

Moshe Rabeinu was a role model for Klal Yisrael

וַיֶהִי בַּיּוֹם הַשְּׁמִינִי קָרָא מֹשֶׁה לְאַהֲרֹן וּלְבָנְיו וּלְזִקְנֵי יִשְׁרָאֵל: (מ׳ א׳)

"On the Eighth day Moshe summoned his brother Aaron, his sons, and the Elders of Yisroel."(9:1) The question what was the purpose of summoning all these people? The answer can be: Hashem had now requested from Moshe to give over the Kehunah, that was throned on him, to Aaron. The natural reaction of a person when he has to relinquish his greatness, he would procrastinate and not feel too good about it. Let alone if giving up this greatness, is to a brother, or to his brother's children, some jealousy and pain will occur. Yet Moshe Rabeinu was a humble person and a true servant of Hashem. He had no jealousy, no resentment; he did exactly as he was told with alacrity. This is why the Posuk tells us that Moshe called Aaron, his sons, and the Elders of Yisroel to be present when Moshe gave the Kehuna to Aaron. He presented the Kehuna in the presence of Aaron's children to show that he felt no pain or jealousy. And he also did it in the presence of the Elders, in public, to show that he relinquished his Kehuna to Aaron full-hearted. (אור החיים הקי) Moshe Rabeinu was a role model for Klal Yisrael and was able to elevate them to spiritual heights. The Sefas Emes of

Gur states a powerful message in Shevii Shel Pesach; He asks how was it that when the Yidden left Egypt they complained וויאמרו אָל משה הַמִבְלִי אֵין קְבָרִים בְמִצְרִים לְקַחְתָנוּ לְמוּת יבמִרְבָר מָה וֹאת עֲשִׁית לְנוּ לְהוֹצְיאָנוּ מִמְצְרִים "They said to Moses, Is it because there are no graves in Egypt that you have taken us to die in the desert? What is this that you have done to us to take us out of Egypt" (Shemos 14:11) Yet in a short time later Klal Yisrael said אלי ואנוהו *This is my God*. Rashi explains This is my God: He revealed Himself in His glory to the Israelite, and they pointed at Him with their finger as denoted by , This. By the sea, even a maidservant perceived what prophets did not perceive. -- [from Mechilta]. Says the Sefas Emes that the strength of a Yid is so mighty that He can be elevated from such a low level to great heights in no time. Of course we can truly understand how this happened. Moshe Rabeinu the great leader of the Yidden and a tremendous role model was able to raise the Yidden to great levels of Emunah in Hashem. וַיָּאַמִינו בָה׳ וּבִמֹשֶׁה עַבְרוֹ: "and they believed in the Hashem and in Moshe, His servant." (Shemos 13:31) The Sifrei Chassidus explain that they believed in Hashem through Moshe Rabeinu. This happened through the leadership of the humble and true servant Moshe. (Yehuda Z. Klitnick)

STORY OF THE WEEK (By Yehuda Z. Klitnick) ***** The Rebbe said the right words that the Yid wanted to hear*****

Even though the Yom Tov Pesach has passed us, the aura of Pesach continues until Shavuos. The Rebbi of Magalnitza, Reb Chaim Mayer Yechiel איצוק״ל known as the *Saraf* related the following story that happened with his Rebbe the Apta Rav, and the significance of *Emunah Pshuta* in a Tzaddik, brought instant results in a desperate and dire situation.

Berel was not a very happy person a week before Pesach when he sat down to count his money. He rented a tavern from the poritz (landowner), who had a particularly evil method of collecting the rent from his Jewish tavern owners. Four times a year, Berel would have to come to give him three months of rent. If he had the money he was in the clear for the next three months; however, if he was not able to come up with the money, the poritz, who was not a man who was interested in any excuses, would immediately have the Jew thrown over a bench, and have his assistant flog him with lashes! How many lashes? As many as it took before someone brought money to the poritz.

Berel knew that his wife needed a new pot and his children needed new clothing, and they needed matzah and wine for Pesach, and he came to the ill-fated realization that he didn't have enough money for the pesach expenses and for the poritz! His wife noticed how worried he looked, and when he explained why, she told him that she heard people talking about a big tzaddik known as the Apta Rav אדברק״ל, the author of the sefer Ohev Yisrael, a Rebbe who has helped many, many people. She explained that you bring him a kvitel, a piece of paper with your name on it, and he prays for you.

Having very little time left until the rent money was due, Berel quickly set out to seek the bracha and guidance of the Apta Rav. When Berel finally arrived, never having been by a Rebbe before, he simply proceeded to go straight to the Rebbe's study and was about to just walk in, when he was stopped by the shamash. Besides looking like a ball of mud, after the drudgery and dirty trip, the shamash explained that there is a long line of people waiting in the next room! Berel didn't have the energy to wait around so long, and realizing that, anyway, he would not be able to make it home before Shabbos, he decided to go to rest. He didn't have any money for an inn so he went to the shul where it was nice and warm, had some tea and cake and picked a bench to sleep on along with the other wayfarers.

When Berel woke up, it was already late in the morning, and he reasoned that by now he wouldn't be able to get in to the Rebbe either, so it would have to wait. He was invited for the Shabbos meals, which he enjoyed, and on Shabbos day

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he decided to attend the Rebbe's *Shabbos Hagadol Derashah*. He pushed himself forward so that he could get a good look at this great Rebbe that everyone talked about.

At first Berel didn't really understand anything the Rebbe was saying, but he was happy that he had the zechus to see him... However, at a certain point, after the Rebbe had discussed some halachah, kabbalah and chassidut, the Rebbe started to translate the Haggada word by word into Yiddish. And when the Rebbe came to the words of Vanitz'ak el Hashem... he entered into some type of a trance, in a state of tremendous deveikut, and then said, "Don't think that this "Vanitz'ak" was only in Mitrzaryim; it wasn't only in Mitzrayim that the Jews cried out to Hashem and He answered them. This could – and does – happen even today! Every year on Pesach night there are tremendous hashpa'ot of mercy that come down to the world! And we should take advantage of them. If when we will say these words in the Haggada, we will pray to Hashem and scream these words of Vanitz'ak, and cry out to Him as the Jews did in Mitzrayim, Hashem will surely answer us! A Jew who needs children should scream and shout out these words to Hashem for it! A Jew who needs parnassah should scream to Hashem for it; a Jew who has trouble paying the portiz his rent money should scream to Hashem for it! That's all Berel had to hear! He was so excited!

When he finally came home, and his wife asked him what the Rebbe told him and what berachah he received, he answered, "You don't have to worry about a thing; the Rebbe told me exactly what to do and when the time comes I will let you know and you will see!" The first night of Pesach came and the Seder looked pretty much what it looked like every other year, but when they reaches Vanitz'ak, Berel explained that the louder they scream, the greater the chance that they we will be answered! "If we scream really loud the Ribono shel Olam will answer us and we will have the money to give to the poritz!

Berel and his wife screamed louder than they ever had before! They shouted and repeated this passuk again and again! Then, suddenly, they were interrupted by some banging on the window that startled them. Berel opened the door and saw a gentile who lived close by. "Hi Berel; I am sorry if I woke you up." "Berel, can I come in? I have a big problem." Once he came in he explained that he got into a fight with a different guy and he pushed him off the roof and he died. "I have to run for my life, and I want to leave you something. Here are two pots filled with gold coins. If I run off and they spot me at the border with all this gold, it will arouse the border guards and will figure that I am running off. Now since I saw your house was lit and heard you screaming I realized that you were up so I came to say goodbye. But I have a favor to ask of you: Take these two pots of gold. If I come back I will take one and you can keep

one; if I don't come back, they're both yours!" Berel tried reasoning with Borris, that if he returned he should take back both pots, but Borris insisted that this is what he wants!

Berel had his answer! The Ribono shel Olam answered him! The first day of Chol Hamoed, Berel went to pay his rent to the poritz, who was very pleased. Then the poritz told him that he wanted to make Berel an offer: instead of having to pay rent every few months, he offered to sell the tavern to Berel at a very low price, that it should be totally his! Of course, now he had the money! He used most of the money of one of the pots to pay for it. "Wow," said Berel, "Our screaming of Vanitz'ak must have really gone far!"

His wife said that they must go back to thank the Apta Rav. They decided to churn some butter and bring it to the Apta Rav as a present along with a few coins for tzedakah. After they came and were let in, they presented their gift to the Rebbe. Everyone was standing around beholding this interesting sight: "Why I am privileged for such a special gift?" asked the Rebbe.

"What do you mean?" said Berel, "You told me what to do and gave me the advice that saved my life!" Everyone seemed perplexed: what berahchah; what advice? Berel never ended up speaking with the Rebbe.

Berel explained, "By the Shabbos Hagadol Derashah the Rebbe was talking to me, when you said that if there's a Jew who needs money to pay the portiz his rent money, he should scream to Hashem by Vanitz'ak and he'll get help! So we and my wife really screamed by Vanitz'ak and we were helped right away! The Rebbe smiled and said, "Berel, yes, I was talking to you by the Shabbos Hagadol derashah, and I was also talking to everyone who was there; and for that matter I had in mind that every Jew in all future generations: that when the author of the Haggadah writes that when we cried out to Hashem He heard our voices and brought our salvation, this is a message that on Pesach night it is a very opportune time for out tefillot to be answered. And if only we can have that same level of emunah and bitachon that you had, Berel, with those words, we would also be saved from all our problems. Berel, you proved a point: It's not the berachah, the advice or the kvitel money; it's the emunah and bitachon that brings the yeshuah!"

The Apta Rav thanked Berel for the butter and invited him to stay with him for the rest of Yom Tov with him.

There are many accounts – even in our times – of people who have experienced salvations, and were blessed with children after being married many years and with miraculous healing! The power of tefila from the depths of the heart is always answered as Dovid Hamelech says שֶׁיָר הַפְּעֵכְקִים קָרָאתִיָך

: א a song of ascents. From the depths I have called You, O Lord. רקול תַקְנוּנְי אַרְנָי שָׁמְעָה בְּקוֹלִי תַהְיָינָה אָוְנֶיךְ קַשָּׁבוֹת לְקוֹל תַקְנוּנְי my voice; may Your ears be attentive to the voice of my supplications. (Tehilim 130:1-2). And his prayers were always answered.

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