

ME'OROS HA'TZADDIKIM

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A Tzaddik, or righteous person, makes everyone else appear righteous before Hashem by advocating for them and finding their merits.

Kedushas Levi, Parshas Noach (Bereishis 7:1)

✿ **TAZRIA-METZORA** ✿

✿ CHASSIDUS ON THE PARSHA ✿

Avodas Hashem That is Only Skin-Deep

"If a person shall have in the skin of his flesh - a Se'es, a Sapachas or a Baheres, and he shall be brought to Aharon HaKohen or to one of his descendants, the Kohanim. And the Kohen shall examine the affliction in the skin of the flesh and if the affliction is deeper than the skin of the flesh then it is an affliction of Tzara'as."

The two holy brothers, the Rebbe Reb Shmelka of Nikosberg and Rav Pinchos Horowitz, author of the Hafla'ah, traveled to the holy Maggid of Mezritch. When they appeared before him, he asked, "Why have you come to me?" If you are wise Torah-scholars, go study the works of mussar and character refinement?!" "We have studied them and realized that we need to come to a Tzaddik," they answered. In response to their request for guidance in Avodas Hashem, the Maggid began to explain the daily routine of a true oved and servant of Hashem. "He rises at midnight and recites the lamentations over the destruction of the Bais HaMikdash known as Tikkun Chatzos, crying and weeping with all the kavanos. Afterwards, he sits down to his study regimen and he studies Nigleh and Nistar - the revealed and hidden Torah until the morning. When the time for Shacharis comes, he prays with kavana, using the kabbalistic meditations to rise from one spiritual abode to the next, ascending from Asiya to Yetzira, from Yetzira to Beriyah, from Beriyah to Atzilus. He doesn't only have this in mind, he actually goes there! After all this is said and done, if he has even just a momentary fleeting thought that, 'perhaps I actually did something and achieved

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something in Avodas Hashem', even just a little bit... 'they' gather up all of his Avodah, roll it all up and toss it down - casting it to the deepest depths!"

The two brothers were greatly moved and declared, "Had we come only to learn this, it would have been worthwhile!"

This story is used by the Nesivos Shalom to explain the Noam Elimelech's commentary on the words:

"If a person shall have in the skin of his flesh a Se'es, a Sapachas or a Baheres and he shall be brought to Aharon HaKohen or to one of his descendants, the Kohanim, and the Kohen shall examine the affliction in the skin of the flesh."

The Rebbe Reb Melech explains that each one of the categories of Tzara'as is a form of reaching for and seeking greatness in Avodas Hashem. Se'es means the desire to uplift oneself and rise up. Sapachas comes from the linguistic root of Sefach or Safcheni Na, please attach me and connect me to Hashem! Baheres refers to the Behirus or spiritual enlightenment that a person seeks to attain in Avodas Hashem. However, these are an affliction - for the Kohen examines them and sees that they are an affliction in the skin of the flesh - his Avodah is external and only skin-deep.

If a person is afflicted with Tzara'as, meaning that he believes that he has done something and he mistakenly thinks that he has genuinely attained levels of spiritual greatness... then 'they' ball-up all of his Avodah and cast it down to the deepest depths!



Tzara'as - The Internal Spiritual Disease That Locks Up A Jew

The affliction of Tzara'as is the one malady that the Torah devotes almost two whole Parshiyos, many pesukim and halachos to. As we have said before in the name of Tzaddikim, the seforim teach us that the Torah teachings and messages are eternal - for all time, for all Jews and for all places - forever! So what can the messages of Tzara'as be for us now-a-days, bezman hazeh, that we no longer have this miraculous affliction of Tzara'as?

The Slonimer Rebbe in Nesivos Sholom answers this question as follows:

The Targum Onkelos translates the words Nega Tzara'as, an affliction of Tzara'as as - Michtash Sagiru, a disease of enclosure. The Rebbe explains that this means that a person's sins have caused him to reach a state where all the supernal gates on high are closed and locked before him. All the goodness from above is shuttered up and cannot reach him. Furthermore, the pasuk dictates that in order to identify this disease as genuine tzara'as the Kohen must examine the signs to determine that this affliction is not a façade that is only skin-deep, rather it is deeper than the skin of the flesh. This indicates that the affliction is truly tzara'as and that this person is afflicted with an *internal* disease - something that not only afflicts the body but also the very soul itself!

The best example of this is seen in the mundane world. Sometimes, a doctor examines a patient and he sees that the wound is only skin-deep. In such a case, he can treat it with some ointment and bandage the wound. However, if he discovers that the wound runs deep and there is internal damage, he must see to it that there has been no infection or blood poisoning which requires medicines and treatments such as antibiotics to treat the internal

infection.

Similarly here, sin causes internal damage, it poisons the blood and the soul. It causes a spiritual affliction and disease that closes and locks all the gates of goodness, blessings and purity. This means that his head, mind and heart are shuttered, closed and blocked - all his emotions are obstructed! A Jew needs to have a Jewish mind and heart to feel close to Hashem, to feel love for Hashem, for Torah and for other Jews. This is why sometimes, a Jew can through a Shabbos, Yom Tov and other auspicious times and he feel nothing! This is why there are times that a Jew might pray, study Torah and learn and feel nothing! This is because he is sick. His soul is sick, his blood has been poisoned by the internal disease of closure. He is afflicted by tzara'as and his heart, mind and emotions are covered up and he cannot feel!!!

The only way to cure him is with a blood transfusion. How can this be done? The Torah says "bring him to the Kohen," he must attach himself to the Tzaddik! Whoever is attached to something pure becomes purified as well. The Kohen, the Tzaddik, has the power and the ability to open and unlock all the gates. The only way to do so is to be fully attached to the Tzaddik just as someone must be fully immersed in the mikva in order to become purified. Even if just one hair remains out of the water, he has not achieved purity. Similarly, attachment to the Tzaddik must be total and complete.

Then, the Kohen, the Tzaddik, prescribes the medicine and the procedure which will lead to a transfusion and clean him out, purify him, open his mind, release his heart to feel as a Jew should feel once again. This is Shabbos. The power of Shabbos, the power of Torah, Teshuva and the power of Simcha. This is the medicine and cure for the sickness and malady of tzara'as which shutters and locks up the Jewish mind, heart and soul. These are the keys that the Kohen prescribes to open and unlock the gates and to make us feel once again.

However, such a person is often so far away, so sick that he doesn't even realize how sick he is. He must be brought to the Kohen. He has to be taken to the Tzaddik because he lacks so much feeling he doesn't even realize that he has a problem to be resolved and affliction that needs healing!

A person must be attached to a Tzaddik regardless of spiritual level. Even one who serves Hashem all day needs the guidance of a true Tzaddik, for one never knows where he is actually holding. Rav Nochum of Chernoble, the author of Maor Eynaim, had such a disciple. This chassid used to fast from one Shabbos to the next and was a holy Jew who served Hashem with a very lofty form of Avodah. The powers of the other side greatly detested him and desired him for themselves. How could they succeed in ensnaring him and turning him towards their devices? The forces of darkness were cunning and they devised a plan.

On Friday night, on Shabbos Kodesh, after his weeklong fast, when he was about to partake of the Shabbos feast, as he reached out for the fish, 'they' overturned the plate! Fish, brine and carrots went streaming down the pristine white tablecloth! The fireplace was not far and the food fell right into the ash that spilled out of the fireplace. Now the food was covered in ash and inedible, nothing could be salvaged!

The same scenario repeated itself with the soup and the chicken. Each delectable Shabbos dish went tumbling off the table and fell down with a resounding crash which muffled the yelps of glee and delight of the dark side's minions at their mischief! Everything was filthy, dirty and unfit for consumption. Ruined! After a weeklong fast, the entire Shabbos seudah was ruined! Finally, the chassid was so worked up he spat out in anger, "Why is

everything wrong? So backwards and upside down!?” As soon as these words of anger left his mouth, the dark side had him in its clutches. For such a lofty Tzaddik, such a sin as anger on Shabbos was grievous indeed.

From then on, explained the Maor Eynaim, even though this chassid continued davening, learning and fasting each week from one Shabbos to the next, all of his Avodah belonged to ‘them’! It all belonged to the other side, for the wicked, evil ones had ensnared him and captured him, and he didn’t even realize and he remained completely unaware of this!

Therefore, only through being attached to the Tzaddik, to Klal Yisrael and the community, being among other Jews - this can save a person.

The holy Rizhiner was once unable to go to the mikva on Shabbos. He sat among his Chassidim and then he declared that he was instead immersing himself among them. Just as they were attached to each other, just as they were bound to one another, heart and soul - they too were like a mikva! When a person sits together with other Yidden, they serve to form a body of purifying waters, and one can ‘immerse’ himself in the Kedusha of a chaburah of yidden!

The power of attachment to other Jews and to the Tzaddik is most strong on Shabbos, at a tisch, a zitz, a botte, a farbrengen, a gathering of Jews for shalosh seudos, for davening, for learning and growing together! Shabbos is a time of gathering of attachment and dveykus, of Teshuva and of Simcha. All these purify the soul anew, infuse the body with new pure blood, boiling aflame to serve Hashem, opening the once locked gates of light, love and good - causing us to feel once again like a Jew!!



The anniversary of the *petira* of a Tzaddik is known as a *Hilula*, which means “A Day of Joy”.

One of the tools that *Kabbola* teaches is to connect to a Tzaddik (righteous person). The method to connect to a Tzaddik is to adopt the following ritual:

1) Learn the anniversary of his *petira* or, if this information is not available, the days of *Erev Rosh Chodesh*, *Rosh Chodesh* and the fifteenth day of the Hebrew month can be utilized for a connection.

2) Light a twenty-five-hour candle in his or her honor. There is no specific *berocha*. Some say the following: This candle is being lit in the merit of _____.

Others say that it is the custom within *Klal Yisrael* to light a *yahrzeit* candle on the day that a relative or a Tzaddik has passed away. The lighting has no accompanying blessing, and people would like to express themselves in a *tefilla* when lighting the candle. This is not only true on a *yahrzeit* but on every *Yom Tov* as well.

The author of the *Pele Yo'etz*, Rav Eliezer Papo (1785–1828), did in fact compose such a *tefilla*. Rav Papo was the *Rav* of the city of Selestria in Bulgaria. Bulgaria was a part of the Ottoman Empire at the time. The *tefilla* of the *Pele Yo'etz* is reproduced and translated below, as a public service.

Hebrew Tefilla for Lighting a Yahrzeit or Hilula Candle

[תפילה הנמצאת בספר אלה המגן מבעל הפלא יועץ על פרשת ויצא עמוד כ"ד]

הריני מדליק נר זה למנוחת ולעילוי נשמת אבי / אמי מורתי / הצדיק _____
בן/בת _____, יהי רצון מלפניך ה' אלקינו ואלקי אבותינו, שתקבל ברחמים
וברצון כל מעשה הטוב שאני עושה, בין במחשבה, בין בדיבור, בין במעשה ויהיה הכל
לזכות ולמנוחת ולעילוי לנשמות עמך ישראל, ובפרט לנפש רוח ונשמה של אבי / אמי /
צדיק _____. יהי רצון שתהינה נפשותיהם צרורות בצרור החיים.

Translation:

Behold I am lighting this lamp for the resting and uplifting of the soul of my father/my mother/the *Tzaddik* _____ the son/daughter of _____. May it be Your will before you, *Hashem*, our G-d and the G-d of our forefathers, that all my good deeds whether in thought, speech or action be done for a merit and a resting and an elevation of the souls of your nation Yisrael. It should be especially for the soul of my father/mother/the *Tzaddik* _____. May it be Your will that their souls be bound in the bond of life.

3) Learn about the person including history, culture, writings and teachings.

4) Study some of his teaching or writings.

See more at: www.yeshshem.com/hilulah.htm



GEDOLIM BE'MISASAM YOSER



YAHREITS BEGINNING SHABBOS TAZRIA-METZORA

http://www.chinuch.org/gedolim_yahrtzeit/Iyar

Biographical information and yahrzeits compiled by Reb Manny Saltiel and www.anshe.org

1st of Iyar ~ Begins Friday Night (Apr 24th)

- * **Abba Shaul**, one of the Talmudic sages whose *Rebbe* was Rav Yochanon *ben Zakkai*;
- * **Rav Yaakov Beirav**, born in Toledo, Spain. After serving as a rabbinical leader in Fez, Morocco, and Cairo, Egypt, he became the chief Rav of Tzefas. He reinstituted *semicha* in *Eretz Yisrael*, (5234/1474–5306/1546);
- * **Rav Menachem Mendel** of Vitebsk (1720 or 1730–1788). A close *talmid* of the *Maggid* of Mezritch, he – along with Rav Avrohom of Kalisk – led a contingency of three hundred *Chassidim* to *Eretz Yisrael* in what was the first large *aliya* of the *Talmidei HaBesht*, (5548/1788);
- * **Rav Tzvi Hirsch Ashkenazi**, the *Chacham Tzvi* (1660–1718), learned in Salinka at fourteen years of age under Rav Eliyohu Covo. He married the daughter of the *Av Bais Din* of Altuna-Hamburg-Wandsbeck (AHU) in 1689, and succeeded him in 1705, becoming *Azhkenazi Rav* of Amsterdam in 1710. He went to Temishlev, Poland in 1714 and then to Lemberg (Lvov). He was the father of Rav Yaakov Emden, (5478/1718);
- * **Rav Akiva Yosef Schlesinger**, the *Lev Ha'Ivri*, (5682/1922);
- * **Rav Avrohom** of Slonim, the *Bais Avrohom* (1889–1933), grandson of the founder of Slonimer *Chassidus*, the *Chesed L'Avrohom*, (5693/1933);
- * **Rav Moshe Shmuel Shapira** (1914–2006). Born to Rav Aryeh, the *Dayan* of Bialystok, he was the grandson of Rav Refoel (the *Toras Refoel*) of Volozhin, who himself was a

grandson of the *Netziv*. As he was born during WWI, his family had fled from Bialystok to Minsk, where his uncle, Rav Chaim of Brisk, lived at the time. In 1933 Rav Moshe Shmuel left home and set out for *Yeshivas Ohel Torah* of Baranovitch headed by Rav Elchonon Wasserman. In the summer 1936, he moved to Mir, where became a *talmid muvhok* of Rav Boruch Ber Leibowitz of Kaminetz. In 1938 he fled to *Eretz Yisrael*. His father eventually joined him. His mother and two brothers remained behind and perished in the Holocaust. His cousin, the Brisker Rav, arrived in *Eretz Yisrael* around the same time and Rav Moshe Shmuel became one of his closest *talmidim*. After his marriage in 1946 he learned in *Kollel Chazon Ish* for a year and then served as a *Maggid Shiur* in *Yeshivas Kol Torah* in Yerushalayim for three years. The *Chazon Ish*, to whom he became very close, asked him to open a *Yeshiva* in *Be'er Yaakov* together with the renowned *Mashgiach*, Rav Shlomo Wolbe. In 1963 Rav Moshe Shmuel published the first volume of his sefer *Kuntrus HaBiurim*, which included his *shiurim* on *Gittin*, *Kiddushin* and *Nedorim*. He printed ten additional volumes over the years. He also wrote the *seforim Sha'arei Shemu'os* and *Zohov Misheva*. Most of his voluminous writings are, however, still unpublished. Rav Moshe Shmuel was a member of the *Vaad HaYeshivos* for fifty years. In 1968, Rav Yechezkel Sarna and the *Bais Yisrael* of Ger invited him to join the *Moetzes Gedolei HaTorah* of *Agudas Yisrael*, (5766/2006).

- ✳ **Rav Shmuel Shmelke Horowitz** of Nikolsburg, known as Rebbe Reb Shmelke (1726–1778). The firstborn son of Rav Tzvi Hirsch of Chortkov, Shmuel Shmelke traced his ancestry back to the *Ba'al HaMo'or* and to Shmuel *HaNovi*. As a teenager, he and his brother Pinchas – who was to become the *Ba'al Haflo'a* of Frankfurt – learned *bechavrusa* and their *chiddushim* were printed by Rav Pinchas in a *kuntrus* called *Sheves Achim*. In their early years, Shmuel Shmelke and Pinchas studied *Torah* in non-*Chassidic* Lithuanian *Yeshivos*, but after traveling to Mezritch and meeting the *Maggid*, they became his ardent followers. After becoming a *Chassid*, Rebbe Reb Shmelke became *Rav* of Ritchval, the site of his *Yeshiva* that produced his many famous *talmidim*. After serving there for ten years, he became *Rav* of Shineve. In 1773, he was invited to become *Rav* of Nikolsburg in Moravia. Although he was there only five years, he made a powerful impact, and he remains associated with that city to this day. Among his *talmidim* are the *Chozeh* of Lublin, Rav Menachem Mendel of Rymanov, Rav Yisrael of Kozhnitz, Rav Mordechai Banet and Rav Moshe Leib of Sassov. His homilies and *chiddushim* were published in *Divrei Shmuel*, and anthologies of his *Torah* thoughts were published under the titles *Imrei Shmuel*, *Nezir Hashem* and *Shemen HaTov*. [*Yated* 2006 and 2007 say 1st of *Iyar*], (5538/1778);

❖ 2nd of *Iyar* ~ Begins Motzai Shabbos (Apr 25th)

- ✳ **Rav Moshe Zakan Mazuz** of Djerba (1851–1915). *Rav* and *Av Bais Din* in Djerba, he authored *Tzaddik Venisgav*, *Shaarei Moshe* (a collection of responsa) and *Shem Moshe*, (5675/1915);
- ✳ **Rav Avrohom Badush** of Mexico, *mechaber* of *Me'oros Avrohom*, (5750/1990);
- ✳ **Rav Yehuda Meir Abromowitz**, (1915–2007). He was the chairman of the *Agudas Yisrael* World Organization for many years (co-chairman with Rav Moshe Sherer). He was one of the last *talmidim* of Rav Meir Shapira, (5767/2007);
- ✳ Birth of Rav Shmuel Schneersohn (2nd of *Iyar* 1834–13 *Tishrei* 1882), the fourth Lubavitcher *Rebbe*, known as “the *Rebbe Maharash*”. He was the seventh and youngest son of his predecessor, Rav Menachem Mendel Schneersohn, the *Tzemach Tzedek*.

3rd of Iyar ~ Begins Sunday Night (Apr 26th)

- ✳ **Choni HaMe'agel**, a famous personage from the *Talmud*. There are many famous stories about him including one about standing in a circle to beg *Hashem* for rain (see *Menochos* 94b, *Rashi*);
- ✳ **Rav Arye Leib Tzintz** of Plotzk, the *Maharal Tzintz*, *mechaber* of *Get Mekushar*, *Maayenei HaChochma* on *Bova Metzia*, *Yayin HaMesamei'ach* on *Hilchos Yayin Nesech*, and a *peirush* on *Pirkei Avos*, (5593/1833);
- ✳ **Rav Yeshaya Steiner** of Kerestir, (1851–1925). Born in Zbarav, Hungary, he lost his father at the age of three. When he was twelve, he was taken by his mother to Rav Tzvi Hirsch of Liska, the *Ach Pri Tevua*, whom he succeeded as Rav of Liska. He himself was succeeded by his son, Rav Avrohom, (5685/1925);
- ✳ **Rav Abba Berman**, *Rosh Yeshiva Iyun HaTalmud*, (1919–2005). Born in Lodz, Poland, to Rav Shaul Yosef, who considered the *Chofetz Chaim* his primary *Rebbe*, he was a descendant of the *Kli Yokor*. After his *bar mitzva*, Rav Abba began to learn at the Mir and became very close to Rav Yerucham Levovitz. He fled to Shanghai with the *Yeshiva* at the outset of WWII, then immigrated to America. He was one of the founders of the Mir in Brooklyn. In Brooklyn, he married Rebbetzin Itka Greenberg. After several years, he moved to *Eretz Yisrael* and founded *Yeshiva Iyun HaTalmud* in Bnei Brak. He also lectured frequently at *Ponevezh*. The *Yeshiva* relocated to Yerushalayim, then to Kiryat Sefer in Modiin Ilit. His many *shiurim* were published in five *seforim*, also named *Iyun HaTalmud*. He is survived by his *Rebbetzin* and six daughters, (5765/2005);
- ✳ **Rav Yosef Breuer**, (1882–1980). Born to Sophie Breuer, youngest daughter of Rav Shimshon Refoel Hirsch and Rav Salomon Breuer, then *Rav* of Papa, Hungary. Rav Hirsch passed away in 1888 in Frankfurt, and in 1890, when Rav Salomon Breuer was chosen to succeed him, the family moved to Frankfurt. Yosef became his father's *talmid* and was ordained by him in 1903. He attended the universities of Giessen and Strasbourg, earning his PhD in philosophy and political economy in 1905. In 1911, Rav Breuer married Rika Eisenmann of Antwerp. He assumed his first rabbinical position in 1919 when he was appointed *Rav* of Frankfurt's *Klaus Shul*. Following *Kristallnacht* in November 1938, Rav Breuer and his family immigrated to Antwerp, and then to the Washington Heights section of Manhattan, (5740/1980).

4th of Iyar ~ Begins Monday Night (Apr 27th)

- ✳ **Rav Yosef Dov (Yoshe Ber) Soloveitchik** of Brisk, the *Bais HaLevi*, father of Rav Chaim Soloveitchik. Rav Yosef Dov (1820–1892) was born in Nisvitzh, near Minsk, to Rav Yitzchok Zev Soloveitchik. Rav Yitzchok Zev was a grandson through his mother of Rav Chaim of Volozhin. Although Rav Yitzchok Zev was not a *Rav* he was known as a *boki* in *Shas* and *Shulchon Aruch*. By the time Yosef Dov was ten he knew *Maseches Bova Kama*, *Bova Metzia*, *Bova Basra*, *Berochos*, *Gittin* and *Kiddushin* by heart and was already writing his own *chiddushim*. When he was eleven his father brought him to Volozhin to learn under his uncle, Rav Itzeleh, the *Rosh Yeshiva* and son of Rav Chaim of Volozhin. After his marriage, his father-in-law supported him for thirteen years. In 1849, Rav Itzeleh of Volozhin passed away. Less than four years later, his successor, Rav Eliezer Yitzchok Fried also passed away. The *Rabbonim* decided that two descendants of Rav Chaim of Volozhin, the *Netziv* and the *Bais HaLevi*, would lead the *Yeshiva*. The *Netziv* would be *Rosh Yeshiva*

and the *Bais HaLevi* would be assistant *Rosh Yeshiva*. The *sefer Bais HaLevi* is comprised primarily from the *shiurim* he gave in Volozhin. His *derech limud* was something that was completely new and original to the Volozhiner *Yeshiva* and was very different from the traditional way that *shiurim* were given there. His *sefer Bais HaLevi* was published in 1863. In 1865, a delegation from the city of Slutsk came to the *Bais HaLevi* to present him with a *Ksav Rabbonus* signed by all the respected members of the community and recommended by Rav Yitzchok Elchonon Spektor, the Kovno Rav. The *Bais HaLevi* served as Rav of Slutsk for close to ten years, but his unbending battle against the *Maskilim* and the wealthy eventually forced him from the city. In 1865, a delegation from Brisk offered him the position of Rav to replace Rav Yehoshua Leib Diskin who had just moved to *Eretz Yisrael*. The *Bais HaLevi* served as Rav in Brisk for seventeen years until his passing, (5652/1892);

- ✧ **Rav Yaakov Sasportas**, Rav of Amsterdam and antagonist of Shabsai Tzvi. He served as envoy to the Spanish court in Morocco and later became head of the *Yeshiva* in Amsterdam. In his battle against Shabsaism, he produced *Tzitzis Novel Zvi*, in which he collected vast material, including pamphlets and letters, and refuted Shabsai Tzvi's messianism in detail, (5455/1695);
- ✧ **Rav Shmuel Eliyohu Taub**, Modzhitzer-Tel Aviv *Rebbe*, (5744/1984);
- ✧ **Rav Shimon Ba'al HaYissurim Moskowitz**, (5774/2014).

✧ 5th of Iyar ~ Begins Tuesday Night (Apr 28th)

- ✧ **Rav Moshe Zorach Eidelitz** of Prague, *mechaber* of *Ohr LaYeshorim*, *Berurei HaMiddos* and *Melech Machsheves* (1780 or 1755). Orphaned as a youth and raised by Rav Yonoson Eibeshutz, Rav Zorach grew to become a *Dayan* and *Darshan* in Prague. His great-great-grandson, Rav Eliezer Eidlitz of Los Angeles, is one of the leading authorities on *kashrus* in the world. [According to some, 12th of Iyar], (5540/1780 or 5515/1755);
- ✧ **Rav Yeshaya Pick**, *mechaber* of *Haga'os* to *Mesores HaShas* and *She'eilas Sholom*, (5559/1799);
- ✧ **Rav Chaim Meir Yechiel Shapira** of Mogelnitz. Raised and taught by his maternal grandfather, the Koznitzer *Maggid*, he was the *talmid* of the *Rebbs* of Lublin, Peshis'cha, Apta and Ruzhin. He married the granddaughter of Rebbe Reb Elimelech of Lizhensk, (5609/1849);
- ✧ **Rav Meir Auerbach** (1815–1878). Born in Dobri, he became the Rav of Kalisch, then immigrated to *Eretz Yisrael* in 1860, replacing Rav Shmuel Salant (who was traveling) as Rav of Yerushalayim. Upon the latter's return, they shared the position. Rav Meir played a central role in the establishment of the neighborhood of Me'a She'orim. He is the *mechaber* of *Imrei Bina* on *Shulchon Aruch*;
- ✧ **Rav Eliezer Chaim Rabinowitz** of Yompoli, (5676/1916).

✧ 6th of Iyar ~ Begins Wednesday Night (Apr 29th)

- ✧ **Rav Levi ben Gershon (Ralbag)**, philosopher and commentator on *Chumash*. Though a distinguished *Talmudist*, Rav Levi never held a rabbinical office. He earned a livelihood most probably by the practice of medicine, (5048–5104/1288–1344);
- ✧ **Rav Yosef Meir Weiss**, *Admor* of Spinka, *talmid* of Rav Yitzchok Eizik of Ziditchov and of Rav Chaim of Sanz, *mechaber* of *Imrei Yosef*, (5598–5669/1838–1909);
- ✧ **Rav Dov Berish Zeitlyn** of Vilna, (5680/1920);
- ✧ **Rav Yaakov Chaim Perlow** of Stolin, buried in Detroit, (5706/1946);

- ✳ **Rav Menachem Mendel Halberstam** of Stropkov, *mechaber* of *Divrei Menachem*, uncle of Rav Yechezkel Shraga Lifshitz. During the Holocaust, the *Rebbe* initially hid in Budapest, then, with the Nazi occupation of Hungary, was taken to Bratislava, Slovakia, along with his wife, a granddaughter, and one son. He lived in New York after the war, teaching at the Stropkover *Yeshiva* in Williamsburg. He authored the *sefer Divrei Menachem*, (5714/1954);
- ✳ **Rav Yitzchok HaLevi Horowitz**, *Av Bais Din A"HU* (Altuna-Hamburg-Wandsbek) – Rav Itzikel Hamburger, (5527/1767);
- ✳ **Rav Refoel Binyomin Levine**, *Rosh Yeshiva* of *Bais Arye-Yerushalayim*, son of Rav Arye Levine. Rav Refoel studied in the *Eitz Chaim Talmud Torah*, and was very close to its *Rosh Yeshiva*, Rav Isser Zalman Meltzer. He continued his studies in the *Chevron Yeshiva* in Yerushalayim and the *Lomza Yeshiva* in Petach Tikva, where he studied *bechavrusa* with Rav Reuven Katz, the *Rav* of Petach Tikva. He married Chana Liba, daughter of Rav Chaim Shraga Feivel Frank, the *Rav* of the Yemin Moshe neighborhood in Yerushalayim. After his marriage, he continued his studies in the *Mirrer Yeshiva* under Rav Eliezer Yehuda Finkel. When the *Bais Arye Yeshiva* opened, Rav Refoel's father, Rav Arye Levine, asked him to serve as its *Menahel Ruchani*, a position he occupied until his final day. He was also a *Dayan* in the *Bais Din Tzedek* of the *Ashkenaz-Perushim* community founded by Rav Shmuel Salant, (5762/2002);
- ✳ **Rav Tzvi (Hirsch) Tevel**, (1916–2006). Born in Dinov, Galicia, he began learning at *Yeshivas Chachmei Lublin* when he was seventeen, where his *chavrusa* was Rav Chaim Kreiswirth. At the age of twenty-two, he became *Rosh Yeshiva* in *Yeshiva Divrei Chaim* in Cracow. After his father was murdered by the Nazis, Rav Tevel escaped to Russia with his mother and six siblings. After his marriage, he moved to Boro Park in 1951, establishing a *shul*, *Siach HaSadeh*, in 1966. For two years, he also ran a *Yeshiva*, *Zichron Yaakov*. He authored several volumes of *Tzion L'nefesh* and another *sefer* called *Gilyonei Tzvi*, (5766/2006).

✧ 7th of Iyar ~ Begins Thursday Night (Apr 30th)

- ✳ **Rav Shlomo Ephraim** of Luntchitz, *mechaber* of *Kli Yokor* and *Olelos Ephraim*. Rav Shlomo Ephraim was born in Luntchitz in Poland. He was a *talmid* of Rav Shlomo Luria (*Maharshal*), the famous *Talmudist* and *mechaber* of *Yam Shel Shlomo*. After leading the *Yeshiva* in Lvov, Rav Shlomo Ephraim was appointed *Rav* of Prague. He sat on the *Bais Din* of that city with Rav Yeshaya Horowitz (the *Shela HaKodosh*). Among Rav Shlomo Ephraim's prominent students was Rav Yom Tov Lipman Heller, *mechaber* of the *Mishna* commentary *Tosfos Yom Tov*. The *Kli Yokor* was *niftar* in Prague, Bohemia, (5310–5379/1550–1619);
- ✳ **Rav Chaim Moshe Reuven Elazary**, was a student of the *Slobodka Yeshiva*, first in Europe and then in Chevron. He began his rabbinic career in the Bronx, and also taught at a *Yeshiva* in Brooklyn. After 1929, he succeeded his father-in-law, Rav Ephraim Pelcovitz, as *Rav* of Congregation *Agudas Achim* in Canton, Ohio. (His father had been in Canton since 1914, and in 1929 moved to Bridgeport, Connecticut.) In 1972, Rav Elazary settled in Petach Tikva. He left numerous published and unpublished works and articles, many of them exhibiting the influence of Rav Nosson Zvi Finkel, the *Alter* of Slobodka. Rav Elazary's brothers, Rav Betzalel and Rav Yisrael, were among those murdered by Palestinian Arabs in the 1929 Chevron massacre, (5744/1984).

❧ HILLULA DE'TZADDIKA ❧

WHAT'S BEHIND YAHRZEIT MEANINGS & CUSTOMS

The *Maharil*, in *Hilchos Taanis*, teaches us that the reason why there is a custom to visit the *Bais hachaim* on a fast is because “this place is the resting place of the *Tzaddikim* and is therefore sanctified, pure and holy and our tefillos are more readily heard, accepted and answered when *davened* on holy ground. When you *daven* there, do not make requests of the dead who are buried there; rather ask *Hashem* to answer you mercifully in their merit. Then circle around the graves and donate charity before reciting tefillos.”

בית הקברות הוא מקום מנוחת הצדיקים ומתוך כך הוא מקום קדוש וטהור התפילה נתקבלה שם יותר, אך אל ישים מגמתו נגד המתים, אך יבקש מהשי"ת שיתן עליו רחמים בזכות הצדיקים שוכני עפר, ויקיף הקברות, ויתן צדקה קודם שיאמר התחינות.

The *Zohar* in *VaYeira* page 71 teaches us that if we suffer any calamity or tragedy we have the custom to go and daven at the kevorim of *Tzaddikim*. The reason for this is that we approach them with fasting, remorse and repentance, and we have in mind that the departed souls ask and *daven* for us before *Hashem* on High, as opposed to the prohibition against speaking to the dead which is an idolatrous practice where the idol worshippers sought out the impure dead souls and bodies using sorcery and witchcraft. Instead, beseech our *Tzaddikim* who, in *gan eden*, are truly alive, and ask through *tefilla* and fasting and *teshuva* alone.



❧ GEDOLIM BE'MASAYHEM ❧

STORIES & ANECDOTES

Rav Shmuel Shemlke Ben Tzvi Hirsch HaLevi Horowitz of Nikolsburg, 1st of Iyar

Like Shmuel HaNovi

Rebbe Reb Shmelke lived for fifty-two years like Shmuel *HaNovi*. He used to say that his soul was a spark of Shmuel *HaNovi* except that because they added the name Shmelke he was not completely like the *Novi*.



His Yeshiva and his Demands From His Talmidim

In order to be accepted to his *Yeshiva*, every new student had to accept the following rules and conditions:

He must learn with all his soul and all his strength and not ever go to bed or to sleep, rather to study until he collapsed

from fatigue. He once passed by a student who lay in the hallway, apparently collapsed from tiredness, his head on his folded jacket instead of a pillow. When he awoke, Rebbe Reb Shmelke berated and chastised him: if he still had the strength to fold his jacket and lay down on it, he still had strength left to learn – and that was unacceptable!



The Storm and the Shofar

Once, a foreign ruler summoned Rebbe Reb Shmelke before him. The Rebbe Reb Shmelke traveled together with his *talmid*, Rav Moshe Leib Sassover. Together they journeyed by ship and were at sea for many weeks. It was the night of *Rosh*

HaShana when a great sea storm raged and began to toss the ship to and fro among the high waves. The entire crew was seized with fear and thought that at any moment they might capsize and drown. Rebbe Reb Shmelke was deep in meditation while Rav Moshe Leib Sassover sang and danced all night, singing *Shiras HaYom – oz yoshir Moshe* – bellowing in a loud voice!

Every few minutes Rebbe Reb Shmelke asked if it was already dawn, as he sat in eager anticipation, burning with *hislahavus*, aflame with excitement for the upcoming moment when he could blow *shofar*!

As soon as dawn broke, Rebbe Reb Shmelke blew the *shofar* and immediately the storm ceased, the waves calmed down and the sea returned to normal. They were saved!

Afterward, Rebbe Reb Shmelke asked Rav Moshe Leib why he sang and danced.

“I thought at any moment we would drown and I would come face to face with my Maker. I was so excited to meet and see *Hashem*, how could I refrain from singing and dancing?!” was Rav Moshe Leib’s reply.

When they came before the king, Rebbe Reb Shmelke’s regal, stately appearance filled them all with awe, respect and reverence. They saw he was a G-dly man and so they freed him of any charges and wrongdoing. *Tzaddikim* who retold this story explained further that it wasn’t Rebbe Reb Shmelke’s *shofar* blowing that calmed the sea, not at all; rather it was his *ga’aguim* – his pining, heartfelt desire all night long for the opportunity to fulfill the *mitzva* that did it.



Overburdening Eliyohu

After Rebbe Reb Shmelke’s passing, the Apta Rav went to comfort his widow and hear any wondrous tales she would relate about her husband, *olov hasholom*.

The widow told him how once in the middle of his nightly learning session his candle burned low and went out. In distress, he walked out to seek a candle, forgetting that he was on the second floor. He stepped out onto the balcony, saw a person holding a candle coming toward him, thanked the stranger profusely, and entered, rekindling his light with the new candle and...it was then that he was struck midstride by the following realization: he was on the second floor! Who could have come toward him from the ground level, and who could have handed him a candle? It must have been Eliyohu *HaNovi*, was his conclusion, and the mere thought that he had burdened and troubled Eliyohu *HaNovi* to bring him, the lowly Reb Shmelke, a candle! The thought troubled and bothered him to the point of tears, distress and despondency. He never realized how much in *Shomayim* they must have valued his *Torah* study to send Eliyohu. His humility was so great, all he thought was how he must have burdened the prophet!

(*Yehi Ohr* p. 253–256 300, 301, 303, 305)



Canceling the Vilna Gaon’s Decree

Rebbe Reb Shmelke Nikolsburger was a *talmid* of the great Mezritcher *Maggid*, Rebbe Reb Dov Ber. In the *sefer Shemen HaTov* the following story is cited in the name of the Apta Rav, *mechaber* of *Ohev Yisrael*:

Originally, Rebbe Reb Shmelke and his brother Rav Pinchas Horowitz, *mechaber* of the *Hafla’a*, were both *talmidim* of the Vilna Gaon. The *Gra* decided to gather a *minyán* and convene a *Bais Din* to sit and decree preventing anyone from marrying any of the Mezritcher *Maggid*’s *talmidim*. Counted among the *Dayonim* in this *Bais Din* were Rebbe Reb Shmelke and the *Hafla’a*. When word of the pending decree reached Rebbe Reb Ber’s ears he sent his *talmidim*, Rav

Avrohom Kalisker and Rebbe Reb Zusha, to Vilna to attempt to prevent the decree. He advised them and gave them the following idea how to draw near the *Gra*: “When you come to Vilna the *Gaon* will be dealing with certain *Tosafos* and studying it with his *talmidim* and discussing its meaning. I will teach you a way to explain this *Tosafos* and when you present the solution to the *Gra*, he will be impressed and draw you near.”

And so it was. When the Vilna *Gaon* asked the identity of the two anonymous strangers who were obviously *Talmidei Chachomim* of some caliber since they could explain such a difficult *Tosafos* so well, they told him the truth, that they were *talmidim* of Rebbe Reb Ber, the *Maggid* of Mezritch. And so there was no decree, Rebbe Reb Shmelke and his brother the *Hafla’a* both decided to leave for Mezritch and see for themselves who this *Maggid* was.

In the *sefer Maasei Tzaddikim* it describes their first encounter with the *Maggid*: When Rebbe Reb Shmelke suggested they travel to the *Maggid*, his brother countered, “And what will be with all the *bitul Torah* on the way?”

“I have heard that he is a great *Gaon* and that he is great in *Torah* as well,” answered Rebbe Reb Shmelke, and so his brother agreed and they traveled to Mezritch. They were extremely

disappointed by their initial encounter on *Erev Shabbos* when, instead of engaging them with *Divrei Torah* and a *pilpul* as they expected, the *Maggid* told them he needed to prepare to greet the *Shabbos* Queen and dismissed them. Likewise his *Sholosh Seudos Torah* disappointed them, as they expected a *pilpul* and a discourse as they were accustomed, and not *Chassidus*. They decided to take leave of the *Maggid*.

“Before you go on your way, please take leave of Rebbe Reb Zusha as well,” asked the *Maggid*.

And so they both went to the *Bais Medrash* and found Rebbe Reb Zusha, who challenged them, “It says in the *Medrash* in the name of *Chazal* that if your *Rav* is compared to an angel then you can ask *Torah* from his mouth and study, and if not, then no, but I ask you – have you ever met or seen an angel? If you cannot recognize an angel, then how would you know if your *Rav* is comparable to one and whether or not you can accept *Torah* from him?”

The two brothers agreed, and said to one another that such profound wisdom from Rebbe Reb Zusha proves that his master and teacher the *Maggid* must truly be as an angel great in *Torah*. They stayed and became devoted *talmidim*. (*Menora HaTehora* p. 9 #1 and #2)



Rav Menachem Mendel of Vitebsk, 1st of Iyar

Mechaber of Pri Ha'Aretz, Talmid of the Mezritcher Maggid and Founder of the Chassidishe Yishuv in Eretz Yisrael

Rebbe Reb Zusha said regarding him, “Just as *Eretz Yisrael* is higher than all the lands so is Rav Menachem Mendel of Vitebsk higher than all the *Tzaddikim*.”

The Mezritcher *Maggid* sent him to Reisin to teach them *Yiras Shomayim* and good *middos*. He dressed Rav Menachem Mendel in his own kaftan, gave him his staff and sent him on his way. When Rav Menachem Mendel Vitebsker returned, the

Maggid asked him how he had fared.

“I found whole hearts and torn clothes and I exchanged them for broken hearts and whole clothes. Everywhere I went they called me a *lamdan* and a sage but I knew the truth about my lowly stature.”

“You did well,” replied the *Maggid*.

Tzaddikim used the following

parable to explain why Rav Menachem Mendel of Vitebsk conducted himself with majesty although he was truly humble and brokenhearted: Someone had a valuable diamond and was afraid it would be stolen. He therefore hid the gemstone in his garbage can in such a filthy place that no one would ever think to search for it there. Similarly, the Vitebsker hid his humility beneath the false veneer of majesty and arrogance.

Tzaddikim described the Vitebsker manner of prayer as follows: He *davens* like someone so lowly that he is covered in unsightly boils and desires to enter the king's chamber to speak with His Majesty. He pushes his way in, is rejected and cast out, yet pays no heed to the guards and servants. He pushes and forces his way in again and again to gain an audience with the king to plead for his very soul.

The Vitebsker came to *Eretz Yisrael* together with Rav Avrohom Kalisker and some three hundred *Chassidim* to found the new *yishuv* of *Talmidei Ba'al Shem*

Tov.

During the voyage a storm threatened to capsize the boat and drown them, until the Vitebsker cried out, "Master of the World – *Ribbono Shel Olam* – remember the suffering and shame I had to endure when I took leave of Rav Boruch Mezhibuzher and the honors they bestowed upon me that shamed me! How they swept the floor before me and treated me like royalty!"

Apparently, his humility was so great and his shame so real that *Hashem* heard his *tefillos* and the storm abated. Another time, when a gale threatened them, the Vitebsker lowered himself into the turbulent waters and, ignoring the protests of his colleagues, proceeded to *tovel* in the sea, like a *mikve* until he achieved salvation and saved them by sweetening the harsh judgment, canceling the decree and stopping the storm. (*Yehi Ohr* p. 115 #204, 205, 207, 208, 215, 216, 217)



Rav Yeshaya Ben Moshe Steiner of Kerestir, 3rd of Iyar

Affectionately Known as Reb Shaya'le Kerestir

The Magical, Vanishing Laundromat

When Rav Yissochor Beirish Rubin arrived in America after the Second World War, he arrived poor and penniless. One of the Jews who recognized the *Tzaddik's gadlus* and *tzidkus* began to spread the word that one of Rav Yeshayale Kerestir's *einiklach* had arrived and was now available for counsel and *berochos* in Manhattan's Lower East Side. Among the many *Yidden* who sought his *berocha* came a wealthy Jew from Bridgeport, Connecticut, who explained that he saw an advertisement proclaiming a grandson of the *Tzaddik* Rav Yeshayale Kerestir had arrived. He took out four *kemiyos* (amulets) that the Kerestirer had written and handed one to Rav Rubin as a gift,

along with a handsome donation as a *pidyon* and told Rav Rubin the following story behind the *kemiyos* that he kept and treasured:

In the days before the First World War, he had made his way from Hungary and settled in the East Side of Manhattan. In those days, the washing machine was a new invention and an expensive luxury. This Jew had a *kliker kop* and had a brilliant idea to make a *parnossa*. Knowing that most people could not afford a washing machine, he took out loans, invested in several of the new expensive machines and opened one of the first laundromats. Here people could rent and use the machines to do their laundry, benefit from them and pay for their use in

an affordable manner without having to purchase one.

The laundromat was a very successful enterprise and the Jew soon became wealthy. His neighbors were jealous and one of them copied his idea, opening a laundromat just down the street on the opposite side. His clientele of fellow *goyim* grew since they preferred to do the laundry with him, while the Jew's business dwindled and dwindled. The Jew was very upset and told his woes to a *Shad"ar* – a *meshulach* who at that time was sleeping there as his guest from Hungary.

“Back home in Hungary there is a wonder *Rav*, a *Rebbe* and *Tzaddik* in Kerestir, whose *berochos* and *yeshuos* are famous. Surely he can help you. Send a *kvittel* and a *pidyon* with me and I will be sure to bring the matter before the *Rebbe*.”

The Jew did so and in no time a parcel arrived, containing four amulets with instructions from the Kerestirer *Rebbe* that the Jew was to affix each *kemiya* to one of the four walls of the laundromat, and so he did.

The nefarious plans of his non-Jewish neighbor did not end with stealing his customers. Apparently, he wasn't satisfied with just taking away business; he decided to hatch a plan to put a sure end to any chance of this Jew's success. He hired an arsonist and paid him to set the store on fire. He gave the arsonist the exact address of the Jew's laundromat and waited to hear news of his wicked scheme's success. Meanwhile, it was *Shabbos* night and the stores were all closed. The would-be arsonist arrived at the location where the address said the store should be but try as he might, he searched high and low and could find no laundromat at the said



address! After fruitlessly searching for some time, he almost gave up when he asked a passerby where the laundromat was. They pointed him to the non-Jew's laundromat, which was just down the street. Thinking that his boss must have made a mistake with the store's number, since it was on the same street (not knowing that his boss who hired him also owned a laundromat), he set fire to the *goy's* laundromat. The sirens blared and the fire trucks came to put out the conflagration. When the police arrived together with the fire inspector, they immediately recognized that the evidence pointed to arson. They tracked the materials down to the arsonist, arrested him and he confessed to the crime and pointed to his hired boss as the culprit. The *goy* was arrested and sentenced to many years in prison for arson, fraud and other crimes.

The *kemiya* that the Jew gave Rav Rubin contained the *sheimos* that formed the *roshei teivos* of the *pasuk* in *Bereishis* 19:11, “And the men at entrance of the house they [the angels] struck with blindness from young to old and they failed to find the entrance”. So had this bully been blinded; wondrously the accomplice had failed to find the laundromat, even though it had been right in front of him! (As heard from Rav Yitzchok Zelteneich, who heard it from his father-in-law Rav Yissochor Beirish Rubin – *Mofes HaDor* p. 469–471)



Reb Shaya'le was one of the most famous *Chassidic Rebbes* from Hungary of the early twentieth century. He was a *talmid* of Rav Chaim Halberstam of Sanz and Rav Mordechai Nadvorna.

His picture is believed by many Jews to be an amulet of protection. Many storekeepers have his picture in their stores to keep away mice. In the picture, one can see that the *Rebbe* was facing down. Legend says that once Rav Chaim of Sanz

placed his hands on Rav Yeshaya's head to bless him. From that point on, Reb Shaya'le never raised his head.

He was known as a miracle worker and a great *ba'al chessed*. Thousands came to his funeral. At one point during the eulogies, the mailman from the town, who was not Jewish, spoke up in the middle and said, "You don't have any idea who this man was. I personally handled his mail, and I know that he himself supported hundreds of poor families throughout Hungary.

[Editor's note: Whenever I have visited his *ohel* in Hungary, numerous non-Jews came forward to extol his virtues that were retold throughout their generations. The people who lived nearby felt it was a '*zechus*' to have him close by and always took proper care of his gravesite.



There are numerous stories of non-Jewish people who came to him for blessings too].



The Famous Mouse Story

His greatest pleasure was to host a very elaborate *Melave Malka*, the meal that follows *Shabbos*, on Saturday night. Often he would have his *Chassidim shecht* fresh chickens for his meal. He would always distribute the food himself – in a hidden way. For instance, he would put his hand in a bag and distribute *challos* to those present, and there were always exactly the number of *challos* needed. As soon as the last person got his portion, they looked in the bag and it was empty. Many people testified to that fact from the previous generation who witnessed this

phenomenon firsthand.

One *Motzo'ei Shabbos*, while Reb Shaya'le was eating this special *Melave Malka* meal, a *Chassid* came to him with an urgent request. He was a man who had a warehouse full of foodstuffs and he made his living by buying and selling food. For the past number of months, his warehouse had been taken over by mice that were eating his grain and other commodities, and his entire livelihood was threatened. He asked Reb Shaya'le for a blessing that the mice should leave his warehouse.

At that time, each small town in Europe was ruled by the local church pastor. Some of the pastors were kind toward the Jews and others were very harsh.

Reb Shaya'le asked the *Chassid* if the pastor of the town he lived in was kind or harsh. The *Chassid* replied that he was very harsh toward the Jews. Reb Shaya'le then instructed the *Chassid* to go to his warehouse and to tell the mice, "Reb Shaya'le says to go to the estate of the pastor." The *Chassid* followed the *Rebbe's* advice and instantly hundreds of mice raced out of the warehouse, all heading in the direction of the pastor's estate. The *Chassid's* business was saved, and ever since, Jews who have been plagued with this problem have used Reb Shaya'le's picture to rid their homes of mice.



Preparing for Tefilla

When *Chassidim* peeked through his keyhole before *Mussaf* on *Rosh HaShana* expecting to see him immersed in holy *kavonos*, they were amazed to see him cutting up the cakes to distribute to the congregation.

Nobleman's Request

Once, a nobleman who was also a government official approached Reb Shaya'le to request his help. He had a son who was very sick and had heard that he was a wonder *Rebbe*. He promised the *Rebbe* that he would help the Jews who were forcefully conscripted into the army. Reb Shaya'le raised his holy eyes to Heaven and exclaimed, "*Hashem*, there are many non-Jews who persecute us. If you need to claim a soul, pick one of them. At least this man will help the *Yidden*."

Immediately, word came that the child was beginning to recover until he was completely healed. The man kept his word and forged medical conditions for *Yidden* so they would be released from the army. With time, his scheme was discovered and he was brought to trial. He again ran to Reb Shaya'le and asked for his help. The *Rebbe* assured him that all would be well. That

night, the courthouse that housed all the records that were to be used against the official was overrun by thousands of mice who ate through all the records. Naturally, the case was promptly dismissed.

[Editor: I have also heard from people who remembered the child of this government official, and they attested that he too was an unbelievable *Oheiv Yisrael* and always declared that he owed his life to the *Rebbe*].



Caring Even After His Petira

When he sensed that his *petira* was near, he asked his son to immediately cook copious amounts of food and prepare abundant drinks, since he realized that a lot of people would come to his funeral and the weather was unusually hot. Everyone would be busy with his funeral and would not realize that the masses were hungry.



Rav Aryeh Leib, 3rd of Iyar

The *Maharal Tzintz*

Who was this extraordinary *Tzaddik*? His name was Rav Aryeh Leib (*Maharal*) Tzintz. This *Gaon* wrote many *seforim*, and he was very interested in seeing that they were printed and distributed. That is why he made the promise he did (see below).

Indeed, there are many stories told of people who were helped in miraculous ways after they undertook to print the *seforim* of the *Gaon*. The organization dedicated to the publication of the *Maharal's seforim* knows of many cases of people who have seen *yeshuos* that were clearly miraculous. These involve recovery from life-threatening diseases, obtaining good *parnossa*, finding proper *shidduchim* and *nachas* from children.



This Week's Segula for Parnossa

(Please note: I am not affiliated with this organization in any way. I have seen a *yeshua* for *parnossa* by using this *segula* and by printing *seforim* from the *Maharal Tzintz* and my *Rebbe*, *Shlit"a*, the *Cleveland*, told me that he also did so once and saw a *yeshua* in it. As such, I am presenting it for his *Yahrzeit* on the 3rd of *Iyar*.)

Praga, a suburb of the European Jewish capital of Warsaw, the 3rd of *Iyar*, 5593 – more than 180 years ago! The *Gaon* and revered Rav Aryeh Leib Tzintz, known as the *Maharal Tzintz*, or the *Gaon MiPlatzek*, lay on his deathbed surrounded by his most senior *talmidim* (one of whom was the famous *Chiddushei HaRim* of Gur). The great man's soul would soon be parted from his pure body as it traveled to rest on

high, in the place reserved for only the holiest and purest.

An atmosphere similar to *Neila* (closure) on *Yom Kippur* pervaded the room. The *talmidim* were looking at the face of their *Rebbe*, a man who taught *Torah* to thousands and had given blessings and salvation to everyone who ever knocked at his door, but now his lips did not stop as he mumbled incessantly. Some of the *talmidim* were bending forward and cupping their ears to hear him say, "What is the difference between learning *Torah* here and learning it in the world above...?"

Suddenly, the *Tzaddik* awakened and his eyes were wide open. His hand pointed to the wooden board in the corner of the room and he asked that it be brought to him. With whatever strength he still had, he wrote on the board the text that he wanted engraved on his *matzeiva* (headstone). The *talmidim* watched silently as this mighty *Torah* scholar wrote; finally, his wonderful promise was written: *I will be an intermediary with Hashem (meilitz) in the World to Come for anyone who tries to bring to publication the books that I have compiled.*

The looks of astonishment on his *talmidim*'s faces did not leave his pure eyes. The shock and emotion had gripped everyone around him. This was not an empty statement. It was a promise that was all-encompassing and comprehensive, and it will be etched in stone forever, for all generations. It was to be the epitaph engraved into eternity at his final resting place ...

For a short moment, he spoke in a clear voice, "When a man hangs a sign on his store, he is telling us that he has something to sell!"

This "sign" has survived until now and is the holy message of our *Rebbe*, the *Tzintz Rebbe*, of blessed memory, as he lies in the main cemetery located in Genesha

Street in Warsaw. The many writings about all aspects of the *Torah* published by the *Maharal Tzintz* have been reprinted on many occasions over the years, and those who have been involved in their publication have been rewarded with wonderful prosperity, both spiritual and material.

"And these were not mere words, for we have seen and heard of the amazing miracles

that have been visited through this act, for they are no longer on a downward slide and thanks

to this *mitzva* they have been saved and healed." (*Shem HaGedolim*)

"Indeed, he promised good things to all who try to help in publishing his work, and this is what has happened for everyone involved." (Rav Tzodok *HaKohen* of Lublin)

"This is a *segula* for all kinds of problems and will help many!" (*Orchos Rabbeinu HaSteipler*, of blessed memory)

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Rav Yosef Dov HaLevi Ben Yitchok Ze'ev Soloveitchik of Brisk, 4th of Iyar

The *Bais HaLevi*

Rav Yosi says: Apply yourself to the study of *Torah*, for it is not something you can just inherit” (*Avos* 2:17).

Rav Ovadia Yosef used to tell the following story about the *Bais HaLevi* to illustrate this *Mishna*:

When Rav Yosef Dov Soloveitchik was still a *bochur* learning in the Volozhiner *Yeshiva*, he heard from his uncle, Rav Yitzchok, about the great *Gaon* Rav Shlomo Kluger, his greatness in *Torah* and *Yiras Shomayim*. This sparked in him a great desire to meet Rav Kluger and discuss words of *Torah* and bask in his glory. The only problem was that Rav Shlomo Kluger lived in Brodie, and Galicia and Volozhin were very distant from one another. The young Yosef Dov had no money and no way of reaching his far-off destination. One day, he overheard guests in the *Yeshiva* discussing their travel plans, saying that their destination lay in Brodie. Now he hatched a plan to fulfill his dream! He approached the coachman and explained to him that he wanted to hire himself out as a wagondriver.

“Surely the journey is long and you need the extra help? I can take over the horse’s reins so you can rest and help you feed and harness the horses when we stop over.”

The coachman looked at the pale, scrawny frame of this *Yeshiva bochur*, who was not used to doing any hard-physical labor, and doubted that he could handle the job.

“And what are you asking as a wage?” he countered skeptically.

“I have a need to travel to Brodie and so I am willing to work for free. My sole wage will be a bed to sleep in when we stop for the night and some simple food for the journey.”

That settled it – free help was an

idea that appealed to the coachman.

“All right,” he agreed. “Let’s start by harnessing the horses and readying the wheels for the journey.”

The young Yosef Dov had never done any manual labor. His soft hands, so used to caressing pages of the *Gemora*, were soon bruised and bleeding from the hard leather harnesses, and burned from the hot tar and pitch used to smear the coach wagon’s wheels for the long journey. Nonetheless, young Yosef Dov did not complain. As tired as he was, he sat holding the reins while the coachman snoozed and his young mind reviewed the *Torah* he was excited to discuss with Rav Shlomo Kluger! He was so absorbed that the horses wandered off the road. The bumps woke up the coachman; startled, he quickly took charge of the horses and set them back on the road.

“You lazy slouch!” he yelled at the poor *Yeshiva bochur* and aimed a good slap right across his face. “That will teach you to keep the horses on the road!” he berated him.

Yosef Dov said nothing; he accepted the rebuke and resolved to work harder. Eventually, after several harsh days of travel they reached their destination. The young *Yeshiva bochur* knew no one in Brodie and immediately began asking for Rav Shlomo Kluger’s home. When the door was opened, they found a dirty, unkempt, disheveled vagabond at the door, in place of the *Yeshiva bochur* that this tramp claimed he was.

“You say you are the grandson of Rav Chaim of Volozhin?” the servants said doubtfully, and even Rav Shlomo Kluger had his own doubts as to the identity of the rough-looking youth whose torn clothes, dirty, cut hands and appearance were more of a coach driver than that of a *Yeshiva*

bochur-grandson of *Talmidei Chachomim*.
“Where is your letter of introduction?”

Yosef Dov had none, but in place he pleaded to show his prowess. “Let me instead discuss the answer to the difficult *Rambam* I have prepared,” and so he demonstrated his *Torah* knowledge and convinced Rav Shlomo Kluger of his true identity.

“I apologize for mistaking you and not believing your word. Your *Torah* is true and to make it up to such a budding *Gaon* and *Talmid Chochom*, this *Shabbos* in *shul*, you will be honored to deliver the *derosha* in my place!” invited Rav Shlomo Kluger.

Brodie was filled with *Talmidei Chachomim* and the entire town, young and old, packed the *shul*, to see and hear the young prodigy that Rav Shlomo Kluger

had honored to deliver the *derosha*. When I say everyone came, I mean everyone, even our coachman! When he saw who the *Rav* and scholar delivering the *Shabbos derosha* was he almost fainted! He began to cry and sob hysterically! He approached young Yosef Dov and begged his forgiveness.

“I am so sorry I treated you so harshly and even slapped you!”

Rav Soloveitchik forgave him wholeheartedly. “If you had slapped me for not knowing *Torah* and called me a simpleton and one who doesn’t know how to learn, you would be liable, but you told the truth. After all, when it comes to knowing how to handle the coach and drive the horses I am a true *am haaretz!*” (*Anaf Etz Avos* 2:17)



Rav Yosef Meir Ben Shmuel Tzvi Weiss, 6th of Iyar

The *Imrei Yosef* of Spinka

Dreams of Tzaddikim

The *Chakal Yitzchok* of Spinka wrote about his father the *Imrei Yosef*:

Once, the Berditchever *Rav*, *mechaber* of *Kedushas Levi*, appeared to my father in a dream holding a *sefer* and asked my father if he knew the kabbalistic *kavonos* for the *Shabbos Amida* for Friday night. My father answered that he did and he indicated a *kavona* from the *siddur* of the *Arizal*.

The Berditchever answered him that this was not correct and he told him that the *Arizal* had changed his mind and written instead other *kavonos*. The Berditchever opened the *sefer* he was holding and showed my father the *Imrei Yosef* that the *Arizal* had written other *kavonos* instead. Afterward, my father awoke and remembered these *kavonos*.

Several years later, my father acquired the *siddur* of the *Rashash* from a handwritten manuscript and there he

discovered the same *kavonos* that the *Kedushas Levi* had shown him in his dream!

The *Chakal Yitzchok* of Spinka continued: My father once related how he also saw the *Bnei Yissoschor*, Rav Tzvi Elimelech of Dynow, and that the *Bnei Yissoschor* asked him, “Do you want to see me and know me? If so, just look at my face.” (My father greatly desired to see the *Bnei Yissoschor* because his first awakening and passion for *Chassidus* and *Avodas Hashem* was ignited by studying from the *Bnei Yissoschor*’s *sefer*, *Derech Pekudecha*.) The *Bnei Yissoschor* then made a sign for him that he should now recognize him.

Afterward, my father met some *Chassidim* who had known and seen the *Bnei Yissoschor*. When he described the features and the face of the *Tzaddik* in his dream, they testified and agreed that he had indeed seen the *Bnei Yissoschor*.

His Compassion Toward the Wicked

The *Chakal Yitzchok* of Spinka wrote about his father the *Imrei Yosef*:

I once heard him tell and I think he said outright that he could hear the cries of the wicked calling out from Gehinnom and from *kaf hakela*, and that the angel who rules Purgatory, called the *Sar Gehinnom*, warns the *Tzaddikim* not to *daven* on behalf of the *resho'im*. However, a true *Tzaddik* pays him no heed and *davens* for them. He also once told how the reason why he sits and conducts *Sholosh Seudos* for so long into the night past the time *Shabbos* ends (as his custom was to say *Torah* and tell stories for a long time) was because he had mercy and compassion for the *reshoim*, that they should not be returned to *Gehinnom* right after *Shabbos* (and I understood from him that as long as he sat and conducted his *Sholosh Seudos tisch* they refrained from sending the *reshoim* back into *Gehinnom*). He once told us a story about the *Divrei Chaim* of Sanz, who said that the *Rif*, Rav Alfasi, had the power to prevent the wicked from being returned to *Gehinnom* as long as he kept *Shabbos Sholosh Seudos*, and this was his custom as well – to lengthen and stretch it out as long as he could. (Introduction to *Imrei Yosef* Vol. I *Bereishis, Eser Maamoros* 9:6, 9:8)



The Sales, Gifts and Loans of Rebbees

The *Imrei Yosef* of Spinka once came to serve as *sandek* at a *bris*. There was a great gathering from all the environs to see the *Tzaddik*. After the *seuda*, the *Imrei Yosef* was honored with leading the *bensching*. As the *Tzaddik* recited *Birkas HaMozon* from the *Siddur Arizal* as was his custom, one of the *Chassidim* stood listening behind the *Rebbe's* chair.

As the *Rebbe* reached the words, "Please [*Hashem*] do not require us to benefit from the gifts of flesh and blood nor

need their loans," the *Rebbe* became very excited. The *Chassid* who was listening, however, was troubled by the following thought: How could the *Rebbe* become so excited and *daven* to *Hashem* not to need the gifts of others, when the *Chassid* knew full well that at the conclusion of the *Birkas HaMozon*, the *Rebbe* would sit down and begin to accept *pidyonos* and *kvitlach*, monetary gifts traditionally given along with the notes of supplication that the *Chassidim* presented to the *Rebbe*, asking him to *daven* for them, effect a salvation and bless them? Wasn't it hypocritical of the *Rebbe* to *daven* for *parnossa* from *Hashem* alone and not to benefit from the gifts of flesh and blood, when everyone knew that in just a few minutes he would be given monetary gifts from the *Chassidim*?

But the *Chassid* checked himself; he knew that *Chazal* say anyone who thinks thoughts against their *Rebbe* is as if he thinks against Heaven, and so he tried to push these negative thoughts out of his head.

The *Rebbe*, however, seemed to somehow know exactly what his *Chassid* was thinking. As he concluded *bensching*, he turned around to the *Chassid* and asked aloud, "It seems almost contradictory for me to ask *Hashem* not to benefit from people's gifts. However, *Chazal* composed the same *nusach* of *Birkas HaMozon* for everyone to recite, whether they benefit from their own handiwork and toil or whether they benefit from others.

Those *Rebbees* of whom the *pasuk* in *Tehillim* says, 'And he gave him from the gold of Sheba and he prayed on his behalf,' they accept *pidyonos* and monetary gifts to pray for their *Chassidim* who are devoted and connected to them. Their entire *parnossa* is made up of gifts from people! How can they recite this *nusach* in *Birkas HaMozon*?" The Spinka *Rebbe*, the *Imrei Yosef*, answered his own question. "When a *Rebbe* accepts a *pidyon* for *davening* on

behalf of his *Chassid* and the *Chassid* experiences a salvation and is delivered through that *yeshua*, this is not a gift; it is, in fact, a financial business transaction, the payment given for goods just like any other business deal where there is buying and selling involved. The *Rebbe* who prays has not received a free gift, since in exchange for his *tefillos* he granted the *Chassid* a *yeshua*. But if the *Rebbe's* *tefillos* were not immediately answered, then the money given is like a loan, which is repaid once the prayers are answered and the *yeshua* granted. If the prayers remain, Heaven forbid, unanswered, then the money remains a true free gift, since nothing was

given to the *Chassid* in exchange. This is what the *Rebbes* *daven* for when they recite *Birkas HaMozon* and ask of *Hashem*, 'Please let us not benefit from the gifts of flesh and blood and not need their loans.' They are asking that the *tefillos* and *berochos* they give their *Chassidim* in exchange for the *pidyonos* and *kvitlach* they receive should be answered, granted and fulfilled so that the monetary transaction is not considered a loan or a gift but rather a fair exchange of goods and services rendered for payment!" (Rav Yaakov Yosef Weiss, Introduction to *Imrei Yosef Moadim* Vol. 1)



Rav Yitzchok HaLevi Horowitz, 6th of Iyar

Av Bais Din A"HU (Altuna-Hamburg-Wandsbek) – Rav Itzikel Hamburger

Although Rav Itzikel was a *Misnagged*, the *Ba'al Shem Tov* held Rav Itzikel in great esteem for his *emes*, and would even send *Chassidim* to Brodie to visit Rav Itzikel and speak against *Chassidus* to give him *nachas ruach* (satisfaction)! The *Ba'al Shem Tov* testified that Rav Itzikel had *Ruach HaKodesh*, which rested upon him from *Rosh Chodesh Elul* until the great fair at Krasna when he was disturbed by the litigations and *Dinei Torah* he had to arbitrate between merchants and customers from the business at the trade fair. Others say the *Ba'al Shem* said that not only was Rav Itzikel the *Godol HaDor*, he was holy, calling him a *kodosh*, and said that from *Elul* until *Cheshvan* he was simply out of this world! (*Kuntres Zichron Yitzchok*, printed in *Ohel Naftoli* # 212)

On his way to the great fair in Leipzig was a Jew from Lithuania. He had in his possession a monetary loan to conduct business and buy and sell at the fair.

It was *Erev Shabbos* and he stopped at a Jewish inn, whose proprietor was well

known for his piety and hospitality. As it was *Erev Shabbos* and the *Shabbos* approached, our traveler handed over his money to the innkeeper, known for his *Yiras Shomayim*, to guard until after *Shabbos*. Unfortunately, that *Shabbos*, the innkeeper was attacked by a debilitating illness. All *Shabbos* he lay in bed burning with fever and sadly on *Motzoei Shabbos*, he passed away!

A day or so after the funeral, our traveler approached the *almona* and *yesomim*, expressed his sorrow and regret at their loss and asked them to return his money that he had given her husband and their father for safekeeping. The widow and the orphans, however, answered, bewildered, that they knew nothing of any money. The parties approached the Rav, Rav Itzikel of Hamburg, to render a *pesak halocha* on the matter and judge the case. "If the *almona* and *yesomim* swear that they know nothing, then they are clear," and they were willing to swear on the spot.

"No, that is unnecessary," said the traveler. "Obviously they must be telling the truth. I don't want them to swear in

Hashem's name needlessly," and so the matter seemed to end.

However, our traveler was now in a serious quandary. What should he do? He couldn't travel on to the fair, for he had no money with which to conduct any business and how could he turn around and head home – wouldn't they assume he had stolen the money? He turned bitterly to Rav Itzikel day after day and asked for his advice and help in recovering the money, but strangely Rav Itzikel's answer did not seem serious: "I told you already several times," Rav Itzikel insisted. "If you really want to know where your lost money is, I can summon the *niftar* before us and he will testify where he put it!"

Having heard this answer already more than once, our traveler lost his patience and spat out, "Fine, if that's what the *Rav* says (he thought the *Rav* must be speaking sarcastically), summon the *niftar* already!"

Rav Itzikel, however, grew solemn and serious. He turned to the *shammas* and said, "Take my staff, go to the *Bais HaChaim*, to the newly dug grave of the innkeeper, and summon him in my name to a *Din Torah*!"

The *shammas* obeyed the *Rav* and soon returned from the *Bais HaChaim*.

"The *niftar* is present. If you wish, please repeat your story in front of him and he will answer."

Our traveler stood there bewildered, seeing no one, but if the *Rav* said...and he launched into his tale about how he had arrived *Erev Shabbos* "and I gave the money to the innkeeper for safekeeping and he got sick and died and no one knows where the money is now," he concluded, feeling a bit silly. Rav Itzikel paused as if listening. The traveler saw and heard nothing.

Then Rav Itzikel said, "The *niftar* says that if we examine the volume of *Tur Orach Chaim Hilchos Shabbos* in this and that *siman* we will find the money there, because this is the volume he was studying at the time you gave him the money for safekeeping and this is where he hurriedly placed it."

So saying, the *Rav* urged our traveler to do so, and when the *almona* opened the *sefer*, there was his money, just as Rav Itzikel had told him! (*Kuntres Zichron Yitzchok*, printed in *Ohel Naftoli* # 216 as told by Rav Avrohom Segal Ettinger, heard from Avrohom Binyomin Kluger, who heard it from Rav Shlomo Kluger when he lived in Brodie, from elders who still remembered Rav Itzikel of Hamburg)



לזכר נשמת אמנו החשובה, נפש יקרה ועדינה
אשה יראת ה' ובעלת מדות טובות מרת זיסל ז"ל
בת הרה"ח מו"ה מאיר זאב הכהן ב"ץ ע"ה הי"ד מעיר נירעדהאזיע"א
ונכדת הרה"ק רבי אהרן צבי טערקלטייב זי"ע מבריד
אשת הרה"ח מו"ה אברהם חיים ע"ה גאלדענבערג

She was a Holocaust survivor who never let that period of time define her life. Although she lost most of her family - she claimed that *Hashem* gave her an amazing life. She had a unique knack of making everyone who encountered her feel like they were the most important loved person. Her inimitable smile never left her face.

She transmitted a strong value system stressing *Emunas Hashem* and *Tzaddikim*. Her love for stories of *tzaddikim* gave her *chiyus* and she conveyed that *chizuk* to anyone who met her. In her eighty-nine years of life, there wasn't one person who had an untoward word or adverse feelings about her. She loved her family deeply and immensely. May *Hashem* console her family and may she be a constant *melitza yeshura*, אמן.

(מתוך אמונה טהורה) בדרך המסורה (והתנהגה כאשה כשרה) לכל משפחתה,
היא חודה היא הדרה - נקיה וטהורה היוצר וצר צורה (וקיבלה הגזירה)
נפטרה בש"ט בת תשעים שנה ביום כ"ד לחודש כסלו (ערב חנוכה) שנת תשע"ח לפ"ק
תמליץ טוב בעד משפחתה היקרה
ותקים לתחייה לקץ הימין מהרה תנ"צ'ב'ה'

Zera Shimshon Tazria

The Zera Shimshon, Rav Shimshon Chaim ben Rav Nachmon Michael Nachmani, was born in 5467 (1706/1707) into an illustrious family with great Rabbinical lineage. He studied the revealed and concealed parts of the Torah by the Torah greats of his day.

He served as Rav of Modena, Pisa, Sayna and Rigvov, Italy, and was recognized as a holy and pious individual, as well as a tremendous Torah scholar in all areas of Torah. He passed away on the 6th of Elul 5539 (1779).

His Seforim were named, Toldos Shimshon (The 'Offspring' of Shimshon) on Pirkei Avos and Zera Shimshon (The 'Seed' of Shimshon) on the Parshi'os of the Torah. In his introduction, he explains that since his only son had died during his lifetime, he wrote his Seforim to perpetuate his own memory after his passing.

The following is his passionate request to learn his works.

"I implore of you with ten terms of supplication to choose from my Chiddushim (novella) the piece that finds favor in your eyes, for your learning will sooth my soul etc..."

"This righteousness will stand by you forever – to 'eat' in this world, and be satiated in the next. In this merit, Hashem will repay you with children, health and sustenance.

"...and now my brothers and friends etc. do a true kindness, and with your eyes you will see children and grandchildren surrounding your table, houses filled with all that is good, wealth and honor will not cease from your children..."

לזכר נשמת

רבינו שמשון חיים בן רב נחמן מייכאל זצ"ל

בעל חזון שמשון זיע"א

ויה"ר שיתקיימו בנו ברכותיו של אותו צדיק

להצלחת כל ישראל

והובא אל אהרן הכהן (יג', ב')

And he shall be brought to Aharon the Kohen (13:2).

The Zera Shimshon asks why is it the Kohen that decides if the Tzra'as is pure or impure? Shouldn't it be done by a Rav or a Talmid Chacham who usually are the ones that decide the Halacha?

As well, the Medrash (Rabbah 15:8) says that when Moshe Rabbeinu heard that Aharon was going to have to check Tzra'as, he was very distressed. He felt that it was below Aharon's dignity to be checking other people's leprosy. Hashem responded to Moshe Rabbeinu, "Does he not benefit from the twenty four gifts that the Kohen receives?

On this Medrash, the Zera Shimshon asks - how was Moshe Rabbeinu's concern about Aharon's honor addressed by Hashem's answer?

The Zera Shimshon answers this as follows:

Tzra'as primarily comes as a result of speaking lashon hara. When someone speaks lashon hara about another's shortcomings and flaws, in reality, he himself has that very deficiency that he is trying to bring out about his friend. This is taught in the Gemara (Kiddushin 70a) that says, anyone who invalidates another, does so (subconsciously) with a flaw that he himself has. As well, the Gemara says (ibid 71b) that if a person is constantly quarreling with others it is a sign that there is a flaw in his lineage.

The Gemara (ibid) says that Hashem only rests his divine presence on families that have a pure lineage. The Rambam (Terumos 6:2) rules, that Teruma may only be eaten by a Kohen that has a known, pure lineage.

This is why the Kohanim were the ones that were nominated to check Tzra'as. Being that the Kohanim had to have a pure lineage in order to be able to eat Teruma and Kodshim, Hashem wanted them to know who it was that got Tzra'as since Tzra'as is a symbol of someone who is at ill with other which itself is a sign of an impure lineage. By knowing who comes from impure lineage, the Kohanim can stay away from marrying them and thus keep their families pure!

This also sheds light on Hashem's answer to Moshe Rabbeinu who claimed that having to check other's Tzra'as is below Aharon's dignity. To this Hashem responded, "Does he not benefit from the twenty four gifts that the Kohen receives?"

Simply, it would seem that Hashem was saying that Aharon had to earn the twenty four gifts, and checking Tzra'as was one of the ways of earning them.

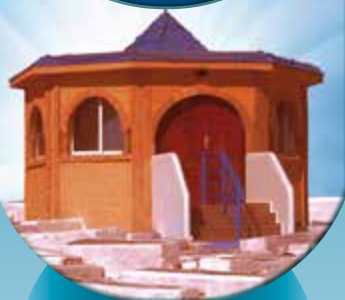
Based on the above however, the Zera Shimshon explains that Hashem meant to tell Moshe Rabbeinu that since Aharon ate from the twenty four different gifts and only the Kohanim of pure lineage were allowed to eat from these gifts, he (and his descendants) had to be the ones to check for Tzra'as. By doing so, they would know who did not have a pure lineage (the quarrelers that were afflicted with Tzra'as) and would keep away from marrying those families. In turn, their own families of pure lineage who would be able to eat from the twenty four gifts received by the Kohen.

לעילוי נשמת דוד בן תמר



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Hilula

1 – Rabbi Masod Hakohen, author of 'Pirchei Kehuna'

2 – Rabbi Shmuel of Nikolsburg

3 – Rabbi Aryeh Leib Tzintz, author of 'Meloh Ha'omer'

4 – Rabbi Yosef Te'umim, author of 'Pri Megadim'

5 – Rabbi Ephraim Navon

6 – Rabbi Chaim Sathon, author of 'Eretz Chaim'

7 – Rabbi Shlomo Luntschitz, the 'Kli Yakar'



A Proven Recipe for Marital Harmony

"If a tzara'at affliction will be in a person, he shall be brought to the Kohen" (Vayikra 13:9)

The power of habit is an important quality that man should adopt as a true acquisition. A person must be able to cope with difficult situations and become accustomed to them. He should also habituate himself to become a regular occupant of Hashem's house and accustom his body and spirit to lofty spiritual matters. This is what David Hamelech said (Tehillim 119:59), "I considered my ways and returned my feet to Your testimonies", meaning I thought to go here and there but in the end I went to the Beit Midrash. Why? Because this is what I had accustomed myself to do.

Although this mitzvah is in essence something positive and essential for a person, it can at times stand to his detriment, for when a person becomes accustomed to a certain thing it can then become like a habit and he will no longer marvel at and be inspired by anything holy. His life will proceed in customary routine, lacking spiritual vitality G-d forbid. Therefore, it is incumbent upon man not to allow himself to grow accustomed to these matters, rather he should enhance and marvel each day anew, as in "each day they should be considered in your eyes like new". This is what David Hamelech prayed, "One thing I asked of Hashem, that shall I seek: Would that I dwell in the House of Hashem all the days of my life, to behold the sweetness of Hashem and to contemplate in His Sanctuary" (Tehillim 27:4), meaning, even though he was accustomed to being in the Beit Midrash all his life, nevertheless he wished to feel 'לבקר בהיכלו', literally meaning to visit His Sanctuary, as if he was visiting for the first time and is excited and awed as if it was his first impression.

This matter is hinted to in the Haftarah of Parshat HaChodesh, "But when the populace comes before Hashem on the appointed days, whoever comes in by way of the northern gate to prostrate himself shall go out by way of the southern gate and whoever enters by way of the southern gate shall go out by way of the northern gate, he shall not return by way of the gate through which he came in; rather he shall go out opposite it." (Yechezkel 46:9). The reason is, writes the Chassid Yavetz in his commentary on Avot (1:4): "Hashem was particular that he shouldn't see the gate twice in case he will come to consider it like the gate of his house and the walls of the House to his walls...This was in fact the sin of the Golden Calf. Because the Ohel was in their midst, they came to detest it and said, 'make for us gods'. Moshe Rabbeinu a"h felt this and therefore pitched the Ohel outside the camp, far away from the camp."

This should be every person's life aspiration and it is something that is binding in all areas, whether in Torah, mitzvah performance or in the home. The implication of 'in the home' means that if the husband allows himself to become accustomed to his married life, he will then start to take his wife's qualities for granted. The same is true if the wife becomes used to her husband's qualities. If their spouse's admirable middot no longer impress them, their defects will automatically become more pronounced, because due to the power of habit the good becomes taken for granted. This is

a proven recipe for violating marital harmony and quickly leads to disagreements and arguments and sometimes even to expressing inappropriate comments that can offend the spouse. And when the voice is no longer the voice of Ya'akov, G-d forbid the hands of Esav rule and these words will suffice for the wise.

Therefore, it is incumbent upon each spouse to notice and internalize their spouse's merits, focus on them and also thank Hashem for this. In this way, they will come to appreciate each other and not be quick to argue. One should also keep in mind the words of Harav Hatzaddik Rabbi Chaim Vital zy"a, who writes that a person who disrupts marital harmony causes the Shechina to depart and the Name of Hashem to separate, may Hashem spare us, for when a husband and wife merit, the Shechina rests among them whereas if they argue and quarrel the Shechina departs. He also writes that the husband should know that a person is judged in the Next World according to how he behaved with his family and not according to how he behaved with others. Sometimes a person can be very devoted to others, but when it comes to his own family he is ill-tempered. If this is the case, he will be judged solely according to how he behaved in his own home.

Before falling into the trap of anger one should remind oneself of these words and know that one is about to drive away the Shechina from one's home, G-d forbid. Is this matter something worth getting angry over?

The Rambam (end Hilchot Tumat Tzara'at) points out: "The afflictions were a sign and wonder among Bnei Yisrael to caution them about lashon hara, for one who speaks lashon hara, the walls of his house change (tzara'at appears on some of the stones). If he repents, his house becomes pure but if he continues with his wicked ways until some of the stones must be removed, then the leather seats that he sits and lies on in his home, will change. And if he repents... and if not his skin changes and he becomes a leper and he must be separated and remain on his own, until he no longer takes part in the conversations of the wicked, which are mockery and lashon hara."

We see that tzara'at does not appear on a person's body immediately, but it comes in stages. It seems surprising how a person who comes to the point where his home must be destroyed in front of his eyes, will not leave his crooked ways and stop speaking lashon hara. What is more, the tzara'at then appears on his clothing yet even this does not deter him, until it appears on his body and he is forced to remain in isolation outside the camp. How do we understand this surprising phenomenon? According to what we explained above, we now understand that habit can sometimes work against a person, in the case where he becomes accustomed to a certain manner and is therefore no longer impressed or inspired. Obviously, at first, this person is alarmed by the afflictions that appear on his house, but by the time he goes to ask the advice of a Kohen to rule for him if it is an impure affliction and the Kohen will then reprove him for his ways and guide him to repent, his initial agitation and inspiration will have cooled off and faded away.



Walking in their Ways

Tidbits of faith and trust penned by Moreinu v'Rabbeinu
Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita

Influencing Others to Do Hashem's Bidding

I wished to impart a most crucial message to the public. As it was imperative that as many people as possible hear it, it was decided that a raffle draw would be held among the participants of the shiur. This would draw people to come and hear the word of Hashem. As we know, through acting with ulterior motives, one eventually acts l'shem Shamayim.

As we had hoped, the hall was packed. Baruch Hashem, I succeeded in conveying my message and it seemed that the audience accepted it. At the end of the evening, the lottery was drawn. But for some reason, the winners refused to accept their prizes. We conducted another round of draws, but this time, too, the winners declined to come forward.

During this time, I was made aware of a fellow Jew who was envious of our tremendous success in bringing merit to the public. He spread the rumor that Rabbi David Pinto buys people with prizes. I was terribly aggrieved at hearing this. These were words of emptiness, said to sow the seeds of discord and discontent. In response, I remained silent, following Chazal, "sit still and do nothing" and did not react.

Sometime later, I bumped into an old student who had not attended this shiur. I asked why he had refrained from participating. He repeated the words of that jealous Jew. Since he believed that I bought people for money, he wished to have no part in it. After a short time, I was told that this student had removed his kippah and with it, the yoke of Heavenly service.

I then decided that things had come to a head. I turned to the man who had originally publicized the scandal against me and told him sternly, "See how far your deeds have reached. On account of jealousy and evil slander, you caused a fellow Jew to cast off all Torah and mitzvah observance. You steered him off the correct path. What answer will you have for the Creator of the World when you will be taken to account for this deed?!"

I was terribly saddened that my disciple left the path of Torah. But I learned a tremendous lesson regarding the great responsibility of one who brings merit to the public. Just as it is in the power of a Jew to bring merit to the public, to nurture them and bring them closer to their Heavenly Father, to the same extent he can cause others to stumble, rachmana litzlan. The evil inclination takes advantage of his status and authority to influence the public and bring them to sin.

The Haftarah

"Thus said Hashem: The Heaven is My throne" (Yeshaya 66)

The connection to the Parsha: Rosh Chodesh Iyar falls on this Shabbat. This is the connection to the verse that is mentioned in the Haftarah: "It shall be that at every New Moon and on every Shabbat all mankind will come to prostrate themselves before Me". This is a timely reference to this Shabbat which is also Rosh Chodesh.

Guard Your Tongue

There is Almost No Difference

The Torah warns us not to accept lashon hara, which means not believing in one's heart that the matter is true. There is no need to go into detail about the essence of the one who accepts lashon hara and the one who is spoken about, for there is almost no difference between them. To summarize, the rule is that every Jewish person must follow the commandment not to accept lashon hara about any other Jew, besides Apikorsim, informers and other similar categories who are no longer considered as 'רְתִימֵנוּ', your fellow Jew.



Words of our Sages

The Coughing Attack Stopped in Merit of the Neighbor's Porch

"This shall be the law of the metzora on the day of his purification" (Vayikra 14:2)

The fact that we live in such a competitive world can cause our outlook to become competitive and begrudging. And then, when faced with someone else's success or advancement, whether it is the fact that he is living it up, is able to extend his home, landed a well-paying job, has a beautiful family and a tranquil life, this triggers the disease of competition and resentment, with thoughts along the lines of: So and so is extending? So and so is renovating? So and so is earning well? Why does he deserve it? Why he is the recipient of all this pleasure? We are so close, why was he the one who merited an easy livelihood, an extra porch, a beautiful family, pure nachat?

These thoughts, may we be preserved from them, all fall into the category of envy, which is one of the reasons for the appearance of tzara'at, discussed in this Parsha. The feelings of envy and resentment are a natural and normal phenomenon in our competitive world, but this fact does not justify it. On the contrary, it is much more reasonable to understand that every person receives that which he is supposed to receive and one person's gain does not harm his friend in any way, so why not feel happy for him?

Your neighbor is building? Wonderful! How happy am I that Hashem is giving him extra space! Your brother has delightful children? Wonderful! I am happy that he enjoys this nachat! Your friend landed a respectable job with a great salary? Thank You Hashem for all Your kindness, it makes me want to dance and sing! I remember to pray for my friend that his good should never cease and that all his days be full of nachat and fulfillment. It is not on my account! He hasn't taken anything away from me! Why not welcome his blessings?! Why not be happy for him?! Why not rejoice with him?!

This is the formula for true happiness! If I believe and understand that no one can take anything away from me, then inevitably I have no reason to complain or not to be happy for someone else's success, for someone else's income, for someone's tranquil and blessed life. I am

delighted because he is delighted, I am happy because he is happy, I rejoice in his happiness with my entire heart!

The Gaon Rabbi Avraham Noach Palai zt"l, the Mashgiach of Chevron Yeshiva, suffered from asthma for many years. It happened more than once that he was overcome with a coughing attack in the middle of learning and then he had to rush outside for fresh air until his breathing steadied. Sometimes he was even forced to leave his talmidim in the middle of giving over a shiur and go and take a rest.

One day, Rav Palai was in the middle of giving over one of his wonderful shiurim when suddenly his face turned red and his breathing became wheezy and labored. He immediately ran outside for fresh air. "This is another bad attack," his talmidim said to each other, "what a shame that once again the shiur will be interrupted for about twenty minutes." But to their surprise, only a minute and a half passed and the Rav was already back in the room, smiling and breathing easily and evenly. He continued the shiur from where he left off, as if he hadn't been in the middle of an attack two minutes ago. The talmidim looked at their Rav in amazement, they themselves witnessed the attack, how did he recover so quickly?

At the end of the shiur, his talmidim turned to him and asked: "Could the Rav explain, this attack seemed particularly severe, more than previous ones that required the Rav to rest for a short time. We are delighted that the Rav returned so quickly but wish to understand how this happened?"

Rav Palai smiled and explained: "I have a neighbor who for a long time already wished to extend his cramped apartment. He has a large family and lives in a tiny apartment, but the bureaucratic issues were complicated and the matter kept getting pushed off. But today, when I went out to the street to breathe in some fresh air and recover from the attack, do you know what I saw?" His talmidim looked at him in suspense. His eyes lit up, his smile widened: "Tractors arrived! My neighbor started building! Baruch Hashem! At that moment my breathing returned to normal, my heart expanded when I saw that my neighbor was finally able to go ahead with the extension! It caused me such joy that the attack passed instantly!"

Harav Palai finished his explanation. The smile remained on his face, just remembering the incident made him happy all over again (Umatok Ha'or).



Pearls of the Parsha

The Chacham Decides

"The Kohen shall look at the affliction on the skin of his flesh: If hair in the affliction has changed to white and the affliction's appearance is deeper than the skin of the flesh – it is a tzara'at affliction; the Kohen shall look at it and declare him contaminated" (Vayikra 13:3)

Rabbi Ya'akov Amado of Izmir zt"l, in his sefer 'Imrei Emet', asks why the verse repeats the words "the Kohen shall look at it"? Has it not said already at the beginning of the verse "The Kohen shall look"?

The Imrei Emet answers this question by quoting the words of the Rambam in Hilchot Tumat Tzara'at: "Even though all are qualified to rule concerning afflictions, contamination and purity are dependent on the Kohen. How can this be? A Kohen who is not familiar with the laws shows it to a Talmid Chacham who tells him to declare, "contaminated" and the Kohen pronounces "contaminated". If the Chacham tells him to declare it pure, the Kohen pronounces "pure". If the Chacham says it must be quarantined, the Kohen quarantines it, as it says "and according to their word shall be every grievance and every plague" (Devarim 21:5).

Rashi writes (Erchin 3a) that even if the Kohen is not an expert (in these laws), nevertheless he must look at the affliction together with the Chacham and then he declares "pure" or "contaminated", according to what the Chacham tells him to say.

This, then, is the meaning of the verse: Even if the Kohen is not an expert in afflictions and they will need to show it to a Chacham who is well versed in these laws, the Chacham still does not have the authority to declare him contaminated, nor may the Kohen pronounce him contaminated until he himself actually looks at the affliction. This is why the verse repeats the words "the Kohen shall look", for even in the case where a Chacham must look at the affliction, the Kohen too must look at it as it says, "the Kohen shall look at it and declare him contaminated".

The Gates of Prayer are Closed for a Metzora

"His garments shall be rent, the hair of his head shall be unshorn, and he shall cloak himself up to his lips; he is to call out: "Contaminated, contaminated!" (Vayikra 13:45)

Chazal expound (Shabbat 68a) on the words, "he is to call out: "Contaminated, contaminated": He must announce his sorrow to the public, on which Rashi writes, "he himself".

It is puzzling why particularly the metzora needs to publicly announce his affliction, which is not the case with other sicknesses. The sefer 'Midrash Yonatan' answers this question, according to the basis that Rashi brings on the verse referring to Yishma'el, "G-d heard the cry of the youth". Rashi explains on this verse: "From here we learn that the prayer of a sick person is better than the prayers of others who pray for him."

The holy Zohar asks, why is the metzora called 'מוסגר', extradited? Because his prayers are banished in heaven. If so, he must announce his suffering in public so that others should plead for mercy on his behalf. With other sicknesses, it is better that the sick person prays for himself, but a metzora must ask others to pray for him since his own prayers are banished.

How Can a Chatan be a Metzora?

"On the day healthy flesh appears on it, it shall be contaminated" (Vayikra 13:14)

Chazal expound on the words "On the day": "There are some days when the Kohen can rule and some days when he may not." From this they taught: If a chatan has tzara'at, one does not rule until after the seven days of feasting (Rashi).

This is hard to understand because we know that the tzara'at affliction comes as a result of sin, but isn't a chatan forgiven for all his sins? So how can it be that he is punished with an affliction?

The Rav of Kaziglov zt"l explains this in a beautiful way:

When a chatan is forgiven for his sins, he then achieves the status of a tzaddik. And as Chazal tell us, Hashem is particular with tzaddikim like a hairsbreadth, so now various sins are awakened that are only considered as sins for the truly righteous, and it is for these kinds of sins that the afflictions come. In light of this, the Torah says that one doesn't look at the afflictions of a chatan during the days of feasting.

Treasures

Based on the teachings of
Moreinu v'Rabbeinu Hagaon
Hatzaddik Rabbi David Chananya
Pinto, shlita



What Can We Learn from the Blood of the Slaughtered Bird?

When talking about the purification process of the metzora it says (Vayikra 14:4-5), "The Kohen shall command; and for the person being purified there shall be taken two live, clean birds...and the one bird shall be slaughtered into an earthenware vessel". Rashi writes, "Since his affliction came in punishment for the chatter of gossip and slander, his purification is effected by means of chirping, twittering birds."

This requires clarification. If the birds allude to his empty chattering, why is he commanded to bring them once he is already pure from his tzara'at and has repented from his sin? Should he not have brought them right at the start when he became impure with tzara'at, and then this will serve to remind him that he did not behave appropriately, just like the chirping bird? What is the point of reminding him of his sin once he has already purified himself from his sin? "Recall not against us the sins of the ancient."

When a person is sick he is given two types of medication. The goal of the first medicine is to heal him from his illness, while he is given the second medicine once he has already recovered, as a preventative measure so that he should not be re-infected with this illness. So too with the sickness of tzara'at. He must first be healed from the impurity of his tzara'at, as the verse says "his garments shall be rent, the hair of his head shall be unshorn, and he shall cloak himself up to his lips...his dwelling shall be outside the camp." Rashi writes: "Why is a metzora singled out to live in isolation? Because his affliction is a punishment for slander, which causes husbands to be separated from their wives and friends from one another. Therefore, it is fitting that he be punished through isolation from society." When he sits alone he will certainly search his ways to consider why this happened to him and then he will repent and be purified from his sin. But after becoming pure, he requires a preventative medicine so as not to return to his sin, and this is why the Torah commands him to bring two birds which will remind him of his sin, that he too chattered like a bird and in this way he will fulfill that which David Hamelech said (Tehillim 51:5), "and my sin is before me always." Through this he will always remember the terrible sin that he transgressed and he will understand why he was afflicted with tzara'at. This will serve to protect his soul from his original sin of speaking negatively about others.

Talking negatively about someone causes that person embarrassment and it is as if he has killed him with his tongue that is as sharp as a sword. This is why he brings two birds. One is slaughtered and the other one remains alive. The slaughtered bird corresponds to his friend against whom he spoke and as if was slaughtered by him, while the bird which remains alive represents the sinner. He dips the live bird into the blood of the slaughtered bird to imprint upon himself the severity of his sin and to place his 'slaughtered' friend's blood in front of his eyes, for it is as if he killed him with his words. This is also why his body is sprinkled with the blood of the slaughtered bird, so that his wicked deed of speaking negatively about others should constantly remain in front of his eyes and he will no longer return to his bad ways.



A NOVEL LOOK AT THE PARSHA

In this period, from Pesach till Shavuot, twenty-four thousand talmidim of Rabbi Akiva passed away.

Our Sages point out that in several places Chazal stress that "Rabbi Akiva had twelve thousand pairs of talmidim". What lies behind this expression of "twelve thousand pairs"? Why do Chazal not use the simpler wording of "twenty-four thousand talmidim"? If, for example, one wishes to speak about the number of students in the Mir Yeshiva, one would say that there are six thousand bachurim and avreichim who study there. We would not say that there are three thousand chavrutot in the yeshiva?

Chazal stress that in Rabbi Akiva's yeshiva they excelled in the attribute of "closeness with colleagues". Rabbi Akiva was the one who instigated "Love your fellow as yourself is a great rule in the Torah". In his Yeshiva, there were not twenty-four thousand students, but twelve thousand chavrutot who studied together, in pairs! They were not single students, but 'chavrutot' in their essence. Due to this, especially from these talmidim there was a stronger claim when it came to behavior 'between man and his friend'!

Rabbi Shmuel Baruch Ganot shlita quotes in the name of tzaddikim, that Torah tradition was passed on to future generations through the Beit Midrash of Rabbi Akiva. They were not merely 'Torah learners', but 'transmitters of the Torah'. It was this fact that obligated those who studied in this Beit Midrash, where the foundation of the Oral Law was created and established and transmit-

ted to future generations, to be on the highest level, as is fitting for those who transmit the Torah and bequeath it to others. We are not speaking about 'private' people, but about an institution of Torah that was chosen to transmit the Torah from Moshe to Rabbi Akiva and from Rabbi Akiva to his talmidim and onwards. This is why they were punished so severely, for it is impossible to give over the chain of Torah if one falls short in good middot between man and his friend.

A Favor for your Friend, Not a Favor for Yourself

A darshan once came to the private Beit Midrash of the wealthy Rabbi Tzvi Navinski zt"l, and those present asked him to address the congregants. Rabbi Tzvi did not want him to speak, maintaining that he himself learns in the Beit Midrash and the drasha will disturb his learning. The darshan, on the other hand, claimed that the money he receives for his lectures is his way of supporting his family. While the two were discussing the matter between them, Maran Rabbi Yisrael Salanter zt"l, founder of the Mussar movement, entered the Beit Midrash. He asked the rich person an interesting question: "Why did Hillel form his statement in the negative and say that what is hated by you, do not do to your friend? Why did he not say, what is good for you, do to your friend?"

Rabbi Yisrael answered his own question: "The answer is that it is not in place to say that what is good for you do to your friend because not everything that is good for you, is also good for your friend." And here Rabbi Yisrael turned to the wealthy person: "For you, of course it is better to sit and learn Torah in peace and quiet tranquility. But for the darshan it would not be good to sit here and learn right now, rather he prefers to address the congregants, as a way of supporting his family. Now you must

take into account: Would you be happy if a certain action, which is actually something positive, would result in harm for yourself? This was Hillel's intention in saying "what is hated by you do not do to your friend". He was implying, do not do bad to your friend, even though for you yourself, this act may be something good. In light of this, please allow the darshan to give his address"...

Harav Ganot adds to this idea: "On Chol Hamoed Pesach a few years ago, I merited visiting my master and teacher, Rabbeinu Hagaon Rabbi Chaim Kanievsky shlita. I asked him a number of questions on matters concerning Pesach, and I merited this holy tzaddik's blessings. Seeing the joy of the Chag that was etched on Rabbeinu's shlita face, and his state of great delight as was always his way during the festivals, I plucked up the courage to tell him about the arguments and dissension which plagues sectors of religious Jewry. I told him about the humiliation of talmidei chachamim, of the violation to their honor, and how it is impossible to fight and argue all the time, especially since all this degradation is being carried out by the religious, and all the aggressors are those who generally fulfill the Torah with love and awe. I asked Maran Hagaon Rabbi Chaim for advice that would enable us to eradicate this lack of respect and appreciation that exists between the different sectors."

Maran shlita answered with simple and easy advice: To invest ourselves entirely in Torah study and not to concern ourselves with any topics that are not connected to learning. "After all, Torah study is equal to all of the other mitzvot and Torah is the remedy for everything", Maran shlita stressed.

MeOros HaRamchal

Parshas Tazria

THE SECRET OF CIRCUMCISION

WHY IS MILAH ON THE 8TH DAY?

On the eighth day (*Tazria* 12:13)

The *Ramchal* explains that the reason why we perform *bris milah* on the eighth day is because during the first seven days of the newborn's life he receives the supernal abundance of blessings known as *shefa* from the seven lower *sefiros* (*chessed, gevurah, tiferes, netzach, hod, yesod and malchus*) and the power of the other side has a hold onto these *sefiros* and draws its nourishment and vitality from them allowing the existence of the other side.

This is represented by the *orlah* – the foreskin that the *bris milah* seeks to remove. Since during those seven days the *orlah* and *sitra achra* have a hold it cannot be removed then during the first week.

On the eighth day we reach the *sefirah* of *Binah* – *Ima* and so this is a proper first opportunity to rectify and perform the *tikkun* for *Yesod* since Kabbalistically *yesod* is orphaned from his cosmic Mother *Ima* – *Binah* therefore on day eight when the light from *Ima* – *Binah* shines forth to illuminate we can rectify *yesod*, remove the foreskin and cut off the *sitra achra*.

Furthermore, since daytime is when *chessed* reigns we perform this *bris* on the eighth day and not at night. On this day we conquer the *sitra achra* and cut off and remove the foreskin because *chessed* reigns whereas at night is a time when the *sitra achra* reigns and is not the proper time for removing the foreskin.

Parshas Metzora

THE SECRET OF 5 OBJECTS AND THE EARTHENWARE VESSEL

“This shall be the Torah of the *Meztora*” (*Metzora* 14:2-5)

“This shall be the law of the *metzora* on the day of his purification.”

Our sages taught (*Arachin* 15b; *Tanchuma, Metzora* 1) that the affliction of *negaim* are a result of speaking *lashon hara* – all manners of forbidden speech.

The *Ramchal* explains that this is why a *metzora* requires five objects to attain purity: two birds, an *erez* cedar wood, a scarlet or crimson yarn / wool and an *ezov* hyssop branch. He needs these five objects to atone for the forbidden speech he uttered and spoke using the *five forms of speech* produced by his mouth (Translator’s note these organs are the *throat, palate, tongue, teeth, and lips*; the five classes of consonants are denominated as *guttural, palatal, lingual, dental, and labial*) they were damaged by his sin of forbidden speech and shall be rectified by these five objects as part of his purification process.

The purification process of the *metzora* was performed by a *Kohen* because he has the power and ability to purify others. His entire *avodah* – service was performed to purify all of the worlds from the *sitra achra* – other side. The *metzora* also needs the *Kohen’s* power of purity.

Furthermore, because the spiritual source of the *nega* affliction comes from *din* and harsh judgment we need a *Kohen* who is the aspect of the attribute of *chessed* and loving kindness to counter this and sweeten the harsh judgments...

HUMILITY

The birds needed to be slaughtered over an earthenware vessel – *keli cheres*, because this represents humility. Reminding us that we come from dust and to dust we shall one day return. This reminder humbles and lowers us. Since *Chazal* taught that the afflictions of *negaim* come about through vanity, arrogance and false pride we need the reminder of earthenware vessels to humble our heart and affect the proper *tikkun*.

לעילוי נשמת - לזכר עולם יהי' צדיק

התנא רבי חנינא בן דוסא

הרה"ק רבי משה חיים בן הרה"ק ר' יעקב זצוקללה"ה זי"ע

הרה"ק רבי ישעיה בן הרה"ק ר' משה שטיינער מקערעסטיר
זצוקללה"ה זי"ע

הרה"ק רבי חיים זאנוויל בן הרה"ק ר' משה אבראמאווויטש
מריבניץ זצוקללה"ה זי"ע

זכותו הגדול יגן עלינו ועל כל ישראל אמן



הרה"ח אברהם חיים בן מו"ה שלום ז"ל
מרת זיסל בת מוה"ר מאיר זאב הכהן ז"ל
מוה"ר שלום בן הרה"ח אברהם חיים ז"ל
מוה"ר יצחק מאיר זאב בן הרה"ח אברהם חיים ז"ל
מרת שרה ביילא בת מוה"ר ארי' לייב ז"ל

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Care365 is Rockland's one and
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State-of-the-art walk-in health center,
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Only facility in the tri-state area skilled
in detecting and treating **atherosclerosis
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infusions, life - saving cardio devices
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Under
Rabbinical
guidance &
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