

בעזחשי"ת

The Way of Emunah

Collected Thoughts
on the Weekly Parshah

From

**Rabbi Meir Isamar
Rosenbaum shlita**

Beha'aloscha

יחזיק יקר:
מצאת איתו בבורח"ד?
אתה יטול לקחת איתו בורח"ד

Rabbi Rosenbaum's weekly shiurim in
Yiddish can be heard over the telephone by
calling

The Way of Emunah Hotline

In The U.S.: 718-298-3717 ext. 1

In Israel: 079-704-0017 ext. 1

In England: 03-33015-0717 ext. 1

To receive this pamphlet every week by email
Please send an email to 3875090@gmail.com
And write your name and the email address
you would like to the pamphlet to be sent to

For comments and questions, please call
one of the above phone numbers and leave a
message on ext. 9.



Parshas Beha'aloscha



Parshas Beha'aloscha

Learning Emunah From the Neiros/Providing Light for those who Feel Far/
 Creating Remorse/The Five “Yisroels”/Don’t Consider Yourself a Tzadik/In The
 Merit of Yisroel Saba/Musical Accompaniment to the Mikvah/Don’t Work Too Hard/
 An Amazing Story About the Rimanover Rebbe/Don’t Worry About the Future/
 Saved From Death in the Merit of Bitachon/A Cry of Despair/Burying Taivoh/Not
 Responding When Embarrassed/Dovid Hamelech’s Reward/The Tefillah of “Hareini
 Mochel”/Perhaps You are Not a Talmid Chochom/Humbled Before Hashem/
 Leading the Horses With Humility/Humble and Great/Kehunah and Malchus With
 Anavah/The Magid of Zlotchov Refused to Become a Rov/Moshe Rabenu Didn’t
 Tell Everyone They Are Bigger Than Him/One Who is Haughty Forgets Hashem/
 Returning Hashem’s World to Him

דָּבַר אֶל אֶהֱרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת הַנֵּרוֹת אֶל מוֹל פְּנֵי הַמְּנוֹרָה יָאִירוּ
 וְגו' (ת, ב)

When you light the lamps, the seven lamps shall cast their light toward the face of
 the menorah. (8:2)

Learning Emunah From the Neiros:

connection is between the two
pesukim?

The Medrash Rabbah (15:6) connects this verse to the *pasuk* in Tehillim (34:10): “Fear Hashem, His holy ones; for there is nothing lacking for those who fear Him.” We may ask what the

Sefer Tiferes Shmuel explains that the root of mitzvos is *emunah*, as Dovid Hamelech says (Tehillim 119:86): “**All of your mitzvos are *emunah*.**” The mitzvah of lighting the

Menorah in particular symbolizes *emunah*. This is seen from Chazal, who say (Shabbos 22B) that the cup on the western side of the Menorah was filled with the same amount of oil as the others but the kohen “would light the others from it each day and with it he would conclude.” In other words, the rest of the lamps burned throughout the night and went out by morning. The westernmost lamp would continue burning throughout the day after all the others were extinguished and would be used to relight the other lamps each night.

This is a lesson in *emunah* and Divine Providence. This lamp did not have any more oil than the others, but Hashem gave it the ability to burn longer and to be used to light the others the next night. A person can learn from this that Hashem will provide for him and give him the

ability to do what he needs to do. **If a person thinks he doesn't have time to daven with a minyan because he needs to run to work. He should recognize that he won't lose anything by serving Hashem. He should spend the time to daven properly and have *emunah* that Hashem will provide for him and send him *parnassah* and he won't lose anything if he trusts in Hashem.**

This is the intention of the Medrash. The mitzvah of the Menorah represents *emunah*; therefore, it is connected to the *pasuk* that says that those who fear Hashem will never lack anything. This *pasuk* tells us that one who has *emunah* will never lose out by fearing Hashem and strictly keeping His mitzvos.

Providing Light for those

who Feel Far:

Rav Henoch of Alexander zy”a (quoted in Sefer Chashbah L’Tova) explains this *pasuk* by saying if a person considers himself to be on a lofty spiritual level and thinks that he already serves Hashem perfectly, there is no way for him to improve himself and reach higher levels. He already thinks he is great and won’t even try to get better.

Only when one doesn’t think highly of himself and recognizes that he needs much improvement in his *avodas Hashem* can he really improve and reach a higher level. Accordingly, the *pasuk* is saying that one can only “lift up the *neiros*” and raise himself to a loftier level of *avodas Hashem* if he knows that he is “facing the Menorah”, i.e.,

that he is still at a distance from a truly high level of *ruchnius* and can only see *kedusha* from far away.

He uses this idea to explain the *pasuk* in Yeshaya (57:19): “Peace, peace to those who are far and those who are near, says Hashem and I will heal him.” The *pasuk* can be read to be saying: “Peace, peace to those who are far.” If a person knows that he is far from being on an ideal level of serving Hashem, peace will be with him and he will be able to improve. However, if he thinks that he is “close”, then Hashem says that He will heal him. This too is a good thing, but it is much better to recognize that one is far and is in need of improvement.

וַיַּעַשׂ כֵּן אַהֲרֹן אֶל מוֹל פְּנֵי הַמִּנְוָה וְגו' כְּאֲשֶׁר צִוָּה ה' אֶת מֹשֶׁה (ת, ג)

And Aharon did so... as Hashem had commanded Moshe. (8:3)

Creating Remorse:

Rashi states: “And Aharon did so.’ This is a praise of Aharon for not changing anything.”

The Kedushas Tzion of Bobov zy”a explains by citing the Mishnah (Avos 1:12) that says: “Be from the students of Aharon. Love peace and pursue peace. Love people and bring them close to Torah.” The Bartenura quotes Avos D’Rebbe Nosson as saying that the way Aharon pursued peace was that when he saw two people engaged in a dispute, he would go over to one of them without the other’s knowledge and say, “Your friend regrets what he did to you...” He would then say the same thing to the other man. Then, when the two next met each other, they would embrace and make peace.

The Kedushas Tzion explains that, of course, Aharon would

never lie. When he said that the friend regrets the fight, he influenced the man’s heart and brought him to do *teshuva* for wronging his friend. Thus, he was saying the truth, as just saying those words actually did make the friend regret his previous actions.

It is known that Aharon’s *avodah* of lighting the Menorah was a means to bring Jewish souls closer to the Torah. Accordingly, Rashi is saying that Aharon “did not change anything”, meaning that he drew people close to the Torah without lying, as he genuinely influenced them to want to properly serve Hashem.

וְאֶתְנָה אֶת הַלְוִיִּים וְגו' מִתּוֹךְ בְּנֵי יִשְׂרָאֵל לַעֲבֹד אֶת עֲבֹדַת בְּנֵי יִשְׂרָאֵל
בְּאֹהֶל מוֹעֵד וּלְכַפֵּר עַל בְּנֵי יִשְׂרָאֵל וְלֹא יִהְיֶה בְּבְנֵי יִשְׂרָאֵל נֶגֶף בְּגִשְׁתּוֹת בְּנֵי
יִשְׂרָאֵל אֶל הַקֹּדֶשׁ (ח, ט)

And I have given the Leviim... from amidst the children of Yisroel to serve the service of the children of Yisroel in the Ohel Moed to atone on behalf of the children of Yisroel, so that the children of Yisroel will not be afflicted with plague when they approach the Kodesh. (8:19)

The Five “Yisroels”:

The word “Yisroel” is written five times in this verse. Sefer Toldos Yitzchok writes that this is a way of honoring and showing love for the nation. He compares this to a father who says his son’s name over and over. For example, when his son comes

home from school, he might say, “Moishele, you’re home! Moishele, eat something. Moishele, drink something.”

The word “Mishkan” is also written five times, representing the Five Books of the Torah, through which the world is sustained.

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבִדְרֹךְ לֹא הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וְגו' (ט, יג)

A man who is tahor and is not on the road and he neglected to bring a Pesach. (9:13)

Don’t Consider Yourself a Tzadik:

Sefer Korban Ani explains that the *pasuk* can be translated as follows;

“A man who is *tahor*” – this refers to a man who considers himself pure and holy. “And is

on the road” – he thinks he is on the right path and that he won’t veer from it. “He is not” – he is not being truthful. If he really would be a *yarei shomayim*, he would find at least some fault in himself that he must rectify.

Even truly great men of the

past did not look at themselves as *tzadikim*. Rav Saadia Gaon went so far as to roll around in the snow because he felt that he had not reached the proper level

of *avodas Hashem*. Furthermore, the Semak counts thinking of yourself as a *tzadik* as a prohibition of the Torah.

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן רְעוּאֵל הַמִּדְיָנִי חֹתֵן מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל הַמָּקוֹם
וְגו' לָכֵן אֲתָנוּ וְהַטְּבָנוּ לָךְ כִּי ה' דִּבֶּר טוֹב עַל יִשְׂרָאֵל (י, כט)

And Moshe said to Chovav the son of Reuel the Midyani, the father-in-law of Moshe. We are traveling to the place... Come with us and we will be good to you, for Hashem has spoken of good for Yisroel. (10:29)

In The Merit of Yisroel Saba:

The Bnei Yissochor zy"א (Maamarei Hashabasos, Maar 6, Ois 12) explains this *pasuk* by saying that Hashem is so merciful that He provides goodness even for those who are undeserving. It is true that "all His ways are with justice" but He still provides for the unworthy by first sending goodness to those who are worthy and then allowing those who do not deserve it to benefit by being in proximity to them.

He uses this idea to explain the

pasuk (Bereishis 12:29) that says that when Hashem destroyed Sodom "He remembered Avrohom and He sent out Lot." Why is Avrohom mentioned in this *pasuk*? Because when He decreed that Sodom must be destroyed, Lot had no merits to make him deserving of being saved, especially since he chose to live amongst wicked people. Hashem wanted to rescue him, but there was no way to do so in a fair and just manner.

So what did Hashem do? He sent the Malach Rafael to heal Avrohom, which certainly was a fair thing to do. Part of healing

Avrohom was mending his broken heart. Since he was very anguished over Lot's plight, Lot had to be saved in order to heal Avrohom. Thus, Hashem found a just way to save Lot.

In this vein, the *pasuk* is saying that Moshe told Yisro to come with the nation and it would be good for him. He told him not to worry that he was undeserving, as Hashem has spoken good about "Yisroel", which is a reference to "Yisroel Saba", i.e., Yaakov Avinu. Moshe was referring to Hashem's promise to take care of Yaakov, which includes caring for his offspring, even if they are unworthy.

Musical Accompaniment to the Mikvah:

The custom of Rav Mordechai of Lechovitch *zy"ra* was that when he walked to the mikvah on erev Shabbos of Parshas Beha'aloscha, he was accompanied by musicians playing their instruments. The reason behind this was that it says in this Parshah that "Hashem has spoken good about Yisroel." Rav Mordechai would say, **"On such a great Shabbos for Klal Yisroel, it is appropriate to enter Shabbos with music!"**

שָׁטוּ הָעָם וְלָקְטוּ וַתִּחַנּוּ בְּרַחֲמִים וְגו' וְהָיָה טַעַמָּו כְּטַעַם לֶשֶׁד הַשָּׂמֶן (יא, ח)

The people walked about and gathered it. Then they ground it in a mill... and it had a taste like the taste of oil cake. (11:8)

Don't Work Too Hard: (something foolish).

The Zohar Hakadosh writes that the word "*shatu*" indicates that the people did a "*shtus*"

Rav Yosef Chaim Sonnenfeld *zy"ra*, the Rov of Yerushalaim, writes (in his Sefer Chachmas

Chaim) that the foolish thing referred to in the *pasuk* is that some people wandered around and bent down to the ground to gather up the *mann*. They should have known that Hashem decrees exactly how much each person will receive and, therefore, they were wasting their time and energy.

He uses this lesson to criticize those who work themselves to the bone for *parnassah*. While one must do the *hishtadlus* desired of him in order to fulfill his obligation to exert his own efforts to earn a livelihood, one also must trust in Hashem to give him what he needs and one must be satisfied with what he has.

An Amazing Story About the Rimanover Rebbe:

Sefer Sipurei Tzadikim (Ois 69) relates that the author of

Malei Horaim *zt"l* once spent a Shabbos with Rav Menachem Mendel of Rimanov *zy"a*. After Shabbos, he took leave of the Rebbe and received his *bracha*. On his way out, he also went to say goodbye to the Rebbitzin *a"h* and he asked her if she could share any stories about her husband.

The Rebbitzin told him that one Friday morning, she didn't have any money to purchase Shabbos food. As she sat there in worry, a man came to the house and gave the Rebbe six coins as a *pidyon*. The Rebbe took the money and left the house to go to the mikvah. The Rebbitzin then went into her husband's room to see if he had left anything behind. Under the table, she found one silver coin, which she used to buy food for Shabbos. She also purchased a bottle of whiskey, which she put on the table.

When the Rebbe returned from the mikvah and saw the whiskey on the table, he poured some into a cup and drank, without asking where it came from. The Rebbitzen asked why he didn't inquire how she had purchased the whiskey and he said, "You probably found a coin under the table."

She replied that this was the case but she wondered how the coin had gotten there. The Rebbe told her, "This morning, I was learning by the table when a treasure appeared before me on the floor and told me to take him. I didn't want to bend down to pick it up. I decided that if it would come up on the table, I would take it, but if it wouldn't, I would leave it. It again asked me to take him but I didn't want to. I kicked it lightly with my foot to get it to stop bothering me, so I figured that one coin must have fallen out and that's

what you found."

The Rebbitzen concluded, "I later searched the room some more and found two more coins in the corner."

Don't Worry About the Future:

The Steipler Gaon *zt"l* writes (in Sefer Kreina D'Igresa) about the topic of *bitachon*: **"In truth, there is no reason to worry. The past is over and done with, and one cannot know what the future will bring. Whatever one imagines will happen in the future is mere speculation** and it will later be seen that he was wrong. All worry and apprehension do is break and person's spirit. The things a person worries about eventually get worked out. Instead, one should anticipate goodness because Hashem salvation comes in the blink of an eye."

He concludes his letter: "I am sure that everything will work out well for you as well and I very much request of you not to worry or fear because worry weakens a person and Chazal say (Sanhedrin 100B) not to be nervous about the future. This is not a 'gezeiras hakasuv' (decree that one cannot understand). Rather, the fact is that worry does not help as everything is guided by Hashem for the good."

Saved From Death in the Merit of Bitachon:

The Magid, Rav Yaakov Galinsky *zt"l*, related a story about a poor man who lived in the city of Vienna. The man decided to move to America to find a better source of livelihood and even purchased a boat ticket. Several of his friends advised him that before he left, he should consult with Rav Yisroel of

Tchortkov *zy"a*. When he entered the Rebbe's room, Rav Yisroel lifted his eyes, looked at him and said, "You're going to America? I will give you a *segulah* for protection. I will make you a *shliach mitzvah* and it is known that a *shliach mitzvah* cannot be harmed."

The man said he would happily do whatever shlichus the Rebbe asked of him. The Rebbe then said, "Give my regards to the 'G-d of America'."

The man didn't understand and he asked, "Rebbe, doesn't America have the same G-d as Vienna?"

The Rebbe replied, "If that is true, why are you traveling to America? Can't Hashem help you here?"

The man took the Rebbe's words to heart and he cancelled his trip, deciding to instead have *bitachon* that Hashem would

help him. Not long thereafter, he saw how his *bitachon* saved his life, as the ship he was scheduled to travel on sank!

וְאֵל הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמַחֵר וְאֶכְלֶתֶם בֶּשָׂר כִּי בִכְיֶתֶם בְּאָזְנֵי ה' לֵאמֹר
מִי יֵאֲכֹלֵנוּ בֶּשָׂר וְגו' (י"א, יח)

And to the people, you shall say: Prepare for tomorrow and you shall eat meat, because you cried in the ears of Hashem saying, "Who will feed us meat?" (11:18)

A Cry of Despair:

The *pasuk* seems to be saying that the fact that the nation cried was a complaint against them. The Ohr Hachaim Hakadosh asks why this is considered a sin. Isn't it a natural human tendency to cry in a time of pain?

He answers that there are two distinct forms of crying. One cry

is a cry of hope and an expression of desire for Divine mercy. Another cry is a cry of despair. If the nation had cried the first type of cry, it would have been a sign of *emunah* and it would not have been held against them. However, since they cried the second type of cry out of despair from having no meat to eat, it was held as a complaint against them.

וַיִּקְרָא אֶת שְׁמֵי הַמְּקוֹמִים וְגו' קְבֵרוֹת הַתַּאֲוָה כִּי שָׁם קָבְרוּ אֶת הָעָם הַמִּתְאַוִּים
(י"א, ל"ד)

And he named that place Kivros Hata'avah (graves of the desire), for there they buried the people who desired. (11:34)

Burying Taivoh:

Sefer Bina L'Itim notes that the actual translation of the name is "the graves of the desires", rather than "the graves of those who desired". This indicates

that, in addition to the people who were buried there, the actual *taivoh* was buried and was removed from the hearts of everyone who witnessed what had occurred.

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכָּל הָאָדָם אֲשֶׁר וּגְוִי הָאֲדָמָה (יב, ג)

And the man Moshe was exceedingly humble, more than any person on the face of the earth. (12:3)

Not Responding When Embarrassed:

We learn from Moshe that one who is shamed should not respond. Even when Aharon and Miriam spoke against Moshe and embarrassed him, he humbly accepted it and did not fight back. We are meant to emulate him and do the same.

The Peleh Yoetz *zt"l* (Sefer Yaalzu Chasidim, page 73) writes: "There is an obligation on every person, especially on one who has sinned and wants to do *teshuva*, to be very lowly of spirit, to be humble and to be forbearing. When shamed, he should not answer back. He should be happy when suffering embarrassment. If people shame him by reminding him of his previous ways, he should reply: I know I sinned a lot. I did many

improper things. Hashem should forgive me!

"He should tolerate the embarrassment because he knows he has also embarrassed people, and Hashem is repaying him measure-for-measure. Therefore, it should not be bad in his eyes and it will be an atonement for him. And it is good for a person to receive atonement in this world.

"Shame 'sheds a person's blood' and removes transgressions, as Chazal say (Yoma 85B) that in order to do *teshuva*, one needs suffering, Yom Kippur and death to cleanse him, **and since shame is comparable to death, he is still able to live.**"

Dovid Hamelech's

Reward:

Regarding the reward for one who is shamed and does not respond, Sefer Shevet Mussar (Perek 20, Ois 27) writes: One should try to be from amongst those who are shamed and do not respond. Dovid Hamelech saw that Shimi ben Geira cursed him with a terrible curse, and Avishai wanted to harm Shimi, but Dovid said, "Leave Him, for Hashem bade him to curse." Even though he threw stones and dirt at Dovid, he did not allow him to be harmed. The Medrash says that at that time, the Bais Din Shel Mailoh appointed Dovid to be one of the four on the Merkavah (Divine Chariot).

Dovid Hamelech's words are also proof to the Peleh Yoetz's statement that shame atones for sin, as Dovid ordered Shimi to be left alone so that the curses would atone for his transgression.

The Tefillah of "Hareini Mochel":

Sefer Kadosh Yisroel (a biography of the Ahavas Yisroel of Vizhnitz zy"ta) relates that when the Ahavas Yisroel once visited a certain city, several audacious people hung up flyers viciously besmirching both him and his holy ancestors. Some of the *chasidim* showed the Rebbe the flyer and told him that even though they knew the Rebbe was *mevater* and forgave them, he could not be *mochel* on the *kavod* of his fathers and, therefore, he had to respond.

The Rebbe replied by loudly proclaiming the words of the prayer recited before Kriyas Shema, "Ribono Shel Olam, I hereby forgive anyone who angered or started up with me."

Perhaps I am Not a Talmid Chochom:

There were many people who opposed Rav Moshe of Kobrin zy" a, and these people would do all they could to make his life difficult. The Rebbe never responded to their actions and he accepted the shame silently. One day, his *chasidim* asked, "Rebbe, how long do you have to allow this? Don't Chazal say (Yoma 22B) that a *talmid chochom* who doesn't 'take revenge and hold a grudge like a snake' is not a *talmid chochom*?"

The Rebbe answered, "When I go up to Shomayim and give a *din v'cheshbon* before the Heavenly Court and they ask me why I didn't act like a *talmid chochom* by taking revenge and bearing a grudge, I will answer that I never considered myself a *talmid chochom*. But if I do take revenge and hold a grudge and they ask me why I did this, I won't have anything to answer."

Humbled Before Hashem:

There is a famous question of how Moshe Rabenu was able to remain humble after reaching the highest levels a human being can possibly reach and after Hashem Himself testified that "My servant Moshe is trusted in all My houses."

The Kedushas Levi zy" a (on Shir Hashirim) explains that Moshe's lofty level in and of itself was the source of his humility. He had stood before Hashem and seen how exalted He is. He had seen how the fiery angels tremble before Him. This all led him to genuinely recognize how insignificant he was by comparison.

Accordingly, the *pasuk* is saying that Moshe was more humble than any man who ever was "on the face of the earth". Everyone else only sees this world and, therefore, they cannot

possibly be as humble as Moshe, who saw beyond this world and witnessed things no one else ever saw.

Leading the Horses With Humility:

Rav Uren Leib of Premishlan zy" a once traveled to meet Rav Menachem Mendel of Rimanov zy" a. Before entering Rimanov, he asked his wagon driver to trade places with him so that Rav Menachem Mendel would think he was a wagon driver and he would not be given any *kavod*. They traded clothing and entered the city with the wagon driver sitting in the chariot and Rav Uren Leib driving the horses.

A large crowd had been sent by the Rimanover Rebbe to greet them when they entered the city, and everyone stretched out their hand to the wagon driver – whom they thought was the

Rebbe – and gave him *shalom*. Amongst the crowd was the Ropshitzer Rebbe zy" a. Instead of approaching the man who looked like a Rebbe, he went over to the man leading the horses and proclaimed, "Shalom aleichem Rabenu!"

Rav Uren Leib was amazed that he saw through the charade and asked him how he knew. The Ropshitzer answered, "I saw how you were leading the horses with utmost humility and immediately realized who you were."

Humble and Great:

Rav Avrohom Abish zt" l, the Rov of Frankfort, would travel to various cities raising funds from the wealthy for *tzedakah* causes. He once approached a wealthy merchant in shul to ask for a donation. The man didn't recognize him and yelled at him

to go away. The Rov did not respond to this public humiliation.

A short while later, the man looked for his walking stick but he couldn't find it. His suspicion immediately fell on "the *shnorer*" who had asked him for money and he ran after Rav Abish screaming, "Thief! Give me back my cane!"

Rav Abish told him that he had not taken his cane but the man didn't believe him. He continued to scream at him and Rav Abish continued to say that he didn't have his stick.

Some time later, this rich man happened to spend a Shabbos in Frankfort. When he entered the town's main bais medrash, he saw the Rov giving a *drasha* and he was shocked to see who it was. He was very embarrassed to realize that he had accused a great Rov of being a thief.

Right after the *drasha*, the man went over to Rav Abish to ask *mechillah*. Rav Abish recognized the man as he approached and said to himself, "Oh no! He's going to accuse me again of taking his cane!"

Before the man could even open his mouth, he humbly said, "Please believe me. I did not touch your walking stick."

Kehunah and Malchus With Anavah:

The following story was related by Rav Sinai of Zhemigrad zy"l:

The residents of the city of Pshadverz once asked Rav Yissochor Ber of Radoshitz zy"l to come to their town for Shabbos. On Shabbos night, a huge crowd came to see the Rebbe. Receiving all this *kavod* caused him so much anguish

that he was unable to go to the *tish* to make Kiddush.

The Rebbe turned to a man who was there named R' Nota and explained why he felt unable to go to the *tish*. In response, R' Nota quoted the Medrash (Shemos Rabbah 2:6) that says that when Hashem called out to Moshe from the burning bush, Moshe said, "*Hineni*. Here I am for the *kehunah* and for the *malchus*." This is hard to understand. Why would Moshe, the humblest of men, say this?

The Apta Rov zy"l explains that when it is determined that a man needs to be shamed, he is often forced to stand in a public place and everyone who passes by spits on him. If, however, it is decided that is not enough, and the person needs even more humiliation, he is forced to wear a *kapotah* with *strukes* (fur) and a *spodik* on his head. He is placed at the head of the table

and everyone who passes by says to him, "Gut Shabbos."

When Hashem called out to Moshe, Moshe was so humble that he thought that Hashem must be coming to shame him. What type of *bizyonos* was Hashem going to give him? He thought He must be coming to grant him the *kavod* of *kehunah* and *malchus*, and he said that he is prepared for that shame.

R' Nota said to the Rebbe, "That's the type of embarrassment that is given to someone like you, R' Berel."

When the Rebbe heard this, he agreed to lead the *tish*.

That night, R' Nota felt bad for speaking disrespectfully to the Rebbe, and he was afraid to see him again. The next day, however, the Rebbe told his *chasidim* what R' Nota had said and related how his words were a comfort to him. When R' Nota

heard about this, he was no longer afraid.

The Magid of Zlotchov Refused to Become a Rov:

A delegation once came to the Magid of Zlotchov *zy"ra* to ask him to become the Rov of their town. The Magid refused but they did not give up. They kept pleasing with him to accept the position and he kept refusing. Finally, they decided to go to his Rebbe, the Baal Shem Tov *zy"ra*, to ask him prevail upon his student to assume the Rabbanus of their town.

The Baal Shem Tov summoned the Magid and ordered him to take the position but he refused to listen even to his great Rebbe and he still would not take the job. The Baal Shem Tov then warned him, "If you don't obey me, you will regret it. You will lose both worlds!"

Incredibly, he still refused. He humbly said, "Even if that is what will happen, I cannot become a Rov because I am unworthy."

The Baal Shem Tov gently told him, "*Ashrecha b'olam hazeh v'tov lach b'olam haba*. It will be good for you in both worlds because you passed the test. You did not become any less humble even after being offered such a prestigious position."

Moshe Rabenu Didn't Tell Everyone They Are Bigger Than Him:

Sefer Otzer Yisroel quotes Rav Yoel Ashkenazi *zt"l* as relating that Rav Menachem Mendel of Vitebsk *zy"ra* once said, "Why am I the Rebbe and Itzke Koidenover is the *chasid*? It should be the opposite. Itzke should be the Rebbe and I should be the *chasid*!"

He repeated these words several times. Just then, Itzke appeared to see the Rebbe. The *shamash* was sure the Rebbe would tell him, “Why did you have to come to me? I should have come to you.” However, that is not what he said. The Rebbe did say, “Itzke, get a match and light my pipe”, and Itzke ran to do as the Rebbe said.

The Rebbe realized that the *shamash* was surprised, so he told him, “It says that Moshe was very humble. Do you think this means that he went around to every person and told them that they are bigger than him? No. He had to lead the nation like a leader despite his humility.”

One Who is Haughty Forgets Hashem:

The Magid of Dubno *zt”l* related a parable of a man who

was visiting a big city and admiring the streets. On one street, he saw mansions bigger than any houses he’d ever seen before. One fancy house really caught his eye and he wanted to see what it looked like inside.

He knocked on the door, which was opened for him. He looked in and saw expensive furniture, ornate rugs, exquisite chandeliers, etc. He asked the servant who opened the door whom this house belonged to, and the servant haughtily answered, “It is mine! Everything you see belongs to me!”

Suddenly, the homeowner, who had overheard what the servant said, walked over angrily and told the servant that he was fired.

The *nimshol* is that if a person is haughty, he has forgotten who the true “*balhabos*” is. If he really believed that Hashem

owned this world and everything in it, he would remember that he is only His servant and he doesn't have any reason to be a *baal gaivoh*.

לֹא כֵן עַבְדִּי מֹשֶׁה בְּכָל בֵּיתִי נֶאֱמָן וְגו' (יב, ז)

Not so is My servant Moshe; he is trusted in My entire house. (12:7)

Returning Hashem's World to Him:

Rav Nochum of Stefenisht zy" a (son of the Ruzhiner Rebbe zy" a) once said about his brother, Rav Dovid Moshe of Tchothkov zy" a, that when he picked up a Sefer Tehillim in his hands and began to recite the words, Hashem says to him, "Dovid Moshe, my son! You are holding the world in your hands. Do with it as you like."

He added, "If Hashem gave me the world, I would have a lot of ideas what to do with it. But my brother is so humble that he returns it to Hashem exactly as He gave it to him."

The Rambam Writes About Those Who
Bring Joy to Widdows and Orphans

**“Anyone Who Provides
Joy to These Unfortunate
Souls Is Comparable to
the Holy Shechinah!”**

**Dear Friend! Please Lend a Hand to
Those Who Need It Most!**

Sponsor One Food Package Replete With Meat, Fish, and All Food Staples For a Family of
a Widow and Orphans in Beit Shemesh
And Merit the Fulfillment of Hashem's Promise and Bring Joy to Your Family!

**Sponsorship For One
Food Package - \$250**

**24-Hour Payment Hotline
845-286-1007**

**Or Pay With QuickPay
3875090@gmail.com**

Or at the “Gizbar” Screen in Local Shuls

