

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

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הג השבועות תשע"ז

Moshe Rabbeinu is a role model for Klal Yisrael

There is a fascinating Midrash (cited by the Tiferes Yisrael in his commentary at the end of *mesechta Kiddushin*; there is a similar story cited by the *Shita Mekubetzes* at the end of the third *perek* of *mesechta Nedarim*): "After Moshe Rabbeinu brought Bnei Yisrael out of Mitzrayim, the nations of the world trembled. They were very intrigued to know about this man Moshe, through whom all of these great and wondrous acts were carried out. There was one Arabian king whose curiosity led him to send an expert artist to draw a picture of this great leader and bring it back to him. The artist went, drew the picture and brought it before the king. The king then gathered all his wise men and asked them to evaluate Moshe's character traits and natural makeup by examining his facial features..."

All the wise men answered with one voice: 'if we were to judge this man who is famous for his greatness, based on his portrait, we would have to tell the king that he is the epitome of bad: in haughtiness, desire for money, doing what he pleases: he has all the derogatory traits of the world that would be an insult to the soul of an esteemed person.'

The king became extremely angered and said, 'what is this? Are you making a fool of me? I have heard from every source and corner the exact opposite of this great man!' All the wise men, as well as the artist were frightened and meekly answered the king, excusing themselves by blaming each other with the inability to properly discern the truth. The king, who was very curious to know which evaluation was correct, traveled with his entourage to the camp of Klal Yisrael. When he came, he lifted his eyes and saw Moshe from a distance. He quickly took the picture and looked, and behold, it was an exact portraiture of the man before him... He himself came to Moshe's tent and told him what had transpired...

Moshe Rabbeinu answered him and said: 'The knowledge and wisdom of your artist as well as your wise men is amazing. However, you should know, *if my nature was as you [initially] heard, then I would be no better than a dried log.* For that piece of wood also possesses none of the faults of humans. If so, would that make me precious in the eyes of Hashem and man? Nevertheless, my friend, I am not embarrassed to tell you that all the faults that your wise men judged me with are naturally connected to me, and maybe even more than what they saw! I had to strengthen myself with a strong will of might and power to battle and conquer these negative character traits until I turned my nature around. Because of this, I am precious and honored in Heaven and on earth.'"

Moshe Rabbeinu, the greatest of all *neviim*, who spoke to Hashem as one speaks to his friend, was the one chosen to personally receive the Torah on Har Sinai, and the one to be the disseminator of the Torah. Why? Because he perfected himself to the utmost degree. He fought battle after battle with his evil inclinations until he overcame his trials and tribulations and became the great Moshe Rabbeinu.

There are four elements, which together are comprised to make up people: fire (*eish*), water (*mayim*), wind (*ruach*) and earth (*afar*). And depending on which of these is found more in any given person will be the type of natural tendencies he will possess. For example, one whose dominating element is fire will easily become angered and have a tendency to be arrogant or haughty. One whose dominating element is water will have more lusts and desires than others. One whose dominating element is wind will naturally talk a lot, and earth will be naturally serene and tranquil. These four types of people correspond to the four descriptions we find people referred to as: *ish*, *enosh*, *gever* and *adam*. *Ish* corresponds to fire, *enosh* to water, *gever* to wind and *adam* to earth. This is what the Torah refers to when it testifies that Moshe Rabbeinu was the humblest of people (*Bamidbar* 12:3): *V'haish Moshe, anav meod mikal haadam*. Meaning that even though he was an "*ish*," whose natural tendency was anger and haughtiness, he became so humble – the humblest of all people – even more than people who are "*adam*," naturally calm and complacent! One who is naturally tranquil and doesn't become angered is not considered special for not getting angry or keeping quiet, and so is the case with all of our *middot*. *True greatness is one who overcomes his natural tendencies and desires! Every time we face obstacles it is an opportunity to walk in the footsteps of Moshe Rabbeinu and be zocheh to become closer to Hakadosh Baruch Hu!* On *Shavuot* we celebrate that we are *zocheh* to be children of Hakadosh Baruch Hu, Who gave us His Torah, which teaches us the proper way to act in every situation: being our guide through which we can refine our *middot* and cultivate our character. As a result, we will become closer and more connected to Hakadosh Baruch Hu Himself. (*Rav Shlome Bussu, shlita, on Shavuot*)

The seven names of Shavuos

The Yom Tov Shavuos has seven names and the abbreviation is "חק"ת שבע"ה" – יום החמישים, ק – חג הקציר, ת – חג מתן תורה, ש – חג השבועות, ב – חג הביכורים, ע – עצרת, ה – הקדל

Shabbos before Shavuos

Someone once asked the Rebbe Rav Menahem Mendel of Vorka: The Shabbos before Pesach is called Shabbos

Hagadol. The Shabbos before Yom Kippur is called Shabbos Teshuva. So what do we call the Shabbos before Shavuos? The Rebbe quickly answered. Chazal teach us Derech Eretz is before learning Torah, therefore the Shabbos is to be called, Shabbos Derech Eretz.

Praying for Torah on Shavuos

The Yom Tov Shavuos is called **הַיּוֹם הַזֶּה מִתֵּן תּוֹרָתֵנוּ** It doesn't say **נתן** Hashem gave. Hashem gives us the Torah every year on this Yom Tov. Depending on the spiritual preparation, it is how much one can derive from Yom Tov. Every Day we start off with Birchas Hatorah and we pray that Hashem

should make the Torah part of us and then we say Ahavas Olam or Rabah, and here we pour out the heart to Hashem. On Shavuos this Tefilah is a central part of the Yom Tov. Therefore one must put an effort by this Tefilah. In the Yeshiva of the Chasam Sofer, it took them 3 hours to say Ahava Rabbah on Shavuos. In Ropshitz it took once 8 hours. The Ropshitzer had every chossid uplifted to such levels of Teshuva that no one felt that it took so long. Since Hashem is giving us today his Torah it is essential to be Mispallell with Kavanah and delve into the heilige words.

STORY OF THE WEEK

A Shavuos miracle (By Yehuda Z. Klitnick)

*******The Belzer Rebbe's gartel rescues a Yid from harm*******

A chosid of the first Belzer Rebbe, Hatzaddik Rav Yehoshua זצוק"ל ("Reb Shalom of Belz") once traveled from deep in Russia, from a faraway shtetl, to be in his Rebbe's holiness for Yomtov Shevuos. But things did not unfold as he anticipated. When he approached to give "Sholom Aleichem" greeting to the Rebbe, he was met with an altogether unnerving response: "Return now to your home. You will reach it in time for Yomtov. I am giving you this gartel as a gift. When you are awake throughout the night of Shavuos, make sure that you wear it the entire time. Go *lechaim ule'sholom*, my son." The Rebbe's pronouncement struck the man like a thunderbolt. With a bitter wail, he exclaimed: "But Rebbe, I beg you, let me stay here in your presence. I suffered greatly on the long and hard road from my town, just to be here with the Rebbe for Shavuos. How can I just turn around and repeat the journey in reverse?" The Tzaddik appeared unmoved. He merely emphasized: "Now is not the time to ask questions. Just follow my instructions. Another detail: Beware of removing this gartel the entire night, and don't go to beis medrash as you usually do to recite Tikkun Layl Shavuos. Say the entire nusach at home after your Yomtov meal and all will be well." Having exhausted all appeals, he had no choice but to return home. After an exhausting and strenuous journey, he rolled into the shtetl late in the afternoon on Erev Shavuos. Needless to say, his wife was startled to see him back so soon and quickly surmised that something was odd. "What are you doing back here, Husband? The idea was for you to spend Shavuos with the Belzer Rebbe, so what happened? Not only that, but do realize how late it is? The zman is in forty-five minutes, barely enough for you to get ready for Yomtov. "Believe me, I am as puzzled as you are. With barely a word, the Rebbe sent me back home with this gartel in hand, which he instructed me, without the slightest hint of an explanation, to wear the entire night of Shavuos." His wife, whose *emunas*

tzaddikim was very firm, simply said: "If the Rebbe told you what to do, then we have to obey. We must not think into it. There's obviously something going on here that we don't understand." Later on, the chosid sat at home, wrapped in the gartel as the Rebbe had directed, and saying the Tikkun Layl Shavuos as he did every year, with a loud and studious niggun. Suddenly, he heard heavy footsteps at his door and knew instinctively what they meant. His *gubernia* had been plagued by an elusive band of merciless, bandits, who would invade houses, steal what they could and eliminate any witnesses. He prepared to meet his Maker when the bbandits starting pounding on the door with their hatchets. They managed to break in, but upon seeing the Yid, they became paralyzed and speechless, glued to their spot helplessly. Our chosid took the Rebbe's gartel and used it to tie the leader's hands and feet as the others watched helplessly. He ran to call the police who came and arrested the whole band, showering our hero with praise for apprehending the vicious fugitives. Now the Rebbe's intentions became clear as day: the purpose for the man's return home was to rescue his wife from a cruel end and to save his property, but one thing remained a mystery: why did the paralysis envelop the intruders the instant they stepped across his threshold? Upon interrogation, the truth emerged: the robbers revealed that they had heard that the man would be away for the Jewish holiday, which made his family and property a tempting and easy target. Their plan was to kill the family רח"ל and empty the house of all valuables. But when they viewed the chosid encircled in the Rebbe's gartel, a panic took them in its grip and their criminal career came to a crashing end. The chosid saw now, that the Belzer Rebbe's wondrous gartel and Ruach HaKodesh guarded him at long distance from the Rebbe, and kept him whole in body, sprit, and worldly possessions.

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