

# Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

Parshas Vaaira 5785 Year 15, #612

פרשת וארא תשפ"ה

## Moshe wanted Aharon to come with him to Pharaoh as not to hurt Aharon's feelings.

והבאתי אתכם אל הארץ אשר נשאתי את ידי לתת אותה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ה' ונדבר משה בן אל בני ישראל ולא שמעו אל משה מקצת רוח ומעבדה קשה: ונדבר משה לפני ה' לאמר הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל שפתים: ונדבר ה' אל משה ואל אהרן ויצום אל בני ישראל ואל פרעה מלך מצרים להוציא את בני ישראל מארץ מצרים: (ו-ה-יג)

*I will bring you into the land which I swore to give to Avraham, Isaac, and Jacob, and I will give it to you for a possession, I ided." But when Moshe told this to the Israelites, they would not listen to Moshe, their spirits crushed by cruel bondage. But Moshe appealed to Hashem saying, "The Israelites would not listen to me; how then should Pharaoh heed me, me—who gets tongue-tied!" So Hashem spoke to both Moshe and Aharon in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt. (6:8-13) It is interesting to note the dialogue between Moshe and Hashem. It began in Parshas Shemos פה מי שם פה ויאמר ה' אליו מי שם פה לאדם או מי ישום אלם או חרש או פקח או עור קלא אנכי ה' ועתה לדך ואנכי אהנה עם פיד והוריתיך אשר תדבר: ויאמר בי ה' שלח נא ביד השלח: And Hashem said to him, "Who gives humans speech? Who makes them dumb or deaf, seeing or blind? Is it not I, Now go, and I will be with you as you speak and will instruct you what to say." But he said, "Please, O my lord, make someone else Your agent." You shall speak to him and put the words in his mouth—I will be with you and with him as you speak, and tell both of you what to do.*

To understand the behavior of Moshe towards Hashem, we can say that Moshe fully understood the intention of Hashem was to send both Moshe and Aharon to speak before Pharaoh. If Moshe felt that Hashem only wanted him to speak, he would have accepted the role gladly. Moshe didn't mind that he was not a gifted speaker. Moshe was in Mideon by his father-in-law Yisro until he was 80 years old. He comingled with people and his speech didn't bother him. Moshe's intent was for the honor of his older brother Aharon. Of course if Moshe would have gone alone to Pharaoh and delivered the message of Hashem, Pharaoh would have understood him. Hashem puts words in the mouth of a person, and Hashem has the means of having people understand His message clearly. If Moshe would have done so, he would have become so elevated, but his brother Aharon might have felt hurt. Moshe was willing to sacrifice his elevation in order to save face for Aharon. Hashem understood the intention of Moshe, and kept on pushing Moshe to accept the role himself. But Moshe appealed to Hashem saying, "The Israelites would not listen to me; how then should Pharaoh heed me, me—who gets tongue-tied!" Hashem conceded to Moshe, and the Torah

states: So Hashem spoke to both Moshe and Aharon in regard to the Israelites and Pharaoh king of Egypt, instructing them to deliver the Israelites from the land of Egypt. Both will go and speak to Pharaoh.

Suddenly, the dialogue is interrupted with a genealogy of the tribes of Reuven, Shimon and Levi. This genealogy includes the life-span of Levi, his son Kehos and his grandson Amram; and the family of Amram and Yocheved, including Aaron and Moshe, ending with Aaron's grandson Pinchas (Shemos 6:14-25). Then, before resuming the narrative, we are reminded: הוא אהרן These are Aharon and Moshe to whom Hashem had said: "Bring out the Children of Israel from the land of Egypt according to their hosts." These are they who spoke to Pharaoh, king of Egypt, to bring out the Children of Israel from Egypt, these are passages where Scripture mentions Aaron before Moshe, as in this Posuk, and other verses where it mentions Moshe before Aaron; this is done in order to indicate that they were equal in all respects. This shows that Hashem acknowledged the greatness of Moshe wanting to have Aharon as his partner in redeeming Klal Yisrael, since they were equal.

The intention of Hashem was to send Moshe and Aharon to Pharaoh, since they were equal in level. Yet Hashem wanted to give Moshe the opportunity to rise to a unique level. However, Moshe was the most humble person in the world as Hashem attested מכל האדם אשר על פני האדמה: Now Moshe was a very humble man, more so than any other man on earth. He put aside his own gains in order not to have his brother Aharon feel any slight inner pain. When Hashem saw that Moshe meant it fully hearted, He agreed to send both Moshe and Aharon. But, Moshe didn't lose out at the end, and he rose to great levels not reached by anyone else on earth. We see this clearly Bamidbar 12: 7 לא בן עבדי משה בכל ביתי נאמן הוא: Not so with My servant Moshe; he is trusted throughout My household. פה אל-פה אדבר בו ומראה ולא כחידת ותמנת ה' וביט With him I speak mouth to mouth, plainly and not in riddles, and he beholds the likeness of the LORD. How then did you not shrink from speaking against My servant Moshe!" Moshe was able to speak to Hashem, because he put aside his own honor, and Hashem admired that. Therefore, Moshe achieved his unique level which was originally destined to him by Hashem. (Yehuda Z. Klitnick).

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

\*\*\*\*\* *The Shinover Rov brought rain in order to marry off a grandchild of Reb Elimelech* \*\*\*\*\*

The Shinover Rov, Harav Yechezkel Shraga Halberstam, oldest son of the Divrei Chaim, the Sanzer Rov, had a chossid by the name of Reb Yaakov Safir, from the city of Dzikov. He was a wood merchant, and he and his partner would buy a number of forests and chopped down the trees. They shipped the wood over water when the river streams were flowing strongly and could take the wood a long distance. There, they would sell the wood. Reb Yaakov was very honest and reliable, and widows and orphans would invest their money with him. Reb Yaakov would make a lot of money and give them large dividends from the money they invested.

One year in early spring, Reb Yaakov cut a lot of wood, and he hauled the wood to the river. He placed the wood on the water, but there had been no rain lately, and the water was still and did not move the wood down stream. The wood waited day and night for rain to come, but the season was dry. The entire wood industry was halted, and the wood began to rot a bit. Reb Yaakov was in danger of losing a lot of money. Reb Yaakov harnessed his horse and wagon and traveled to his Rebbe, the Shinover Rov. He poured his bitter heart out to him, asking him to bring about a yeshuah for him and daven to Hashem that it should rain. They spoke of the wood that was worth tens of thousands of ruble that was standing still on the face of the water. The river was not moving because there had been no rain in a long time, so the water stream was shallow and not running strongly. Their entire business was at a halt! "So what do you want from me?" asked the Shinover Rov from Reb Yaakov. Reb Yaakov answered, "I would like the Rebbe to see that it should rain!" The Shinover Rov got angry and said, "Am I instead of Hashem Who can bring rain?" "But the Rebbe must understand that I'm not talking for me alone, for my parnassah. Along with my money are the assets of widows and orphans, and other yidden who have risked what little money they had so they could marry off their children. They have all trusted in me and given me their money as investments. Now that everything is going wrong, what will I do with all the pain of the widows and orphans?" Those words hit home with the Shinover Rov, and he felt bad. He said, "I have a solution. I know the tradition, that whoever does a favor for a sibling of the Rebbe Reb

Elimelech has a guarantee that he will be helped and will have a yeshuah with whatever he needs. "Here in Shinova there is an einikel of the Reb Elimelech. He is getting married soon, but he doesn't have any money at all. He can't afford an apartment, he has no furniture, and no money whatsoever for any of the expenses. If you will undertake to pay the expenses for this couple, then you will be helped with a yeshuah. and in a few days get rain," "We accept. We will do it!" the two partners said. "We will give him all the money he needs." "Ok. bring to me the list of expenses that he needs," said the Shinover Rov. The two partners returned to the Shinover Rov and brought him a paper on which they and the chosson had listed all the expenses, and they gave it to the Shinover Rov. The Shinover Rov said, "You need to give only the things a couple needs to live and set up a home," he said to the two partners. The amount was written out, and the partners paid out the money and gave it to the couple. "Now go home," said the Shinover Rov to them, "and Hashem will IY" send rain." The two partners traveled home happy and satisfied. On the way home, they met a yid from Dzikov who had left to buy fish. The man was dressed for the summer. Reb Yaakov said to him, "We have a wagon. Come, travel home with us. It's soon going to rain a lot, and you'll get soaked." The man laughed very hard, saying, "We've been waiting so long for rain! The skies are blue, the weather is warm. What makes you think that suddenly the skies will open and there'll be a storm and a flood? I'm going to buy some fish, and then I'll go home."

The two partners arrived in Dzikov on Thursday, and suddenly the weather changed and the skies got very cloudy. Rain fell in sheets until it flooded the entire area. The Dzikover man they had met earlier came home soaked. By Shabbos, the river was full, and the wood that was standing on the river moved quickly with the stream of water. The river led the wood to the distant area it was headed to, and Sunday it arrived. The wood was sold very quick, and they earned a fantastic profit. Reb Yaakov and his partner later traveled to Shinova to thank the tzaddik, and then rejoiced at the chasunah of the einikel of the Reb Elimelech, whom they had helped get married.

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