had received the commands that very day for the first time (Midrash Tanchuma, Ki Tavo 1; cf. Rashi on Deuteronomy 11:13). A new project always brings a fresh and enthusiastic start with it. This enthusiasm is required every day when a Yid Davens or learns. This was the approach of Aharon every day when he went to light the Menorah. (Y.Z.K. from mefarshim)**

*Moshe’s soul lies within every Yid*

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ מֵאוֹת אֶלֶף רִגְלֵי הָעָם אֲשֶׁר אֲנִי בְּקִרְבּוֹ: (יא כא) 11: 21 - *Moshe said, Six hundred thousand people on foot are the people in who I am in the midst.* The Imrei Emes, Rabbi Avrohom Mordechai of Gur asks what is the meaning of the seemingly superfluous אֲשֶׁר אֲנִי בְּקִרְבּוֹ *in whose midst I am.* The Rebbe answers that the Holy Zohar says that there is a spark of Moshe's soul in each and every one of Klal Yisroel, up until the present day. Therefore a spark of Moshe Rabbeinu is a component of every neshama of Klal Yisrael. This was Moshe Rabbeinu's message to Klal Yisrael throughout all generations: I, Moshe am in the souls of each of you 600,000 Bnei Yisroel. אֲשֶׁר אֲנִי בְּקִרְבּוֹ *in whose "midst" I am, literally in each and every one of you. (Imrei Emes Gur)*

*Moshe's humility was special even though he was rich and strong*

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מְכַל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה: (יב ג) *“And the man Moshe was very humble, more so than any other man on earth.” (12:3) The Gemara (Nedarim 38a) states אמר רבי יוחנן אין הקב"ה משרה שכירתו אלא על גבור ועשיר וענוי R' Yochanan said – Hashem rests His Divine Presence only on a person who is strong, wealthy and humble. Now Moshe Rabbeinu is the primary example of one who possessed these three qualities and on whom the Divine Presence rested. We can easily understand humility to be a prerequisite for the Divine Presence. But why are strength and wealth necessary? Indeed, only humility is required to reach the lofty stage, however, strength and wealth are preconditions for humility. The nature of a person who is weak and poor, his humility has very little meaning, as he is of lesser stature than other people. But a strong and wealthy person can easily tend to be arrogant and overbearing. If such a person is humble despite his inspiring qualities, then his humility is truly a mark of spiritual greatness. Such was the humility of Moshe Rabbeinu, (Torah Temimah HaRav Baruch Epstein)*

*A textual basis for Moshe's personal humility?*

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מְכַל הָאָדָם אֲשֶׁר עַל-פְּנֵי הָאָדָמָה: (יב ג) *Now this man Moses was exceedingly humble, more so than any person on the face of the earth. (12:3) What was the source of Moshe's unparalleled sense of humility, verging on lowliness? This was the man, after all who spoke face to face with the Hashem, who allowed him to view all future generations until the arrival of Moshiach. The Tiferes Yosef of Mattersdorf offers an insight: Recall that one of the central "calls" from Hashem to Moshe was embodied in the simple word וַיִּקְרָא אֶל מֹשֶׁה, with its distinctive reduced-size aleph -- almost as if it were not there. The resulting word וַיִּקְרָא would connote "chance, randomness, happenstance" -- and that is what Moshe thought applied to his selection for leadership, almost as if he were chosen via a lottery. If that were true, then he would have had a compelling reason to adhere to a stance of extreme humility. (In contrast, the call to Bilaam was the bare-boned, וַיִּקְרָא utterly lacking in affection, rather just a businesslike summons. Moshe wanted that term used to refer to him also, but Hashem insisted on the aleph, as a token of affection. Humble to the end, Moshe wrote it, but kept it small. (בית ישראל השלם, מוח"ז אדמו"ר ממאטטערסדארף)*

*This Friday 18 days in Sivan is the Yahrtzeit of Rav Yisachar Ber ben Yitzchock of Radashitz. It is a big Segulah to light a candle for his neshama and request anything your heart desires*

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

\*\*\*\*\* *Whatever Hashem decrees will have to happen* \*\*\*\*\*

Moshe lived just outside of Yerushalayim. He was a very wealthy person. He had one problem. He was a miser and very stingy and couldn't part from his money to give tzedaka. One time, a poor person who was from the hidden Tzaddikim came to Moshe for tzedaka, and as usual Moshe would not let him in. The Tzaddik pleaded with Moshe to let him inside and promised that he won't ask tzedaka! Moshe finally let him inside. The Tzaddik proclaimed very sternly to Moshe: In Heaven they are quite upset of your actions in not giving tzedaka, that they have given the decree that all your fortune and wealth will pass into the possession of R' Avrohom the woodcutter who resides in Yerushalayim.

Moshe, sensed that the Yid standing next to him was a Tzaddik, but he couldn't overcome his evil inclination. He reasoned, if his wealth must go to R' Avrohom then both won't have it! The Yid left and Moshe took his fortune and expensive belongings to the forest. He found a very thick tree and managed to hide all his wealth in the trunk of tree. Fate had it, one day heavy rains and gusty winds uprooted the strongest of trees and flooded houses along with the thick tree that Moshe hid his fortune.

The gusty winds carried this tree to Yerushalayim right into the property of a fisherman. The fisherman heard the thump and became frightened. But when he saw the thick tree on his property he became joyful and told his wife: "Now we will make a lot of money of this tree. When we sell to R' Avraham the woodcutter, fish for Shabbos, we will also offer him the tree for a nice sum of money." That week when R' Avraham came to the fisherman to buy his fish for Shabbos, he was also offered a great deal to buy the thick tree and to sell the wood at a nice profit. R' Avraham examined the tree and paid the price that the fisherman had asked for it.

Rav Avraham hauled the tree to his home. When he began to cut up some wood he was astonished to find the tree to be hollow inside. He soon found a large treasure in the trunk of the tree. He danced with joy to Hashem that he is now a rich man. Meanwhile, Moshe's fortune began to fade and he became a poor person and was forced to wander with his wife begging for money and food. When they came to Yerushalayim to beg for money and food, Moshe decided to go visit R' Avraham the woodcutter. Moshe searched all over and asked around where does R' Avraham the woodcutter live? When he was told the address, Moshe went to that home. R' Avrohom was a very warm hearted person and he invited Moshe and his wife to stay for a few days until after Shabbos. At the Shabbos Tish, Moshe and his wife began to cry hysterically when they noticed beautiful candelabra's/leichters and gold plates on the table. They were so similar

to the ones that once belonged to them! R' Avrohom asked them "why were they crying?" They answered: "it seems that these items once belonged to us!" When R' Avraham asked them "how did they lose their belongings?" Moshe told R' Avrohom the story of the hidden Tzaddik who told him that their wealth would pass over to a certain R' Avraham, and therefore they hid their fortune in a thick tree, and no one would enjoy the wealth. I see that the Tzaddik was right.

Moshe asked R' Avraham how did their fortune end up him? R' Avraham told them the story of the fisherman, and how the gusty winds carried the tree to his property. They said they learnt a powerful lesson that when Hashem wants something to happen, He will make a flood and bring an item from one place to another in order to fulfil his decree. R' Avraham was a pious person and offered to return to Moshe his belongings! Moshe and his wife refused as they now accepted the decree of Hashem and would not go against the wishes of Hashem. They were ready to atone their evil ways of not giving Tzedaka!

That Shabbos was very uplifting for everyone. They all felt closer to Hashem. Motzei Shabbos, R' Avraham told his wife to bake a fancy cake for Moshe and his wife and put inside 100 gold coins, for when they will cut it, they will have some money to live. The cake was appealing to them and they accepted the cake. Moshe and his wife thanked R' Avraham for the warm hospitality and uplifting Shabbos. Meanwhile as they were to leave Yerushalayim, there was a tax collector at the border, who collected a tax from all those leaving Yerushalayim. Now since Moshe had no money to pay, he offered to give the cake instead of money. The tax collector saw the beautiful cake, and accepted it. He let Moshe and his wife to go on their way!

Meanwhile R' Avrohom was preparing a wedding for his son and the tax collector wanted to give a wedding present for their son. He brought the beautiful cake to the home of R' Avrohom to serve at the wedding. When R' Avrohom saw the luscious cake he thanked the tax collector for his thoughtfulness. However he noticed that this was the same cake that they had baked for Moshe. When he cut open the cake, he saw that the 100 Gold coins were still there! R' Avraham was astonished and amazed, as he saw with his own eyes that Hashem's decree was so stern, anything that belonged to Moshe, would have to come right back to R' Avraham. The fortune of Moshe was destined from Hashem where it was to end up. We say every morning in Davening "כי הוא אמר ויהי" For Hashem says and it happens.

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