

ME'OROS HA'TZADDIKIM

LIGHTS OF OUR RIGHTEOUS 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)

EMOR

❧ CHASSIDUS ON THE PARSHA ❧

Kiddush Hashem

VeNiskadashti Besoch Bnei Yisrael – and I shall be sanctified among Bnei Yisrael (Vayikra 22:32).

In this week's parsha we are given the mitzva of Kiddush Hashem. The Slonimer Rebbe, the Nesivos Sholom, points out that interestingly, the Rambam in Mishna Torah counts the mitzva of Kiddush Hashem among the mitzvos such as Emunah, Ahavas Hashem and Yiras Hashem - faith, belief, love and awe of the Creator. These are called by the Rambam, 'Hilchos Yesodei HaTorah' - the very foundations of Torah. He goes on to dispel a misconception that many have regarding Kiddush Hashem and Chillul Hashem. Many believe, mistakenly, that any good act performed *in public* is a Kiddush Hashem, whereas negative actions which besmirch and desecrate Hashem's name *in public*, are a chillul Hashem. Others believe that a Kiddush Hashem is when one gives up his life for his belief in Hashem, or when an idolater attempts to convert us or to get us to leave our faith and we resist.

The truth is, that although these are indeed examples of Kiddush and Chillul Hashem, however in reality, even when a Jew sits *alone* in his home, where no one hears or sees him and an inner struggle is going on - his Yetzer Hara is trying to convince him to sin and do something wrong and the Jew resists and overcomes the evil one - this too is a Kiddush Hashem! And if he would fail, Heaven forbid, that would be a Chillul Hashem. This, the Rambam calls the primary tafkid or part, that each Jew must play in his entire life - to wage

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that war, emerge victorious and sanctify Hashem's name in each one of his decisions and actions! This is why the Rambam writes that whoever abstains from a sin or does a mitzva, he has sanctified Hashem's name!

Thus, when the Yetzer Hara tempts us and we resist, we are sacrificing our will and desire as a korban for Hashem. This is similar to the holy Chozeh of Lublin's explanation of Akeidas Yitzchok - the story of the ultimate sacrifice: where the pasuk says, "*and behold there was another ram caught by its horns in the thicket.*" The holy Chozeh explains this pasuk as - besides the actual Akeidah, the binding of Yitzchok, there was another ram, another sacrifice, another Akeidah - the test and trial of each and every Jew against Satan, against the evil one; his own personal struggles against his Yetzer Hara. When a Jew's horns are caught in the thicket - when he is entrapped, entangled and ensnared by the evil one, struggling to free himself from his wicked clutches - this is his own personal Akeidah. When we use our strength and sacrifice our will and desire and subsequently free ourselves and emerge victorious, we are in essence sanctifying Hashem's name! Then we merit 'rays of light' - the Karnayim transform into Karnei Ohr - rays of illuminating light, rays of our illuminating victory, shining up to the Throne of Glory!

An example of this is the story of Yosef HaTzaddik and the wife of Potiphar. There was no one there to witness the great Kiddush Hashem Yosef HaTzaddik created when he refused her advances and fled! Similarly, Kiddush Hashem is found even in our seemingly 'smallest', most 'insignificant' actions and struggles. Where there is no fear of anyone seeing us or knowing, no honor to be bestowed, no worldly reward or punishment, where there is only Hashem and us - this is the stage set for a true Kiddush Hashem! May it be Hashem's will that we succeed.



"If the daughter of the Kohen goes astray, she has desecrated her father and shall be burned in fire."

(Vayikra 21:9)

The holy Sabba Kaddisha of Slonim interpreted this pasuk as a lesson in Avodas Hashem: If the Bas Kohen, alluding to the holy Neshama, which is referred to as the Barta DeMalka - the princess and daughter of the king, if she should go astray after the desires of her heart, she is desecrating her father, the Merciful Father in Heaven. What can be done to mend and correct her ways? Burn her in the fire! Let the Neshama be consumed by the flames of passion and be burned by the fires of excitement in Torah study and mitzvos. When Avodas Hashem is done with a fire and a bren, then it cleanses the soul and purifies her again.

(Toros Avos Emor)



The Ohr HaChaim in Meron

This was the one and only time Rav Chaim *ben* Attar was in Meron and so the two well-known descriptions of this visit, although they seem to say it was on *Lag BaOmer*, are mistaken as to the date - but their testimony of what transpired is still moving.

Rav Shmuel Heller, chief *Rav* of Tzefas, wrote:

In my youth, I heard from the elder *Sefardim* of Tzefas, whose forefathers told

them how when the holy Rav Chaim *ben* Attar ascended the mountain toward Meron, when he reached the point from where you climb up the mountain toward *Rashbi*, he dismounted from the donkey and proceeded to climb the mountain hand and foot, and the entire way up he cried and called out, "Where am I ascending? To what a holy place such a lowly, despicable creature as myself do I climb to enter such a holy place, aflame with holy fire! The Holy One and all His heavenly Hosts are all here, as well as the souls of the righteous *Tzaddikim*!" (*Kuntres Kevod Melochim*)



Rav Yitzchok Weiss, *Rav* of Verboy, writes:

Reb Mendel Litman of Tzefas testified that "He [Rav Chaim *ben* Atar] cried during the bonfire lit in honor of *Rashbi* and stood afar, and the *Ohr HaChaim* said: 'How can I approach the mist where the souls of the *Avos* are present – Avrohom, Yitzchok and Yaakov – and all the other holy souls stand there together with them?'" (*Elef Kesav* #684)



הילולא

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

One of the tools that *Kabbala* 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

[תְּפִילָּה הַנִּמְצָאת בִּסְפֵר אֶלֶף הַמִּגֵּן מִבְּעַל הַפֶּלֶא יוֹעֵץ עַל פְּרִשְׁת וַיֵּצֵא עָמוּד כ"ד]

הַרְיֵנִי מִדְּלִיק נֵר זֶה לְמִנוּחַת וּלְעִילּוֹי נִשְׁמַת אָבִי / אִמִּי מוֹרְתִי / הַצַּדִּיק
בְּנִי/בִתִּי, יְהִי רָצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאַלֵּקִי אֲבוֹתֵינוּ, שֶׁתִּקְבֹּל בְּרַחֲמִים
וּבְרָצוֹן כָּל מַעֲשֵׂה הַטּוֹב שָׁאֲנִי עוֹשֶׂה, בֵּין בְּמַחֲשָׁבָה, בֵּין בְּדִבּוּר, בֵּין בְּמַעֲשֵׂה וְיִהְיֶה הַכֹּל
לְזִכּוֹת וּלְמִנוּחַת וּלְעִילּוֹי לְנִשְׁמוֹת עַמְךָ יִשְׂרָאֵל, וּבִפְרֹט לְנַפְשׁ רוּחַ וְנִשְׁמָה שֶׁל אָבִי / אִמִּי /

צדיק _____ יְהִי רָצוֹן שְׁתִּהְיֶנָּה נַפְשׁוֹתֵיהֶם צְרוּרוֹת בְּצִרוּר הַחַיִּים.

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 ❧



YAHREZITS BEGINNING SHABBOS EMOR

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

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

* **15th of Iyar ~ Begins Friday Night (May 8th)**

- * **Rav Chaim Meir Yechiel Shapira** of Moglenitz (or Moglonitza), “the *Saraph* of Moglenitz”. He was raised and taught by his maternal grandfather, the Kozhnitzer *Maggid*. He married the granddaughter of the Rebbe Reb Elimelech of Lizhensk. He was also the *talmid* of four leading figures of his generation: the *Rebbs* of Lublin, Peshis’cha, Apta and Ruzhin (5th of Iyar, according to others), (5609/1849).

* **16th of Iyar ~ Begins Motzai Shabbos (May 4th)**

- * **Rav Meir** *ben* Gedalia of Lublin, *mechaber* of *Maharam on Shas*, also known as *Meir Einei Chachomim*. He was invited to the rabbinate of Cracow in 1587, before the age of thirty. In 1591, he became *Rav* in Lemberg. In 1613, he became *Rav* in Lublin and established a *Yeshiva*, (5318–5376/1558–1616);
- * **Rav Yechiel Michel Feinstein** (1906–2003), born to Rav Avrohom Yitzchok in Uzda, Lithuania. At the age of seven, Yechiel Michel lost his father and went to live with his grandfather, Rav Dovid Feinstein, the *Rav* of Stravin, Byelorussia. There he learned with his grandfather and uncles, Rav Moshe and Rav Mordechai. After his *bar mitzva* he traveled to Slutsk to learn under Rav Isser Zalman Meltzer. When the Bolsheviks arrived, the *Yeshiva* was forced to flee Lithuania, to Kletzk, Poland. There, he continued his studies with Rav Meltzer and Rav Aharon Kotler. After three years, he moved to Mir to learn with Rav Yeruchom Leibovitz. He also learned in Brisk, Grodno and Vilna. He escaped Europe for America in 1941, traveling together with Rav Aharon Kotler. Upon his arrival he opened a *Yeshiva* in Boston for the *talmidim* of *Yeshivas Mir*. Six months later his uncle, Rav Moshe Feinstein, summoned Rav Yechiel Michel to serve at his side as head of *Yeshiva Tiferes Yerushalayim* in New York. During a brief trip to *Eretz Yisrael* in 1946, he married a daughter of the Brisker *Rav*, Lifsha (17th of Iyar, according to *Yated* 2004), (5763/2003).

* **17th of Iyar ~ Begins Sunday Night (May 5th)**

- * **Rav Yechezkel Landau**, the *Noda B’Yehuda* (1713–1793). Born in Apta, Poland, he learned and served in Brody, then Prague. He also wrote *Dogul Meirevova* on the *Shulchon Aruch* and *Tzelach* on *Shas*, as well as *Doresch Tziyon* and *Ahavas Tziyon*. He was able to trace his family lineage back to *Rashi*, (5553/1793);
- * **Rav Moshe Chaim Efraim** of Sudilkov, grandson of the *Ba’al Shem Tov*, *mechaber* of

Degel Machaneh Efraim (1748–1800). He was born and died in Medzibuzh, and his grave is next to that of the *Ba'al Shem Tov*. His brother was the famous Rav Boruch of Mezhibuzh. After the *Ba'al Shem Tov*'s passing, Moshe Chaim studied under the *Maggid* of Mezritch and Rav Yaakov Yosef of Polnoye, the *mechaber* of *Toldos Yaakov Yosef*, (5560/1800);

✳ **Rav Mordechai (“Mottele”) Twersky** of Rachmistrivka (~1830–1921). Rav Mottele moved to Yerushalayim from Europe in 1908 (or 1906). His father, Rav Yochonon Twersky, son of the famous Rebbe Mottele of Chernobyl, was the first *Rebbe* of the Rachmistrivka dynasty. When his father was *niftar* in 1895, Rav Menachem and his two brothers shared the Rachmistrivka court for eleven years. On the first day of *Chol Hamoed Pesach* in 1921, Rav Mordechai was attacked by a mob of Arabs while on his way to the *Kosel*. He passed away a month later, due to complications caused by injuries sustained during that attack, (5681/1921);

✳ **Rav Pinchas Twersky** of Ostilla. The son of Rav Mordechai of Rachmistrivka, both of Rav Pinchas's parents were descendants of the *Ba'al Shem Tov*'s greatest *talmidim*, Rav Menachem Nachum of Chernobyl (on his father's side) and Rav Pinchas of Koritz (on his mother's side). After marrying Chana Rochel, the daughter of Rav Yissochor Dov of Belz, Rav Pinchas settled and learned in Belz for twenty-three years. In 1923, he became the *Rav* of Ostilla, and after a few years he moved to P'shemish. Rav Pinchas was deported to the Belzec Extermination Camp on the 17th of *Iyar* in 1943. Close to one million Jews were murdered at Belzec; it is lesser known than other camps since almost no one survived to tell of it. No one knows exactly when Rav Pinchas was *niftar*, so his *Yahrzeit* was established on the same day as that of his father. The only member of his family to survive the war was his daughter, who married Rav Yaakov Yosef of Skver. Together, they built Kiryas Skver and the Skverer *Torah* institutions, (5640–5703/1880–1943);

✳ **Rav Tzvi Hirsch Rosenbaum**, the Kretchnif-Sighet *Rebbe*, (5681–5765/1921–2005).

✳ 18th of *Iyar* ~ Begins Monday Night (May 6th) ~ Lag BaOmer

✳ **Rav Shimon bar Yochai**, *mechaber* of the sacred *Zohar* (“Brilliance”), was a *Tanna* (sage of the *Mishna*) in ancient *Eretz Yisrael*, and one of the most eminent *talmidim* of Rav Akiva. He was active after the destruction of the second *Bais HaMikdosh* in 70 CE. During the persecution by the Roman Emperor Hadrian, when the Talmudic Academies were shut down and the study of the *Talmud* was forbidden on penalty of death, Rav Akiva continued to teach the *Talmud* publicly, and his devoted *talmid*, Rav Shimon, stayed at his side. Even after the arrest of Rav Akiva, Rav Shimon continued to visit his master in prison to receive instruction there. After Rav Akiva died a martyr's death at the hands of the Romans, Rav Shimon *bar Yochai*, together with his son, Rav Elozor, went into hiding in a cave in the mountains near Peki'in in the Galil, where they stayed for thirteen years. There, he wrote the *Zohar*. This body of mystical knowledge was given orally by *Hashem* to the Jewish people on Har Sinai. With the passage of *Am Yisrael*'s history, these teachings were lost to most people, until Rav Shimon, fearing a permanent loss of this knowledge, recorded them in the *Zohar*. After leaving the cave, Rav Shimon settled in the town of Tekoa, where he founded a great academy, and where the greatest scholars of the time gathered to receive instruction from him. Among them was Rav Yehuda, the son of Rav Shimon *ben Gamliel*, the *Nosi*, later the compiler of the *Mishna*. Rav Shimon was *niftar* on the thirty-third day of the *Omer*, known as *Lag BaOmer*. On that evening, the daylight was miraculously extended until he had completed his final teaching and passed away. As his passing left such a “light”

behind, many candles and/or bonfires are lit at his burial place in Meron, as well as in locales throughout *Eretz Yisrael* and the Diaspora. Some teach that this is not the *Hilula* for Rav Shimon but it is the night that Rav Akiva began to teach Rav Shimon *Kabbola*. After being hidden for a thousand years, the *Zohar* was rediscovered by Rav Moshe de Leon in Spain, in the thirteenth century. There are some people who teach that the *Zohar* was taken by the Knights Templar from Yerushalayim to Spain where it came into the hands of Rav Moshe de Leon;

- ✧ **Rav Moshe Isserles** (the *Rema*), *mechaber* of the *Shulchon Aruch* (1520–1572), born and died in Cracow, Poland. He composed glosses on those paragraphs of the *Shulchon Aruch* in which he differs from the *Mechaber*, stating the *Halocha* as it has been decided by the *Ashkenazi* authorities, which is binding on *Ashkenazi* Jews. The *Rema* named his glosses *Mappa* (“Tablecloth”), as a “cover” for the *Shulchon Aruch* (“the Set Table”). These glosses have been incorporated into the text and are distinguishable in that they are printed in *Rashi* script. This consolidation of the two works symbolizes the underlying unity of the *Sefardi* and *Ashkenazi* communities. It is through this unification that the *Shulchon Aruch* became the universally accepted Code of Law for the entire Jewish people. The *Rema* also wrote *Darkei Moshe*, a commentary on the *Arba’a Turim*. He became a son-in-law of Rav Sholom Shachna, *Rosh Yeshiva* of Lublin. He was also related to Rav Meir Katzenelenbogen – the *Maharam Padua*, and to Rav Shlomo Luria – the *Maharshal*, (5332/1572);
- ✧ **Rav Moshe Kohen Narol**, *Rav* of Metz and *mechaber* of *Sefer Kel Molei Rachamim*, (5419/1659);
- ✧ **Rav Moshe Eisemann**, *Rosh Yeshiva* in *Bais Meir*-Vineland. He was sent by Rav Yechiel Schlesinger in the Frankfurt *Yeshiva* to *Ponevezh*. He is a cousin to the *Baltimore Mashgiach* by the same name;
- ✧ **Rav Dovid Hecksher**, *Rosh Yeshiva* in *Yeshiva Kol Torah*, (5757/1997);
- ✧ **Rav Alter Eliyohu Rubinstein** (1947–2005). Born in *Sighet*, Hungary, to his father, Rav Fishel *HaLevi* Rubinstein. A few years later, his parents moved to *Eretz Yisrael* and settled in the village *Bais Gamliel* near *Yavneh*. After his *bar mitzva*, Rav Alter Eliyohu studied under the *Sanz-Klausenberger Rav* in *Netanya*. He married the daughter of Rav Yehoshua Deutsch, the *Av Bais Din* of *Katamon*, *Yerushalayim*. After studying for a few years in *Rehovot*, the *Rav* appointed him head of *Kollel Sanz* in *Yerushalayim*, where he served for twenty-two years, from 1970 until 1993. He also headed *Kollel Shomrei HaChomos* and was a member of the *Vaad Rabbanei Sanz*. In 1993 he was appointed as *Rav* of the *Shomrei HaChomos kehilla* in *Ramat Shlomo*, *Yerushalayim*. In 2004, Rav Alter Eliyohu was appointed *Av Bais Din* of the 1,300 families of *Kehillas Antwerp*, to replace Rav Chaim Kreiswirth, (5765/2005).

✧ 19th of Iyar ~ Begins Tuesday Night (May 7th)

- ✧ **Rav Meir ben Boruch**, the *Maharam MiRottenberg*, teacher of the *Rosh* (1215–1293). In 1286, Rudolf of Germany wanted to institute a new tax on the Jews of Germany. The Jews objected to this tax. The *Maharam* decided to leave Germany, but on the 4th of *Tammuz*, he was kidnapped by the bishop of *Bazil* and handed over to the emperor, who held Rav Meir captive in the Tower of *Enzisheim* in *Alsace*. Rav Meir composed *Sha’ali Serufa Bo’eish*, which is included in the *kinnos* of *Tisha B’Av*. He was *niftar* in the prison and was not properly buried until the 4th of *Adar* in 1307, (5053/1293);
- ✧ **Rav Menachem Mendel** of *Rimanov* (1755–1815). He was introduced to *Chassidus* at the age of eleven when he met the *Maggid* of *Mezritch*. He studied *Torah* and *Chassidus* under

Reb Shmelke of Nikolsburg, together with two of his friends, the *Chozeh* of Lublin and the *Maggid* of Kozhnitz. His main teacher, however, was Reb Elimelech of Lizhensk. Among his *talmidim* were such outstanding *Chassidic* leaders as Rav Naftoli of Ropshitz and Rav Tzvi Elimelech of Dinov. His teachings are collected in *Menachem Zion*, *Divrei Menachem*, and *Be'eros HaMayim*, (5575/1815);

✳ **Rav Yaakov Moshe Mordechai Soloveitchik** of Lucerne (1915–1995). His father was Rav Yisrael Gershon Soloveitchik, son of Rav Chaim Soloveitchik of Brisk. Soon after his *bar mitzva*, he traveled to Kamenitz to study under Rav Boruch Ber Leibowitz. He fled Poland to evade the draft, along with Rav Aharon Leib Shteinman, and the two stayed in Switzerland until the end of World War II. After the war, they traveled to *Eretz Yisrael* and studied at the Lomza *Yeshiva* in Petach Tikva, where he shared a room with Rav Chaim Kanievsky. He moved to Lugano and then to Lucerne to head a *Yeshiva*, and married Rivka Ruchama, daughter of Rav Shmuel Zanzvil Neuman, (5755/1995);

✳ **Rav Ezra Attia** of Syria, *Rosh Yeshiva* of *Poras Yosef*, Yerushalayim, from 1925 to 1970 (1885–1970). He was born in Aleppo, Syria, in 1887, and was named after the *novi* Ezra because his mother, Leah, had had several miscarriages before his birth and gave birth to him after *davening* at Ezra's grave in Tedef, Syria. Rav Attia began his studies in Aleppo under Rav Yehuda Aslan Attia (possibly a distant relative), but he soon moved with his family to Yerushalayim. After his father passed away when Rav Attia was twenty, three leading *Sefardi* sages took upon themselves to support him so he could continue his studies. In 1907, Rav Attia began studying in the new *Yeshiva Ohel Moed* (which later became *Poras Yosef*) under Rav Refoel Shlomo Laniado and Rav Yosef Yedid. His studies were interrupted by World War I, and he fled to Egypt to avoid being drafted into the Ottoman Army. While there, he established *Yeshivas Keser Torah* in Cairo, which continued to exist until 1948. Returning to *Eretz Yisrael*, Rav Attia was appointed to head *Yeshiva Poras Yosef* and also to serve on the *Sefardi Bais Din*. He continued to head *Poras Yosef* until his *petira*, and among his *talmidim* were Rav Ovadia Yosef, Rav Ben Zion Abba Shaul, and leading *Rabbonim* of the Syrian communities in the United States and Panama, (5730/1970);

✳ **Rav Moshe Kopshitz** (1941–2004), great-grandson of Rav Yosef Chaim Sonnenfeld, *Rosh Yeshiva* of *Kol Yaakov* and *Rav* of Yerushalayim's Romema neighborhood, (5764/2004).

✳ 20th of Iyar ~ Begins Wednesday Night (May 8th)

✳ **Rav Chaim Avrohom Gaglin** (1787–1848). Born in Constantinople, Turkey, to Rav Moshe, a descendant of Rav Chaim Gaglin, a fugitive of the Spanish expulsion. Sadly, Rav Chaim Avrohom's father died when his son was just one year old. His second wife was the daughter of Rav Avrohom Sholom Sharabi, grandson of the *Rashash*, Rav Sholom Sharabi. After his marriage, he became *Rosh Yeshiva* of *Bais Kel*, founded by Rav Gedalia Chayun in 1737. He later became *Rishon Letzion*. His writings include *Mincha Tehora* on *Gemora Menochos*, *Chukei Chaim* (*halachic* responsa), and others, (5608/1848);

✳ **Rav Yitzchok Eizik HaLevi Rabinowitz**, *mechaber* of *Doros HoRishonim*, a *Torah*-true history of the Jewish People, written to counter the historical inaccuracies of the *Maskilim*. He was also an important figure in the founding of *Agudas Yisrael*, (5674/1914);

✳ **Rav Yosef Waltuch**, the *Tzaddik Nistar*, (5743/1983);

✳ **Rav Meir Bransdorfer**, *mechaber* of *Keneh Bosem*, (5769/2009);

✳ **Rav Mordechai** ("Mottel") of Chernobyl (1770–1838), successor to his father, Rav Nachum, the *Meor Einayim*, he became the son-in-law of Rav Aharon the Great of Karlin and subsequently of Rav Dovid Seirkes. His eight sons all became major *Chassidic* leaders.

One of them married the daughter of Rav Dov Ber of Lubavitch, (5598/1838).

✳ 21st of Iyar ~ Begins Thursday Night (May 9th)

- ✳ **Rav Yitzchok Eizik Segal**, *mechaber* of *Raza Meihemna*, (5543/1783);
- ✳ **Rav Yaakov Yosef HaKohen Rabinowitz** (1873–1902), the son of the *Chessed L'Avrohom* of Radomsk, who in turn was the son of the *Tiferes Shlomo*. During his abbreviated life, he served as *Rav* of two towns, Breznitz and Klobitz. His older brother, the *Kenesses Yechezkel*, included a lengthy *hakdoma* (introduction) in his *sefer*, *Emes L'Yaakov*, about the greatness of his brother, Rav Yaakov Yosef, (5662/1902).



✳ 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 Yechezkel Landau, 17th of Iyar

Mechaber of the *Noda B'Yehuda*

Rav Yechezkel Landau, the *Rav* of Prague, was known by the name of his *sefer* – *Noda B'Yehuda*. He was the source to whom people turned for practical advice, and even until today his name shines like a star in the firmament of Judaism.

The son of Rav Yehuda Levi, Rav Yechezkel Landau was born on the 18th of *Cheshvan*, 5474 (1713) in Opatow, Poland. Up to the age of thirteen, he studied *Torah* with Rav Yitzchok *HaLevi* of Ludmir, as well as with the *Rav* of the city, Rav Moshe Yaakov of Cracow, who greatly liked this

young boy with a sharp mind. Together they discussed difficult problems posed by the *Gemora*.

At the age of fourteen, he went to the town of Brody and there he studied with very devoted young men. At eighteen, he married a girl by the name of Liebe, the daughter of Rav Yaakovka of Dubno, and went to live with his father-in-law there. Yet after a short time, he persuaded his father-in-law to come to live in Brody, which was then a town filled with sages and scholars. There he was welcomed as one of the "Sages of Kloiz", a famous *Bais Medrash* that included great *Torah* scholars.



In 5506 (1745), Rav Yechezkel became the *Rav* of Yampol. He stayed there for six years, when he was called upon to be the *Rav* of Prague. There he directed a great *Yeshiva* that attracted so many *talmidim* that he was forced to study with them in the yard of the main *shul*. He gave discourses in *Gemora* each day, and on Friday he taught the *Parsha* of the week along with *Rashi*'s commentary. He loved his *talmidim* like a father loves his children, and he was very happy to see them succeed. Among his *talmidim* were such great *Rabbonim* as Rav Avrohom Danzig (*mechaber* of *Chayei Odom*) and others.

Rav Yechezkel had a fixed rule that, be it in *Torah* study or in his approach to *Mussar*, the main thing was not abstract study but action. It was not the discussion that counted, but the final conclusion. This is why he often returns, in his responsa and lectures, to the point that the essential

thing is not to deny oneself or to fast, but to perform good deeds. On the other hand he wrote, "The main thing is diligence in study. One must study *Torah* works that have true meaning, *Mishnayos* with *Tosafos Yom Tov*, the *Gemora*, the *Poskim*, the *Chumash*, *Nevi'im* (the Prophets), and *Kesuvim* (the Writings), as well as books on *Mussar*."

All this, however, applied to others. With his own person, he was very strict and denied himself. His *talmid*, Rav Eliezer Fleckless, testifies that until his old age, he did not sleep in a bed, but rather with his head on a bed and his body on some chairs. He also wore a coarse haircloth on his body, and he taught while standing. From the 17th of *Tammuz* until the beginning of *Av*, he ate no animal products, and from *Rosh Chodesh Av* to *Tisha B'Av*, he only ate dry bread.

Like a shepherd faithful to his flock, Rav Yechezkel also devoted himself to the needs of the community. He enacted decrees, dealt with government ministers and emperors, and built up institutions that promoted *tzedoka* and *chessed*. All aspects of Jewish life progressed in accord with his decisions.

Rav Yechezkel was *niftar* on the 17th of *Iyar*, 5553 (1793) in Prague. He ordered that neither praises nor orations be multiplied at his funeral, that a large headstone not be placed on his grave, and that no glorious titles be inscribed on it. He left numerous works behind, including *Noda B'Yehuda*, *Hatzlocha* (*Tzion L'Nefesh Chaya*) on the *Talmud*, *Ahavas Tzion*, and *Dogul Meirevova*.

Many legends surround Rav Yechezkel's brilliant character, and these illustrate both his intelligence and sharpness of mind. What follows are some examples:

One day, a merchant carrying wine barrels was traveling from Hungary to his home in Prague. While en route, he encountered a poor Jew from his

hometown and gave him a ride in his carriage. The poor man had a sack filled with money, and since he was afraid of thieves, he hid it among the barrels. Upon arriving in Prague, however, he could not find his money. He therefore accused the merchant of having stolen it, then ran in tears to see Rav Yechezkel, crying out to him, "Save me, *Rebbe!*"

Rav Yechezkel had the merchant brought to him, but he denied everything that the poor man had said, and furthermore he complained that the poor man had paid him back evil for good, since he had helped him out by giving him a ride home. Rav Yechezkel resorted to a ruse and said to the merchant, "I believe you – you did not steal the money. Surely it was your driver who stole it. However, if that is the case, your wine has become forbidden to drink, for the hand of your non-Jewish driver has touched it." When the merchant heard this decision, he acknowledged his sin and admitted that he had stolen the poor man's money. However, the *Rav* was not satisfied with this, and he said to him, "Since you began by denying this with all your might, I will not believe you until you swear in *shul*, before the entire community, that you stole this poor man's money." The merchant as Rav Yechezkel had said, and only then did he allow the merchant's wine to be sold.

Two *Torah* greats of *Eretz Yisrael* came to see the *Rav* of Prague concerning the *mitzva* of redeeming prisoners. "How much money do you need?" Rav Yechezkel asked them.

They replied, "One thousand gold coins."

The *Rav* went into his room and brought them 990 gold coins. Looking at the amount, they said in astonishment, "Why did the *Rav* not add ten gold coins in order for the *mitzva* to belong to him?"

Rav Yechezkel replied, "I'm surprised that two great *Rabbonim* such as yourselves would ask such a question! Have

you forgotten the explicit words of the *Mishna*: 'One who wishes to give but that others should not – he looks grudgingly toward others' (*Pirkei Avos* 5:13). I too must allow others to participate in this *mitzva*."

Rav Yechezkel was also marvelously clever in matters of everyday life, and he knew how to act with the most diverse types of people.

Two rich men once came to see him for an unusual *Din Torah*. What happened was that these two men lived in the same building and were good neighbors. One day, a poor musician came and stood at the door of the building and began to play some music. The two rich men began to argue, each one saying: "He's playing for me!"

That's when they decided to go to see the *Rav*. First of all, each of them deposited twenty gold coins to cover the costs of the proceedings. At that point the *Rav* began to hear their strange arguments, and then he smiled and said to them, "It was not for any of you that the musician played, but for me – so that I could merit forty gold coins."

A man came to see Rav Yechezkel to recount his troubles to him. "What can I do for you?" he asked.

The man replied, "In my house, people are constantly coming and going, and this bothers me and prevents me from studying."

Rav Yechezkel said to him, "Let me give you some good advice. If those who come to you are rich, ask them to lend you some money – you won't see them again. And if they are poor, lend them some money – you won't see them again either."

http://www.hevratpinto.org/tzadikim_eng/100_rabbi_yechezkel_landau.html



The Noda B'Yehuda's Unique Test

The *Noda B'Yehuda* was known for

his *tzidkus* (righteousness) and overwhelming genius in *Torah*, and also as a *Rav* who feared no one, and was not intimidated by anyone under any circumstances.

A *sofer* (scribe) in Prague was once suspected of having committed a severe transgression. The *Noda B'Yehuda* summoned the *sofer*, and asked him to confess, but the *sofer* refused. The *Noda B'Yehuda* instructed him to bring a parchment and quill and to write some words on the parchment. After he did so,

the *Noda B'Yehuda* instructed him to write the *pasuk* in the *Torah* which prohibits the particular transgression which he was suspected of committing. The *sofer* tried with all his effort several times, but it was as if his hand was paralyzed, and he was unable to write the *pasuk*. The *Noda B'Yehuda* said, "*Rosha!* A *rosha* like you is forbidden from writing *divrei kedusha* ever again!" (*Toldos Noda B'Yehuda*).

[http://revach.net/stories/story-corner/The-Noda-](http://revach.net/stories/story-corner/The-Noda-BYehudas-Unique-Test/2115)

[BYehudas-Unique-Test/2115](http://revach.net/stories/story-corner/The-Noda-BYehudas-Unique-Test/2115)



Rav Moshe Chaim Efraim of Sudilkov, 17th of Iyar

Mechaber of *Degel Machaneh Efraim*

Study of the Evolution of a Chassidic Tale

The story as I always knew it, and as I have it printed in my translation of *Noam Elimelech – MiPeninei Noam Elimelech*, page 75:

Rav Menachem Mendel of Rimanov once related to Rav Moshe Chaim Efraim of Sudilkov, the *mechaber* of *Degel Machaneh Efraim* and grandson of the *Ba'al Shem Tov*:

"My holy master and teacher, Rebbe Reb Elimelech of Lizhensk, used to meditate on the awe and fear of *Hashem* every day. Each day when he would do this, his whole body would shake and tremble, and fear and trepidation would seize him. Everyone present could see him trembling violently from the sheer awe of *Hashem* and the majesty of *Hashem*. All his tendons and ligaments could be seen, thick and taut as ropes; his face would change colors and a certain vein below his ear would begin bulging.

"I received a tradition from my *Rebbe* that there is a vein located below the ear that only trembles from fear of the day of death. With my *Rebbe*, this vein trembled daily from his great fear of *Hashem*."

(Source: *Eser Tzachtzachos* 2; *Seder Doros HeChodosh*, part 4).

See also *Ohel Elimelech* #2 same as above and in *Ateres Menachem* #8 it ends by saying that the *Degel* praised him, saying, "This *Chassid* knows how to look well."



Alternative versions:

Once, Rav Mendele of Rimanov was visiting the *Degel Machaneh Efraim* of Sudilkov, who asked him who his *Rebbe* was. Rav Mendele answered him that his *Rebbe* was Rebbe Reb Elimelech. And he [the *Degel*] asked him [Rav Mendele] to relate a story about him [Rebbe Reb Elimelech]. And he told, "It is known that every person has a certain vein beneath his ear, which does not shake or tremble during his entire life except at the moment of death, Heaven save us! This very vein would tremble on a daily basis with my *Rebbe*, Rebbe Reb Elimelech, due to the awe and fear of *Hashem*." To which the *Degel* replied, "From such a *Chassid* I derive satisfaction and pleasure, since he knows what to tell."

(Introduction to *Imrei Yosef Spinka, Shemos*).



In the *seforim Yehi Ohr* 130 and *Gedulas Yehoshua*, the version of the story is similar, except that Rav Mendele meets and tells it to Rav Boruch of Mezhibuzh (the *Degel's* brother), who answers, “A fine *Rebbe* and a fine *talmid*.”

The *mechaber* of *Kedushas Noam Elimelech*, in his footnotes to page 111, attempts to resolve this contradiction by saying that perhaps Rav Mendele visited both brothers and told them the same story when queried regarding his *Rebbe*. While this is indeed possible, in all likelihood this is an example of a story that, in its being retold has much garbled factual information. For example, the attribution of the tale to Rav Mendel of Rimanov and Rav Elimelech of Lizhensk is consistent in both traditions, whereas Rav Boruch and his holy brother, the *Degel*, are the ones who are interchanged.

This happens often when two *Tzaddikim* are either brothers or similarly disposed. For example, we find several stories about Rebbe Reb Elimelech and his brother, Rebbe Reb Zusha of Hanipoli, where they are exchanged, and between Rav Levi Yitzchok of Berdichev and Rav Moshe Leib Sassover, who, although not related by blood, were known to be almost inseparable in their quest to redeem Jewish captives and have therefore many tales recording their friendship and interactions.



The Real Story?

“The holy Rebbe Reb Elimelech of Lizhensk, *mechaber* of the *Noam Elimelech* told his *talmidim* when they asked him who they should accept as *Rebbe* [after his passing]:



He told them to go to Rav Moshe Chaim Efraim, the *Ba'al Shem Tov's* grandson, *mechaber* of the *Degel Machaneh Efraim*. His *talmid*, Rav Mendele Pristiker (as the Rimanover was known before he was in Rimanov), traveled to Sudilkov on Friday *Erev Shabbos Kodesh*. He went straight to the *Rav's* home and asked the attendant to announce his arrival to get permission to say *Sholom Aleichem*, and the Sudilkover *Rav* asked him to enter.

The holy *Degel* could not stand the *Rebbes* who came from Poland (Galicia), since people said that they fasted often and that they did not really understand how to serve *Hashem* out of love and awe. He always said, “Whoever fasts and afflicts his body is diminishing his soul, since man was created in the *Tzelem Elokim* – in the image of *Hashem*, with a duality of both body and soul. And the true path, serving *Hashem* with both, was foreign to them [the Polish *Rebbes*].”

And he considered it [fasting] a grave sin, as our Sages said: “One who is fasting is called a sinner, since the primary service is to complete one’s body’s physical limbs and the soul’s spiritual limbs so that they should correspond in sanctity, solely devoted to serving *Hashem*. This is known from the ways of the *Ba'al Shem Tov*.”

When Rav Mendele of Pristik entered, he was not warmly greeted and he was therefore downcast. When the *Degel* saw his despondence, he drew him close and said, “My brother, till now, were you a *talmid* of a different *Tzaddik*, a great *Rav* who served *Hashem* properly?”

He answered, “I have been faithfully attending to and serving my master and teacher, the Rebbe Reb Elimelech of Lizhensk, may his memory be a blessing.”

When the Sudilkover *Rav* heard the name of the holy Rebbe Reb Elimelech, he grew very excited and his soul was aflame. The *Degel* said to Rav Mendele, “What

amazing thing can you tell me that you saw there?”

The *Degel* thought to himself, “Now I will truly discern who Rav Mendele is, since every person’s inner being can be recognized by what they praise and hold dear. Now he would see and hear what Rav Mendele would tell; would it be miracles and wonders, some salvation that his *Rebbe* did or similar things? Or would it be true awe of Heaven and *dveikus*, cleaving in rapture to *Hashem*?”



The *Tzaddik* from Pristik (Rav Mendele) said, “On a daily basis I saw that when my master meditated on the fear and awe of *Hashem*, all his bones would tremble and shake. A great fear and trepidation would seize him, and all present could clearly see his entire form violently trembling from the fear and awe of *Hashem*’s majesty and greatness!

“All his veins and sinews became thick like pipes and his face changed [colors?]. Beneath his ear there is one sinew, which I received from my master’s tradition that this sinew only fears the day of death, and this vein too – I saw it shake with the fear and awe of *Hashem*!”

The *Rav* of Sudilkov said, “Your grasp is so great! And if the spiritual level of the *Chassidim* of Poland is so, I did not realize this was true.” Afterward he drew Rav Mendele even closer.

(*Kehal Chassidim* p. 49).

Editor’s comments:

This story’s end matches those we have traditionally from other great *Rabbonim*. However, it fills in a few missing pieces that make this story sound more complete and believable. First, for the first time we have a reason given for why Rav Mendele – a known *talmid* of Rebbe Reb Melech – was traveling to the *Degel* at all – his *Rebbe* had passed away and beforehand had told him to go there.

Second, we are told here for the first time why the *Degel* would have asked Rav Mendele about Rebbe Reb Melech and why Rav Mendele answered him thus. In other words, we are told why the *Degel* would have given a “Polish *Rebbe*’le” a cold reception: it was not due to some petty argument; it was due to a great *machlokes* concerning the true *derech* of the *Ba’al Shem Tov* in serving *Hashem*.

As Rav Mendele realized what the *Degel* asked him, he answered with an example of *Yiras Shomayim*, genuine fear and awe of Heaven – something the *Degel* valued as authentic *avoda*, as opposed to the miracle-working that he despised of the “Polish *Rebbes*”.

Without all these details, it remains a mystery as to why Rav Mendele visited the *Degel* and why, of all things that he witnessed by the great Rebbe Reb Melech, he chose this example to relate to the *Degel*, and why the *Degel* was pleased with it.

Rashbi, 18th of Iyar – Lag BaOmer

The Power of Rashbi

Rav Aharon of Karlin wrote in *Bais Aharon* that “Just as *HaKodosh Boruch Hu* is for everyone, so too is *Rashbi* for everyone, even for the lowliest.”

The *Nesivos Sholom* explains this to mean that a great *Tzaddik* is so great that he not only loves the righteous Jews but he finds something beloved and precious even in the lowliest, wicked Jew as well. This is

the level of *Moshiach*, who will be able to love even the most wicked as much as the greatest *Tzaddik*! He uses this idea to explain the story of *Rashbi* in *Gemora Shabbos*. When *Rashbi* exited his cave of exile, he observed people working in the fields and exclaimed in wonder, “How can they leave behind the eternal reward of *Torah* study for this world and its temporary business?!”

His eyes burned whatever he gazed upon, and a heavenly voice proclaimed, “I didn’t let you out of the cave to destroy my world!”

He and his son went back in for a year, saying, “The judgment of the wicked in *Gehinnom* is a twelve-month sentence.”

Asks the Slonimer *Rebbe* in *Nesivos Sholom*, “Why did they judge themselves as wicked and sentence themselves to twelve months again in the cave?” He answers that their lack of ability to love those people who were simple, lowly and worked the fields in this temporal world as opposed to being occupied in *Torah* study was their lack, and this is why they judged themselves as wicked and reentered the cave to rectify this failing. When he emerged, *Rashbi* was the epitome of the *Tzaddik yesod olom* (“a righteous foundation of the world”) and that is why his great, awesome light was revealed and shines on *Lag BaOmer*, which falls out on the *Sefira* of *Hod ShebeHod*, the *Sefira* which is the lowest and deepest form of harsh judgment. For his light and love shines down below to even the lowest and deepest depths, to love every Jew, even the wicked, and to find within even the lowest place light and love.

Regarding such a love and such ability, my *Rebbe*, the *Cleveland Rebbe Shlit”a* once told me the following tale: There was once an informant, whose terrible ways constantly plagued the Jews. The *Tzaddikim* and *Chassidim* gathered to put an end to him once and for all and to excommunicate him and sentence him to

death for being a *rodef*! They approached the *talmid* of the *Ba’al Shem Tov*, Rav Zeev Wolf Kitzes, to complete their quorum and join their *minyan*, but to their astonishment he refused! He explained himself and said, “One day in the future, the righteous *Moshiach* will finally arrive! He will conquer the lands and the hearts of many. All the nations will rush to greet him and subjugate themselves before his reign and his might, and all the exiles will return. As word of his dominion spreads, Jews will flock to him from far and wide – all kinds of Jews, all...except one! There will be one black-hearted, dark, obstinate fellow, who will remain in the exile, scoffing to the final day. Then the nations will send emissaries and dignitaries, bearing gifts and offerings. Gold, silver, precious stones and treasures, yet *Moshiach* will scoff at them all. Then the Jews will also wish to bestow upon him a gift, but seeing how he despises ordinary wealth, they will search far and wide to bring *Moshiach* the most precious gift...that of a *Yiddishe Neshoma* – a Jewish soul! They will search and scour the entire exile and find none; everyone has come, everyone except for...one miserable soul. They will locate him and bind and gag him and carry him kicking, screaming and flailing all the way to Yerushalayim! There, they will bring the king *Moshiach* the most precious gift: a Jewish soul, unblemished and untarnished, and he will forge him anew into a *ba’al teshuva*. Be it known that it is revealed to me from on high that that precious soul resides in your informant and *moser*!

Now I ask you – tell me the truth – are you really willing to annihilate this most precious soul, the gift of the *Moshiach*, of whom it says *yovilu shai lamora* – “they will bring a gift to the master”?



Studying Zohar

When the *Rebbe* Reb Boruch of

Mezhibuzh would study the holy *Zohar*, he would begin with the *Shaar Blatt* (the title page) and would explain it as follows:

Ze hasefer haZohar shechiber haTanna Rav Shimon bar Yochai – “This is the *Sefer HaZohar* authored by the *Tanna Rav Shimon bar Yochai*.” Rav Boruch explained this:

Ze hasefer – Dos iz a sapir – this is a brilliant sapphire! *HaZohar – vos er laycht in alle olomos* – whose splendor illuminates all of the worlds! *Asher chiber – vos iz mechaber idishe hertzer tzum Tatten in Himmel* – which attaches and binds Jewish hearts to their Father in Heaven! *Tanna – er lernt iz az se’iz du a Bashefer oif der vellt* – he teaches us that there is a Creator in the world! *Mihu Zeh?* He asked himself rhetorically, Who is this? and answered *Zehu* – this is Rav Shimon bar Yochai, may his merit shield us! (*Otzar Yisrael* 118)



A Different Way to Look At It

The holy Rizhiner was plagued by an informant, a *rodef* and a *moser*, who constantly chased after the *Tzaddik*. He used to mock him and jest, “Why doesn’t the holy *Rebbe* just punish me and condemn me to die?!”

The holy Rizhiner heard this and said to his *Chassidim*, “When *Rashbi* left the cave to which he was exiled and he saw the informant Yehuda *ben Gerim*, he said, ‘Is he still around?’ He gazed upon him and turned him into a heap of bones! Isn’t it a wonder that *Rashbi* was so angry and upset at him that he would do that?! Rather, when *Rashbi* said, ‘Is this man still around?’ he was asking himself a question: ‘Perhaps he is still around because I have not yet succeeded in rectifying all that I need to in myself.’ So the *Talmud* says he gazed upon him – this means *Rashbi* gazed intently upon himself and began to make a reckoning, a *cheshbon hanefesh* regarding his own spiritual standing. As he did this,

Yehuda *ben Gerim* was transformed into a pile of bones [proving that *Rashbi* had now sufficiently rectified himself and this wicked informant had no longer any reason to be here alive]. Thus,” concluded the Rizhiner, “as long as this wicked informant was still around it meant that he had not rectified himself completely yet. How would it help to punish him and cause him to leave this world? Another person will come to take his place! Only when he rectified himself would the informant have no place here either! (*Be’eros HaMayim Be’er Sheva* p. 60)



Inside, It’s Yom Kippur; Outside, Simchas Torah

Once the holy Rizhiner asked a visitor who had been in Meron on *Lag BaOmer* to describe the event. The *Chassid* described how *Lag BaOmer* is observed in Meron at the *kever* of *Rashbi* and explained the way it felt, using the comparison that the great emotions inside were similar to *Yom Kippur*, whereas outside it felt like *Simchas Torah*!

This is no contradiction, for the awakening is the same awakening, both coming from Rav Shimon bar Yochai! Inside, it is felt and experienced one way and outside a different way. The *simcha* in Meron is also *nisht kein poshuta simcha* – “not a simple, mundane joy”; rather, it is a supernal, holy joy – a *hecher simcha*! (*Imros Tehoros* 49)



Emuna Peshuta

Rav Dovid Biderman of Lelov once told how on one of his visits to Meron on *Lag BaOmer* he stayed in Tzefas and walked on foot to Meron. As he traveled, he passed an older woman also on her way to Meron. She was very old and frail, and accompanied by a Jew dressed in the manner of the *Sefardim*. They went very, very slowly, as the path to Meron is uphill

and rises higher and higher. When she finally reached the entrance to the burial cave, she sat down and began to weep, and cried out in Hebrew with a *Sefardic* accent, “Rav Shimon, *Shechinta BeGaluta!* – the Divine Presence, the *Shechina* is in exile!” Afterward, she made a petition and requested some prayer in Arabic that *Hashem* should have mercy and gather in all the exiles. She then kissed the *tziun*, and made her way slowly back to Tzefas! Rav Dovid Lelover was so moved by her simple, pure faith that he declared, “*Epes mit aza temimus tzigegangen* – She came all this long way with such faith and she prayed her prayer!” (*Imros Tehoros* 49)

Rav Mottel Avritcher (a descendant of the *Bas Ayin*) once told how one *Lag BaOmer* in Meron he watched a *Sefardi* Jew who was present at the *hadloka* – the bonfire lit in honor of the holy *Tanna* Rav Shimon bar Yochai. This Jew was so moved and excited that his pure heart was aflame and he shouted out, “*Och yah, Rav Shimon!*” And so saying he tossed his cloak into the flames to be consumed in honor of the *Tanna*. This did not calm him and he called out again louder, “*Och yah, Rav Shimon!*” And proceeded to toss into the bonfire another article of clothing! He continued to do so, until he was left standing in his *tallis kotton* and his breeches. At this point he began ecstatically dancing, aflame with delight and awe. Moved to emotive expression, he danced and sang with such passion and fire that it seemed that if he could have, he would have thrown himself into the bonfire in honor of *Rashbi*! (*MiZekenim Esbonon* I 102)



Stories of Rashbi From the Zohar and Medrash

One day, as *Rashbi* left his home, he observed that the world appeared dark and menacing, as if a great cloud had covered the land and blocked the light of day.

Rashbi turned to his son Rav Elozor and said, “This is no chance occurrence. Obviously *Hashem* wishes to do something. Let us see what He has planned to do in the world! *Rashbi* and his son exited the city limits and before them stood a terrible angel, as tall as a mountain, and from his mouth poured forth thirty tongues of flame!

Rashbi asked the angel, “What are you planning to do?”

“I am about to destroy the world because there aren’t thirty *Tzaddikim* to be found to safeguard it,” answered the angel.

“Go and tell my Creator that Bar Yochai is here in the world and that he is comparable to thirty *Tzaddikim!*”

The angel went before the Throne of Glory and delivered *Rashbi*’s message. *Hashem* answered the angel, “Go and destroy the world and do not pay any attention to Bar Yochai!”

The angel returned to destroy the world again. Once more *Rashbi* saw him and commanded him, “If you do not return to deliver a message, I will send you to the depths from which you shall not arise, to the place of the fallen angels who were cast down from *Hashem!*” *Rashbi* continued his message and said, “Tell *Hashem* that if there aren’t thirty *Tzaddikim*, twenty are enough, as it says in the story of Avrohom and Sodom and Amora, and if twenty are not enough, then let ten suffice, as it says there. And if there aren’t ten *Tzaddikim* found, then two should be enough, as it says that two witnesses can give testimony. And if you cannot find two then there is at least one and I am that one, as it says *Tzaddik yesod olom* – ‘a *Tzaddik* is the foundation of the world!’”

At that moment, a heavenly voice rang out and proclaimed, “Happy and praiseworthy is your portion, Rav Shimon, for *Hashem* decrees and you cancel and abolish it. Regarding you it is said, *Retzon yerei’ov yaaseh* – ‘*Hashem* fulfills the will

of those who fear Him.” (*Zohar Bereishis* 33a)

Once, *Rashbi* arrived in Lod and there was a plague there. He witnessed many stricken dying and remarked, “All this is happening now while I am present in town?! I command this decree be abolished!”

A heavenly voice rang out and proclaimed, “*Mazikim* – evil and damaging forces – depart from this city immediately, because Rav Shimon *bar* Yochai is in town! Even though *Hashem* has decreed, *Rashbi* has abolished it.”

Immediately, the plague ceased. Rav Chanina was impressed at the greatness and stature of *Rashbi* and told Rav Meir of this. Rav Meir replied, “Who can praise and compare to *Rashbi*? Even Moshe *Rabbeinu*, who sent Aharon with the incense to stop the plague during Korach’s rebellion, still had to have Aharon act, yet *Rashbi* abolished the decree and stopped the plague by the power of speech alone!” (*Zohar Chodosh Rus* 103a)

In Tzidon there was a couple who lived together for over ten years. They loved one another dearly but they had no children. They came before Rav Shimon *bar* Yochai and asked him to help them divorce through a *get*.

“I have just one request – please do not refuse me,” said the *Tzaddik*. “Just as when you were united in marriage there was a feast, please eat, drink and make a banquet now that you wish to go your

separate ways.”

The couple fulfilled the *Tzaddik*’s request and they held a large, festive banquet and invited friends and scholars. As the tables lay laden with food and drink, in the midst of the merriment, when the husband’s heart was glad with wine, he turned to his wife and remarked, “See, all my goodness and wealth is here before you – please choose any precious object here and take it with you back to your father’s house!”

She was greatly moved by his words, and when she observed that he had been plied with much wine and had grown drowsy and fallen asleep, she asked the servants to carry him and place him in a bed at her father’s home. When the husband awoke from his deep slumber, he gazed about and discovered that he was in a strange bed and not at home. He turned and saw his wife sitting beside him and asked her where he was. When she replied that he was in her father’s home, he asked why she had done this.

“I was told that I could take any precious object home with me. I found nothing more precious than you, and so I took you home!”

The couple came back and stood before *Rashbi* and told him the entire tale. When he heard this and saw their love for one another, he stood up and prayed on their behalf for mercy and they were blessed with children. (*Midrash Shir HaShirim Rabba*)



Rav Moshe Isserles, 18th of Iyar

Av Bais Din Cracow – the *Rema*

A Tzaddik Decrees and Hashem Does Not Allow Him to Err

The *Ben Ish Chai*, in his sefer of commentaries on *Aggodos HaShas*, cites Rav Avrohom Palagi, who told:

There was a dispute between *Moron*

the *Bais Yosef*, Rav Yosef Karo, *mechaber* of the *Shulchon Aruch* and the *Rema*, Rav Moshe Isserles, regarding permission for an *aguna* to remarry. The *Rema* permitted her to remarry, whereas the *Bais Yosef* had forbidden it. The angelic *Maggid* that taught the *Bais Yosef* revealed to him that

actually the *Bais Yosef* was initially correct and that her husband was still alive and, of course, she was forbidden to remarry. However, explained the angelic *Maggid*, as soon as the holy *Rema* ruled she was permitted, the husband passed away and this released her. Because *Hashem* does not allow *Tzaddikim* to err, he saved the *Rema* from error; as soon as he wrote his *psak*, the husband died and she was permitted to remarry! (*Ben Yehoyoda to Maseches Yevomos* p.121, citing the *sefer Vayaan Avrohom* p. 62)



Tzedoka

The Pshervorsker *Rebbe* told:

When the *Rema* was chief *Rav* of Cracow, there was a Jewish resident named Yankel whom everyone nicknamed *Yankel Treiger* – *Yankel Shikir* – *Yankele Shabbos*! In trade, he was a *vasser treiger* – a water carrier and a porter for heavy loads – and this explained that nickname. His other nicknames were given for his other well-known practice – his drinking. Every *Erev Shabbos*, a familiar scenario played itself out: *Yankel Treiger* became *Yankel Shikir*, as he gathered his savings from his earnings that week and headed off to the local tavern to buy honey mead and drink himself into a stupor. As he drank, with each sip he would say, “Ahh, *Shabbos*, *Shabbos*! *Shabbos* is coming!” And this explained his final nickname, *Yankele Shabbos*.

This *Erev Shabbos* began as usual. Yankel Treiger was seen heading to the tavern. As the coins jingled merrily in his pocket waiting to be spent, he heard a voice of despair above him from the window open to the street. “There he goes to spend

his money on booze and get *shikir* while my children and I starve this *Shabbos*!”

Yankel froze. He had a good heart and it had just broken when he heard that sad sigh. He turned and saw the face of a mournful Jewish mother staring at him from the window. Without a second thought or moment’s hesitation, he gave his hard-earned coins to the overjoyed mother, who did not starve that *Shabbos*. That *Shabbos*, Yankele Shabbos earned his name and that poor family had food to eat.

On that *Shabbos*, Yankele Shabbos came home and passed away. On *Motzo’ei Shabbos* his spirit came back and visisted the holy *Rema* and told him the entire tale. “In *Shomayim* I heard that that woman was a *gilgul* of *Esther HaMalka*. She came back as a poor woman because when the *Bais Din Shel Maala* heard her case, the prosecution insisted that she was a wealthy queen and she needed to prove her loyalty to *Torah* as a pauper. Now, as for me, a sinner I wasn’t and a not a *Tzaddik* either. I was bereft of merits and *mitzvos* except this *tzedoka* that I gave on *Erev Shabbos*, and so they gave me the job to be the *Shliach Bais Din*. And so I come now to you, honorable *Rav*, in my capacity as messenger of the heavenly Court, to warn you to collect *tzedoka* from the poor! You always give *tzedoka* and collect from the wealthy, but I am here to teach you to collect from the poor as well!” At first the *Rema* thought Yaakov was jesting until he realized that he had passed away – and then he took the warning seriously. From then on, when the *Rema* collected *tzedoka*, he collected from the poor as well as the wealthy. (*BeOholei Tzaddikim* Cracow #20)



Rav Menachem Mendel of Rimanov, 19th of Iyar

Do It for His Sake

“Rav Elozor Ish Bartosa says: Give Him what is His, because you and yours are

His” (*Avos* 3:8).

Rav Ovadia Yosef used to illustrate our *Mishna* with the following story:

Rav Menachem Mendel of Rimanov once sat studying and teaching *Torah* with his *talmidim* when a pauper entered the *Bais Medrash*. Some people naturally awaken sympathy and our pauper was an especially bedraggled and sad sight that tugged at the *Tzaddik’s* heartstrings. The *Rebbe* sent his *gabbai* to fetch a golden *dinar* from his wallet in the next room and the *Rebbe* handed the surprised and grateful pauper one gold coin. The poor beggar was dumbstruck and overjoyed at his good fortune. A gold *dinar* was a handsome, large donation, and he effusively thanked the Rimanover and went on his way.

Afterward, the *Rebbe* had second thoughts. He began to feel troubled that he had given the pauper *tzedoka* out of feelings of mercy, compassion and sympathy, rather than to fulfill the *mitzva* of *tzedoka* for the sake of *Hashem*, as *Rashi* comments on *Teruma* – “Take *teruma* and give it *lishmi* – for the sake of My Name,” says *Hashem*.” The *Rebbe* decided that he would call his attendant again and send him after the pauper.

The pauper was meanwhile happily on his way, smiling at his good fortune. The poor man had gone some distance when behind him he heard the *Rebbe’s* attendant calling after him, running to catch his breath. The pauper froze and his eyes darkened. “Oh no! Surely the *Rebbe* made a

mistake when he gave me a gold *dinar* and he has sent his *gabbai* after me to exchange it for a silver one!”

Still, having no choice, he turned sadly around and headed back to the *Rebbe’s hoif*, following the *gabbai’s* lead.

When they returned, the *Rebbe* had the *gabbai* bring the wallet and to the pauper’s total astonishment, not only did the *Rebbe* not take his gold *dinar* away, but he proceeded to hand him another gold coin! This was too much! The pauper smiled, turned to the *Rebbe* and taking courage from the *Tzaddik’s* kindness, asked boldly, “*Rebbe*, I am sorry, I don’t understand. If Your Honor wished to give me two gold coins, why couldn’t the *Rebbe* have done so at once rather than call me back? The *gabbai* gave me quite a turn and I suffered a fright and was very downcast and disappointed until just now,” he concluded, confused.

The *Tzaddik* smiled and explained, “In *Parshas Re’eh* the *pasuk* tells us *noson titein* – ‘you shall surely give *tzedoka*’. Why does the *pasuk* use a double expression? It tells us that if you give out of feelings of sympathy, give once more for the sake of the *mitzva*. This is what I did. The *pasuk* also says, ‘Your heart shall not be evil when you give him’. I interpret this *pasuk* to mean that the first time you give *tzedoka* do not do so because of the feelings in your heart, that you feel bad for the pauper; therefore give again, and do so for the sake of *mitzvas tzedoka*. (*Anaf Etz Avos* p. 183)



Rav Mottele, 20th of Iyar

Chernobyler *Maggid*

The Lamed Vov Tzaddikim **Coarse Fabrics**

It was well known that Rav Mordechai of Chernobyl used to raise money to free captives and his specialty was to collect *tzedoka* to sustain the thirty-

six hidden *Tzaddikim*.

The Chernobyler *Maggid* was once visited by a Jew who brought a *kvittel* and a *pidyon*. In his letter of petition he requested of the *Tzaddik* a *berocha* for children. “*Rebbe*, my wife and I are

childless and we seek a *yeshua*. Please give us a *berocha* and grant us children!" he begged.

Rav Mottele answered him, "There is a tailor who is one of the thirty-six hidden *Tzaddikim*. His custom is that once he finishes tailoring the clothes that he sews, he then blesses his customers that they should wear their clothing in happiness and good health! You should travel to that tailor and have him sew your suit of clothes," advised the *Maggid*. "Then, afterward, when he is finished and offers you his customary blessing, you will respond and ask how you can be happy without a child. When the tailor hears you are childless, he will bless you with children and through the *berocha* of that hidden *lamed vovnik*, you will have a *yeshua* and be blessed with children!"

The *Chassid* took the Chernobyler *Maggid's* advice and began to search high and low for this tailor. The tailor was not well known and so the search took some time. Finally, the *Chassid* located a tailor of whom it was rumored that he concluded his business with a blessing for health and happiness. When the *Chassid* came before the tailor, however, he saw an ordinary, coarse-looking individual, whose clumsy-looking hands and aloof demeanor suggested that he was no fine tailor and not a skilled craftsman. Our *Chassid* had brought two bales of material with him, one for a fine silken overcoat and suit and another of coarser fabric for pants. He decided that he was too worried that the tailor might ruin his silk and so he hired him to make a pair of pants. "If the *Rebbe* is correct, then I will get the same *berocha* at the conclusion of the job, no matter what the tailor sews," reasoned the *Chassid*.

The tailor measured and fitted our *Chassid* and then labored and sewed the pants. Afterward, the *Chassid* paid and thanked him, whereupon the tailor blessed him, "May you wear these pants in good health and happiness!" The *Chassid* replied

as he had been instructed and the tailor responded with a *berocha* that our *Chassid* and his wife merit having a baby boy! The *Chassid* was overjoyed and he traveled to the Chernobyler *Maggid* to tell him the good news.

"And then he blessed us that we should have a baby boy!" concluded the *Chassid* before the *Maggid*, who, for some reason, was quiet and shook his head to and fro ever so slightly and sighed in apparent dismay.

"Yes," said the *Maggid*, "the *Tzaddik's* *berocha* will be fulfilled and you will have a baby boy! However," he explained to the *Chassid*, "I advised you to have the tailor sew you a fine silk suit. Had you heeded my advice," he paused, fixing the *Chassid* with a piercing glance, "you would have merited a *zaydene kind* – a baby boy with *middos* as fine as silk! You, however, decided to have him sew for you a coarse fabric pair of pants, and so you will have a baby boy, but his *middos* will be as coarse of the fabric of those pants you gave the *lamed vovnik* to sew you!"



How Much Is Mud Worth?

Rav Mottele of Chernobyl arrived in a certain town and was dismayed that one of the wealthiest Jews did not come to visit him. When he sent his *gabbai* to see the wealthy resident and ask him why he hadn't yet called on the *Rebbe*, the *baal habayis* responded rudely, "I would gladly welcome the *Maggid* into my home! It's not the *Rebbe* I don't want, it's the *Chassidim*! Listen, I have a fine home expensively and tastefully furnished and decorated by fine silks, elaborate, finely woven rugs and carpets, and the *Chassidim* will come in and ruin them with their heavy, muddy boots! Tell the *Rebbe* that he is welcome without his *Chassidim*!"

The attendant relayed the message. The *Maggid*, who was collecting, as usual,

on behalf of the thirty-six hidden *Tzaddikim*, agreed. As was customary, the host was expected to gift the *Tzaddik* a sizable donation, but the *Rebbe* stopped at the threshold and explained that he had only agreed to enter the house and no more.

“I agreed to enter, but if you want me to mount the stairs and enter your sitting room, you will have to increase the donation by each stair I climb!”

The wealthy host agreed and by the time the *Rebbe* sat at the table he was looking at a large sum of money indeed. “Now,” said the *Maggid*, “I hear that you fear mud and dirt! Let me see if I cannot change your mind and shift your perspective just a bit with the following story:

“There was once a wealthy merchant who traveled in a fine coach pulled by strong, healthy steeds. As he traveled through the forest one day he came upon a rundown, rickety old wagon stuck in the mud. The poor Jew, struggling to dislodge it, had two broken-down old mares, whose bony, weak bodies struggled unsuccessfully to pull the wagon out of the squelching muck. The wealthy merchant dismounted and harnessed his own horses to the wagon but this too was insufficient. Finally, he disrobed, divesting himself of his fine overcoat and silk gloves, and they climbed together into the mud side by side, pulling and pushing, until he finally saved the sinking Jew and his wagon from certain death in the swampy mire.

“After many years, the merchant left this world and came to the world of judgment. As he stood before the heavenly tribunal, the black prosecuting angel brought wagons full of sins to weigh on the scales of justice, while white-robed angels of mercy and defense also brought wagons full of merits and *mitzvos*, attempting to balance and tip the scales in his favor. To his horror, it wasn’t enough! The scales tipped to the side of judgment against him! Then the defense brought the merit of saving the life of the Jew in the swamp. They took the whole wagon, with the Jew and the horses – and the weight of them all balanced the scales as they swayed to and fro. Just then another angel piped up and yelled to the *Bais Din Shel Maala*, ‘You forgot to add all the mud! This wealthy, refined individual got down in the squelching, stinking mud, sullied his fine waistcoat and breeches and stank of filth to save his fellow Jew – surely all that mud counts for something!’


“And they heaped on all the mud, which tipped the scales in his favor,” concluded the *Rebbe*, his eyes dancing.

The merchant froze; he understood the message all too clearly. It was his past life in the story; the *Maggid* meant his previous *gilgul*. He got up, walked to the door, swung it open wide in welcome and declared to the *Chassidim* outside, “Come in! Come in! Welcome and don’t forget not to wipe your muddy boots on the mat. In fact, the more mud the better!!!” (*Yehi Ohr* #230-231)



תורתו מגן לנו
היא מאירת עינינו
הוא יצליץ טוב בעדנו
אדונינו בר יוחאי
זכותו יגן עלינו
ויפטור כל העולם מדין
כאשר הודה בעל דין

Zera Shimshon



Emor

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 Reggio, 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 מיכאל זצ"ל

בעל הזרע שמשון זיע"א

יה"ר שיתקיימו בנו ברכותיו של אותו צדיק

זכות רבינו שמשון חיים בן הרב נחמן
מיכאל זיע"א יעמוד להחפץ בעילום
שמו ולכל בני משפחתו
יה"ר שיתקיים בהם ברכותיו של אותו
צדיק אמן ואמן

ברכות וישועות בזכות רבי שמשון בר יהאי

אמור אל הכהנים וגו' (כא, א')

Say to the Kohanim etc. (21:1).

In this week's portion of the Yalkut, R' Yehoshua ben Levi says that Hashem showed Moshe Rabbeinu all the future generations and their leaders. When he saw that Shaul HaMelech and his sons would die by the sword he asked Hashem, "Is it proper that the first king of the Jewish people should die by the sword?" Hashem answered, "It is because the Kohanim that he wiped out (the entire city of Nov) cry out (in Heaven) against him."

The Zera Shimshon asks that Moshe Rabbeinu's question is difficult to understand. What difference does it make which number king, Shaul is? Regardless, it is not proper that any Jewish king should die in such a manner, be it the first king or any king thereafter?

As well, since Shaul HaMelech was indeed guilty of killing the Kohanim of the city of Nov, why does it seem from Hashem's response to Moshe Rabbeinu that Shaul was only punished 'because the Kohanim that he wiped out cry out against him'? Wasn't he deserving of a punishment even if there was no active prosecution against him?

The Zera Shimshon answers as follows:

The Asara Ma'amaros explains that the reason that the Shevet of Binyomin merited that the first king of the Jewish people came from them, was because all of the other Shevatim bowed to Esav when he met up with Yaakov Avinu upon returning from Lavan's house. The only one of the Shevatim that did not bow to Esav was Binyomin, as he was not yet born. Thus, Shaul became king in his ancestor, Binyomin's, merit of not further empowering Esav by not bowing to him.

R' Shimon Bar Yochai recounts in the Zohar (Balak 192b), that when Hashem approached the angel of nation of Esav (the Satan) to offer the Torah to its nation, it said, "Esav lives on the sword and cannot keep the commandment of 'Do not kill.'" In fact, the Satan said, "Chas VeShalom! I can't accept the Torah." He begged Hashem not to offer it to him again since his nation's (Esav) entire power came from the sword. The Satan told Hashem to offer it to the Jewish people. Hashem asked the Satan, "How can I convince the Jewish people to accept it?" The angel of Esav said, "Take some of my light." The Satan was so afraid of Esav being forced to accept the Torah and possibly losing his power that he was ready to give away some of his strength to bribe the Jewish people into accepting the Torah.

R' Shimon Bar Yochai explains that this light means that the Satan gave the minimal amount of kedusha that he possessed to Hashem to pass on to the Jewish people to 'bribe' them into accepting the Torah. Since the Satan represented Esav, whose power was with the sword, the kedusha aspect that the Jewish people received was the right to use the sword for capital punishment and Milchemes Mitzva. If not for this, the Jewish people would not have had the ability to use a sword.

This is what Moshe Rabbeinu was asking Hashem when he saw that Shaul would die by the sword. How is it the Shaul, who became the first Jewish king due to the fact that that his ancestor did not empower Esav by bowing down to him, should die by the tool that is the essence of the power of Esav?

To this Hashem answered that since Shaul murdered the Kohanim of Nov for no justifiable reason, he had empowered Esav by using the sword in a sinful fashion. This is why the merit of Binyomin did not protect him. The Kohanim's outcry was that Shaul should be punished since his *own* action overweighed what his *ancestor* did and he should not be protected from Esav's tool, the sword, in his ancestor's merit.

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5 - Rabbi David Yehudayof

16 - Rabbi Yitzchak Chai Taib

17 - Rabbi Moshe Yechezkel Dangur

18 - Rabbi Shalom Buzgalo

19 - Rabbi Ezra Attia, Rosh Yeshiva
'Porat Yosef'

20 - Rabbi Yosef Velatoch

21 - Rabbi Moshe Dayan, author of
'Likutei Chemed'*Weekly Bulletin on the Parshah*

Pachad David

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**MASKIL LEDAVID****Weekly talk on the Parshah given by Moreinu v'Rabbeinu Hagaon Hatzaddik Rabbi David Chananya Pinto, shlita****Receiving the Torah is in Proportion to One's Preparation**

"You shall offer a fire-offering to Hashem, it is an assembly" (Vayikra 23:36)

On this verse, the Ramban z"l writes: "עצרת היא", 'It is an assembly' – I held you back with Me (the word עצרת can also be used as an expression of detaining). Like a king who invited his sons to dine with him for a certain number of days and when the time came for them to depart, he said, 'My sons, I beg of you, stay behind with me just one more day since your parting is difficult for me.' This is Rashi's explanation. According to the Kabbalistic interpretation: It is written 'For in six days Hashem made the heavens and the earth' (Shemot 20:11) and the seventh day is Shabbat but unlike the other days that are coupled together, it remains alone and does not have a partner and Knesset Yisrael is its partner, as it says, 'and the earth', and they are number eight. עצרת היא, 'It is an assembly', since there (after the count of seven) everything stopped (this is another translation of Pesach). And He commanded concerning the Festival of Matzot (Pesach), seven days that begin and end with holiness (a day of Chag) to show that all of the days are holy and there is a Holy Presence through the entire Chag. Following the first day of the Chag, we were commanded to count forty-nine days which are seven weeks, corresponding to the seven days of creation. He sanctified the eighth day as the eighth day of the festival, and the days that are counted in between are like days of Chol Hamo'ed between the first and eighth day of the Chag, which is Matan Torah when He showed them His great fire and His words were heard from within the fire. Therefore, in every place, our Sages z"l refer to the festival of Shavuot as 'Atzeret', for it is like the eighth day of the Chag, as the verse calls this festival."

In summary, the Ramban is saying that the period of time from Pesach until Atzeret (Shavuot) is considered like one long festival. Chag HaMatzot (Pesach) is like the first festival day of the Chag, while the festival of Shavuot is considered as the concluding festival day. And the forty-nine days in between are like days of Chol Hamo'ed which have a special holiness, and they are days of happiness for Am Yisrael.

The avreichim of my Kollel sheyichyu posed the following difficulty to me: If the Sefirah days are days of happiness and considered like Chol Hamo'ed, why do we observe mourning customs during this time? Even if Rabbi Akiva's talmidim passed away during this time, Chazal already established that one does not practice signs of mourning during a festival?

With siyata dishmaya I will try to explain why nevertheless we mourn. We know that the wisdom of the holy Torah is unlike other superficial wisdoms which do not require any preparation or training before beginning to study them. However, concerning the holy Torah, if a person aspires that it become a soul-acquisition, transforming his essence and making a positive impression on him, sanctifying and purifying him and elevating him spiritually, he must first prepare himself by purifying his thoughts and eradicating all disturbances in his Avodat Hashem, so that his body should be a fitting receptacle for the Torah to dwell inside it. It is his obligation to willingly show self-sacrifice and forgo all worldly

matters in order to study the Torah and fulfill its mitzvot. This is why the Torah was given in the desert, in a place that is cut off from all worldly concerns, to teach a person that if he wishes to merit acquiring Torah, he must cut himself off from all worldly matters.

The extent of one's preparation determines the degree to which one will merit receiving the Torah. As an example of this idea is that if one holds a cup upside down, it will only be able to contain a few drops of water in the hollow underneath the cup. If one holds the cup slightly tilted to the side, it will fill up only partially with water. But if one holds the cup in the right way facing upwards, then it can be filled to the brim. So too with the festival of Shavuot, according to the degree of one's preparation towards the Giving of the Torah, to that same measure will one merit receiving it.

The main focus of our preparation should be in rectifying our middot and improving our interpersonal relationships. We must uproot any negative traits that have become ingrained in us, for example pride, anger, revenge or bearing a grudge, and acquire positive and upright attributes, otherwise the Torah will not be able to dwell inside us.

Now we can understand why we mourn for Rabbi Akiva's talmidim even though these days are considered like Chol Hamo'ed and are essentially days of happiness. Man must remember and internalize the fact that these talmidim passed away only because they did not accord sufficient respect to each other, and for all their immense greatness, Hashem did not desire their Torah and they passed away with difficult deaths, r"l. We must learn from them that as the Festival of Receiving the Torah approaches, it is essential to improve our middot, straighten our ways, and be careful to behave with love, friendship and particular affection towards one's friends and acquaintances since this is a foremost prerequisite for accepting the Torah, as Rabbi Akiva preached, "You shall love your fellow as yourself" is a great principle of the Torah."

If a person did not rectify his middot, he will certainly not merit receiving the Torah and then, without Torah he is considered as dead. For without Torah, what is life worth living for Torah is our life and the length of our days?

Accordingly, improving one's middot is a matter of life and death since without doing this, one will not merit receiving the Torah and without Torah, as we have written, one is not truly living. Just as saving a life takes precedence over Shabbat observance, so too saving a life takes precedence over observing a festival. Although these days between the festivals of Pesach and Shavuot are considered as Chol Hamo'ed and are expected to be days of happiness, nevertheless because there is an aspect of saving our spiritual life, we therefore mourn these holy and pure talmidim to remember why they died, thus internalizing the message to improve one's middot and divest oneself of any bad middot that he may possess. One should undertake from now on, to behave with good manners, showing respect to other people, thereby he will merit receiving the Torah for he has acquired positive attributes.



Walking in their Ways

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

A Tzaddik's Promise for Long Life

Sometimes, a tzaddik will bless a person with longevity. This person who trusts in the power of a tzaddik's blessing, might conclude that since he is guaranteed a long life, there is no rush to do teshuvah. This is a fatal mistake. Hashem can take a person's life whenever He sees fit. The tzaddik's berachah is no promise that Hashem will grant a person a long life.

I once knew a Moroccan Jew who had received a blessing from the tzaddik, the Baba Sali, zya"l, for a long life. The man, indeed, lived long. At some point, he asked for an additional blessing for long life, which he was graciously given.

This man understood that the tzaddik's blessing was effective as long as the tzaddik prayed for him. But as soon as the prayers would stop, his berachah too would cease.

The day the Baba Sali passed away, the Jew set to writing his own will. He truly felt this was his last day on earth. He called his children to him, took his leave of them amidst copious weeping, and while saying Kriyat Shema indeed departed from this world.

This Jew merited that the tzaddik's blessing should be fulfilled and in the merit of the tzaddik's prayers, he merited living to a ripe old age.

But at times, a tzaddik might bless a person with long life, and Hashem, whose calculations we cannot understand, decrees otherwise. Despite the tzaddik's blessing, a person might die young.

The Gemara states (Shabbat 153a), "Rabbi Eliezer said, 'Repent one day before you die.' His disciples asked him, 'Does a person know which day he will die?' He replied, 'Therefore, he should constantly repent, in case he will die the next day.'"

We should always regard each day as our last upon this earth and constantly do teshuvah.

The Haftarah

"But the Kohanim, the Levites, descendants of Tzadok"

(Yechezkel 44)

The connection to the Parsha: The Haftara mentions the laws pertaining to the holiness of the Kohanim, according to the instructions of Yechezkel HaNavi. The Parsha too discusses the holy conduct required of Ahron HaKohen's offspring.

Guard Your Tongue

Habituate Yourself to Reprove

A person should always be accustomed to reproofing his household in matters of guarding one's tongue from speaking gossip and slander. This should be carried out in a gentle manner while reminding them of the great punishment that this brings in the Next World and the greatness of the reward for one who is vigilant. The Gemara states (Shabbat 25b): "Anyone who can protest (about the behavior of) his household and does not do so, is taken to account for (the sins of) his household."



Words of our Sages

What is an Example of Chilul Hashem?

"And they shall not desecrate the Name of their G-d" (Vayikra 21:6)

The exemplary way of life of HaGaon Rabbi Chaim Pinchas Scheinberg zt"l, Rosh Yeshiva of 'Torah Ohr' in Yerushalayim, demonstrated his caution concerning the prohibition of Chilul Hashem, desecrating G-d's Name, as related in the sefer 'Migadluto u'Meromemuto'.

The Rosh Yeshiva was most particular that his deeds and customs should not cause even the slightest trace of Chilul Hashem. The extent of his apprehension not to stumble with this sin was brought to light when he quoted the following Gemara (Yuma 86) in his lectures: "What is an example of Chilul Hashem... Rabbi Yochanan said, an example would be for us Talmidei Chachamim to walk four hundred amot without contemplating Torah and without wearing tefillin". When Rabbi Chaim mentioned this Gemara he would burst into tears! It was a clear demonstration of how anxious he was not to sin in this matter. Even in matters which he was outstanding in his generation, and maybe especially in these things, he was most particular since he was classified as a Talmid Chacham for whom Chilul Hashem is most severe.

Indeed, he was careful that all his ways and actions should be a source of sanctification of G-d's Name and G-d forbid not the opposite. This showed itself even in seemingly minor matters. For example, when he spoke publicly or wrote a letter, he would clarify the correct way of saying a certain word in Lashon Hakodesh or the correct way in which it is spelt, explaining that if it is not pronounced correctly it contains some aspect of Chilul Hashem, for people will say that Torah students speak or write in an unsophisticated manner. When faced with students who spoke incompetently or wrote illegibly, he would point out to them that it is a blemish in the Torah's glory.

His clothes were always clean and respectable. Before he left his house or Yeshiva, he would always check that his clothes were clean and neat and that his shoes were shined and not dirty.

One could assume that it was simply his nature to be organized and tidy, but whenever he would check if his clothes were presentable and not even slightly stained, he would point out that he was doing it so that it shouldn't be a Chilul Hashem. When appearing before the irreligious public he would be especially careful in this area. For example, when he was hospitalized he would ask from time to time if his clothes were clean and respectable so that his appearance should not cause a Chilul Hashem.

He was also particular that the Beit Hamidrash should be clean and organized, similarly the entrance to the Yeshiva's building and also the entire building. Often when he would use the stairwell and notice bits of garbage, he would bend down and pick them up. This was simply amazing to behold since everybody knew how immersed he always was in his learning, yet nevertheless, he noticed this kind of thing because it was important to him that the Yeshiva should not be the cause of any Chilul Hashem.



Pearls of the Parsha

The Shabbat Rest is for Torah study

"The seventh day is a day of complete rest" (Vayikra 23:3)

The sefer 'Bnei Shushan' uses this verse to illustrate the Chazal that Shabbatot were only created for Yisrael for the sake of occupying themselves with Torah on this day.

The words 'וביום השביעי שבת שבתון', 'the seventh day is a day of complete rest', contain a hint for this idea. The first letter of each Hebrew word has the same numerical value ($6+5+300+300 = 611$) as 'תורה', Torah, implying that on the Shabbat day one must study the holy Torah.

Resting on Shabbat as a Heavenly Command

"It is a Shabbat for Hashem in all your dwelling places" (Vayikra 23:3)

What is the meaning of "in all your dwelling places"? Would it occur to us that there are places where it is not necessary to observe the Shabbat?

The 'Ktav Sofer' explains that it is well-known that all the nations chose one day of the week as a day of rest. When Bnei Yisrael were in Egypt, the Midrash tells us that Moshe Rabbeinu tried to get Pharaoh to agree to one day of rest for the Jewish slaves so that they should have strength to work the rest of the week.

So how can we know if a person's intention when observing Shabbat is for a day of relaxation, or his intention is to fulfill a G-dly command?

The answer is that if this person lives amongst the nations who have fixed a different day for their day of rest, nevertheless he also rests on the Shabbat day, it shows that his intention when resting on Shabbat is to fulfill his Creator's command since he has already enjoyed his 'physical' rest day. This is the intention of the verse, "It is Shabbat for Hashem", meaning that one must fulfill the Shabbat because it is a G-dly command, and when is this clear? If you observe Shabbat "in all your dwelling places", also when living among the nations.

Peace between Body and Soul

"And you shall afflict yourselves; on the ninth of the month in the evening" (Vayikra 23:32)

The Gemara (Berachot 8b) asks, 'Does one actually fast on the ninth, we fast on the tenth? But to tell you that anyone who eats and drinks on the ninth, the verse considers it as if he fasted on the ninth and on the tenth'.

The sefer 'Terachem Tzion', written by Rabbi Refael BenTzion HaKohen zt"l, questions how it can be that a person eats on the ninth yet it is considered as if he fasted?

He quotes the commentaries who explain that we greet each other on Shabbat with "Shabbat Shalom" since on Shabbat there is peace (shalom) between the body and soul. Meaning that during the week the soul opposes bodily desires like eating and drinking, but on Shabbat, all eating and drinking also contain pleasure for the soul for they are considered as mitzvot, therefore on Shabbat one says "Shabbat Shalom" since there is peace between the body and soul.

According to this, it is possible to explain why "and you shall afflict yourselves" is written in the plural (נפשותיכם, literally 'your souls') for one must afflict both one's physical aspect of the soul and also the spiritual aspect of the soul. The physical soul one afflicts by fasting, whereas the spiritual soul is afflicted conversely by eating and drinking. How is it possible to simultaneously carry out both these types of affliction? On this Chazal say, anyone who eats and drinks on the ninth, which is an affliction for the spiritual soul, and fasts on the tenth, an affliction for the body, is considered as if he fasted on the ninth and on the tenth.

Treasures

Based on the teachings of
Moreinu v'Rabbeinu Hagaon
Hatzaddik Rabbi David Chananya
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On Occasion, the Gates of Repentance are Closed

The hilula of the holy Tana, Rabbi Meir Ba'al Haness zya"a, falls at this time of the year.

It is well known that his master and teacher was Elisha ben Avuya (later known as Acher) who left the path of Torah and rebelled against its mitzvot and even murdered young Jewish children. Chazal tell us (Chagigah 15a) that Elisha was riding on a horse on Shabbat and Rabbi Meir was walking behind him so as to learn Torah from him. Elisha said to him, Meir, retrace your steps because with my horse's heels I have measured the distance and you have reached the t'chum Shabbat (2,000 cubits from the edge of town at which point one may walk no further on Shabbat). Rabbi Meir replied, you too should return. Elisha said, did I not already tell you that I already heard behind the Heavenly partition, 'return wayward sons, besides Acher'.

This is a most puzzling Gemara. If Elisha had become so wicked by abandoning the Torah and disregarding the mitzvot, why was he concerned that Rabbi Meir should not go past the t'chum Shabbat? What does he care if his student Rabbi Meir also sins and profanes the Shabbat like him?

It is also hard to understand how a wicked person like him, who personally killed young children, merited hearing a Heavenly voice behind the partition?

The answer is that the Torah that Rabbi Meir learned with him on the way is what elevated Acher and purified his soul for a short time. Acher was influenced positively by Rabbi Meir's Torah, and as Chazal tell us about Rabbi Meir (Eruvin 13b): "His name was not Rabbi Meir, but Rabbi Nehorai. Why was he called Rabbi Meir? For he would light up the eyes of the Sages with Halacha. Rabbi said, the reason why I am sharper than my contemporaries is because I saw Rabbi Meir's back. If I would have seen his front I would be even sharper."

So we see that Rabbi Meir's Torah possessed the power of lighting up the eyes of others and purifying their hearts, and since he learnt Torah with Elisha (Acher) this Torah was able to influence him for the good and implant thoughts of repentance in his heart for a few moments, elevating him from his terrible lowliness. This is why he was inspired to save Rabbi Meir from profaning the Shabbat by telling him to turn back. And this is the reason why he merited hearing the Heavenly voice that told him, 'Repent wayward sons'. The goal of the Heavenly voice was to create an opening for him to repent and he should have understood this, but due to the powers of impurity that surrounded him, he mistakenly thought that it was too late for him to rectify his ways and that the gates of Heaven were closed for him.

So we see that all those who study Torah for its own sake, with awe and trepidation and with the proper preparation, merit that the light of their Torah will also positively influence their surroundings. This Torah has the power to kindle the spiritual spark even in the hearts of those who have strayed and are far from the path of Hashem.



A NOVEL LOOK AT THE PARSHA

We are obligated to fulfill all the Torah commandments just because they are G-dly commands. At the same time, there is an inherent reason behind each mitzvah, inner perceptions and lofty secrets, profound insights that are deeper than the depths. But every reason also has its simple understanding. The mitzvah of counting the Omer is seemingly an incomprehensible enigma. The Torah commands us to count seven weeks and seven days within each week. But what are we counting and how do we count? And when we count the days, are they good days or bad days? For a day, in its very essence, is a receptacle that can contain anything. Furthermore, what lies behind seven weeks of seven days? And what is the significance of the sum of all these days and weeks?

Harav Shimshon Pincus zt"l addressing this topic in his eloquent style, sheds some light on these questions, quoting the Sefer Hachinuch (Mitzvah 306): "From the root of the mitzvah according to its simple meaning, is that the entire significance of Bnei Yisrael is only the Torah and only because of the Torah, were heaven, earth and the Jewish people created... This is the main reason why the Jewish people were redeemed from Mitzrayim, so that they should receive the Torah at Har Sinai and fulfill it... This is the reason why they were redeemed and it is their ultimate good. It is of great significance to them, more than the freedom from slavery... Due to this, since it is the essence of Yisrael and for which they were redeemed and rose up to all the greatness that they achieved, we were commanded to count from the day following the first day of the festival of Pesach until the day of the Giving of the Torah, to show our soul's great desire for this notable and longed-for day. This is 'like a slave who seeks shade', and will keep counting towards the longed-for

time when he will be set free, for counting shows the person that all his hope and sole desire is to reach this time. This is why we count the Omer, it is as if we are saying that this number of days have passed, and we do not count the days still remaining, for this is what shows our strong desire to arrive at the (longed-awaited) time..."

There is a famous question asked. When counting towards a much-anticipated event, one counts the number of days that remain and not the days that have already passed. For example, a child who is about to celebrate his Bar Mitzvah will count, 'this is the number of days left until my Bar Mitzvah'. So according to the Chinuch's explanation, it would seem appropriate to start counting from the number forty-nine, for there are forty-nine days left until the receiving of the Torah. The following day one should count forty-eight, and so forth!

To resolve this difficulty, we will quote Maran Rabbi Ahron Kotler's zt"l, famous essay concerning Ya'akov who had to wait seven years to marry Rachel, and the Torah tells us "and they seemed to him a few days because of his love for her". Seemingly, this is hard to understand, for we know that human nature is the opposite. The more a person waits and desires something, the longer the days seem to be. One day can feel like a year. So the above verse that tells us how short the period seemed to be for Ya'akov, is by definition a proof that Ya'akov used this time to sanctify and purify himself, preparing himself for the building of Am Yisrael.

The explanation is as follows: It can be compared to someone who desperately needs a million dollars. If he is told that in another hundred days he will receive the money, he will certainly be pleased, but every day of waiting will seem to him like eternity, for the days appear to be distancing him from the longed-for sum. Not so if a person requires a million dollars and he is offered a work opportunity where he will earn ten thousand dollars every day so that by the end of a period of a hundred days, he will have a million dollars in his hands. For this person, the days will pass quickly.

What is the difference? When a person requires a million dollars and he is told to wait a hundred days, these are a hundred days of pure waiting, empty days without content which only serve as a barrier between him and the money. But if these hundred days are not days of waiting but rather an opportunity to earn and procure the money, then these days are not meaningless and an impediment. On the contrary, each day is a day of development and progress towards the longed-for goal, and therefore they pass quickly. Each of the hundred days is a source of happiness for if he skips even one day he will not achieve his goal – the full amount that he requires.

So it was with Ya'akov Avinu. During his seven years of waiting, Ya'akov Avinu was occupied with building himself, therefore he considered each day that passed a day of delight, for it was used as preparation towards building Am Yisrael. Thus automatically "and they seemed to him a few days because of his love for her". For this "love" was Ya'akov Avinu's pure and holy desire for that union with Hashem that would result from his marriage with Rachel, so each day that passed was an additional layer in this building. This is why his seven years of work seemed to him like a few days.

This is also the idea behind the counting of the Omer. If we were simply waiting to receive the Torah and these were just fifty days in the middle, we would certainly count the days still remaining, for we would be waiting for them to pass since they are 'in the way' of our receiving the Torah. But the truth is that these are days of building ourselves in preparation for receiving the Torah. After one day of personal development we become more fitting to receive the Torah; after two days even more fitting, after three days still more, and so forth, until by the end of forty-nine days we have become entirely worthy of receiving the Torah. This then is the simple meaning behind the mitzvah of counting the Omer: We are counting forty-nine days of building ourselves up towards receiving the Torah.

ME'OROS RAMCHAL - EMOR

WHY WAS THE KOHEN FORBIDDEN TO WEAR LONG HAIR OR TORN CLOTHES?

He must never leave his hair uncombed or tear his clothing.

“He who is the Kohen Gadol among his brothers, on whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not allow his hair to grow.” (VaYikra 21:10)

The *Ramchal* explains that the secret of hair [on the head] is that it represents *dinim* – harsh judgments, whereas a *Kohen* needs to represent the secret of the attribute of *Chessed* – loving kindness. Therefore, he should not have a lot of long hair since that would increase *dinim*.

“Nor shall he rend his garments.” (VaYikra 21:10)

The *Ramchal* teaches us that clothes hint at supernal garments, if they tear and rip than the forces of darkness, namely the *kiyyos* the husks and shells of impurity can grasp onto them. Therefore, the garments of the *Kohen Gadol* needed to be whole and this was their *tikkun*. In order to prevent the outer façade, the forces of darkness called the *chitzonim* from ruling over them the *Kohen* was commanded not to rent or tear his garments and clothes.

Since the *Kohen Gadol* must protect himself from any impurity and *tumch* contamination he is furthermore forbidden from any contact with the dead. The *pasuk* emphasizes the lowliest part of the soul known as *nefesh* – *ngfshos meis* – as opposed to the higher *ruach* and even higher *neshama* since this part the *nefesh* suffers the pain of death and remains behind in the grave whereas the *ruach* and *neshama* ascend to their rest on High.

ANI HASHEM ROFECHA – תנשנא יי תנשנא = נשנא

The *Sefer Ta'amei HaMinhagin* (page 251) writes that our new month of *Iyar* is tried and tested as a time for *refuah*, healing, from the ailments and pains that may affect a person. Why is this so? He brings the *Bnei Yisachar*, who teaches that most weakness and illness come from foods which do not comport with the person's nature or composition. The Rambam (Hilchos De'os 4:15) writes likewise. See also Kitzur Shulchan Aruch - Chapter 32.

Since the *Mon* began to fall in this month (on the 16th day of *Iyar* 2448)--and it was a perfect food from which resulted no sickness, pain or even waste matter (as Dovid HaMelech refers to it in *Sefer Tehillim*--“*lechem abirin*”) and even cured those who were ill--Hashem left the curative nature of the month in effect even through today. Accordingly, *Iyar* is a time of “*segulah l' refuah*”.

In fact, the *Ta'amei HaMinhagin* notes, the name “*Iyar*” is an acronym for *Ani Hashem Ro'fecha*--I am Hashem, Your Healer.

What can we do to help promote the curative effects of this special time as initiated by the heavenly *Mon*? We can turn to the *la'ning* of this past *Shabbos* (which was non-coincidentally, of course, *Rosh Chodesh Iyar*), where the *Torah* writes that the *Metzora* who was afflicted with terrible *Tzoras* walks about declaring “I am *Tameh*, I am *Tameh*.” Chazal (*Shabbos* 66A) explain that he declares this so that others will ask for mercy for him**. The *Ba'alei Mussar* note that the *Metzora* does not ask others directly to pray for him--rather, he only declares that he is “*Tameh*”, and those who hear him are expected to pray sincerely for him even without his direct request--and notwithstanding that he has sinned to such a great extent that Hashem has actually made him a *Metzora*.

What a great lesson we can learn at this time of year--which is so special for healing, and, moreover, the *Omer* period, in which our “*Bein Odom L'Chavero*” is to be seriously improved upon. We should not wait to be asked, or merely be responsive to the request of others, when we hear that someone is not well. Instead, we should “hear the cry” and go out of our way during this auspicious time to *daven* for those we may not even know, but whom we have heard are in need of a *Refuah*. An ounce of *Tefillah* may mean a kilogram of cure.

PRACTICAL SUGGESTION: During the remaining weeks of *Sefirah*, recite a daily special, sincere *Kepitel* (chapter) of *Tehillim* for your list of *choilin*--recognizing that this is a special time for the potency--and importance--of your heartfelt *Tefillah*!

Credit: Frum Tornoto

Lag BaOmer

18th of Iyar is the *Hillulah* of the *Tanna* Rabi Shimon Bar Yochai author of the Holy *Zohar* who passed away on in the year ה'תקמ"ח and is buried in Meron.

A few Meditations on how to serve Hashem on this day:

Rav Elazar Yisroel Av Beis Din of Sokolov, author of Omer

HaTemulah teaches us:

Whether you are thanking *Hashem* for your own personal miracle or for something that *Hashem* has done for others and similarly when you praise *Hashem* for understanding and intellectually grasp just how lofty and great He is.

This should enthuse you and set you inflame with excitement to praise *Hashem*. This alone should not be sufficient to thank Hashem for this detail alone, rather thank *Hashem* that you merited to stand before Him in praise!

This is *Hod she'beHod* – thanksgiving within thanksgiving:

In this thanksgiving itself, be thankful in an inner manner and give deep thanks, that you merited to thank *Hashem* and praise Him

Rav Daniel Frisch author of Masok MiDevash in his sefer

U'Sefartem Lachem adds:

We furthermore thank (*Hoda'ah* – as in the word *Today* – thank you) *Hashem* for granting us the secrets and mysteries of the *Torah* which corresponds to the attribute of *Hod* (see *Archei HaKininim*) which reveals the superior light of *Hashem's* Divine Wisdom (rooted in *Hod* see *Pardes* 23) through the holy *Tanna* Rabi Shimon Bar Yochai whose *hillulah* is on this day that corresponds to *Hod* within *Hod*.

Try to praise and thank your fellow Jew, recognizes his favors and for what he has done for you. Especially with the left foot and in the morning since both are aspects of *Hod*.

Have in mind to concentrate on the *berachah* *Mekabeitz Nidchei Anno Yisroel* in *Shemoneh Esrei* (whose attribute is *Hod* according to the *Arizal*) ask and pray that *Hashem* gather in all the sparks of holiness from whatever we damaged, ruined or blemished especially when it comes forgetting to thank *Hashem* and forgetting to thanks others for help or favors, and over paying back thanksgiving late, and over improperly studying secrets and mysteries of *Torah*

since all such sins have their root in the attribute of *Hod* and they are holding back redemption and the ingathering of our people from exile.



BAR YOCHAI

"BAR YOCHAI" is a song written by Rabbi Shimon Lavi, whose name is spelled ב"ר יוחאי and formed by the acrostic of the letter of the first words in each verse.

Rabbi Shimon Lavi was a *kabbalist* originally from Fez who later settled in Tripoli. He wrote a commentary on the *Zohar* called *Kesem Paz*. Our translation and comments are based partially on the commentaries of the renowned *kabbalists* Rav Yeshaya Asher Zeig Margolios, published as "*Biur HaShir* Bar Yochai." and Rav Daniel Frisch author of *Masok MiDevash*.

CHORUS:

ב"ר-יוחאי, נמנך חתך - אשךך
שךך ששךך מן חבךךך

Bar Yochai! You were anointed—fortunate are you!

How fortunate are you that you were anointed by your friends with joy. [They all rejoiced to see your rise in stature, honor and glory.]

VERSE 1

כנגד מלכות מלכות
ב"ר-יוחאי, שךך מן חתך קךך
נמנך חתך מן חתך קךך
נשאתך צדך מן חתךך
חבךךך על ראשךךךך

(Corresponds to the attribute of *Malchus* or Kingship)

Bar Yochai: **SHEMEN** שמן

With sacred oil you were anointed by the attribute of holiness. You wore the *tzitz* the crown of holiness. Your honor and glory, your beauty is worn covering your head.

BAR YOCHAI – Son of Yochai! You are compared to holy anointing oil because you yourself were anointed by the attribute of *kodesh* – holiness [referring to the *Shechina*]. You are crowned by the holy *tzitz* [like a *Kohen Gadol* who wore the diadem with the *Kadosh laHashem* inscribed upon it.] You are like a king (*Zohar* III 79b) who wears a royal crown on his head.

(In the *Idra Nasa* 145a the *Zohar* says that “*Kadosh LaHashem* – Holy unto Hashem,” refers to Rabi Shimon. The *Masok Midewash* says that *Likadosh Hashem* and Shimon have the same gematria.)

VERSE 2

כנגד יסוד
ב'ר-יוחאי, מושב טוב ושב
יום נסתי, יום אשר ברחתי
במערות צורים שמעדותי
שם קניתי הודך והודך

(Corresponds to the attribute of *Yesod* or Foundation)

Bar Yochai! **MOSHAV** מושב

You dwelled in a good place, on the day you ran away, on the day that you fled. In a cave full of rocks and boulders you hid. There you acquired your splendor and brilliance.

BAR YOCHAI – Son of Yochai! You sat in a good dwelling place in the cave studying the holy Torah that is also called good. You fled from the wicked Roman government that was after you seeking your life for the crime of teaching Torah. You hid there in the cave for thirteen years where you acquired splendor and radiance.

VERSE 3

כנגד נצח והוד
ב'ר-יוחאי, עצי שטים עומדים
למוחי ד' הם לומדים
אור מכלל, אור הקודר הם יומדים
הללא המה יורה מורה

(Corresponds to the attribute of *Netzach* or Eternity and Victory;

And also to *Hod* or Splendor)

Bar Yochai! **ATZEI** עצי

Like standing acacia beams from the *Mishkan*, *Hashem's* students engage in *Torah* study. With a wondrous light they ignite and with a fire of delight, they burn. They are none other than your teachers who instruct you.

BAR YOCHAI – Son of Yochai! You established disciples compared to standing Acacia Trees. And as it says “all your children are students of *Hashem*,” and when we study the *Torah* of the *Zohar* we too are recognized as *Linudei Hashem*! The wondrous light spreads through them and the fiery lights surround them as they study the secrets of *Torah* that you revealed as it says in *Chagiga* (15a) that when the secrets of *Torah* are studied fire burns and swirls around them. These are your students and disciples that fulfill the dictum of *Chazal* “I learned the most from my own students.”

VERSE 4

כנגד תפארת
ב'ר-יוחאי, ולשדה תפוחים
עליהם לקט בו מרקוחים
סוד תורה מצוינים ופוחים
נעשה אדם נאמר בעברך

(Corresponds to the attribute of *Tiferes* or Beauty)

Bar Yochai! **Velisadeh** וְלִישָׁדֵה

You ascended to the Orchard of Sacred Apples to gather perfumed fragrances from the garden. The Secrets of *Torah* are like buds and blossoms. The verse “Let us make man” was said for you and about you.

BAR YOCHAI – Son of Yochai! You entered the garden of Eden alive – known as the orchard of sacred apples. There the greatest secrets of *Torah* were revealed to you as fragrances as the most sweet swelling perfumes. There you made the *Torah* bud and blossom as it says (*Shabbos* 145b). Because you revealed the secrets in the holy *Zohar* you merited to complete and achieve the purpose of creation which is the study of *Torah* and its secrets so we can say that when *Hashem* said “Let us make man,” it was you and those like you to whom *Hashem* was referring to.

VERSE 5

כְּנֶגֶד גִּבּוֹרָה

בְּיָדֵינוּ, נִצְחָנוּ בְּגִבּוֹרָה

וּבְמִלְחָמָה אֵשׁ דָּת הַשְּׁעָרָה

וְהָרַב הוֹצֵאתָ מִתְעַקְרָה

שֶׁלֹּפֶת נֶגֶד צוּרָרָךְ

(Corresponding to the attribute of *Geurah* or Strength)

Bar Yochai! **Nezakta** נִצְחָתָה

You were girded with a belt of mighty strength. And in a holy war you used the fire of *Torah*, battling at the city gate. You drew your sword, unsheathed it from its scabbard and wielded it against your enemies.

BAR YOCHAI – Son of Yochai! When you sat with your colleagues in

Kerem BeYauneh (*Shabbos* 33b) you girded yourself with strength and courage to reveal the disgrace and shame of the wicked Roman government and authorities. You waged a holy war against them using *Das Torah*, you were fearless like a hero who attacks his enemies at the gate. You waged war with the holy sword that you unsheathed against the enemies of all sanctity and holiness, the vile enemies and accusers from the higher realms.

VERSE 6

כְּנֶגֶד חֶסֶד

בְּיָדֵינוּ, לְמִקְוֵם אֲבוֹנֵי שָׁי

הַתְּעִיף וְפָנִי אֲרִיָּה לֵישׁ

גַּם גָּלוּת כּוֹתֶרֶת עַל עֵינֶיךָ

תְּשׁוּרָה וְמִי שֶׁיִּתְּךָ

(Corresponding to the attribute of *Chessed* or Loving Kindness)

Bar Yochai! **Limkom** לְמִקְוֵם

To the place of marble you arrived and came before the face of Leo the Lion. Also, the orb of the crown upon the star of Ayish. You gazed and saw—but who can behold you!?

BAR YOCHAI – Son of Yochai! You ascended to the supernal realms of the *PARDIES* the sacred orchard alongside Rabi Akiva and you reached the place of the pure marble stones. You also reached the throne room where the throne of glory the *kisei hakavod* sits and the face of the lion is engraved on its right side (See *Yechezekle* 1).

See also *Sanhedrin* 95a where *Lajish* is one of the six names for lion: “ששה שמות שט לארי, אלרי הן: ארי, כפרי, לבאי, ליש, שחרי, שחרי”.

Another possible meaning is that *Rashbi* ascended to the heavenly zodiac constellation Leo the Lion, which could mean he understood its secrets.

Some have identified Ayish and translated this as “Crowned in glory, you ascended beyond [the constellation Ursa Major] the Great Bear.” Others leave Ayish ambiguous and render it as “You even perceived a rounded crown upon a constellation’s star,” this may be because there is a dispute among Jewish commentaries based on their knowledge of astronomy and astrology which star, cluster or constellation Ayish is.

We find Ayish in *pesukim* Amos 8:5, *Iyov* 9:9 “Maker of the Bear [Ursa Major also called the Great Wagon and known colloquially as Big Dipper] and Orion, the Pleiades and the constellations of the south.” *Iyov* 38:32 “Ayish shall be comforted over her sons.”

Rav Frisch explains this as You drew down into the world the attribute of *chesed* and loving kindness as is known that the great star Ayish (identified by *Rashi* (*Iyov* 38:32) as a large star that has a smaller group of stars associated, found in the Pleiades cluster and they blocked the floodgates of the *mabul* (see *Berachos* 59a) *Hashem* removed them to begin Noah’s flood. Thus Ayish is seen as blocking the flood and therefore symbolizes how the mark of the rainbow was never seen during *Rashbi’s* lifetime (see *Zohar* *VaYikra* 15a.) You reached such heights and grasped such deep things; who can ever compare or reach your level?

Lag Ba’Omer Bows and Arrows and Rain Bows

There is a well-known *minhag* *Yisroel*, a custom that young students have to shoot with a bow and arrow in displays of archery on *Lag Ba’Omer*.

Rav Tzvi Elimelech of Dynow author of *Bnei Yissascher* says he heard that Rav Menachem Mendel of Rymanow explained the reason behind this *minhag* as follows:

It is known (*Yerushalmi Berachos* 9:2) that in the days of Rabi Shimon Bar Yochai, the rainbow was not seen during his lifetime.

On the day of his ascension and passing, we mark this occasion and commemorate the absence of the rainbow with the bow and arrow. (*Bnei Yissascher Iygar* 3:4)

VERSE 7

כנגד בנה
בין-רוחא, בקדש הקדוש
קו קדש הקדוש
שכל שפחות סוד הקדוש
קדוש קדוש קדוש קדוש

(Corresponding to the attribute of *Binah* or Insight)

Bar Yochai! BeKODESH שבת

In the Holy of Holies of the Temple, a green line that renews the months, Seven Sabbaticals are the secret of Fifty [the Jubilee or *Yovel*]. You tied together the knots of the letter *Shin* as your bond.

BAR YOCHAI – Son of Yochai! Fortunate are you that you grasped the supernal attribute of *Binah* also known as the Holy of Holies. The attribute of *Binah* is also called the Green Line that surrounds the world see (*Tikkunei Zohar* introduction 10a). The attribute of *Chochmah* is constantly renewing *Binah*. The world exists standing on your merit since *Hashem* renews all of Creation because of you. You merited the 49 gates of *Binah* and insight which correspond to the seven weeks [of the *Omer*], and since each week is composed of seven days 7x7=49 and *Binah* itself is the secret of the fiftieth gate. (or the seven sabbatical years and the fiftieth year is the *Yovel* or Jubilee). You tied and bound the straps of the *tefillin* around you and caused your enemies to fear you. The *Shin* on the *Tefillin* is also the secret of *Binah* (*Tikkunei Zohar* *Tikkun* 10 26a).

VERSE 8

כנגד חכמה
בן-יוחאי, יי"ד חזקה קדומה
השקפות לבדדה פגומה
ל'ב מתיבות ראשית תרומה
את פדוב מקנשח זיו אורך

(Corresponding to the attribute of *Chochmah* or Wisdom)

Bar Yochai! **YUD** יוד

The letter *Yud* of ancient wisdom. You gazed into its inner glory. The Thirty-Two Paths lead to the beginning of *Terumah*. You drew down dazzling radiances of light like a cherubic angel.

BAR YOCHAI – Son of Yochai! You grasped the mysteries of supernal Wisdom that is hinted at by the letter *Yud* the first letter of *Hashem's* four-letter name. You peeked and gazed inward to the depth of Wisdom which contains the 32 paths of wisdom which lead to the honor of *Torah* also known as *Terumah* (see *Rashi Bereshis* 1:1) You achieved the status of a cherubic angel that sends forth an abundance of blessings and an influx of *shefa* from up above down below and you also drew down *shefa* over your entire generation.

VERSE 9

כנגד כתר
בן-יוחאי, אור מכללא רום מעלה
הארת מלכות כי רב לה
תעלומה ואין קרא לה
נמת עין לא תשנהך

(Corresponding to the attribute of *Kesser* the Crown)

Bar Yochai! **OHR** אור

The wondrous light from on High above. You feared to gaze at it, for it is immense and intense. The attribute of *Ayin* or Nothingness is a Divine mystery. You declared, "No eye saw ever saw the Divine."

BAR YOCHAI – Son of Yochai! You merited the wondrous light of the supernal crown of *Kesser* the highest of all the *sefiros* and Divine Attributes. Your *Torah* is so lofty it even reaches up to there. You feared to gaze at such an intense spiritual light as it says about Moshe *Rabbeinu* he too feared to gaze. This light is very hidden and very mysterious and therefore difficult to grasp and understand to the point that we call it Nothingness or *Ayin*. As Rabi Shimon says the *pasuk* "No eyes has ever seen the Divine." Refers to the light of *Kesser*.

VERSE 10

(אור מקורי)
בן-יוחאי, אשירי יולדותך
אשירי הקם לומדך
ואשירי העומדים על סודך
לרבשי חשן תמך ואורך

Bar Yochai! Happy and Praiseworthy is she who gave birth to you and fortunate are the people that learn from you and fortunate are those who can comprehend your secrets, that are [as prophetic as if they were] clothed in the *Choshen* [the Breastplate], and your *Urim* and *Tumim* contained therein.

Happy and praiseworthy are your parents who gave birth to you and fortunate are those who study all the teachings of the *Zohar* on all levels, and even more so those who can grasp and study the Divine Mysteries and Secrets of *Torah* revealed in the holy *Zohar*. Those students and disciples are clothed in garments surrounding encasing enclosing them with faith and *emunah* in your teachings that are as

prophetic as the oracle of *Urim* and *Tumim* that were contained in the *Kohen's Choshen* or Breastplate.

CHORUS:

Bar Yochai! You were anointed—fortunate are you!

How fortunate are you that you were anointed by your friends with joy. [They all rejoiced to see your rise in stature, honor and glory.]

SEFER HA'ZOHAR

The study of the *sefer HaZohar* is very lofty it purifies and sanctifies the soul, even to those who do not understand what they are saying and may mispronounce words and make many mistakes, *Hashem* considers their study very important despite the errors as it says in the *Mitrash Shir hashitin Rabboh* Chapter 2 based on the *pasuk Shir Hashitin* 1:4 that their skips and jumps are like skips of mispronunciation and considered as errors of love. To what can this be compared? To a small child or babe who has not yet learned to properly speak or pronounce his words and instead he babbles in baby talk speaking half words and phrases that his parents think are so cute and adorable that they laugh and take pleasure in his infantile attempts at speech.

Similarly when a Jew loves *Torah* so much that his attempts at *Torah* study meet with failure due to his immature understand and lack of comprehension because there is no one to study with him, teach him and correct him, and he studies on his level according to what he understands surely he gives *Hashem nachas* and satisfaction and is rewarded.

Although when it comes to *Mishnaos* and *Tanach* you have to understand what you study and learn, regarding recitation of *Tehillin* and the holy *Zohar* - even if you fail to understand what you say it is still desirable and well received before *Hashem*. And surely those that do understand the *Zohar* even on the simplest of levels will taste its honey sweet teachings of *mussar* and they will draw his heart to his Father in Heaven. (*Pele Yoetz Zohar*)

בעזרה ש"ת

הריני מתנדב שמן למאור לעילוי נשמת רבי שמעון בר יוחאי זכר צדיק לברכה, כדי שהקב"ה בזכות רבי שמעון בר יוחאי יצילנו, לי ולאשתי ולבני, מכל חולי ומכאוב, ונהיה בריאים דשנים ורעננים, ויצילנו מכל צרה וצוקה, ומכל מיני פורעניות המתרחשות לבוא לעולם, ונהיה שקטים ושאננים.

ויהי רצון מלפניך ה' אלוקינו ואלוקי אבותינו, שעל ידי הדלקה זו תזכנו לבני, חיי אריכי, ולמזוני רוחי, ותתן לנו חיים ארוכים, ואזכה לעלות ולראות את האור הגנוז, אשר צפון לצדיקים, ולהיות בקובץ העדרים עם הקודש ולהינות מזיו אור שכינתך, אמן.

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Founder: Harav Avrohom Eisen, Pozna Rov, shlit"a

Prayer to be recited at the tomb of Rabbi Shimon bar Yochai

peace. good, people heart heart



Nasi: Maran Hagoon Harav Chaim Kanievsky, shlit"a
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**זמירות
לכבוד התנ"א האלהאי
רבי שמואל בר יוחאי**



פר יחזאי יסוד עולם

פנים לרבי יעקב אבןעזרא, נרפס בספרו יגל יעקב

גולה בנאמסלולא (מדינתן) בשנת תתקס"ו, לאביו מרן אהרן רבי פסער אבןעזרא ויעו בשילהי שנת תתל"ח נפח אהרן לחשתוק בארץ ישראל וברוך ציון לארץ ישראל השתדלה תפלותיו בעד תפוחו ומרדכי נפל לששב ונולדה השמיטה ביום כי כנסת תרים. נקבר בדפנהור דפני או תפח ציון ליתר תפלות, למוקם שיעני המנוחם נשואתו אלין להתפלל ולהחיש בתשועת עולמים.

וסמנו אנן יעקב אבןעזרא חזק

פר יחזאי יסוד עולם בו בחד מלך עולם בוכתו עומד עולם עד בא בן דוד מלך:

אשרי ואלקין ואשרי כל חסדיו. אשרי דוג אמריו. מעדני המלך: פר יחזאי

גילה לו סוד המסגן אישר נגלה להפנין דהא בביתו נאמן בכל גני המלך: פר יחזאי

י ס למעשה ברת משם דארז לו דרת העין ציון וגם פדת ומלך המלך: פר יחזאי

י צק מים אשריד. על ידו אליהו. כל סוד נפלא וחדוד. כי כן צדה המלך: פר יחזאי

ע בודד ה תפלה דהא העלה למעלה. את סודותיה גלה. כי כן סוד המלך: פר יחזאי

ק דשת שבת קודש. וסוד מעד וחדש. גלה גם סוד קודש. בחד עס החדת מלך: פר יחזאי

ב בכות בסוד נפלא. גלה אותם ותפלה. הכלל לעשר כלה. לבוא אל בית המלך: פר יחזאי

א ות ברת ציעת ואת. תפלין ותנראות. וחד בדם נפלאות ון בעיני המלך: פר יחזאי

ב סוד חסופה דתם. את ברת סמון נסתם. וכל בוחוד נחתם בטבעת המלך: פר יחזאי

י חוד כל מצות תורת. גלה סודם וחדוד. הכל נחתם בבחייה. בודתם המלך: פר יחזאי

ח בר כל העלמות. וחדוד כל השמות. ותקן המשורת. לבוא אל בית המלך: פר יחזאי

צד ק שלום נשקין. חסד אמת דבקין על יד נמסותין. ונחה חמת המלך: פר יחזאי

י חד את השכונה קשטה והכונה. כל מעשיו אמורה טוב בעיני המלך: פר יחזאי

ר א יום פטורתי. דהא נקדא ותנתני בו נכנסם לחופתי. גנת ביתן המלך: פר יחזאי

א ת קל שמחה ודנה. נשבע בשמי מעניה. צאנה גם ראונה. בנת ציון המלך: פר יחזאי

ח דחה שמחה רבת. שיעשע ואהבה. עת כח לעולם הבא. אל תוך חצר המלך: פר יחזאי

ז ה היום יגיע לעמר. נחלל בו נמר על קדשו זה יאמר. שיד שר אל המלך: פר יחזאי

קולי יערב לך כמו שי לפניך. קודש בך בכרך. מודד למקדש המלך: פר יחזאי

פר יחזאי תגל יולדתך

פנים למרנא ורננא רשכבהג בקישת המקובל האלקין רבי יוסף חיים זיעא בעל הכין איש חי. נרפס בספר 'הגלילא רבא. שסוד ונרפס על ידי רבינו בל יוורנו בשנה 'בר בות חטובה' (תרל"ז), וסמנו ששמן חזק.

פר יחזאי תגל יולדתך ישפוח אבד ואמר:

פר יחזאי שלמה משחק. מוריס הדלכה כמותך.

אשרי איש שובה לאותך. ואשרי אבליס מלומך: פר יחזאי

פר יחזאי מודה לכל שואל. סודות ותורה בעוה ואל.

ואתה יסוד אור ישראל. תתקע עשרה ממך. פר יחזאי

פר יחזאי עמוד דומג. יושב בשבת תחתכונ.

ועם אודה השלויני. בחדת לך את מקמך. פר יחזאי

פר יחזאי ועד טוב היה לך. ביום תנבדד להללך.

ידי העליונים בשבילך. לשמוע סוד תורה מפיד: פר יחזאי

פר יחזאי גליל לך מצפונים. רוים וסודות העליונים.

תתקע כמה תקונים. וזה אור שכינה עמך: פר יחזאי

פר יחזאי חסידא קדישא נפשך עז והוד לבשה.

תורת אל על לבך וחדשה. בחד אותה וטוב טעמך: פר יחזאי

פר יחזאי זכרון לברכה. תורת אל בפני עוהה.

ואורך דארז בחשבה. בכל טוב יזכיר שמך: פר יחזאי

פר יחזאי קודש הקדשים מכבד תפארת ישישים.

נכון לחש חכם חדשים. וזה נהד שלומך: פר יחזאי

ניגון בר יוחאי מפורש באודיש

בר יוחאי: הייליגער רבי שפענען
אזא טייערע נשמה, אראפגעקומען
די קרוין פון דיין תפרים, ביסטו געווען.
וואויל אז דער מענטש, וואס האט דיר נאר געזעהן.

בר יוחאי: דו האסט אויפגעשטעלט תלמידים,
זיי זענען אויסגעוואקסן מדיסע מומדיים.
געלערנט מיט געשטאק ווי א ברענגענדיגע פייער,
ס'האט זיך דערקענט אז תורה ביי זיי איז טייער.

בר יוחאי: הייליגער רבי שפענען
אזא טייערע נשמה, אראפגעקומען
די קרוין פון דיין תפרים, ביסטו געווען.
וואויל אז דער מענטש, וואס האט דיר נאר געזעהן.

בר יוחאי: האט אין וויסל געלערנט תורה,
אלע סודות מיט די ריכטיגע כסודות,
אזוי געשטאק, ווי א גערך פון כשפים,
מיט אלע מעלות, ביסטו געווען א תמים.

בר יוחאי: הייליגער רבי שפענען
אזא טייערע נשמה, אראפגעקומען
די קרוין פון דיין תפרים, ביסטו געווען.
וואויל אז דער מענטש, וואס האט דיר נאר געזעהן.

בר יוחאי: געשמירט מיט הייליג שמן,
ווער ס'האט דיר געזעהן, נישט קיין חילוק וועמען,
כפרות עוונות אויפן פלאץ באקומען,
אזוי ווי ווען די ציץ איז געווען ארויסגענומען.

בר יוחאי: הייליגער רבי שפענען
אזא טייערע נשמה, אראפגעקומען
די קרוין פון דיין תפרים, ביסטו געווען.
וואויל אז דער מענטש, וואס האט דיר נאר געזעהן.

בר יוחאי: פון די רומיים ביסטו אנטלאפן,
צווישען פעלזן און שטיינער, א הייל אנגעטראפן,
געלערנט דארט סודות התורה,
אויך גערנט דעם הייליגן כורא.

בר יוחאי: הייליגער רבי שפענען
אזא טייערע נשמה, אראפגעקומען
די קרוין פון דיין תפרים, ביסטו געווען.
וואויל אז דער מענטש, וואס האט דיר נאר געזעהן.

אני היום אשירה

פיט לכתוב הדיש"י אשר לכתוב הדיש סוכן אני מסעוד ביזן אחיני יעקב אבינו ירא

אני היום אשירה, לכתוב ארון התורה, רבי שפענען תנקא, שבת קודש ליה:

מ רעיש דארין היח, לו תהלה רמיה, בלמוד חת נקיה, נקרא בשם ה': רבי
סני עס פיו במדלות, שו בכל מעלות, והכל פיו בקלות, שרא עס ה': רבי
עסק תורת גים, זוג עליון ופזים, בזמי החיל עורדם, בזים שבת ה': רבי
ומראה לא במחידות, נגלה לו צור תעודות, פה אל פה נכבדות, דבר בו ה': רבי
דוד כמו דוד דעה, רוח קדש הופיעה, וב אחד נמעה, נשמתי עפר ה': רבי
ב למוד סגרי תורה, לחבריו עשירה, ארץ חדשה ברא, שמנים בדבר ה': רבי
נ עינים הם דבריו, ומתקים מאמרי, הלכו אחרי דבריו, כאחרי ה': רבי
אדני רבי אבא, השג מעלה רבה, צר צורתי חסות, לחיות נעם ה': רבי
יחד עשרה חברים, בארות מעשרים מספרות חקרים, עשר אורות ה': רבי
עליון מלכם וקדושם, בחר מכתר בראשם, הוא עקדם ושדשם, דעת יראת ה': רבי
קנה חכמה לימני, רבי אלעזר בנו, זוג קדוש לימני, ודע בודד ה': רבי
בעת סוד הוא ראשונה, רבי אבא קנה, מפיו דעת וחכמה, יפקו דעין ה': רבי
איווה חכם חסיד, רבי יוחנן בור סיד, ועם קונו התחסד, חזכור חסיד ה': רבי
בתום לבב וישיר, נבחר כבש את יציר, רבי יצחק חסיד, בא כבודות ה': רבי
י וסי בר יעקב חם, הוא מכריע בעיתם, ביותם אמת נחתם, תפארת ה': רבי
ח זקנה שא חדים, אורותיהם נעמדים, בזיו העמידים, הם למורי ה': רבי
ע זרק לקח לרישה, חמש אורות קדישה, רבי חייא בו נמצא, יסוד כל אור ה': רבי
י רמז היא אחדות, רבי יוסי ראש פה, כלה בכל תמקנה, לקראת מלך ה': רבי
רופא חסון חיש רפא, בת ציון לך מעפה, בלטה נפשי נכספה, לחצות בית ה': רבי
א ל עליון בוסת רשבי, שלח לו חתושבי, נגלה לארץ צבי, לחקרב קרבן ה': רבי

ס'איז דאן א ארשטע נשמה א שרעק
ר' שמעון מאר שוין עז דעם א ברע

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל וונגע מענטשען ווערן אונזע געריסן
נייע זינעס און אלעגערע אנגאנצן עורסן
מיר ווילן מער נישט, פון קיין צער וויסן
נאר גוט'ס אלעמאל גענוסן

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל ערשטער ברוורס און מיריאלער
ווארטן שוין אן ענטוון חתונה קליידלעך
זיי סתן אוועק ארום קריכן
א פאסיגן שידוך עז חוכ

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל ביסט דאן א פוקד עקרות
געט ארויס, יעדען פון זיינע צרות
אידן, וואס האבן נישט קיין קינדער
קעסט דאך, באווייזן גרויסע וונדער

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל וועל דו, און די שפעטער
יערער געבער, מיט זיין פעלער
גרויסע און קליינע איז קראק
רפואות און מעדיצין א געפאקטע שאק

בר יחזקאל פאטערן די נאנצע וועלט
פון זעם דין האקסן דאך געקענט
ס'קומט זיך נישט אהן, מיט גרוס פלאג
ס'זינט נאר אהן ביזן היינטיגן טאג

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל א נשמה וואס איז פחות שבחחותם
אפילו ער האט, געבער נישט קיין זכותם
געמסטן אים, אורא דינע פליינעם אורא
און שיינעס אריין, גוט'ס און א סוף.

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל אידן קומען זיך אויסוויינען
א יעדער פון געריס ביו קנים
יערער איינער ביסט זיך אים, זיין שווערן פערקל
ער וויל ארויס גיין, אן קיין שום צרה בערעקל

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל אוועק סתן לידן
ס'איז מער נישט עז באשרייבן
ר' שמעון, ביסט מסובל עז דערפרייזען
יעדן איריש קינט, פון זיינע וויינע.

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל א נשמה פון אירשקייט, גיט אונזען
זיין טאטע און מאמע, שריינען געבער אהן א עק

תפלה על צדות מלל ישראל בעת צר וחזק

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל און די בערע האקסן געקלעבט תורה
ס'האט דאך געשאט און גרויסע אורא
געגעבען, באקער און וואקסער האקסן
און מיט דעם, געריינט קינשא ב'רר חזק.

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל די ב'פסס געווען זען ווען וויינער
נאכט ווערן שפ'צאק'ע זאך גיין וויינער
אפילו, און די שווערסטע מענטשן
נאר און געבויט די, געטוהן זיך זען קוקן

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל סודות תורה האסט דערברייט
אפילו ס'איז נישט, אקומען לייכט
אבער דאס, ביז היינטיג טאג פא-בליבן
און ווער זקן, איז דאס דאך פארשריבן

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל די טאג פון זיין פעררה
אפילו ס'איז און די טעג פון ספרה
א פירע האט דעמאלטס ארומגענומען די סביבה
דערפאר מאכט מען א גרויסע ורמא דחילולא

בר יחזקאל חז"ל סתתען שרייבן
ב'שעת תחלת צבא אורא ר' שקבען זיך אגשפארן.
ב'שם שחקק'ז"ח זלזל, אה ר'שפ"י זלזל,
אחי שקטים און זעם חילוקן בית אחרון.

בר יחזקאל די האסט א גרויסן כח
זיין פלאזן איז דאך גאר חזק
מ'קען דאס נישט משג זיין און אונזער כח
מעש ל'י, אשח רח גתוח

לכבוד התנא האלוני רבי שמשון בר יוחאי
בזכות התנא האלוני רבי שמשון בר יוחאי

[illegible]

၁။ ပုံစံအရ နှိုင်းယှဉ်ခြင်း
 ၂။ ပုံစံအရ နှိုင်းယှဉ်ခြင်း

אֲנִי הָיִיתִי חַיִּים וְהָיִיתִי חַיִּים
אֲנִי הָיִיתִי חַיִּים וְהָיִיתִי חַיִּים

לְכֹדֶר הַחֲנָא הָאֵלֶּקִי רַבִּי שְׁמַעוֹן בֶּר יוֹחָי
בִּכְבוֹת הַחֲנָא הָאֵלֶּקִי רַבִּי שְׁמַעוֹן בֶּר יוֹחָי
אֲלֹן מִלֵּאמֹס הַפְּנִינִים הָיְתָה לְרֵאשִׁי פְּנִיָּה:

ניגון המושר כי "בשר" אתיות רשב"

אֶמְצֵא לָךְ נָפֶשׁ כְּמִנְחָה לָךְ בְּשָׂרִי, פֶּאֶרְצִי אֶתֶּךָ וְעִירָהּ בְּךָ, מִמֶּנִּי:
כִּי בִקְדָשׁ חִזִּיתָהּ לְךָ אֶתְּךָ וּבְבִדָּהּ:

האט'ס געפילט אלעס גוט'ס אלעס גוט'ס

၁။ အထွေထွေ အကျဉ်းချုပ်
 ၂။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၃။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၄။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၅။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၆။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၇။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၈။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၉။ အကျဉ်းချုပ် အကျဉ်းချုပ်
 ၁၀။ အကျဉ်းချုပ် အကျဉ်းချုပ်

פֿאַר קוואַל אַרײַנע קינדער, לֵכבֿרדיך טורן טאַנצן
זעהן בײַ זיי, זאַל שוין די שמחה זײַן אונזאַרן
זוכה זײַן צו הערן, שופֿר של משיח
וועט דאָרן הקב"ה האָבן נחת רוח.

וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה

בְּרַיְוֹא, סְגִיסַט זִיד אִזּוּ פֿל אַרדעשע טרערן
אויפֿן בֿרֶת הַמִּקְדָּשׁ זאל שוין אויפֿגעבלייט ווערן
און רעפּאָלטס וועט מען טאנצן מיט געזאגט
זאל די ישיעה נישט נעמען אזוי לאנג.

בְּרַחֲמֵי הו"ל סוֹדוֹת שְׁרָרָתוֹ
בְּשִׁיעַת הַדָּם בְּאֵר אֵלֶּה ר' שְׂמַעוֹן וְד'
אֵלֶּה ר' שִׁשְׁיָא לְפָנֵי
שְׂמַעוֹן וְדָם הַמִּלְחָמָה בְּרַחֲמֵי הו"ל

2577 12433

רבי שבעון בר יודאי האט א צדא אנערקאנט
די רומיים האבן אים געוואלט דרגענען
און ער איז אמטלאפן

דר"צן יאן איז אַ מערה האט ער פארברעכט
געלערנט די תורה ב"טאג און ב"טאג

אין מירדן ליגט רב שבעון, רב שבעון בר ידא
אין מירדן ליגט רב שבעון. רב שבעון בר ידא

א נס איז אידם געשרדען ס'איז געוואקסן
א בוים מיט באקסער
דער באשעפער דאט אידם באשערט
א קוואל וואסער

היינט איז ל"ג בעומר, צו ווייטן וואס דאס מיינט
די יארצייט פון די הייליגע חנניא איז דאך היינט

וועלכע זינגט דאס פון רבי עקיבא
רבי שמעון בר יוחאי

ויעלכע תנא' תלמיד פון רבי עקיבא
רבי שמעון בר יוחאי

[illegible]

פֿר יוחאן אירישע קינדער מוזן באַרגן און ליינען
 ביז זייער קאפ סוף'ט זיך שנעל דרייען
 און נאך ע' ד' טווען זיי שרייען
 אז זיי ווילן תורה לערנען גייען

[illegible]

פֶּר יוֹדֵאֵי וְנַעַר סִקוּמַט אֵדוּן עַד דִּיר
נַפְעֻנַט יוֹד אוֹרָף אַ בְּרִיטֵן סוֹר
יִשְׁעוֹת נַעֲמַט עַר אֵדוּן אֵדוּן אֵדוּן
עַר פִּלֵּט יוֹד סִמֵּשׁ וּזֵי אַ גִּבֵּר

צוֹר הַיָּם יִשְׁמַח וְיֵלֶךְ

[illegible]

תפילה ל"ג בעומר מרבית הכבוד איש חי

[illegible][illegible][illegible]

2017年12月27日

בְּיָמֵינוּ מִקְוֶה לְהַשְׁמִיט אֶת הַיִּבְרִיּוֹת מִן הַפָּאקֵט הַזֶּה.

הַרְבֵּה הָיָה אֲרִיִּלְיָנִים אֲחֵרִים לְמַדְנִי:

סורב ה' לפרק (רמב"ם) על פ' טע"א.

ಶುಭಂ ವಾಚಂತಿ ದೇವತಾಃ ಸುಖಂ ದೇವತಾಃ ಸುಖಂ

[illegible]

ՀԱՅԿԱՆԵՐԻ ՄԱՍԻՆ ԱՊՈՒՏԱՆԻ ՀԱՅԿԱՆԵՐԸ
ԲԱՆԴԱԾԱՆԻ ԳԼԽԱՎՈՐ ԶԵՂԵՐԸ

[illegible]

הוא נשאל: "אם כן, למה לא תעשה זאת?"

333

[illegible]

תפילה נפלאה לל"ג בעומר – יום הולדת רשב"י

[illegible][illegible][illegible][illegible]

ארגון "להתפלל" lehithpalel@gmail.com

ארגון "להתפלל" lehithpalel@gmail.com

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

ימליץ טוב צעד משפחתו היקרה ויקום לגורלו לקץ הימין צמחרה

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Only facility in the tri-state area skilled
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and more**



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Rabbinical
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advice, Care365
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frum Jews &
non-Jews.

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**CARE365 IS
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SPECIFIC
(CORONAVIRUS)**



ANTIBODY TEST

*Which consists of the
drawing of blood.*

We have instituted **extra hours** (with diverse staff)

FOR TESTING ONLY

Monday - Thursday: 9:00am - 1:00pm.

>> No appointments are necessary. <<



**STAY SAFE
AND HEALTHY!**

SUMMER HOURS OF OPERATION:

Sun. 12 pm - 12 am | **Mon. - Thu.** 2 pm - 12 am

Fri. 12 pm - 8:30 pm | **Shabbos/Sat.** 5 pm - 1 am

Last patient check-in is 10 minutes before hours listed

When we open at 2:00pm (and for all of Sunday & Friday hours), we will continue to provide the antibody tests in addition to accepting all urgent patients.

Although we are endeavoring to make your visit as quickly as possible, due to the high demand, we request your patience. We have extra staff to get everyone in and out - quickly and efficiently.

**The tests results turnaround
is approximately 24-48
hours.**

Please expect it to take longer the first week or two due to the large volume and unexpected lab glitches.



**Hatzoloh members,
medical personnel and
their spouses will be
given priority at all
times. Just show your ID
to the front desk.**

**You can also text or
WhatsApp 845-709-0274
for assistance.**

1 Main Street • Monsey, N.Y. 10952 | On the corner of Route 59 & 306 | 845-CARE-365 | 845-371-7200

*We know that there are many options in our community for healthcare
and we thank you for trusting us with your care.*